

Ministry of Education of the Republic of Belarus
Educational Establishment “Vitebsk State University
named after P.M. Masherov”
Department of Psychology

**PSYCHOLOGY
OF PROSOCIAL BEHAVIOR
IN SOCIAL PSYCHOLOGY**

Course of lectures

*Vitebsk
VSU named after P.M. Masherov
2022*

UDC 316.627(075.8)
LBC 88.532я73
P96

Published by the decision of the Research and Methodology Council of the Educational Establishment “Vitebsk State University named after P.M. Masherov”. Minutes № 3 d/d 03.03.2022.

Compiled by: Associate Professor of Psychology Department of the VSU named after P.M. Masherov, PhD in Psychology **N.V. Kukhtova**; Senior Lecturer of Psychology Department of the VSU named after P.M. Masherov **N.S. Semenova**

R e v i e w e r s :

Head of the Department of Psychology and Pedagogy
of the Vitebsk State Order of Peoples' Friendship Medical University,
PhD in Medical Sciences, Assistant Professor *A.L. Tserkovsky*;
Head of the Department of Social and Pedagogical Work
of the VSU named after P.M. Masherov,
PhD in Pedagogy, Assistant Professor *E.L. Mikhailova*

P96 **Psychology of prosocial behavior in social psychology** : course of lectures / compl. by: N.V. Kukhtova, N.S. Semenova. – Vitebsk : VSU named after P.M. Masherov, 2022. – 83 p.
ISBN 978-985-517-947-5

The educational-methodical complex is a systematized presentation of materials on prosocial behavior, which is structured, logically structured, and contains scientifically substantiated information. The publication reveals the main theoretical approaches to the problem of prosocial behavior. It also describes the methodological problems of psychodiagnostics of personal prosocial behavior.

It is intended for students of the 2nd stage of obtaining higher education of students in the specialty “Psychology”.

UDC 316.627(075.8)
LBC 88.532я73

ISBN 978-985-517-947-5

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INTRODUCTION

The analysis of foreign experience has shown the importance of solving this problem at the international level, the need to support prosocial behavior through education (UNESCO) has been identified. Ministries and agencies responsible for education in various countries at the national level have proposed or obliged schools to implement action plans and curricula to support the prosocial behavior of students (for example, the Ministry of Education, Ontario, Canada; the Ministry of Education, New Zealand; the Mulyavardhan Program, Maharashtra, India). Several US states (for example, Pennsylvania, Washington) have recently adopted learning standards for teaching prosocial competencies in preschool and primary education. The need to develop prosocial competencies is emphasized by studies showing that a large percentage of students lack the skills to get along with others, work in a group or jointly resolve interpersonal disputes (Johnson & Johnson, 1996; Rimm-Kaufman, Pianta, & Cox 2000). Even greater concern is that children from low-income families lag behind their wealthier peers in social skills (Child Trends, 2003).

Over the past decade, there has been high interest in increasing the level of prosocial behavior of students through public education. Several US states (for example, Pennsylvania, Washington) have adopted teaching standards for teaching prosocial competencies in preschool and primary education. In a new survey in the United States, more than 90% of teachers from preschool to high school report that prosocial behavior, namely help and cooperation, should be part of school education (CASEL, 2013). Learning and acceptance of prosocial behavior are supported by adult, guiding socialization practices. Moreover, when adults involve children in the real experience of helping, providing care and other prosocial actions, children can see the positive effects of their behavior, as well as receive social approval: these internal and social rewards can motivate future prosociality (N. Eisenberg et al., 2006; E. Staub, 2003).

There are also several other scientific schools in the world that are engaged in the theoretical substantiation and development of programs for the education of prosociality as a personality trait. Inter-University Research Center for the Origin and Development of Prosocial and Antisocial Motivation (Rome, Italy), Research Laboratory of Applied Prosociality (Autonomous University of Barcelona, Spain), Cambridge Laboratory for the Study of Prosociality and Well-Being (Cambridge University, UK).

Thus, foreign studies are conducted in the field of prosocial behavior (Boston University, University of Nebraska and others), which mainly reflect the study of individual components of prosocial behavior: altruism, empathy (N.R. Paola, Boston, 2005; K.E. Zethren, California, 2002; Mc. Crady, E. Fara, Ohio, 2005; S.A. Hardy, Lincoln, Nebraska, 2005; K.F. Johnson, Pennsylvania State University, 2011; M.Y. Liu, University of Michigan, 2014; M.J. Boberg, Ball State University. Muncie, Indiana, 2001; C.C. Graham, Duquesne University, 2012; J. Thorpe, New York University, 2009; L.A. Wright, University of Missouri-Columbia, 2007; M.A. Mariani, Florida Atlantic University Boca Raton, Florida, 2011; Danis Temofonte Simmons, Pennsylvania State University, 2008; J. Arthur, University of Massachusetts Boston, 2007).

The intercultural aspect of the research of prosocial behavior is more reflected by foreign scientists C.D. Batson (1981), D. Bischof-Kohler (1991), N. Eisenberg & Fabse (1998), R.B. Cialdini (1997), M.L. Hoffman (2007), F. Warneken & M. Tomasello (2006), C. Zahn-Waxler (1992), M. Radke-Yarrow (1990).

In general, in the Soviet period of the development of psychological science, the problem of prosocial behavior was still not given enough attention. Currently, most of the scientific information concerning prosocial behavior in the Russian-language psychological literature has a foreign origin. Various psychological studies devoted to the research of personal and situational factors of prosocial behavior contain identical information that only fragmentally reveals the etiology of this phenomenon.

Russian studies on the research of prosocial behavior should be noted: "The evolutionary model of prosocial behavior" (L.N. Tarasova, S.I. Sobolev, 2014), "Everyday prosocial behavior of a person as accumulation of social capital" (A.L. Svetsitsky, T.V. Kazantseva, 2015); "Features of prosocial behavior of students of Azerbaijani, Belarusian and Russian ethnic groups in relation to individual values" (Y.V. Kovaleva, 2016), "The value-need sphere of the personality of older adolescents prone to aggressive and prosocial behavior" (L.V. Smolnikova, 2006), "Socio-cultural determinants of prosocial motivation of students" (T.I. Bresso, 2013), "Socio-psychological training of personal growth as a means of development prosocial behavior" (Yu.O. Mazur, 2008), "Modern models and methods for diagnosing prosocial behavior of volunteers" (E.Y. Shlubul et al., 2016), "Formation of prosocial behavior among university students in inclusive education" (M.V. Nekrasova, 2011).

Scientists such as L.N. Antilogova, B.I. Dodonov, A.V. Zaporozhets, Ya.Z. Neverovich, R.S. Nemov, and E.I. have made great contribution to the research of the formation of prosocial behavior of a person in society under the influence of various factors (including socio-political), motivational characteristics, and value orientations of representatives of various prosocial groups. V. Subbotsky, F. Znanetsky, L. Kohlberg, A. Maslow, C.R. Rogers, N. Heckhausen and N.E. Lück, equally refer to helping behavior (behavior of rendering, V. Frankl, E. Fromm, S.H. Schwartz, etc.). For a long time, researchers have been searching for motives for the functioning of personality in society according to accepted norms, determining ways to bring antisocial behavior to the norms of prosocial behavior.

In the scientific discourse of Ukrainian science, there is rapid spread of publications concerning prosocial behavior (O.P. Boyko, N.V. Korchaka, M.A. Kuznetsov, N.V. Petrenko, M.M. Nakonechnaya, V.B. Nechereda, V.I. Kirichenko, I.Ya. Melnik). So, most of the Ukrainian publications concerning the development of prosociality among schoolchildren and students, that is, have an applicative character. In some works, the analysis of the concept is carried out superficially, there are certain errors in its interpretation due to the lack of consideration of primary sources. In some publications, the analysis of the concept is carried out superficially, there are certain errors in its interpretation due to the lack of consideration of primary sources. Therefore, there is a need for a comprehensive explanation of the basic principles of the concept of prosociality, as well as clarification of the state of recent research on this topic.

The opinion that socially positive (prosocial) behavior of a person brings a positive meaning to his life belongs to a number of foreign (R.B. Cialdini,

D.T. Kenrick G. Baumann 1982; R.B Cialdini, N. Eisenberg, Shell, McCreath, 1987; J. Forgas, Williams, 2014; D.T. Kenrick, Neuberg, R.B Cialdini 2009; Schrodt, Witt, Turman, Myers, Barton, Jernberg, 2009; Myers 2012; Bower, Casas 2016) and Russian scientists (N.V.Kuhtova, 2004; Yu.O. Mazur, 2008; L.I. Aksenova, 2009; N.V. Molchanova, V.V. Gritsenko, 2013 and others .).

In psychology, prosocial behavior is considered from the perspective of different perspectives and approaches: evolutionary (Darwin, Mayr, 1964), individualistic (Bower, Casas, 2016; Forgas, Williams, 2014), interpersonal (Davis, Carlo, Schwartz, Unger, Zamboanga, Lorenzo-Blanco, Martinez, 2016; Mills, 2016), from the position of decision-making (Darley, 1991), from the position of learning (A. Bandura, 1977; C. D. Batson, 1998). It is believed that the presence of altruistic motivation in a person is of decisive importance for the formation of prosocial behavior (A.V. Zaporozhets, Ya.Z. Neverovich 1974) in a number of studies, the inextricable connection of altruistic motives with the altruistic activity generated by them is emphasized (E.Z. Basina, E.E. Nasinovskaya, 1977), the importance of empathy when performing a prosocial action is noted (E.P. Ilyin, 2013; S.I. Sobolev, 2013).

It should be noted that the personal qualities that make it possible to successfully engage in a helping professional activity can be assessed using psychodiagnostic methods. But the lack of methodological support, characteristic of psychodiagnostics in general, is especially acutely felt when studying issues related to prosocial behavior. In this regard, there is a need to create a special complex of psychodiagnostic tools (express diagnostics), aimed at studying personal characteristics, professionally important qualities of specialists, components of prosocial behavior of helping professions and, as a result, get results without long-term processing.

The stated problems are extremely important and many researchers face a number of unsolved tasks, including the formation of prosociality at different age stages and various specialists. The identification of the main strategies for influencing behavior that contribute to the formation of prosociality has significant implications for educational practice.

Objectives of the discipline:

The formation of the necessary knowledge and skills in the field of psychology of prosocial behavior; theoretical ideas about prosocial behavior, methods and means of diagnosis and correction of the prosocial behavior.

The discipline study tasks:

- 1) studying basic socio-psychological ideas about the essence of prosocial behavior;
- 2) the formation of the necessary theoretical basis in the field of the psychology of prosocial behavior for the subsequent application of this knowledge;
- 3) mastering the skills of psychodiagnostic work to study the prosocial behavior;
- 4) mastering the skills of psychocorrection work in the formation of the prosocial behavior.

Competencies.

Requirements for the development of the academic discipline.

In the course of studying the discipline, a master student should know:

- the essence of modern science and its innovative approaches in exploring the possibilities and consequences of the usage of information technology;
- the main categories and concepts, theories and concepts in the sphere of psychology of prosocial behavior;

- specific behavior and motivation of prosocial behavior;
- psychological methods, psychological mechanisms and ways of diagnosing and correcting prosocial behavior;

In the course of studying the discipline, the master student should be able to:

- determine the parameters of the prosocial behavior;
- highlight subject areas of the discipline;
- use generalization methods, interpretations of empirical data;
- formulate the problem in the psychological terms and choose the methods and means of its resolving ;

In the course of studying the discipline, the master student should master:

- the skills of predicting of the development of prosocial behavior in a situation of communication;
- the skills of interpreting of the manifestation of prosocial behavior;
- the analyze skills of the dynamics of prosocial personality behavior based on the age, gender and professional affiliation;
- the application skills of the basic principles and methods of psychodiagnostic and psychocorrecetic work.

MODULE 1. MAIN THEORETICAL AND METHODOLOGICAL APPROACHES TO THE PROBLEM OF PROSOCIAL BEHAVIOR IN SOCIAL PSYCHOLOGY

Theme 1

Fundamentals of the psychology of prosocial behavior in social psychology

Evolution of ideas about prosocial behavior can be observed through analysis of its definitions, the range of which is quite wide, and in particular it means:

- any activity aimed at benefiting other people (creatures) (D.T. Kenrick, N. Eisenberg, R. Cialdini, E. Aronson, T. Wilson) as well as ways to be responsive to people who show sympathy, cooperation, assistance, altruism (V. Zanden, W. James);
- a positive form of social behavior (J. Bryan, M. Test);
- a special type of behavior that is aimed at helping others without any material benefit of their own, so it is often associated with helping behavior (M.I. Logvinova, T.I. Bogacheva);
- behavior based on the privilege of moral norms and public interests over one's own interests (E.A. Serova);
- has an inborn for a person functional psychological basis of mutual attraction of people to each other (D.V. Sochivko);
- behavior aimed at helping or providing some benefit to another equally as to oneself or to a group of people, including or excluding oneself; it is also the result of positive upbringing, caring for others experience, as copying of caring for oneself, compassion for others based on empathic suffering experience felt by another, etc. (D.V. Sochivko);
- voluntary behavior aimed not only at benefiting oneself, but another person or other people as well (D.V. Sochivko);
- understanding people's feelings in current situations, providing them with help, sympathy, cooperation with other people in generally socially significant activities for society, and is defined as care for the well-being of another person based on the principles of moral values (P.A. Sotnikova);
- activities that benefit the society and are undertaken by an organization or individually, unselfishly and with no expectation of reward (N.R. Paola);
- Willful behaviors that serve the good of others, which are apparently important for quality interaction between individuals and groups [N. Eisenberg] Serova;
- behavior carried out for the benefit of another person without having to wait for any external award (J.R. Macaulay, L. Berkowitz);
- acts performed by one individual for the benefit of another (R. Cialdini);
- humane behavior, in the promotion and development of which humanity is primarily interested, being a multidimensional concept that includes actions positively appreciated by society;
- any act of helping or intending to help others regardless of the nature of their motives; most pro-social acts are not totally disinterested (C.D. Batson);

- a multi-faceted, heterogeneous structure containing various prosocial acts through various contexts (emergency, emotional, or anonymous situations) and motivations (altruistic or hedonic) (G. Carlo, B.A. Randall);
- aid actions, i.e. aiding behavior (V.E. Kim);
- action aimed at the assistance recipient condition improvement, but it is limited to situations where the subject of the action is not motivated by the professional duties performance, and the object of assistance is people themselves (not the organization);
- given society accepted moral norms fulfilment (one of the simplest forms of moral requirement) (J. Hopkins);
- positive social consequences behaviors contribute to the physical and psychological well-being of others (L.G. Wispe, 1972) are positively evaluated by interpersonal actions that meet cultural and social standards (The Blackwell Encyclopedia of Sociology, 1996);
- the recipient adaptability contributing behavior through the adaptability of the person supporting him/her (W. Hamilton, R. Trivers, Ch. Darwin, J.F. Rushton);
- benefiting another person behavior; this includes actions that are cooperative, express love, or help others (M. Eysenck);
- corresponding to cultural and social standards positively estimated interpersonal actions; the object of prosocial behavior is specific people who face different kinds of problems (for example, the hungry, poor, victims of natural disasters, etc.);
- the interpersonnel interaction aspect, including elements of social cognition, communicative connections and jointly distributed activities (T.I. Bresso);
- a general descriptive name for models of social behavior social in nature and including empathy, altruism, helping behavior, cooperation, generosity, compassion, etc. (special reference books);
- Any activity that: a) is intended to benefit another human being, b) is of real benefit to another person (other people), and c) is performed unselfishly, strictly out of altruistic reasons (V.A. Zhmurov);
- human behavior amongst people, unselfishly aimed at their benefit. (N.R. Paola) and serves to maintain and enhance existing social systems (J. Reykovsky);
- behavioral expression of morality - social approved behavior (assistance, acts of donation) (Miller);
- behavior motivated by the intention to be useful to others (help, participation or cooperation);
- positive, affirmative, socially beneficial behavior; the exact opposite of antisocial behavior (D.G. Myers);
- any action that helps others or is aimed at the benefit of others, but carries with it a certain risk for the benefactor himself;
- the individual's activity interpersonal aspect with a positive focus on the other person well-being in order to help him or her;
- behavior that, instead of seeking external rewards, favors other people, groups or social goals and increases the probability of positive, qualitative mutual relations generation, solidarity in subsequent interpersonal or social relationships, protecting identity (R. Roche).

The "prosocial behavior" term variability allows us to highlight the following positive actions aimed at helping another person: to help (to respond to others without relying on reward); to share (to give up one's own needs or desires, or resources in order to benefit another; to cooperate (coordinating behavior to get a specific goal); to comfort (to act in such a way as to improve another person's mood). Prosocial behaviors, solidarity as an emergent phenomenon appear as a result of some specific circumstances, actions and dispositions of people. (G.D. Kovrigina).

Thus, most definitions emphasize that prosocial behavior is the action of a positive focus on the well-being of another person, while on the other hand, it includes the conscious acceptance of the actions of the person who provides assistance. However, these components of the behavior should be expanded to include actions that may act as assistance, exchange, consolation, donation or volunteering, as well as cooperation, for the benefit of others. Acts act as a unit of behavior, a complete action, having both arbitrariness and involuntary character. The act is defined as a specific action that requires a person to fulfill moral standards, motive and motivation, intention (positive or negative). Thus finds expression of the moral potential of the personality, its position, attitude and aspirations. All these may well be due to cultural traditions, beliefs and attitudes.

Thus, similar in most cases in the above mentioned definitions of prosocial behavior is assistance, as a rule, based on altruistic motivation (the egoistic component is not excluded), interpersonal, moral, ethical, socially positive relations.

Theme 2

Theories and approaches to the study of prosocial behavior

1. Theory of prosocial behavior (according to D. Myers): theory of social norms; theory of social exchange; theory of evolutionary psychology.

Looking at the phenomenon of prosocial behavior in more detail, it is necessary to focus on complementary theories that allow a better understanding of the nature of prosocial behavior, which mainly support and complement D.G. Myers' vision based on the theory of social norms, social exchange and the theory of evolutionary psychology (Table).

Table – Theories of prosocial behavior (by D.G. Myers)

| Theory | clarification level | mutual altruism | genuine altruism |
|-------------------------|---------------------|---------------------|---|
| social norms | sociological | reciprocity norm | social responsibility norm |
| social exchange | psychological | external aid reward | distress - internal compensation for assistance |
| evolutionary psychology | Biological | mutuality | genus preservation |

D.G. Myers stresses that social norms prescribe a person to help, while the norm of reciprocity prompts the person to respond to help in the same way, rather than harming the person who provided it. The norm of social responsibility motivates the person to provide assistance to those in need, even if they are unable to respond in the same way, for as long as they need it.

Critics of the evolutionary approach argue that social rather than biological factors are much more important in determining pro-social behavior. J. Campbell suggested that genetic evolution can only explain some fundamental forms of prosocial behavior, such as parental care for one's children, but it fails to explain its more extreme manifestations in providing assistance to strangers in distress guided by social norms.

2. Socio-psychological theories in relation to the offered assistance (S. Taylor)

This approach includes the following theories:

- Attribution theory (threats to self-esteem).

According to the theory of attribution, people want to understand why they need help and others offer them their help. If they are able to interpret the emergence of a need for someone else's help at the expense of external and uncontrollable factors, rather than at the expense of their internal weaknesses, it allows them to maintain a positive self-esteem. In several studies, J. Fischer, A. Nadler and others have found that people are more likely to resort to outside help when they believe that their problem is due to the complexity of the situation rather than personal mistakes.

In addition, it is important to explain the motives of the caregivers. If people help because they genuinely care about others and their well-being, it helps to maintain the "ego. On the other hand, if accepting help from others is perceived as incompetent, unsuccessful or unselfish, it can threaten self-esteem. Threats to self-esteem can deter people from seeking outside help, even when there is an urgent need. For example, people are extremely reluctant to seek help from social services workers, fearing to feel humiliated or seem helpless.

- the theory of reactive resistance: loss of freedom.

This theory is an explanation of how individuals relate to the assistance they receive. According to this theory, J.W. Brehm argues that people seek to increase personal freedom of choice. If freedom is threatened, people often react with irritation and hostility. This psychological state is the reactionary resistance. The prospect of losing freedom can also motivate people to restore their independence.

- the theory of self-help group and computer usage.

The assistance provided is not always perceived as positively. In some cases, the help provided may limit freedom, weaken influence and reduce self-esteem. Understanding these processes can explain why people sometimes react negatively or ambiguously to another person's desire to help them and why people sometimes prefer not to seek help, even if they feel an urgent need.

Socio-psychological factors allow explaining such sources of help as self-help groups and computer usage. In groups, people with common problems come together to help each other. They minimize the cost of getting help because they are conducted by people who need help themselves, provide an opportunity to respond and make it clear that others face the same problem.

Using computers makes it possible to get help from someone other than yourself. Today, computers are used to teach a variety of subjects. Computer-assisted instruction programs provide users with help, advice, and relief from the embarrassment or embarrassment that comes with admitting their mistakes and problems to another person. The attractiveness of computer aid was convincingly illustrated in a study by M. Nappa and others.

3. Foreign approaches in prosocial behavior studying: sociobiology (biological), individualistic, interpersonal.

Individualist approach, which in terms of the level of explanation of prosocial behavior is reflected through internal and external determinants (remuneration for assistance) and focuses on the study of the relationship between a person's mood and the direction of his behavior. Researchers of this approach believe that willingness to help increases when the mood is good, triggered by success or happy memories. This is confirmed by the affective charging model developed by G. Bower and J. Forgas, according to which the informational role of mood is explained as selective activation that increases access to memory in similar moods. Good mood leads to positive thoughts and further - positive colored actions, that is, prosocial behavior.

There is another approach to the informational role of mood - the "affect as information" model developed by S.H. Schwartz. This approach assumes that the momentary mood is perceived as part of the information included in the general judgment. For example, if you ask a person to evaluate another person, the first can simply listen to his feelings and give an assessment, based on his emotions and impressions. In S.H.'s opinion. Schwartz, positive feelings can inform a person that the surrounding environment is safe. In this regard, people in a good mood show more prosocial actions. Since danger signals suppress social impulses, the absence of danger, an indicator of which is good mood, stimulates prosocial behavior. In other words, this model proves that the reaction, when a person in a situation of danger first thinks about himself and then about others, is quite normal.

Summarizing all the studies on this topic, J. Forgas pointed to the asymmetry of good and bad mood effects. The effects of a good mood are stronger and more consistent than those of a bad mood. In terms of evolutionary theory, this can be interpreted as follows: a bad mood signals a malfunction and a possible danger. Consequently, a person's bad mood occurs when he is deeply focused on himself and suppresses prosocial impulses, because the cost of intervention increases. D. Rosenhan, B. Underwood, B. Moore note that positive experiences create a general mood of favor that encompasses the individual and others, while negative experiences have the opposite effect. A.M. Isen and her colleagues claim that a good mood implies thinking about the positive and people extract positive information from their memory more quickly than in any other state.

In his research on comparing negative and neutral moods, M. Carlson and N. Miller, found that interpersonal guilt as a special negative emotion significantly increases the desire to help. In general, the desire to help is higher when an individual has hurt another (interpersonal guilt), and lower when an individual has hurt himself (victimization). A tendency to reduce the desire to help in a negative mood is, as a

rule, characteristic for children, and to increase this desire - for adults. Guilt caused by a bad act increases prosocial behaviors, but in many circumstances, where there is no guilt, a bad mood reduces prosocial behaviors. C.D. Batson and others have received evidence that sympathetic people who hope to improve their mood do not reduce prosocial behavior.

In turn, the interpersonal approach includes the theory of social exchange and the theory of interdependence, treating interpersonal relationships as menus in which people seek reward. According to the theory of social exchange, helping others is a kind of investment in future social exchange. By helping others, people often receive rewards such as social acceptance and a heightened sense of self worth. But willingness to help decreases if it is dangerous or takes too long. The basic assumption of the theory of social exchange is that people only help when the benefits of help exceed its costs. In his theory of interdependency, G.A. Kelly and J.W. Thibaud come to the conclusion that interdependent individuals transform men's relationships based on the selfish principle of "you favor me, me favor you" into prosocial relationships.

In this approach, two types of interpersonal relationships are distinguished: close ones (for example, between friends, in this case special importance is given to solidarity, interpersonal harmony, cohesion) and superficial ones (an award is received according to the contribution of each person to the task based on the norm of justice). A similar distinction was found in J. Similar differences were found between J. Mills and M.S. Clark, who confronted menial relationships (arise between people who do not know each other, barely know each other) and close relationships (between friends, family members or loved ones). In men's relationships, a person strives for maximum reward; therefore, a person is guided by egoistic motives, while in close relationships, a person takes into account the well-being of another person and relies on prosocial motives.

The phenomenon of empathy also plays an important role in the development of pro-social behavior, and it is above selfish goals. Empirical evidence confirms that empathy and prosocial behavior are directly related to each other. The hypothesis of altruism as empathy, according to which prosocial behavior is motivated by empathy, is consistent with this model. Compassionate participation as a personality trait can be considered a permanent basis for prosocial motivation, and the constant prevalence of personal discomfort can be considered a stable egoistic motivation.

The components of the interpersonal approach are attribution and prosocial self-concentration. Statements that "a person who sacrifices himself for the benefit of society" and who really wants to help others are part of strategies of attribute reeducation aimed at changing the self-concept of helping, which increases the desire to perform socially desirable actions. J.A. Piliavin concluded that in an applied context, attribute Re-education aimed at forming a pro-social self-concept can contribute to pro-social behavior.

From the viewpoint of D.G. Myers, evolutionary psychology recognizes two types of prosocial behavior: loyalty and mutual reciprocity. However, most evolutionary psychologists believe that the genes of self-serving individuals are more likely to survive than those of self-sacrificing individuals, and therefore society should be taught about prosocial behavior.

Evolutionist biologists E.O. Wilso and C.R. Dawkins used the principles of evolutionary theory to explain aggression and altruism. Some psychologists took this theory as a basis and developed it within the framework of evolutionary psychology, which was an attempt to explain social behavior from the genetic factor perspective. Unlike evolutionary biologists, evolutionary psychologists considered related selection as one of the ways to explain prosocial behavior. Kinship selection became a hypothesis according to which behavior that benefits genetically related individuals is preferable from the point of view of natural selection.

The opinion of J.F. is no less interesting. Rashton, who suggested that there is a genetic basis for conflicts between different ethnic groups, and that such conflicts occur partly because of evolutionary requirements to help only those who can pass on genes to offspring.

Within the evolutionary theory framework one can consider sociobiology, i.e. the discipline that deals with the study of biological bases of social behavior. The dominating approach in this science is to apply the principles and theoretical foundations of evolutionary biology to explain the structural and behavioral aspects of organization in their relation to social behavior. It is also an effort to integrate the natural selection theory of C.R. Darwin with the evolution of social behavior reflected in groups, colonies or societies. The central idea here is that social behavior evolves as a mechanism of species adaptation for survival. Consequently, social behavior is based on the hereditary principle.

The analysis of the state of the prosocial behavior problem in the context of the sociobiological approach showed that altruistic and helping behavior are synonymous concepts, and in biological sense helping and prosocial behavior is the equivalent of altruistic behavior.

However, prosocial behavior does not always apply only to relatives. Thus, the concept of mutual altruism R. Trivers considers prosocial behavior aimed not at relatives but at a stranger.

Any genetic trait of high survival value (helping individual survival) tends to be passed on to the next generation. Orientation to help others may have a high value for gene survival, but not necessarily for the individual himself.

Thus, from the point of view of sociobiology, prosocial behavior can be considered as a result of natural selection, if it increases the possibility for an individual (or his relatives) to reproduce their offspring and develops under the influence of two main reasons - the selection of relatives and mutual benefit.

4. Study approaches of prosocial behavior (S. Taylor).

In the works of S.E. Taylor's highlight several other approaches in the study of prosocial behavior: the decision-making approach, the learning approach.

1. 1. Decision-making approach.

This approach looks at the kind of assistance that is provided when a person makes a decision and translates it into concrete actions. In any situation, decision making about assistance combines the processes of social thinking and rational decision making (B. Latane and J.M. Darley).

The decision making model provides a clear understanding of why eyewitnesses to disaster rarely help victims, because even with one answer "no" assistance becomes impossible. This model does not pay enough attention to the emotional factors of a witness' behavior - when a witness is in a state of fear or terror, the decision-making process is inadequate.

2 Approach from a teaching-learning perspective.

This approach explains the reasons for the helping behavior and the essential role of teaching mechanisms, the founder of which is A. Bandura, emphasizing that it is in the process of growing up that children learn to empathize with others and to help them. People learn to help by reinforcing - the effects of rewarding and punishing helping behaviors, and by imitating - by following the behaviors of other people who help. This approach consists of the following components:

- Reinforcement: assistance is provided more often if there is reinforcements for pro-social behaviors (reinforcements can take the form of dispositive praise);

- prosocial behavioral learning: This is done through television programs and examples from the immediate environment.

According to this, the supportive behavior is implemented in accordance with the fundamental principles of reinforcement and modeling based on imitation mechanisms.

The decision making approach emphasizes the role of complex cognitive processes in the regulation of prosocial behaviors. The teaching-learning approach indicates that people acquire prosocial actions and norms based on reinforcements and role models. Evolutionary theorists believe that the tendency to provide assistance is one of the results of human evolution. Other scientists, on the contrary, emphasize the role of social groups in the development of rules of assistance, which include social norms of responsibility, reciprocity, justice.

Theme 3 **Model prosocial behavior**

1. The model of the "empathy-altruism" (C. Batson).

It is based on the ideas of K. Batson, who states that people help others not only for selfish reasons. Sometimes the motives of behavior can be purely altruistic, when the only goal is to help another person, even if it entails costs for the helper.

The author also distinguished two types of emotional reactions of a person to other people' suffering:

- empathic compassion: empathy focused on the suffering experienced by the other person, supplemented by a desire to reduce it (compassionate, soft-hearted, tender);

- personal suffering: the feeling of one's own discomfort and the desire to diminish it (concerned), distressed, anxious).

Further research by C. Batson and M. Toi allows us to conclude that true altruism appears when a person feels empathy towards the suffering person.

Accepting this classification as a conventional and general, but still lawful model of description of the concept of prosocial behavior, it should be noted that in the modern psychological literature there is an extraordinary dispersion of opinions and views with regard to this concept.

2. Two – level model of "egoism-altruism" (D. Miller).

According to this model, a person proceeds from what he or she thinks is appropriate for him or her. In addition, a person feels sympathy and acts prosocially (based on what he or she thinks is fair to them) if the fate of others seems undeservedly bad. There is an opinion that a person who thinks he has achieved everything and deserves what he has achieved is very sensitive to injustice towards others [Zanden, V.].

In addition, this model also finds application in theory - with regard to the problem of prosocial motivation, which begins after the selfish claim of the person to a just, in his opinion, position in the social system. If the result achieved is below the level of personal standard of justice, there is a selfish orientation that dominates the prosocial motivation.

The relationship between fair pay, overpayment and altruism in relation to the disadvantaged has become the subject of experiment G. Miller, which is interesting because it reveals the problem of prosocial orientation. The results led the author to conclude that egoism-altruism was summed up and a two-level model was constructed. It is based on the idea that a person providing assistance assumes what he or she believes will be given in a fair manner.

3. The study of prosocial behavior from the point of view of the activity approach (E. O. Smirnova and V. M. Kholmogorova)

Supporters of the activity approach of E.O. Smirnova and V.M. Kholmogorova identified moral and ethical (mediated and direct) motives, expressed in similar forms of behavior, which were called prosocial (humane or altruistic) in psychology.

It can be assumed that the moral attitude towards the other is a stable characteristic of the personality, therefore, it manifests itself regardless of the specific circumstances. In contrast, behavior that is influenced by a moral norm is strongly deterministic and implies compliance only in certain circumstances.

Consequently, the prevalence of moral motives may manifest itself in the possibility of transferring prosocial forms of behavior to informal situations, i.e. situations that require "expansion" of the well-known norm.

4. Model of moral decision-making (H. Heckhausen). The "moral behavior" (Rest) model.

The model of moral decision-making (H. Heckhausen) includes the following aspects of moral action:

- moral decisions that lead to interpersonal actions and result in benefit to others (awareness of the consequences of one's own action or inaction on the well-being of others, i.e. awareness of the consequences);

- the decisions made are moral when the person who made them acknowledges that he or she is responsible; awareness of the consequences of his or her action for the benefit of others in each case depends partly on the circumstances of the situation, but partly also on personal factors - here the situation and personal factors interact closely.

The actions arising from moral decisions and the person responsible for them are assessed as good or bad according to the consequences that the actions have for the benefit of others. The criteria for such assessments are culturally accepted definitions of good and bad interpersonal behavior, i.e. moral norms. Thus, another aspect is represented by moral (or prosocial) norms, which are prescribed by society and partially or completely accepted by the individual as internal imperatives [Furmanov, I.A. Socio-psychological problems].

The researchers suggest that correspondence (correlation) between the norms specified as internally obligatory and actual prosocial behavior will be observed only when both personal dispositions of awareness of consequences and attributed responsibility are clearly expressed. Correspondence between norms and actual aid behavior will only be observed when both personal variables have high values at the same time. In addition, H. Heckhausen offers a similar model that reflects the motivational value of the assistance provided.

The model of "moral behavior" (J.R. Rest) is based on four dialogical components of moral behavior, combining aspects of psychological theories such as cognition, affect, behavior and personality. Each component interacts with each other and may include several psychological theories that contribute to this model:

1) moral sensitivity, that is, the activation of a moral scheme to inform those involved in the expected benefit of moral dilemmas;

2) moral reasoning (proof, deduction) - the process of evaluation, actions of the most morally justified of the potentially possible actions;

3) moral motivation - an obligation to prioritize moral values, moral actions and other personal values;

4) moral character - constancy of manifestation of moral behavior, i.e. resistance to overcoming obstacles for prosocial behavior (M.J. Bebeau, J.R. Rest, etc.) [Mahoney, M.L. The prediction of moral reasoning:].

The introduced elements are undoubtedly inconsistent and interactive (D. Narvaez, J.R. Rest). Without moral sensitivity, that is, without awareness of the moral dilemma, each of them does not initialize the moral process of reasoning. If this circuit is not activated, the sensitivity component will not signal to the moral process of reasoning. However, there may be cases where the circuit is activated and the process of reasoning is not initialized. This is possible when a deficit in one of the four components may reduce the probability of moral behavior. In general, this model provides a framework in which the cognitive, emotional, and character development components can interact to lead to moral and moral reasoning.

5. Alternative explanations of willingness to help (J. Forgas).

J.P. Forgas offers four possible options for motives underlying prosocial behavior. According to the empathy-altruism hypothesis, people help others because someone needs help, and because it is a pleasure to help them. The negative relief model

assumes that people help in order to reduce their negative emotions. The empathic pleasure hypothesis implies that people help in order to help the person in need of their help in a real and effective way. According to the model of genetic determinism, people help those who look similar to them, because of a subconscious desire to increase the chances of passing on common genes to future generations.

Thus, J.P. Forgas received data in support of each of these options, that is, the provision of assistance may be due to more than one motive, depending on the situation and personality of the person providing assistance.

6. The "expected value" model (H. Heckhausen).

The main idea of the model is as follows: the more positive consequences there are, the sooner assistance will be provided. The expectations may vary:

- the subjective probability of an action, the result of which has a positive impact on the person in need of assistance;

the instrumental importance of the own action to achieve the desired consequences (getting rid of the trouble of the person in need of help).

7. Model of assistance motivation (H. Heckhausen).

H. Heckhausen distinguishes between different types of consequences of one's own action that have a specific motivational value.

1. The benefit of the aid and the costs of its provision. Costs and benefits may consist of material benefits, efforts, time and other motives to achieve one's own benefit (the principle of mutual supportiveness).

2. evaluation of the action by other people, i.e., the attractiveness of opinions about his actions that are important to him or public opinion in general.

3. an assessment of the extent to which he remained true to internally accepted normative values (i.e., self-reinforcement) in performing the action.

4. emotional empathy with the inner state of the person in need of help, a state that is improving as a result of the subject's realization of the action of help (experience of the kind of relief, release from hard feelings, reduction of pain).

8. Model of collective actions (V. Zomeran).

The model of collective activities is based on the theory of social identity. This model incorporates three factors: social identity, group emotions and group efficiency.

According to this model, all factors can predict group helping behavior both directly and indirectly through each other.

On the one hand, identity determines the emotions of ingroup representatives regarding social phenomena and outgroups, as well as group effectiveness.

On the other hand, emotions and group effectiveness affect the identification/self-categorization of a person, i.e. transform social identity.

Recent studies show that in both the first and second cases, the probability of helping other groups is approximately the same and depends on the concrete emotions,

perceptions of group effectiveness, and sustainability of identification with the group [R.M. Thomas et al., 2011].

A significant point reflected in this model is the inverse influence that real behavior (e.g., help) can have on the emotions of group members, their identity and perceptions of their own effectiveness. The circularity of the model reflects the complexity of the actions taken within the group in relation to "strangers".

9. The "perspective of care" model (S. Gorthner, M. M. Leininger, M.M. Rawnsley, J. Watson).

Although caring is an elusive concept, the essence of caring includes an affective, a cognitive, and a conative dimension that, when initiated and integrated, have a synergistic effect on the practice of nursing. In this study, these three dimensions are postulated to be conceptually distinct.

Morse, Solberg, Neander, Bottorff, and Johnson (1990) have identified caring as a human trait, a moral imperative, an affect, an interpersonal relationship, and a therapeutic intervention.

The caring construct relates to the three dimensions of compassion, empathy, and altruism (Figure 1). **Compassion** is the affect that is characteristic of one's humanness and a uniquely human response. **Empathy**, as an interpersonal relationship, is essential to the reciprocal therapeutic relationship. **Altruism** is the therapeutic action initiated in response to the human condition.

Compassion, the affective dimension, is the most central component of caring.

The cognitive component of caring is empathy. Empathy is a reciprocal relationship that allows one to recognize and to know or understand the feelings of another. Empathy requires two-way communication and relies on the interaction and interpretation of the interaction of those involved in the communication (Levy, 1985).

Altruism is the conative component of caring. One's altruistic actions and behaviors are indicative of as well as a result of one's caring for another. Altruism, is mutual in that there is one who cares for and one who is cared for.

Compassion is connected to empathy as a human trait. The mutual recognition and understanding of the suffering can result in an extension of one's humanness to actually share the suffering of another.

The moral ideal of compassion is the necessary link to actualize compassion through actions and interventions that serve the welfare of another. Altruism and compassion are also connected through the presence of the human trait. Compassion is actualized as a trait through interactive relationships and altruism is extended by the human trait as a shared feeling.

Finally, empathy and altruism are connected by identifying the integration and interdependence of knowledge and behaviors in relationships.

The themes of compassion, empathy, and altruism as central to nursing are also apparent in both Rawnsley's earlier and contemporary contributions to nursing and interdisciplinary journals.

Theoretical Origins The origin and the meaning of the words compassion, empathy, and altruism come from disciplines other than nursing. Compassion has its root in theology; empathy has its origins in psychology; and altruism was coined as a

philosophical concept. Therefore, it is important to discuss the denotative and connotative meanings of these words in order to apply these concepts to nursing through the construct of caring.

Compassion

The origin of the word compassion, according to the Oxford English Dictionary (1989), is derived from the Latin com [together with] and pati [to suffer]. Compassion is further defined as a feeling or emotion; a person moved by the suffering or distress of another and by the desire to relieve it; pity that inclines one to succor. To have compassion is to have pity, to feel pity, or to take pity. Finally, compassion is defined as sorrow, grief, a sorrowful emotion (Oxford English Dictionary, 1989).

In order for compassion to exist, there must be suffering and an awareness of suffering. Compassion, therefore, may be viewed as the human response by which one shares the suffering of another.

Buddhist teaching described the Bodhisattva's commitment to Karuna in this way.

Christian myth also symbolizes a spiritual rebirth traditionally born of suffering and compassion.

Indian tradition described a system of spiritual development to differentiate spiritual man from animal man.

From a theological perspective, compassion is identified as a fundamental principle that defines and describes the essence of humanity.

The antithesis of compassion is competition. In order for one to be competitive one must turn inward to one's self and to move forward without consideration for the needs, concerns, or suffering of another.

Empathy

Empathy has the same root word, pati [to suffer], as compassion. The prefix, however, is em [to put into]. The definition of empathy, according to the Oxford English Dictionary, (1989), is the power of projecting one's personality into (and so fully comprehending) the object of contemplation.

Like compassion, empathy, has at its core the concept of suffering. The difference is in the degree to which one understands the suffering of another or others.

Kohut (1971) uses empathy as the central construct of his Self Psychology framework to support both personality development and psychoanalytic technical procedure. Kohut (1971) defined empathy as vicarious introspection. Under optimal circumstances the ego will employ empathic observations when it is confronted with the gathering of psychological data and will use non-empathic modes of perception when the data which it gathers do not concern the area of the inner life of man. Kohut (1971) believed, that empathy is not only sharing the feelings of another but correctly interpreting and comprehending those feelings.

Buie (1981) stated : "Empathy occurs in an interpersonal setting between persons who remain aware of their separateness, yet in essence it is an intrapsychic phenomenon based in the human capacity to know another person's inner experience from moment to moment."¹ (p.282) . Buie (1981) also differentiated the definitions of empathy by identifying several elements of this concept. These elements are stated as (1) empathy involves relating between two persons, (2) empathy maintains a

separateness between self and object, (3) empathy is mostly an intrapsychic experience, (4) empathy is a capacity or even a basic human endowment which involves a form of knowing, comprehending, or perceiving what another person is experiencing within, and (5) empathy is an experience of momentary or transient nature (Buie, 1981).

Empathy is knowing another's experience through mutual exchange and understanding.

Buie (1981) also identified four internal referents for empathy. Conceptual referents allow one to know another through the specific previous experiences with other or self or through the symbolism of myth, art, and religion. Self referents consist of past and recent memories. Imaginative imitation referents use imagination and fantasy to deduce or imitate another's experience. Finally, resonance referents refer to a natural kind of response to the strong emotions in others.

Levy (1985) stated that empathy itself is not a neutral process because others balance the subjectivity of empathy by including an experiencing and an observing aspect in what they describe as empathic understanding, a way of analytically understanding patients. He concluded that empathy was the emotional knowing about another (Levy, 1985).

Broome, (1985) described empathy motivation as consisting of a decision to shift focus to another and as assuming a role based on how another is perceived, what the other thinks or knows, and the affective state of the other.

By its nature, empathy is interpersonal. In order to know the emotional state of another, one must have direct contact with that person.

Empathy, therefore, has boundaries. The one who is the recipient of empathy must be aware of the one who is acknowledging the emotional state. Likewise, the one who is acknowledging the emotional state must communicate an understanding of that to the recipient.

To be empathic, then, one does not have to be compassionate or altruistic. One can come to know the feelings of another through communication without experiencing compassion for the individual or without taking action to relieve the perceived suffering.

In an interpersonal relationship, the antithesis of empathy is power. Clark (1980) explained that a human being with power is egocentric. For this individual, therefore, empathy is limited to one's self, and the capacity to understand another is outside the realm of possibility or interest. Power focuses the individual on the self and does not allow for interpersonal interaction and reaction.

Altruism

Altruism is derived from the French word, *altrui*, which means of or to others (Oxford English Dictionary. 1989). The Oxford English Dictionary (1989) defined altruism as the devotion to the welfare of others, regard for others as a principle of action, opposed to egoism or selfishness.

Comte (1875a) believed in a systematic evolution of the phenomena of human thought and social life, and the phenomena of the inorganic and organic world of nature (Simon, 1963).

Hornstein's (1972) explanation of altruistic pro-social behaviors from aroused promotive tension leads to intervention in order to relieve that tension. Three variables identified by Hornstein (1972) as leading to promotive tension include: (1) the distressed person's desire for assistance, (2) the distance between the distressed person and the goal, and (3) the helper's belief that the goal is worthwhile. This promotive tension arousal was postulated to be the mechanism that explains helping behavior that has no obvious benefit to the helper.

Thus, altruism requires action. To be altruistic one must act or intervene based on the unselfish concern for others.

As a principle for action, altruism assumes one recognizes the vulnerability needs or suffering of another or others and has the ability and the opportunity to meet these needs or to relieve the suffering.

In definition and discussion in the literature, egoism is said to be the antithesis of altruism. Clark (1980) identified egoism and selfishness as the opposites of altruism. To be egoistic is to be unable to put the needs of another ahead of one's own. To be altruistic, one must be unselfish.

MODULE 2. AGE, GENDER, AND PROFESSIONAL CHARACTERISTICS OF PROSOCIAL BEHAVIOR IN SOCIAL PSYCHOLOGY

Theme 4

Psychological determinants of prosocial behavior of the individual

1. The content characteristics of the manifestation of prosocial behavior

Components of the content characteristics of the manifestation of prosocial behavior: features (qualities and properties) of the individual; altruism; empathy.

1) Personal qualities and properties are considered as one of the ways to describe a person and represent specific characteristics that are elements which are relevant to a certain part of behavioral manifestations (L. Hjelle, D. Ziegler, 2001; C.S. Hall, 1999; S.R. Maddi, 2002, etc.) and suggest, along with behavior, the inclusion of a number of cognitive and motivational components (H.S. Sullivan, E.H. Erikson, O. Rank, E.S. Fromm).

2) Altruism - was seen as the opposite of selfishness, and usually means disinterested concern for the welfare of others, manifested in a wide range of actions - from support to self-sacrifice. The key point is the idea of selflessness as a non-pragmatically oriented activity carried out in the interests of other people and not implying real reward. Altruism is interpreted in a very wide theoretical range: from the genetic analysis of altruistic behavior (V.P. Efroimson) to psychoanalytic interpretations of altruism as a neurotic need (Freud) and the consideration of altruism as a motivational aspect of self-actualization in humanistic psychology (A. Maslow). D.G. Myers defines altruistic behavior as "helping behavior, the motives of which are not deliberately linked to the selfish interests of the person who is providing the help."

3) Empathy - refers to the meaningful component of prosocial behavior, characterized by empathy, compassion, acceptance of the feelings that the other person experiences. With the help of empathy, a person is introduced to the world of experiences of other people, an idea of the value of another is formed, the need for the well-being of other people develops and becomes fixed. Empathy promotes balance between personal relationships.

The ways of understanding can be rational, emotional and behavioral. All of them form the personality's ability to comprehend and reconstruct the inner world of another person.

In the structure of the concept of "empathy", as in prosociality, a number of components can be distinguished: empathy, sympathy, insight, emotional responsiveness, aesthetic pleasure, sympathy in response to the feelings of another, emotional response, co-joy, identity of feelings, helping another, altruism.

Empathy:

- performs communicative, regulatory emotive, social-perceptual functions in the process of communication;
- mediates the personal development of participants in communication - relieves emotional distress, helps the subject of empathy to navigate the situation and adapt to the interaction partner;
- promotes confirmation, self-disclosure, support and relief of the suffering of the object of empathy;
- performs the function of restraining the aggression of an individual if it has a high level of development (for example, prosocial empathy). If the level of development of empathy is primitive, the subject is not able to predict the actions of another and recognize his emotional state, then empathy loses the function of preventing aggression and becomes powerless.

2. Dynamic characteristics of prosocial behavior

Dynamic characteristics of prosocial behavior: helping behavior (focus on helping), "cost – reward", mood, diffusion of responsibility, social norms (norm of social responsibility, social reciprocity, social justice), environmental conditions, lack of time, etc.

1) Helping behavior.

One of the types of prosocial behavior is helping behavior, that is, such behavior that is purposeful and conscious provision of help and support by a person to people. The term "helping behavior" is usually used in cases where one person, while helping another person, does so voluntarily, without coercion and without expecting to be rewarded or to receive any benefit.

Helping behavior (helping) is giving direct help to someone in need. This term is used to refer to situations when behavior does not include any victims, real or potential, on the part of the person helping, and can also be the direction of the person (i.e., become a set of stable motives that are characterized by interests, inclinations, beliefs, ideals, human attitudes).

Helping another is interaction with another, carried out in order to alleviate his situation (direct personal non-professional assistance in a difficult situation or professional activity of a doctor, rescuer, psychologist, social worker, service worker, etc.), or to promote his development (direct personal non-professional help in a difficult situation (for example, mutual assistance of students) or professional activity of a teacher, tutor, etc.).

Help is understood as a person's actions aimed at improving the situation or condition of another person.

As a result, several directions of psychological analysis of assistance have taken shape. These directions differ in the object (who is being helped) and the subject (who is helping) of the action. The object and subject of assistance can be a specific person or a social group as a whole.

Help can take many forms, such as material, physical, empathic understanding, congruence, sincerity, relationship authenticity, etc. Consequently, helping another encompasses a wide range of interactions between people.

Helping behavior includes actions such as sharing, giving, helping. From the point of view of E. Fromm, the desire to give, to share with others, to sacrifice oneself is suppressed due to the dominance of a “market” social character in society. The tendency to be (to give, to sacrifice oneself) is a specifically human need, caused by the desire to overcome loneliness through union with others.

A helping relationship consists of the following main components: the characteristics of the helper may contain a desire to manipulate; in addition, the characteristics of the help itself (for example, the amount of help) and its circumstantial characteristics (for example, the ability to repay in kind) also affect the giver's assessment and the self-esteem of the recipient.

2) Mood.

The basis is the individualistic approach, which is seen as a tactic used by a person in order to influence their mood. People often help others to relieve feelings of sadness, because helping can be a rewarding, mood-enhancing experience. One reason prosocial performance can be rewarding is that it is often associated with past rewards. For any person who wants to get rid of a state of sadness, a prosocial act becomes attractive because it can change the mood. If a person feels bad, thinks that nothing can lift his mood, then he is unlikely to be inclined to help, since it will not improve his mood. The tendency to manipulate one's mood by taking advantage of only the most personally rewarding prosocial behavior varies from person to person. This tendency interacts with the type of mood (joyful or sad) the person is in. People in high spirits have a desire to help, whether the act of helping promises them a reward or not.

R. Cialdini and his colleagues have proposed a negative state mitigation model to explain why a bad mood is sometimes conducive to helping. According to this model, people who are in a bad mood are motivated to make attempts to relieve existing discomfort. Having an opportunity to provide help and the person perceives it as a way to improve their mood, this increases the likelihood that the person will offer it.

3) Surrounding conditions (S.E. Taylor). The intention to help is influenced by the conditions of the physical environment: the nature of the weather and the size of the city, etc. According to the prevailing stereotype, residents of large cities are unfriendly and unresponsive, while residents of the countryside are good-natured and sympathetic. However, there are studies that show that the size of the hometown where a person grew up does not affect the nature of the behavior that he demonstrates in the conditions of his new physical environment, finding himself in a situation in which there is a need for his help.

Overall, research provides strong evidence that helping behavior is related to city size. It should be borne in mind that these were strangers. The reasons for providing assistance to residents of a small city include the anonymity of city life, high crime rates in large cities, etc. It is still unclear which of these explanations is considered the most important.

4) Lack of time. Sometimes people are in too much of a hurry to stop and give their help, a clear demonstration of this effect was obtained in the experiment of J.M.Darley and C.D.Batson. This idea confirmed that conflict plays a major role, not neglect of the other person's needs.

5) Social norms.

There is a wide range of ideas about the concept of "social norm" (English norms; from Latin norma - measure; leadership; rule, law; sample), which boils down to the fact that a social norm is a model (sample, rule) of behavior in interaction with people in society, a rule (standard), a pattern of action that determines how an individual should behave in a certain situation (N.F. Naumova), a rule or expectation of appropriate social behavior (R. Cialdini).

The norm of social justice. This provision operates under the slogan "Help those who deserve help." It is believed that people most often follow the norm when their perceptions are aligned with the contribution they make (the price they pay and the reward they deserve). In addition, people tend to believe in a just order of the world, which means that everyone gets what they deserve.

The social responsibility norm requires pro-social behavior in all cases where the person in need of help is dependent on the person who can help. It is pointed out that "when people need our help, if we do not blame them for the difficulties that have arisen, we are guided by the norm of social responsibility."

The norm of social reciprocity is the expectation of people that helping others will increase the likelihood that they will help in the future. This norm seems to be a universal principle of social interaction and the exchange of material benefits and harm taking place in society, is a moral code and assumes that people, first of all, will help, and not harm those who helped them. This is "retribution" for both good and evil ("you are me - I am you", "help those who help you"), aimed at restoring balance between individuals and groups (to "get even"), is a common and fundamental principle perceived as fairness and "compensatory justice".

The cost-reward norm, which is based on an integrated cognitive-physiological arousal / cost-reward model, explaining the motivation and drive to help people in emergencies (J.F. Dovidio, J.A.Piliavin, S.L. Gaertner, D.A.Schroeder & R.D.Clark, 1991 et al ., 1981) and is considered from the point of view of an integrative model of prosocial behavior.

There are several conditions under which assistance will be most likely in terms of "costs and rewards".

1. When strong excitement arises. If negative arousal stimulates help, then the more aroused bystanders at the sight of an emergency, the more they should help. Thus, J.F. Dovidio (1984), found that lonely passers-by increased arousal and similarly increased their propensity to help victims.

2. When a "we" connection is established between the victim and the helper. People are more likely to want to help those who are like them personally. This is especially true in life-threatening or emergency situations where life-threatening decisions have to be made - for example, about who to rescue from a burning building (E. Burnstein, C. Brandall & S. Kitayama, 1994). One of the reasons, apparently, is

that observers are more offended by an emergency situation that has arisen with people with whom they feel an inner connection (D. Krebs, 1975).

3. When relief from arousal involves small costs and large rewards by helping. Because negative emotional arousal is unpleasant, those who can stop it and help will be motivated to do so. When the overall cost of providing care rises, people are more likely to choose other ways to reduce their emotional distress, such as leaving the scene (J.F. Dovidio et al., 1991).

5) Motivation

Socio-psychological attitudes of a person in the motivational-need-related sphere are factors of readiness for situational changes, on the other hand, they are important factors of pro-social behavior, which are attitudes towards altruism or egoism. E.P. Ilyin views altruism as an attitude to act, first of all, for the benefit of others, often to the detriment of oneself (and one's business). He notes that this attitude is a valuable social motivation, the presence of which distinguishes a mature person and is an important aspect of a person's moral development and can become such an intrapersonal formation as conscience.

H.A. Murray in the list of motives introduced a special basic motive for the activity of help, calling it care (need nurturance). W. McDougall mentions a kind of "primitive passive compassion", which later found its reflection in such an instinct-like motivational disposition as patronage and parental care (feeding, protecting and sheltering the younger ones).

Theme 5

Prosocial behavior in different age groups

1. Prosocial behavior at an early age and preschool age.

Prosocial behavior is linked to emotional regulation, social competence, and moral reasoning. Prosocial behaviors are developed in the first years of the individual's life span and are subject to development a life time. According to Eisenberg et al. (1996), prosocialization is a natural part of a child's behavior. For instance, infants start to collaborate, share, cooperate and respond to other people's emotions through empathy between 18-24 months. Understanding other people's feelings affects children's social skills in a positive way, thus improves the skills that are necessary to establish and sustain prosocial relations during school years and a lifetime. Studies have shown that children who are better at understanding and recognizing emotions exhibit a much higher level of prosocial behaviors and are more popular among their peers. There is an increase in the amount of prosocial behaviors during preschool period. One of the important outcomes of early childhood years is to learn positive and socially acceptable ways for interaction with others.

There are many ways to achieve this goal; prosocial behaviors such as helping, sharing, consoling, informing and collaborating are among these means. Just like other social behaviors, prosocial behaviors are shaped by parents, friends, teachers, the

society and the culture. The factors that affect the development of these behaviors include parenting styles, gender, age and cultural expectations.

Studies in the literature that examined the existence of any relation between age and prosocial behaviors revealed different results. In a longitudinal study prosocial behavior scores at 6 and 7 ages were found close to each other. While some children exhibit these at a rather early age, some children exhibit these behaviors at an older age. There are studies suggesting that the frequency and level of maturity of exhibiting prosocial behaviors in preschool period increase in parallel with age (Eisenberg, Fabes ve Spinrad, 2006). However, in their study McGinley and Carlo (2007) found that there is no relation between age and prosocial behaviors. Even though studies have been carried out on the positive outcomes of prosocial behaviors, few studies have been carried out on the factors that contribute to the development of these behaviors. During the literature review, no studies have been found on the examination of Turkish preschool children's prosocial behaviors by gender and age.

2. Manifestations of prosocial behavior in primary school age

A child advances from kindergarten to elementary school and becomes a pupil. Elementary school education should teach a pupil to be able to share experiences with other children, to participate in collective work, communicate properly, cooperate, and help. This is usually prevented by traditional classroom teaching, where pupils learn "next to each other" and they are not to cooperate (see usual appeal "it's every man for himself"). For prosocial behavior development, cooperative teaching and learning are much more suitable (Kasíková, 1997). To be more precise, it is such a form of cooperation, which is, by the author, called cooperation in the form of assistance, when one pupil helps the other. The relationship between the helper and receiver of the help is usually initiated and directed by the teacher; the social roles of pupils are divided: one pupil (usually of the same age but more competent or older and more competent) teaches and the second pupil tries to learn under their leadership - this is peer teaching. M. Webb (1987) states that this type of teaching newly defines the role of a teacher. The teacher is not the only one who teaches pupils anymore.

The pupils who teach their schoolmates are gaining. In his role of the tutor, they develop their knowledge and skills (they do not want to get embarrassed), their self-confidence, self-respect and self-trust are growing. They experience the feeling of responsibility for the quality of their help and for results of his charges. He himself deepens his view of schoolwork by explaining it, by reacting to various mistakes and naive questions. Peer teaching improves the school results of pupils, usually of those who are weaker, and also of pupils who do not master the language of the majority very well, pupils from the disadvantaged social background and pupils of different cultural and ethnic origins. It also improves the pupils' attitudes towards learning, the subject and the school generally. It also has a positive impact on pupils which have some problems in establishing and maintaining relations with schoolmates or lack the ability to cooperate. Peer teaching, thus, works on the principle of mutual reward

among children or adolescents and this way it contributes to the development of the skill to be a social support to another person. Except peer teaching, another form exists - reciprocal helping among pupils. This is a relatively complicated phenomenon which is not much empirically investigated at our schools. In the school life reality, the spontaneous, more permanent and positive cooperation among pupils is not so common. However, "illegal" cooperation is more common - prompting or copying during oral or written examination.

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Except peer teaching, another form exists - reciprocal helping among pupils. This is a relatively complicated phenomenon which is not much empirically investigated at our schools. In the school life reality, the spontaneous, more permanent and positive cooperation among pupils is not so common. However, "illegal" cooperation is more common - prompting or copying during oral or written examination (Mareš, 2005; Vrbová, 2013).

At the same time, there are still only a relatively few pedagogical situations, when pupils can or even must officially cooperate.

Recent studies have begun to uncover the neurobiological mechanisms that promote prosocial behaviors across development. However, there is little convergence from prior literature on whether the development of prosocial behavior from childhood to adolescence increases linearly (e.g. increasing from childhood to adolescence) or non-linearly (e.g. peaking in early adolescence). A better understanding of the neural correlates of prosocial decision-making may help resolve discrepancies in the behavioral research, especially given that there is significant structural (Mills et al., 2014) and functional maturation within neural circuits that support social cognition

(e.g. mentalizing) and prosocial decision-making during this developmental window. Thus, the current study combined behavioral and neuroimaging methods to better interrogate age-related differences in the behavioral and neural correlates of prosocial behavior from childhood to adolescence. Delineating the specific age-related patterns is important in identifying potential sensitive periods in promoting other-oriented considerations and behaviors.

The developmental psychology and cognitive neuroscience literature converge on two possible patterns of prosocial development from childhood to adolescence:

- linear increases in prosocial behavior from childhood to adolescence;
- nonlinear differences, marked by peaks in prosocial behavior in early adolescence.

One line of research has shown that early adolescents exhibit more prosocial behavior than children, suggesting prosocial behavior may increase linearly with age. Linear age patterns of prosocial development suggest prosocial tendencies may develop and continue to increase from childhood to adulthood, likely due to improvements in social-cognitive skills that facilitate other oriented considerations. Yet, another line of work has found differences even within the adolescent years, with greater prosocial tendencies observed in early adolescents compared to late adolescents. These latter results provide initial evidence of non-linear (i.e. quadratic) age-related patterns in prosocial development, such that early adolescents engage more frequently in prosocial behaviors than children and mid-to-late adolescents. Non-linear age patterns of prosocial development suggest that early adolescence is a particularly sensitive window for prosocial development because of unique developmental processes that have yet to converge at earlier or later ages. Taken together, these data highlight the need to more clearly delineate between linear and non-linear age differences to better understand prosocial development from childhood to adolescence.

Neural reactivity in regions that support social cognition may critically underlie other-focused, prosocial behavior, which changes across childhood and adolescence.

Current study Although prior research suggests there are developmental differences in the neural correlates of prosocial decisionmaking, these studies have focused exclusively on either adolescents or adults and have not included child participants nor a wider age range to test for age-related associations across childhood and adolescence. In the current study, we used a cross-sectional design to examine the behavioral and neural correlates of prosocial decision-making in youth from ages 8–16 years. While there are several types of prosocial behaviors, including sharing or group cooperation, we operationalized prosocial behavior as the act of giving rewards to another individual.

3. Adolescence are particularly important period for displaying prosocial behavior

Adolescents' prosocial behavior, or voluntary behavior intended to benefit others, has been linked with several positive outcomes, including high self-esteem, academic success, and high quality relationships. Although previous studies have

consistently shown prosocial behavior to increase during early childhood, research on the development of prosocial behavior during adolescence has revealed conflicting results. Regarding potential predictors of prosocial behavior, empathy is thought to provide the motivation to express helping behavior. Both the understanding of others' inner states (i.e., perspective taking) and the experience of feelings of concern for others (i.e., empathic concern) are believed to facilitate prosocial behavior. Conversely, engaging in prosocial behavior may also foster adolescents' tendency to exhibit perspective taking and empathic concern. However, no previous studies have investigated the longitudinal links of both perspective taking and empathic concern with prosocial behavior (and vice versa) across adolescence. Therefore, this 6-wave study, first, investigated the development of prosocial behavior from age 13 to 18 years and, second, examined the longitudinal links between perspective taking, empathic concern and prosocial behavior. In addition, since prior research suggests that gender differences may exist both in the development and the prediction of prosocial tendencies, we tested for gender differences in all analyses.

Although prosocial development has long been studied, and general age-related increases have been reported from infancy through early adulthood (see Eisenberg et al. 1998; Crocetti et al. 2016), only a few longitudinal studies have examined changes in prosocial behavior across a broad age range in adolescence (i.e., Carlo et al. 2015; Luengo Kanacri et al. 2013). Yet, there is considerable evidence that several physical, cognitive, and relational changes occur during adolescence that impact social functioning. First, adolescents' physical maturity and increasing autonomy may allow them to engage in a wider variety of prosocial actions. Second, advances in perspective taking (e.g., Van der Graaff et al. 2014) may facilitate higher-stage moral reasoning, which in turn should promote prosocial behavior. Third, increased frequency of peer interactions and interest in intimate and romantic relationships develop alongside an increase in social competence and may also foster adolescents' other-oriented behavior. However, other changes during adolescence may negatively impact the development of adolescents' prosocial tendencies. For instance, changes in affective processing and brain maturation might challenge emotion regulation in mid-adolescence (see Crone and Dahl 2012), which may temporarily diminish adolescents' ability to direct their attention to others' emotional needs and therefore decrease prosocial tendencies (e.g., Eisenberg et al. 1996, 2000; Padilla-Walker and Christensen 2011). Thus, conceptually, mean levels of prosocial behavior can be expected either to increase during adolescence or to show a temporary decrease.

Results from the few previous longitudinal studies on prosocial development in adolescence are inconclusive. Whereas increases were found in prosocial behavior towards strangers between age 13 and 16 (Carlo et al. 2015), and in helping behavior between age 15 and 18 (Eisenberg et al. 2005), other studies found non-linear growth between age 12 and 14 (Caprara et al. 2015), stable levels in self-reported prosocial behavior between age 10 and 14 (Nantel-Vivier et al. 2009), and even decreases between age 13 and 18 (Carlo et al. 2007; Luengo

Kanacri et al. 2013). Regarding gender differences, all of these studies revealed boys to report lower levels of prosocial behavior than girls, but the issue of potential gender differences in developmental patterns has received surprisingly little attention. Only two of the studies investigated gender moderation, of which one revealed no significant gender moderation, but the other found a decrease in prosocial behavior that was stronger for boys than for girls.

Belarusian scientists have studied the situational and personal determinants of prosocial behavior as well as its formation in adolescent schoolchildren. Comparative analysis of content and dynamic characteristics of personality of teenagers with prosocial and asocial orientation has been carried out. Analysis and psychological interpretations of interrelation of between content and dynamic characteristics of personality, which determine prosocial orientation in teenage schoolchildren, have been carried out. Psychological typology of teenage schoolchildren with prosocial orientation has been developed. (I.A. Furmanov, N.V. Kukhtova).

4. Prosocial development in early adulthood

Consistency in prosocial functioning was expected over years, although less consistency was predicted for moral reasoning than for prosocial personality characteristics because level of moral judgment is believed to reflect change in structure of the reasoning (i.e., how it is cognitively organized, the level of perspective taking underlying it), as well as in its content, from childhood into adulthood.

Two types of data are pertinent to the issue of whether there are stable and enduring individual differences in the tendency to care about and help others: (a) data on the consistency of prosocial behaviors and dispositions across contexts, measures, or reporters, and (b) data on the stability of prosocial tendencies over time. Evidence of consistency in prosocial responding across concurrent measures, contexts, and reporters is mixed. Findings of cross-situational consistency are modest for children, adolescents, and adults, which is not surprising given that prosocial actions in different contexts often may reflect different motives. On the basis of the limited cross-situational consistency in helping behavior, Penner, Escarraz, and Ellis (1983) suggested that the search for the prosocial personality would be more fruitful if one looked for a constellation of traits that was associated with broad prosocial tendencies. However, re- search on the prosocial personality is limited, especially work that includes multiple reporters and methods.

Surprisingly few investigators have studied the relations of young adults' prosocial and empathy-related dispositions to their prosocial moral judgment. There are numerous reasons to expect an association. First, researchers such as Kohlberg and Candee (1984) and Rest (1979) have argued that moral reasoning influences individuals moral decisions and social behavior. Moreover, Hoffman (1987, 2000) suggested that empathy/sympathy bonds with moral principles, provides the motivational force to act on those principles, and stimulates the development of internalized moral reasoning reflecting concern for others' welfare. In addition,

Eisenberg (1986) suggested that sympathy primes the use of preexisting other-oriented moral cognitions.

Consistent with theory, moral reasoning, including prosocial moral judgment, generally has been modestly correlated with prosocial behaviors such as helping or sharing, especially costly prosocial behaviors. Specifically, children's and adolescents' prosocial behavior generally has been positively correlated with needs-oriented (primitive empathic) reasoning and negatively related to hedonistic reasoning; in addition, it sometimes has been positively correlated with a composite measure of prosocial moral reasoning, especially at ages 15- 16 to 19-20. The relation of prosocial moral reasoning to prosocial behavior and empathy or sympathy seldom has been examined in adulthood. It has been argued that the relation between moral reasoning and behavior becomes even stronger in adulthood than in childhood because higher level reasoning is associated with the "progressive stripping away of bases for justifying behavior that are extrinsic to principle"; this results in stronger motivation to maintain consistency between attitudes and behaviors at higher stages of development. Thus, in the present study, self-and friend-reported prosocial tendencies (e.g., helping, sympathy, perspective taking) in early adulthood were expected to be positively related to concurrent overall reasoning level and negatively correlated with hedonistic reasoning.

There also is empirical support that level and/or type of prosocial moral reasoning is related to dispositional perspective taking or sympathy in childhood and adolescence. Generally, sympathy and perspective taking have been associated with more other-oriented, less self-oriented, and/ or higher level prosocial moral reasoning. To our knowledge, these relations have not been examined in adults older than 19 or 20. In the present study, we examined the association of measures of sympathy, perspective taking, and prosocial behavior to prosocial moral reasoning, as assessed with both interviews and an objective measure of prosocial moral judgment. As has been found in adolescence, higher level moral reasoning was expected to correlate with greater sympathy and perspective taking.

When one examines relations between measures of a prosocial personality or moral judgment and specific prosocial behaviors, it is important to consider the motivational significance of the particular prosocial behavior when possible. Eisenberg and Hand (1979) hypothesized that preschoolers' spontaneous sharing behaviors, which often involve a cost to the child, are more other-oriented than are everyday helping behaviors, which generally entail little cost or are performed merely to comply with peers' requests. They found that spontaneous sharing, but not spontaneous helping or compliant sharing or helping, was associated with higher level needs-oriented prosocial moral reasoning (Eisenberg & Hand, 1979). Moreover, spontaneous prosocial behavior but not compliant prosocial behavior has been correlated with sympathy in young children. In contrast, frequency of compliant prosocial behavior has been associated with preschoolers' personal distress when exposed to another's negative emotion and seems to be linked to low to average social competence (Eisenberg, Cameron, Tryon, & Dodez, 1981; Eisenberg et al., 1988). Furthermore, costly but not low-cost prosocial behaviors have been associated with

higher level moral judgment in childhood and adolescence. Eisenberg and Shell (1986) hypothesized that low-cost behaviors are performed rather automatically, without much cognitive reflection, moral or otherwise. Thus, one would expect measures of a prosocial personality in adulthood to relate to earlier prosocial measures primarily if the latter reflected an other-orientation (e.g., sympathy/empathy) or costly, spontaneous prosocial action. Prosocial measures in adulthood were not expected to relate to compliant prosocial behavior or low-cost prosocial behavior (e.g., helping) in childhood.

Research examining consistency of prosocial tendencies across substantial periods of time is rarer than is work on concurrent consistency among aspects of prosocial tendencies. Several researchers have reported modest correlations over a year or a few years in childhood for raters' perceptions of children's prosocial behavior or for actual donating or helping behavior; in the 2nd decade of life, self-reports or other reports of prosocial behavior or sympathy have been correlated over 2 to 8 years. Of particular note, in the sample in this study, observed naturally occurring, spontaneous, costly prosocial behaviors (i.e., spontaneous sharing) in the preschool years, but not other compliant or less costly prosocial behaviors, generally were associated with sympathy and a prosocial disposition in adolescence and early adulthood and were marginally positively related to self-reported prosocial dispositions (but not friend-reported prosociality) at age 23-24 (although compliant sharing was positively related to self-reported helping in adolescence). To our knowledge, there have been no longitudinal studies of the consistency of a prosocial orientation from adolescence into the 3rd decade of life.

There are several reasons to expect consistency in prosocial responding across time. First, theorists have suggested that prosocial behavior and empathy-related responding have a genetic basis, and researchers have obtained evidence of their heritability. Moreover, both prosocial behavior and sympathy are correlated with temperamental predispositions such as regulation that likely have a constitutional basis (albeit influenced by the environment). Thus, biological factors could account not only for interspecies but also for intraspecies variation in prosocial responding.

Environmental factors, in addition to heredity, likely contribute to the development of a prosocial disposition. Bergeman et al. (1993) found that agreeableness (which includes prosocial tendencies) was influenced by shared rearing environmental influences. Krueger, Hicks, and McGue (2001) also found that altruism was influenced primarily by shared and nonshared environmental influences. Moreover, numerous parental child-rearing practices as well as the security of attachment in infancy have been associated with the development of prosocial behavior and sympathy. In fact, child-rearing practices of parents of 5-year-old children have predicted the children's empathy at age 31. Thus, one might expect some consistency in prosocial behavior during childhood and adolescence due to consistency in socialization experiences. Moreover, because moral judgment may change in qualitative ways with increases in the abilities to take others' and society's perspective and to think abstractly (Kohlberg, 1981), it is unclear to what extent one

can expect moral judgment to be consistent across early adulthood and to relate to prosocial tendencies at a younger age.

In summary, consistency across measures of a prosocial disposition and between measures of such a disposition and prosocial moral reasoning was expected in early adulthood. In addition, individual measures (or composite measures) of prosocial responding or prosocial moral judgment were expected to be consistent over time, although more so for measures of traits such as sympathy, perspective taking, and reported prosocial behavior than for moral reasoning. Further, in general, prosocial behavior, sympathy, and perspective taking in childhood and adolescence were expected to relate to prosocial dispositions in adulthood; the exception was for childhood measures of prosocial behavior that tap compliant and/ or low-cost prosocial behavior, which were not expected to predict later prosocial dispositions. Finally, because moral judgment may change in qualitative ways with increases in the abilities to take others' and society's perspective and to think abstractly (Kohlberg, 1981), it was unclear to what extent one might expect moral judgment to relate to prosocial tendencies at a younger age.

Theme 6

Gender features of manifestation of prosocial behavior

1. E. Igli's theory of social roles in relation to prosocial behavioral actions: the norms responsible for providing assistance are different for male and female roles.

The social role perspective (Eagly et al., 2000) has usefully been applied to understand gender differences and similarities across a wide range of psychological phenomena, including motivation (Diekmann & Eagly, 2008), social behaviors such as aggression, altruism, and social influence (Eagly, 1987), preferences for close relationship partners (Eagly, Wood, & Johannesen-Schmidt, 2003), and political attitudes (Diekmann & Schneider, 2010). The social role framework posits that the behavior of men and women stems from the distribution of labor in a society. A biosocial perspective thus proposes that the gendered division of labor results from the particular constraints of men and women's biology as well as aspects of the local economy and culture. Assumptions about the characteristics that equip men and women to perform their roles are then elaborated in gender roles, which in turn facilitate individual-level processes including hormonal regulation, self-regulation to internalized standards, and social interaction (Wood & Eagly, 2010).

In the U.S., the division of labor has included women's specialization in supportive and caretaking roles and men's specialization in leadership roles or roles with relatively high power. The enactment of these different kinds of roles leads to gender differentiation along the dimensions of agency and communion. These traits have emerged as primary dimensions both in self-reported traits and in gender stereotypes (Abele & Wojciszke, 2007; Bakan, 1966; Deaux & LaFrance, 1998; Judd,

James-Hawkins, Yzerbyt, & Kashima, 2005). In short, women have been disproportionately represented in caretaking roles, which leads to the assumption that women have communal traits - that is, a focus on others, reflected in characteristics such as warm, nurturant, or sensitive. Men have been disproportionately represented in leadership roles, which leads to the assumption that men have agentic traits - that is a focus on the self, reflected in such characteristics as dominant, courageous, or aggressive. In addition to these personality dimensions, gender stereotypes also differentiate men and women in terms of physical and cognitive attributes (Cejka & Eagly, 1999; Diekman & Eagly, 2000). For example, men are expected to be physically strong, whereas women are expected to be petite; men are expected to be analytical, whereas women are expected to be intuitive. These gender-differentiated traits are further elaborated in societal gender roles, which specify traits that are believed to be both typical and appropriate for each sex (e.g., Prentice & Carranza, 2002).

A critical point is that the uneven distribution of men and women into social roles can foster gender-differentiated attributes in both perception and reality. First, association of one sex with certain roles leads to the presumption that members of that sex possess the internal predispositions that align with those roles (Hoffman & Hurst, 1990). The attribution of a person's behavior to their inner qualities rather than to external constraints occurs through the process of correspondent inference (Gilbert & Malone, 1995). Second, the division of labor means that individuals will gain practice and skill at the social roles they occupy, at the exclusion of other gains in practice and skill. In this way, both expectations and experiences based in social roles play critical parts in producing gender-differentiated characteristics.

In exploring a social role perspective, we hope to shed light not only on the differences between men and women but also on the similarities that they share. Consistent with Hyde's (2005) gender similarities hypothesis, we propose that men and women have a great deal of overlap in their psychological and behavioral tendencies. In this chapter, we first elaborate the logic of a social role framework and identify mechanisms that could lead from social roles to prosocial behavior. We then explore empirical evidence of gender similarities and differences in prosocial behavior, with close attention to the factors that have been shown to moderate gender differences. Finally, we conclude by discussing the implications of differences in prosocial behavior for the specific social roles that people choose.

2. Common stereotypes describing women and men regarding prosocial behavior.

Gender differences in prosocial behaviors Eagly and Crowley (1986), in a meta-analytic review of gender differences in helping, showed gender differences in prosocial behavior. Based on social role theory, these authors demonstrated that the relations between gender and helping differed as a function of the type of helping examined. Specifically, helping that was more heroic or more chivalrous was exhibited more often by young men than young women, whereas helping embedded in a

relational context was exhibited by young women more than young men. Based on prior studies (e.g., Eagly and Crowley, 1986; Maccoby and Jacklin, 1974), it was hypothesized that late adolescent girls would report higher levels of emotional, altruistic, and compliant prosocial behaviors than late adolescent boys. Furthermore, adolescent boys were expected to report higher levels of public prosocial behaviors than adolescent girls.

The development of prosocial behavior may be different for boys and girls. According to gender socialization theorists, girls are socialized to show nurturance and caring, whereas boys are socialized to inhibit these kinds of prosocial behavior (Brody 1999). During adolescence, gender-specific socialization pressures are thought to strengthen and boys and girls may increasingly adhere to gender stereotypes (Alfieri et al. 1996; Hill and Lynch 1983), which may result in gender-specific developmental trends in prosocial behavior. Moreover, previous research revealed gender specific developmental trends in moral reasoning (Eisenberg et al 1991), empathic concern and perspective taking (e.g., Carlo et al. 2015; Van der Graaff et al. 2014). Given the conceptual connection between these constructs and prosocial behavior (e.g., Hoffman 2000; Staub 1978), it is important to investigate gender differences in the development of prosocial behavior as well.

3. Specific social roles influence prosocial behavior

The examination of prosocial behavior from a social role perspective helps to shed light on the ways in which both diffuse and specific social roles influence behavior. Diffuse social roles exert influence across a wide range of situations, whereas specific social roles apply to a particular situation.

In other words, some expectations apply broadly to almost all individuals, whereas other expectations are focused more narrowly on members of specific social groups or individuals in particular occupational or family roles. At any one time, an individual will occupy multiple roles, and both personal and environmental factors can influence the salience of these different roles. For example, a female teacher may think of herself primarily in terms of her occupational role when in the classroom, even though her gender role can also influence her behavior.

With regard to prosocial behavior, there are diffuse expectations that individuals are interpersonally kind and supportive, because such behavior facilitates social relationships that tend to be fundamental human motives (Baumeister & Leary, 1995; Fiske, 2003). For example, there are general expectations that individuals will be friendly and courteous to each other, or help those in need (e.g., S. Schwartz, 1977). Consistent with the idea that prosocial behavior is generally positively evaluated is the finding that for both boys and girls, peer and teacher ratings of prosocial tendencies (e.g., "this child is helpful to peers," "this child is kind to peers") positively predict subsequent social acceptance, even when controlling for aggressive tendencies (Crick, 1997).

In addition to this general expectation of prosocial behavior is the expectation that different kinds of prosocial behavior are and should be performed by men and

women. Prosocial behavior is thus likely to be patterned by diffuse gender roles: Even when motivated to act prosocially, women and men may perform that behavior in different ways, given divergent gender role expectations as well as different skills and experience. Beliefs about what men and women should do and are able to do are part of widespread cultural beliefs, and the impact of these beliefs can accumulate over many different contexts to produce different outcomes for women and men (see Ridgeway & Correll, 2004, for a review). As we detail below, prosocial behavior can be performed in ways that align more with the traditional male role (for example, engaging in physically demanding rescues, being chivalrous) - or in ways that align more with the traditional female role (for example, engaging in self-sacrifice within the context of close relationships, supporting groups disadvantaged in society).

Finally, prosocial behavior can also be affected by one's specific social roles, such as occupational roles or family roles. For example, individuals who are in the "helping professions" of teaching or nursing may have greater opportunity to learn and express prosocial behavior than individuals in other kinds of professions, and they may internalize prosocial values and norms as a result of their role occupancy. Indeed, prosocial motivation has been theorized to be influenced not only by features of particular jobs that can enhance others' well-being, but also the specific organizational context, such as contact with beneficiaries (Grant, 2007). For example, firefighters not only help others, but they also have close emotional and physical contact with those that they help, which in turn can fulfill and sustain prosocial motivation.

Occupancy in social roles, and thus different gender roles, can elicit gender differences in psychological attributes and behaviors (e.g., motivation, cognition). Moreover, these gender-differentiated attributes can then contribute to the selection of particular social roles. As we describe below, individuals tend to prefer specific social roles that can fulfill their valued goals; to the extent that men and women endorse different agentic and communal goals, they are likely to opt into different kinds of occupational and family roles (Diekmann & Steinberg, under review; C. D. Evans & Diekmann, 2009). In this way, a social role framework represents a cyclical process, in which social roles contribute to gender-differentiated attributes, which can in turn contribute to sex segregation in social roles.

4. Role congruity theory: consequences of alignment versus misalignment

Particularly important is that both men and women elicit positivity from the self and others when they display traits and behaviors that cohere with their gender roles. These benefits can be direct and explicit, such as praise from others (e.g., positive comments on helping a classmate), or relatively indirect or implicit, such as subtle omission of praise. In addition, these consequences can stem from others or can stem from the self. Individuals who personally endorse traditional gender norms thus experience affective benefits when they participate in social interactions that conform to their personal gender-normative standards, whether in a laboratory setting (Wood,

Niels, Hebl, & Rothgerber, 1997) or in naturalistically-occurring interactions recorded in daily diaries (Witt & Wood, 2010).

The penalties for misfit to one's surroundings have broader implications, as well. For example, college students whose socioeconomic status did not align with that of their peers demonstrated worse self-regulatory ability (Johnson, Richeson, & Finkel, 2011). Another example of the consequences of lack of alignment is that individuals in occupations dominated by the other sex reported more job hassles and more negative physical or psychological health outcomes (O. Evans & Steptoe, 2003). The forces that encourage alignment with valued social roles are many, and overcoming them can require a great deal of effort.

Moreover, expectations related to both diffuse and specific social roles influence evaluations of role occupants. Experimental evidence supporting this point is that individuals who displayed extremely dominant behavior were particularly penalized with regard to interpersonal (rather than instrumental evaluation), and particularly when they occupied specific social roles that require prosocial behavior (e.g., elementary school teacher; Diekmann, 2007).

5. From roles to behavior: environments, experiences, and expectations

A fundamental idea within the social role framework is that the different constraints of gender roles lead men and women to display different types of behavior. In this section, we provide an overview of different mechanisms that produce such gender-differentiated behavior. Throughout these different mechanisms, an underlying assumption is that when gender roles or specific social roles are more salient, role associations will have a greater impact on behavior. Consistent with other theoretical models of gender-related behavior (e.g., Bussey & Bandura, 1999; Deaux & Major, 1987), role norms, expectations, and standards will primarily influence behavior when they are highly accessible to one or more interaction partners.

We delineate three sets of mechanisms that contribute to gender-differentiated prosocial behavior. First, we posit that men and women (and girls and boys) are likely to inhabit somewhat different environments, both due to self-selection and to constraints imposed by others. Second, the repeated observation of men and women acting within different environments leads to expectations that men and women will behave differently or have different kinds of characteristics. Thus, individuals might explicitly believe that it is more appropriate for men to help in certain situations, or their implicit associations may lead them to approach women for help in other kinds of contexts. Third, these different environments lead men and women to have different types of experiences, even from a very young age. As a consequence, men or women may accumulate different levels of skill and comfort in some domains of prosocial behavior than others.

Environments. Particular roles are defined by specific social and physical contexts, which might encourage specific traits or behaviors and discourage other traits or behaviors. Such environmental affordances can lead to the display and development of gender-specific traits or behaviors. For example, male-dominated

roles might encourage physical aggression, whereas female-dominated roles might discourage this very behavior. Research on automaticity suggests that physical contexts that accompany social roles might lead to the automatic activation of different cognitions and goals. Social roles often occur in a specific physical context (e.g., students and teachers are in classrooms), and mere physical contexts have been shown to prime nonconscious goal states and to lead to behaviors that are consistent with such goal states (Aarts & Dijksterhuis, 2003). In addition, others in the social environment can automatically activate goals (Fitzsimons & Bargh, 2003), as well as influence perceived goal attainability, persistence toward goals, and goal-related performance (Shah, 2003a, 2003b).

Expectations. Another way that roles might lead to gender differences is through various mechanisms related to social interaction. Interacting with people who endorse traditional gender roles can lead to gender-normative behaviors through the self-fulfilling prophecy, in which individuals conform to the stereotypic expectations of others (Geis, 1993; Skrypnek & Snyder, 1982). Given the widespread approval of gender roles, the gendered beliefs of both interaction partners are important in influencing such gender-normative behavioral outcomes (Deaux & LaFrance, 1998; Deaux & Major, 1987). In general, it is particularly men and women who adhere most strongly to traditional gender identities who tend to display gender-differentiated behavior (see Wood & Eagly, 2009, for a review).

As noted above, robust gender stereotypes include beliefs that align men and boys with agency and women and girls with communion. These gender role beliefs include descriptive norms (i.e., beliefs about what women and men are typically like; Cialdini & Trost, 1998; Prentice & Carranza, 2002). As a consequence, individuals are likely to expect men and women to enact prosocial behavior in different ways. For example, men may be perceived as more likely to engage in risky behaviors to aid another person, whereas women may be perceived as more likely to engage in long-term caregiving. Evidence consistent with this distinction is Rankin and Eagly's (2008) study of heroism stereotypes. They found that participants tend to think men are more likely than women to rescue others in an emergency. In addition, participants asked to name public heroes tended to name men or male groups (e.g., firefighters), whereas participants asked to name personal heroes tended to name women and men equally. Furthermore, some aspects of traditional gender role attitudes specifically include beliefs that men will engage in behavior that helps or protects women. One example is Glick and Fiske's (1996, 2001) construct of benevolent sexism, which includes items such as "Women should be cherished and protected by men" or (reverse-scored) "In a disaster, women ought not necessarily to be rescued before men." Thus, ideas about who should help whom are encoded as part of traditional gender roles.

Experiences. The different experiences that men and women have as a result of their divergent social roles are also likely to influence prosocial behavior in a range of ways. The repeated exposure to certain environments is likely to enhance comfort in those particular environments; in addition, repeated enactment of certain behaviors is likely to cultivate expertise in those behaviors. We thus posit that the different roles

that boys and girls occupy from childhood can form the basis of differential comfort and expertise with corresponding domains of prosocial behavior.

Particularly important is that prosocial tendencies might be internalized through an individual's sense of self-efficacy. Self-efficacy beliefs reflect one's own assessment of how well or competently one could carry out a specific behavior or action. Beliefs about one's own abilities have a profound effect on subsequent behaviors. For example, self-efficacy beliefs in academic domains strongly predict actual performance (e.g., Eccles, 1994). Empathic self-efficacy beliefs in particular predict self-reported prosocial behavior among adolescents of both genders, but women report greater empathic self-efficacy than do men (Bandura, Caprara, Barbaranelli, Gerbino, & Pastorelli, 2003). Self-efficacy beliefs are important in explaining behavior because expertise or perceived expertise is an important factor in determining the kinds of actions one undertakes.

Relationships among roles, traits, and behavior. An important insight of the social role framework is that social roles can sometimes lead directly to behavior - that is, if a social role requires an individual to be helpful, he or she is likely to enact that behavior, and consequently to be viewed by others as someone who is internally predisposed to be helpful. However, this behavioral sequence does not necessarily entail the role occupant internalizing the trait "helpful" or becoming more internally motivated to be helpful. In other words, once outside of that particular context, that individual may no longer be any more helpful than he or she was before. The ability of social roles to lead to differential perceptions of role occupants was powerfully demonstrated in the classic "quiz show study" (Ross, Amabile, & Steinmetz, 1977), in which participants were randomly assigned to be either a questioner or an answerer. Even though all participants knew that questioners were able to select questions based on their own areas of expertise, both questioners and answerers agreed in their ratings of questioners as more intelligent than answerers. The mere occupancy of the social role led to role-bound behavior being interpreted as inherent to the role occupant.

Theme 7

Psychological features of prosocial behavior in professional activities of specialists

1. Professionally-important qualities of specialists focused on providing assistance.

The literature distinguishes professionally important qualities in a narrow and in a broad sense - as less and as more integral psychological "units". In a broad sense, it is "the entire set of psychological qualities of an individual, as well as a number of physical, anthropometric physiological characteristics of a person, which determine the success of learning and real activity. A specific list of these qualities for each activity is specific (by their composition, by the required degree of expression, by the nature of the relationship between them) and is determined by the results of the

psychological analysis of the activity and the compilation of its professionogram and psychogram. "

The generalized definition of professionally important qualities (PIQ) suggests that these are individual dynamic personality traits, mental and psychomotor properties (expressed by the level of development of the corresponding mental and psychomotor processes), as well as physical qualities that meet the requirements for a person of any particular profession and contribute to successful mastery of this profession. With all the variety of professionally important qualities, one can name a number of them that act for almost any type of work activity: responsibility, self-control, professional self-esteem, etc.

In the understanding of the PIQ, there are many different approaches and a variety of terms used, which are defined as:

- psychological potential for the formation of knowledge, skills; knowledge, abilities and skills are a necessary condition and resource for the formation of professional competence (E.P. Ermolaeva);

- mental and personal, and biological properties of the subject of professional activity - somatic, morphological, neurodynamic, etc. (A.K. Markova);

- components of professional suitability and qualities that are necessary for a person for solving professional problems successfully (E.S. Shelepova);

- individual personality traits, such as individual mental and psychomotor properties (expressed by the level of development of the corresponding processes), as well as physical qualities that meet the requirements for a person from a particular profession and contribute to the successful mastering of this profession (B.A. Dushkov, A.V. Korolev, B.A. Smirnov).

So, PIQ are integral psychophysiological and psychological formations, which in the process of specific professional activity are formed into special (professional) abilities.

The result of an increase in the number of incompetent specialists in the professional environment is the strengthening of such attitudes and beliefs, which results in a lack of empathy and prosociality among specialists who are focused on providing assistance in declaring the need to develop the skills of establishing constructive psychological contacts with subjects of assistance.

It is necessary to distinguish in all types of activity, between individual qualities that are actually responsible for its performance (performance qualities), and those that are necessary for the perception and reception of professionally significant information (information professionally important qualities). One PIQ in different cases can act as a leading or as a basic one, or as a combination of both at the same time.

The components of prosocial behavior, which include various types of actions aimed at doing an act for the benefit of another, are a catalyst for studying the professionally important qualities of specialists in helping professions (medical workers, employees of the Ministry of Internal Affairs and the Ministry of Emergency Situations, psychologists and social educators).

2. Characteristics of prosocial behavior of specialists depending on their professional activity.

A number of general requirements are imposed on specialists in helping professions and their PIQs, which can be distinguished when analyzing psychograms.

So, in addition to special knowledge and practical skills, medical workers include such professionally important qualities as sensitivity, attentiveness, accuracy, compassion, and the ability to establish contact with the patient. The role of a caring attitude is great as well as the ability to listen, sympathize, and give useful advice to sick people. In addition, there are the following requirements for the individual characteristics of such specialists: fine visual, auditory and tactile sensitivity, quick reaction, precise sensorimotor coordination, high concentration and attention switching, emotional stability, sociability.

Personal qualities, interests and inclinations are: patience and self-control, benevolence and friendliness, responsibility, tact, attentiveness, conscientiousness, which are the structural components of manifestations of prosociality.

Considering prosociality as a quality that integrates the professional activities of medical staff, and takes an important place in their work, affecting the performance of activities, becoming more diverse. In this regard, prosociality can be featured as one of the key criteria for the professional suitability of specialists.

Employees of the Ministry of Emergency Situations belong to helping professions. The effectiveness of the professional activities of the Ministry of Emergency Situations depends on both genetically determined personality traits and professionally important qualities, knowledge, skills and abilities acquired in the course of work. The absence or insufficient development of these qualities reduces the effectiveness of professional activity, leads to burnout and psychosomatic disorders of workers. Based on this, it is possible to single out professionally important qualities (employees of the Ministry of Emergency Situations) related to the manifestation of pro-sociality: responsibility, partnership, a sense of duty, conscientiousness, commitment, adherence to moral standards. And add the following components: adherence to social norms (reciprocity, justice, responsibility), altruism, compassion.

The next representative of the helping professions are law enforcement officers. The exceptional complexity of the activities of law enforcement agencies dictates high requirements for professional training, which influences the formation of certain internal regulations in them. For the successful implementation of professional actions of law enforcement officers, you must have the following professionally important qualities. However, they reflect only some elements of prosociality (the manifestation of responsibility, conscientiousness, the ability to empathy).

Thus, the effectiveness of law enforcement has the following characteristics: productivity, expressed in quantitative and qualitative results of activities; speed, reflecting the speed, clarity and organization of actions; the pace of activity, which determines the ratio of "energetic" areas and recessions in the employee's activity during a fixed period of time; completeness, depending on the scope of the implemented actions required for the successful performance of the activity; stability, reflecting the success of the employee's performance over a long period of time and maintaining sustainable performance.

One of the demanded by society among other helping professions is the activity of a social teacher, so in the conditions of the dynamism of social processes and social relations, the impact of risks and stress factors, an increase in the number of dysfunctional families, deviations of children and adolescents, the need for specialists who can work with different categories of the population increases. One of the main criteria for the selection of social teachers is the identification and characterization of professionally important qualities necessary for solving labor problems, which may, to a greater or lesser extent, correspond to the requirements of the profession.

There is a variety of positions on the identification and assessment of the personal qualities of a social teacher: humanistic orientation, personal and social responsibility, manifestation of good and justice, self-esteem, respect for the dignity of another person, tolerance, politeness, decency, empathy, willingness to understand others and come to their aid, emotional stability, personal adequacy in self-esteem, the level of aspirations and social adaptability.

There are the following professionally important qualities: sociability, delicacy, tact in communication, benevolence, sensitivity, responsiveness, mercy, empathy, organizational skills, the ability to support another person and stimulate him to develop his own strength, disinterestedness, honesty, responsibility, high morality, initiative, efficiency, persistence.

A manifestation of prosociality is the presence of: empathy, care, kindness, altruism, responsibility, justice - everything that relates to the personal and professional qualities of a social teacher.

In addition, for them, according to T.I. Bresso, pro-social motivation is needed, which is understood as an integral system of incentive processes that have social consequences which are classified as socially useful actions. Social educators also need to develop the skills of pro-social behavior not only in themselves, but also in people who, for certain reasons, do not follow social norms. In modern society, the social significance of helping professions is increasing, among which the psychologist profession is one of the most demanded specialists. Despite the elaboration of many issues, theory and practice still do not have clear guidelines in relation to the professionally important qualities of a psychologist. Their solution promotes effective mutual understanding with others, allows you to balance the negative aspects of interpersonal relations, serves the moral and ethical growth of the specialist's personality.

Knowing how to help another person is not just knowledge, but also the presence of qualities included in the components of prosociality (P.E. Shrouf, C.M. Herman, & N. Bolger, 2006).

The professionally important qualities of a psychologist represent a system in which a set of elements are found that are in certain meaningful relationships and connections with each other, thereby forming a structural integrity and unity. By its content, it is predominantly personal and identified such general professionally important qualities of a psychologist as: empathy, emotional stability, communication, organizational skills, responsibility, desire to help others, constant work on oneself, tolerance, ability to understand another, high intelligence, ability to predict, creative thinking.

Practical psychologists are characterized by a readiness for contacts, the ability to maintain them, to maintain emotional composure in the process of communication, to emotionally attract other people to oneself, intellectuality, high sensitivity, responsibility, self-reliance when making decisions. Professionally successful practicing psychologists engaged in differential diagnostic and psychocorrective work and also have high verbal intelligence, intuition, empathy, developed communication skills, they have high indicators of search activity and individualism, high scores, both in formal logical intellectual tests, correlate with more pronounced features abstract humanism and demonstrativeness with less gentleness and ability to compassion.

So, the main professionally important qualities of a psychologist of various orientations are empathy, responsiveness, altruism, responsibility, a desire to help.

Analysis of psychograms of specialists in helping professions (medical workers, psychologists, social educators, employees of the Ministry of Internal Affairs and the Ministry of Emergency Situations) made it possible to determine the general PIQ: willingness to help, responsibility, responsiveness, empathy, kindness, justice, and the main PIQs of specialists of the "person-to-person" system are: the desire for communication, the ability to easily come into contact with strangers, stable health when working with people, benevolence, responsiveness, the ability to restrain emotions, the ability to listen and take into account the opinion of another person, accuracy, composure, etc. The above qualities are manifested depending on the specifics of the tasks performed and are associated with the success of professional activities.

Theme 8.

The structure of prosocial behavior of the personality of specialists focused on providing help

Professions focused on providing help (helping professions) place high demands on such qualities of an employee as the ability to establish and maintain business contacts, understand the state of people, influence others, show restraint, calmness and goodwill, and this is directly related to the manifestation of prosocial behavior.

For a qualitative understanding of the phenomenon under study, we consider it necessary to begin the analysis with a description of the main components of the structure of prosocial behavior. It should be noted that in the types of human behavior identified and studied by psychological science, from ritual to economic, a three-component structure is clearly traced, including cognitive, affective and practical blocks.

Thus, the basis of the "specialist model" of helping professions are psychological determinants of prosocial behavior, which include certain substantive (personal) and functional (dynamic, situational) characteristics (designed to study the features of the work (functioning) of the system and its purpose in relation to internal and external elements) collectively determining the orientation of the personality in the "helping" professions.

Thus, on the basis of theoretical analysis, a model of the content-functional fullness of prosocial behavior of specialists in helping professions was developed [115; 119], in the construction of which the following components were initially used:

- emotional-affective, cognitive-personal, behavioral (activity) and motivational (N.V. Kuhtova, V.V. Kuleshov, P.A. Ivanov, O.E. Ignatskaya, D. Myers) (block 1 of the model).

- a system of professionally important qualities, which is a set of these qualities of "helping specialists" (elements of the system) that are in certain meaningful relationships and connections with each other (the structure of the system) and form a certain integrity, unity (block 2).

1. Structural components of prosocial behavior of specialists in helping professions:

1) The motivational component includes the professional orientation of the individual, humanistic value orientations, a high level of motivation for altruism in the aggregate of stable dominant motives. In this case, the specialist implements activities related to prosocial behavior, providing a professional position, acting as a driving force both in everyday life and in a situation of non-standard solutions and personal growth, based on altruistic motivation. So, prosocial behavior consists in benefiting colleagues and "clients" by providing assistance with the corresponding problem, difficulties, as a rule, on the basis of altruism, the orientation of the individual to others, to a common cause, which is predominant in this aspect and is provided with a motivating and guiding function.

2) Cognitive-personal component – consists of reflection, competence (the level of knowledge, skills, skills sufficient for successful professional activity), high level of empathy, sociability and orients a person not to consider the external behavioral manifestations of other people, but to know their inner content (the semantic purpose of the action, psychological causes of difficulties). This component combines professional and situationally conditioned knowledge necessary for decision-making, in which the personal characteristics of specialists are manifested: cognitive activity, sociability, aesthetic impressionability, introversion and others that determine knowledge, decentralization, in the context of a professional role. So, in the cognitive component there is awareness, comprehension of prosocial behavior, logical assessment of its significance, etc. [81].

The cognitive-personal component is realized through an identification function, carried out through the expression of prosocial identity, as a set of personal characteristics reflecting moral judgments and determining reflexivity of actions to help people around them, which is important both in terms of achieving self-identity, personal growth, self-knowledge and spirituality, and for the realization of heuristic goals of scientific search in a situation of power information technologies and various mass media [42]. This function can be expressed as: social identity, personal identity, self-identity.

3) Emotional (affective) component – allows you to judge the neuropsychic stability according to the norms of professional fitness, the balance of personal qualities; the ability of a person to understand his own feelings and emotional states of other people; empathy, empathy, empathy related to the emotional sphere of the individual (M. Davis, A.K. Markova, N.V. Yakovleva). Thus, the understanding of the

emotional (affective) component of the prosocial behavior of the individual, the empirical search for its components, led such researchers as N. Eisenberg, C.D. Batson, T.P. Gavrilova, K.J. Juice, L.P. Kalinsky, T.D. Karyagina, J. Kok, S.H. Schwartz, etc. to the conclusion that empathy can be considered the emotional basis of prosocial behavior. Note that although the empathic component is an important component of the emotional block of the prosocial behavior of the individual, however, as T.D. Karyagina notes [3], the very interpretation of the phenomenon in modern academic science reveals the uncertainty of the term, the inconsistency of approaches and conceptualizations.

In turn, developed strong-willed qualities: purposefulness, discipline, organization, responsibility, initiative, diligence, tolerance, self-sacrifice includes in this component social attitudes, experience and a system of personal relationships. At the same time, B.I. Dodonov identified the types of general emotional orientation as the propensity of people to experience various emotions and act in a certain way based on them, creating the necessary emotional situations. The altruistic type of prosocial behavior is the leading one and manifests itself in the relationship of the emotional component with the motivational one.

It should also be noted that "prosocial personality development occurs through an emotional attitude to another" person (O.E. Ignatskaya) and includes feelings that a person experiences in relation to other people, and emotions that reflect their assessment. The basis of this component is the manifestations of empathy: care, compassion, decentralization, empathy, personal distress. As P.A. Ivanov notes, "emotions that an individual experiences in relation to prosocial behavior." This component is implemented through an integrating-regulatory function.

4. The behavioral (activity) component implements a certain way of interacting with other people [4] and is understood as a combination of skills and abilities, in particular communicative and conflictological (I.V. Makarovskaya, E.A. Matyushkova, L.L. Mikhailova). This component involves the provision of assistance, compliance with regulatory requirements in the process of professional activity, timely updating of the arsenal of necessary tools and making a responsible professional decision. It is based on social norms and helping behavior and, as a result, the manifestation of a certain type of prosocial behavior. In addition, this component includes developed moral qualities, benevolence, decency, responsiveness, sincerity, self-control. According to P.A. Ivanov, the activity component reflects the following: "prosocial actions performed by an individual, the experience of these actions." So, this component is expressed in a demonstration and communicative function, which contributes to the implementation of behavioral strategies in providing assistance and individual responsibility for the consequences of their actions.

At the same time, paying attention to the dominance of the cognitive component in reflecting the emotional state of another person has become characteristic of an adequate understanding of it. In turn, the severity of the emotional allows us to judge the predominantly emotional response of a person to the experiences of another. In the behavioral component, it is the leading understanding of the emotional state of another person and providing active support to another person. In general, O.E. Ignatskaya, offers a structural model of the prosocial orientation of the personality, which includes: value-semantic, motivational, cognitive and emotional components. At the

same time, the motivational component is reduced to a regulatory function, which is more reflected in behavior.

2. The system of professionally important qualities.

In the center of this system there are professionally important qualities - individual qualities that affect the effectiveness of the activity and its success. In accordance with the principles of a systematic and integrated approach to the diagnosis of human properties and the purpose of the study, PIQ are classified based on the hierarchical structure of human properties.

Thus, when starting to master the activity, a specialist has certain mental properties, some of which are professionally important, thus the mechanism of transition of mental properties into professionally significant quality is carried out and are characterized by an appropriate level of development of functional and operational mechanisms.

- the level of mental properties: emotional stability, consistent Self-concept, ability to predict, intelligence;

- the level of socio-psychological properties: empathy, communication, organizational skills, responsibility, the ability to understand another.

- the level of social properties is associated with a person's worldview: tolerance, the desire to help others, the desire for the well-being, development and improvement of other people;

- the level of somatic, psychophysiological properties, mental states and mental processes. However, this level is not considered in this study, since these properties belong to the medical field of research, specific qualities of the physical and physiological organization of the body are not distinguished among the PIQ, and they also do not affect the manifestations of prosocial behavior

The factors influencing the system of professionally important qualities include the individual characteristics of the subject, the social environment, the specifics of the activity, experience, personal dispositions: compassion, caring, sense of duty, responsibility.

MODULE 3. DIAGNOSTICS, DEVELOPMENT, FORMATION AND CORRECTION PROSOCIAL BEHAVIOR IN SOCIAL PSYCHOLOGY

Theme 9

Diagnostic tools for the study of prosocial behavior

1. Methodological support for the study of prosocial behavior.

Personal qualities that make it possible to successfully engage in helping professional activities can be assessed using psychodiagnostic methods. Insufficient methodological provision is especially acutely felt when studying the manifestations of pro-social behavior, which affects the diagnosis of personality sides. In this regard, one of the urgent tasks of psychological science in the field of diagnostics is the development and adaptation of foreign methods.

Part of the research is related to the methodological support of the process of forming professionally important qualities, checking the availability and adequacy of means for diagnosing them, identifying and correcting them in accordance with the characteristics of human activity. The disadvantages of the available diagnostic tools are the lack of the described representativeness of the sample when testing the techniques, the primitiveness of instructions and processing programs, the practice of using the techniques as isolated, single, making it difficult to coordinate with others.

The adaptation of methods for studying the manifestations of prosocial behavior is an important scientific and practical direction in the development of the methodological apparatus associated with the development of normative indicators of psychodiagnostic tests. In this regard, it becomes necessary to use a well-grounded arsenal of methods for assessing prosociality in labor activity, since the existing methods available in psychological services do not fully provide an assessment of the personality traits necessary for the effective implementation of professional activity.

Recently, modern research on the study of prosocial behavior and standardized methods for its study have appeared. In Russia, Russian samples ("Methodology for studying moral judgments and verbal moral behavior" by D. Hopkins, adapted by A.I. Podolsky and M. Al-Sheikh; methodology "Justice-caring" (developed by A.I. Podolsky, S.V. Molchanov), a method for identifying a tendency towards helping behavior (S.K. Nartovoy-Bochaver), a method for measuring altruistic attitudes (M.I. Yasin).

At the same time, research is carried out under the direction of G. Carlo, Ph.D. of Nebraska, in which methods are used to study the sources of prosocial motivation (S.A. Hardy, 2005). Abroad, there are methods for studying prosocial behavior: "Prosocial tendencies measure" (G. Carlo & B.A. Randall, 2002); "PROM" (G. Carlo, N. Eisenberg & G. P. Knight, 1992); Selfreport altruism scale (Rushton, J.P., Chrisjohn, R., Fekken, C., 1981); Interpersonal reactivity index (1983) and others.

2. The study of manifestations of prosocial behavior and testing motivational tendencies in different situations associated with the assistance.

| Psychodiagnostic tools | Field of study (direction of research) |
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| Prosocial Tendencies Measure (G. Carlo & B.A. Randall). | Prosocial behavior was assessed using three different measures: two self-report and one peer-report. A scale designed to assess six different types of prosocial behavior (compliant, public, anonymous, direct, emotional, and altruistic) |
| "Social norms of prosocial behavior" (I.A. Furmanov, N.V. Kukhtova) | The study of the positions of the appropriation of social norms and the construction of interpersonal relations, based on four types of norms that influence the prosocial orientation of behavior: social responsibility, reciprocity, fairness, "cost-reward". |
| Interpersonal Reactivity Index (IRI). (M.H. Davis) | The Interpersonal Reactivity Index, which incorporates both cognitive and affective dimensions of empathy, defining it as a multidimensional construct. He found by factor analysis, four major factors of empathy (seven items correspond to each factor), two cognitive and two affective: Perspective Taking, Fantasy, Empathic Concern, and Personal Distress. |
| Rushton Altruism Scale (Ph. Rushton) | The self-report measure of prosocial behavior - altruism scale. Higher scores reflect a greater tendency to engage in prosocial behavior across various situations. |
| "Diagnostics of the socio-psychological attitudes of the individual in the motivational-need-sphere" (O. Potemkina) - scale A "Identification of attitudes aimed at" altruism-egoism " | To study the motivational attitudes of the personality towards altruism. |
| Mac-scale (Christie & Geis) | Measuring the level of personal Machiavellianism, that is, personality traits that include cynicism, alienation, emotional coldness, disregard for conventional morality, allowing others to be used for their own purposes. |
| Adapted Good-Self Assessment (Barriga et al., 2001) | The GSA is a self-report measure intended to assess moral self-relevance, or the degree to which moral virtues are important to the self-concept. |

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| Crowne-mariowe social desirability scale | To assess the tendency of individuals to portray themselves in a positive manner, participants were administered |
| Intrinsic Motivation Scale (Ryan, Koestner & Deci, 1991) | The Intrinsic Motivation Inventory measured participants' subjective experiences relative to a target activity in laboratory experiments. This scale has been extensively used in experiments related to intrinsic motivation and self-regulation and in the present study, a state version of the questionnaire was used to collect the intrinsic motivation scores. For all three studies in the present research, this questionnaire was adapted to capture people's motivations regarding helping behaviour. The inventory has six subscales assessing interest/enjoyment, perceived competence, effort, value/usefulness, felt pressure and tension, perceived choice and relatedness while performing a given activity. |
| The Egoism/Altruism test (Jacobson, Jerabek, & Tidman, 2000) | Test designed to assess an individual's level of egoism, or conversely, their level of altruism. Low scores indicate extreme altruism; high scores indicate extreme egoism. The Egoism/Altruism Test is designed to assess specific personality aspects. |
| Instrumental caring inventory subscales (ICI) | The ICI was designed for this study by the investigator to discriminate among affective, cognitive, and conative dimensions of caring. The items were developed based on operational definitions and theoretical descriptions of the concepts of compassion, empathy and altruism. Although each of these concepts has characteristic of the affective, cognitive and conative domains, the domain which is the most dominant is the one used to label and to describe the individual concept. The theoretical universe of the items is based on the definitions of these concepts of compassion, empathy, and altruism as well as established instruments used to measure these similar attributes. |
| Philosophy of human nature, altruism subscale Wrightsman (1964), (Robinson & Shaver, 1973) | This instrument consists of seven positive items and seven negative items used to measure altruism. These items were used as reference for developing the altruism scale. |

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| Prosocial personality battery (Penner, Fritzsche and Craiger) | The Pro-social Personality Battery has been reliably used in past research to identify several related personality measures that predict pro-social actions. It is comprised of seven subscales, including Social Responsibility, Empathic Concern, Perspective Taking, Personal Distress, Other-Oriented Reasoning, Mutual Concerns Moral Reasoning and Self-reported Altruism. |
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Theme 10

Brief description of methods of research of prosocial behavior

Methodic "Measurement of prosocial tendencies" (G. Carlo and B.A. Randall, 2002), adapted by N.V. Kuhtova [10; 35].

Objective: to study the manifestations of prosocial behavior and, in particular, to evaluate six different types of prosocial behavior: compliant (obsequious, conformist), public, anonymous, emergency, emotional, altruistic.

Description of the methodic. The questionnaire consists of 25 statements. When answering the questionnaire, a scale is used from 1 (does not describe me at all, completely disagree with the statement) to 5 (describes me very, completely agree with the statement) points.

Description of the scales:

- The scale "Compliant (obsequious, conformist) prosocial behavior" contains 2 statements that reflect the tendency to provide assistance in connection with the request;

- the scale "Public prosocial behavior" contains 4 statements, which includes questions concerning the provision of assistance in the presence of surrounding people. People who provide assistance need an assessment of the action by other people, they need to know the opinion of people important to them or public opinion in general about their act;

- the scale "Anonymous prosocial behavior" contains 5 statements in which assistance is revealed in cases when others do not know about it. The helper does not need to evaluate the act associated with the provision of assistance, since, by performing this action, he remains faithful to the normative values internally accepted by him (that is, self-reinforcement is enough for him);

- the scale "Emergency prosocial behavior" contains 3 statements concerning the manifestation of prosocial behavior in emergency and difficult situations. A person provides assistance simply because another person needs help, and it is pleasant for him to provide assistance in connection with the current situation;

- the scale "Emotional prosocial behavior" contains 5 statements focused on helping people in need of emotional support, and participation in situations in which assistance is emotionally colored. Prosocial behavior manifests itself in emotional empathy for the inner state of a person in need

of help and the state that improves as a result of the subject's action of help (experiences such as relief, release from painful sensations, pain relief);

– the scale "Altruistic prosocial behavior" contains 6 statements that present the possibility of selfless and charitable assistance without personal gain. The statements contain descriptions of actions aimed at the benefit of society without calculations for a reward.

Results processing: Scores are calculated on each scale according to the frequency of selecting a certain statement and with a key.

1. Compliant (obsequious, conformist) prosocial behavior – 7, 18.

2. Public prosocial behavior – 1, 3, 5, 13.

3. Anonymous prosocial behavior – 8, 11, 15, 19, 22.

4. Emergency prosocial behavior – 6, 9, 14.

5. Emotional prosocial behavior – 2, 12, 17, 21, 25.

6. Altruistic prosocial behavior – +4, -10, -16, +20, -23, +24.

Interpretation of results: Higher scores reflect a greater tendency to engage in prosocial behavior in various situations.

The methodic "The content of prosocial identity" (GSA, Barriga et al., 2001), adapted by N.V. Kuhtova [35].

Objective: to assess moral self-awareness and the degree that determines the importance of moral values for self-understanding, that is, to determine a set of personal characteristics that reflect moral judgments and determine the reflexivity of actions to help people around them.

Description of the methodic. In the original, the methodic has a pie chart, where each circle is represented by nuclear, centered tendencies of the significance of qualities, a list of 16 statements in the form of two words is proposed, the importance of which should be noted individually according to the degree of preference (from 1 to 4 points, where the first is the most significant).

Personal characteristics are grouped into three blocks: eight non-moral qualities (imaginative, hardworking, sociable, intelligent, funny, logical, independent, energetic); four moral qualities (honest, loyal, fair, reliable); four prosocial moral qualities (attentive, kind, responsive, generous). To calculate indicators for assessing the content of prosocial identity, the values of non-moral concepts are subtracted from the values of prosocial virtues.

Processing of results:

– immoral statements – 1, 3, 5, 7, 9, 11, 13, 15;

– moral statements – 2, 4, 6, 8, 10, 12, 14, 16.

The difference between non-moral and moral statements allows us to judge prosocial identity (prosocial identity = non-moral statements - moral statements). So, the higher the final positive score, the more a person has a prosocial identity.

Methodic of O.F. Potemkina "Diagnostics of socio-psychological attitudes of personality in the motivational and need sphere", scale A "Identification of attitudes aimed at "altruism-egoism"" [2].

Objective: to research the motivational attitudes of the individual to altruism.

Description of the methodic. This scale consists of 20 questions and reveals how selfish or altruistic a person is.

Instructions: carefully read the questions and answer them "yes" or "no", based on your current tendency of behavior in this situation. To do this, put "+" in the corresponding column of the response sheet.

Processing of results: 1 point is given when answering "yes" to the questions 1-4, 6, 7, 9, 13, 17 and the answers "no" to the questions 5, 8, 10-12, 14-16, 18-20. Then the total amount of points is calculated.

Interpretation of the results: the more points scored than 10, the more altruism, the desire to help people is expressed in the subject. Conversely, the sum of the points is less than 10, the more the egoistic tendency is expressed in the subject.

The scale of altruism (F. Rushton) – an abbreviated version, adapted by N.V.Kuhtova [11; 36].

Objective: to research the general manifestations of altruistic behavior.

Description of the methodic. The original "Rushton Altruism Scale" (RAS) was created by Dr. Philippe Rushton and Chrisjohn & Fekken (University of Western Ontario) in 1981 and originally contained 20 statements. It uses five categories in order to respond according to the frequency with which a person participated in decisive altruistic actions ("never", "once", "more than once", "often", "very often"). Researchers (Rushton, Chrisjohn, Fekken, 1981) found that this scale positively correlates with measurements of social responsibility, empathy, moral judgment, and prosocial values. The methodic was translated into Spanish, but some points were excluded (7 statements), as they did not correspond to socio-cultural conditions. Based on this, the procedure for adapting the methodology for groups of the Spanish population (Universidad de Valencia) was carried out.

Processing of results: scoring is carried out for each item of the scale in connection with the frequency of selecting a certain statement by addition. The minimum number of points = 13 and the maximum number of points = 65.

Interpretation of the results: the more points the subject scored, the more pronounced his tendency to participate in altruistic behavior in various situations.

The Altruism subscale "Philosophy of Human Nature" (Wrightsman, 1964; Robinson & Shaver, 1973), adapted by N.V. Kuhtova [35].

Objective: to research the degree of development of altruism.

Description of the methodology. In the original, the methodology consists of 7 negative and 7 positive points for measuring altruism. (The reliability category is reflected in the works of Robinson and Shaver at $g = 0.74$). The adapted version contains 6 positive responses and 8 negative ones.

Processing of results:

"+" – 2, 4, 7, 8, 12, 13.

"–" – 1, 3, 5, 6, 9, 10, 11, 14.

Interpretation of the results: the greater the total number of points scored, the more pronounced the tendency to altruistic actions and help other people.

The methodic "Interpersonal reactivity index" (M. Davis), adapted by N.V. Kuhtova [12; 38; 41].

Objective: to measure the emotional and cognitive components of empathy. In particular, the questionnaire is designed to assess four types of empathy: the ability to put yourself in the place of another person and see situations from someone's point of view (cognitive empathy); empathic concern (focused on emotional empathy); fantasy (imagining hypothetical events); personal distress (self-oriented sympathetic arousal due to someone's distress).

Description of the methodic. The questionnaire consists of 28 questionnaire questions in the form of a self-report, which are included in four subscales with 7 elements, each of which measures a certain aspect of empathy. When answering the questionnaire, a scale is used from 1 – "completely disagree" to 5 – "completely agree".

Description of the scales: the indicators of the scales are included in two cognitive (the ability to put yourself in the place of another person, fantasy) and two emotional (empathic concern, personal distress) factors.

The scale "The ability to put oneself in the place of another" is a measurement of the tendency to accept the point of view of other people in everyday life, which is associated with social functioning and higher respect, that is, understanding someone's emotional state. In this regard, there are changes from one's own reaction to the distress of other reaction-oriented people. Thus, M. Davis intended to measure the tendency of a person to see things from the point of view of other people, including emotional responsiveness and the prospect of receiving benefits.

His followers (Feffer & Suchotliff, Foote & Cottrell) noted that the ability to put oneself in the place of another person is a cognitive process that involves a figurative opportunity to put oneself in place of another person and requires overcoming many selfish tendencies, facilitates forgiveness and increases the effectiveness of social interaction.

The ability to put yourself in another person's position is a multidimensional cognitive construct that includes: the ability to identify, understand the feelings of another (emotional aspect) and the ability to recognize and understand someone's thoughts (cognitive aspect) (Underwood & Moore). According to adult research, the emotional ability to put yourself in another person's shoes produces more altruistic help than cognitive. Being able to understand the emotions of others has more of an impact on a person's altruism than the ability to understand the thoughts of others.

The "Fantasy" scale is a tendency to understand the feelings and actions of people in books, movies, games with the help of imagination. It is also the ability to imagine the possibilities of fictional people, to imagine yourself in their place in books or movies related to emotionality and intellectual ability.

Empathy can arise not only in relation to the observed, but also imaginary emotions of others, to the experiences of characters (aesthetic empathy). Thanks to identification, penetration into the semantic content of the work takes place, its aesthetic experience takes place.

The "Empathic Care" scale is considered as a component that studies the tendency to experience feelings of warmth, compassion and concern for other people, reveals the attitude and sympathy for someone's feelings. The scale describes positive or negative emotional reactions to the failure of others.

With empathy, a person experiences something different than the one who caused him an emotional response. Empathy encourages a person to help another: the

more stable a person's altruistic motives are, the wider the circle of people to whom he, sympathizing, helps.

The "Personal Distress" scale allows you to identify your own feelings of personal awkwardness and discomfort in reaction to the emotions of others in situations of assistance. This is a self-guided reaction to difficult interpersonal situations of other people and an assessment of agitated feelings of awkwardness in various circumstances. Personal distress involves the events of someone's distress, as if it were their own state, since the individual is unable to identify differences.

Methodic "Diagnostics of empathy level" by I.M. Yusupov [21; 22; 25; 26; 33].

Objective: to identify the level of empathic tendencies.

Description of the methodic. The people are asked to answer (agreeing or not) to each of the 36 statements.

Processing of results: when answering "I don't know" – 0 points, "no, never" – 1 point, "sometimes" – 2 points, "often" – 3 points, "almost always" – 4 points and "yes, always" – 5 points. Depending on the number of points scored, there are five levels of empathy (very high, high, medium, low and very low).

Interpretation of results:

– very high level of empathy (from 82 to 90 points). A person has painfully developed empathy. In communication, he, like a barometer, subtly reacts to the mood of the interlocutor, who has not yet had time to say a word. He feels bad in the presence of "heavy" people. Adults and children willingly trust such a person with their secrets and go for advice. Concern for his family and friends does not leave him. At the same time, he is very vulnerable himself. He may suffer at the sight of a crippled animal or find no place for himself from the occasional cold greeting of the boss. Impressionability sometimes does not allow you to fall asleep for a long time. Being upset, he needs emotional support from the outside. With such an attitude to life, a person is close to neurotic breakdowns.

High empathy (from 63 to 81 points). A person is sensitive to the needs and problems of others, generous, inclined to forgive them a lot. He treats people with genuine interest. He likes to "read" their faces and "look" into their future. Emotionally responsive, sociable, quickly establishes contacts and finds a common language. Others appreciate him for his sincerity. Such a person tries to avoid conflicts and find compromise solutions. Tolerates criticism well. Prefers to work with people rather than alone. He constantly needs social approval of his own actions. With all these qualities, he is not always accurate in accurate and painstaking work. It is not worth much effort to get him off balance.

The average level of empathy (from 37 to 62 points), inherent in the vast majority of people. In interpersonal relationships, such people are more likely to judge others by their actions than to trust their personal impressions. They are not alien to emotional manifestations, but more often they keep them under self-control. In communication, they are attentive, they try to understand more than is said in words, but with an excessive outpouring of the interlocutor's feelings, they lose patience.

Low level of empathy (from 12 to 36 points). A person experiences difficulties in establishing contacts with people, feels uncomfortable in a noisy company.

Emotional manifestations in the actions of others sometimes seem incomprehensible and meaningless to him. Proponent of precise formulations and rational solutions, etc.

Very low level of empathy (from 11 points or less). Empathic personality tendencies are not developed. A person finds it difficult to start a conversation first, keeping to himself among colleagues. Contacts with children and people who are much older than him are especially difficult for him. In many ways, he does not find mutual understanding with others. He is too self-centered in his activities.

"The methodic of measuring care" (H. Kohut, B.J. Boome, F.N. Kerlinger), adapted by I.A. Furmanov, N.V. Kuhtova [10; 35].

Objective: to measure caring through the manifestation of compassion, empathy and altruism.

Description of the methodic. It is a questionnaire consisting of 3 scales: compassion, empathy, altruism. The methodology consists of 63 points, 20 of which relate to the concept of compassion, 21 – to empathy, 22 – to altruism.

In each of the scales there are questions, positively and negatively formulated. The answer to each question includes the following choices: 1 – absolutely disagree, 2 – disagree, 3 – agree, 4 – absolutely agree.

Instructions: below are statements that to a greater or lesser extent could describe your feelings, thoughts and actions in relation to people in a difficult situation. Please indicate to what extent you agree with each of the statements:

1 – absolutely disagree;

2 – disagree;

3 – I agree;

4 – absolutely agree.

Processing of results:

The scale of "Compassion": +1, -2, -3, +4, +5, -6, +7, +8, +9, +10, +11, +12, -13, +14, +15, -16, +17, -18, -19, -20.

The "Empathy" scale": +21, +22, +23, -24, +25, -26, +27, -28, +29, -30, +31, -32, -33, +34-40, -41.

The scale of "Altruism": -42, +43, +44, -45-48, +49, -50, +51, +52, +53, -54, -55, -56, -57, -58, -59, +60, -61, -62, -63.

The methodic "Social norms of prosocial behavior", developed by I.A. Furmanov, N.V. Kuhtova.

Objective: to study the positions of assigning social norms and building interpersonal relationships based on four types of norms that influence the prosocial orientation of behavior: the norm of social responsibility, the norm of reciprocity, the norm of justice, the norm of "cost-reward".

Description of the methodic. The methodic contains 62 statements and consists of 4 scales:

– the norm of social responsibility is a social rule based on the fact that people should help those who need it, includes causal attribution and a sense of responsibility for various social situations to avoid feelings of guilt and preserve self-esteem.

This norm requires prosocial behavior in all cases when a person in need of help is dependent on a person who can help;

– the norm of reciprocity is associated with various reactions to assistance, the so-called exchange relations of various motivations (altruistic and egoistic). As a rule, help is provided in exchange for previous help, this is the expectation of people that their help to others will increase the likelihood that they will be helped in the future;

– the norm of justice is designed to help people "on merit". It is based on the fact that the members of the group will be satisfied with the distribution of the reward, which is proportional to the participation of each member of the group. People define this as "justice", when each person receives remuneration to the extent that personal participation in joint activities has been established (undertaken).;

– the "cost–reward" norm is associated with personal distress and assistance in emergency situations.

Processing of results: the processing of the methodic is carried out in accordance with the methodology key.

The scale "Norm of social responsibility" – from 1 to 19 approval: "+" – 1-3, 5-10, 12, 15, 17-19; "-" – 4, 11, 13, 14, 16.

The scale "Norm of reciprocity" – from 20 to 34 statement: "+" – 20-25, 27-33; "-" – 26, 34.

The scale "Norm of justice" – from 35 to 51 statements: "+" – 35-39, 41-45, 48, 50, 51; "-" – 40, 46, 47 49.

The scale "Cost–reward rate" – from 52 to 62 approval: "+" – 54, 58, 61; "-" – 52, 53, 55, 56, 57, 59, 60, 62.

Methodic "Justice–care" (S.V. Molchanov).

Objective: to identify the level of development of moral judgments in accordance with the two main periodizations of the development of moral consciousness (L. Kolberg and K. Gilligan).

Description of the methodic. The subject is offered 38 statements, the degree of agreement with which is assessed on a five-point scale from "definitely disagree" (1 point) to "definitely agree" (5 points).

All statements are divided into three groups. The first group, consisting of 18 statements, describes six stages of the periodization of the development of L. Kolberg's moral consciousness, each stage is described by three statements. The second group of 18 statements refers to the stages of moral development (K. Gilligan–N. Eisenberg), the four stages of the first two levels include three statements, the third level is characterized by six statements. The third group consists of two statements in which it is proposed to make a fundamental choice in orientation to "justice" or "care" as the leading moral principle.

Description of the scales:

justice is based on the identification of stages of moral development according to L. Kolberg: the pre–conventional level (the power of authorities, fear of punishment; instrumental exchange "you are to me, I am to you"); the conventional level (orientation to the opinions of others, the desire to "be good", the morality of a "good boy"; social law and order); postconventional level (social contact, consideration of individual rights; stage of universal ethical principles);

care is based on the stages of moral development (K. Gilligan and N. Eisenberg): self-care (self-orientation, self-interest; orientation to the interests of other people and their good opinion of themselves); self-sacrifice (reflexive empathic orientation; consideration

of internalized values, protection of the rights of others); self-esteem (conscious consideration of internalized values; choice between justice and care).

Results Processing:

Fairness

Stages of moral development according to L. Kolberg:

1. The pre-conventional level:

- the power of authorities, fear of punishment – 1, 12, 25;
- instrumental exchange "you – to me, I – to you" – 5, 18, 29.

2. Conventional level:

- orientation to the opinion of others, the desire to "be good", the morality of a "good boy" – 7, 21, 33;
- social law and order – 3, 16, 27.

3. Postconventional level:

- social contact, consideration of individual rights – 6, 20, 23;
- the stage of universal ethical principles – 31, 35, 10.

Care

Stages of moral development (K. Gilligan and N. Eisenberg):

1. Self-care:

- self-orientation and self-interest - 13, 32, 34;
- focus on the interests of other people and their good opinion about yourself – 9, 24, 36.

2. Self-sacrifice:

- reflexive empathic orientation – 11, 15, 22;
- consideration of internalized values, protection of the rights of others – 2, 19, 26.

3. Self-respect:

- conscious consideration of internalized values – 8, 14, 17, 28, 30, 38;
- the choice between justice and care – 4, 37.

Theme 11

Basics of developing programs for the formation of prosocial behavior

1. Program for the formation of prosocial behavior.

The main content of the program is exercises aimed at the formation and development of skills, abilities and attitudes of effective interaction and analysis of a pro-social orientation.

The main goal of the program:

Formation of prosocial personality activity.

Tasks:

- Familiarity with the main ways and motives of interaction in the situation of assistance.
- Determination of an individual style of interaction (behavior) in a situation of assistance.

- Development of the skills necessary to actualize pro-social behavior.
- Identification and awareness of attitudes towards persons of other nationality (culture) in a situation of assistance.
- Analysis of criteria for concepts such as helping behavior, altruism, unselfishness, self-interest.
- Performance criteria:
- Awareness of individual motives and ways of helping behavior.
- Expanding individual behavioral experience in situations of assistance of varying complexity.

Conditions of the event.

Availability of appropriate premises; the optimal number of participants (10-12 people), the frequency of classes (1-2 times a week), the time of the class (1.5-3 hours).

At the beginning of the work with the group, the trainer should inform the participants about the goals and objectives of joint meetings. In addition, the group gets acquainted with the principles of work in the training, which must be followed. These principles and rules can be formed by the participants themselves. These rules can be:

☒ Activity of group members. The result always depends on the degree of personal involvement of each participant.

☒ Closed group. Everything that happens in the classroom should not be taken outside of it. At the same time, any participant has the right to leave the group, but without the opportunity to return if a lot of time has passed since the moment of leaving.

☒ Frankness and sincerity. Be yourself, say what you think and feel.

☒ Respect for the speaker. Be attentive to the statements of the partner, his emotional state.

☒ Inadmissibility of human evaluations. When discussing what is happening, we do not evaluate the participant, but his actions, behavior. We do not say “I don’t like you”, but we say “I don’t like your manner of communication”.

The coach can build the content of each lesson at his discretion, primarily depending on the purpose of the meeting, using the set of games and exercises presented in the manual. Of course, the effectiveness of the lesson will depend not only on the adequate selection of exercises relative to the main goal, but also on the degree of cohesion of the group, the emotional mood of the group members, their psychological openness, the degree of trust in the leader and some others. The exercises and games themselves can be complicated or simplified, which is more related to the age of the participants, their level of psychological development and the creative potential of the coach himself. A number of exercises are aimed at identifying and understanding attitudes towards persons of a different nationality (culture) in a situation of assistance.

The facilitator must remember that the human psyche is a very delicate and complex material for individual and group work, therefore, in the analytical part of the lesson, the participants' attention should be focused primarily on:

☒ discussing solutions instead of problems;

☒ focusing on the "positive" individual psychological characteristics of a person.

Each lesson involves discussion, generalization and conclusions based on the results, which largely depends on the skills, competence and experience of the leader.

The manual also offers techniques and tests, the use of which correlates with the topics covered in the exercises. Thus, their role is auxiliary. The same role is played by the proposed short vocabulary of concepts that are discussed in one way or another during the training sessions.

2. Methodological principles of psycho-correction work.

Psychocorrectional work should be based on the following basic methodological principles:

0) the principle of taking into account the laws of the process of changing behavior, which includes the following stages: pre-thinking (no intention to change one's own undesirable behavior), deliberation (serious consideration of the possibility of changing behavior), preparation (the emergence of an intention to change behavior), action (decisive change in lifestyle and stable preservation new style of behavior), maintenance (the final overcoming of undesirable behavior, maximum confidence in their own ability to prevent relapse in any conditions).

1) the principle of complexity: psychotherapeutic influences should be aimed at changes in the cognitive sphere of the child's personality through persuasion, suggestion, confrontation, clarification and interpretation of the unconscious content of experiences; in the emotional sphere - catharsis, emotional support, empathy; in the behavioral sphere - motivation, new emotional and interpersonal experience, reinforcement.

Organization of a prosocial development program new behavior

The organization of the program consists of the following fundamentals:

1. Completing the group. The recruitment of the group should be based on: the principle of awareness (provision of complete information) of the participants, i.e. a person has the right to know in advance everything about the work in which he will participate. Therefore, a preliminary conversation is held about what training is, what are its goals, what results can be achieved.

Problems arise when using the voluntary principle. They are connected with the fact that most often people come forcibly or voluntarily-compulsorily. Therefore, one has to face serious resistance, disinterest in one's own changes, fear of working with a psychologist.

The principle of impartiality - it is necessary to provide equal opportunities for self-expression to all participants, not to demonstrate their sympathy for certain people.

The size of the group. The most optimal in terms of size should be a group of 10-12 people. The effectiveness of the activity of such a group is determined not only by the acceptable "density" of interaction between the group members, but also by the ability to control and manage the actions of the participants by the leader. If the group size is more than 12 people, it is necessary to introduce an assistant (assistant).

Age and gender composition of the group. Groups must be composed of children of the same age or stage of age development (+ 1-2 years) based on the principle of

age homogeneity of the group. The sex composition can be either homogeneous or heterogeneous.

Psychological composition. It is preferable to follow the principle of uniformity of behavior disorders. This is due to the solution of the problems of uniform "maturation" of the group in the process of work, its effective functioning, as well as ensuring better identification of behavioral problems among the training participants. In this connection, the methodological content of the training program can be modified.

2. Working hours of the group. Despite the strict time limits (fixed start and end times), all latecomers are allowed to work in the group. Although here some methodological tricks are possible, namely, the introduction of a time delay (for example, no more than 15 minutes) or sanctions-punishments for being late. At the same time, during the work of the group, none of the participants has the right to leave it.

3. Professional competence of the leader. Other principles that the leader should be guided by include:

The principle of positive orientation in human behavior and character.

The principle of individualization presupposes the determination of the individual trajectory of the social development of each person, the allocation of special tasks corresponding to his individual characteristics. A correct approach is required, which assumes: an attentive, benevolent attitude towards the child; reliance on its positive qualities; trust in his moral strength, potential.

Personality is formed on the basis of a person's assimilation of social forms of consciousness and behavior. The transformation of moral knowledge, concepts into beliefs requires their consolidation in the system of motives of behavior and the corresponding moral habits. In an act as an element of behavior, prompted by prosocial motives, a person's personality, its qualities and needs are manifested.

The principle of social incandescence involves the inclusion of pupils and situations that require a strong-willed effort to overcome the negative impact of society, the development of certain ways of this overcoming, adequate to the individual characteristics of a person, the development of social immunity, stress resistance, a reflexive position.

This principle is implemented in the following rules:

- problems of children's relations should be solved with children, and not for them;
- a child does not always have to easily achieve success in his relationships with people: the difficult path to success is the key to a successful life in the future;
- not only joy, but also suffering, experiences educate a person;
- you cannot foresee all the difficulties of life, but a person must be ready to overcome them.

The principle of consistency implies an assessment of the role of asocial behavior in various social systems and the life of the individual as a whole. It is important to understand what function symptomatic behavior performs in different situations and systems.

The principle of cooperation. A person not only shows a conscious desire to change his own behavior, but actively participate in the choice of goals and methods of subsequent work. The distribution of responsibility can take place in the form of a cooperation agreement.

The principle of understanding and sympathy is based on the empathic abilities of the leader, the ability to actively listen to the statements of schoolchildren and contributes to the implementation of the principle of timeliness of psychological and pedagogical assistance and support.

4. Group dynamics.

The goal of the group is determined by the general orientation of the training to expand the adaptive capabilities of a person.

Group norms are a set of rules that govern the behavior of group members. Among them, two categories can be distinguished:

1) The norms that are set by the leaders of the group, as a rule, they comply with the general principles and rules of the training.

2) The norms developed by the group itself (the ritual of meetings and farewells, the motto and attributes of the group, etc.).

The cohesion of the group is usually expressed in the desire of its members to feel like members of the group and for this to create a climate of psychological comfort. The tightness and configuration of the "seating" of the group members in itself may indicate a decrease or increase in the emotional distance between the participants, although at the verbal level confrontation or coldness of relations may continue.

The development phases of the group are an indicator of group dynamics, which allows one to judge the changes taking place with the training participants in the framework of correctional work, as well as the effectiveness of the classes.

3. Methodological foundations of the organization of the program.

The program should be based on the selection of specific psychotechnical procedures and exercises, which are based on the following methodological principles:

0) the here-and-now principle. The work focuses only on the actual experience of the individual, since the past has a pronounced negative connotation for him and, one way or another, is projected onto the present, which makes it difficult to build further plans in life;

1) the principle of reinforcing positive experiences. Work should be based on balancing negative and positive in human behavior and then on a gradual transformation and consolidation of socially acceptable behavioral models;

2) the principle of hierarchization of techniques. It is aimed at: verbalizing feelings, modifying simple behavioral responses to the formation of stable cognitive patterns (beliefs, value orientations, moral attitudes).

The goal of the program is to find alternative (socially acceptable) ways to meet a person's own needs and interact with others through teaching forms of prosocial behavior.

During the program, tasks should be solved:

- awareness of their own needs;
- responding to negative emotions and learning how to regulate your emotional state;

- the formation of the main manifestations of pro-social behavior in the form of empathy, altruism, cooperation, readiness to help another person, based on social norms adopted in society;
- the formation of a positive moral position, life prospects and planning for the future.

The block diagram assumes the following procedures:

Dating procedure. The leader and members of the group share information about themselves: they say their name and age, talk about family, parents, friends, their interests. Then the way of addressing each other is stipulated.

Establishing group rules. This part of the work defines:

- a) schedule of meetings (start and end times of classes, duration, frequency, group work schedule);
- b) group norms;
- c) group rituals (method of greeting and farewell, restrictions, sanctions for being late and violating group norms, etc.);

It should be noted that the schedule of meetings is communicated by the presenter. Group rituals and norms are established, firstly, only after discussion in the group, and secondly, after obtaining the consent of the majority of the group members to follow them. This is an important point in the work of the group, because Discussion and acceptance of group rituals and norms is the first step in making group members accountable for their own changes, as well as for changes taking place in the group. Otherwise, group members will constantly seek to delegate or shift responsibility to the group leader. After the end of this procedure, the task of the trainer is to monitor strict compliance with the accepted rules. He should suppress non-compliance with sanctions and punishments, or resort to a group discussion of the incident.

In connection with the above, it is necessary to highlight the following areas of group work:

Exercises aimed at creating rules of conduct in the class. It is necessary to develop norms that create a favorable environment for subsequent work in the group. This can be expressed in the form of basic and unspoken rules and expressed in:

- ☐ the establishment of norms and rules by the group members themselves;
- ☐ creation of rituals that facilitate the regulation of behavior.

Intra-group discussion. It is a group discussion of a problem, a comparison of moral opinions, assessments of group members about the very problem of asociality and possible options for its solution. The purpose of the intragroup discussion is as follows:

- formation of abilities for an alternative view and assessment of the problem;
- establishing the ratio of positive and negative in behavior;
- determination of the moral position of the group members.

Intergroup discussion. It is a discussion of empathic, altruistic manifestations as opposed to asociality. Their essence boils down to teaching group members to analyze and question asocial manifestations of their behavior. The focus of the intergroup discussion is in:

- stimulating self-study, promoting behavioral changes;

- clarification of the internal position, the formation of skills of expressing one's own opinion and acceptance of feedback;
- stimulation of behavioral changes.

Projective drawing. It was used to restore a positive emotional state in those cases when the group resisted emotional response through the verbalization of feelings.

Role playing of life situations. The stock of life situations, the resolution of which is important for a person, accumulates in the process of group work and discussion of various problems. The use of the "role exchange" technique in the group work is extremely important for the training participants, since not only allows you to "lose", expand the repertoire of your own experience, but also to get acquainted with various models of behavior. In addition, participation in role-playing provides an opportunity for group members to model and, therefore, modify their own behavior.

Corrective psychological exercises for antisocial behavior and the development of empathy, altruism and helping behavior. A positive effect on a person is not only the support and help received from others, but also the fact that he himself helps others, empathizing with them, discussing their problems together. A person who comes to a group demoralized, unsure of himself, with a feeling that he himself has nothing to offer in return, in the process of group work begins to feel necessary and useful to others. Altruism helps to overcome the painful focus on oneself, increases a sense of belonging to others, a sense of confidence and adequate self-esteem.

The target direction of this direction is as follows:

- awareness of the importance of helping behavior;
- the formation of empathic feelings in relation to other people;
- stimulation of disinterested assistance;
- taking responsibility for their actions, which can become a positive experience in the future;
- development of skills aimed at cooperation and mutual assistance.

CONCLUSION

In recent years, there has been an increased interest in the research of prosocial behavior in various contexts in Russian and Belarusian studies: the relationship of values and prosocial behavior (M.A. Bultseva 2020, M.V. Efimova, Yu.V. Kovaleva, V.V. Gritsenko 2016; L.V. Smolnikova 2006); features of prosocial behavior (G.D. Kovrigina 2019, G.A. Nazina 2011); prosocial orientation of pedagogical activity (E.I. Yeroshenkova 2019), mediators (N.V. Molchanova 2020, E.A. Osinsky 2020) volunteers (E.Y. Shlubul, N.A. Sinelkova, O.Y. Chashkova 2016); models of prosocial behavior (T.V. Kazantseva 2018, L.N. Tarasova, S.I. Sobolev 2013; E.Y. Shlubul 2016, etc.), prosocial behavior of a person as accumulation of social capital (T.V. Kazantseva, A.L. Svetsitsky 2015); prosocial motivation (T.I. Bresso 2013, Y.V. Kovaleva 2012, S.I. Lutsenko 2018, N.V. Lyusina 2013, D.V. Sochivko 2019, L.G. Shermazanyan 2015), socio-psychological training of personal growth as a means of developing prosocial behavior (Yu.O. Mazur 2008); typologies (V.V. Gritsenko 2014, I.I. Zu 2018, N.V. Kuhtova 2018), prosocial behavior in inclusive education (M.V. Nekrasova 2011), prosocial behavior in children, adolescents, and youth (students) (N.V. Kuhtova 2020, I.V. Morozikova 2018, L.V. Smolnikova 2006; E.A. Serova 2016, E.I. Sotnikova, 2020) and a number of others.

In the scientific discourse of Ukrainian science, there is a rapid spread of publications concerning prosocial behavior (O.P. Boyko, N.V. Korchaka, M.A. Kuznetsov, N.V. Petrenko, M.M. Nakonechnaya, V.B. Nechereda, V.I. Kirichenko, I.Ya. Melnik). At the same time, most of the Ukrainian publications concerning the development of prosociality among schoolchildren and students, that is, have an applicative character.

Despite a fairly significant range of theoretical and empirical studies of prosocial behavior in Russian, Belarusian, Ukrainian and foreign publications, most of the works do not address the study of specialists in helping professions. Despite the fact that with a certain probability it can be argued that the basis of the professional activity of "helping" specialists is prosociality, which is a certain psychological problem associated with the conceptualization of individual personal characteristics of specialists when considering the components of professionally important qualities from the standpoint of structural components of prosociality (V.A. Tolochek 2020, etc.).

The manifestation of prosociality is important, which can be considered as a necessary manifestation of professionalism, and is associated with the specifics of their work (assistance, urgency, emotional involvement, etc.) (I.G. Kochetkov 2006). Thus, the features of a prosocial personality are

certain substantive (personal) and functional characteristics in combination with a system of professionally important qualities. Russian and foreign studies make it possible to differentiate the substantive characteristics of prosocial behavior, taking into account the predominance of one of the components: emotional, cognitive, behavioral, motivational, between which complex relationships with a system of professionally important qualities are revealed, which are revealed on the basis of: social, socio-psychological and psychological properties. In particular, socially positive and profession-prescribed qualities in their external manifestations can be induced by purely accidental, situational factors and can be associated with the manifestation of prosocial behavior in professional activity, becoming structural components of a prosocial personality. So, recently there is a need to highlight the constituent elements of prosociality, and to clarify the state of recent research on this topic.

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Educational publication

**PSYCHOLOGY OF PROSOCIAL
BEHAVIOR IN SOCIAL PSYCHOLOGY**

Course of lectures

Compiled by:

KUKHTOVA Natalia Valentinovna

SEMENOVA Natalia Sergeevna

Technical editor

G.V. Razboyeva

Computer design

A.V. Tabanyukhova

Signed to print 29.09.2022. Format 60x84 ¹/₁₆. Offset paper.
Conv. printed sheets 4,76. Pub. sheet 5,98. Circulation 9 copy. Order 169.

Publisher and polygraphic processing – Educational Establishment

“Vitebsk State University named after P.M. Masherov”.

State Registration Certificate as publisher, printer and distributor of editions

№ 1/255 d/d 31.03.2014.

Printed on a risograph of Educational Establishment

“Vitebsk State University named after P.M. Masherov”.

210038, Vitebsk, Moskovsky Prospekt, 33.