



*Asesorías y Tutorías para la Investigación Científica en la Educación Puig-Salabarría S.C.  
José María Pino Suárez 400-2 esq a Lerdo de Tejada, Toluca, Estado de México. 7223898475*

RFC: AT1120618V12

**Revista Dilemas Contemporáneos: Educación, Política y Valores.**

<http://www.dilemascontemporaneoseduccionpoliticayvalores.com/>

**Año: VII**

**Número: Edición Especial**

**Artículo no.:7**

**Período: Octubre, 2019.**

**TÍTULO:** Fundamentos filosóficos y éticos para atraer a jóvenes modernos a actividades de voluntariado.

**AUTORES:**

1. Ph.D. Andrey I. Shutenko.
2. Ph.D. Elena N. Shutenko.
3. Dr. Andrey M. Sergeev.
4. Dr. Boris G. Sokolov.
5. Ph.D. Inna V. Ryzhkova.
6. Ph.D. Anna Ye. Shabalina.

**RESUMEN:** El propósito de este estudio es representar el rango moral-ético del voluntariado como una actividad atractiva para los jóvenes de hoy. El trabajo se basa en la metodología de determinación sociocultural del voluntariado. Aplicando el método de reconstrucción histórico-cultural, los autores reprodujeron las coordenadas morales y éticas del voluntariado en el continuo de sus dos categorías ontológicas: Libre Albedrío y Bien. Como resultado, se revelan cuatro modalidades éticas de voluntariado (heroico-cívico, víctima-moralista, creativo, afirmativo de la vida). Corresponden a ciertos tipos de conciencia pública (sociocéntrica, religiosa, antropocéntrica, centrada en la vida). La imagen histórica y filosófica presentada de los significados del voluntariado amplía las ideas opcionales existentes sobre él y las expectativas motivadoras de los jóvenes, lo que aumenta las posibilidades de cultivar el voluntariado en la comunidad juvenil.

**PALABRAS CLAVES:** ética del voluntariado, enseñanzas filosóficas, libre albedrío, bien, modalidades de voluntariado.

**TITLE:** Philosophical and ethical foundations for involving modern youth in volunteering activities.

**AUTHORS:**

1. Ph.D. Andrey I. Shutenko.
2. Ph.D. Elena N. Shutenko.
3. Dr. Andrey M. Sergeev.
4. Dr. Boris G. Sokolov.
5. Ph.D. Inna V. Ryzhkova.
6. Ph.D. Anna Ye. Shabalina.

**ABSTRACT:** The purpose of this study is to represent the moral-ethical range of volunteerism as an attractive activity for today's youth. The work is based on the methodology of sociocultural determination of volunteering. Applying the method of cultural-historical reconstruction, the authors reproduced the moral and ethical coordinates of volunteering on the continua of its two ontological categories – Free Will and Good. As a result, four ethic modalities of volunteerism (heroic-civic, victim-moralistic, creative, life affirming) are revealed. They correspond to certain types of public consciousness (sociocentric, religious, anthropocentric, lifecentric). The presented historical-philosophical picture of the volunteerism meanings expands the existing optional ideas about it and young people's motivational expectations, which increases the possibility of its cultivation in the youth community.

**KEY WORDS:** ethics of volunteerism, philosophical doctrines, free will, good, modalities of volunteerism.

## **INTRODUCTION.**

The current period in education of younger generations is characterized by the systemic crisis of traditional social institutions and destruction of moral foundations of civilization (Bauman, 2001).

The welfare state as the basic model of modernity is everywhere dismantled by global capital and comes to naught (Hendricks & Powell, 2009).

Today, everywhere and every hour, mass culture, the Internet and non-traditional trends spread consumer psychology among young people (Featherstone, 2007; Ilyin, 2007). These influence tools cultivate mercantile forms. cultivate mercantile, dependency culture and extravagant living, which have no place for compassion and conscience, unselfishness and truth, love and affection, goodness and justice (Lisovsky, 2002; Shutenko, 2018; Tarr & White, 2018).

Meanwhile, modern youth is badly in need of attractive examples of productive socialization, convincing moral examples of decent human life and self-realization (Zubok, 2007). Volunteering can serve as an example of this kind and practice of growth, as it has its own deep traditions and organically meets the young people's leading needs for communication, support and social recognition (Wilson, 2000; Kudrinskaya, 2006; Donahue & Russell, 2009).

Volunteering, as a manifestation of human's free will and spirit, has accompanied the movement of society and the development of mankind for many centuries (Nosova, 2012); it has always embodied the most important resource of flourishing of culture and civilization, as well as achievement of reasonable, just and moral limits of existence (Ockenden, 2008). The principle of voluntariness has always been the basis for the development of a human and society due to the fact that the acting person, as a carrier of consciousness and self-consciousness, can develop fruitfully only voluntarily, doing good (Tarasova, 2012).

The principle of voluntariness has always worried the best minds of mankind throughout history. In an attempt to comprehend the human nature, understand the conditions of human's development in society, as well as the ways society is organized, thinkers and scientists of different eras inevitably

wondered about the essence of that free and unselfish activity, which is called voluntariness (Dekker & Halman, 2003).

Considering the moral potential of volunteering activities in modern youth education, we interpret it in a broad sociocultural context (Shutenko A. & Shutenko E., 2013). This context offers opportunities and mechanisms for the formation of a human as an independent, harmonious and socially responsible individual (Shutenko et al., 2018). This broad context also requires adequate reflection, which can be expended in the philosophical and ethical space of culture. In this space, philosophical thought has long noticed the value of voluntariness activity and put it forward as a model of behavior and means of human education and human formation as a citizen, patriot and morally developed individual (Dvorko, 2017).

Educational opportunities of volunteering are generated by cultural and historical experience and traditions of human's manifestation of good will, which connect two major ontological categories of human existence – *Free will* and *Good*. These two principles are etymologically covered in the Russian term “*Dobrovolchestvo*” (that means “volunteering”) which comes from the merger of two words: “*Dobro*” (Good) + “*Volya*” (Will). These terms also set initial dimensions of volunteering, allowing reconstruct the integral ethical space of its phenomenology in the history of civilization.

## **DEVELOPMENT.**

### **Methodology.**

The present study is based on *the methodology of sociocultural determination* of various forms of human activity (Rubinstein, 1957; Zinchenko, 2011). The key provisions of this methodology indicate the leading role of culturally generated factors and sociocultural dominant in the formation of philosophical, ethical and ideological principles of volunteering activities. The principle of voluntariness, which is based on the value unity of two ontological ideas of human existence – *Free Will* and *Good*, is considered as the leading one. The combination and interrelation of these two initial ideas, their coherence, variability and expressiveness in culture, as well as meaningful

content in social practice, provides a palette of different ethical and behavioral models of volunteerism as examples for youth education.

The method of cultural-historical reconstruction of philosophical and ethical space of volunteering activities was applied in the study (Berger & Luckmann, 1966). This method consisted in identification and subsequent integration of moral and ethical dominants of volunteerism, which correspond to a certain type of social consciousness in the history of European civilization.

### **Results and discussion.**

To reveal the educational potential and socializing opportunities of volunteering, we turned to the cultural and ethical basis of understanding the nature of human's volunteering activity and forms of its manifestation in society.

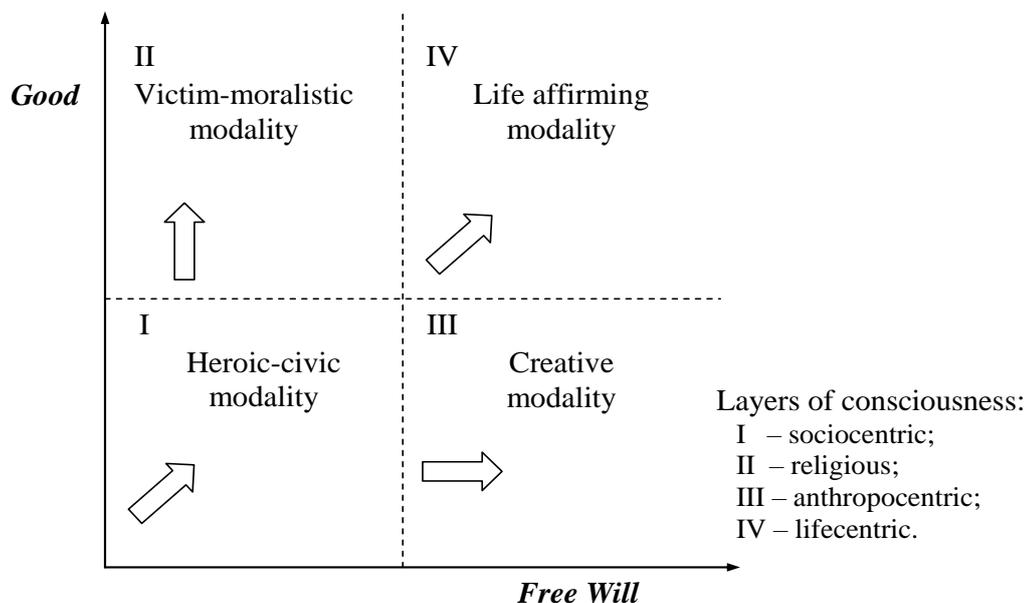
The primary ethical meaning, which seems to lie on the surface and is associated with volunteering, is in *unselfishness*. Today in culture there is a firmly entrenched idea of a volunteer as a person who is not looking for benefits for himself, whose actions are not associated with mercantile, narrowly selfish interests, and are always aimed at something (or someone) else (Dekker & Halman, 2003). However, apart from the fact that volunteering is a selfless action, there is nothing more to add to the ethical characteristics of this action. Therefore, some "completion" of the ethical space is inevitable, in which it would be possible to reflect the main forms and lines of manifestation of volunteerism, as they have developed in culture for today.

### **Moral-ethical coordinates of volunteerism.**

As noted above, the principle of voluntariness is based on the unity of two ontological categories of human existence – Free will and Good. Indeed, *freedom*, as a human phenomenon, attributes the actions and deeds of a living human, implying, first of all, the voluntariness nature of their implementation, i.e. on one's own *will* and desire (Fromm, 1941). This is the first and most important meaning of volunteering. Another meaning, which is directly related to the idea of voluntariness, stems from the moral goal of man's destiny, which is to create and do *good*.

The unity of the concepts of “*Free Will*” and “*Good*” is the sense basis for the understanding of voluntariness as an ontological characteristic of a man and the actual human way of action. This basis can be traced in various interpretations in the frame of development of philosophical, ethical and religious experience of different peoples from ancient times to the present day.

As a result of the cultural and historical reconstruction of the understanding of volunteering in the development of philosophical and ethical thought, we identified four moral and ethical dominants that underlie its educational potential for young people. These dominants correspond to one of the four basic types of social consciousness: sociocentric, religious, anthropocentric, lifecentric (see Figure 1).



**Figure 1.** Ontological dimensions and moral modalities of volunteerism in the ethical space of youth education.

The first area of the ethical space of volunteering corresponds to *the sociocentric consciousness*. This is the earliest form of worldview and voluntary attachment, which is based on the ancestral (communal) tradition, which did not cover the idea of free will or the idea of good, as it was subject to the principle of survival of the line. It is known that these two principles are not articulated in the generic consciousness and exist syncretically, they are merged in integrated experience of one’s own identification 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 perceived in a negative sense, because separating oneself from others means death in the literal sense. Therefore, this area occupies the lower left part of the figure (see Figure 1). Sociocentric culture is based on the idea that the center of the universe is a certain human community (line, clan, tribe, society, polis, etc.), which each individual is an inseparable part of (Tylor, 1889). A fundamental feature of the sociocentric dominant is individual's dissolution in a certain "We", any community that acts in relation to this individual as the highest authority and the highest force.

The second area of the ethical space of volunteering corresponds to *the religious consciousness*, which is subordinated to the unconditional faith in a certain unshakable absolute (God), in which the idea of the *Good*, which is identified with this absolute, is risen and sacralized (see Figure 1). In contrast to the sociocentric consciousness, this type of consciousness is represented as *theocentric* one (from Greek. *τέός* – God). In this type the moral level of volunteering increases significantly. A person does not act for the sake of others or by himself, he is guided by the law of God, which he adopts as a maxim for his own life (Eco, 1986). Religious (Christian) dogma requires a person to renounce his sinful life voluntarily and devote himself to purgation and salvation. The way to salvation is through voluntariness sacrifice in the name of faith, which serves as a moral imperative of personal life. In religious consciousness the line of *Free Will* merges and literally dissolves in the idea of *Good* as an attribute of divine Providence. In the orthodox theological teachings, a person, in principle, cannot have free will and should fully rely on the power of divine Providence (Aquinas, 1947).

In the third area of the ethical space of volunteering, the idea of *Free Will* becomes stronger and comes to the fore; it becomes dominant in the understanding of the essence of human activity and even supersedes the idea of *Good* into the background of social mind (see Figure 1). This is the area of *anthropocentric consciousness*. According to this worldview, the development and movement of the world is carried out thanks to the creative efforts of a person, who has the mind and will and

acts as the center of the universe. The free and rational human spirit becomes the main source and factor of understanding, explanation and forecast of the ways of civilization development and worldbuilding in general.

Anthropocentric culture is distinguished by the following features. Firstly, dynamism, that is, the willingness to revise the stereotypes of thinking and norms of life in favor of more progressive ones. Secondly, desacralization, that is, distancing oneself from religious thinking and practice. Thirdly, affirmation of freedom as a supreme and infeasible human right. Fourthly, the focus is not on the past (as is the case in traditional cultures) but on the future, on changing the existing way of life and mode of thinking (Butchvarov, 2015).

The fourth area of the ethical domain of volunteering is the sphere of *lifecentric consciousness* (see Figure 1). In this sphere, equal and balanced expression is achieved in the ratio of the ideas of *Free Will* and *Good*, which acquire the most complete and integral implementation. In the fold of this consciousness, the moral source of volunteering is the unconditional ontological human desire to maintain and preserve life in all its forms and manifestations. Active participation in life and “*reverence for life*” is an internal message that determines the worldview, the criterion of true actions, as well as the original meaning of volunteering (Schweitzer, 1998).

In the lifecentric worldview, the dilemma of *Free Will* and *Good* is resolved. Thus, the issue of *Free Will* is transformed into the idea of *Will to Live*, and the idea of *Good* is identified with *Life itself*, with its maintenance and prosperity. The life affirming meaning of *Good* is based on the feeling of *Love* as unconditional acceptance, care and promotion of life. This is the desire for integrity and harmony of life in oneself and in the other one. It is love that connects the two principles of voluntariness practice – *Freedom* and *Good* and gives them the greatest strength and completeness.

Each of the above four types of consciousness predetermines the mental ground for human voluntariness activity in a certain historical era. Continuing the philosophical analysis of this activity in the frame of the method of cultural-historical reconstruction, we identified four types or

modalities of volunteering activities (see Figure 1). Below we briefly describe each of these modalities.

### **Heroic-civic modality of volunteerism.**

The moral potential of volunteering has been accumulating in culture since ancient times in the fold of sociocentric consciousness. *The principle of voluntariness*, as an antipode to enforcement, attracted the attention of prominent ancient thinkers such as Socrates, Plato, Aristotle, and was considered as an indispensable attribute of freedom and nobility, as an alternative to ignorance and slavery. The spirit of Prometheus, as a symbol of a voluntariness challenge to circumstances, called mankind to a heroic deed for the sake of a worthy life. In the Homeric epics a free man is one who acts without compulsion, by virtue of his own nature, overcoming the bonds of dependence (Keller, 1902).

The prerequisites of scientific and philosophical interpretation of voluntariness as free will are formed in the minds of the sophists, who opposed the “φύσις” (the only possible order generated by the nature itself) and “νομός” (the order of life established by each people independently) (Russell, 1972).

Socrates emphasized the role of knowledge in man’s movement to freedom. Truly free, moral deed is possible only on the basis of clear concepts of *good* and *valor*. According to Socrates, no one can do wrong willingly, a person strives for the best in his actions, and only ignorance pushes him to the wrong path (cit. by Xenophon, 2004). In Plato’s teaching the moral meaning of voluntariness is defined, the concept of “Free Will” is associated with the existence of the *Good* as the highest “*idea*”. The *Good* sanctifies the order that acts in the world as an appropriate order. To act freely is to act according to the ideal of the good, aligning personal aspirations with social justice (Plato, 1992).

Developing the moral and gnostic aspect of voluntariness as Free Will, Aristotle considers it in the context of moral choice. Freedom is associated with knowledge of a special kind – knowledge-skill (“φρόνησις”). It differs from knowledge “τέχνη”, because it makes a person to choose the best deed

in the course of moral choice. The source of such knowledge is a specific moral intuition, which is developed in a person by trials of life (Aristotle, 2004).

In Stoicism there is the providential interpretation of voluntariness. So, for example, Panaetius proclaims an individual's independent value in compliance with the obligations and duty (see Cicero, 1991). In this case, Providence can be considered as both the law of nature and the will of a person (Posidonius, 2005). In the latter case, the will acts as an instrument of struggle against fate, and, as it is, it requires special education (Russell, 1972).

Turning to the ancient world, we should not forget that in the conditions of slavery, voluntary work and actions were considered only in relation to the category of free citizens of polities. That is, the principle of voluntariness was elitist and had a clear civil and social emphasis that was enshrined legally as the right of free will and action.

It is known that in the ancient sociocentric consciousness a person did not isolate himself from society, did not think of his life outside the polis, which provided him with everything and seemed to him to be his organic local world. Therefore, in the ancient mentality, the ideas of *Free Will* and *Good* were not singled out as inherently valued and were subordinated to the patriotic service and the performance of civic duty. The principle of voluntariness served as a powerful means of education of a polis citizen (Losev & Takho-Godi, 1993).

The general pathos of volunteerism in ancient world was filled with heroism, patriotic feeling of love to the country and people. Socrates' life and deed, when he took poison voluntarily, showed the world an example of a truly moral act in the name of the triumph of truth and dignity (Russell, 1972). On the whole *the heroic-civic modality* of volunteerism, which is firmly entrenched in the culture of education, originates in the ancient world, and its heroic and romantic component is one of attractive sides of volunteerism for young people.

### **Victim-moralistic modality of volunteerism.**

In medieval culture, the principle of voluntariness already acquires a theological dimension and, unlike antiquity, extends to people of all classes without exception.

Under the influence of Christian dogma, there was a modality of understanding of volunteerism, which can be designated as victim and moralistic. A man is supposed to realize his nature in unity with God, the Bible teaches. In relation to this realization volunteerism is seen as an act of self-denial, sacrifice, dedication to God.

The supreme embodiment of the unity of *Free Will* and *Good* was the Christ, who confirmed the true way of salvation of the human race at the cost of his sacrifice. Hence the voluntary submission to the Christian commandments is the duty and norm of life of a true Christian. The philosophical issue was to combine the universalism of God's will, on the one hand, and the moral effort of a man, who had not still reached (and in fact never reached) the unity with the God, on the other hand. As noted by historians, philosophical and Christian literature of the middle ages can be classified on the basis of the emphasis of one or the other side of this issue (Russell, 1972).

Thus, Pelagius (V century) justifies a fairly broad interpretation of the Christian idea of the role of human will in his fate, while unwittingly belittling the meaning of the atoning sacrifice of Christ (Pelagius, 2004). However, later, thanks to the works of St. Augustine, the idea of the universality of Providence is strengthened. Doing *Good* by humans is possible only with the help of the grace of God. Moreover, Augustine does not associate its action with the person's conscious expectation of an external forthcoming.

The grace of God appears as if from within a person, from his self-consciousness. Augustine believed that subjectively a man acts freely, but God does everything a man does through him (Augustine, 2017). Thomas Aquinas sees the freedom of human *Will* in the choice of goals and means to achieve the *Good*. According to him, there is only one right way that leads to the goal. A rational being must strive for *Good*, while evil, as a result of rational choice, is impossible (Aquinas, 1947).

The diversity of positions is evident in the era of Reformation. Erasmus of Rotterdam defends the idea of *Free Will*. M. Luther opposes it and insists on a literal interpretation of the dogma of Divine Predestination. Initially God called some people to salvation and sentenced others to eternal torment

(Luther and Erasmus, 1969). J. Calvin takes a similar position. He believes that the will of God fully predetermines the human existence (Calvin, 2014). Protestantism practically reduces *Free Will* to a minimum. However, forcing a person to look for “codes” of chosenness, Protestant ethic managed to educate an activist type of personality (Russell, 1972). Jesuit ethic again allows *Free Will*. Thus, F. Suarez (1548-1617) argued that God communicates his grace only to those human actions, in the course of which God’s support does not suppress *Free Will* (Suárez, 1954). However, in the teaching of K. Jansen (1585-1638) the ideas of Calvin and Luther sound with renewed vigor – a man is not free to choose between good and evil, he can choose only between different types of sin (Jansenius, 1964). A similar view was also developed by the mystic M. de Molinos, who claimed the idea of human soul’s passivity in the face of God (Molinos, 2010).

Speaking about the principle of voluntariness in medieval consciousness, we must admit that of the two principles of volunteerism (*Free Will* and *Good*) the idea of **Good** is associated with special growth and sacralisation; it is literally filled with God, while the idea of human *Free will* diminishes, because it is entirely attributed to the essence of God. This deformation of the principle of voluntariness (the rise of good morals and the decrease of freedom) excluded the middle ages from the view of modern researchers of volunteerism (Wilson, 2000). Indeed, on the one hand, in the medieval mentality the moral horizon of volunteerism, which was conceived as the destiny of human life with God, expanded. It had a definitely positive value, since it is difficult to expect that a person can cope with the challenge to do *Good* through acting according to his understanding. On the other hand, the religious obsession of the middle ages narrowed the range of possibilities of freedom of independent choice. The way of a man was predestined, and it was his duty to accept this only way to God, which was exclusively dictated by the Church.

### **Creative modality of volunteerism.**

In the period of Modernity, philosophical and ethical thought is freed from the shackles of religious dogma. Under the influence of Renaissance humanism and Enlightenment ideas, a positive image of a human become firmly established in culture. A human is regarded as the crown of creation, the

engine of history and progress. Religious consciousness gives way to *anthropocentric* consciousness (Butchvarov, 2015). Faith in the power of Providence is replaced by faith in human *will* and *mind*, in the ability to change the world. This belief grows on the basis of the works of R. Descartes, T. Campanella, J.A. Komenský, G. Leibniz, T. More, M. Montaigne, B. Pascal, J.J. Rousseau, F. Rabelais, etc.

In understanding the essence of the principle of voluntariness, the idea of *Free Will* comes to the fore, as an attribute of human autonomy. It acquires the value that the idea of *Good* had in the previous era. Victim intention of the concept of volunteerism gives way to creative one. The idea of self-denial is replaced by the idea of self-affirmation, and the meaning of the idea of *Good* from the religious dimension passes into the anthropological dimension (Butchvarov, 2015). It is becoming more and more identified with the idea of *benefit* and progress. To do *Good* means to benefit people, to transform life for the better. The educational potential of volunteerism is in the humanistic practice of human development as a creator of the environment.

Meanwhile, the reduction of the sacral level of the idea of *Good* set the task of combining free will and morality. This problem is solved by I. Kant in his ethical teaching. He introduces the concept of “autonomous goodwill” possessed by a person with *conscience* (Kant, 1965). It is the conscience that ensures the unity and balance of *Freedom* and *Good* (which is later violated by the positivist and pragmatic shift in the late modern). According to Kant, in moral terms, a person can develop following a *categorical imperative*, which is based on *duty* (not on any other motive or inclination). “Act so that the maxim of your will could at the same time have the force of a principle of universal legislation” (Kant, 1965; p. 347). “Our own perfection and the happiness of others” – this is the final formula of duty by Kant (Bur & Irlitz, 1978; p. 160). This formula explains the essence of volunteerism, as a form of social service, in the best way.

In Hegel’s teaching, voluntariness as a manifestation of good will is generated by a dialectical movement (= ascent) to the absolute *Spirit* (Hegel, 1959). Freedom is achieved in the appeal to “*pure self-consciousness*”, that contains “... the spirit, which performs its own internal process by

itself and for itself, as the spirit” (Hegel, 1959; p. 583). It is noteworthy that, according to Hegel, *Good* (as an antipode to evil) is realized through the individual *Will* of a man as a subject.

Through the efforts of optimistic and rationalist philosophy the spirit of activism became firmly established in the culture of modern, and the image of a man was associated with the concept of *altruism* (Feuerbach, 1854). However, weakening of the spiritual dominant against the background of increasing egocentrism and individualism led to the absolutization of the idea of *Free Will*. The self-absorbed spirit of human activism obtained no moral reinforcement and, as a result, it was fraught with the danger of self-destruction. The pessimistic wave of voluntary life negation (Schopenhauer, 2005) and reactionary godless self-affirmation (Nietzsche, 1967) rises in culture.

The transformative pathos of voluntary service in the name of the triumph of freedom, equality and brotherhood has always accompanied socialist and revolutionary movements. Freedom is considered here as liberation from suffering, and the idea of Good is identified with the principle of justice. Thus, in Marxist teaching, *voluntary work* without exploitation and alienation becomes the central issue. However, access to it was supposed to be through struggle and violence, through collective enforcement, which eventually devalued the value of good and freedom (Russell, 1972).

Taking into account all the attractiveness of the anthropocentric dominant of volunteerism with its creative intention, it failed to ensure the prosperity of mankind. Shift away from the spiritual and moral criteria of *Good* and the triumph of utilitarian materialistic rationalism led to the establishment of man-made culture, in the value center of which there are *power* and *strength*. As a result, unrestrained human transformative activity turned into the bloodiest wars, catastrophes, revolutions, global destruction of the biosphere and ecosphere.

### **Life affirming modality of voluntariness.**

The moral and educational potential of voluntariness is associated with its *life affirming intention*. In Russian culture, it can be traced in the cumulative heritage of Russian philosophy of all-unity in the works of V.S. Soloviev, N. Bulgakov, N.A. Berdyaev, S.L. Frank, P.A. Florensky, L. Shestov, etc. In this philosophy, a person was not opposed to himself, to others and to the world as a whole,

but he became a continuation of the world and the world acted as a continuation of a person looking for moral values (Solovyov, 2005). This philosophy is compliant with the very spirit of volunteerism, which knows no boundaries or barriers to *Good Will*. The center of this philosophy is *the principle of communal spirit* (or *conciliarity*) as “freedom in unity” (Khomyakov, 1872).

At the same time, the issue of freedom is considered as *eschatological*, as the issue of freedom and salvation, which is solved only with the participation of everybody (it is impossible to find salvation alone). Affirming the spirit of *conciliarity* and *the spirit of Sophia*, the philosophy of all-unity brings the ideas of reverence and acceptance, wisdom and harmony to the culture. The driving force of the worldbuilding is considered to be *Love*, which connects *Freedom* and *Good*. Love acts as a spiritual energy of *life affirmation*, it opens the way to immortality, to the victory of good over evil. The volunteering activities filled with this energy appears in the concept of “goodwillness”, in which *Free Will* exists as a carrier and conductor of *Good*. (Akulinin, 1990).

In Western culture, this life meaning connection between the person and the world was justified phenomenologically in the doctrine of “life-world” by E. Husserl (Husserl, 1970) and considered as a dimension of genuine existence in the philosophy of *existentialism* (Sartre, 2007). However, in general this philosophy reflected the pessimistic, *lifesaving* mentality of the XX century, revealing the problem of loss of freedom and voluntary withdrawal from society for the purpose of self-preservation (Macquarrie, 1973).

Raising the issue of a voluntary *escape from freedom*, E. Fromm develops the idea of *positive freedom* (“freedom for”), which requires spontaneous activity in life (Fromm, 1941). At the same time, love and work are the key conditions for achieving this freedom (Fromm, 1956). The life meaning aspect of volunteerism is revealed in the teaching of V. Frankl. The focus on meaning (“will to meaning”) and coping with one’s existential “I” (self-transcendence) are the basis of true existence, and voluntariness appears to be a way of self-consecration to the highest universal values (Frankl, 1998).

The life affirming modality of volunteerism is fully represented in *the ethics of reverence for life* of A. Schweitzer. A person is driven by a single force – *will to live*. It is in it that the source of genuine human voluntariness must be sought. It is this will that draws a person to *Good*. In this case, the good is not derived from infinite being, because infinite being is *Good* by itself. A. Schweitzer's ethics is the ethics of a deed filled with only one motive – to help any life that can be helped. A. Schweitzer's life is a unique example of *selfless devotion to life* in the modern world (Schweitzer, 1987).

The moral potential of the life affirming modality of volunteerism is that it teaches to exist acting selflessly, teaches a young man to measure and relate his life with the lives of others and the natural world, to promote and help this life. The life affirming dominant of volunteerism solves the dilemma of *Free will* and *Good* efficiently. Thus, the *issue of free will* is determined by the ideas of *positive freedom, will to meaning, will to life*. And the meaning of *Good* obtains a clear and unambiguous expression – everything that leads to *Life* and supports it is *Good*, and everything that leads to death is evil. In this regard, the meaning of life is to live, strengthen and promote life around you. The life affirming meaning of *Good* is based on *Love* as unconditional acceptance, care, promotion of growth and revelation of all the properties and manifestations of life in the world.

## **CONCLUSIONS.**

In general, the cultural and historical reconstruction of the philosophical and ethical foundations of volunteerism carried out in our study showed the deep moral potential of this activity for the education of modern youth. This potential is due to the socio-historical experience and traditions of combining two ontological categories of human existence – “Free Will” and “Good” – in human volunteering activities.

The capacity of the moral potential of volunteerism is reflected in the integral ethical space of its phenomenology, which is formed by the following layers of consciousness: sociocentric, religious, anthropocentric and lifecentric. Within each of these layers, a certain type of mentality is formed,

which produces the corresponding modality of volunteering activities: heroic-civic, victim-moralistic, creative and life affirming.

The presented modalities expand the existing ideas and motivational expectations of young people about volunteerism, which increases the attractiveness and educational opportunities of this activity.

In addition, the described modalities can act as value guidelines to involve modern youth in the sphere of this activity, where they can find suitable ways of self-realization and moral growth.

In general, the picture of the four-modal phenomenology of volunteering activities, which is built in the work, can serve as a kind of “ethical map” of involved young people, as well as measurement of participants’ motivation in volunteering activities. In addition, it can help to determine the goals and mission of educational and socio-pedagogical work in various voluntary associations.

#### **BIBLIOGRAPHIC REFERENCES.**

1. Akulinin, V.N. (1990). The philosophy of all-unity. From V. S. Solovyov to P. A. Florensky. Novosibirsk: Science.
2. Aquinas, Th. (1947). The Summa Theologica. New York: Benziger Brothers, Inc.
3. Aristotle, (2004). The Nicomachean Ethics. London; New York: Penguin Books.
4. Augustine, St. (2017). On Grace and Free Will. Ed. by P. Schaff. Louisville: GLH Publishing Reprint.
5. Bauman, Z. (2001). The Individualized Society. Cambridge: Polity Press.
6. Berger, P. & Luckmann, T. (1966). The Social Construction of Reality. Garden city, N.Y.: Doubleday.
7. Bur, M. & Irlitz, G. (1978). Claims of the mind. From the history of German classical philosophy and literature. Moscow: Progress.
8. Butchvarov, P. (2015). Anthropocentrism in Philosophy: Realism, Antirealism, Semirealism. Berlin; Boston: Walter de Gruyter.
9. Calvin, J. (2014). Institutes of the Christian Religion. Book III. Beloved Publishing LLC.

10. Cicero, M.T. (1991). *On Duties*. (Cambridge Texts in the History of Political Thought). Ed.by M.T. Griffin & E.M. Atkins. Cambridge University Press.
11. Dekker, P. & Halman, L., (Eds.) (2003). *The Values of Volunteering: Cross-Cultural Perspectives*. New York: Kluwer Academic/Plenum.
12. Donahue, K. & Russell, J. (2009). *Provide Volunteer Impact Assessment*. Final report. Queen Mary University: London.
13. Dvorko, S.B. (2017). *Philosophy of volunteering: guidelines for extracurricular activities*. Moscow: RUSAINS.
14. Eco, U. (1986), 'Dreaming the Middle Ages', in: *Travels in Hyperreality*. New York: Harcourt, Brace, Jovanovich, 61–72.
15. Featherstone, M. (2007). *Consumer culture and postmodernism*. SAGE. Publications Ltd;
16. Feuerbach, L. (1854). *The Essence of Christianity*. London: John Chapman.
17. Frankl, V.E. (Ed.) (1998). *The Will to Meaning: Foundations and Applications of Logotherapy*. New York: New American Library.
18. Fromm, E. (1941). *Escape from freedom*. New York: Farrar & Rinehart.
19. Fromm, E. (1956). *The Art of Loving. An Enquiry into the Nature of Love*. New York Harper & Brothers.
20. Hegel, G.W.F. (1959). *Phenomenology of the spirit, in Works*. In 14 volumes, Vol. 4. Moscow: State Publishing House of Political Literature.
21. Hendricks, J. & Powell, J.L. (Eds.) 2009. *The Welfare State in Post-Industrial Society*. New York: Springer.
22. Husserl, E. (1970). *The Crisis of European Sciences and Transcendental Phenomenology: An Introduction to Phenomenological Philosophy*. Evanston: Northwestern University Press.
23. Ilyin, V.I. (2007). *Everyday life and being of youth of the Russian metropolis: the social structuring of a consumer society*. Moscow: Intersocis.
24. Jansenius, C. (1964). *Augustinus*. Frankfurt/Main, Minerva.

25. Kant, I. (1965). Critique of practical reason, in Works in six volumes, V.F. Asmus, A. V. Gulyga & T.I. Ojzerman (eds.) , Moscow, Mysl', Vol. 4 (1).
26. Keller, A.G. (1902). Homeric Society. London-Bombay.
27. Khomiakov, A.S. (1872). L'eglise latine et le protestantisme au point de vue de l'eglise d'Orient  
Recueil d'articles sur des questions religieuses, écrits à différentes époques et à dis verses occasions. Lausanne, B. Benda.
28. Kudrinskaya, L.A. (2006). Volunteering labor: essence, functions, specificity. Sociological Studies (Socis), 5, 15-22.
29. Lisovsky, V.T. (2002). Social changes in the youth environment. CREDO NEW: Theoretical journal, 1. <http://credonew.ru/content/view/260/54/>
30. Losev, A.F. & Takho-Godi A.A. (1993). Platon. Aristotel'. Moscow.
31. Luther and Erasmus: Free Will and Salvation, (1969). Trans. and ed. by E.G. Rupp & P.S. Watson. Philadelphia: The Westminster Press.
32. Macquarrie, J. (1973). Existentialism: An Introduction, Guide and Assessment. Harmondsworth: Penguin Books.
33. Molinos, de M. (2010). The Spiritual Guide. Ed. and trans. by R.P Baird, New York: Paulist Press.
34. Nietzsche, F. (1967). The Will to Power. New York: Random House.
35. Nosova, J.I. (2012). Volunteering as a socio-cultural phenomenon: genesis and basic characteristics. Bulletin of Kazan State University of Culture and Arts, 3 (1), 62-65.
36. Ockenden, N. (ed.) (2008). Volunteering works: volunteering and social policy. Institute for Volunteering Research and Volunteering England: London.
37. Pelagius, (2004). Defense of the Freedom of the Will. Recons. By Rev. D.R. Jennings. In: Life and Letters. Boydell Press.
38. Plato, (1992). Republic, 2nd ed. G. Grube and C. Reeve (eds.). Indianapolis: Hackett Publishing Co.

39. Posidonius, (2005). *The Fragments, Volume I. Second Edition.* Ed. by L. Edelstein & I. G. Kidd. Cambridge University Press.
40. Rubinstein, S.L. (1957). *Being and consciousness.* Moscow, USSR Academy of Sciences.
41. Russell, B. (1972). *A History of Western Philosophy/* New York: Simon & Schuster.
42. Sartre, J.-P. (2007). *Existentialism and Humanism.* Methuen Publishing Ltd; New edition.
43. Schopenhauer, A. (2005). *Essay on the Freedom of the Will.* Dover Publications
44. Schweitzer, A. (1987). *The Philosophy of Civilization.* Buffalo, N.Y.: Prometheus Books.
45. Schweitzer, A. (1998). *Out of My Life and Thought.* Baltimore: Johns Hopkins University.
46. Shutenko E., Shutenko A., Sergeev A., Ryzhkova I., Koreneva A., Tegaleva T. (2018).  
Axiological dimension of the higher school innovative potential. *Modern Journal of Language Teaching Methods*, 8(9), 106-113. <http://mjltm.org/article-1-232-en.pdf>
47. Shutenko, A.I. & Shutenko, E.N. (2013). Sociocultural foundations of student youth self-realization. *Social and humanitarian knowledge*, 8, 135-141.
48. Shutenko, E.N. (2018). The psychological health of youth in the conditions of sociocultural transformations of modern society. *Psychologist*, 3, 32-40.  
[https://nbpublish.com/library\\_read\\_article.php?id=27044](https://nbpublish.com/library_read_article.php?id=27044)
49. Solovyov, V.S. (2005). *The Justification of the Good: An Essay on Moral Philosophy.* Michigan: William B. Eerdmans Publishing Company.
50. Suárez, F. (1954). *Investigaciones Metafisicas (Disputationes Metaphysicae).* Coleccion Austral / Espasa-Calpe.
51. Tarasova, N.V. (2012). Volunteering activities as a historical-pedagogical phenomenon. *Pedagogical Education in Russia*, 4, 46-52.
52. Tarr, A. & White, D.R. (2018). *Posthumanism in Young Adult Fiction: Finding Humanity in a Posthuman World.* Univ. Press of Mississippi.
53. Tylor, E.B. (1889). *Primitive culture: Researches into the development of mythology, philosophy, religion, language, art and custom.* New York: Henry Holt and Company.

54. Wilson, J. (2000). Volunteering. *Annual Review of Sociology*, 26, 215-240.
55. Xenophon, (2004). *Conversations of Socrates*. Ed. by H. Tredennick & R. Waterfield. London: Penguin.
56. Zinchenko, V.P. (2011). Values in the structure of consciousness. *Questions of Philosophy*, 8, 85-97.
57. Zubok, Yu.A. (2007). *Phenomenon of risk in sociology: experience of youth studies*. Moscow.

#### **DATA OF THE AUTHORS.**

- 1. Andrey I. Shutenko.** Ph.D. of Pedagogical Sciences, Senior Scientific Fellow, Institute of Economics and Management, Belgorod State Technological University named after V.G. Shukhov, Russia. E-mail: [avalonbel@mail.ru](mailto:avalonbel@mail.ru)
- 2. Elena N. Shutenko.** Ph.D. of Psychological Sciences, Associate Professor, Department of the General and Clinical Psychology, Belgorod National Research University, Russia. E-mail: [shutenko@bsu.edu.ru](mailto:shutenko@bsu.edu.ru)
- 3. Andrey M. Sergeev.** Doctor of Philosophy, Professor, Institute of Human Philosophy, Herzen State Pedagogical University of Russia, Saint-Petersburg, Russia. E-mail: [asergeev8@yandex.ru](mailto:asergeev8@yandex.ru)
- 4. Boris G. Sokolov.** Doctor of Philosophy, Professor, Head of Department of Cultural Studies, Philosophy of Culture and Aesthetics, Saint-Petersburg State University, Russia, E-mail: [sboris00@mail.ru](mailto:sboris00@mail.ru)
- 5. Inna V. Ryzhkova.** Ph.D. of Pedagogical Sciences, Head of Scientific Work and International Cooperation Department, Murmansk Arctic State University, Russia E-mail: [innaryzhkova@yandex.ru](mailto:innaryzhkova@yandex.ru)
- 6. Anna Ye. Shabalina.** PhD of Philosophy, Associate Professor, Department of Philosophy and Cultural Studies, Saint-Petersburg State Agrarian University, Russia E-mail: [shabalinae@gmail.ru](mailto:shabalinae@gmail.ru)

**RECIBIDO:** 7 de septiembre del 2019.

**APROBADO:** 20 de septiembre del 2019.