



PROBLEMS OF LACK OF ALTRUISTIC BEHAVIOR OF FUTURE TEACHERS TOWARDS INCLUSIVE EDUCATION IN RUSSIA

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A b s t r a c t

Authors consider the problem of lack of altruistic behaviour of the future teachers of inclusive education in Russia. According to the conception of altruism of P. Sorokin altruistic behaviour can assist in healing of "special children" and their social rehabilitation. This study presents the results of applied research on the matter "The impact future young teachers' altruism on relation to education of the disabled in Russia". The better participation of future teachers in education of the disabled requires the transformation of altruistic behaviour. The importance of this conclusion is proved by data of investigations of P.A. Sorokin.

ПРОБЛЕМА ОТСУТСТВИЯ АЛЬТРУИСТИЧЕСКОГО ПОВЕДЕНИЯ БУДУЩИХ ПЕДАГОГОВ ИНКЛЮЗИВНОГО ОБРАЗОВАНИЯ В РОССИИ

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АННОТАЦИЯ

Авторы рассматривают проблему отсутствия альтруистического поведения будущих педагогов инклюзивного образования в России. Согласно концепции альтруизма, П. Сорокина, альтруистическое поведение может помочь в исцелении "особенных" детей и их социальной реабилитации. В данном исследовании представлены результаты прикладных исследований по вопросу "влияние альтруизма будущих молодых учителей на образование инвалидов в России". Участие будущих учителей в образовании инвалидов

требует изменения альтруистического поведения. Важность этого вывода подтверждается данными исследований П. А. Сорокина.

КЛЮЧЕВЫЕ СЛОВА: инклюзивное образование; альтруизм; ценностная ориентация педагогов; люди с ограниченными способностями

1. INTRODUCTION

The problem of revealing the altruistic essence of inclusive education is strengthened at the present stage of the development of society. The interpretation of many pedagogical and sociological categories is changing. Term "altruism" associated with help of disabled and desire to educate disabled is more significant than other categories.

According to official statistics, there are over 13 million disabled people in Russia, or approximately 9% of the population. It is evident the number of people with disabilities is huge. In the article, we try to find the answer on question, why a lot of future teachers and social workers do not want to help people with disabilities.

2. METHODS

Various aspects of the theory of altruism in inclusive education are considered in works of Russian researchers. In particular, the concept of altruism is presented in the monograph of Ryurikov "Three desire: love her yesterday, today and tomorrow" (1967). Two volumes of "Philosophy of Love" have published in 1990. This work presents the study of this phenomenon, for example, articles of Chanyshv (1990), Streltsova (1990). However psychological aspects of this topic hardly expressed in the literature.

Our research is based on the theory of altruistic love of P. Sorokin (1967) which

maintains that altruistic love is the main power in society. His elaborate scientific analysis of altruistic behaviour with regard to its higher and lower forms, its causes and effects, its human and cosmic significance, and its core features constitutes the first study on this topic.

In the fundamental work "The Way and the power of love" Sorokin classifies the manifestations of the superconscious phenomenon of altruistic love and offers methods and techniques (for example, the method of good deals), which help the formation of altruistic love and provide its dominance in inner world and human behavior. Sorokin reveals the main actors - producers of altruistic love: certain types of people, social groups or institutions. Among these factors the family is the most important. Family spontaneously has become the most effective institution of human altruization. This level of altruization in the family, which is expressed in the love of parents to children, determines physical and mental health of children and their altruistic behavior. This statement is well proved by two different groups of evidence. On the one hand, a large percent of children unloved and rejected by their parents become physically and mentally disabled people in comparison with children who were loved by members of their families. On the other hand, "a study of all Christian Catholic and Russian Orthodox Saints showsthat some 70% of them belong to the fortunate type of

altruists. These came from harmonious families and were encouraged by their families in their activities which eventually led to their sainthood" [Sorokin, 1967, p. 198]. Thus, according to the theory of altruistic love the level of altruization in the family determines altruistic behavior of children which come from these families. Altruistic love can help in solving problems of inclusive education.

Altruism is defined as both sacrificial connection with other and an sacrificial act with a purpose to help another person. Altruism is a related notion (İşmen&Yidiz, 2005). Enç and Hançerlioğlu defined altruism as "a state of love directed towards others instead of egoism and self-indulgence" (Enç, 1990; Hançerlioğlu, 1978). Altruism is important factor teachers' moral and professional success (Scott & Dinham, 1999) and factor of appearing and development inclusive programs.

Altruism as act of behavior is considered as prosocial act (Boehm, 1979). We can agree with Onatir's point of view that the main criterion for altruism is the intention to help (Onatir, 2008). Intention to help and responsibility is the important characteristics of person who tries ultimately satisfies himself for benefits of disabled persons. Thus, altruism is the system of social behavior which is based on moral values of mercy, humility and desire to help other people. Altruistic behavior is philanthropic actions. "To do good deeds for goodness" is the main idea of altruistic behavior.

There are six kinds of love according to the concept of altruism of Sorokin (1967): (1) religious love refers to perceiving the love of God; (2) ontological love refers to the instrumentality of love or loving to unify, harmonize, elevate, enrich, and empower; (3) ethical love refers to identification of love with such values as goodness, truth, and

beauty; (4) biological love refers to love expressed sexually through passions; (5) psychological love refers to love experienced emotionally through giving or receiving empathy, sympathy, kindness, and benevolence; (6) social love refers to love as manifested in meaningful interactions or relationship with others, as driven by sharing, helping, and altruism.

Sorokin described the five dimensions of love:

- The intensity of love ranges between the "zero point" and "infinite love" (with hate, according to Sorokin, constituting its own separate intensity vector).
- The extensity of love ranges from love of oneself to love of all humankind and all sentient beings.
- The duration of love ranges from the shortest possible instant to lasting throughout the entire life of an individual or collectivity.
- The purity of love ranges from "love for love's sake" (i.e., love motivated by love alone) to "soiled love" (love as but a means to an end), a dichotomy similar in respects to the familiar sociological distinction between expressivity and instrumentality.
- The adequacy of love ranges from identity to discrepancy between the subjective goal(s) of love actions and their objective consequence(s). (Sorokin, 1967, p. 15-17).

Sorokin P. criticized any attempts of empirical operationalization of love and called it "Quantophrenia" (Sorokin, 1956). However, one of the variants of operationalization of altruistic love is the Sorokin Multidimensional Inventory of Love Experience (SMILE), developed by Dr. Jeff Levin. SMILE is a six-factor, 24-item scale assessing the affirmation of various domains of love. (Levin, Kaplan, 2010)

3. RESULTS

The quantitative investigation was conducted among students of the Faculty of Arts St. Petersburg State University (60 people), students of the Faculty of Philosophy, Theology, Religious Studies (FBR) of Russian Christian Humanitarian Academy (50 students), students of the Faculty of Psychology Russian Christian Humanitarian Academy of different courses (20 people). For data collecting we have used a questionnaire, for the data proceeding - the SPSS program.

The objectives of our study were: a) to define the impact future young teachers' altruism on relation to education of the disabled in Russia; b) to reveal what kind of system of spiritual and moral values influence on the attitude of future teachers on education of the disabled.

Respondents were asked for to rate on a scale of priority values of three groups: the spiritual and moral values, social values, utilitarian value. (1-lowest priority, maximum priority-5) (See: Table 1).

Table 1. Results of ranking values of students in secular universities (%)

Values	Students	Group of values
1. Family	96,08	2
2. Happiness	95,72	3
3. Interesting work	91,24	3
4. Love (as a higher, spiritual feeling)	90,16	1
5. <i>Mercy to the disabled (altruism)</i>	78,08	1
6. <i>Support of disabled people</i>	77,28	1
7. Truth	75,22	1
8. God	72,04	1
9. Commandments (moral law)	60,2	1

Note: group 1 - spiritual and moral values, group 2 - social values, group 3 - utilitarian values

It is the most important for future teachers, being studied at secular universities are such values: Family (96.08%), Happiness (95.72%), Interesting work (91.24%), and Love as the highest spiritual sense (90.16%). They are followed: friends, goodness, justice, physical health and career. Such values as mercy to the disabled (altruism) (78.08%) and

support of disabled people (77.28%) are not so important. Their place is in the middle values hierarchy. It is remarkable that for young people a value "moral norms" is little (60.2%). How does value of mercy to the disabled (altruism) form the system of students' values? Let us have a look at the table (See: Table 2).

Table 2. Value orientations of young generation of future teachers (pedagogical specialization) (%)

Values				Total
1. Truth				100
	1	1		

2. Good	1	5	4	1	100
3. God	1	1	2	0	100
4. Love (as a higher, spiritual sense)	1	1	2	6	100
5. Support of disabled people	2	1	6	4	100
6. Mercy to the disabled (altruism)	1	7	1	9	100
7. Happiness	1	2	4	4	100

The most important for students are such values as Truth (100%), God (97%), Family (90%), Happiness (88%) and Love (98%). Values "Mercy to the disabled (altruism)" (84%) and "Support of disabled people" (79%) are in the middle values

hierarchy, but as soon as we talk about real altruistic behaviour in supporting disabled people, it doesn't happen. Future teachers are not aware of the importance of value of mercy to the disabled in pedagogical activity.

Table 3. Value orientations of theology students (%)

Values	1	2	3	Total
1. God	1	0		100
2. Religious community	0	7	3	100
3. Support of disabled people	1	6	3	100
4. Mercy to the disabled (altruism)	0	1	9	100

Next block of questions connects with declared behavioural stereotypes of students. The main question of this block: "Does your religiosity really stimulate to support people

with disabilities?" The results of responses to this question are presented in the table (See: Table 4).

Table 4. Answers to the question "Does your religiosity really stimulate to support people with disabilities?"

	Percent
Yes	76
No	12
Difficult to answer	12
Total	100

As we can see from the table, the majority of students believe that religion encourages support the disabled. Moral imperatives base on religious faith. They are more stable and stimulate the wish to help people with disabilities.

4. CONCLUSION

Pilot research has shown that altruism as value orientation determines the behaviour of future teachers. The attitude of student or teacher to the disabled depends on what system of value orientations exists in his world outlook and behaviour. The growth of interest in inclusive education is closely connected with moral development that is the implementation of moral values in the social behaviour of the individual.

Interest of future teachers in Russia (St. Petersburg) to people with disabilities and their education is located on the lower level. The research shows that students are poor interested in inclusive education. The main reason of this problem situation is the lack of altruism in mentality and behaviour of people in Russia. The value system of future teachers is far from being altruistic. The better participation of future teachers in education of the disabled requires the transformation of altruistic behaviour. It is difficult to prepare teachers of inclusive education without involvement of altruistic component into education of psychologists, teachers and social workers who works with disabled people. Sorokin proved that altruistic behaviour and altruistic love is "one of the most important factors of longevity and good health; being loved by others and loving others seems to be as important a single factor of vitality as any other" (Sorokin, 1967). The importance of this conclusion is proved by data of investigations of Sorokin.

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