

D3.1 Definition of the motivational value approach in community building and report on activities

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Acronyms

Term	Explanation

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1 Summary

This report gives an overview of theories for working with volunteers from an economic, sociological and psychological view. It is the first iteration of a three folded concept which is also stated in this deliverable. By this it is the theoretical foundation for the further iterations according to the workplan.

The first section (Chapter 3) shows the methodology and approach for the full set of iterations and defines the way to the final aim.

In Chapter 4 the general terms for further understanding are defined. This includes volunteering, motivation and value.

In Chapter 5 the basic theoretical concept is defined and elaborated. It refers to the economic theory of Karl Marx and the idea of spending time for added value, in a non-profit way, to gain a social increment for the personal capital.

Chapter 6 describes psychological approaches of motivation that can help to understand the principles of volunteering.

Chapter 7 is the sociological approach and group dynamic process for supporting volunteering work.

Chapter 8 characterizes the predominant groups of volunteers in organizations and some of their known motivations and characteristics.

2 Introduction

This deliverable shall summarize the findings of the definition of the Motivational Value Approach (MVA), which is a base for long term motivation and sustainable performance of the platform as a social construct. It is defining the way, how motivation is understood and how it is addressed and kept at a high level. By this, a theoretical discussion of motivation, gamification and value driven volunteer work will be stated. Additionally a theoretical approach for the value oriented work in comparison to the theories of Karl Marx as a counterpoint to capitalistic doctrines will be explored. Finally, together with practical aspects of social psychology and motivational psychology, a practical set of typology of volunteers will define the full scale of the MVA for the project over the next iterations.

For the development of the theoretical concept, recent studies about volunteers and texts of the European Year of Volunteers in 2011 are taken into account. By this basic theoretical framework for a larger perspective, an operative perspective of psychological and further sociological concepts of motivation and socialization will be discussed following the idea of a holistic approach to address volunteers in their needs and potentials for communities.

The result of the discussion will support the requirements and development, providing a picture of operative and usable motivation aspects for general design for organization structure and system structure.

3 Methods/Procedure

The general method is desk research and semantic comparison by literature study. A check with people who are involved in volunteer coordination will give more reliability to the theoretical approach and allows some realistic tuning to the approach. This will be done with support of the network of JOIN in Belgium and Europe. A draft version of the MVA is sent to the experts and their feedback is collected in a dataset for qualitative analysis.

The MVA as well as the feedback results are summarized here.

3.1 Basic theoretical concept – First Deliverable

The theoretical concept is a result of a comparison of theories of large range. In classic literature from applied philosophy and sociology and political science, several concepts are available for living in communities and to support the own region with working power and knowledge sharing for the worth of community and to increase the common wealth by relying on own power and not on governances. In most theories, governance is a RESULT of these actions not a supporter.

By this fundamental understanding of the origin of community work, by comparison of theorems, a most applying concept will be decided on and state the foundation of further work.

The design of MVA will follow a principal concept of “Thesis vs. Anti-Thesis=Synthesis”.

3.1.1 Initial motivation

The definition of volunteering groups is a first step to go for an operative and applicable approach. This will be done by literature research and by contacting volunteer coordinators of Johanniter Organization, starting with Johanniter in Austria to find a baseline.

The term “motivation” and the term “value” have to be discussed by psychological means. The understanding of this lies in the awareness, that volunteers act because of their own motivation and not because they are told to do. So an intrinsic motivation is the initial start. There are models to identify these intrinsic motivations and they can be linked to the basic theoretical concept.

A second operative approach is to analyze the potential of sociological concepts of volunteering. Socialization is a key to volunteering in certain target groups.

These results will be compared to the target groups and reflected with the volunteer coordinators of Johanniter International contacts.

3.1.2 Long term motivation

The same procedure will be used for assessing potentials for long term motivation. Here comes in the basic theoretical concept for extrapolating working hypotheses for the next step of operationalizing concepts to concrete actions. For this, the working hypotheses are balanced with practical examples and already available strategies in volunteer organizations. The outcome is a reliable, validated theory for long term motivation of volunteers.

3.2 Operative Approach – First Iteration

This approach will help in identifying legal requirements for volunteering work by comparing national requirements of care actions, profession levels and the actions wanted by volunteers. Furthermore templates are going to be provided to support actions of formalization. The exchange of volunteers across borders will be something to take into account as well for a European approach. The requirements have to be stated in the second iteration.

Next to this aspect, the theories posted in this deliverable are going to be discussed in working groups of Johanniter to get feedback from practitioners of volunteer organizations and care organizations in Belgium.

This will finally end in a discussion of theories and legal requirements for work with volunteers for support, care and wellbeing of older people and volunteers on European level and for empowering the local communities by this.

3.3 Definition of actions to address volunteers – Second Iteration

Following best practice examples and the fitting of operative approaches and the basic theoretical concept, a value definition will take place at the special example of Johanniter as show case and proof of concept. By this, actions can be defined to address volunteers and keep up a long term motivation.

4 Terms: Motivation/Value/Volunteering

4.1 Motivation

Motivation has several ways to be defined. For SOCIALCARE motivation is a driving aspect to bring ideas to actions. This pragmatic definition delivers potential reflections in psychology and philosophy.

Jones (1955) provided a definition of Motivation as a construct. *"Motivation has to do with why behavior gets started, is energized, is sustained, directed, is stopped and what kind of subjective reaction is present in the organism when all this is going on."*

There are several related terms, which are identified by this:

Motives, behavior, volition, drive, instinct, incentives, needs, conformity, habit and action.

A closer look on theories of motivation will be done in chapter 6.

4.2 Values

Values are a defined set of attributes and distinctions of a person's mindset that are shaping the way people think and what they do. Several concepts and theories about values are available. In principle they can be distinguished between materialistic values like gold, food etc., social values like status, norms or political positions and personal values like believes (e.g. personal meaning) and individual priorities for e.g. satisfaction of needs.

But there are also other dimensions. The term value is very dependent on the perspective one has. There are definitions of value by economic theories, by practical philosophy (ethics) or by psychological and social theories.

Values can define what kind of meaning in life can be estimated or hoped for. Also they can define what place in society one thinks is desirable or adequate. These theories are reflected in chapter 7 by the sociological theories.

The definition of values for this work is a pragmatic version collecting theoretical notations from different authors to summarize a "working definition":

Values consist of attitudes in individuals that are shared by a bigger group and find their expression in actions and word. Values are a part of the general meaning for individuals and help in finding their own place in a group. They form the frameset for interpretation of information and reflection of the environment. Values help to forge bonds between people and find familiarity.

Values can be LEARNED and LIVED UP TO. Values define what expectations people have to others and for themselves.

In the volunteering work, it is crucial to support the values and have a community of people with similar values. On the side of the volunteering, the professionals and the clients there should be the same or similar values to allow a non-material benefit for all.

4.3 Volunteering

The term volunteering defines the kind of action some takes up with a certain motivation within an organization. By this, the volunteer is respecting the regulations and expectations of the organization he or she joins and supports in the work for no charge.

Volunteering is more than a hobby because it is not just for spending “some free time” but to incorporate values and follow intrinsic motivations.

Reasons for doing volunteering work are described in chapter 5, 6 and 7.

4.3.1 Position of Johanniter International to volunteers

We have to be aware that volunteers are mostly the foundation of Non-Profit organizations and have a huge economic potential across Europe. Volunteering is one of the reasons why the European health standards are high and still affordable. Ambulance Service, Firefighters, Disaster relief forces – most of these organizations are depending on volunteers.

Also social oriented work like visiting of seniors, actions of social inclusion etc. are mostly done by volunteers. We have to be aware that where people are volunteering, social life and community is stable and healthy. Where there are no volunteers, it is not. Where government has to use professionals without support of volunteers, major flaws are recognizable. The breaking of community is not the fault of a government but it is the failure of community spirit and estrangement.

Volunteering is a major pillar for society and economic.

5 Basic Theoretical Concepts

Why is something like volunteering existing?

After the definition of motivation and values, the deeper reason for volunteering is not yet discussed. There is no need for doing something without a personal benefit. Also volunteers are profiting of their work. But in which way and under which conditions? Why are people tending to social actions and why do we find a limited kin of volunteers with a relatively narrow personality spectrum? Volunteers tend to be similar in their moods, minds and social background. Would it be possible to think about new groups of volunteers? What would have to be done to open something like a new group of volunteers with a sustainable capacity to build service models on?

To answer most of these questions, a theoretical concept shall guide the practical concept of SOCIALCARE. For this, we are looking for a theory of work and society that combines motivations and finds a solution for working without the perspective of increasing own material richness.

A theory that is combining those features is the theory of economics by Karl Marx posted in "Das Kapital" (Marx, 1867(2013)). One of his fundamentals is the understanding of work as something to make a living of and not something to live for. In the theory of economics, work is the vehicle to increase value. We can make "profit" when we work more than we need to live for. Work is in the time of industrial revolution more worth than people need to survive. Work is not anymore related to hunting deer or growing crops on the field to feed the family or community. Work has become a momentum to increase general wealth. Within the time of work, there is a major portion for making ones living. But there is some "added value" as well during this time. This added value is the profit. In times of agricultural society, people worked as long as they needed to have enough to eat and to trade for goods they needed for living. Some had a little more comfort, some a little less. But the aim was clear: work for life.

The industrial revolution brought not just steam machines but also an increase by productivity and forthcoming in chemistry to produce fertilizer on a bigger scale than ever before. The time people had to spend in work for a living was reduced and allowed more time for producing the added value.

Those who profit most of this are Profiteers. They pay for the work of people to produce more than they themselves could ever do. To pay for this, they sell the produced goods. But most of the added value stays in their pocket and they reduce the added value for the worker to their personal benefit. But still, the worker needs about 7-8 hours a day to earn the money – the general exchange method for goods – they need to buy food, shelter and clothing. During the last 2-6 hours of their labor day, they work for their own forthcoming and produce their added value.

We passed the time of industrial revolution and entered the time of ICT revolution and even this period has nearly passed. And we need about 2-4 hours a day to make the money we need to have a living. The rest of time is for bringing in our added value and increase our wealth.

Today, we have more free time than ever – or at least most of people have. The added value for wealth is done. So what now? The basic needs are fulfilled; some sort of luxury is available. Mobility increased because of this wealth. And by this the action radius of people increased as well.

The normal network is between 120-250 people in a medium populated area (P. D. Killworth, 1998). Thinking about the density of population and the mobility radius of a modern person, this goes on cost of the near community. So as in the agricultural society, 120 to 250 people were the people of the next village and the mobility was also not so intense, this made a strong community, where everyone was aware of the others. But in a metropolis with more than 1,5 Mio people and a good public transport system, contacts get spread across the city and it is not necessary to know the own neighbor to reach the maximum of contacts.

This brings us back to the idea to whom we are producing the added value, when our needs are fulfilled? The family is secure and covered. The social network is widespread and mostly also covered. But there is still a drive to work more and get more. But again: for whom?

This could be one reason why people tend to work as volunteers: To find those, for whom they are producing the added value that none of their network is in need of.

Following the ideas of a communist movement, it is the aim of society to increase the overall wealth of society and to use the added value to increase the wealth of all people and not furthestmost for

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the profiteers. All people are equal in their rights to have the same share as all others for the added value.

But by this, it is the individuals duty to use it's time to increase the overall wealth. Laziness would be a reduction of society's chance for more wealth and would be, by this, a crime against society.

A crime is something that is against "moral". Moral is a basic attitude. And by this can be a drive for actions. This drive can be a force in itself and motivate to actions. In this case, it is the motivation for volunteering work. It is the motivation to act according to the moral imperative to overcome laziness and "give society something back".

This is a possibility to describe the motivation from a moral-economic theoretical approach.

This principle can be seen mostly in volunteers in the middle age of 25-45 years. People are settled, have families, a decent job and are healthy. But still, something is missing to them.

The Anti-Thesis to this approach is egoism and pure pragmatism. If the aim of actions is to fulfill just the personal needs and not more than to do something for a personal reason the final target is to have more for its own. By this, others become either a vehicle of support to reach personal aims or become competitors for reaching a certain goal.

This can motivate as well and lead to volunteering work. We see this pragmatism in the younger group of volunteers at the age of 18-22 years. At Johanniter, most of volunteers at this age are male and stayed after their civil service either because they wanted to prepare for their medical studies at university or because of sensation seeking by Ambulance Service. For their own thrill they take "just" ambulance runs and emergencies for their duties. Routine jobs like patient transport are for professionals because it is not so exciting.

Volunteers are also trying to start their career by the volunteering in the organization. After a certain time of volunteering, they try to get a foot in the professional organization and to become a paid staff member.

This does not reduce the worth of the volunteers work to the people and to the organization!

But this motivation is a short time motivation and will dwindle when the aim is reached.

Gamification is a general theory that is also in mind when talking about motivation. But in the opinion of the author, it is not about "playing games", when thinking about volunteering work and the deeper meaning. Gamification follows the idea that the reaction of people within games is similar to the reaction in reality. Furthermore, reaction patterns can be simulated in games to show, how their outcome would be. The beginning of this kind of theories was in the Middle East Conflict between Israel and its neighbors. In the last years and the explosive use of internet, Gamification became a theoretical approach for predicting and steering behavior in the internet as it was a very new medium with certain fears and risks for society. The major drawback of this theories from the latest time is that believes and the fulfillment of needs is not well balanced and some aspects, that are very valuable for volunteering (e.g. personal history, individual believes) are not reflected sufficient. Gamification became a mathematical construct of possibilities and likelihoods.

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Also psychology has shown that an equation for behavior is failing in its nature itself because there are always some intervening variables that are not taken into account. Principle ideas like psychophysics from Gustav Theodor Fechner or Ernst Heinrich Weber proofed to be valuable in a understanding of psychology but were unreliable when it comes to prediction of behavior. Prediction by mathematical models is still estimation. By this, gamification is a very good concept to identify options but not to steer behavior or predict behavior. It is a tool to try to understand what has happened. But this approach is not wishful for a proactive plan.

So there is Thesis and Anti-Thesis. To find the synthesis and by this the Motivational Value Approach, it is necessary to have a deeper insight in motivation from psychological and sociological perspective.

6 Psychological Dimensions of Motivation

In principle there are two concepts of motivation:

- Concepts for intrinsic motivations
- Concepts for extrinsic motivation

The difference between them is in the source of motivation. When the source of motivation lies within the person, it is an intrinsic motivation and if the motivation is induced from outside circumstances, it is an extrinsic motivation (e.g. gratification or punishment by others). For the reasons of this work about volunteering, the concepts of extrinsic motivations should not be the main focus. For sure, there are reasons for volunteering because of extrinsic motivations as we experienced nowadays in the refugee crisis¹. Extrinsic Motivations also have to have a correspondence in the individual as well that is addressing special needs and produce a certain pressure.

For these reasons, this work focuses on the intrinsic motivations.

6.1 Intrinsic Motivation

Intrinsic Motivation is based on benefits that are lying within the object itself. This can be for example the challenge to fulfill the task (Trimmel, 2015) (translated by the author).

Heckhausen (Heckhausen, 1989) defines six concepts of intrinsic motivations:

Drives without a reduction of the drive: the intrinsic motivations do not aim at fulfilling the desire of physical needs or homeostasis. One drive like this would be the exploration drive.

Purposelessness: Behavior is purpose for itself. Autotelic behavior can support the Belief in Self-Efficacy.

Optimum level of arousal and incongruence: This refers to the idea of seeking an ideal level of arousal (Hebb, 2015) or potential for arousal (Berlyne, 1971).

Autonomy/Self-determination: referring to Theories of deCharmes (deCharmes, 1968), it is a basic motivation of people to be the REASON for circumstances and not to be the ball to play with.

Similarity of topic for action and aim: The principle of this is that the aim of actions and the action itself is directly related. This is similar to autotelic behaviors. To solve a riddle, just to do some problem solving is this similarity. But to solve the same riddle for a job assessment would be a functional motivation, not an intrinsic motivation.

¹ It was at the beginning a crisis in middle Europe but became – after 6 month – more like a situation. This refers to the refugee movements in 2015 from Syria and Afghanistan to Middle Europe after the german chancellor declared that all refugees were welcome and produced a dramatic pull for refugees to Germany. By the rules of the Dublin declaration, it became a major issue for all countries of the European Union along the routes of the refugees.

The Flow-Experience: The theory by Mihaly Csikszentmihalyi (Csikszentmihalyi, 1975) is describing the intrinsic motivation when people get absorbed in their tasks. This is a special feeling and motivation, with a balance of the needed capacities and the existing capacity of the person. Or the required skills and the talent and expertise of the individual. If the request and the deliverable is balanced, this is the setting for a Flow-Experience. By this, even very exhausting tasks can be easily fulfilled without feeling tired.

6.2 Logotherapeutic approaches and existence analysis (Viktor Frankl)

In the experience of Johanniter with volunteers, a reason for people to embark on volunteer work, is to do something meaningful in their free time. People are looking for a purpose and want to give their actions more than just a salary and eventual bonus. This added value to their actions and work can come from family, friends or their voluntary engagement. But this search for a meaning is a dominant drive in these people.

A theory that is exactly pointing at this issue is the approach of Logotherapy by Viktor Frankl (Frankl, 1962(2015)). To strengthen ones resilience or to go through hard times unharmed, it is essential to see a meaning in your own life. This basic principle was evaluated by Frankl with survivors of Concentration Camps in the 2nd world war. A cineastic approach to interpret this idea was "Life is beautiful" from 1997 where a father tries to keep up the spirit of his son by showing him "the bright side" of life in the camp and supports the belief in a better world in the future for his son. Viktor Frankl discovered a similar mechanism in survivors. They had a meaning in their life and believed in a better future and their task or duty in life. The sense of meaning was strong in people who survived the Concentration Camps.

Three basic principles are leading the understanding to Logotherapy:

- Life has meaning under all circumstances, even the most miserable ones.
- Our main motivation for living is our will to find meaning in life.
- We have freedom to find meaning in what we do, and what we experience, or at least in the stand we take when faced with a situation of unchangeable suffering (M. Marshall, 2012)

Especially the last principle is prominent for the Motivational Value Approach. Finding Meaning in the work and in what we do supports us in our search for meaning and this can support us in our resilience and quality of life. Volunteering can be understood as a way to increase resilience in people and to give them a chance to find meaning.

7 Sociological Aspects of Volunteering

Next to the individual perspective of psychological reasons, the aspects of groups and broader communication and external motivations have to be discussed as well. The sociological theories deliver a vivid set of practical inputs for the Motivational Value Approach.

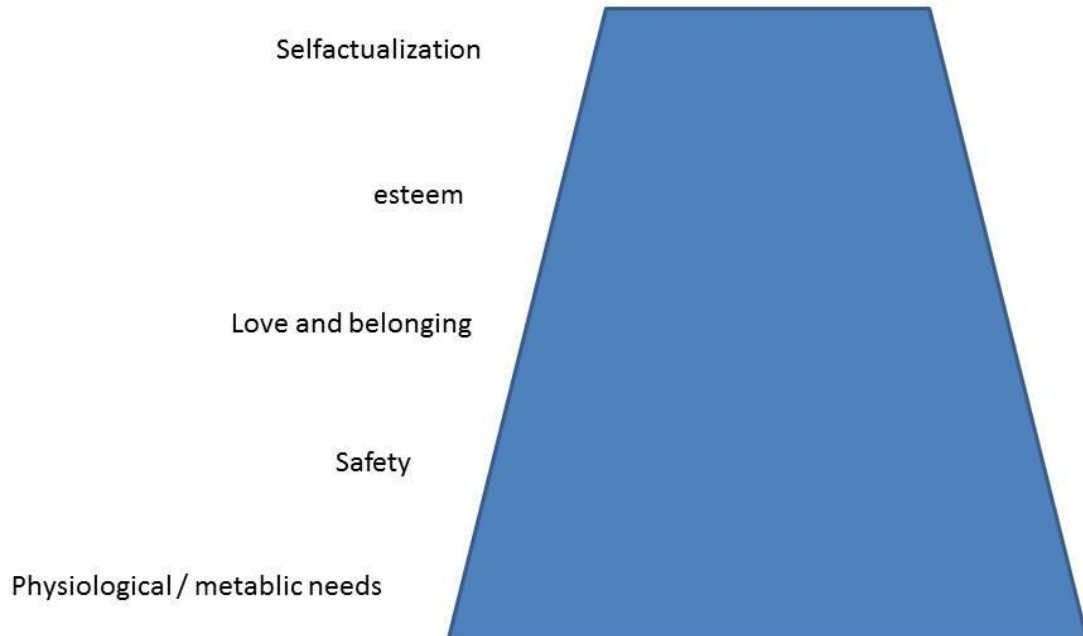
7.1 Rational Choice Theory and hierarchy of needs (William S. Jevons/Abraham Maslow)

One of the founders was William S. Jevons with his book *The Theory of Political Economy* (Jevons, 1871). The basic orientation of motivation is along the wish to increase or enhance happiness and/or utility. It is a theory of economic behavior. This is a base for providing motivation to individuals to do volunteering work. Either the volunteering work has to make the volunteers happy by fulfilling individual needs or it has to be useful to fulfill certain tasks in the personal "to-do list" or for the personal way of life (e.g. career planning etc.)

The rational choice or rational action theory is founded on the assumption that an individual has preferences in the available choices and alternatives and can judge in a rational way which alternative is better for the own purpose. E.g. if there are solutions A,B and C available and C is preferred before A and A is preferred over B, so C is also more preferable than B. By this, the choice is done by rational agents. These choice agents are a set of choice axioms that provide the fundamental rules for decisions and form the hierarchy for selection and urge of fulfillment. This makes behavior predictable. E.g. if a person prefers cats before dogs, this is reasonable if the rule stays constant and this is on Monday the same as on Tuesday or any other day of the week. But if the person likes on Monday cats, than on Tuesday dogs but on Wednesday neither of them or just both of them, this is pathologic and judged as "not the norm". So the Rational Choice Theory is a theory of consistent behavior and long rolling motivations, not of impulsive behavior. Important classification terms for the rational choice theory are "rational", "sensible", "predictable", "thoughtful", "clear-headed". This theory building proclaims to identify patterns in choices and actions and to predict outcomes. It does not proclaim to describe the process. The process itself is here still the "black box".

A classification of this hierarchic model of choices is also available by A. Maslow's hierarchy of needs (Maslow, 1954). When basic needs are fulfilled, the next step on the hierarchy can be claimed. By this, a shift from preferences is also possible and the mentioned choice agents can be redefined in their hierarchy. In the theory of Maslow, the hierarchy is build up like a pyramid:

(Maslow, Motivation and personality, 1954)



By this, the **physiological needs** are Air, water, food, clothing, sheltering, sexual urges.

Safety needs are personal security, financial security, health and well- being, safety net against accidents and their adverse impacts.

Love and belongings are relates to Friendships, intimacy and family. It is the social inclusion that is giving the urge there. Interesting about this need is that in children it is even stronger than safety.

Esteem is the need to feel respect. This includes self-esteem and self-respect. It is the human desire for acceptance and valued by others. Maslow sees here the potential for people to start certain actions to gain recognition and give the individual the feel of contribution and value. Within this needs there is also a two folded aspect. The higher and the lower esteem are describing the outward acceptance and the inward acceptance. By this, the lower version of esteem is the need of respect from others. This includes status, fame, prestige, attention and recognition. The higher esteem is the inward acceptance which can be described as strength, competence, mastery, independence, freedom and self-confidence.

Self-actualization is the need of realization of the full potential of a person. To become the most, one can be is a strong desire. It is the wish to catch up with own ideals – like being the perfect scientist or the perfect mother or the greatest hero in the world. To understand this need, Maslow said, it is not just needed to fulfill the former levels of need, but to master them permanently.

Self-transcendence would be the absolute top of need fulfillment. This resulted in the later years of Maslow's work as he discussed his theory about self-actualization. The self only finds its actualization in giving itself to some higher reason outside itself. Two examples are mentioned: Altruism and spirituality (Maslow, Critique of self-actualization theory, 1996).

E.g. if all basic needs are fulfilled, the need for food will not be as urgent as the need for safety. And if Safety is sufficiently reached, the need for belonging and social interaction like love is more important.

The hierarchy of Maslow is something to discuss, but it is out of question that there are basic needs in human nature and that, compared with the rational choice theory, is a choice agent that is using this hierarchy to make choices. There is a driving motivation, an inner energy that urges us to fulfill our needs and give our actions importance.

Again, one has to be aware, that Maslow is not a philosopher but an economist. Under this perspective, it has to be understood that need is also a demand and defines economic values. These values – also for certain actions – have to be accepted by others to make the value count. This is also reflected in the broad discussion about the self-actualization but also within the needs of belonging. Maslow has stated a theory of economics and tried to enlarge it to theory of individuality.

7.2 Pragmatism and symbolic interactionism (Charles S. Peirce, George H. Mead)

Going further into theories in this branch, the utility approach and the fulfillment of needs point to Pragmatism. The "Nous", "Ratio" or thoughts are an expression of desire to mirror reality. Thoughts have a direct function and task. They are an instrument and tool for problem solving, defining actions and evaluating them and for prediction by learned reaction chains and prejudice. Pragmatism was introduced by the Metaphysical Club in the 1870s in the USA by Charles Peirce and others. Among them was George Herbert Mead, founder of the symbolic interactionism. The principles of pragmatism are in the teleological approach of actions. George Mead devoted them to communication. One of the major axioms of the symbolic interactions is that one cannot not communicate because even the try to not communicate is already a sign to others and by this a communicational act. Moreover, all interaction is part of interpretation.

Three postulates define the symbolic interactionism:

- People act to objects on a base of the meaning, these objects have.
- The meaning of the objects is constructed by social interaction between people.
- The meaning are used and refurbished by an interpretive process in the frameset of reflection with the object.(translated by the author) (Blumer, 1973)

7.3 Interactional View (Paul Watzlawick)

People tend to form groups and act within these groups and in relation to other groups. A natural form of this is the family. With the volunteers in an organization, it is similar like these groups and – especially for long term volunteers – a family like environment. One of the major theorists for sociology and family therapies is Paul Watzlawick. In his Theory of the interactional view he proclaims, that the interpretation process of interaction leads to a self-created experience of reality.

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This is important if one wants to understand the dynamic within small, social groups, where people strongly rely on each other. In the theory of Interactional View, families tend to reach a homeostasis. This means to keep up the status quo of structure its structure and balance relationships. This homeostasis keeps also up the communication, the central pillar of societies.

There are five axioms for communication, some of them similar to the symbolic interactionism (Paul Watzlawick, 1969):

One cannot not communicate. (see Symbolic Interactionism)

Every communication has a content and relational aspect such that the latter classifies the former and is therefore a metacommunication. By this, it is meant that every sentence has a level of content, which is understandable by grammatical and semantical rules but there is always the relation between the sender of the information and the recipient, which defines the full meaning. E.g. if one brother says to another "You have to clean up the room" than this has another meaning as if one of the parents tells a child to clean up the room. Another example of communication and relations is the classical military hierarchy. An order can be given top down but not bottom up. And an order of superiors can be overruled by their superior.

The nature of a relationship is dependent on the punctuation of the partners communication procedures. Communication is once triggered but then a reactional process. The information is judged and interpreted each time. Sender and Receiver have their own patterns in communication. This can lead to tendencies in communication that are similar to amplification or mitigation or interference patterns of waves. By this, a positively intend information can be sent but received at a bad moment, which leads to a misunderstanding and disturbs the communication flow.

Human communication involves both digital and analog modalities. This means that not just the word itself is the information but also the way it is spoken. Furthermore the relationship is playing in this axiom again. A classical example, called double bind communication, is that by the "subtext" the opposite of the digital content can be meant or understood. E.g. a simple sentence like "Do you really want to wear this shirt?" can bring up war-like situation between parents and adolescent youths. The basic digital content was a question about the intended clothes. The analog content by parents could be in the subtext something like "you, know, it is pretty cold outside and I am afraid you could catch a cold" but the interpreted analog content for the receiver is "you look terrible/awful and I do not like what I see".

Inter-Human communication procedures are either symmetric or complementary. This axiom refers to the components of metacommunication called symmetrical interchange or complementary interchange. There are three ways to be taken into account to formalize the idea: one-up, one-down and one-cross. One-up communication means that one communicator attempts to gain control of a communication process by dominating the overall communication (e.g. shouting). One-down is to take control of the communication submit to the other communicator (e.g. to agree to everything) One-cross communication is to neutralize a situation (e.g. calming speech). This is also called a transitory communication approach – if just one person is using it.

If both communicators are using the same type of communication, this is called symmetric. If they use different types, it is complementary. This helps in understanding dynamics of interactions in families and groups.

These axioms describe mechanisms and structures of communication which are useful to understand dynamics in communication and family-like interaction patterns. As a result of respecting these axioms and to take them into account, it is possible to identify disturbed communication processes in social units fast and get rid of the problem. This helps also in keeping up the long-term motivation of volunteers, when problems are identified and solved. Especially thinking about the needs in Esteem defined by Maslow can be strongly supported with this theory.

7.4 Discussion and results

Following this idea of symbolic interactionism and the idea of pragmatism, it is obvious that there is a constant change in the individual concerning the given meaning to objects. This is especially important when we think about motivations for volunteer work. The social interaction has to be supporting for the volunteers and give them "what they need" to keep up a positive evaluation of their work and to keep them as volunteers. This has to be done in two ways: 1. From the organization branch 2. From the people, the volunteers work with.

Both aspects have to be comforting and fulfill the needs of volunteers. But this also implements that the right volunteer is doing the right task for him or herself. Mostly volunteers think about certain organizations and have a limited view on what their tasks could be there. This can lead to disappointment or overextension. By this, volunteers will withdraw again and are lost for the organization.

This shall highlight the need of interaction and a community building AMONG the volunteers and a strong appreciation by the organizations. This can also be done by approvals and tributes. Concerning Maslow's hierarchy of needs, Esteem can be built up and supports the long-term motivation.

Taken into account the theory of interactional view, control mechanism and problem identification is possible. Also latent solving procedures can be identified. This can support the long-term motivation and binding of volunteers.

8 Dynamic situation and change of volunteers

Volunteers are the backbone of a lot of organizations in social areas and also in emergency situations. In organizations like Johanniter, volunteers are active in emergency transport, patient transport, ambulance service, supporting in care and general social work like visiting and talking to people. In rural areas, volunteers gathered at the fire fighter brigade or at the ambulance services to provide care and support in times of crisis and emergencies. The system was strongly depending on the volunteers work. These organizations were known to be a social environment and this social environment connected people from each part of a country because of a shared background in specialized knowledge – firefighting, emergency medical care or similar. The motivation was a duty to the neighborhood. People were judged by their work for their family and for their society. Independent to the professional life, people could achieve a social status within their organization. Within the firefighters, a strong hierarchy was structuring the social life in the volunteering sector as well as in the daily life. Even if times became unsteady, within the volunteer organization, the structure stayed the same and how to get up in the hierarchy was transparent. People started within the youth club of an organization, grew up to do their social service there or to grow up in the hierarchy, they got a job and at every second or third weekend an exercise was made to stay in shape for the worst case. And if an emergency happened, one could rely on their neighbors that support was coming.

Within the last 10 years, the picture of volunteers has changed in essential ways.

8.1 Groups of volunteers

8.1.1 Youth, hope for a volunteering future

It is out of question that youth work is a necessary good in society. Throughout history, the community had to take care for the education and socializing of their youth by forming groups and bring them together. This is a backbone of society.

For young people, the hold in communities and groups of their age is important. If they are as well guided by an institution with the mission of teaching the values and showing the young people how these values can be lived up to, it is a normal thing that these younglings become adults, ready to enter the community.

Bandura pronounced “Das Lernen am Model” (Bandura, 1963) (Modellearning). By this basic principles of behavior and their connotation can be learned just by observation and by seeing reactions to these actions.

This can sculpture the volunteering culture in communities literally from the first moment on.

Numbers in this volunteering group are dwindling.

8.1.2 Young adults, the traditional volunteers

Young adults are the operative backbone of Johanniter in Ambulance Service and Patient Transport. These young adults are volunteering after civil service or because some friends of them are active in the organization already. They form small subgroups within the organization and keep up their motivation among them. The bigger an organization unit becomes, the more of these groups are formed and start to compete against each other. It can be quite challenging for an organization to keep up with these dynamics in their “belly”. Especially for these sub groups it is important to have an overall aim, a set of values that brings the competitors still to one table and unit them for the organization.

It is also important to understand that these young adults start their career. There will be a time, when they have to leave the organization to get into the “salary world”. Often, volunteering at an organization in the health sector is important to get a medical education and the needed skills for their studies. This is something to keep in mind but not judge it for something bad. These volunteers tend to come back when they have been treated well.

Numbers in this group are losing count.

8.1.3 Settled adults as emerging class

The settled adults are a class of volunteers that are coming to an organization for volunteering because they are looking for something outside their job to do. Something they normally do not have in their “normal life”, something they are missing. This can be the work with people, or belonging to a community or the wish to do something more than just work for money. And they need something “for their own” outside the family. Sometimes it is also to do something with the family. There are a lot of reasons and some seem to be contradictory.

But what they have in common is that they are driven by their values to come to a certain organization. They follow what the organization stands for. When the organization does not really and fully stand to the values they proclaim to have, these volunteers will leave as well.

This is a growing number of volunteers with a big potential.

8.1.4 Senior volunteers, golden years of volunteering

Senior volunteers are volunteers that are retired and still very active. They want to do something with their free time in many different ways. Their major drive is to have a community. They have left their job life behind and sometimes they are divorced or widowed. Often it is possible for them to spend their time with grand children but sometimes they do not have them and by this they need something else. These volunteers tend to like to work with children. Seldom have they liked to work with people older than they are. These volunteers seek actions that are symbolizing life. But this is a chance for SOCIALCARE as well! By this, they can support other volunteers e.g. the settled adults. They can take care of the children while the settled adults are doing volunteering work somewhere else or to other people. There are chances for symbiosis. This is just one example. But there can be a lot more options.

Furthermore a lot of these senior volunteers are very agile and fit. They can help in care and support other people. Experience in work with them showed that they take some time to find their place within an organization but are stable members as volunteers when they have found their place.

9 Next Steps for the MVA

After this first, more theoretical start, the next iteration will include **a reflection on the theories with practitioners** from volunteering organizations. This will also lead to a **Best Practice Section for motivation of volunteers**. Confronting the theoretical set with the feedback of best practice examples, **first tools and ideas for actively engagement will be formalized**. By this, a discussion of these results will lead to the end of the second iteration of this deliverable. A major point in the first iteration will also be a legal section about the needed structures for volunteer work in care and community actions.

In the second iteration, the **needed steps and forms** are going to be provided and **practical advices and guidance** will be given.

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