

DOI: <https://doi.org/10.46502/issn.1856-7576/2022.16.04.15>

Zozuliak-Sluchy, R., Yurchenko, L., Onypchenko, O., Bilozerova, M., Vorovka, M. (2022). Moral and patriotic coordinates of volunteer activity as a means of building educational and socio-pedagogical work. *Revista Eduweb*, 16(4), 178-191. <https://doi.org/10.46502/issn.1856-7576/2022.16.04.15>

Moral and patriotic coordinates of volunteer activity as a means of building educational and socio-pedagogical work

Coordenadas morales y patrióticas del voluntariado como medio de construcción del trabajo educativo y sociopedagógico

Roksoliana Zozuliak-Sluchy

Zozuliak-Sluchy@gmail.com

<https://orcid.org/0000-0001-6066-590X>

Doctor of Pedagogical Sciences, Professor, Professor Department of social education and social work, Precarpathian National University Vasyl Stefanyk, Ivano-Frankivsk, Ukraine.

Liubov Yurchenko

Yurchenko@gmail.com

<https://orcid.org/0000-0003-4957-338X>

Department of Social Sciences and Humanities, National University of Civil Defense of Ukraine, Kharkiv, Ukraine.

Oksana Onypchenko

Onypchenko@ukr.net

<https://orcid.org/0000-0002-5682-7897>

Municipal Establishment "Kharkiv Humanitarian-Pedagogical Academy" of the Kharkiv Regional Council, Kharkiv, Ukraine.

Marianna Bilozerova

Bilozerova@gmail.com

<https://orcid.org/0000-0002-3489-9662>

Municipal Establishment "Kharkiv Humanitarian-Pedagogical Academy" of the Kharkiv Regional Council, Kharkiv, Ukraine.

Marharyta Vorovka

Vorovka@ukr.net

<https://orcid.org/0000-0002-9651-0990>

Melitopol State Pedagogical University named after Bogdan Khmelnytsky, Melitopol', Ukraine.

Recibido: 02/11/22

Aceptado: 20/12/22

Abstract

In the article, the built picture of the four-vector phenomenology of voluntary activity (heroic, victim, transformative, life-affirming) can serve as a kind of "ethical map" for measuring the motivation for participation in volunteering. In addition, it can serve as the basis for determining the goals and mission of building educational and socio-pedagogical work in various volunteer associations.

The problem of the formation of social activity of student youth in the conditions of reforming Ukrainian society is analyzed, the criteria of social activity, the importance of

social activity for the further development of society and the professional development of students are considered. The concept of volunteering as a segment of civil society, the main directions of volunteering in modern Ukraine, the impact of hostilities in the East of the country on the development of volunteering have been studied. The thesis about the dialectical relationship between social activity and students' participation in volunteer activities is substantiated, where volunteer activity is considered as a manifestation of social activity and as a factor in its formation. An example of the activities of a higher educational institution regarding the involvement of students in volunteer practice as an important factor in the formation of students' social activity is given.

Keywords: patriotic, volunteer activity, Socio-Pedagogical Work, educational process.

Resumen

En el artículo, la imagen construida de la fenomenología de cuatro vectores de la actividad voluntaria (heroica, víctima, transformadora, afirmadora de la vida) puede servir como una especie de “mapa ético” para medir la motivación para participar en el voluntariado. Además, puede servir de base para determinar los objetivos y la misión de la construcción del trabajo educativo y sociopedagógico en diversas asociaciones de voluntariado.

Se analiza el problema de la formación de la actividad social de la juventud estudiantil en las condiciones de reforma de la sociedad ucraniana, se consideran los criterios de la actividad social, la importancia de la actividad social para el desarrollo ulterior de la sociedad y el desarrollo profesional de los estudiantes. Se ha estudiado el concepto de voluntariado como segmento de la sociedad civil, las direcciones principales del voluntariado en la Ucrania moderna, el impacto de las hostilidades en el este del país en el desarrollo del voluntariado. Se fundamenta la tesis sobre la relación dialéctica entre la actividad social y la participación de los estudiantes en actividades de voluntariado, donde se considera la actividad de voluntariado como una manifestación de la actividad social y como un factor en su formación. Se da un ejemplo de las actividades de una institución de educación superior con respecto a la participación de los estudiantes en la práctica de voluntariado como un factor importante en la formación de la actividad social de los estudiantes.

Palabras clave: patriótico, voluntariado, Trabajo Sociopedagógico, proceso educativo.

1. Introduction

Volunteer activity as a manifestation of the free will and spirit of man has accompanied the movement of society and the development of mankind for many centuries, embodying the most important resource for the flourishing of culture and civilization, the achievement of reasonable, fair and moral limits of existence.

If you ask yourself what enables a person to develop as a person, allows him to develop his creative potential, to which civilization and culture owe their best achievements and creations, then the answer will not be long in coming. And he, one way or another, will be associated with the voluntary activity of a person acting on an inner call and motivation. The principle of voluntariness underlies the movement of human civilization due to the fact that an acting personality as a carrier of consciousness and self-consciousness can only develop voluntarily, creating Good and Good (Henderson, 1901).

The principle of voluntariness as an antipode to coercion has attracted attention since ancient times of humanitarian thought. Since ancient times, this principle has been conceived as true and an indispensable attribute of freedom, as an alternative to dependence, ignorance and slavery.

The spirit of Prometheus, as a symbol of a voluntary challenge to circumstances, called humanity to a feat for the sake of a worthy life.

In the Homeric epic, a free person is one who acts without coercion, by virtue of his own nature, overcoming the fetters of dependence. Such a path is captured in the actions of the hero of famous myths, overcoming fate and thus being compared with the gods. Freedom as a human phenomenon that describes actions and deeds in reality of a living person, implies, first of all, the voluntariness of their implementation, i.e. of their own free will and desire. And this is the first and most important meaning of volunteering. Another meaning, directly related to the idea of voluntariness, follows from the moral purpose of a person called to create and do good. It is no coincidence that in Ukrainian the word "volunteer" itself is formed from two words - "Good" and "Will", representing an inseparable unity of the meanings of these words. At the same time, good comes first. The idea of creation as selfless goodness requires a person to constantly grow, to overcome the limitations of the framework. existential causality and access to higher spiritual values.

The unity of the concepts of "free will" and "good" is the semantic basis for understanding voluntariness as an ontological characteristic of a person and a proper human mode of action (Leibetseder, 2011).

Considering volunteer activity as a complex, polymotivated form of manifestation of human activity, it is important to keep in mind that it reflects and expresses the actual internal plan of socialization of a developing personality. And when it comes to such a process as self-socialization, with all its forms and varieties of manifestations, then, of course, the essence of such a process is precisely voluntary activity. Everything taught by culture and pedagogical heritage can be reduced to one simple idea that the best educator for a person is himself, and the true formation of a person as a person occurs in his actions, which are generated by his own motives (i.e. freely) and aspirations bring good and good (Kapskaya, 2004).

Meanwhile, without understanding the meaningful context of volunteering, it is difficult to judge the true meaning of this activity and its effect in terms of education and socialization of a person. Indeed, this context is not embedded in the concept of volunteerism and its result is not read in it. However, from the point of view of productive socialization, it is important not only that a young man or young person acts voluntarily, but also that he is aware and gives (or at least tries to give) an account of what he is doing and what are the consequences of his voluntary actions, even if they arise from the highest and noblest considerations. It is no coincidence that they say: "The road to hell is paved with good intentions" (Stasishin, 2015). Obviously, culture as a universal experience of generations that have lived and lived before can largely protect a person from mistakes and miscalculations on his life path, and the role of education and training in this regard is irreplaceable. It is also obvious that this cultural component is also important in understanding the essence of volunteer activity itself, since it is in culture that one must look for those dimensions that can shed light on the ins and outs of this activity.

Thus, in interpreting the socializing role of volunteerism, the experience of culture in understanding the nature of human destiny and activity is needed. That is, an ethical reflection of the forms of manifestation of voluntary activity is needed.

2. Literature review

The work of foreign and Ukrainian psychologists, in particular, is devoted to the study of social activity Kapskaya, Stasishin, Leibetseder, Henderson, Williams and others. Research by Popova, Velikanova, Lyakh is devoted to various aspects of the formation of social activity. Research on the development of social qualities of students is reflected in works by Griga, Aptukhin. The question of the relationship between value orientations and the formation of social personality activity was studied by Bogomolov, Helmut.

The experience of volunteer work in domestic centers of social services for families, children and youth is described in the works of Salamon, Flanagan, and Zoska.

3. Aims

The purpose of the research is to analyze the social factors of the formation of the social activity of student youth and to identify the impact of volunteering on this process.

4. Materials and methods

Research methods: theoretical: study and analysis of pedagogical, psychological, philosophical, sociological literature on the problem of research, legislative and regulatory documents; systematization, classification, terminological analysis, pedagogical modeling, retrospective analysis, generalization of existing pedagogical experience; empirical: pedagogical experiment; diagnostic methods (testing, conversation, observation, questioning, self-assessment, self-analysis, mutual assessment),

professional activity motivation methodology, pedagogical interpretation of the research results.

5. Results

The primary ethical meaning, which lies, as it were, on the surface and is attributively associated with volunteerism, as well as with the principle of voluntariness, lies in disinterestedness. Today, the culture has firmly entrenched the idea of a volunteer (volunteer) as a person who is distinguished by the fact that he does not seek benefits for himself, that his actions are not related to mercantile, narrowly selfish interests, but are always aimed at something (or someone) then another. However, besides the fact that a voluntary action is, as a rule, an unselfish action, there is nothing more to add to the ethical characteristics of this action (Williams, 2003). Therefore, some “finishing” of the ethical space is inevitable, in which it would be possible to reflect the main forms and lines of manifestation of volunteering, as they have developed in culture today.

As shown above, the ethical space of voluntary activity is formed in the sphere of action of two initial ethical dimensions arising from the idea free will and the idea of the good. It is these two beginnings that are already etymologically embedded in the concept of "volunteerism", and it is from them, in our opinion, that it is expedient to count in alignment of the coordinates of the interpretation of all those forms and types of activity that can be attributed to the phenomenology of volunteering (Popova, 2013).

Let us briefly present the main characteristics of the areas and vectors of volunteerism.

The first area of the ethical space of volunteerism develops around the action of the heroic-civil line and corresponds to the sociocentric consciousness.

This area stands out as the earliest in the history of culture, as a primary sphere. It is based on a tribal (communal) tradition, in which the idea of free will was not expressed, as well as the idea of the good (subject to the principle of the survival of the family) (Velikanova, 2015). It is known that these two principles are not articulated in the ancestral consciousness and exist syncretically, merged in a certain single experience of identifying oneself with society, life outside of which is unthinkable and impossible by definition.

Everything that is done for others is done for oneself, and vice versa, and is perceived as good. Freedom is thought of in a negative sense, since separating oneself from others literally means death.

Sociocentric consciousness (and self-consciousness) in defining a person, his essence establishes the priority of society, believing that a person, his life and behavior are entirely dependent on society. Sociocentric culture is based on the idea that the center of the universe is a certain human community, to which the given individual considers himself. The fundamental feature of a sociocentric culture is the dissolution of the individual in a certain “We”, some kind of community that acts in relation to this individual as the highest

power and the highest power. Belonging to the "We" relieves the individual of the responsibility for finding their own solutions, from painful doubts, from the painful burden of freedom (Lyakh, 2013). At the same time, participation in the "We" gives a person pride and a sense of superiority. Another important feature of a sociocentric culture is the constant presence in the individual's mind of a clear, distinct idea of some others, some "They" as strangers, in relation to whom it is allowed (and sometimes considered necessary) to show hatred and enmity. This division of people into "us" and "them" can take place on various grounds. The most common are religious, class and national criteria. A sociocentric attitude in determining the essence of a person is characteristic practically very many teachings of social philosophy and sociology of the XIX-XX centuries. Although a person in these teachings appears to be a dualistic being, whose "I" breaks up into biological logical "I" and social "I", nevertheless, its social certainty is constantly emphasized (Griga et al., 2000).

Born in the ancestral consciousness, the sociocentric worldview serves as the basis for the manifestation of patriotic feelings and civic consciousness of the modern person. It fills the collective unconscious of a person, provides that deep, invisible connection of people with each other, feeling their original community, mental inclusion in a single continuous world of people, which allows a person to preserve himself as a species living on this earth.

In the bosom of sociocentric consciousness, a heroic type of volunteering is established, which is associated in culture with miracles of courage, courage, valor, bravery, leadership, genius, etc., which go beyond the average manifestations of human abilities, and serves as an example of outstanding examples of social service (Aptukhin & Bogomolov, 2015).

The hero is distinguished by the ability to over and above normal activity, he is able to take on more responsibility than others and cope with it. At the same time, one must clearly understand that although the hero stands out for his singularity, personality, he always acts and stands out as a "figure against the background" (Helmut and Salamon, 1999).

The hero always acts for the good and in the name of society, otherwise he turns into an anti-hero. In its pathos incarnation in culture, the image of the hero is most vividly captured in the image of Danko, who lit up the path of people in the darkness with his heart. The hero is directed to the future, i.e. he is able to see new possibilities, values, ideals and meanings. And in this regard, it may come into conflict with those norms that hinder the development of society, are obsolete. That is, the hero is able to give a new impetus to the development of society. Therefore, largely thanks to the efforts of the heroes, society does not lose its dynamism. It is no coincidence that a real hero is always associated with a feat, and a feat is a kind of resolution of an existing hopeless (in the ordinary sense) situation in a new quality ("feat" - from the same root "move", "movement", "shift", etc.). That is, a feat is development in the conditions of the impossible. Speaking about the

motivation of heroism, it must be admitted that it is often closely associated with the desire for fame, fame, veneration, etc. But this is not so much an individual dualistic, but still social motivation, since you can earn fame and remain in history only by doing good deeds for the sake of others (in the name of saving the nation, society, your loved ones, relatives, etc.). In general, the heroic modality of volunteering is the very first, bright and pathos form of manifestation of this phenomenon, which is one of its attractive aspects for young people.

In addition to pathos forms, sociocentric consciousness is also characterized by not so bright, but more moderate, everyday manifestations of voluntary activity. At all times and in every society, one can meet a sufficient mass of people who are not particularly heroic, but who are ready to take on various everyday social and civic concerns, in addition to their professional and official duties, and not related to obtaining personal benefits or benefits. In contrast to the heroic type, this type is dominated by the desire not so much to stand out as to be like everyone else, more precisely, to act "like all decent people" (Flanagan & Van Horn, 2001). In their aspirations, people of such a warehouse are guided, as a rule, by a sense of duty, mutual responsibility, solidarity, etc. In a more mundane version, motivation can also be reduced to a banal fear of public censure. In general, people of social centric types recognize that everything they have achieved in life, they have achieved thanks to the society in which they grew up and live, and therefore experience a greater sense of affiliation, acceptance of basic civil institutions. It must be admitted that the stability and well-being of society is largely determined by the predominance of this mass of respectable citizens.

The second area is distinguished by the exaltation and sacralization of the idea of the good as the leading intention of individual life and serves as a space for the action of the victim-moralistic vector of volunteering. This area generally reflects religious layer of consciousness in culture. We conditionally gave such a name to this type of consciousness due to the fact that it is completely subordinate to the unconditional faith in some unshakable absolute (God) and identifies the idea of good with this absolute. In contrast to the sociocentric, this type of consciousness is presented as theocentric (from the Greek *τέός* - god), and in it, as already noted above. It is known that the biblical definition of the essence of man as the "image and likeness of God" - a revelation that is not subject to doubt, and as the image and likeness of God, a person goes beyond nature in general, becomes, as it were, above it (after all, God is transcendent, beyond the world he created). And this is the essential difference between religious consciousness and pagan, sociocentric. The latter do not take a person out of the system of other beings, in fact, they do not even give him absolute primacy in any system. In religious consciousness, a person is, as it were, an alien from another world (which can be called the "heavenly kingdom", "spiritual world", "paradise", "heaven"), and he must return there again. Although, according to the Bible, he himself is made of earth and water, although he grows and eats like plants, feels and moves like an animal, he is akin not only to them, but also to God. It was within the framework of the Christian tradition that ideas were formed that later became clichés: man is the king of nature, the crown of creation, and so on.

(Andolina et al., 2002). But how to understand the thesis that man is the image and likeness of God? Which of the divine properties make up the essence of man? According to the teachings of Christian thinkers, God endows man with reason and free will, namely, the ability to judge and distinguish between good and evil: this is the essence of man, the image of God in him.

In religious consciousness, the line of free will merges and literally dissolves in the idea of goodness as an attribute of divine providence.

In orthodox theological teachings, a person, in principle, cannot have free will, but must fully rely on the power of divine providence. At the same time, the inherent good of the Almighty is inseparable from being itself. Thus, a well-known Latin formula coming from the Middle Ages reads: *ens et bonum convertuntur* (being and good are reversible) (Zoska et al., 2020).

Since God is the highest being and good, then everything that he created, to the extent that it bears the stamp of being, is also good and perfect. From this follows the thesis of that the good in itself is non-existence, it is not a positive reality, it is not an essence. So, the devil from the point of view of the Christian consciousness is non-existence, waving by being. Evil lives for good and at the expense of good, therefore, in the end, good rules the world, and evil, although it detracts from good, is not able to destroy it. And this conclusion expressed the optimistic motive of the religious frame of mind.

However, the goodness of the height of human destiny in religious consciousness is overthrown by the idea of the earthly path of man. This path, as you know, appears within the framework of the doctrine of original sin and the fall of man, who, as Gregory of Nyssa wrote, descended below any cattle, which is in the most shameful slavery of its passions and inclinations: after all, the higher the position, the more terrible the fall. There is a tragic split in man, inherent in his very nature. How to overcome it, how to achieve the salvation of man?

Religious (Christian) consciousness requires a person to voluntarily renounce his sinful (earthly) life and devote himself to spiritual purification in front of the image of the Savior, who sacrificed himself for the atonement of human sins, overcame death at the cost of this sacrifice and affirmed, through the subsequent resurrection, the victory of good over evil (Kuzmina et al., 2020). Hence the idea of sacrifice becomes a kind of maxim, a dominant in understanding the degree of goodness and spirituality of human behavior within the framework of religious canons.

In everyday life, this vector can reveal itself in different ways.

personal forms of behavior that fluctuate within fairly wide limits between worldly service and monastic detachment from the world, exaltation and spiritual asceticism, reconciliation with the existing order of things and escapism.

In the third area of the ethical space of volunteering, the idea of free will intensifies and comes to the fore, which becomes dominant in understanding the essence of human life and pushes the idea of good into the background. In this area, a transformative vector of volunteering is unfolding, which is determined by the sphere of anthropocentric consciousness in culture (Yurchenko, 2009a). According to this worldview, the development and movement of the world is carried out thanks to the creative efforts of a person who, having the ability to reason and transformation, acts as the center of the universe. The free and reasonable human spirit becomes the main source and factor of understanding, explanation and prediction of the ways of development of civilization and world construction in general.

It is known that anthropocentrism contributed to the development of humanism (in the Renaissance), a view that recognized the value of a person as a person, his right to freedom, happiness and development. The individual becomes more independent he increasingly represents not this or that union, but himself. From here grows a new self-consciousness of a person and his new social position: pride and self-affirmation, consciousness of one's own strength and talent become the distinctive qualities of a person. The human personality was predominantly considered creative, as if it takes on the creative function of God and is able to master itself and nature. Such a force, such power over everything that exists, including over oneself, a person has never felt before. The anthropocentric worldview led to the emergence of outstanding individuals (bright temperament, comprehensive education), who competently synthesized logical, intuitive thinking and mastery of many skills (Boyko & Ovcharova, 2021).

As many researchers note, in general, anthropocentric culture was distinguished by the following features. First, dynamism, i.e. willingness to give up former stereotypes of thinking, forms of life and methods of activity in favor of more efficient and progressive ones; secondly, desacralization, i.e. distancing from religious thinking and religious practice; thirdly, the affirmation of freedom as a supreme and inalienable human right; fourthly, the orientation is not on the past, as is the case in traditional cultures, but for the future, for changing the existing way of life and thought. In accordance with these attitudes, orientation towards action, search, discovery and approval of the new in all spheres of life is recognized as valuable. So, after the XVII century (Andrushenko et al., 1998). New European culture for the first time does not contain religion in its socio-cultural experience. Its displacement to the spiritual periphery brought a greasy moment of uncertainty in human existence and prompted the search for alternative meanings, ideals and values to religious imperatives.

A kind of prominence of anthropocentrism in culture was the surge of an egocentric worldview following the great achievements of the 17th century. This surge was an attempt to establish or restore the spiritual connection of the individual with his true "I", the search for his own invisible essence within himself, an internal dialogue about his innermost and sacred archetype and about the reserves of self-improvement. This one was his kind of individualistic "religion", most often atheistic, non-church and non-

confessional, which proceeded from the idea of the self-sufficiency of the true "I" as microcosm (Yurchenko, 2009b; Lyakh, 2011; Ivanik, 2013).

In the bosom of egocentrism, sometimes the individual microcosm itself can be understood not only as a condensate of the Universe, but also as the entire historical change of people removed and eternally residing in the "I". Everything that is, was, and will be is already contained in the true Self (with a capital letter, as opposed to the empirical self), and my imperfect and everyday "I" seeks to reunite with the absolute in itself. Such a "religion" mobilizes the reserves of self-knowledge and creativity of the individual, improves the abilities of the individual, forms a respectful attitude towards one's Self as an enduring value (Trumbauer, 1995; Clary & Snyder, 2002; Dolcinar & Randle, 2007). But, taken by itself, this religion is clearly insufficient to fulfill the social, moral and cosmic functions of man.

As we have shown in the historical-philosophical analysis, for all the attractiveness of the anthropocentric dominant of volunteerism with its value of manifestation of free will and transformative practice, it could not ensure the prosperity of mankind as a whole. Departure from the spiritual and moral criteria of Good and Good, triumphant.

The nature of materialistic rationalism and utilitarianism led to the establishment of technogenic culture. Among the value priorities of the latter, power and strength.

6. Discussion

As a result, the unbridled transformational activity of man, who placed himself at the center of the universe, turned into the bloodiest wars, catastrophes, revolutions, etc. in history, global destruction of the biosphere and the ecosphere as a whole. Mankind found itself on the brink of the abyss of its unlimited activity for the benefit of itself.

In general, the rise of the idea of free will while devaluing the idea of the good, closed in the narrow world of egoistic dimensions without access to higher spiritual values, gives grounds to state the limitations of the transformative line (with its anthropocentric intention) in the development of full-fledged voluntary activity as a practice of productive socialization of young people.

The possibility of implementing such a practice opens up in the fourth area of the ethical domain of volunteerism, which produces its life-affirming vector, which is determined by the moral level of consciousness. This level is achieved by the resultant, balanced expression in the mind of the ideas of free will and the good (good), which acquire the most complete and integral embodiment in the behavior and life of the individual.

In the life-creating intention, the eternal dilemma of free will and good is harmoniously and fruitfully resolved in such a way that both of these principles receive the greatest strength and fullness of expression. Thus, the problem of free will (always being dramatic

due to its identification with the struggle of a person with his self in the surrounding world) receives a positive resolution in this intention. It transforms into the idea of the will to live. This removes the ground for confrontation between the individual and society and establishes the true meaning of freedom as life for the sake of life (Dolcinar & Randle, 2007). There is no longer a problem of freedom of choice, it is overcome by the fact that a person already carries in his consciousness and self-consciousness the norm of this choice, i.e. internally, he has already made it, which means that he is free, since his choice is not predetermined by external circumstances. And this manifests spirituality as a state when the moral law inside a person stronger than the pressure of any external circumstances. Undoubtedly, this property is essential for understanding the personality as a moral principle in a person.

The idea of good (goodness) also receives a clear and unambiguous expression in the life-creating ethics of volunteerism, since goodness, goodness is life itself, and evil is that which brings death and destruction of life in itself and with it. Thus, everything that leads to life is good, everything that leads to dying and death is evil. And in this regard, the meaning of life is to live, strengthen and maintain the life around you. The life-affirming meaning of good and good is based on the feeling of love as unconditional acceptance, care, promotion of growth and disclosure of all properties and manifestations (Nordstrom et al., 2021).

of life in the world of people, nature and space. This is the desire for integrity and harmony of life in another and in oneself. It is love that connects the two principles of voluntary practice - freedom and goodness, giving them the greatest strength and fullness of expression.

The life-creating ethics of volunteerism is the ethics of deed and action, its completeness and clarity are achieved by the practice of asceticism, and not by the construction of verbal constructions and inferences. In order to understand it, one must do something, undertake oneself for the sake of others. This ethic leaves no room for double morality and hypocrisy. And in this lies its truth and strength, which are so important and necessary for the experience of productive socialization of the younger generation.

Thus, such a capacious statement of the initial dimensions of volunteerism, which combines two of the most important ontological categories of human existence - Free will and Good, allows us to fully appeal to the vast philosophical heritage and reconstruct the holistic ethical space of the phenomenology of volunteerism, to recreate its continuous history coming from the depths centuries (from Antiquity to the Middle Ages and through the New Age to the present).

And four rather stable ethical vector-lines (they are also modalities) of volunteering, which, having gained a foothold in culture, gave the world the corresponding traditions of voluntary activity. Moreover, each of these lines corresponds to a certain type of consciousness.

7. Conclusions

Thus, giving priority to the life-affirming line of volunteering, one sees in it a higher pedagogical potential and a moral resource of education youth. This potential lies in the fact that this tradition of volunteerism teaches selfless-actual existence, teaches a person to measure and correlate his life with the life of the surrounding people and the natural world, to promote and help this life. The life-affirming vector of volunteerism fruitfully resolves the eternal dilemma of free will and the good. Thus, the problem of free will finds a positive development in the logic of the ideas of positive freedom, the will to meaning, the will to life. And the meaning of the good (goodness) also receives a clear and unambiguous expression - everything that leads to life is good, everything that leads to dying and death is evil. And in this regard, the meaning of life is to live, strengthen and maintain the life around you. The life-affirming meaning of good and good is based on love as unconditional acceptance, care, promotion of growth and disclosure of all the properties and manifestations of life in the world.

The life-creating ethics of volunteerism is the ethics of deed and action, its completeness and clarity are achieved by the practice of asceticism, and not by the construction of verbal constructions. In order to understand it, one must do something, undertake oneself for the sake of others. This ethic leaves no room for double morality and hypocrisy. And in this lies its truth and strength, so important and necessary for the experience of the productive socialization of youth.

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