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## INMUTATIONAL PROCESSES IN THE SYSTEM OF VALUES OF VOLUNTEERS

**Summary.** The aim of the study is to identify and describe the process of inmutation (bringing negative changes) in the systems of values and attitudes among volunteers on given examples (written reports from voluntary work in Spain, Georgia and Uganda). The author refers to his own theory of mutation and inmutation of society, which is placed in the thematic area of social cognition.

**Keywords:** value orientation, system of values, concept of mutation and inmutation of the society, social cognition.

## PROCESY INMUTACJI W SYSTEMIE WARTOŚCI WOLONTARIUSZY

**Streszczenie.** Celem artykułu jest identyfikacja i opis procesu inmutacji (wnoszenia zmian negatywnych) w postawy i systemy wartości wolontariuszy (na przykładzie pisemnych relacji wolontariuszy pracujących w Hiszpanii, Gruzji i Ugandzie). Autor odwołuje się do swojego autorskiego konceptu mutacji i inmutacji społeczeństwa, mieszczącego się w obszarze poznania społecznego.

**Słowa kluczowe:** orientacje społeczne, system wartości, mutacja i inmutacja społeczeństwa, poznanie społeczne.

The following research is dedicated to the problem of forming the concept of volunteering as a voluntary movement of assistants (especially among youth), during intensive training for Ukrainian volunteers helping visitors and participants of European Football Championship in 2012<sup>1</sup>. However, it is worth to pay attention to the number of ignored negative phenomena arising in the implementation of voluntary assistance that are related to the value orientations and attitudes of the volunteers themselves. The purpose of the study is to identify and describe

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<sup>1</sup> Tłumaczenie z j. ukraińskiego Aleksandra Synowiec.

the features of inmutation (defined as making negative changes) of values and attitudes of volunteers working in Spain, Georgia and Uganda.

Detailed analysis of mutation and inmutation processes were presented by the author and his associates earlier in the meta-model of manipulation in the theory of inmutation of the society<sup>2</sup>. Before analyzing values and attitudes of volunteers working in Spain, Georgia and Uganda, one should refer to the concept of “value orientation”.

Value orientations are called subjective perceptions of the individual, through which individual can understand and make interpretation of the world around<sup>3</sup>. Value orientations direct strength and energy of the individual, direct desires and actions, make it possible to identify the positive and negative aspects of processes, phenomena, objects and people. Consequently, volunteers as ordinary people, inherit the same human value orientations. There is only one difference: volunteers do not need money for their work, because helping other people is a value in the first place. Values of volunteers could be perceived in several types of the following criteria:

- 1) presence/absence of the subjective purpose in their work;
- 2) presence/absence of incentives (except the purpose);
- 3) presence/absence of needs (other than the purpose and incentives);
- 4) results of activities;
- 5) extent of activity;
- 6) means of implementation and achievement of objectives;
- 7) time of the voluntary work.

Value orientations considering presence/absence of the subjective purpose in the work of volunteers can be described as: 1) values associated with the presence of the subjective purpose in volunteer activity (when the activity is directed at the realization of the goal, which was set to acquire their own needs); 2) values associated with the lack of the subjective purpose in volunteers' work (when the activities are directed for the support of the universally accepted objectives of the team, organization, country), lack of the own subjective goals can be perceived as inmutation of volunteer's value orientations. As far as the criteria *presence/absence of the incentives (apart from the purpose)* is concerned, it is worth to make a distinction between types of value orientations. There are two types of value orientations concerning the criteria above. First one is the presence of strong internal or external factors that cause a reaction: salary, bonus, benefits, existential (emotional, psychological) satisfaction, compulsion, affirmation. Incentives mentioned above cause devaluation of the concept “volunteering” itself and can be defined as inmutation of voluntary work, because (referring to the definition) volunteers do not require payments, bonuses or any kind of

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<sup>2</sup> Kholod A.: Teorija inmutacii suspil'stva: monografija. Kievskij Mezhdunarodijj Universitet, Kiev 2011, Borisenko D.: Notatki do krytyky j apologetyky teorji inmutacii suspil'stva. Kievskij Mezhdunarodijj Universitet, Kiev 2011.

<sup>3</sup> Value orientations: cennostnye orientacii, Internet source: [www.psychology.su/slovar/c/cennostnye\\_orientacii/](http://www.psychology.su/slovar/c/cennostnye_orientacii/), 15.06.2016.

benefits for their assistance. Moreover, a volunteer who gets existential satisfaction due to emotional or psychological factors seeks for satisfaction from helping others or act under compulsion, actually can be called an inmutation. Another thing, when volunteer realizes his/her value orientation to establish self<sup>4</sup>.

Second type of value orientations concerning criteria *presence/absence of the incentives (apart from the purpose)* is the case of absence of the incentives. It means lack of the strong motivation or stimul. When the motivation for voluntary work is based on accentuation (in the sense of Karl Leonhard), the problems of boundary phenomenon of transition from mutation to inmutation through the construction of the personality should be discussed.

Value orientations can be also perceived upon a criteria *presence/absence of need (other than the purpose and incentives)*. It is necessary to distinguish between these two types of value orientations in volunteers' activities. The presence of needs (define as dynamic processes of physical and psychological range, which govern human behavior and determine its direction, organization, activity and stability). The absence of needs (lack of dynamic processes that can control human behavior) - in this case it is worth to discuss inmutation in voluntary activities because the absence of needs is seen as an evidence of negative changes in behavior (that is not in favor of those, who advocate for volunteering).

As far as values differentiated by the criterion *results of operations* are concerned, we come to the categories as follow:

- 1) Volunteers' positive activities (volunteers seek to achieve the expected results);
- 2) The negative results (volunteers do not seek positive results)
- 3) The lack of any outcome.

The next important criterion is *the extent of activity*. In accordance with the above criteria we should identify the following types:

- 1) The strength and energy volunteers put to achieve the goal that, unfortunately, could turn into an emotional and physical breakdown as a form of inmutation;
- 2) The incomplete return of volunteer power also leads to inmutational trend as a volunteer does not give himself to volunteer work;
- 3) Focus on minimum expenditure of forces at work "just for show" turns into the full inmutation of volunteer ideas.

Value orientations in the voluntary work as far as the criteria *means of implementation and achieving the goal* is concerned can be defined as:

- 1) Orientation on the all possible means of implementation
- 2) Orientation on the officially allowed means (legitimate means)
- 3) Orientation on illegitimate means (evidence of inmutation of volunteers' behavior)

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<sup>4</sup> More details about mutation and inmutation concepts: Kholod A.: *Teorija inmutacji suspil'stva*: monografia. Kievskij Mezhdunarodij Universitet, Kiev 2011,

- 4) Orientation on the means of objective implementation that are achievable without spending additional effort of volunteers (it characterizes the beginning of inmutational processes of volunteers).

Types of value orientations referring to the criteria *time of the voluntary work* are defined below:

- 1) Orientation on the flow of time dedicated for voluntary work and leisure time (transition to inmutation);
- 2) Orientation only on time dedicated for voluntary work (this orientation is normative, but does not agree with the ideology of volunteerism, which regard those who need help continuously and do not regulate time sheets of volunteers, so it can obviously lead to the inmutation of voluntary work);
- 3) Orientation on spending only inevitable time on volunteer work (transition to inmutation of the volunteer work)
- 4) Orientation on minimal consumption of time to perform volunteer duties (clearly defined as inmutation of voluntary work).

Each of the type of value orientations mentioned above is a contractual one. Also each of the inmutational character of negative changes in the model of voluntary behavior is contractual one. Inmutational character of the value orientations of volunteers is closely linked to the concept of “inmutational attitude”. From a psychological point of view, a *psychology attitude* it is a state of readiness of the subject to certain activity in a given situation<sup>5</sup>.

General attitude of volunteers regards a large range of phenomena, for example the willingness to help visitors and participants of EURO 2012 to find a place to eat, to rest, show how to find a way to stadium. Narrow attitude can be defined for example as willingness of volunteers to help victims of the earthquake to lodging for one night, search possibilities to warm and rest, provide with healthcare. Attitude of volunteer can be seen as inmutational kind if the latter is involved only in a narrow range of voluntary assistance and does not find it necessary to expand the list of aid.

It should be noted that the attitudes of volunteers should be considered in a conjunction with the full concept of “unconscious”, understood as “the action of innate instinctual drives in mental life, which in turn also is determined biologically, forgetting about social and environmental factors in the determination of human life”<sup>6</sup>. In other words, the unconsciousness of volunteers focus as appropriate or inappropriate direction in time of their work assumed as obligation to provide assistance to those who require it. For example, unconscious orientations of volunteer to provide any help to anyone can only hurt and become fact of inmutation instead.

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<sup>5</sup> Ustanovka: Internet source: [ru.wikipedia.org/wiki/Установка\\_\(психология\)](http://ru.wikipedia.org/wiki/Установка_(психология)), 15.06.2016.

<sup>6</sup> Unconsciousness – nesvidome, Internet source: [ru.wikipedia.org/wiki/Несвідоме](http://ru.wikipedia.org/wiki/Несвідоме), 15.06.2016.

In the work of volunteers unconsciousness plays a significant role. According to psychologists, unconsciousness can be differentiated into the following types:

- 1) Unconscious motives<sup>7</sup>, the true meaning of which is not recognized because of its social unacceptability or conflict with other motives;
- 2) Behavioral automatism and stereotypes
- 3) Subliminal perception that is not understood because of the large volume of information.

Detailed analysis of each of the unconscious type of activities of volunteers suggests occurrence of unconscious motives, the true meaning of which is not recognized by social unacceptability, because of conflict with other motives (sign of inmutation). An example of unconscious motives can editorial (entry) from the blog of girl from Kazakhstan, who went to Spain for volunteering for children from numerous families<sup>8</sup>.

Analysis of the blog entry indicates that the leading motive (impulse) of the author to perform voluntary work in Spain is not the one referring to get to know the world around and other countries except of her own. Volunteer unconsciously expresses the view that in Timirtau (Kazakhstan, where she and other volunteers took on previous experience) it was not as dangerous as in the district of Spain, where she appeared as a volunteer another time. Talking about discrepancy between dreams and goals, volunteer from Kazakhstan says: "Here I work as volunteer only twice a week. I am no more a volunteer in my soul"<sup>9</sup>. Consequently, unconscious motives play an important role in the activities of volunteers – what obviously leads to corrosion as a first sign of inmutation in volunteers' behavior.

Analysis of the second kind of unconsciousness in the activities of volunteers – of behavioral automatism and stereotypes that occur in ordinary situations – can be done on the example of an unpleasant situation, which was recorded by Polish volunteer Tomasz Filipiak in Georgia, where he went in 2008 to help orphans and children from numerous large families in organizing summer camps<sup>10</sup>. Tomasz Filipiak story indicates persistent stereotypes (as a manifestation of unconsciousness) left their mark on his work as a volunteer in Georgia. He expected that in Georgia he could legally and easily organize summer camps for orphans and children from numerous families. The stereotype of the Polish volunteers was that in his native Poland, this arrangement could be done easily and legally. However, faced with the realities in Georgia, Tomasz Filipiak changed his mind: his unconscious stereotypes demanded correction (changes) he finally made (and organized a camp in Kakheta with different NGO). Thus, behavioral and automatic stereotypes that occur in familiar situations were identified there came awareness of their role as the Polish volunteer faced obstacles in

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<sup>7</sup> Motive – motiv, Internet source: [ru.wikipedia.org/wiki/Мотив](http://ru.wikipedia.org/wiki/Мотив), 15.06.2015.

<sup>8</sup> Internet source: <http://my-wonderland.blog.ru/91561747.html>, 15.06.2016.

<sup>9</sup> Volunteering in Spain: Internet source: <http://my-wonderland.blog.ru/91561747.html>, 15.06.2016.

<sup>10</sup> European volunteering in Georgia: Internet source: <http://www2.polskieradio.pl/zagranica/ru/news/arttykul86634.html>, 15.06.2015.

reaching the goal. As a result, overcoming unconscious stereotypes helped to solve the problem successfully.

The manifestation of the unconsciousness in volunteer activities can be noted in its third kind – subliminal perception that is not understood because of the large volume of information. That amount of information that comes to volunteers every day, does not allow them to not only study it, but also even to recognize it. That is why volunteers are just “off” (inmutated) as they do not seem to perceive information. However, such assumption is ephemeral, unreal. Information anyway “comes into” the minds of volunteers on subliminal level, not being recognized by them. Evidence of this phenomenon can be described by the case of Alina Sokolova, volunteer of Perm (Russia) working in Africa<sup>11</sup>. Analysis concerning story of help provided by volunteers in Ugandan villages supports the statement that subliminal perception connected with big amount of information is one of the example of unconscious in volunteers’ activities. First volunteer Alina was asking herself a question why local people cannot build cisterns for themselves as they did it cleverly by covering roofs of their huts with palm leaves. However, gradually, under the influence of new information about the life of Aboriginal Ugandan village, information disappeared and in its place came new, equally interesting piece of information. In addition, gradually volunteer Alina stopped asking questions. Information about the opportunity to cover the roofs of huts so that they are not leaking and the inability of residents of Ugandan village to build cisterns entered the consciousness of volunteer at subliminal level. That knowledge has generated questions about why Ugandans do not collect water. The question of whether to consider the example above as inmutation remains open, since it requires additional research. The obvious fact is that the behavior of the Ugandan village residents provokes a positive amendments (mutation) and negative (inmutational) behaviors among volunteers from Europe.

Given examples leads to the following conclusions:

- 1) There are several kind of values and attitudes among volunteers;
- 2) Each singled and described type of values and attitudes can be conventionally differentiated to inmutational (those that stimulate the introduction of negative changes) and mutational (those that entail making positive changes in behavior patterns);
- 3) Specific values and attitudes of volunteers should be considered as presence of positive (mutational) and negative (inmutational) processes;
- 4) The processes are fixed at different levels of perception of goals and conditions of reality, in which a goal can be achieved;
- 5) Activity of volunteers is both of conscious and unconscious type.

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<sup>11</sup> Internet source: <http://otpusk.tomsk.ru/country/articles/104/>, 15.06.2016.

Perspective for research:

In the further research attention should be paid on strengthening conscious technique directed to achieve purpose and method of training leading to “lock” negative (immutational) manifestations of the unconsciousness.

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## Omówienie

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