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VOLUNTEERING AS A SOCIAL AND PSYCHOLOGICAL PHENOMENON

В статті здійснена теоретична рефлексія трактувань понять волонтерство та волонтерська діяльність з погляду їх використання у нормативно-правових документах, а також у науковому дискурсі зарубіжних та вітчизняних досліджень. Визначено два підходи до розуміння волонтерства – інституційний та суспільний. Обґрунтовано, що інституційний підхід базується на принципах цілісності, органічної солідарності, поєднанні об'єктивного і суб'єктивного, зосереджується на залученні організацій, урядів та інституцій до просування та підтримки волонтерства. Стверджується, що волонтерство як суспільний підхід, реалізується через самостійний взаємозв'язок (соціальна спільність) людей як суб'єктів добровольчої діяльності, що мають сформовані суспільні цінності, інтереси, установки як основу для формування соціальної ідентичності спільності, демонструють відповідальне ставлення і задоволеність волонтерською діяльністю.

Встановлено, що до основних функцій волонтерства віднесено мобілізаційну, функцію соціальної стабілізації, формування та розвитку громадянського суспільства, регулятивну, стимулюючу, комунікативну, а також функції соціалізації самопізнання, самоствердження та професіоналізації. Волонтерство розглядається як вид діяльності, що базується на принципах свободи від зовнішнього примусу, можливості вибору варіанта дії, альтруїзму, діяльності за межами сімейних та дружніх відносин. Ознаками волонтерства як діяльності є її процесуальний характер та позитивна спрямованість, а також реалізація цієї праці у вільний час. Структура волонтерської діяльності розкрита через мотиваційний, когнітивний та емоційно-вольовий компонент. Волонтерська діяльність може бути спрямована на реалізацію трьох різноспрямованих аспектів: забезпечення впливу активних людей на конкретно – історичну ситуацію, що склалася у суспільстві; забезпечення впливу найважливішої діяльності на особистісні властивості людини, що включається в цю діяльність; отримання людиною, що у цій діяльності, значних компетентностей і конкретних знань, навичок і умінь.

Ключові слова: волонтер, волонтерство, волонтерська діяльність, функції волонтерства, структура волонтерської діяльності.

The article provides a theoretical reflection on the interpretations of the concepts of volunteering and volunteer activity in terms of their use in regulatory documents, as well as in the scientific discourse of foreign and domestic research. Two approaches to understanding volunteering are identified: institutional and social. It is substantiated that the institutional approach is based on the principles of integrity, organic solidarity, a combination of objective and subjective, and focuses on the involvement of organisations, governments and institutions in the promotion and support of volunteering. It is argued that volunteering as a social approach is implemented through the independent interconnection (social community) of people as subjects of volunteer activity, who have formed social values, interests, attitudes as the basis for the formation of the social identity of the community, demonstrate a responsible attitude and satisfaction with volunteering.

It is established that the main functions of volunteering include mobilisation, social stabilisation, formation and development of civil society, regulatory, stimulating, communicative, as well as socialisation functions of self-knowledge, self-affirmation and professionalisation. Volunteering is seen as a type of activity based on the principles of freedom from external coercion, the possibility of choosing an action option, altruism, and activities outside of family and friendship. The features of volunteering as an activity are its procedural nature and positive orientation, as well as the implementation of this work in free time. The structure of volunteering is revealed through the motivational, cognitive, emotional and volitional components. Volunteer activity can be aimed at implementing three multidirectional aspects: ensuring the impact of active people on the specific historical situation in society; ensuring the impact of the most

important activity on the personal properties of the person involved in this activity; obtaining significant competencies and specific knowledge, skills and abilities by the person involved in this activity.

Keywords: volunteer, volunteering, volunteer activity, functions of volunteering, structure of volunteer activity.

Statement of the problem. In today's conditions, when Ukraine is suffering from a full-scale invasion, has been in martial law for a long time, when there is an urgent need to support Ukrainian military defenders and civilians affected by the war, the volunteer movement is not only in demand, but also needs comprehensive support. In Ukraine, volunteering has gained momentum and contributes to social development, draws public attention to socio-economic issues and addresses the needs of socially vulnerable groups. The volunteer movement also reflects the altruism and generosity of the Ukrainian people, their ability to empathise and willingness to care for others.

Representatives of Ukrainian psychological science, responding to the social demand to study the impact of war on the individual, overcome the consequences of traumatisation due to military events, and provide scientific and practical psychological assistance to the military and civilian population, have also focused their efforts on the study of the social and psychological phenomenon of volunteering.

Research of the problem in scientific works. I. Zavadska, O. Palyliulko, N. Bulatevych, S. Batrakina, I. Rashkovska, O. Trubnikova have studied the issue of social and psychological characteristics of volunteers. Motivational aspects of volunteering are studied in the works of E. Besspalova and L. Kolomiets. The psychological phenomenology of volunteering has been studied by E. Balashov, V. Zlyvko, S. Lukomska, V. Skydanovych. The motivational sphere of volunteers has become the subject of research by foreign (G. P. Bondarenkova, A. Goldberg-Glen, S. Knwan, A. Omoto, M. Snyder, J. Trumbauer, N. V. Cherepanova, etc.) and domestic scholars (N. A. Vainilovych, T. L. Lyakh, L. I. Matvienko, I. V. Yurchenko, etc.).

The purpose of the article is to theoretically analyse the current scientific concepts of volunteering as a socio-psychological phenomenon and psychological characteristics of volunteers' personality.

Summary of the main material. Today, volunteering is a rather powerful social and social movement capable of taking over some of the powers of state social institutions. The concepts of "volunteer", "volunteering" and "volunteer activity" are quite common in social practice. Voluntarism is based on the ability of a person to work unselfishly, in most cases anonymously, for the benefit of others. In other words, a volunteer spends part of his or her time, energy, knowledge, and experience on activities that benefit other people or society as a whole. However, the term "volunteering" primarily refers to activities based on free will. According to the Universal Declaration of Volunteers, adopted at the XI Congress of the International Volunteer Association on 14.09.1990 in Paris, "volunteering is voluntary, active, joint or personal participation of a citizen in the life of human communities to meet basic human needs and improve the quality of life, economic and social development" [1]. Volunteer activity is based on the principles of voluntariness, humanity, common interests, equality of rights, transparency and responsibility. Through volunteering, citizens, aware of their personal responsibility for the fate of the country, contribute to solving socially important problems. The growing significance of volunteering as a universal global phenomenon is demonstrated by the fact that the UN General Assembly declared 2001 the International Year of Volunteers, with the main objectives of raising the level of recognition, establishing a system of information exchange and promoting volunteerism.

There are certain approaches to understanding volunteering: institutional and social approaches [2]. The institutional approach to volunteering as an institution of civil society is based on the principles of integrity, organic solidarity, and a combination of objective and subjective. The institution of volunteering includes volunteer communities of different organisational forms, volunteer practices (as social interaction of their national and international manifestations), social, economic, political, cultural resources, legitimate norms and rules of volunteering based on universal and humanistic values, traditions, and examples of volunteer behaviour. The purpose of volunteering institutions is to create an effective implementation of social policy aimed at different social groups of society, its balanced, social and economic development within the voluntary movement.

The institutional approach to volunteering focuses on the involvement of organisations, governments and institutions in promoting and supporting volunteering. This approach emphasises the importance of creating structures, policies and mechanisms that encourage people to volunteer their time and skills for the benefit of society. This includes establishing a framework for recruiting, training and coordinating volunteers, and recognising and rewarding their contributions. The institutional approach also involves

working with different stakeholders to address social problems and achieve collective impact through the efforts of volunteers. Overall, it aims to systematise and institutionalise volunteering to maximise its impact and sustainability.

The social approach views volunteering as a community. It is argued that volunteering really exists as a single and independent relationship (social community) of people as subjects of volunteer activity, who have formed social values, interests, attitudes as a basis for the formation of the social identity of the community, demonstrate a responsible attitude and satisfaction with volunteering [7].

In psychology, volunteering is understood as a form of civic participation in socially useful activities, a way of collective interaction and an effective mechanism for solving urgent social problems [3]; as an activity that is not forced and is based on the desire to help [5]; as an activity done without a prior thought of financial reward [4]; as an active voluntary participation of a citizen in public life that reflects personal views and positions [3]; as a national idea - the idea of mercy and charity, a resource of philanthropy - humanity, charity, charitable activities, social support, patronage and protection of disadvantaged citizens through mercy [7].

The analysis of scientific research has shown that due to the lack of a universal understanding of the terms "volunteer", "volunteering", "volunteer activity", there is no single definition of these concepts. A study conducted by American researchers H. Anheier and L. Salamon analysed the definitions of volunteering in different countries and proved that the English and American concept of "volunteering", the French "volontariat", the Italian "volontariato", the Swedish "frivillig verksamhet" and the German "ehrenamt", despite similar translations, have different origins and different cultural meanings. Analysing scientific papers, they concluded that in the UK and Australia, volunteering is defined as an institution of civil society, as a public sector that is separated from the state and business. In other countries, researchers focus on volunteering as a public service sector and the public benefit it brings.

Since volunteering is mainly carried out by subjects who are employed at their main place of work, in their free time, the concept of volunteering as a serious leisure activity, proposed by the Canadian scientist R. Stebbins, is considered quite justified. Features of such leisure are: "an episodic need to continue this activity; the ability to make efforts to survive important moments, achieve goals and participate in life; the presence of many long-term benefits - both spiritual and material: self-realization, spiritual growth, self-expression, revival or renewal of personality, a sense of achievement, increased self-esteem, participation in social interaction and a sense of belonging to the community; self-reward; a unique spirit, where the central component is the group social world, which begins to change shape, when amateurs, passionate about a certain sphere, for many years jointly satisfy essential common interests" [8]. The concept of serious leisure makes it possible to identify the essential characteristics of volunteering related to the motivation for volunteering. Volunteering allows an individual to satisfy the highest level of needs for socially accepted self-realisation and self-actualisation, i.e. self-development and formation of oneself as a holistic moral personality become the motive.

In the conditions of peaceful existence of the state, one can agree with the opinion of foreign scholars, but in the conditions of war, the lack of a clear definition of the essence of volunteering, the motivation of volunteers, and their legal status can lead to a threat to the vital interests and violation of the rights of a person who defines himself or herself as a volunteer, in fact, performing functions that are much broader than volunteer ones. It is worth noting that a certain number of volunteers do not perform their functions in their free time, but have made it their main activity. As noted by domestic researchers, in particular A. Matychyk, there was "the performance of state functions by volunteers in the first stages of the military confrontation in eastern Ukraine, who provided the military with everything from food to resuscitation vehicles, jeeps and sophisticated optics" [6]. O. Kholostova defines the term "volunteer" as someone who does something of their own free will, by consent, not by coercion. Volunteers can act either informally, free of charge in public and private organisations, or be members of volunteer organisations [2].

E. Balashov draws attention to the fact that the modern meaning of the word "volunteer" is that volunteers are understood as members of a socially oriented public association. The nature of volunteering is prosocial. This means that people engaged in it seek to influence the transformation of modern society, to improve certain aspects of people's lives [1].

The main factor in volunteering is personal motivation. The importance of motivation for volunteers is noted by T. Lyakh, who argues that motivation plays a leading role in the structure of individual behaviour. It is one of the main concepts used to explain motivation and activity in general. Motivation is understood as: firstly, a set of motivating factors that determine the activity of a person; secondly, all

motives, needs, incentives, situational factors that encourage human behaviour; thirdly, the process of motive formation [5].

According to T. Lyakh, an important motive for volunteers is to improve the quality of life of both the recipients of social support and the volunteers themselves. Volunteering can also be associated with a number of selfish motives, but within the socially acceptable norm. The altruistic motive, which ideally should be the main one, is unstable, as it is always supported by a person's desire to get something more: moral satisfaction, expansion of the social circle, or awareness of their own need for society [5].

K Pavliuk. believes that at the present stage, there is a noticeable shift in the emphasis on motivating volunteers from purely altruistic to subjectively "profitable" ones. Among the variety of reasons for engaging in volunteering, the main motivations are personal reasons and personal needs, which are primarily related to the possibility of acquiring new knowledge, skills and work experience. Quite often, volunteering is seen as a way to be constantly active, to increase chances of employment [7].

In his turn, N. Vainilovich argues that altruistic and pragmatic motives equally motivate people to volunteer. Pragmatic motives include professional experience, self-determination, career growth, gaining new knowledge and skills, the ability to solve personal problems, atonement, meeting new people, active pastime, etc. Among the altruistic motives of volunteers, N. Vainilovych mentions the desire to provide selfless assistance, the ability to benefit people, a sense of duty and moral obligation, service to God, social contribution to the development of their district (region, country), the experience of the social meaning of volunteer work, the desire to feel needed, a manifestation of solidarity with others, a sense of not being in vain and moral satisfaction from their own ability to change the world for the better, etc [2].

Scholars K. Alekseichenko and L. Matvienko interpret volunteering as a phenomenon of altruism and the basis of social interaction, self-improvement of the individual, and the formation of his or her humanistic values. The results of their study show that volunteers have low levels of egocentric motivation and desire for power, and value traditions and the opportunity to establish and maintain social contacts. Volunteering encourages understanding, tolerance, kindness, and, at the same time, manifestations of independence, independence of thoughts and actions, and the ability to choose adaptive and constructive behavioural strategies [4].

Summarising American scientific research, G. Bodrenkova concludes that the motives for volunteering are multidimensional and complex. Considering the existing scientific assumptions and judgements about the motivation of volunteers, G. Bondarenkova refers to the data of J. Baker's research conducted in several European countries and North America. J. Baker notes that among the main reasons, half of the surveyed volunteers point to a sense of duty or moral obligation, a desire to contribute to the life of their hometown or region, an opportunity to acquire new skills or useful experience, and a pronounced need to do something useful in their free time [1].

Studying the motives of volunteers, researchers A. Omoto and M. Snyder proposed the theory of "altruism - egoism". In this theory, the authors argue that the personally significant motives of volunteers can be divided into two groups. The first group includes motives based on a sense of moral and religious duty, on the desire to help others. The second group consists of motives based on egocentrism, when people volunteer for the purpose of gaining profit or other benefits for themselves (for example, young people are particularly motivated by the motive to acquire new knowledge, skills and abilities, as volunteering is often a direct path to future professional activities) [4].

Scientific studies have identified the following types of altruistic behaviour of volunteers: moral (disinterested care for others to meet one's own spiritual needs), parental (irrational disinterested and sacrificial attitude towards younger people), compassionate (empathetic attitude, assistance aimed at achieving a specific result), demonstrative (demonstrative performance of altruistic acts to meet certain social norms), parochial (disinterested acts apply only to a limited number of people: family, friends, a separate social group, however, a positive attitude towards individual "own" people in this case is associated with hatred of "strangers") V. Zlyvkov notes that the behaviour of volunteers can be pragmatic, but at the same time it can be expressed in a fairly high-quality activity with a certain degree of professionalism and give a positive result [3].

Analysing the motivation of volunteers, Yulia Katchalova attaches great importance to meanings. She points out that there is a chain of need, motive, goal and meaning, and the goal cannot be the end of the chain in this strategy, it must be followed by meaning. T. Berezina believes that volunteering is based mainly on ideal meanings, such as life for the sake of knowledge, for the sake of creativity and self-improvement, and for the sake of a large social group, etc. [2].

Scientists note that the motivation of volunteers depends on the functions of volunteering, which include providing free assistance to those in need of support; promoting community development by raising citizens' awareness of social issues; stimulating social responsibility; and influencing personal development: it provides an opportunity to develop skills that are useful in both personal and professional life, such as communication, decision-making, leadership, and many others.

At the general level, volunteering performs integrative, stabilising, stimulating, and normative functions. The personal level is the level of realisation of the cognitive function, the function of self-knowledge, the function of socialisation and self-affirmation. Accordingly, these functions reflect the basic needs and motives of volunteering. Depending on the goals set by volunteers, the motives for their activities can be divided into compensatory, benefit, personal growth, idealistic and social networking motives.

Balashov E. believes that the leading motives of volunteering must meet certain requirements, i.e. be socially significant, widespread among volunteers, comply with universal values, and contribute to the development of a volunteer organisation.

Volunteering is implemented as a system of sequential actions, each of which solves a specific task towards achieving the goal, which is the highest regulator of activity. The system of consistent actions in volunteering helps to achieve specific goals and develop society [1].

In the structure of volunteer activities, the cognitive component is important, which is manifested in the knowledge and awareness of a person about volunteering, and also includes self-esteem in relation to activities, self-knowledge, and perception of the world through volunteering. The cognitive component of volunteering includes knowledge, awareness of oneself and other participants as subjects of volunteering, knowledge of the mechanisms of volunteering, its consequences, and awareness of one's own responsibility.

An equally important structural component of volunteer activity is the emotional and volitional component. It involves an individual's emotional response to volunteering in general. Emotions can be both a motive and a result of volunteering. Empathy plays an important role in the work of a volunteer, which is seen as the ability to empathise with others, the ability of an individual to respond emotionally to the experiences of other people, to understand their thoughts and feelings, to penetrate their inner world, making them part of their personality. Empathy is a deep and unmistakable perception of the inner world of another person, their hidden emotions and semantic shades, emotional consonance with their experiences [1]. A volunteer's ability to empathise and feel the world around them helps them to fully understand the needs of society. Individuals with a high level of empathy become a driving force in the existence of their nation. The emotional component of volunteering includes psychological stability. The basis of a volunteer's personality is his or her adequate perception of various negative stimuli. The activity of any volunteer in any field is exposed to various affects, and the personality should be resistant to them or at least properly accumulated [7].

The psychological resilience of a person depends on a fully formed "I", where individual resistance to stimuli is conditioned by a certain symptom-complex of personal properties that determine the peculiarities of individual ways of overcoming stressful situations based on their subjective image. The basis of a person's psychological resilience is his or her self-concept. The emotional and volitional component includes perseverance. Perseverance is a volitional quality of a person, thanks to which a person can mobilise his/her strength for a relatively long and difficult struggle against obstacles and difficulties encountered in activities on the way to achieving goals [5]. Without perseverance, volunteering will not exist as such, because the basis for achieving a goal is the application of effort and time.

The volitional qualities included in the emotional and volitional component are mental formations independent of a particular situation, relatively stable, which determine the level of conscious self-regulation of behaviour. The will and volitional qualities of a student volunteer are manifested in his/her activities, in difficult situations that arise. Researchers define the frequency of manifestation of volitional properties in different types of activity and the number of attempts to overcome difficulties as an indicator of the level of general volitional development of a personality. Scientists believe that the volitional properties of a personality form an integral system that determines the level of its general volitional development and determines individual manifestations of volitional activity in different situations. The degree of development of individual volitional properties and the structure of relationships between them, which are at the same level of volitional development, may be different for volunteers [8].

Emotional and volitional qualities imply the absence of emotional stress and fear. The emotional intensity of volunteering is characterised by a large surge of emotions, excessive excitement, exhaustion of the nervous system, and fear of society. The ability to control one's emotional state, to control oneself, one's voice, facial expressions, and gestures is important in the work of a volunteer [8]. Emotional self-regulation

is a system of mental actions aimed at either activating certain emotional processes or inhibiting and stabilising them. Another component of the structure of volunteering is the value component, which includes a system of personal values, a set of interests and needs, and the formation of psychological properties of the volunteer's personality. It contains the qualities that a volunteer needs as a person to understand the essence of life. These include decency, frankness, justice and patience, a sense of freedom, responsibility for one's life and actions; independence, consciousness. The bottom line is that these components, which are embedded in the value of a volunteer's work, give meaning to the work.

This component also reflects a person's value attitude to volunteering, the place of altruistic, voluntary, selfless activity for the benefit of others in the system of value orientations of a person. Some researchers emphasise the relevance of a sense of justice in volunteering. A person does not want to put up with injustice to the extent that he or she tries to solve this problem to the best of his or her ability. The level of sense of justice "pushes" a person to take action and solve the problems of society. However, this component can be dangerous for the individual and the environment, as it always fluctuates between adequacy and inadequacy. The volunteer must understand that the level of justice must adhere to moral and legal rules in order not to harm themselves and others [6].

The analysis of the structural components confirms that volunteering not only solves socially significant tasks assigned to volunteers (thereby ensuring external changes in important resources), but also changes their own state through the acquisition of knowledge, development of skills and abilities, and understanding the values of professional and volunteer activities, which leads to an increase in internal resources, and a growing confidence in the social significance of their volunteer and professional activities.

And this leads to an increase in the activity component of one's own life, to the progressive professional development of the volunteer. The resource of a subject of activity, i.e. a volunteer, is a set of personality properties that is appropriated by the personality, which he or she has at his or her disposal and can therefore transfer and use in the course of activity. That is, the personal resource is objective in nature. Its use depends on the subject, but its availability and value at a certain moment do not depend on the will of the person. Recognition of the objective nature of a person's resources determines the possibilities of managing them by the person who organises the person's activity.

Conclusion. Volunteering is a wide range of activities, including traditional forms of mutual assistance and self-help, official service provision and other forms of civic participation, which are carried out voluntarily for the benefit of the general public without expectation of material reward.

Volunteering is one of the most vivid manifestations of worldview, mentality, and subculture, and therefore volunteering can act as a criterion, a means, and a form of reproduction of universal human values and moral positions in society. Therefore, volunteer activity is socially oriented in its essence and in all its components (target, procedural, content, technological).

Volunteer activity can be aimed at implementing three different aspects:

- a) ensuring the influence of active people on the specific historical situation in the society;
- b) ensuring the influence of the most important activity on the personal properties of the person involved in this activity;
- c) obtaining significant competences and specific knowledge, skills and abilities by the person involved in this activity.

Prospects for further research are realised by identifying the psychological characteristics of volunteers, studying the structure of human values that determine an individual's readiness to volunteer, as well as determining how different certain values in this structure are depending on the gender characteristics of volunteers and the length of volunteering experience.

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