

# Ryszard Sawicki

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## Prosociality of members of School Groups of Caritas in the Diocese Ełk in light of empirical research

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## **PROSOCIALITY OF MEMBERS OF SCHOOL GROUPS OF CARITAS IN THE DIOCESE ELK IN LIGHT OF EMPIRICAL RESEARCH**

Help offered to another person or society and mutual support in need are part of normative order of every social system. Researchers of prosociality indicate that tribal customs of primitive societies already included care of ill, old, disabled and other people requiring special care: “(...) even at the times of cavemen neighborly help in personal and family problems was obvious. Almost for certain, to the place occupied by the wisest led paths well-trodden by people seeking to be heard and aided”<sup>1</sup>.

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<sup>1</sup> R. Skidmore, M. Thackeray, Wprowadzenie do pracy socjalnej, Warszawa 1996, p. 40.

Man as a social being cannot live without support and help of another man. Society, in its microstructural and macrostructural forms, is created by people gathered around common values, cooperating to achieve set goals. The category of the common good is the real premise of individual moral choices and commonly respected rule of social order. The personalistic conception assumes that the common good is “a set of the values that, on the one hand, protect the dignity of every human being, on the other hand, co-create social community – on the basis of fixed structures of social life”<sup>2</sup>. J. Mariański warns that: “Society consisting of people focused on personal interest unwilling to act beyond personal interest, cannot become a cohesive society responsible for the common good; it will rather become a society of alien individuals, competing with one another and isolated”<sup>3</sup>. Such a society has little chance of performing its relevant tasks, may be easily split and marginalized, examples of which we know from history.

### **Prosociality according to social sciences**

Any human behaviors aimed at the good of environment are generally termed “prosocial activities”. In social sciences, above all psychology and sociology, analyzing these activities, the terms “altruism” or “altruistic behavior” are also used. Analysis of the literature on this subject allows one to specify a few groups of authors writing about it. Some of them consistently

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<sup>2</sup> S. Kowalczyk, *Człowiek a społeczność. Zarys filozofii społecznej*, Lublin 1994, p. 238.

<sup>3</sup> J. Mariański, *Kryzys moralny czy transformacja wartości*, Lublin 2001, p. 261.

use the term “prosocial behaviors (activities)”, others prefer “altruistic behaviors (activities)” or use these terms interchangeably.

The term “prosocial” was first used in the psychological literature by E. Z. Johnson in 1951<sup>4</sup>. In the 1960s the usage of this adjective was narrowed only to the positive activities such as: sharing, giving, helping accident victims or supporting behaviors.

The origin of the second term – “altruism” – is attributed to the French sociologist A. Comte, who started to use it to define selfless aspiration of will focused on the good of others and any behaviors concentrated on concern for others, allowing readiness to sacrifice personal interest for the common good<sup>5</sup>.

In the literature, the prosocial character is attributed to activities based on treating others fairly that is as an equal partner

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<sup>4</sup> In the analyses of E. Z. Johnson we can find a distinction between non-social and prosocial aggression. Prosocial aggression concerns the forms of aggressive behavior that aim to achieve goals regarded by the particular culture as desirable and of value, thus accepted due to the moral norms that the particular group adhere to, although they are sometimes harmful and cause people to suffer, e.g. killing in a defensive war; cf J. Śliwiak, *Prospołeczność a religia*, in: *Leksykon socjologii religii. Zjawiska – badania – teorie*, ed. M. Libiszowska-Żółtkowska, J. Mariański, Warszawa 2004, p. 318.

<sup>5</sup> A. Comte thought that man does not take an altruistic attitude at once but it appears in him due to developing intermediate structures of consciousness, imagination and extended „I”. He claimed that the aims of better – developed communities are expanding and cherishing love, humanitarianism and simultaneous fixing these values in the society, cf A. Kotlarska-Michalska, *Dobrowolność w działaniu jako forma zachowań prospołecznych*, in: *Wolontariat w obszarze humanistycznych wyzwań opiekuńczych*, ed. B. Kromolicka, Toruń 2005, p. 38; J. Śliwiak, *Altruizm i pojęcia pokrewne*, in: *Studia z psychologii w KUL*, ed. P. Francuz, P. Oleś, W. Otrębski, Lublin 1998, p. 38.

to the person acting. According to A. Grzegorzcyk, the term “fairness” does not reflect the essence of prosocial activities because it is commonly associated with distribution and giving for free. To prevent such inaccuracies or even deformations of the term “prosocial behaviors”, one should say rather about respect for others or understanding. Its aim is to resist exploitation and domination<sup>6</sup>.

With regard to prosocial behaviors oriented to fair and equal treatment of others, the above-cited A. Grzegorzcyk identifies egocentric and allocentric fairness. According to him, the egocentric fairness (egocentric altruism) is when concern for the welfare of others is related to the concern for some self-interest. Self-interest (one’s own interest) can be achieved by working for the good of others. This attitude is shown by some people referred to as social activists who devote a lot of time and energy to voluntary work, in the long term considering it a way to a career, profits and awards. An important moment, mobilizing to undertake voluntary work is a positive activity-assessment from a person to whom a volunteer has done some good, recognized authorities or respectable people<sup>7</sup>.

Such altruism is opposite to allocentric altruism. A person showing this attitude concentrates solely on selfless service to others and on the work (that is to be done) itself. Such an activist will be more satisfied with the fact that something good has been done than the fact that he himself did it. Allocentric action is directed at seeking social utility with a view to doing necessary work without seeking any recompense for that. Con-

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<sup>6</sup> cf A. Grzegorzcyk, *Życie jako wyzwanie: wprowadzenie w filozofię racjonalistyczną*, Warszawa 1995, p. 148.

<sup>7</sup> cf ibid. p. 149.

sequently, allocentric attitude is more creative, ingenious and effective, although it is often less institutionalized<sup>8</sup>.

With regard to the above-mentioned behaviors, a balanced attitude can also be recognized. A man with this attitude does not renounce his own interests but he is able to make sacrifices where the social benefit of doing so would be much greater than the renounced interests<sup>9</sup>.

B. Matyjas recognizes and classifies volunteers' motivation for prosocial activities as follows:

- 1) altruistic motivation – coming from the need to complete one's life with selfless work for others;
- 2) task motivation – being an element of experience and professional duty, neutralization of shortages and callousness of professional social care;
- 3) ideological motivation – having its grounds in religious experiences and family patterns of social service;
- 4) egoistic motivation – coming from the need to test oneself, to equal others, to build a positive image of oneself in the environment, to acquire new skills;
- 5) affiliation motivation – satisfying the need of being in contact with other people, especially people who feel or think in the same way<sup>10</sup>.

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<sup>8</sup> cf. ibid. p. 149.

<sup>9</sup> cf. ibid. p. 150; K. Wasilewska-Ostrowska, *Empatia w wolontariacie w pomocy społecznej*, in: *Wolontariat szansą rozwoju społecznego. Rekomendacje dla pracy społecznej*, ed. A. Kola, K. Wasilewska-Ostrowska, Toruń 2012, pp. 48-49.

<sup>10</sup> cf. B. Matyjas, *Wolontariat jako działanie prospołeczne w obszarze pomocy społecznej i pracy socjalnej*, in: *Wolontariat jako działanie prospołeczne w obszarze pomocy społecznej i pracy socjalnej*, ed. B. Matyjas, Kielce 2009, pp. 185-186.

Empirical research shows that the majority of volunteers display so-called polymotivation of behaviors. Undertaking prosocial activities is connected with a hierarchy of motives. The deciding factors are: the personality structure, the stage of life, circumstances and social environment<sup>11</sup>.

In sociological research on prosociality, W. Świątkiewicz recognizes three types of attitude to providing help: autotelic, calculated and egocentric<sup>12</sup>. The most desirable is autotelic prosociality based on help given to others, sometimes including even heroic deeds, treated as an absolute value, regarded as a moral duty and being a consequence of interiorized value. This sort of help for a person, “ex caritate”, is in the Christian tradition regarded as a virtue<sup>13</sup>.

Another type of prosociality concerns activities calculated to gain benefit in return referring to the principle of real or presumed reciprocity, immediate or expected in the future. It is a sort of social capital which is to neutralize possible negative effects of events in which a person may participate. Prosociality thus understood creates an obligation of reciprocity and is usually connected with the context of personal interaction which is created by kinship or racial ties, belonging to the same religious or professional group or social class<sup>14</sup>.

An element of this classification is also an egocentric attitude, coming from one's unlimited belief in oneself and in effectively implemented division of tasks and duties in the world of

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<sup>11</sup> cf M. Górecki, Wolontariat, in: *Elementarne pojęcia pedagogiki społecznej i pracy socjalnej*, ed. D. Lalak, T. Pilch, Warszawa 1999, pp. 335-336.

<sup>12</sup> cf W. Świątkiewicz, *Deklarowana i realizowana prospołeczność*, in: *Religijność mieszkańców Warszawy*, ed. W. Zdaniewicz, S. Zaręba, T. Zembruski, Warszawa 2007, p. 134.

<sup>13</sup> cf *ibid* pp. 134-135.

<sup>14</sup> cf *ibid* p. 135.

interpersonal relationships. It assumes the existence of a social system based on bureaucratic rules of impersonal action of institutional world<sup>15</sup>.

Religiosity, being expression of man's personal attitude to religion, plays a very important role in the analysis of prosocial activities<sup>16</sup>. Basically, all religions require that their followers should be kind and willing to help others, although they differ in terms of social and ethical norms, tradition of giving help and its religious explanation<sup>17</sup>. The commandment of love of neighbor belongs to the most important part of the Christian doctrine. Similar views are expressed in many non-Christian religions regarding charity and altruism as the greatest virtue and assuming that egoism is the reason for all the evil in the world.

It therefore seems that under such influence, religious people become more responsible for others and the common good, when compared to non-religious or less religious people. However, this view finds no clear confirmation in the conducted research, whose analysis leads to specification of some views in this regard<sup>18</sup>.

The first group of researchers think that religiosity very positively influence involvement in charity and voluntary activities. This view is confirmed by the results of P. London's re-

<sup>15</sup> cf. *ibid.*

<sup>16</sup> cf. Z. Golan, *Pojęcie religijności*, in: *Podstawowe zagadnienia psychologii religii*, ed. S. Gład, Kraków 2006, p. 71.

<sup>17</sup> cf. B. Grom, *Psychologia religii. Ujęcie systematyczne*, trans. H. Machoń, Kraków 2009, p. 145.

<sup>18</sup> cf. J. Szymoń, *Psychologiczna analiza zjawiska wolontariatu*, in: *Miłość na nowo odkryta. Wokół Benedykta XVI encykliki o Bogu-Miłości*, ed. W. Przygoda, J. Karbownik, Skarżysko-Kamienna 2007, p. 177; cf. Śliwiak, *Prospołeczność a religia*, *op. cit.*, pp. 318-320.

search<sup>19</sup>. Among the researchers saying that the religious attitude correlates positively with prosocial activities one can name: B. Langford, Ch. Langford, P. Benson, W. Prężyna, J. Śliwak, J. Mariański, M. Szafrńska<sup>20</sup>.

The second group of psychologists examining this phenomenon claims that there is a connection of negative overtone between prosocial activities and religiosity. According to them, religious people are less involved in prosocial activities than non-believers. This view is held by, among others: M. Rokeach, H. Gaugh, R. Sorrentino, T. Mądrzycki<sup>21</sup>. The starting point for them is the parable of the Good Samaritan (Luke 10:30-37), in which a priest and a Levite—personifying religious people—did not help a man in need. It should be noted that they represent a sort of immature religiosity. In Jesus' parable only "the one who had mercy on him" deserves praise and Christ clearly says: "Go and do likewise!" (Luke 10:37).

The third group of researchers indicate on the need to take into consideration different types of religiosity. This view is held among others by: G. Allport, J. Ross, C. Batson, R. Jaworski, J. Śliwak, J. Szymoń<sup>22</sup>. G. Allport differentiates outward and inward religiosity. He is convinced that only inward religiosity, honest and mature, influences intensification of prosocial activities and has a function of integrating philosophy of

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<sup>19</sup> Writing about Christians who helped Jews during the Second World War, P. London notes that they were mainly motivated by certain moral values coming from Christianity; cf Śliwak, *Prospołeczność a religia*, op. cit., p. 318.

<sup>20</sup> *ibid* pp. 318-319.

<sup>21</sup> *cfibid*

<sup>22</sup> *cfibid* pp. 318-320; J. Szymoń, *Postawy prospołeczne a religijność*, „*Roczniki Psychologiczne*” 5 (2002), p. 181.

life<sup>23</sup>. C. Batson perceives positive correlation of prosociality and religiosity, which he names asking (seeking)<sup>24</sup>. R. Jaworski who suggested examining religiosity on the interpersonal basis and who divided it into personal and non-personal claims that the former is altruistic while the latter is of a rather ego-centric nature<sup>25</sup>. J. Śliwak, who examined religiosity of people displaying different levels and types of altruism, states that people with endocentric and exocentric altruism show higher dependence on God and identify more with Christ as a role model to follow. Consequently, such people show readiness to help others, being convinced that this is the condition of achieving eternal life<sup>26</sup>.

<sup>23</sup> cf J. Szymoła, Psychologiczne kryteria religijności dojrzałej, in: *Duszpasterstwo wobec kryzysu wiary*, ed. W. Przygoda, K. Święs, Lublin 2013, pp. 203-204.

<sup>24</sup> This type of religiosity is represented by Etty Hillesum, young female Jewish, who resolves to sacrifice her life to serve others fully, volunteering to go to a concentration camp. Her willingness to help others is noticeable in her diary: "I shared my body as bread and distributed it among people. And why not? They are very hungry and missed it long". She wishes to fulfill their needs: "If I could be a dressing for all the wounds"; E. Hillesum, *Przerwane życie. Pamiętnik 1941-1943*, trans. I. Piotrowska, Kraków 2007, pp. 216-218.

<sup>25</sup> A mature relationship should be of a personal character which stems from a personal character of the religious object. Man, being the subject of such a relationship engages his whole "I" in the direct meeting God's "You". Lack of personal address to God creates a non-personal relationship. Then, religion and God become peripheral values, isolated from other spheres of life. It is possible to use this paradigm in research of representatives of the Christian religion; cf R. Jaworski, *Psychologiczne badania religijności personalnej*, „Zeszyty Naukowe KUL” (1998) 3-4, p. 80; *ibid* *Psychologiczne korelaty religijności personalnej*, Lublin 1989, pp. 159-160.

<sup>26</sup> cf J. Śliwak J., *Prospołeczność a religia*, op. cit., p. 320.

The presented views indicate that although there is no unanimity among researchers examining the influence of religiosity on prosociality, the most convincing view is the one suggesting close connection between different types of religiosity and different types of altruism. The attitude of mature religiosity makes one open to others and to the common good. Its connection with prosocial activities is more unambiguous.

## **Methodological basis of own empirical research**

### ***The object and the aim of the research***

The object of the research is Christian volunteering done by members of Caritas School Circles (CSC) in the Diocese of Ełk. The aim of the research is to know better community of volunteers and describe the profile of a CSC volunteer. For the purpose of this article, one aspect of empirical research was chosen, namely prosociality. Charity service of CSC members is closely connected with their social sensitivity and motivations for helping the neighbor.

### ***Research issues***

The research into religiosity of the volunteers was of a survey nature and the research issues were edited to use the results of the research to draw practical conclusions.

- The basic research issues embrace the following:
- declarative approach of members of CSC to the selected values;
  - attitude to helping others;
  - types of motivation of volunteers;
  - motives for belonging to Caritas School Circles and undertaking voluntary work;

- nature of inspiration for voluntary activities.

### ***Research tools***

The basic research tool was a questionnaire for volunteers of CSC. For the purpose of this article, only the results concerning: social sensitivity, motivation for helping others and sociodemographic data of the examined group were used.

### ***Area, organization and course of research***

The empirical research covers one of the segments of charity work in the Diocese of Ełk–CSC. The survey was conducted in autumn 2012 and embraced a group of supervisors and volunteers – pupils of gymnasium and over-gymnasium schools – CSC.

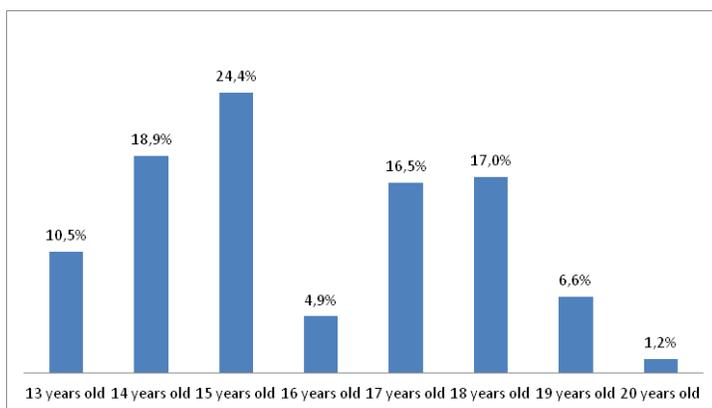
The current list of CSC in the Diocese of Ełk was obtained from the Diocesan Coordinator of CSC – Katarzyna Gabruś. There was a possibility of presenting the purpose of the survey and encouraging directly all the supervisors to take part, during so – called catechetical briefings organized by the Catechetical Faculty of the Diocesan Curia of Ełk in the regions of the Diocese (Augustów, Ełk, Giżycko, Olecko, Pisz, Suwałki) between 27 and 30 of August 2012. In light of the conducted survey 84,9% of the supervisors are teachers of religion. The above-mentioned meetings were an opportunity to distribute questionnaires to supervisors and volunteers with a view to conducting the survey in CSC and to returning completed questionnaires. The rest of the questionnaires were sent by post to the teachers of subjects different from religion, after a preceding phone call. The completed and collected questionnaires were sent to Instytut Statystyki Kościoła Katolickiego SAC (the Institute of Catholic Church Statistics) in Warsaw to process the data they contained.

***The profile of the surveyed population taking account of sociodemographic characteristics***

In September 2012, there were over 160 CSCs with approximately 3000 volunteers in the Diocese of Ełk. The empirical research was narrowed to gymnasium and over-gymnasium pupils due to their perceptive abilities and higher reflectiveness and thus their greater availability and usefulness for the survey. In practice, the research area was limited to volunteers of 90 CSC in gymnasium and over-gymnasium schools. The results of the research are based on the returned and properly completed questionnaires for CSC volunteers.

Among the 677 surveyed respondents, 465 volunteers were girls (68,7%) and 202 were boys (29,8%). Thus the population of volunteers is distinctly feminized. It is worth having a closer look at the age structure of the group of CSC volunteers. It is depicted by the following chart.

**Chart 1. The age of the respondents**



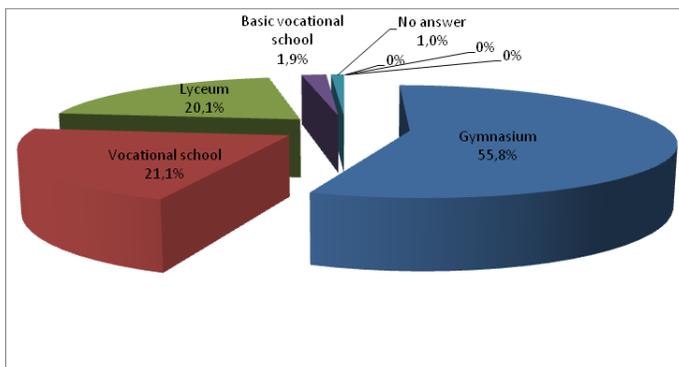
*Source: Own elaboration based on the questionnaire for CSC volunteers.*

Young people at the age of 15 were the largest group – 24,4%. The survey showed that pupils aged 13 – 18 were the most engaged group in volunteering. The exception was the 16-year-old group that is, the group of pupils of first-class over-gymnasium schools – the small number is probably connected with the fact that after starting over-gymnasium education they did not yet manage to declare their membership in CSC (the survey conducted in September).

The youth engaged in CSC volunteering are mainly part of rural population – 54,2%; urban population accounts for 40,8%. However, it should be remembered that the area of the Diocese of Elk is weakly urbanized and industrialized and large part of the diocesan people are countryside residents. 5% of the respondents gave no answer to the question on their domicile.

Schools are the place where CSCs function. It is worth having a look at the group of volunteers, as far as the type of school they attend is concerned. It is shown in the chart below.

**Chart 2. Type of school<sup>27</sup>**



*Source: Own elaboration based on the questionnaire for CSC volunteers.*

Over half of the volunteers are gymnasium (lower secondary school)pupils – 55,8%. In over-gymnasium schools, belonging to CSC is almost evenly distributed across pupils of: vocational (technical) schools – 21,1% and lyceums – 20,1%. Pupils of basic vocational schools accounted for 1,9% of the group. This result should be linked to a small number of basic

<sup>27</sup> Polish educational system consists of the following stages: pre-primary education, primary levelschools (pupils aged 7 – 12), gymnasium (lower secondary levelschool;pupils aged 13 – 15), upper secondary level schools (among them general 3–yearlyceum preparing for studies; technical secondary 4–year schools/vocational schoolsteaching more advanced skills than basic vocational schools and preparing future low–level industrial managers). There are also basic vocational schools (after completing gymnasium; take 2 – 3 years; educating mainly low–skilled physical workers) [footnote – translator].

vocational schools and little interest taken by its pupils in any additional activities (including volunteering)<sup>28</sup>.

### **Results of the survey on procosiality of members of Caritas School Circles in the Diocese of Elk**

After receiving completed questionnaires and having them processed by Instytut Statystyki Kościoła Katolickiego SAC, an analysis of the results was done. The most important of them, pertaining to prosociality, are shown below in the charts and tables.

The values and attitudes accepted by the respondents are the starting point for describing social sensitivity and motivation for helping others. In the question on assessing their importance, modeled on standardized questions, the answer template was used. The respondents had the task of marking on the four-scale importance of each value and attitude or adding some other value or attitude that they considered important. The declared answers sorted according to frequency are shown in Table 1.

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<sup>28</sup> In the report “Młodzież 2010” pupils of basic vocational schools the least frequently declare to take part in additional classes at school, as few as 1 in 10 attends additional school classes; cf Młodzież 2010, “Opinie i diagnozy” 19 (2011), [further: Młodzież 2010], p. 124.

**Table 1. Hierarchy of values and attitudes of CSC volunteers**

Values and attitudes	Important and rather important		Unimportant and rather unimportant		Hard to tell and no answer		Total	
	N	%	N	%	N	%	N	%
Family happiness	672	99,3	5	0,7	0	0,0	677	100
Education and self – development	664	98,1	6	0,9	7	1,0	677	100
Friendship	655	96,8	7	1,0	15	2,2	677	100
Selfless helping other people	645	95,3	16	2,4	16	2,3	677	100
Social justice	644	95,1	8	1,2	25	3,7	677	100
Interests (passions, hobby)	625	92,3	29	4,3	23	3,4	677	100
Job	620	91,6	18	2,6	39	5,8	677	100
Freetime and rest	617	91,1	38	5,6	22	3,3	677	100
Patriotism	612	90,4	36	5,3	29	4,3	677	100
Religious faith	605	89,4	39	5,8	33	4,8	677	100
Money, welfare and prosperous life	519	76,7	103	15,2	55	8,1	677	100
Politics and public life (power, career)	280	41,4	331	48,9	66	9,7	677	100

Source: Own elaboration based on the questionnaire for CSC volunteers.

Table 1 presents an image of aims, plans and aspirations of CSC volunteers in the Diocese of Elk. The most important of them, indicated as “important” or “rather important” are: family (99,3% of respondents), education and self – development (98,1%) and friendship (96,8%). Then, with slightly

fewer respondents choosing them: selfless helping other people (95,3%) and social justice (95,1%). The next answers were: the professional aspect of their life (91,6%), interests (92,3%), free time and rest (91,1%). Just behind were patriotism (90,4%) and religious faith (89,4%). It should be mentioned that a positive attitude to these values declared by the respondents is at a very high level. A much smaller group of volunteers – 76,7% marks money, welfare and prosperous life as “important” (29,7%) and “rather important” (47,0%). The only value to which the respondents had aversion was politics and public life (power, career)<sup>29</sup>.

Although an adequate reference scale is difficult to create, it is worth comparing the obtained results with the CBOS report “Młodzież 2010” (“Youth 2010”), where there was a question on aims and aspirations of the youth (in the survey respondents could choose three of them). Although the most frequent answers were: love and friendship (50%), happy family life and children (49%) as they were in the presented results of own empirical research, being useful to others and “life for others” is at a much lower level – only 9% of respondents declared it<sup>30</sup>.

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<sup>29</sup> Question made semi – open, gave respondents opportunity to go beyond the suggested template (template used 99 times). Some answers overlapped with the accepted list (e.g. music – interests; family, home – family happiness; school – education and self – development; heart for others, volunteering – selfless helping other people). The most commonly declared value or attitude was love (41 indications) and then: health (9), trust (6), honesty (5), fairness (4), truth (3) good relationships with people (3). One or two indications concerned the following values and attitudes: tolerance, sensitivity, understanding, treating animals well, freedom, safety, respect and acceptance in society.

<sup>30</sup> cf Młodzież 2010, p. 10.

To summarize the analysis of own empirical research on values and attitudes of CSC volunteers and comparing it to the results of the report “Młodzież 2010”, distinctly different nature of hierarchy of values assumed by both examined populations should be noted. The fundamental difference concerns selfless help for others.

Among CSC volunteers, as among members of the whole society, there are different opinions about helping other man. The respondents were to answer which of the following views is the closest to them:

- “it is good when everyone can count only on themselves” (egocentric attitude);
- “one should help others even without expecting to obtain anything in return” (autotelic attitude);
- “one should help others because afterwards he can receive help from them in return” (calculated attitude).

The answers of volunteers classified into these three categories are shown in Table 2.

**Table 2. Attitudes to helping other people according to gender**

Type of attitude	Gender				Total	
	Girls		Boys			
	N	%	N	%	N	%
Autotelic	312	67,1	112	55,4	424	63,6
Calculated	111	23,9	65	32,2	176	26,4
Egocentric	10	2,1	8	4,0	18	2,7
Hard to tell	12	2,6	6	3,0	18	2,7
No answer	20	4,3	11	5,4	31	4,6
Total	465	100	202	100	667	100

Source: Own elaboration based on the questionnaire for CSC volunteers.

According to the data in Table 2, the preference for prosocial attitudes is prevailing – 90,0%. Only 2,7% of the respondents chose egocentric attitude<sup>31</sup>. It can easily be noted that the attitudes are distributed in an uneven pattern when the gender structure variable is taken into account. Boys prevail in representing egocentricity (4,0%) when compared to girls (2,1%). Believing more in their power, they less often accept the rule of social solidarity. In light of the research the autotelic attitude, also known as autotelic prosociality, is more often a female characteristic – 67,1% than male – 55,4% and the calculated attitude was rather a male characteristic – 32,2% than female – 23,9%.

The next question put in the questionnaire is a tool enabling to have a more in-depth look into prosocial behaviors of the population of volunteers. It concerns the motivation of respondents and the situation in which one's own interest stands in contradiction with others' interests. Among the possible answers are possible scenarios connected with certain motivations:

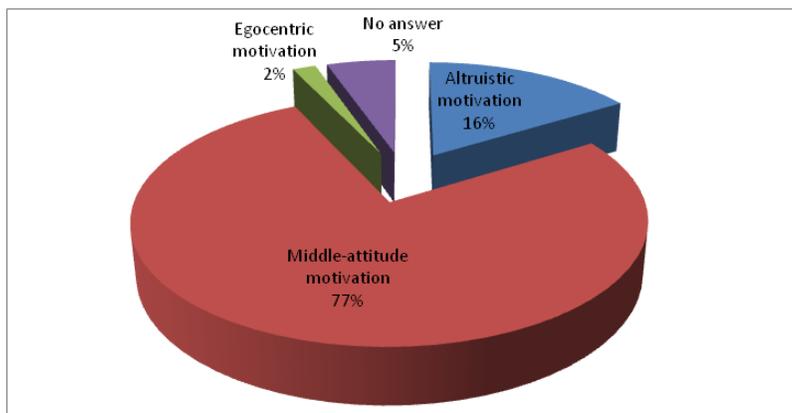
- “the good of other people should be taken into account above all other things” (altruistic motivation);
- “the good of other people is important but one's own interest should not be disregarded” (middle-attitude, balanced);
- “although it is natural to take care of one's own interest above all others', one should also take into account the good of other people” (middle-attitude, balanced);

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<sup>31</sup> For comparison, it is worth referring to the results of the survey of 2007 on religiosity of inhabitants of Warsaw (no such survey concerning the Diocese of Elk so far) in which this ratio reached 12,2% among men and 7,6% among women; cf W. Świątkiewicz, *Deklarowana i realizowana prospołeczność*, ed. Religijność mieszkańców Warszawy, ed. W. Zdanie-wicz, S. Zaręba, T. Zembrzuski, Warszawa 2007, p. 136.

- “it is better to consistently follow self-interest than pretend that other motivation is possible” (egocentric motivation). The answers to the question are displayed in Chart 3.

**Chart 3. Types of motivation of volunteers**



Source: Own elaboration based on the questionnaire for CSC volunteers.

The egocentric motivation is indicated by 1,8% of respondents, as in the previous question, where it was – 2,7%. Prosocial behaviors inspired by altruism were chosen by 16,2% of respondents. Three – fourth of respondents (76,7%) declare middle or balanced attitude – they work for the good of others but remember about themselves. Therefore, polymotivation is a characteristic of the population of CSC volunteers.

It was shown even more distinctly in the next question formulated very clearly: “Why are you a CSC member and why are you engaged in volunteering?”. The answers are shown in Table 3.

**Table 3. Motives for belonging to CSC and undertaking voluntary work**

No.	Type of motive	N	%
1.	Because I want to help people in need	412	60,9%
2.	For my own satisfaction and joy of helping others	342	50,5%
3.	Because I believe in God, I feel attracted by teachings and example of Jesus Christ	191	28,2%
4.	Because I want to acquire new knowledge and skills	134	19,8%
5.	Because it is an opportunity to meet new people	133	19,6%
6.	To have better grades in behavior, religion, additional points for school report	77	11,4%
7.	For other reasons	10	1,5%

Source: Own elaboration based on the questionnaire for CSC volunteers. The total does not equal 100% as it was multiple choice.

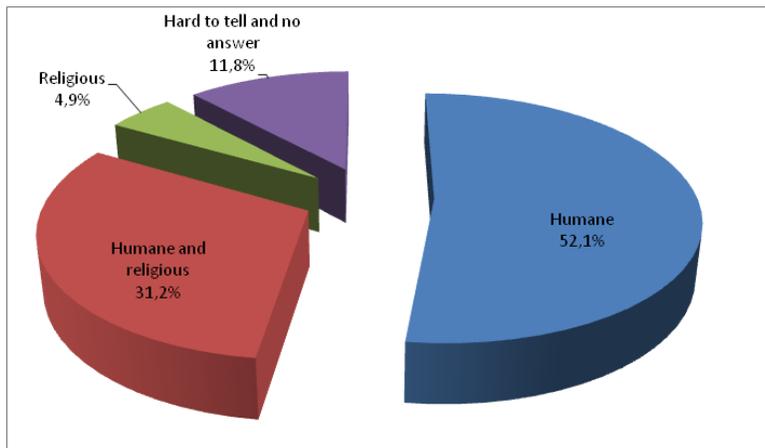
As a reason for belonging to CSC and engagement in its work respondents indicate the most preferably willingness to help people in need (60,9%). More than half of respondents (50,5%) starts working for a group for their own satisfaction and joy of helping others. For 28,2% of respondents engagement in voluntary activity in CSC comes from a sense of moral and religious duty. This question showed a level of affiliation motivation, aiming at seeking contact with people of similar outlooks or sensitivity. The level of affiliation motivation is 19,6% of the population of surveyed volunteers. Task motivation, connected with hope for acquiring new knowledge and skills, occurs among comparable part of respondents (19,8%). For one-tenth of CSC members, voluntary activity is an oppor-

tunity to have better grades in behavior, religion or additional points for their school report.

It is worth emphasizing that engagement in volunteering should not be identified with a single motive alone as the mechanism driving these behaviors has usually a polymotivation-nature. The fact that over half of respondents indicates on willingness to help others as a reason for belonging to CSC does not mean that a new generation of altruists is growing. Young people are aware that experience and skills thus gained are investment in oneself which will bring them benefits in the future. However it is worth mentioning that pragmatism which sometimes underlies prosocial behaviors does not have to exclude good and noble motives of volunteers.

A group of issues concerning social sensitivity and motivation of helping others, not easy to grasp in empirical research, is concluded by a summarizing question on the fundamental inspiration of undertaking voluntary activities. The suggested template gave the surveyed people an opportunity to address themselves to an ambiguous character of the inspiration: humane (“willingness to help people in need”) and religious (“being a Christian”). The third possibility concerned “both above mentioned”. The obtained answers are shown in Chart 4.

### Chart 4. Character of inspiration for voluntary activities



Source: Own elaboration based on the questionnaire for CSC volunteerp.

The results presented in the chart indicate that volunteering is identified by respondents usually with human values (83,3%) common to all humanity and they are the most frequent inspiration for engagement in CSC work. Inspirations of religious character are at the level of 36,1%. It is worth noting that they do not exclude one another and almost one-third of volunteers chose them as a source of undertaken charitable activities.