

VOLUNTEERS

in Action

BRIAN O'CONNELL

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THE FOUNDATION CENTER

G. General Texts

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**To Our Parents
Long Gone, but Long Remembered**

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Foreword

This book is a companion to our *Philanthropy in Action*, published by the Foundation Center in 1987; both relate to our earlier *America's Voluntary Spirit*, published by the Foundation Center in 1983. All three books are part of our efforts and those of INDEPENDENT SECTOR (IS) to provide more ready reference material about America's voluntary activity and to encourage further research and writing about it.

In some ways *Volunteers in Action* is the most appealing of the three books. It deals, necessarily, with people—particular people who are wonderfully special. To some extent their attractiveness has been a worry to us because we don't want any readers to feel that their volunteer action might not measure up to our examples. In Part III, "Becoming Part of the Action," and at several other points, we try to make the case that it is the composite of the work of millions of volunteers that adds up to the compassion, spirit, and power that are the quintessential characteristics of voluntary action in America. Everyone can make a difference, and many people do.

Most of our examples are contemporary, or at least recent. In some cases we have gone back in time to provide chronology or to make a point, but generally we have sought to help the reader relate to these people.

We also wanted to illustrate the point that volunteering is alive and well.

As with *Philanthropy in Action*, we don't pretend that this book is a definitive record of the subject. Both books are attempts to pull together random examples that might be fun to know about and that might help to tell the story of what philanthropy and voluntary action do. This book does not represent a scientific sampling, nor have we attempted to verify that all the people have done what someone said they did. That kind of test will have to await more scholarly studies. For now, these examples, however random and anecdotal, represent clear evidence that philanthropy and voluntary action have made and continue to make a large difference in almost every area of human endeavor.

Many familiar examples and people are not prominent here. Volunteer fire departments, rescue squads, United Way campaigners, religious vestries, museum docents, and many other wonderful volunteers are already well known, so we've concentrated on less familiar examples. Because the Washington, D.C. area is where we live, it is somewhat overrepresented. We are convinced, however, that every community has the same breadth and depth of caring people.

Though we readily acknowledge the limitations of this project, we nevertheless come away from it exhilarated, knowing that there are so many caring people and that almost everything about our society encourages more of the same. This extra dimension is clearly one of the critical elements in making this country a special place to live. We hope that these examples will reinforce such behavior and will help to make clear how essential it is that we keep wide open the freedoms and spirit that foster active citizenship and community service.

We are grateful to the Foundation Center for publishing this book and for keeping the two prior ones in very active status. Thanks also to the Foundation Center's Rick Schoff, who has worked on the book at every stage.

Acknowledgment and appreciation are extended to the following foundations, which provided a small fund for research, editorial assistance, and other preparation costs for this and other writings on the independent sector and for help in getting them into the hands of selected national leaders and collections where the books might provide a better understanding of this side of American life: Durfee; George Gund; David and Lucile Packard; Premier Foundations; 3M; and Wells Fargo foundations.

We readily extend credit and thanks to VOLUNTEER: The National Center and to ACTION, the co-sponsors of the President's Volunteer Action Awards, a program carried on in every administration since it was inaugurated under President Nixon and from which we have drawn many profiles as they appeared in the annual award brochures.

We appreciate how many INDEPENDENT SECTOR member organizations responded to our request for profiles of effective volunteers—so many in fact, that even some of the best could not be used. Thanks also to Susan McConaghy and Lisa Wellman at IS, who have been wonderfully patient and helpful. Lastly, we express thanks to the IS Board, which has encouraged these extra efforts to tell the sector's good story.

Brian O'Connell
Ann B. O'Connell
Harwich Port, MA
September 1988

PART I
Voluntary Action:
Compassion, Spirit,
and Power

Voluntary Action: Compassion, Spirit, and Power

When individuals make the effort not only are causes and people helped, but something special happens for the volunteer too and in the composite, the community and the nation take on a spirit of compassion, comradeship and confidence.

—PHILANTHROPY IN ACTION

The United States is the only country in the world where giving and volunteering are pervasive characteristics of the total society. In "American Philanthropy and the National Character," the Pulitzer Prize historian Merle Curti said, "Emphasis on voluntary initiative . . . has helped give America her national character." In his introduction to the book *America's Voluntary Spirit*, former Health, Education and Welfare Secretary John W. Gardner wrote, "Virtually every significant social idea in this country has been nurtured in the nonprofit sector."

Think back to the origins of our education systems, abolition of slavery, resettlement of refugees, creation of our national park system, the galaxy of different local churches, public libraries, women's suffrage, social services, historical societies, the vast cultural networks of museums, orchestras, and dance companies, prevention of contagious disease, humane care of the mentally ill, social security, child labor laws, employment of the handicapped, fire and other emergency services, and on and on. For almost all of us, our lives have been shaped substantially by voluntary institutions, beginning with our religious institutions and including church-related schools and hospitals, the local Y, 4H, conservation groups, visiting nurses, voter registration drives, scout camps, colleges, health drives, community improvement societies, homes for the aged, and so many more.

Many people remember fondly the days when those organizations touched their lives and worry about what's happened to all that neighborliness and charity. There is a generally accepted notion that people don't help the way they used to. Actually, the truer picture and the good news is that today a greater proportion of our population is involved in volunteering and giving than was so at any time in our history.

Americans are organizing to influence every aspect of the human condition; more and more, we are willing to stand up and be counted on almost any public issue. We organize to fight zoning changes, approve bond issues, oppose or propose family planning, improve garbage collection, expose overpricing, enforce equal rights, and protest wars. We usher, collect, inform, protest, assist, teach, heal, contribute, build, advocate, comfort, testify, support, solicit, canvas, demonstrate, guide, criticize, organize, appeal, and—in a hundred other ways—serve people, communities and causes.

We have successfully organized to deal with a vast array of problems and aspirations—rights of women, conservation and preservation, learning disabilities, conflict resolution, Hispanic culture and rights, education on the free-enterprise system, the aged, voter registration, the environment, Native Americans, the dying, experimental theater, international understanding, drunk driving, population control, neighborhood empowerment, control of nuclear power, consumerism, and on and on. Our interests and activities extend from neighborhoods to the ozone layer and beyond.

The base of participation is also spreading. There are more young people, more men, and more older people. Every economic group is involved. There are more people who have problems themselves. The mutual help movement is one of the fastest growing sides of the voluntary sector. For almost every problem there is now a group of people who have weathered the storm and are reaching out to help others newly faced with such overwhelming problems as depression, substance abuse, or loss of a child.

To the surprise of all who have matter-of-factly assumed that with so many women now in the workforce it's harder to find female volunteers, the happy reality is that there are more women serving as volunteers. Indeed, surveys provide the fascinating information that the woman who works for pay is more likely to volunteer than the woman who does not.

Incidentally, but hardly incidental, it is interesting and revealing to realize that when one thinks of the giants of this sector, one is about as likely to think of women as of men, among them Clara Barton, Jane Addams, Mary McLeod Bethune, Susan B. Anthony, Dorothea Dix, Alice Paul, Elizabeth Cady Stanton, Harriet Beecher Stowe, Dorothy Day, Elizabeth Seton, Carrie Nation, Margaret Sanger, Lucretia Mott, and Mary

Lasker. It's the only one of the three sectors that really taps the full spectrum of the nation's talent.

Every time we focus on the voluntary sector, we are more aware and encouraged that community service is a characteristic of our total population: 90 percent of all giving in this country is by individuals. Just about half comes from families with incomes under \$30,000. Eight of every ten adults are regular givers, and almost half of those are regular volunteers. Twenty million Americans contribute 5 percent or more of their income, and 23 million volunteer five or more hours a week.

Not surprisingly, people who volunteer are much more likely than non-volunteers to contribute dollars. They give not just to the voluntary organizations with which they work, but to causes in general. In fact, 86 percent of all volunteers make charitable contributions, compared with 54 percent among non-volunteers.

There have been several important changes in patterns of volunteering in recent years. People are more likely to be involved in more than one cause, spreading their volunteering over several different activities. They are also more likely to be interested in advocacy and activism. While people are still willing to be involved in what might be described as service volunteering, they also want to make a difference through petitions, studies, testimony, and other forms of active citizen participation.

With these changes in the patterns of volunteering and of volunteers themselves, the situation facing the volunteer recruiter is either very bad news or very good news. For the organization that is still trying to get large amounts of time from a relatively few middle-class and upper-class women in the immediate neighborhood, the picture is discouraging. For the recruiter willing to include a broader spectrum of geography, gender, age, and economic groups, and willing to break the assignments down into more reasonable sizes, the news is very good. In addition, this broader outreach can spread news of the institution and its program activities and can increase its influence and impact.

For a while, some women's organizations characterized volunteering as demeaning to women. They described volunteers and voluntary organizations as "do gooderism," in the most negative sense. We have pointed out that the women's movement and activist women's organizations are among the most encouraging examples of voluntary initiative, adding that the most significant contribution of volunteers and voluntary organizations has been in the great crusades involving human rights. However, if some people also choose to be involved in direct service to help others, this, too, is an important way to make a difference. It humanizes an organization's approach to its job, and it provides a degree of citizen education that often leads to the most effective advocacy.

The important thing is that a great many people are involved in all kinds of causes today, and they have more opportunities to influence their own lives and to be of service to others. Happily, we have moved by stages from the exclusive level of Lord and Lady Bountiful, through the period of the elite "400" and the years of the concentrated power structure, and are now beginning to recognize that participatory democracy is everybody's business. We owe a debt of gratitude to Dorothea Dix and her kind and to the community fathers who served so many causes; but the grandest cheers should be reserved for the here and now when participatory democracy has truly come alive, with all parts of the population joining in the traditions of service and reform. Today, anyone who cares and who is prepared to do something about the caring can make a difference.

We have something enormously special in America's third or independent sector that is often perceived more clearly by people from other countries than by Americans themselves. In a 1985 speech to INDEPENDENT SECTOR titled "A Global View of Philanthropy," J.D. Livingston Booth of Great Britain, then President of Interphil (International Standing Conference on Philanthropy) said, "Outside the United States there is very little recognition that an independent voluntary sector even exists, let alone that it has a wholeness, a role, and a significance in free societies."

Many foreign visitors come to INDEPENDENT SECTOR each year to learn more about American voluntary practices. These are not necessarily people who are unhappy with their political structures, but they are keenly aware that very real aspects of freedom and influence are missing when there isn't a third or buffer sector. At best, they find it restrictive and at worst oppressive when there is only the one governmental system for education, culture, or religion and when there is not a tradition of independent service and criticism.

INDEPENDENT SECTOR has been serving as a consultant to Israel, which wants to develop its independent sector. In America, we generally trace our traditions of pluralism and generosity to the Judeo/Christian ethic, and therefore it is curious that the Jewish homeland should turn to America for advice in developing voluntary action. Understandably, Israel has been preoccupied with building, its government systems for defense, roads, education, housing, and many other pressing needs, but now many leaders, in and out of government, realize that something is missing. There are many voluntary organizations in Israel, but most of them are funded almost entirely by government and therefore are more quasi-governmental than voluntary. Almost all financial contributions come from outside the country. For all these reasons and more, there is not a vibrant and truly *independent* sector. The leadership in Israel realizes that something basic is lacking when there is not an additional tier of planners,

doers, and critics. To try to stimulate such endeavors, an organization patterned after INDEPENDENT SECTOR has been formed in that country.

It is important to our own orientation and morale to know that America's voluntary spirit is alive and well. Even beyond the figures and enumeration of the many causes served, it is helpful to recognize what these opportunities for outlets and pluralistic problem-solving mean to the kind of people we are. All this voluntary participation strengthens us as a nation, strengthens our communities and strengthens and fulfills us as individual human beings.

In doing research for an earlier book, *America's Voluntary Spirit*, we examined most of the great citizen crusades of our history. What came through again and again is that the participation, the caring, and the evidence that people can make a difference do add wonderfully to the spirit of our society. In Inez Haynes Irwin's "The Last Days of the Fight for Women's Suffrage" from *The Story of Alice Paul: And the National Woman's Party*, Irwin comes back repeatedly to the spirit of those women, not only in deciding on the task and accomplishing it but also in what their success meant to them as human beings. She says, for example, that "they developed a sense of comradeship for each other which was half love, half admiration and all reverence. In summing up a fellow worker, they speak first of her *spirit* and her *spirit* is always beautiful, or noble, or glorious—."

That spirit comes through in each of the great reform movements. It becomes clear that when individuals make the effort not only are causes and people helped, but also something special happens for the giver too and in the composite, the community and the nation take on a spirit of compassion, comradeship and confidence.

In her book *At Wits End*, Erma Bombeck included an earlier column, "Without Volunteers, A Lost Civilization":

I had a dream the other night that every volunteer in this country, disillusioned with the lack of compassion, had set sail for another country.

As I stood smiling on the pier, I shouted, "Good-bye, creamed chicken. Good-bye, phone committees. So long, Disease-of-the-Month. No more saving old egg cartons. No more getting out the vote. Au revoir, playground duty, bake sales and three-hour meetings.

As the boat got smaller and they could no longer hear my shouts, I reflected, "Serves them right. A bunch of yes people. All they had to do was to put their tongue firmly against the roof of their mouth and make an O sound. Nnnnnnnnooooo.

Nnnnnnnnnnnnoooooooo. Nnoo! No! It would certainly have spared them a lot of grief. Oh well, who needs them!"

The hospital was quiet as I passed it. Rooms were void of books, flowers and voices. The children's wing held no clowns . . . no laughter. The reception desk was vacant.

The Home for the Aged was like a tomb. The blind listened for a voice that never came. The infirm were imprisoned by wheels on a chair that never moved. Food grew cold on trays that would never reach the mouths of the hungry.

All the social agencies had closed their doors, unable to implement their programs of scouting, recreation, drug control, Big Sisters, Big Brothers, YW, YM, the retarded, the crippled, the lonely, and the abandoned.

The health agencies had a sign in the window, "Cures for cancer, muscular dystrophy, birth defects, multiple sclerosis, emphysema, sickle cell anemia, kidney disorders, heart diseases, etc., have been cancelled due to lack of interest."

The schools were strangely quiet with no field trips, no volunteer aids on the playground or in the classroom . . . as were the colleges where scholarships and financial support were no more.

The flowers on church altars withered and died. Children in day nurseries lifted their arms but there was no one to hold them in love. Alcoholics cried out in despair, but no one answered, and the poor had no recourse for health care or legal aid.

But the saddest part of the journey was the symphony hall which was dark and would remain that way. So were the museums that had been built and stocked by volunteers with the art treasures of our times.

I fought in my sleep to regain a glimpse of the ship of volunteers just one more time. It was to be my last glimpse of civilization . . . as we were meant to be.

Most Americans don't realize how very much volunteering means to our society, nor do they have any real grasp of the dimensions of it. This is an aspect of our national life that we take for granted and have never really felt a need to study. Now that there seems to be growing awareness that citizen participation is a vital part of our national character, there is greater interest in having a clearer grasp of the facts, trends, and impact. The principal purpose of this book is to provide some fuller information about the roles and impact of volunteers. To do that in as specific a way as we could, we have indentified seven roles that volunteers and voluntary organizations represent, and for each role we have provided examples of

volunteers in action. The roles are obviously arbitrary and overlapping, but by listing seven we can illustrate more precisely the ways that volunteers make a difference.

1. Serving those most in need
2. Lifting people toward self-reliance
3. Advocating and empowering
4. Cooperating in mutual dependence and assistance
5. Exercising religious belief
6. Serving many other causes and places: from arts to zoos . . .
7. . . . and from schools to cemeteries

PART II
Volunteers in Action

1

Serving Those Most in Need

“For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.” Then the righteous will answer him, “Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?” And the King will answer them, “Truly, I say to you, as you did it to one of the least of these my brethen, you did it to me.”

—MATTHEW 25:35–40

When Pearl Williams was 106 years old, she decided it was time to add a new dimension to her volunteer activity. She was already a foster grandparent in the Retired Senior Volunteers Program and was active in her church, but as reported in *Ebony* in December 1975, “she had recently completed an assignment with Pepperdine State Pre-School Children’s Project which had required her to work four hours a day, five days a week, and she was beginning to look for something to fill the void.” Mrs. Williams decided to go into training to work with abused children.

When Mark Causey was 17 years old, he had already compiled such a remarkable record as a volunteer that he won the 1987 Carnation Company Community Service Award sponsored by the Volunteer Center of South Orange County California. From age 13, Mark had averaged 70 volunteer hours a month, primarily in the Irvine Temporary Housing Program where, for example, he organized the “Canned Castle Contest,” which raised four tons of canned goods.

At the Northwest Catholic High School in West Hartford, Connecticut, juniors and seniors participate in "Adopt a Grandparent," which involves "one to one relationships with residents of the Hebrew Home for the Aged, Saint Mary's Home, and three other institutions." As reported in *Aging* in April 1968, "Mrs. Louis Mastow, Director of Volunteers at the Hebrew Home, calls the program a 'fantastic success' . . . there's devotion between the residents and their 'grandchildren' . . . the students have a feeling of wanting to do for the older people, and now it has developed to the point where both grandparent and grandchild are doing for each other."

In Ann Arbor, Michigan, hundreds of the community's older citizens have adopted "grandchildren" in 16 schools to help the young people with specific courses and skills. The program is called Teaching-Learning Communities project (T-LC). According to an article by Martha Mehta in the January 1977 issue of *Education Digest*, the grandparents "come from single dwellings as well as nursing and retirement homes, are multi-ethnic, of every social background and occupation and are aged 60 to 87. Projects include fine arts, graphics, crafts, woodworking, carpentry, photography, film making, weaving, knitting, lace making, music, movement, reading, storytelling, and also exchanging the gifts of caring and experimenting with each other." Ms. Mehta concludes, "When grandpersons join with kids, a creative connection is formed which moves both backward and forward through time. This new 'community' becomes an 'extended family' in the neighborhood school, giving the children craftsmanship skills plus a human and historical connection. And it offers the grandpersons a contributing role."

The magazine *Fifth Plus* has an annual "Bridging the Generation Gap Award" designed to honor young and old Americans "who are helping each other live more meaningful, brighter, and fuller lives." The 1982 winners involved matchups between an older person, George Price, and the St. Paul Nursery School in Chevy Chase, Maryland, and another match involving the St. Francis High School and the Villa Siena Nursing Home in Mountain View California. The two-way benefits were described in the May 1982 issue of *Fifth Plus* when it concluded the story of George Price and the St. Paul Nursery School this way: "It's good for me to let my hair down, what little I have left. I'm actually getting more out of this than the kids do. They help me to stay young." That's one side of the coin. The other is provided by a little boy named Esteban, who told his mother one day last week, "When I grow up I want to be like Mr. George."

In Falmouth, Massachusetts, there is an inter-generational bowling league spanning kids who haven't learned to walk and elderly too old to walk. The February 4, 1988 issue of *Cape Cod Times* described it this way:

Olga West sat up straight in her wheelchair yesterday at the Falmouth Nursing Home and bowled a strike. The crowd—toddlers to centenarians—egged her on.

But it wasn't the offbeat nature of wheelchair bowling that brought Ms. Kahn to Falmouth. It was the nursing home's programs that have seniors socializing with younger generations.

Each week, third and fourth graders from North Falmouth Elementary School visit the nursing home and go bowling—a unique version that uses plastic pins, a wheelchair, and a wooden slide used to roll the ball.

And every day, preschoolers—employees' children who receive day care on the premises—visit with residents.

"This is one of the first places I have heard about that has an inter-generational program," said Ms. Kahn. Falmouth Nursing Home is a pioneer in the field, she said.

"This is what it's like on Wednesday," said administrator John Hedderson. Elementary students have been visiting the nursing home for two years, he said. The preschool center opened last year. The kids learn that "being old is not so bad, after all."

The American Cancer Society successfully nominated Marianne Kalisher for one of the 1986 Jefferson Awards for Public Service. Here is how they described her:

Marianne Kalisher is a tiny, 92 year young, visually impaired woman who dedicates her talents, time and energy to four different volunteer activities in the community. The priceless lady is young in many ways, and though she is legally blind, does not consider herself handicapped. Although she is 92, there is very little she cannot do, ranging from river-rafting to hiking to translating Faust by memory from German.

Mrs. Kalisher, fondly known as Mrs. K., has been a behind-the-scenes volunteer at the American Cancer Society for over 14 years, with over 3200 hours of service. Although she has helped in a variety of capacities, she has been most valuable in putting together rehabilitation kits for women who have had breast cancer. These materials are brought to mastectomy patients while they are still in the hospital; during the last fiscal year, some 965 patients received the physical and cosmetic help provided by this service. Without Mrs. Kalisher's contribution to the team effort, this important work would not have been accomplished.

Marianne Kalisher is being nominated for this award, not only for the work she accomplishes for the American Cancer Society, but for the inspiration she provides for both staff and volunteers. She is an incredibly vital 92 year old who takes two buses to reach our office. That she is legally blind does not deter her in the least; she is undaunted by what most of us would consider major obstacles. She is a steady, faithful worker, willing to do any task that needs to be done.

Besides volunteering weekly at the American Cancer Society, she does weekly volunteer work at a local hospital in another behind-the-scenes job. Mrs. Kalisher processes books and magazines (using her trusty magnifying glass) for the patient library. Since her "retirement" in 1973, she has given more than 3000 hours of service in this position.

She also volunteers weekly for the National Council of Jewish Women; here she does a variety of jobs in their Thrift Shop. Again, she has done this for 12 years.

If that were not enough, she tutors a young woman in German. This originated when the woman was tutoring Mrs. Kalisher in Math. True to Mrs. Kalisher's selfless nature, the tutor ended up being the recipient of Mrs. Kalisher's talents and generosity.

Perhaps none of these accomplishments is earthshaking, but when you consider this woman is 92 and legally blind, the scope of her gifts to the local community cannot be measured. I can think of no one more deserving of this award than 92 year old Marianne Kalisher.

At our Lady of Good Counsel in Newark, New Jersey, there's a program called "Turn the Tables" that involves students teaching their teachers. The Hazen Foundation, which provided a grant to the project in 1987, described the program this way:

Project "Turn the Tables" involves the largely Hispanic student body of a parochial high school in the Newark ghetto with a largely non-Hispanic faculty. Every morning before regular classes begin, students tutor the faculty in Spanish! The objective is not total fluency but, rather, some degree of competence so that the teachers can relate to the students. The other benefits are obvious—self-esteem for the students, better rapport, etc.

It is truly remarkable on the scene as well as on paper. The students are respectful, but every now and then signs of impatience with the teachers' shortcomings appear. The teachers themselves

are willing, but occasionally apologetic about not having made more progress. A student will say, "Maybe you should go over these last three pages again tonight."

In Florida City, Florida, there is an organization, Centro Campesino, that is known as a "mutual admiration society" involving diverse generations. The Enterprise Foundation describes it this way:

Centro Campesino provides housing and social services to farm-workers, most of whom are Spanish-speaking migrants. Among the programs is an after-school tutoring program through which children improve their English language skills. During the winter months, Centro recruits tutors who are "snowbirds," i.e., natives from the North who winter in Florida. Among the volunteers are two sisters from Ohio, who teach crafts and help as the children struggle to read in English. These older women and children have formed a "mutual admiration society"; both clearly enjoy the other's presence.

The Parent Aid Support Service (PASS) in Lincoln, Nebraska, involves volunteers who work with families in trouble. The program began in 1978, and, as reported in the September-October 1985 issue of *Children Today*, "aims at reducing families' social isolation, improving parenting and interpersonal skills, enhancing parents' self-esteem, increasing their ability to solve day to day crises and otherwise lessening the problems associated with child abuse and neglect."

The Robert Wood Johnson Foundation, whose interest is basically in health issues, including the prevention of illness, has learned how important the family can be in regaining or maintaining health. Indeed, they've taken it a step further in their promotion of a program called Family Friends. The history of the multi-site program began in 1984 in Washington, D.C. With foundation funding,

"The National Council on the Aging demonstrated that older persons, as trained volunteers, provided important support to disabled children and their families. NCOA staff joined Children's Hospital of Washington, D.C. in offering to persons 55 years of age and older the opportunity for formal training followed by assignment as a family friend to a family with a severely disabled child. The NCOA volunteers who became Family Friends made a great difference in the lives of the individual family members. As mature, knowledgeable and concerned friends, the volunteers shared the

anxiety and frustration of parents, related to other siblings, and offered welcome respite in the care of the disabled child.”

Phyllis and John Zuniga and their son Dean are a middle-income family determined to try to help others. According to Andrea Warren in a *Women's Day* story capsuled in the September 1986 *Reader's Digest*:

The newspaper ad that Phyllis and John Zuniga, of Kansas City, Missouri, answered in July 1984 offered a dog for sale. It didn't say that the owners, a local family of 11, were selling the puppy to buy food. "When we went to their house, we were shocked," Phyllis recalls. "They'd been without hot water and gas for over eight months. They were trying to get by on what the father made doing odd jobs, but they had been overwhelmed by bad luck—including a house fire."

Phyllis, who ran a small real-estate business, and John, an airline mechanic, were deeply touched by the family's plight. By the time they returned home with the puppy they had decided to help.

Phyllis asked neighbors and friends for donations of extra household items and clothes. Then, with the money from their own savings, the Zunigas enabled the family to make essential repairs on their house, pay overdue utility bills and stock their pantry.

Later Phyllis heard from a second family in desperate need. They had been unable to get assistance through community channels. The Zunigas came to their rescue too, and the effort snowballed after that. "People heard about us through the grapevine," Phyllis says. "Now we hear from about a thousand families a month."

Phyllis now works full-time on the family's volunteer effort. John continues the pickups and deliveries of donated items as soon as he comes home from work. Their 16-year-old son, Dean, helps drive, screens calls, and sorts donated clothes stockpiled in the basement.

Despite the drain on their time and finances, the Zunigas hope to see their program grow. Says Phyllis: "We've got to take care of one another in this world. Some people think we're getting ripped off, but so far everyone has wanted to repay us in some way. We've become friends with many people who have needed help. We're far richer than we've ever been."

Pam Kolls says, "I've always had a knack for finding people who need extra love." This volunteer from Fostoria, Iowa, "looks after 32 families headed by low-income single parents, bringing them together in a support group and providing whatever specific help each needs." Her story is told

by Kathryn Stechert in an article, "Thanks To These Good People, A Better World For All," in the December 1986 issue of *Better Homes and Gardens*,

One morning she helps a mother work out a payment contract with the utility company. Another day she's the moral support at a parent-teacher conference. Often, she opens her home to families who have nowhere to go. When one mother and her two children needed a place to stay, the baby slept in a bureau drawer, the child on the floor, the mother with Pam's daughter. Makeshift arrangements, coupled with plenty of laughter, are the norm.

The Families & Futures program is a joint project of Future Homemakers of America (FHA) and the National Foundation-March of Dimes and is designed to strengthen the family unit. According to *Voluntary Action Leadership* (Fall 1984) in an article by Annette Hurley:

Families & Futures promotes peer education—teens teach teens—and helps teens make informed decisions about their personal and family well-being. In addition, these teen volunteers mobilize the expertise of adults as advisers and community resources in a campaign for health awareness. . . . Using peer influence to support responsible health behavior, student volunteers influence other teens through such activities as launching a drug information/referral hotline, organizing a junk food fast or setting up an obstacle course simulating various handicaps. At Quitman High School in Quitman, Mississippi, the FHA chapter sponsored a Family Life Seminar where students and parents discussed intergenerational issues such as drug use, family communications and birth defects. . . . Students recruit adult volunteers to support their endeavors, share expertise and participate in their projects. These resources help form alliances and allow teen volunteers to share their influence.

The Mother Dear Community Center in Washington, D.C. is named for Annie Woodbridge, who is known as "Mother Dear." She was featured in the January 1984 issue of *The Washingtonian* as one of the people who have done most for the people of Washington:

Mother Dear is a one-woman social-service agency. She sits in a drab green room at 1707 Fourteenth Street, NW, and tries to help

people who drift in from all over the city. She counsels them, gives financial advice, keeps them out of trouble, or finds them jobs. . . . The Mother Dear Community Center doles out bread every Tuesday and Friday, sponsors art classes, tutoring, and dances, and has teenagers help the elderly write letters, read, fill-out forms, or take care of their pets—about a million dollars worth of services, she figures, with virtually no funding. . . . She works her phone all day long—recruiting volunteers, asking for food or clothing, giving an inmate a second chance at employment. . . . “I work with people at all levels,” says Woodbridge, “and the little man out there with the drug problem means just as much to me as the man in the White House.”

Many programs involving the homeless are designed to provide both immediate services and longer term solutions. For example, the Greater Los Angeles Partnership for the Homeless was created “to help homeless families and individuals re-establish productive lives in our society . . . to break the cycle of homelessness in their lives.” The ARCO Foundation describes the program and two of its principal volunteers:

The problem of homelessness was growing in Los Angeles County at a rate three times faster than the national average so it was no surprise that community leaders there launched a major coordinated effort to create a model program designed to solve the problem.

The Greater Los Angeles Partnership for the Homeless was created in early 1986 “to help homeless families and individuals re-establish productive lives in our society . . . to break the cycle of homelessness in their lives,” said Suzanne R. Campi, executive director of The Partnership.

Federal agencies estimate the homeless population in the nation at about 350,000; of these, nearly 34,000 are in the Los Angeles area. This means that an area with 3.25 percent of the nation’s population has 9.7 percent of the nation’s homeless, Campi said.

“No longer concentrated in Skid Row, the homeless can be found in most residential areas as well, including Pasadena, Santa Monica, Long Beach and the San Fernando Valley,” Campi said, adding, “the homeless problem is worsening daily and has reached crisis proportions.”

When The Partnership was created, 93 emergency shelters were in operation providing basic necessities—food, clothing and shelter—to the homeless in Los Angeles County.

A major role in the creation of The Partnership was played by Bettina W. Chandler, wife of Otis Chandler, publisher of the Los Angeles Times for 20 years and now Chairman of the Executive Committee of Times Mirror Corp.

It was Bettina Chandler who hired Campi away from the Times Mirror Foundation to run The Partnership. Chandler, who initially served as chairman of the board of directors, also was instrumental in drawing support for The Partnership from many influential members of Los Angeles's corporate, financial and political communities.

In October 1986, Lodwick M. Cook, ARCO Chairman and CEO, and David Carpenter, Transamerica Occidental Life Insurance Co. Chairman and CEO, hosted a business leaders' breakfast to launch The Partnership's fundraising program.

The Partnership will provide the means—money, technical assistance and other forms of help—to enable the shelters to enlarge their programs to include such services as psychological counseling, job guidance and training, advising about government benefits and housing referrals.

Jails are generally unpopular places, but hundreds of volunteers are part of Washington's Visitors' Services Center, which provides needed service to D.C. Jail inmates and their families. When a man or woman goes to jail, lives are left in disarray. Legal, financial and emotional problems arise for both the inmate and the family. Making contact with people on the outside who can help is often difficult or impossible.

VSC volunteers visit the D.C. Jail regularly. They ease the pressures by talking with inmates, gathering information, finding lawyers and records, contacting families, and arranging for all sorts of assistance. The volunteers handle over 18,000 inmate requests each year. Most of the work done by VSC volunteers is routine and undramatic—yet terribly important to an imprisoned defendant who lives in an impersonal world with little or no room for solving individual problems.

Sukey Rosenbaum is known as "Our Lady of Grand Central." She was featured in the October 13, 1986, issue of *New York* in an article "Making a Difference: Ten New Yorkers Who Care." Her profile was headed "Grand Central's Angel of the Night" and described her extraordinary volunteer service this way:

Most nights at ten, Sukey Rosenbaum, the copy chief at *Money* magazine, carries a heavy crate filled with sandwiches and fruit

down the old marble stairway into Grand Central Terminal. She is quickly surrounded by about 30 of the station's homeless.

Watching Rosenbaum hand out the food provided by the Coalition for the Homeless is like watching a combination police captain, camp counselor, and lion tamer. "I was scared at first," admits Rosenbaum, 43, a small, gentle woman. "But I also feel very energized after doing this kind of thing—it's addictive."

Rosenbaum first volunteered last year at the Holy Apostles Soup Kitchen, at 296 Ninth Avenue, where her Chelsea neighbors were working. "I was hooked immediately," she says. "Until then, I didn't know I could help. I didn't think I had the time—or anything to offer. I didn't think I was 'that kind' of person."

Rosenbaum's style is one of quiet dedication. She insists that what she does is "so limited." She helps the Coalition for the Homeless distribute 400 meals as often as six nights a week. On Saturday nights, she takes her husband, David, an actor, and their three-and-a-half-year-old son, Willie, along to help. "These people have become my friends," she says. "I listen to them. Make them smile. They trust me."

Seen through Rosenbaum's eyes, the balance shifts at Grand Central and the commuters seem to be on the fringe; the concerns and personalities of the homeless who gather here become the focus of the place. "I used to look at what other people had, things that I was envious of but not anymore," Rosenbaum says. "My attitude has changed. I now know," she says, "what necessities really are."

Art Griffin is called "The Everyday Santa Claus." He, too, is featured in the December 1986 *Better Homes and Gardens* feature on special volunteers, which says:

Art Griffin, 76, works 10 to 12 hours a day, though he's surely due for a rest. Why does he do it? Because he has important work: He wants to feed the hungry. Every day at 3 a.m. Art heads for the produce market in Salt Lake City, where he loads large quantities of old-but-not-rotten fruit and vegetables from the wholesalers into his van. He then consults a long, much amended list of the needy, which he keeps in his glove compartment, and places the food on doorsteps throughout the city. First on his list, however, are the people without doorsteps: the families who sleep under viaducts near the produce market. Art's dream is to have a farm where he could put the poorest of the poor, giving them a home, good work

to do, and a chance to send their children to school. Griffin says of himself, "I keep going because I know what it is to be hungry."

Another organizer of food distribution to the poor is John Wintermantel, a retired executive of the General Mills Corporation and a major developer of Second Harvest and the Minnesota Food Bank Network. Among Wintermantel's skills and contributions is the application of his quality control experience at General Mills, which he has used to develop procedures for monitoring Second Harvest's 82 food banks to ensure the proper handling of food projects for the benefit of recipients.

One of the persistent and colorful organizers of food service for the poor is affectionately known as "Ma Green," who, according to a *Washington Post* story (November 26, 1987), "rules Project Harvest with an iron glove and a velvet hand."

In a gymnasium filled with collard greens, sweet potatoes, fruit-cakes, white bread, canned food, turkeys, chickens, and the cacophony of ringing telephones and scores of chattering volunteers, a woman's voice hollers: "Can I have some fellas! Some men, please. Some men!"

The gym falls silent, then laughter kicks up. Ma Green blushes and the men line up before her: police officers, fire cadets and assorted others. Ma Green needs their help, to get the food out of the gymnasium at the Anthony Bowen YMCA on W Street NW, onto the delivery trucks waiting outside, and into the mouths of thousands of men, women and children.

Welcome to Project Harvest, a holiday food distribution operation in its 21st year. Lillian Gertrude Green, known affectionately by her family of workers as Ma Green, founded it and, each year, keeps it running. . . . She does it, she says, because the need is there.

Walter Littlemoon is a medicine man who brings a combination of old and new health care to his people on the Pine Ridge Reservation at Wounded Knee, Colorado. Together with his wife, Mariel, the Littlemoons formed the Tiyospaye Crisis Center to meet the physical and spiritual needs of tribal members and others in difficulty. For their work the Littlemoons received a 1987 "9 Who Care Award" from Denver's Channel 9 KUSA.

Arbutus Carter and Robert Sutton were among the first class of twenty-six in Harlem's Domestic Peace Corps in 1962. The purpose of the corps was to involve local citizens "in the war on the evils of slum and ghetto living." The founding was described in the July 1963 issue of *Ebony*:

Recruitment of the first group of Domestic Peace Corps volunteers began last fall. In order to improve the self-image of Harlem youngsters, it was decided that the first contingent should be all Negro. Of 89 applicants, 26 (16 men and 10 women) made the grade.

"Why go overseas when there's so much here that needs to be done?" reasoned volunteer Arbutus Carter of New York city, who originally had intended to apply for a U.S. Peace Corps assignment abroad. Now she works with parents of pre-school children, hoping to "stimulate them into becoming interested in the schooling of their children so that they will not become dropouts or delinquents."

Another volunteer, Robert Sutton, a business major from Gulfport, Mississippi, entered the corps because he thought the experience would be valuable in his later studies. "We have made wonderful progress in a short period of time" he reported, "I have learned something about working with people."

After only a few months in operation, it was obvious to both federal officials and the personnel of agencies and schools to which volunteers had been assigned that the pilot project of the new Domestic Peace Corps is playing an effective role in the offensive against juvenile delinquency in Harlem. "We speak the language of those kids," one corpsman explained, "and we believe in them."

Rita Burger was one of the first women who volunteered to work with AIDS patients. As reported in the March 1987 *Glamour*:

"You'll know me because I always wear red," Rita Rockett had said on the phone, arranging a meeting. But even without the scarlet sweatshirt she'd be tough to miss. As soon as she emerges from the streetcar station at San Francisco's Castro and Market Streets, the greetings begin. "Rita, hey, Rita, how's it going?" passersby call. "Congratulations, Rita!" a young woman hollers. Rockett, thirty, had just become one of the first two straight people ever named grand marshal of the city's gay pride parade. (No, she wasn't born Rockett; Rita Burger earned the nickname because of her high-energy dancing. "Like a Rockett, someone at a party said.")

People all over town recognize Rita Rockett and know what she's done for the patients of Ward 5A, the AIDS unit of San Francisco General Hospital. "Rita," a stranger will say, on the street, "you took care of a friend of mine, and I'll never forget you for that. Here's a donation." . . . Rita, whose regular job is ticket agent for a

cruise line, spends time on the ward doing what she does best for the sick and dying. She calls it "cheerleading."

Rita Rockett is one of hundreds of American women who think AIDS is everyone's problem. Most work through programs around the country such as the Gay Men's Health Crisis in New York City, the Shanti Project in San Francisco, the Colorado AIDS Project in Denver and the Columbus, Ohio AIDS Task Force. These groups train community volunteers to help the men, women and children, sick or grieving, who need them.

Some volunteers provide practical services a few hours a week—cooking, cleaning, shopping. Most, however, sign on to help people with AIDS handle the emotional problems of dying so they can get on with living their lives, however long. That could mean accompanying someone to the doctor's office, or helping to arrange for a will; it could mean playing games with an isolated child, or offering people a safe place to air the dark and dangerous feelings their loved ones are afraid to hear. Mostly it means being a friend.

The women who volunteer aren't much different from us. They have relationships and jobs and laundry and split ends, and they don't like the idea of death any more than the rest of us do. . . . It's an emotional issue, charged with a sort of medieval panic. Don't you feel your stomach tighten when the subject comes up? Don't you want to turn the page when you see those ominous capital letters? So do the women who volunteer. The difference is that instead of fleeing from their fear, they've decided to face it. They're not prissy do-gooders or misfits or martyrs. In fact, the women say that they get more than they give.

Another woman active in the AIDS cause, Barbara Grande, works with the Gay Men's Health Crisis in New York. Grande says of working with people who have grave problems, "If you put the other person first, you can do it."

Far from New York and San Francisco in a desolate part of southeast Texas, there was a man known as the Border Angel. For his half century of service to those in greatest need, Frank Ferree won a 1983 President's Volunteer Action Award. This is what President Reagan said:

Over 45 years ago Frank Ferree was so struck by the poverty in the area of southeast Texas around Harlingen, that he made a vow to spend the rest of his life helping other people. From that time until his death on March 11, 1983, Mr. Ferree spent six days each week carrying out that promise.

Harlingen is located near the Texas-Mexico border where many of the area's residents, especially on the Mexican side of the border, are extremely poor. Many of the people have substandard diets, live in shacks and have little or no access to medical and dental care.

Mr. Ferree first sold most of the 23 acres on which his small home was situated and gave the money to the poor. He begged food from markets, bread from bakeries and meat scraps from restaurants. To help the people build temporary shelters he collected scrap wood and cardboard. Local clubs and churches collected clothing.

Not content with merely providing food and shelter, Mr. Ferree sought medicine and vitamins from pharmaceutical companies and found medical help for the sick. When he found a sick child, he approached American families and asked for financial help with the treatment.

Over the years, Frank Ferree's efforts grew into an organization known as Volunteer Border Relief and he came to be known as the Border Angel.

Marie Cirillo is another long-time volunteer who works with the very poor who had no hope until she came along. In the December 27, 1971 issue, *Time* featured her in an article "The New American Samaritans":

The rutted mountains of the eastern Tennessee coal country are scarcely hospitable to doers of good works. Strip mining has raped the Appalachian countryside of its fertility and robbed its people of spirit. They shuffle grimly about, gray as the coal dust that settles over their desolate towns, hostile toward all outsiders, wary even of each other. There is no Hatfield-McCoy romance to their bitter internecine feuds.

Into this forbidding setting stepped an equally forbidding woman: Marie Cirillo, 42, a former nun of the Roman Catholic Glenmary Sisters. . . . She quickly found out what her presence meant to the local populace. Her office and several projects have twice been put to the torch, leering miners have propositioned her, and one of her local sympathizers saw her own house riddled with 32 bullets by night riders.

Miss Cirillo did not bat a convent-trained eye. "I am a community developer, not a social worker," she announced, and she set about developing. Working in a four-county area with a population of 12,000, she has started an industrial-development group, a health

council, a folk-art program, adult literacy classes, and is about to tackle the desperate housing and water problems. She also wangled a loan from the Small Business Administration to set up a company that makes wooden pallets for forklift truck cargo. . . . For the first time in generations, these obdurate people are angry over mining exploitation; now, too, they are seriously interested in expanded adult classes and establishing a day-care center. Says she: "As they work on these projects, they find themselves talking to people they have ignored for 25 years."

In the Roanoke Valley of western Virginia, a whole community became involved in dealing with poverty and other seemingly intractable problems. The March 1976 issue of *Ebony* recounts the beginnings and accomplishments of TAP (Total Action Against Poverty):

In the earlier stages of the War on Poverty, it was widely assumed that these greyish mountains could be a model of some sort for our nation as a whole. Or that was the feeling of many folks around Roanoke. Federal money was diverted into the area, workers were recruited, and a bold and ambitious new community action program, Total Action Against Poverty (TAP), was vigorously assembled. It was an interesting example of the "Sixties Syndrome"—the abiding conviction that poverty and ignorance could be eventually obliterated, if only the effort were sufficient.

With a waning of interest in the Great Society, such extravagant hopes have been abandoned in other places; community action efforts are not the fashion anymore. But not so around Roanoke. When workers at TAP observed their tenth anniversary recently, leaders of the group could cite a mountain of accomplishments in their service to their community.

And they have more or less proven that, given the right medicine, such a program can succeed.

In the past ten years, TAP has worked with literally hundreds of families in the half-dozen counties around Roanoke city, reaching some 90 percent of the area's poverty-level households. Its specialized workers have counseled indigent families in such governmental services as Medicaid, food stamps and social security benefits. Some 4,000 children of families in the area have attended Head Start classes. It has brought potable water into the kitchens and the yards of more than 600 households. Thousands of packages of surplus food have been distributed among the elderly. Over the past ten

years, more than \$4.5 million in federal home loans has been obtained.

As a result of such an effort, contends the leadership of TAP, the quality of life in the valley has been visibly improved.

Says Cabell Brand, a Roanoke industrialist who is the father of the program: "Down here in Virginia, we hear an awful lot of talk about efforts such as this one which have failed in other places such as Chicago and New York. There is often the tendency to attribute such a failure to the program itself or to the concept behind it. But that is simply not so. There are a great number of explanations. Many of these programs have gotten tangled up in politics, or the problems that they have dealt with have been insurmountable ones, at least in the short run. But the programs themselves, if they are well conceived, can be of great value to a community." . . . As one of the workers in the valley has remarked: "The Roanoke vicinity is just a chunk out of America. And its problems have been our problems."

Joe Swedie has worked with a different group of people in need. He works with sick and underprivileged children in hospital wards in Chicago. The December 25, 1954, *Saturday Evening Post* carried a story by Joseph N. Bell, "The Secret Life of Joe Swedie." It describes him as a 110-pound factory hand of modest means "who devotes himself, his income and his battered automobile to bringing a little cheer to the lives of sick and underprivileged children." Swedie was "raised in an orphanage near Chicago, and he recalls vividly every little kindness that was done for him in his years there. He knows from very personal experience how much his own kindness means to youngsters today." The story describes one typical night in the life of this atypical individual:

One night last winter Joe got to Michael Reese [hospital] several hours late, in a blizzard so bad that, according to the nurses, "the doctors wouldn't venture out even in their new cars." But the children knew he would come, and they refused to go to sleep without their movie. Then, although it was almost midnight before the show was over, Joe cheerfully took the film into an isolation ward and showed it all over again on the wall of the room for several youngsters who couldn't be moved.

Joe Swedie described his weekends to a Chicago Service Club:

“Tomorrow,” he said, “the Memorial Day weekend starts. Most of you will be going away somewhere—to the lakes, or the north woods or maybe just out to play golf. Me, I’ll be spending the weekend showing movies to kids in hospitals. Kids who are sick or hurt. Kids who don’t have any parents. Kids who are lonesome and need a lift. And you know, I don’t envy any of you a bit, because I’m going to be enjoying myself a lot more than you will. If you don’t believe me, try it yourself sometime. There’s no experience half so rewarding as the love and gratitude of a child—especially a child in trouble.”

In Philadelphia there’s a program called Wheels, which was featured in a December 6, 1986, *Better Homes and Gardens* story by Kathryn Stechert. She describes one of the volunteers:

For the past four years, Joe Stiles, 79, of Trevoise, Pennsylvania, has been a volunteer in a Philadelphia program called Wheels. Two mornings each week he turns his Chrysler Cordoba into a free taxicab and transports needy Philadelphians—hundreds so far—to and from their hospital and doctor appointments. Most of the patients Joe carries are receiving treatments for cancer, which require frequent trips. Joe not only gets his passengers to their appointments, he provides another kind of lift, as well. A cancer patient himself, he can offer welcome reassurance by saying, “I’ve done this, too.” “They’re usually scared the first time,” says Joe, “and I can help out there.” Joe Stiles says, “I get satisfaction from knowing I’m using my time to help people, not just getting the chores done.”

For 40 years, right up to the time of his death, Elwin Gay transported patients to hospitals and clinics. For the last 20 years of his life, he did it full time and more. In his obituary in the *Boston Globe*, January 26, 1988, there was an indication that he “drove full time without pay for the American Cancer Society. He put more than 100,000 miles on his 1964 Comet and paid for the gasoline himself.” There is also this revealing quotation from an earlier *Globe* interview: “I’m not bragging. I was just helping out. I was doing what I could.”

Transportation on a global scale is provided by Los Samaritanos del Aire (The Flying Samaritans) who are 1,500 volunteer doctors, dentists, pilots, nurses, technicians, veterinarians, and translators who fly about 30 private planes a month to 14 locations in Mexico where they have established free medical clinics.

Dr. Luis Gomez received one of the 1988 President's Volunteer Action Awards:

Since 1980, Dr. Luis Gomez has assisted people suffering from leprosy in Juarez, Mexico. Born in Cuba, he came to the U.S. as a refugee and eventually became a U.S. citizen. He completed his undergraduate work in the U.S. and obtained his medical degree in Mexico.

While doing required service in Juarez, Dr. Gomez discovered numerous cases of leprosy, a disease which many people think has disappeared. Leprosy is particularly devastating to its victims because of the stigma attached to it, especially in developing countries. While the disease is not curable, it can be treated and its progression arrested or slowed.

Dr. Gomez commutes daily to Juarez to conduct his medical practice, much of which consists of caring for the indigent suffering from the disease. He also has obtained permission from the U.S. government to bring several of his patients to the United States for treatment by doctors who have volunteered their services. He is currently treating more than 50 cases of leprosy.

Because his patients have neither health care insurance nor money to pay for the care, Dr. Gomez treats them at no charge. He has developed contacts in the El Paso medical and pharmaceutical communities who often donate medicines. When necessary, however, he pays for the medicines out of his own pocket.

To help purchase medicines and equipment for his work, Dr. Gomez established the Father Damien Fund, a charity that is administered by a local Knights of Columbus chapter.

A better known volunteer whose work involves the children of many countries is Sally Struthers, best known for her starring role in "All in the Family." The Christian Children's Fund describes her volunteer role and impact this way:

Sally's interest in the Christian Children's Fund dates back to her childhood in Portland, Oregon. Her grandmother was a sponsor.

It was after "All in the Family" had made Sally famous that she became a sponsor herself. She wanted to do something worthwhile with her newly acquired affluence. Without fanfare, she did what hundreds of thousands of other caring people have done since 1938; she mailed a coupon from a CCF ad to Richmond, Virginia, asking to sponsor a child.

Recognizing that Sally's popularity, positive image and obvious commitment to needy children made her something special, CCF contacted her. They asked her if she'd consent to be a spokesperson for Christian Children's Fund.

Sally's reply was cautious. A maybe. First, she said, she had to find out if CCF was everything the ads claimed. She had to know if the children really were being helped by the sponsors' money. She had to know where her money went after she mailed her check, how it was being spent and what kind of people were spending it.

Shortly afterward, she was on a plane headed for Richmond.

Sally Struthers spent a week in Richmond asking questions, studying the answers, looking at the financial records and talking to Christian Children's Fund personnel. CCF was amazed at her thoroughness, the intelligent questions she asked and her evident determination to be absolutely certain that CCF was an institution she could endorse publicly without embarrassment.

At the end of the week, she said: "I'm yours for life."

Since her first TV special in Guatemala, Sally has travelled to the Far East and Africa to bring the message of Christian Children's Fund to viewers across the nation. She has filmed in Thailand, in Kenya and in Uganda. She has endured intense heat, the threat of malaria and, in Uganda, a nerve-wracking confrontation with armed troops. She has bounced over jungle tracks in Land Rovers, wept at the poverty she witnessed in slums and cried for joy when she was finally able to embrace Damiano, the youngster she has sponsored in Uganda from the beginning.

Disasters call for their own kind of heroism, including the extraordinary efforts of volunteers. For their efforts at disaster relief, nineteen national and international AFL-CIO unions received a 1985 President's Volunteer Action Award. The citation said:

When local disaster strikes and the Red Cross moves in to coordinate relief activities, it frequently takes several days to set up the relief staging area. Workers must move in generators, set up temporary telephone and electrical lines and develop a fully equipped office. In early 1981, the AFL-CIO and the American Red Cross joined forces to initiate the Disaster Coastline Project.

Members of nineteen international and national AFL-CIO unions volunteered their time to adapt union halls for use as disaster relief staging centers along 2,000 miles of coastline from Richmond,

Virginia, to Brownsville, Texas. Sixty-eight labor union locals were involved in the project.

The Red Cross developed a list of requirements that served as guidelines to the unions in their adaptations. Requirements at each site were a large auditorium, rest rooms, food preparation area, protected parking, special telephone lines and generators. Corporations donated or loaned equipment; union members provided the necessary labor. The Red Cross assumes responsibility for costs involved in the actual use of the adapted hall in case of disaster.

In those communities where union members have adapted their halls, the Red Cross is able to set up its relief operations center immediately and begin working in the community. The completed union hall of the Communications Workers of America, Local 10511, Jackson, Mississippi, was used twice in a six-week period during major flooding. When the area around Lafayette, Louisiana, was hit by floods, the union hall of the International Brotherhood of Electrical Workers Local 901 was set up and ready to use as a relief staging area.

The value of the contributed equipment, machinery and labor made available through the Disaster Coastline Project is estimated at more than \$10 million.

When a tornado devastated a major section of Flint, Michigan, in 1954, the citizens were galvanized as an army of volunteers. In May 1954, *Better Homes and Gardens* carried a story by William F. McDermott, "Miracle at Flint" with this sub-head: "The tornado that swept through the little community one year ago leveled homes and left suffering and despair in its wake. But a whirlwind of human generosity picked up the pieces and set things right again." The story continued:

Like a wave of heavy bombers roaring down on their target, the tornado dipped down on Beecher, a northern area of Flint. The only warning residents had was the roar of its approach. Three minutes later, when the 500-mile-per-hour winds had subsided, Flint counted the casualties—116 dead and 900 injured. The twister had demolished or damaged 193 homes.

... The storm victims' woes were much in the heart of a parish priest, the Reverend Henry W. Berkemeier, pastor of St. Francis of Assisi Church. His faith in God's mercy was firm—a way out would be found. He saw his neighbors beginning to tinker with the ruins; some tried to build shacks out of the wreckage. A building crew moved in one weekend and erected a house.

An idea came to him: Why not a gigantic building bee by volunteers, in which thousands would work simultaneously to make houses rise as if by magic?

"Great!" said Mayor Donald W. Riegle, "I believe Flint can and will do the job." "We'll aid 100 percent," added Jack Niles, president of the Building Trades Council. The Junior Chamber of Commerce offered its services.

The tornado was the worst disaster in Flint's history, but it was also the birth of a magnificent demonstration of human generosity and greatness. The feeling that swept through Flint and surrounding communities, as news of the disaster spread, was a combination of sympathy for the bereaved and injured "we've-got-a-job-to-do."

. . . Committees, 14 of them, were formed, many of them large, to lay out an over-all pattern for the area, with description and location of houses; to secure lumber, brick, cement, and other supplies at wholesale; to recruit, register, and assign volunteers; to work with owners on type and size of house each one wanted; to arrange parking areas for workers' cars; to set up first-aid stations, secure ambulances, doctors, nurses, and medical supplies; to write accident insurance on workmen; to secure radio cars, walkie-talkies, and personnel to operate communications; to establish a commissary supplying food, cold and hot drinks to workers on the job; to secure expert supervisors for building operations; and to furnish reports to the public.

Under the direction of M.F. Borgman, a former policeman and now one of Flint's leading home builders, who was chosen general chairman, the movement labeled "Operation Tornado" swung into action. Private business was swept aside, profits forgotten, as the drive gripped the city like a crusade. The air and press were filled with plans which were worked out with the skill of a military maneuver. Nothing was forgotten as Operation Tornado came to a head.

. . . They seemed almost to spring up out of the ground. An Indiana physician and his wife driving through the area en route to northern Michigan for a vacation, heard the appeal for helpers over the radio. They stopped over for two days.

"I'm a surgeon," he told Operation Tornado directors, "but I can handle a saw as well as a scalpel. Put me to work, will you? Anything; I'll shovel cement or dirt, if you wish." The two day's hard labor wrecked his clothes and shoes. His wife worked at field headquarters. "Best vacation we ever had!" they declared. "The two days were better than any two weeks idle."

An eager 10-year-old-boy, with a carpenter's apron and hammer,

appeared on the scene. "I want to help," he explained. "Here's a note from Mom saying I can." He proved a good workman and was assigned to laying floors.

A tall, ruddy, 78-year-old gentleman showed up in overalls and with his own kit of tools, ready for labor. "I'd like to do roofing," he explained, but was given a carpenter-helper's job. No one noticed him until a personnel man came around.

"Why, that's C.S. Mott!" he exclaimed. Charles Stewart Mott is a multi-millionaire and Flint's leading philanthropist. Jack Niles conferred an honorary union membership card on him.

A Tacoma, Washington, couple visiting Flint registered for Operation Tornado. The wife worked as a painter on one house, her husband as a carpenter on another.

Complete crews of experienced workmen from near and distant towns and cities barged in on the job. Several "adopted" houses to build. One crew from Toledo promised to complete a house in a day; several arrived from Detroit; Saginaw, Lapeer, Pontiac, Bay City, Midland, and other communities contributed the services of plumbers, carpenters, electricians, and roofers. Even Port Huron, which had been blasted by a tornado less than three weeks before, dispatched a number of volunteers. Muskegon, approximately 200 miles away, sent a busload of builders to give a hand.

A Mennonite Church in Indiana provided a score of skilled workmen. Service clubs furnished many volunteers, and Flint churches were half empty on Operation Tornado Sunday, as hundreds of men and women members were helping rebuild Beecher. Labor unions, both AFL and CIO, furnished large numbers of skilled men of many trades, working at high pitch without pay to help their fellow men.

A number of women insisted on doing manual labor in the building bee. Scores of sight-seers who came to look, remained to work—responding to loud-speaker appeals from a moving automobile. Others donated money as Beecher firemen passed the hat among motorists. Boy scouts enrolled as messengers, and girl scouts as office help in assigning volunteers to projects.

. . . Pathos and humor were strangely mixed as operations proceeded. Tornado-disaster victims, men and women alike, plunged in to help the good Samaritans. The volunteers worked harder as they saw those who had lost all their possessions, and many of them their children by death, struggling to help rebuild on the ruins. Some still bandaged from serious injuries, endeavored to help in spite of their handicaps.

Yet, through the noise of hammering nails, shouts of workmen for supplies, and the rumble of trucks, there could be heard a festive note. It was cheerful occasion, even joyous, as the good-will enterprise sped ahead.

. . . Within two days, a lifeless, wreckage-strewn prairie had been transformed into a neighborhood of spanking new houses, the forerunner of a model community. Houses were up, siding on, floors down, roofs completed, heating plants in place, electric wiring and fixtures in, plumbing installed, doors and windows hung. Some had paint jobs. Interior finishing was left for owners and their friends.

A clergyman closed Operation Tornado with a prayer . . . pleading that in the new homes, the disaster victims might gain joy, renewed faith, and strength to go ahead with the business of living.

In a December 1986 story on "Good People," *Better Homes and Gardens* carried a profile of Richard Burk, about whom it said:

Last year, Richard Burk, a 34-year-old carpenter and builder in Pennsylvania, spent two months in Chile constructing houses for families who had lost their homes to earthquakes. Using his own savings and money he raised through churches, Richard went on the trip with other members of the Christian group Youth with a Mission. In a small town south of Santiago, Richard helped build an addition on the house of Tilo and Maritza Opellana. Nine people from the family were crowded into two small rooms and a porch—all that was left of their home after an earthquake. "We became the talk of the town," Richard says. "People would say, 'Why does Tilo get a team from the United States to build him a house?' and all Tilo would say was, 'Ask God. He's my supplier.'"

Much of the volunteer service and impact does not involve specific disasters but year-in and year-out work to relieve misery and build opportunity. Some people might debate whether full-time religious personnel are volunteers, but from my experience they are often extraordinary volunteers. In any case, people like Father Richard Timm are exceptional organizers of volunteers. In 1987 Father Timm was honored by the Rockefeller Brothers Fund for "exemplary work on behalf of the Asian people." The August 16, 1987 *New York Times* carried this account by Kathleen Teltsch:

Father Timm, who is 64 years old, was born in Michigan City, Ind. He left the United States in 1952 to teach science at St. Gregory's

College in East Pakistan, which became part of independent Bangladesh in 1971.

After the country was devastated by a cyclone and floods that took 300,000 lives in November 1970, he gave up teaching to devote himself to emergency assistance for the disaster victims, mobilizing relief and rehabilitation activities.

Later, he became involved in long-term rural development. He also undertook efforts to reduce communal tensions.

"I have more hope in changed people than in changed structures and political systems," he said of his decision to devote his energies to improving life for the people of Bangladesh.

In 1974, he succeeded in inducing 130 relief agencies in the country to work together as the Association of Development Agencies. Last year, he helped establish the Coordinating Council for Human Rights in Bangladesh.

Some people help from a distance as in the case of Astrid Canberg, an honored employee of Honeywell. The company's July 1987 newsletter carried this feature:

For someone who has mailed supplies for 40 some years to the same family in Burma, Astrid Canberg doesn't give herself the credit she deserves. But Betty Danielson, who recently traveled to Burma and met this family, does.

"Astrid is truly amazing because she so graciously gives and expects nothing in return," said Danielson. "She cares for them and they do depend on her. If everyone took care of just one family like Astrid has, there wouldn't be as many starving people in the world."

Over four decades ago, Canberg and her parents discovered that Chit Maung's family, living in a country ruled by military dictatorship, was in need of basic necessities. Throughout the years she has helped the Burmese family survive.

Canberg met Maung on two occasions, once in 1933 and again in 1960 when he received grants to study at a seminary in Chicago and in New York. Maung, 82, now retired, held the position of President of the Burma Baptist Theological Seminary. He remains active in the church to this day and would be considered the bishop of the Baptists in Burma, if the Baptists had a bishop, according to Danielson.

"I started sending packages to him after the war and after the new Burmese Government sent him to prison for rebelling against them," said Canberg.

"I sent things about once a month when postage was cheaper," continued Canberg. "It used to be \$12 to send a box, now it's over \$30, so I only send four to six boxes a year."

. . . The Maung family recognized their appreciation for Canberg when they named their second grandchild (now 21) in honor of her. The Scandinavian name Astrid Elinor certainly stands out in the country of Burma.

It isn't only people who can be in dire straits. Many volunteers are mobilized around crises faced by animals. Recently the *Washington Post* carried a story about Carl and Lynda Roper who are part of the Wild Bird Rescue League in Northern Virginia which "cares for injured or orphaned songbirds, raptors (birds of prey), mammals and reptiles. . . . The volunteers are licensed to perform almost all forms of care except surgery. . . ."

The October 5, 1987, *Cape Cod Times* carried a headline "Whale Rescue Volunteers Organized," which reported:

Last December, when 60 pilot whales came thrashing ashore in Eastham, local scientists put a unique plan into operation.

They put out a call for volunteers to help push the creatures back to sea, and to help nurture them through the night in hopes that the animals could be set free.

Raymond J. Moore won one of the 1986 President's Volunteer Action Awards for service to animals:

As volunteer director of Wildlife Rescue and Rehabilitation of Hillsborough and Pinellas Counties, Florida, Raymond Moore is on call twenty-four hours a day. In 1985, he traveled over twenty thousand miles responding to calls to assist injured animals throughout the state.

He became interested in wildlife when he owned a pet shop and people began bringing him injured wild animals. He and his family have converted their yard into a series of enclosures to house the animals. During the past year, he has housed, treated and returned to their natural habitats over thirteen hundred animals, including several endangered species such as the bald eagle and peregrine falcon. Over twenty animals with injuries that prohibit them from being released remain with the Moore family.

Mr. Moore involves numerous volunteers in caring for the animals, including a group of court-referred, community service volunteers, many of whom received their sentences for mistreatment of animals. The positive experience with animals in the

wildlife program has been instrumental in altering the attitudes of many of the court-referred volunteers.

In 1986 the President also honored a project that involves animals in providing assistance to people around the world. President Reagan said:

Heifer Project International, H.P.I., was founded in 1944 to provide livestock to needy communities around the world. It began when Dan West, a relief worker during the Spanish Civil War, realized that most relief efforts were only temporary in nature. When he returned home, he shared his idea with members of his church, who collected eighteen heifers and shipped them to needy families abroad.

Since its founding, H.P.I. has sent approximately seventy-four thousand animals and nearly two million poultry to over one hundred countries and thirty-three states within the United States. In addition to heifers for milk, H.P.I. has donated dairy goats, sheep, swine, beef cattle, poultry, rabbits, honey bees and occasionally draft animals. Families who receive the animals agree to use them for breeding and to give the first female offspring and information on its breeding and care to a needy neighbor as a way of spreading the gift.

H.P.I.'s main office and animal facility in Little Rock includes a twelve-hundred acre ranch with fifty-five pastures, barns, corrals, a feed mill and bunk barn for youth group workers in the summer. The organization involves over nine hundred volunteers in activities as varied as fundraising and speaking about the organization to cleaning out animal stalls. They work as livestock haulers and handlers, as regional office volunteers, at the International Livestock and Learning Center in Arkansas and in various regional projects.

Income to purchase, raise and ship the animals comes from church-related groups and individuals who sponsor special fundraising events such as Christmas markets, bake sales, walk-a-thons, as well as gifts of livestock, equipment and real estate. Special grants have been made by foundations and government agencies.

All volunteers who devote themselves to the critical needs of others are special, but perhaps the best of the best are people who have severe problems of their own but still find time to assist others.

Bob Wieland lost his legs in Vietnam and has since devoted a significant part of his time to helping others. *People Weekly* (December 22-29, 1986) described one such feat that raised \$350,000 to fight hunger:

Winner Gianni Poll ran the New York Marathon in two hours, 11 minutes and six seconds; last-place finisher Bob Wieland took 98 hours, 47 minutes and 17 seconds to cover the same distance. Yet Wieland did finish, a remarkable accomplishment for a man with no legs. Actually the New York Marathon was a comparative stroll for the 40-year-old Vietnam veteran. Last May he completed a 2,784-mile Walk for Hunger across America, arriving in Washington, D.C., three years and eight months after he started out from L.A. Wieland walks on his hands, which are supported by layers of sponge-like "shoes."

In that publication's same story on "Local Heroes," Freddie Hanberry was also featured:

Freddie Hanberry seems to be winning his battle with cancer, but that isn't enough for him. The 14-year-old from Jackson, Miss. also wants to help other youngsters who are suffering the same way he has suffered for 10 years. So, every week, Freddie goes back to the pediatric oncology section at the University of Mississippi Medical Center in Jackson to share some hope with other young cancer patients.

"Whatever mood they're in, that's how we decide what to do," says Freddie, who is nearing the end of chemotherapy treatment for lymphocytic leukemia. "Sometimes we take them to the zoo, sometimes to the movies if they're able to get out of the hospital." Freddie also meets once a month with a group called Teens Against Cancer.

Freddie's mother, Carolyn, says that since her son started visiting the children about a year ago, three patients he was close to have died. "It upset him," she reports, "but he said he would rather have visited them and helped them for a while than not to have known them."

Another of the "Local Heroes" was Geoffrey Steiner, who devotes himself to a different kind of cause:

Vietnam left its marks on Geof Steiner. After he was discharged from the Marines in 1969, he attempted suicide, weathered a divorce and battled alcoholism. One day in 1980, he reports, "I was crying about it all. I plunked down a tree and decided that I'd do that for every one of the dead and missing." That was the beginning of the forest in Cushing, Minn. It now consists of more

than 30,000 trees, and one day, Steiner hopes, it will number 60,000—roughly one tree for every American lost (including 2,424 still listed as MIA) in Vietnam.

The forest is 120 miles north of Minneapolis and contains 35 varieties of trees, ranging from one-foot pine seedlings to six-foot poplars. Steiner paid for most of the early ones out of his disability check (then \$235 a month); more recent trees have been donated by the state forestry service.

. . . Expenses for the memorial—for trees, flags and signs—“come out of my pocket and put a strain on my family,” says Steiner. “I feel bad I can’t support more at home.”

Recognized as Minnesota’s official memorial to the veterans of Vietnam, Steiner’s forest is the only living form of remembrance in the country.

“The marble memorials are great—but they’re for the dead. This is for the living, for the families, for the people who are hurting,” says Steiner. “People can come here and heal.”

Tom Rader is also a disabled Vietnam veteran, and he devotes himself to people in trouble with the law. His impact has been so significant that he received one of the 1984 President’s Volunteer Action Awards:

Tom Rader, a Vietnam veteran retired on permanent disability, is involved in volunteer activities addressing a variety of community needs. For over eight years, he has served as a volunteer probation officer with the Merced County Probation Department, supervising and counseling up to 20 adult and juvenile probationers at a time. Three years ago he volunteered to assume the added responsibility of developing, supervising and maintaining a juvenile work program through which youths can be assigned to a work program in lieu of fines or sentencing.

Mr. Rader’s interest in young people led him to develop a number of programs on their behalf. One involves the inmates of San Quentin Prison serving as counselors with pre-delinquent and delinquent youths in an attempt to divert them from the justice system.

Gordon Tong is fighting both cancer and the obstacles blocking many other Southeast Asians from full opportunity in this country. For his extraordinary devotion, he was named one of the 1984 Washingtonians of the Year in *Washingtonian*.

Seven years ago, Gordon Tong was fighting cancer, withering to 110 pounds, and receiving morphine every two hours to fight the pain. One day he decided that if he ever recovered, he would devote his life to the Southeast Asian community.

By the fall of 1977, Tong was well enough to volunteer with the Chinese Community Church; two years later he took over a program that would eventually help more than 300 refugees. One by one, Tong found newcomers low-cost housing, counseled them, and helped them learn English, find jobs, and get medical care. "Once they land, they do not know what's going on," says Tong.

Tong found the Laotians—simple farmers unaccustomed even to washing—the most difficult to understand and traveled to Thailand's refugee camps to learn more about them. With bags full of toys from the US Marines' Toys for Tots campaign, Tong has thrown Christmas parties through the Chinese Community Church for the refugees' children.

To give the newcomers skills, Tong began a janitorial service that trained and employed them. Thanks to Tong, many refugees are finally settled in jobs, homes, and communities. Now, the fewer new Asians in DC, Tong is helping some refugees buy their first homes—not bad for someone who worked to help the same people pay their monthly rents just a few years ago.

Another winner of the Washington Award is Cathy Gleisberg who, by age 22, had already established herself as a remarkable volunteer. The magazine said:

Patients and staff at Southern Maryland Hospital are so used to the sight of Cathy Gleisberg tooling through the halls in her motorized wheelchair that they call the volunteer office if she doesn't appear.

Gleisberg has been a full-time volunteer at the hospital since 1985, and her cerebral palsy doesn't slow her down.

Originally she was assigned to the admitting office. Then she moved onto the operating-room desk, helping families waiting for news about a patient in surgery. "Even though you can't help physically, you can help mentally and emotionally," Gleisberg says.

Gleisberg's impact is greater than her description of her duties. Her matter-of-fact handling of her own disability has led newly disabled patients to seek her out.

One woman diagnosed with multiple sclerosis turned to Gleisberg with the questions she could not ask others.

"There is a kind of kinship" Gleisberg says.

For the 22-year old volunteer, the hospital has provided personal challenges and helped shape her future. Gleisberg is now considering a career in volunteer administration.

Her irrepressible spirit is an inspiration to many—even though her methods occasionally may be unnerving.

Gleisberg's disability mainly affects her mobility. When visiting friends, Gleisberg is likely to slide headfirst down their carpeted stairs, arriving uninjured at the bottom but leaving watchers stunned.

"My parents always encouraged me to take risks" she says with a glint in her eye.

Jeanette Gasink of Phoenix, Arizona, is another cerebral palsy patient who concentrates on the problems and needs of others. She won the 1975 National Volunteer Award given by the National Center of Voluntary Action for her work training and caring for the bedridden and severely retarded.

Simon Carmel, who is deaf, was similarly honored that year for organizing and coaching the first U.S. Deaf Ski Team, "as well as initiating numerous other athletic, theatrical and entertainment events for the deaf."

Robert Douglas received a 1987 "Washingtonian of the Year" citation. "Despite multiple sclerosis, he has devoted much of his time and a good part of his funds to develop services for the handicapped, such as the creation of the Rock Creek Park Horse Center."

Margaret Kennedy is blind, which doesn't keep her from a full-time job and almost an equal number of volunteer hours in the Hospice in Gastonia, North Carolina. There she uses her social works skills to provide counseling to the residents and their families. She established the Bereavement Care Plan, which helps families prepare for the loss of their loved ones and to adjust afterwards.

Each year the National Mental Health Association presents a Clifford Beers Award in memory of the founder of the organization, who suffered severe bouts of mental illness and who wrote *A Mind that Found Itself*. The award is given to individuals who have faced mental illness themselves and who are determined to serve that cause. The 1986 winner was Hal Haralson of Austin, Texas.

Hall Haralson exemplifies the model of leadership set by Clifford Beers. He has always shared his experiences with manic-depression openly and honestly, regardless of personal cost. Hal acts on a firm

conviction that honesty is the only way to fight the stigma of mental illness.

A successful attorney and family man, Hal is also a brilliant, dedicated advocate for mental health. He initiated 37 statewide mutual support groups, became President of the local chapter that has grown to over 1000 members, and has shared his story over 120 times with the media, community groups, and governmental agencies.

The 1985 Beers award winner was Hilda Robbins of Fort Washington, Pennsylvania, whose citation said:

This year's recipient of the Clifford W. Beers Award is one of those special people who come into an organization or a movement only occasionally. Dedication, commitment, devotion, and tenacity are only words and cannot begin to describe the effort of this exceptional volunteer. There is no one who has contributed more . . . She has taken the personal pain she has suffered over the years and drawn from it energy and compassion enabling her to lighten the burden of others. Her Willingness to stand before the public as a consumer of mental health services has been an inspiration to all who know her and has contributed to the general education of the public about the positive aspects of mental health.

Not only has her expertise in the field been a major factor in the development of the mental health movement, the warmth of her personality has touched all who have worked with her and shared the ups and downs of the movement. It is due in no small part to Hilda Robbins that the Mental Health Association has been in the forefront of those who are today carrying on the work of Clifford W. Beers.

In 1986, the Mental Health Association in Utah nominated the state's First Lady for the Beers award:

Lucybeth Rampton served as the first lady of Utah for twelve years. Before, during and after that period she has suffered with severe bouts of biological depression for which she receives ongoing medical and therapeutic care. Lucybeth has been an outspoken, truthful, supportive volunteer who encourages individuals to seek treatment for their illness and, as importantly, informs the community of the heartbreak and pain of discrimination and stigma which those with mental illness endure. Her contributions are too numer-

ous to list; several important ones are: frequent participation in television programs and public service announcements related to mental illness, encouraging her husband as he included in his autobiography his experiences related to her illness, advocating with numerous groups and serving as a fully involved Mental Health Association of Utah Board of Directors volunteer and Membership Chairman for the past four years. She is a true inspiration to her fellow volunteers. Her experience and activities closely parallel those of Clifford W. Beers.

Sonia Gonzalez and her two sisters face a different kind of handicap, which they too help overcome through helping others. Though the children themselves live in poverty, they are active volunteers, including work in the Bright Light Center which helps "to keep destitute, impaired, learning-disabled, and abused children in the mainstream of school and society." The three received 1986 Carnation Community Service Awards:

If we could describe the three Gonzalez girls as angels, Sonia would be the chief, because of her long-suffering compassion for everyone in contact with her. She gives herself freely to everyone who needs help; and at home, she is the right hand for her greatly overworked mother, who depends on her completely.

Irwin Pepper of Charlotte, North Carolina, has another kind of problem. Heart disease forced him to retire at age 42. As he thought about the meaning of his life, he realized that among his largest satisfactions had been his volunteer service and that such activity was still wide open to him. As his physical tolerance increased, so did his volunteer effort, to the point where "he enlarged his part-time volunteer activities into virtually full-time." For his own success in overcoming adversity, and for his service to others, Pepper was named Volunteer of the Year by B'nai B'rith International.

Much of the volunteer work of those who have problems themselves is designed to give others the fullest possibility for recovery or for maximum independent living. That's certainly the story of Jack Dowd, a blind volunteer who is determined to light the way for others who are sightless. In its coverage of his 1985 Minoru Yasui Community Volunteer Award, the *Rocky Mountain News* said:

Jack Dowd began to go blind in 1979, and within three years he had lost his sight and his job as an airline radio operator.

Dowd since has devoted 32 hours a week helping newly blinded adults learn to function without sight. He volunteers at the Colorado State Rehabilitation Center, which provides training to blind and partially sighted adults as a service of the Colorado Division of Rehabilitation.

Dowd will receive the Minoru Yasui Community Volunteer Award for November.

Preferring to call his blindness an “inconvenience” rather than a disability, Dowd says he still is learning about it from the people he helps and from the staff at the center.

... He mainly helps clients get oriented and learn to get around and handle daily tasks. He helps them develop the confidence to use a cane and travel independently. On bus trips he teaches them the street rotational pattern to aid them in using the bus system.

As a guide-dog user, Dowd has motivated many newly blinded adults to train with guide dogs.

One morning a week, Dowd and several clients cook breakfast together, plan and shop for meals.

Dowd’s summary of his direct service to people in greatest need is also a good description of the volunteering described in the next chapter about lifting people toward self-reliance. Dowd concludes, “I get a good feeling within, knowing I’ve helped people in my situation get back on their feet.”

2

Lifting People Toward Self-Reliance

*Give a Man a Fish and You Feed Him for a Day
Teach a Man to Fish and You Feed Him for Life*

—ANONYMOUS

In the state of Washington, there are more than 600 “Master Gardeners” operating in 18 counties. There are also close to 200 “Master Food Preservers.” The job of these volunteer “Masters” is to recruit and train other “Masters,” who in turn will work with thousands of people to teach them to garden and to preserve their produce.

The program was begun in Washington by the Cooperative Extension Service to “provide intense, in-depth training in a certain program activity to people with some prior experience, and in return, ask them to give a specific amount of time helping others in their area of enhanced expertise.” The program is described in *Extension Review* (Fall 1982) under the title “Master Volunteers” by Stu Sutherland, who reports that “over 30 other states have used Washington’s program as a model for similar educational efforts.” There are now “Master Food Shoppers,” “Energy Master Conservers,” and “Master Home Repairers.” Sutherland’s article concludes:

To work to everyone’s satisfaction, the program must deliver good, high-quality training that increases each volunteer’s knowledge.

It also has to meet the expectations of volunteers, by giving them opportunities to show off their knowledge—to extend it into their communities—and to socialize. In exchange for these opportunities, (Master) volunteers will give incredible amounts of time and energy.

Flanner House, a settlement house in Indianapolis, Indiana, pioneered in teaching people to build, renovate and maintain their own homes. The story is told by Dr. Cleo W. Blackburn in an article, "Citizen Participation," in the *Journal of Housing* (No. 8, 1963):

In 1898, in Indianapolis, Flanner House was started as a settlement house. It maintained a typical settlement house program until 1936, when it became an agency to help people help themselves.

A study conducted by Flanner House, in 1938, revealed that the major problems of people it served arose from their inability to provide for themselves, with their own resources.

A group of civic leaders, in 1946, decided to take a serious look at the issue of providing adequate housing for persons from rural areas, who had moved to urban slums. These civic leaders decided upon the "self-help" concept as the approach they wanted to try.

The ground for the first home under this program was broken in 1950. Since that time, the team-based, guided, self-help home-building program has been an on-going operation. Each year, hundreds of persons come to Indianapolis to study the methods applied in the Flanner House program so they can use them in their own communities and nations.

This housing program is a project of three related organizations: Flanner House Homes, Inc.; Flanner House; and the Board for Fundamental Education.

The Board for Fundamental Education is a national corporation chartered by Congress and dedicated to helping people help themselves.

Many communities are now blessed with a presence of an organization called "Christmas-in-April," modeled after an initial program in Midland, Texas.

The purpose of the organization is to spread the blessings of giving throughout the year, including spring hope to those very much in need of a helping hand. In a *Washington Post* article (April 7, 1988), Elizabeth S. Clare told the story under the heading "A Christmas-in-April 'Barn Raising' Gives Aid to Those in Need':

An 87-year-old widow and her 69-year-old retarded son will have a sorely needed new roof installed on their home in Southeast Washington April 30 by Christmas-in-April volunteers.

Theirs will be one of 80 residences where 2,000 volunteers will spend the day adapting the frontier neighbor-helping-neighbor tradition in communities throughout the city.

Many recipients are homeowners who, like the elderly widow, simply can't afford repairs.

"She's a wonderful woman who has enough income to take care of herself and her son, but nothing's left for home repairs. As a result, the roof is a sieve and the ceilings are falling in," said Thomas Kennelly, cofounder of D.C.'s Christmas-in-April.

"We are trying to help the people who need help the most. We are there to lend a helping hand to needy or handicapped people whose house is in a generally run-down condition and whose needs could occupy a crew of people for a day," Christmas-in-April's D.C. Executive Director Patricia R. Johnson explained.

Clusters of colorful balloons will decorate the front of each selected site to make it easily identifiable to the volunteers. They will be assigned tasks by a house captain who, well in advance of the workday, has organized supplies and determined what the group can do to repair the residence in one day at no cost to the residents.

"It's the hardest and most satisfying job you've ever done to earn a T-shirt," said house captain Judy Smith, explaining that volunteers will receive bright green shirts to wear at their Christmas-in-April work sites.

Orchestrating this one-day-a-year home repair blitz requires careful planning. Beneficiaries are chosen months before the workdate, from those referred to the organization by individuals or church and community service groups throughout the city.

Volunteers of all ages from 14 years and older and all occupations will work alongside skilled tradespeople who are critical to the group's success. Roofing repairs on 34 homes will be done by volunteers who are members of the Washington Area Roofing Contractors Association.

Skilled labor is being donated by organizations such as the D.C. Plumbing, Heating and Cooling Contractors Association, and the International Brotherhood of Electrical Workers, which will provide all electrical needs and supplies. . . .

"I'd never done anything like this in a community, but this barn-raising that I had seen with my own eyes just kept staying with me. Everybody will give you a day if they can see that it makes a difference," said Trevor Armbrister, Christmas-in-April's chairman who serves the organization as a volunteer, as do all the group's officers and members.

Sometimes the organization's work has unusual results. Able-bodied residents of homes being repaired are expected to work alongside volunteers, said house captain Dick Nunn.

On a recent Christmas-in-April, Nunn asked a teen-ager who lived in the house where he was working to hand him a Phillips screwdriver. The perplexed young man searched the toolbox, so Nunn explained the various tools to him as they rehung a door together. At the end of the day the young man, a school dropout, said he had decided to return to classes in hopes of becoming a carpenter.

“There’s a magic that comes from Christmas-in-April; it makes love and charity one word,” Nunn said. “It also gives you an opportunity to hit your nail with a hammer and exercise a good deal of restraint.”

Another major project that began by helping people stay in their homes is called Project Watershed, for which its founder, Reverend Hezekiah Stewart, received a 1985 President’s Volunteer Action Award:

In 1978, Reverend Hezekiah Stewart developed Project Watershed to help the residents of College Station, a predominately black community near Little Rock, to learn to help themselves. He chose the name in the hope that the organization would provide a turning point or “watershed” in the life of the person or community assisted.

One of its first projects was to involve Arkansas Power & Light in weatherizing and making other improvements on more than 200 area homes.

The project has gone on to provide food, clothing and shelter for several thousand men, women and children and has contributed over \$4,000 to assist area families with utility and rent. It provides garden seeds to community farmers and refers clients to existing community agencies.

Watershed volunteers have helped over 950 people find employment in the Little Rock area. The organization conducts a GED program that now boasts seven graduates and thirty-five current students. Other volunteers offer counseling in career development, the military, education, the family and financial management. Watershed sponsors scout troops and summer reading programs, field trips and Christian conferences for area young people.

Project Watershed assisted in the development of the College Station Health Center, a community clinic, and in the establishment of a night clinic. Through Watershed’s drug and alcohol programs, over 30 men, women and young people have been rehabilitated. A special grant allowed the organization to conduct a drug and alcohol awareness program for 90 young people.

In 1983, the Little Rock School District contributed an unused school building and Arkansas Power & Light contributed \$15,000 to develop Watershed II in Granite Mountain, a nearby community similar to College Station.

Reverend Stewart remains the guiding force of the Watershed project, a fulltime, unpaid volunteer employee. In 1984, he was named the Distinguished Citizen of the Year for Arkansas, the top state civilian award.

Shepherd's Center in Charlotte, North Carolina, involves 350 volunteers, all over the age of 60, who help "still older citizens stay in their own homes as long as possible by providing necessary home services, as well as improving quality of life with continuing education and travel programs."

The immediate past president of the board of the Center, Eleanor M. Stothart, indicates that "the concept of active older people providing services for less-able elderly originated in Central United Methodist Church in Kansas City, Missouri, in the early 70's." She gives this description of some of their current activities:

Volunteers in 1986-87 completed nearly 700 round trips to deliver people to medical appointments; delivered over 4500 hot meals, did small repairs for over 160 people; took more than 50 people grocery shopping. A screening committee interviewed Companion Aides, checked references, and 143 of these aides were placed with people who needed home nursing.

In addition 426 people were helped to complete their income tax returns and 40 people received advice on filling out health insurance forms as well as on the amounts and kinds of health insurance needed. One day a week is devoted to a continuing education program called "Adventures in Learning" which is planned and executed by an Education Committee that works year round to provide stimulating and informative subjects for three seven week sessions. A general meeting of an hour brings experts on timely topics to speak to the whole group—then one hour classes in the afternoon. Twenty-five or more courses such as literature, computers, financial planning, music appreciation, life enrichment, crafts, including basket weaving, calligraphy, whittling, and water colors, are offered. Nearly 1000 people attended these classes last year, most of them taught by retired experts in their field.

Stothart concludes: "Our dual concept of well and vital retired people helping less able older persons is one whose time has come, as we all antic-

ipate much longer lives than any generation before us. We are able to offer interesting and rewarding work for retirees where their skills and experience are put to such useful and satisfying volunteerism, which helps keep people out of overcrowded and too often unavailable retirement and nursing homes.”

Sometimes the self-help provided by volunteers keeps people on their feet, literally. One such story was told by Molly Sinclair in a *Washington Post* story May 12, 1988:

Every Saturday, Karen Ventura strolls around a Connecticut Avenue neighborhood with Robert Wren for a couple of hours. This is therapy—she’s helping him practice his walking.

Wren, 67, a maintenance worker for 14 years at an apartment complex on Connecticut Avenue NW, suffered a major stroke in September that partly paralyzed the left side of his body. After his release from the hospital in December, he returned home to a basement apartment in the complex where he has a wheelchair, a squeeze ball for therapy and wall poster listing foods recommended by the American Heart Association.

“I couldn’t get around at first,” Wren said, “I was scared to go out by myself.”

He has no family in the area, but he has been able to remain independent with the help of the apartment staff, and the support of a team of community service helpers such as Ventura.

As a volunteer for Iona House (organized in 1975 by local chapters to encourage volunteer services for older people), Ventura provides Wren with home care support. She gets his prescriptions filled, talks to him about the need to avoid salty, high-cholesterol foods and accompanies him on long walks that get him outside and build his strength and confidence in walking.

Ventura, 32, a paralegal worker for a downtown law firm, and Wren, who hopes to return to his maintenance job soon, are part of the behind-the-scenes story of Iona House.

Elderhostel believes in providing older citizens with continuing opportunities for adventure, education and contribution. In the January–February 1980 issue of *Aging*, Eleanor Gurewitsch tells about the program:

Do you recall the days of your childhood when you would pore over the catalogs of your favorite toy stores before the holidays, examining all of the enticing possibilities with the greatest possible care? Then, finally, with much soulsearching, did you decide on an item or two which went on your wish list for the holiday to come?

Contemporary seniors are discovering that they have a new exciting source of wish list information. It is the annual Elderhostel National Catalog. The 1979 edition of this compelling document was 72 pages long, listing a wide variety of one week courses at 230 colleges and universities in 38 states. These Elderhostel locations were prepared to welcome seniors at surprisingly modest prices.

The Elderhostel concept originated with David Bianco of the University of New Hampshire and Marty Knowlton, world traveller and social activist, who jointly worked out the idea in the course of a conversation in 1974.

For older people who have always wanted an opportunity to become better acquainted with some particular area in America, a week or two with Elderhostel is a great way to get started. Regional history, literature, and geography are often emphasized in the programs.

Beth Solosabal leads the Church Women United units of Idaho in a unique and substantial project. At the request of rural women in Belieze, the women, helped by women from the Idaho Quilt Project, are gathering equipment and materials and sending two representatives to Belieze for about two weeks to teach the women the skill of quilting. This will set them on their way toward a project in which women can earn money enough to be self-supporting.

Among the areas where older citizens help strengthen younger ones is in child rearing. A unique program was developed in Fort Lauderdale, Florida, called Amanda the Panda Volunteers, which received a 1985 President's Volunteer Action Award:

Each year approximately 58% of the 14,200 babies born in Broward County are born to first-time parents, single mothers and mothers under the age of 21. Many of these new mothers have limited education and little knowledge of available community resources. Amanda the Panda was developed by the county school board's Vocational, Technical and Adult Education Department to involve senior citizens in developing parenting skills in these young mothers and families.

One group of senior volunteers in nursing homes assembles the packets of information. Other specially trained seniors visit the new mothers in the hospital, explain the program and deliver the "newborn packets," which are filled with parenting tips and community resource information for new parents. If the mother decides to participate in the program, she is sent a monthly pam-

phlet that follows the baby's development. She can also participate in monthly Panda Parties, which are peer support groups conducted in seminar style.

Over 6,000 new mothers have participated in at least one phase of Amanda the Panda.

Elaine Castro of Carmel Valley, California, received a 1975 National Volunteer Award from the National Center for Voluntary Action for her twelve years of effort to plan and create an apartment complex designed for the physically handicapped. A similar award went to Charles and Beryl Graeff of Harrisburg, Pennsylvania, who, according to a feature "Good Volunteers Mind Other Peoples' Business" by Bernard Asbell in *Today's Health* (October 1975), "spend 12 hours a day, 7 days a week, sticking their noses into other peoples' financial affairs. Retired by unretiring, they've helped more than 2,000 elderly men and women work their way through government procedures that are designed to help the elderly, but too often confuse and frustrate them."

David Davis, Kristine Prendergast, David Burger, and William Buscumbe are scientists who volunteer to read and explain technical material for the blind. They are among the thousands of volunteers with Recording for the Blind, an organization that started out to help fill the time of its clients and now concentrates on learning.

Davis, who is an Artificial Intelligence Specialist in Boston, says, "In my field, the hard part is reading a computer code—reading it accurately but quickly enough to the person whose going to hear it. . . . It's very gratifying to me that a lot of people who aren't sighted are going into the computer field, and are doing it very well."

Prendergast, whose speciality is biophysical chemistry in Princeton, New Jersey, says, "Volunteering for Recording for the Blind is very fulfilling—from a professional as well as from a personal standpoint—because it allows you to use your knowledge in a way that is immediately beneficial to other people."

Burger, a Civil Engineer from Miami, Florida, says, "It's essential that engineering texts be read by someone in the field. Describing the charts and graphs takes the most skill. The challenge is to present them in a logical fashion so that the visually impaired person has a chance to draw a picture in his mind. I enjoy reading because I enjoy conveying information and because I know it provides a resource to people who need it."

Buscombe, an Astronomy Professor at Northwestern University in Chicago, says, "I began reading for Recording for the Blind 15 years ago because I understood the need for students with handicaps for advanced texts. . . . I think that computer programming, especially, is a field in which people with print-handicaps can make important contributions.

And, of course, that has applications in astronomy, as we depend more and more on data analysis from the observations obtained from both ground-based and satellite-based techniques.”

Charles Byron is a 77-year-old retired athletic coach who works with arthritis patients to “keep them moving in both body and mind.” *Arthritis Today* in its July/August 1987 issue profiled Byron, who himself has rheumatoid arthritis:

Charlie’s commitment to exercise permeates his work in the community. He focuses his care and efforts on the elderly and disabled since he feels they are less likely to exercise regularly without encouragement.

Although the nearest office of the Arthritis Foundation is several cities away, Charlie has used his own resources and inspiration to help people who have arthritis in his community and throughout the state.

As chairman of the “Physical Fitness for the Elderly” program sponsored by Connecticut’s Department of Aging from 1970 to 1979, Charlie planned exercises for more than 50 convalescent hospitals in the state. He has continued to visit convalescent homes and encourage people to be active. His positive, empathetic approach is reassuring—and successful. “I have loads of aches and pains myself, so I can really relate to older and disabled people,” he says.

Another example of health services that contribute to self-reliance involves the Barberton (Ohio) Council of Labor Free Clinic Development Project, which recognized that attention to basic health needs is an essential step toward self-reliance. For the services and example they have provided, this labor group won a 1988 President’s Volunteer Action Award:

The Barberton Council of Labor established a free medical clinic for residents of Summit County to help meet a need in a community with a 33 percent unemployment rate.

After the closing of several plants in the county, general medical care became an issue that the Council wanted to address. Many unemployed persons in the area lost their health insurance and many who obtained minimum wage jobs weren’t offered medical coverage. After initial public apprehension about the feasibility of such a clinic, the Council has proven that a free clinic is possible.

The first clinic opened in 1984 in the Council of Labor Building. A new facility, donated by the former Ohio Brass Union, opened in 1988 after extensive remodeling by Council member volunteers

and craft union members. Hospitals and doctors have donated equipment, and the unions, churches and businesses have contributed money for supplies.

The clinic serves approximately 1,200 to 1,300 people per year and is staffed by more than 100 volunteers. They are recruited by the Barberton Council of Labor and include ten doctors with various specialties, 25 nurses, medical students, a pharmacist, a psychologist, a dietician, social workers and others. The clinic also encourages the patients to return to the clinic as volunteers, thereby offering an opportunity for training, job experience and an improved sense of self-worth and community involvement. . . .

Cipriano Garza of Homestead, Florida, has had great impact on the lives of migrant farm workers. He is heavily involved as a volunteer with a large migrant labor camp and with the Mexican-American Council. The National Council of La Raza points to Garza as the model for individuals who help migrant workers and their families to get a fair shake.

Eunice Kennedy Shriver and Special Olympics, Inc., have done a great deal to help an important category of people to develop their abilities and their spirit. In an article by Shriver in *Parks and Recreation* (December 1975) she said:

Without volunteer support, without willing hands and caring hearts, the mentally retarded would not be able to take part in those activities we have historically reserved for the "normal."

It requires volunteer participation almost on a one-to-one basis to organize and put on a Special Olympics meet. Volunteers must coach and train the young athletes, accompany them to the games, make certain they get to the starting line at the right time, cheer them on as they take part in their events, help organize and coach clinics and demonstrations, serve as timers and judges, present medals and ribbons, serve and supervise meals, chaperone dances and other social events, and just be there with their athletes throughout the games to lend a hand and speak an encouraging word. . . .

. . . Eight years ago, there were no volunteers in Special Olympics and very few volunteers anywhere bringing sports and recreation to the retarded. Now, more than 150,000 are joined together in a great movement that started simply because, one by one, human beings cared for other human beings. And that is all it takes—especially to bring the blessings of the outdoors and the benefits of recreation to the handicapped. You do not have to leave your own block or your own community. You do not need to involve large

groups of people or organize a complicated bureaucracy. All you have to do is do something. And in the doing, you will have started a great movement—"harnessing for God," as the philosopher said, "the energies of love."

Dorothy Cull of Delray Beach, Florida, received a Research & Projects Grant from the AAUW Educational Foundation, the philanthropic arm of the American Association of University Women, "to offer weekend Meals on Wheels to senior citizens in her community. Prior to her efforts, the local government did not see the need for this type of service. After her initiation of the program, the local government decided it was worthwhile and added weekend service to its daily service."

There are many inspiring examples of people and programs helping young people to overcome obstacles and move toward self-sufficiency, independence and their own contributions to society. For example, in the publication "Volunteers Help Youth," produced by the Social and Rehabilitation Service of the U.S. Department of Health, Education, and Welfare (1971), there are these examples:

- *At Reality House West in San Francisco*, young people helping each other is basic philosophy, essential therapy. From its experience with drug addiction, alcoholism, and other forms of self-destructive behavior, this rehabilitation project selects one of its "main goals as creating peer group leaders to go back to the problem they understand so much better and to aid others . . . we see that the antidote lies within the problem. Reality House West feels that the youth have been over paternalized and wish **TO BE PART OF THE SOLUTION INSTEAD OF PART OF THE PROBLEM.**"
- *In Philadelphia, HELP* is a service operated by the young, for the young. Answering calls and open to visitors 24 hours a day, it responds to young people with a wide range of problems, including homelessness, pregnancy, drugs, venereal disease, and even suicide.

HELP tries to assist each caller and each person who comes through the door. The individual problem determines the steps taken. Doctors, psychiatrists, lawyers, and social workers are among the volunteers who work with the program, together with the young.

"HELP is young people learning, young people caring, helping each other, not looking on, treating each other as equals," says phone counselor Gretchen Gurbiel. "Now older people are

calling us to help with their children. Maybe we can bridge some gaps.”

The work that volunteers are doing and the responsibilities they are taking expand continually. Each program has some routine chores, but the challenges remain. Still, there are agencies that will need prodding if capable volunteers are not to become discouraged by too many envelope-stuffing assignments. Volunteers are often effective prodders.

- *In San Rafael, California, the Marin Branch YMCA's Dropout Prevention Program* originally planned that college students would work with small groups of fifth, sixth, and seventh graders who showed “indications of early departure from school.” However, after further consultation with school personnel, it was clear that signs of becoming eventual dropouts showed up much sooner than fifth grade. The program was changed to include from second through fifth grade.

Children selected for the program were already exhibiting marginal academic work, poor morale, truancy, lone behavior. Many had no father at home, little exposure to the world beyond their neighborhood, and infrequent intellectual stimulation or encouragement.

College students, at first for minimum pay and then as volunteers, have worked with groups of 4 to 6 children one afternoon a week. The activities, as described by college sophomore Steven McClain, consist of giving his boys a chance to do something they couldn't do otherwise—“go hiking, go where they can run free, or go where they can fight if they want.”

“I give them a chance to express their anger and their love,” says Mr. McClain. “They know me and I am their friend, a person they can run to to hit or to hug.”

- *In Charleston, West Virginia, the Keep a Child in School program* is conducted by volunteers with the support and cooperation of the Kanawha County school system. Working with a junior or senior high school student on a one-to-one basis, a volunteer sponsor seeks to motivate and encourage his student to stay in school, helping with such practical problems as clothes and supplies and the intangibles of interest and concern.

The program was set in motion in volunteer Jane Galyean's living room in 1966. Thirty people met to discuss the project and one young couple went out the next morning to meet their boy. “No terminal time has been set for a sponsor,” Mrs. Galyean explains. “We hope it will be for a lifetime, but at least a year. It

helps to see a child beyond graduation, beyond the diploma, to know that he's not just hanging loose."

Some 130 sponsors are now working with students. Matches are made by volunteer coordinators after parents have given their permission. Although it is estimated that perhaps 4 times as many children could benefit from the program as there are sponsors available, the dropout rate in Kanawha County has declined.

In some instances, the sponsorship of an older child may be having an indirect effect on younger children in the family. One volunteer mentions proudly the little sister who was just starting first grade when her brother joined the program four years ago. "She's now in the fifth grade and at the top of her class. Maybe the interest is rubbing off."

- *In New York City, the Chase Manhattan Bank* provides on-the-job training for groups of 25 potential high school dropouts during their senior year. The young people are employed in the BET (Business Education Training) program five afternoons a week. During the morning they attend regular high school classes with the understanding that they must maintain a good academic record to stay in the program.

BET trainees perform a range of banking operations involving the use of machinery, sorting, filing, and general clerical accounting duties. Supervisors are encouraged to vary the experience of trainees as much as possible according to departmental needs. BET's coordinator, James Champion, sees a dual advantage to the program: easing the bank's manpower needs, and giving young people money and experience in business.

- There are presently more than 200 accredited *Big Brother programs throughout the country* and the number is growing. The emphasis is on high standards, professional supervision, compatible matching of the men who volunteer and boys who lack a significant male influence in their lives. The boys are between 8 and 17 years old. The volunteers are all ages, with recent experiments including high school and college students in the roles of Big Brothers.

Big Brothers is a preventive program, working with boys early in an effort to catch troubles—particularly the troubles that develop when there's no father in the house—before they multiply. Pairing of Big and Little Brothers is handled by a program's social worker who is all too frequently in the position of assigning boys to a waiting list when there are not enough Big Brothers to go around.

- **Need Help—In Trouble, Call Mr. J. Night or Day**, reads the card, followed by two telephone numbers. The card is handed to all older boys joining the *Variety Boys' Club in Houston, Texas*, and to younger boys from conflict-prone families.

There are 31 "Mr. J's," all married men with families, who volunteer one night each month to go where they are needed to help a boy. Perhaps the problem only needs listening to, perhaps "Mr. J" will need to make arrangements for overnight shelter, perhaps a small amount of money will provide a practical solution. If necessary, the Boys' Club staff will take over in the morning. The program's funds come from the contribution of a dollar a week by a hundred interested donors.

- *The YMCA Lifeline in San Diego, California*, provides free, confidential, volunteer counseling. Initially called the YMCA Youth Lifeline, a significant response from adults warranted the change in name.

Counseling is done both by phone and face-to-face, individually and in groups. Volunteer counselors, whose ages range from early 20's to 50's, are selected for their ability to establish rapport, for intelligence, emotional openness, and willingness to involve themselves deeply in both training and service.

Robert Mosbacher, Jr. of Houston, TX, won a 1988 President's Volunteer Service Award for several activities that developed as part of the Houston Committee for Private Sector Initiatives (PSI) which he founded. One of the services cited was a program for latchkey children:

Because Houston has over 300,000 latchkey children, who return from school to homes where there are no adults present, PSI developed a partnership with the Houston Independent School District to create a program to serve these children. The result was After School Partnership, located in 14 elementary schools and operated under contract by five nonprofit organizations. The program includes both academic enrichment and recreational activities for up to 60 children at each of the sites. Parents pay on a sliding scale for the care with scholarships available for those unable to pay. Mr. Mosbacher led the development of the program's funding, which comes from a combination of school district funds, corporate support and fees paid by parents.

Lois Lee works with a different kind of young person in trouble. Her program, located in Los Angeles, is called "Children of the Night" and is designed to aid child prostitutes. Many of the volunteers are former prostitutes who are dedicated to getting their young counterparts off the

streets. Dr. Lee won a 1985 President's Volunteer Action Award. The citation read:

In 1975, Dr. Lois Lee began a research study on prostitution in the Hollywood area focusing on the relationship between the prostitute and the pimp. She found that many young people, both girls and boys, arrive in Los Angeles alone and without support. Gravitating toward the Hollywood area, they are frequently befriended by the pimps who converge there. Given attention, drugs and promises of easy money, these children are soon caught up in the life of prostitution.

In 1979, Dr. Lee founded Children of the Night, a community-supported program designed to help youths find a way to begin leading profitable lives. In-kind and financial contributions from individuals and organizations as disparate as local Catholic churches, the Playboy Foundation, Soroptomists of Hollywood-Wilshire and local doctors and dentists have allowed the program to provide a 24-hour hotline, counseling, food and medical care for the youths.

A network of volunteers, many of them former prostitutes themselves, combs the streets of Hollywood and South Central Los Angeles, passing out cards and literature to street prostitutes in an effort to get word to them that there is a place for them to go for help. Many of the young people take advantage of the hotline in time of emergency, an arrest, a beating by a pimp or a near-kidnaping. Children of the Night counselors work with the young people and, when possible, help them find employment or return to school. Some can be returned home quickly; others have no home to go to and require temporary shelter.

Over the years, Dr. Lee and the volunteers have provided temporary shelter for over 250 young prostitutes. Volunteers are now conducting a major fundraising campaign to develop a permanent shelter for the young prostitutes, many of whom, without the help of Children of the Night, would grow up as societal outcasts.

Many volunteer programs are designed to encourage students to stay in school and to do their best. Project LIVE (Learning through Industry and Volunteer Educators) is sponsored by the Children's Aid Society in New York and supported by the Exxon Education Foundation, many Exxon employees, and several other corporations. The program was described in the publication *Exxon Manhattan* (June 29, 1984):

At 3:30 p.m. on Wednesday throughout the school year, nine junior high school students come through the revolving doors in the New York headquarters building. There's a bounce in their step

and their grins turn into smiles when they see their Exxon "tutors."

The students and their Exxon "tutors" are part of project LIVE—Learning through Industry and Volunteer Educators—a unique tutorial program designed to help seventh and eighth grade students "turn on" to education.

"The program gives the students help in reading and math, but it goes beyond just remedial help," Mary Noonan of New York Employee Relations explains. "Because the students get to see an actual work situation, it gives them encouragement. It helps them understand why it is important to buckle down and get an education."

"The students come to regard you as a special friend," Noonan adds and she should know. She has been a Project Live volunteer for nearly ten years. She has seen two of the students she has tutored go on to high school and college. And she's even been invited to one of her student's weddings.

The Project LIVE day begins after school when the selected students arrive at the participating corporation. There, employee volunteers, trained by Project LIVE, take over on a one-to-one basis from 3:30 to 5:30 p.m. Part of the two-hour session focuses on what the work-a-day world is like. The students are actually taught how to perform certain tasks that are part of a real job, working in their tutors' offices with everything from the computer to the telephone. It's here where they see that skills such as reading, writing and communication are necessary to get "good" jobs after they complete their schooling. During remaining time of the session, using specially selected material, the tutors work with their students to upgrade academic skills and improve study habits.

In 1962, Ruth Colvin of Syracuse, New York, founded Literacy Volunteers of America (LVA) "to foster increased literacy in the United States and Canada." Beyond the group's general efforts toward literacy, it provides programs to help specific populations. For example, volunteers operate programs in correctional facilities, and they have a tutor-training program called English as a Second Language. Kay Smedley is among the volunteers in this latter program. Her service is illustrated in a LVA pamphlet "Let's Talk":

How many of us think twice about giving someone the correct time, asking a child what he has learned in class or asking for medical advice?

Mrs. Alice Pena thinks about these things every day. A 47-year-old native of Portugal, Mrs. Pena is employed as a domestic in a

large city hospital. Her three children are married and her grandchildren are growing up in a bilingual atmosphere. Mrs. Pena is proud of her bilingual family and would like to be fluent in English like them. However, she's afraid of making mistakes and not understanding people, particularly in emergency situations. She is always accompanied by a friend or member of the family when going to the doctor or dentist.

This was the picture a year ago, and not a very happy one, until Kay Smedley, a Literacy Volunteer of America ESL tutor, started working with Mrs. Pena. Recently, Mrs. Pena went to her dentist, unaccompanied, told him what bothered her, then listened to, understood, and questioned his advice. A real English conversation with someone outside of the family.

To most English-speaking people, "that's nice," but to Alice Pena, her tutor, Kay Smedley, and Literacy Volunteers of America, it's a great achievement, and there will be many more in the future.

In 1985, Kitty Seminole received Philadelphia's first Volunteer of the Year Award for her work with the Center for Literacy (CFL), Pennsylvania's largest and oldest adult literacy organization. Her partner in that organization is Richard C. Torbert, vice president at Mellon Bank. Seminole is a wheelchair-bound grandmother in her mid-70s. The two share a common love of the printed word and work to share that love with others. In presenting the volunteer award, Philadelphia's Mayor, W. Wilson Goode, said "Mrs. Seminole is an inspiration to us all. She has shown there is no handicap that cannot be overcome and has dedicated herself to helping erase illiteracy in Philadelphia."

The *Philadelphia Inquirer* described Seminole as an "especially worthy recipient" of the award, having "shown that neither age nor physical handicap is a bar to volunteer service."

Just two years later, in April 1987, another honor was bestowed on Seminole. She received the Mellon Bank Good Neighbor Award, which is given "to honor persons who have made an outstanding contribution to the quality of life of their neighbors." Perhaps most touching of all her awards was a homemade plaque given to her by five of her students.

How does she feel about tutoring 25 hours a week for ten years? "It's all worth it," she says, "when they come back and say 'Miss Kitty, I drove all the way from Philadelphia to Pittsburgh and I could read every sign!'"

Time Inc. has a literacy program appropriately called "Time To Read," which was honored with a 1988 President's citation:

The Time To Read tutoring program uses corporate and community volunteers to teach functionally illiterate people to read. The tutors

use specially designed curriculum and popular reading material published by Time Inc.

Since 1985, Time To Read (TTR) has grown from a company volunteer program to a national effort operating at 20 sites in 15 cities. Nearly 30 businesses, including Polaroid, Xerox, Budget Rent-A-Car and Brown-Wooten Mills, now sponsor the program by providing volunteers and dollars. Coordinators from nine schools, three prisons, six community-based organizations and five work sites have joined with corporate coordinators to manage the program. In 1987, 500 volunteer tutors were teaching 600 learners.

After the first year of the program, 71 percent of the learners improved their reading scores and 77 percent improved their comprehension. After two years, three out of four learners continued to show improvement in reading skills. More than half of the tutors have re-enlisted after their initial one-year commitment.

The Community Relations staff at Time Inc., along with senior management support, recruited hundreds of volunteers to write, design and implement TTR in five Time Inc. offices. These pilot programs included volunteers from Book-of-the-Month Club who work with inmates from a correctional institute and Southern Progress Inc. employees who tutor junior high school students in Birmingham, Alabama.

When he was a student at Stanford, George Arnold Cuevas Antillon became involved in tutoring younger Hispanics. His service was highlighted in *Change* (July/August 1987):

George Arnold Cuevas Antillon, of San Jose, California, and a student at Stanford University, is a tutor and coordinator of the Barrio Assistance program, a student-run tutorial and skills development program for primary school students from East Palo Alto in California. The Barrio Assistance group meets every Saturday morning for four hours of tutoring sessions. Cuevas designed the educational curriculum for the program and is responsible for maintaining the yearly budget of \$13,700.

Cuevas also is the coordinator for Project Motivation, a voluntary student organization that encourages minority students to seek higher education.

By now almost everyone has heard of the "I Have a Dream" foundation, initially established by Eugene Lang of New York, when he adopted a whole class of students, with the guarantee that all those who finished high school would be funded for a college education. Following his example, similar foundations have been springing up throughout the country.

Kimi Gray is the founder of College Here We Come, a Washington, D.C., program that assists young people to get into college another way. Her President's Volunteer Action Award citation in 1986 read:

Married at sixteen and the mother of five children by the age of nineteen, Ms. Gray moved into public housing and onto welfare when her husband left the family. She eventually returned to school, finishing high school and completing an associate degree in business administration in 1969.

In 1974, three high school students from the project asked Ms. Gray for help in applying to college. By the time they returned a week later with five additional young people, she had learned that many black colleges were seeking recruits in order to maintain their federal funding. She helped them fill out their college applications and search for scholarships. That year seventeen Kenilworth young people went to college; four years later, nine of them graduated.

This success led to the birth of College Here We Come, which involves residents and older students at Kenilworth Courts in tutoring the younger students in the project. The residents hold fundraising dinners and events to help meet incidental costs incurred by attending college and to finance trips to visit campuses. When the college students return during vacations, they are encouraged to work with the younger students. Since that early experience, over five hundred young people from Kenilworth Courts have entered college.

College Here We Come also had a side benefit on the housing project itself, which had a reputation in the 1970s as one of the city's most rundown public housing projects. With the cooperation of the city government, students were hired to clean up the project and residents were trained to assume management responsibility. As a result, the project's rent collections now cover operational costs for the first time in its history, and the balance between employed residents and those on welfare has been altered substantially.

Carol Sasaki comes at the same goal from a different side. She leads welfare mothers back to school. *People Magazine* (September 22, 1986) carried a profile of this special volunteer:

There's a mood of dispirited weariness among the welfare mothers crowded with their toddlers into the living room of Carol Sasaki's Ullman, Washington, home. Buffeted between indifferent bureaucracies and minimum-wage job prospects, the women have grown

accustomed to frustration and rejection. Yet they look up expectantly as their host, a reed-slim blonde in a brass-buttoned blazer and pleated cream skirt, makes a self-assured entrance, slides onto a folding chair and kicks off her shoes. "I was a seventh-grade dropout and an unwed mother on welfare," says Carol, 31. "People told me I was either stupid or crazy. But I made it through college and got my master's degree." Then she delivers a striking message: "I got off welfare. So can you."

For many welfare mothers in Washington State, Carol Sasaki is more than just a role model; she is their last best hope. Over the past three years she has inspired 850 welfare recipients to follow her lead by bootstrapping their way into college and staying there with solid academic grades. Operating on a shoestring budget, she runs HOME—Helping Ourselves Means Education—a "sorority for poor people," out of her modest home. Carol was one of 19 Americans recently honored by President Reagan as "heroes of the heart" for voluntary community work.

Carol offers college-bound welfare mothers vital tips on overcoming such obstacles as finding financial aid and affordable day care. But the heart of HOME is a buddy system among the 3,000 participants, who call one another regularly for practical and moral support. "People think welfare mothers don't go to college because they are stupid, lazy and don't want to get off the dole," Carol says. "That's nonsense. The problem is that everybody has to tell them they can."

Lupe Anguiano also works with welfare women, but in her case the immediate goal is jobs. For her remarkable achievement, she received a President's Volunteer Action Award in 1983:

In 1973, disturbed by the hopelessness of women trapped in the welfare system, Lupe Anguiano moved into a San Antonio housing project. During the next six months, she lived in six different housing projects and assisted 500 San Antonio women to leave the welfare rolls for jobs—all in the private sector.

Soon after she formed the National Women's Employment and Education Model Program (NWEE) and enlisted the assistance of the San Antonio Kiwanis Club in providing skills training for the women in the members' businesses and in providing scholarships to allow the women to obtain short-term skills training at a local continuing education center. NWEE locates available jobs, then screens and places women suited for the specific positions and assists them with child care and transportation needs. The women are prepared for success in their training or jobs through a three-

week employment/education readiness "Skill Discovery Method" program.

From 1973 to 1977 NWEЕ operated on strictly private sector funds. By 1978 its success and common-sense approach to welfare reform led to funding assistance from the Department of Labor. That year, NWEЕ placed 205 out of 225 women assisted at a cost of \$671 per participant. After one year 88 percent of those women placed were still working. The high rate of job retention is attributable to NWEЕ's follow-up support system, which provides counseling to allow the women to adjust to the world of work and to help them to continue to grow, develop and move on to better employment.

In 1981 the model program spread to Dallas and El Paso, Texas, Tempe, Arizona, and Ventura County, California, and in 1982, Ms. Anguiano assisted Denver, Colorado, and Tacoma, Washington, to begin programs with all private sector funding.

Many volunteers and voluntary organizations are involved in various ways to get people into jobs. Aaron Cole has been a volunteer at the Carroll Center for the Blind (Newton, MA) for twenty years. Cole, who was a successful businessman, began almost 20 years ago to prepare the blind adult to enter the job market. Now that he is retired, Cole devotes full time to this rewarding effort. He says, "I feel very grateful that I've come across people who are blind and yet who have so much to offer. They have not only been interesting, they've been fascinating."

Joint Action in Community Service (JACS) and Women in Community Service (WICS) are both programs designed to help people get jobs. Their work involves being available to those who are having difficulty finding jobs, training them and then placing them. An exceptional volunteer who performs the routine duties of the organizations is Rose Tabet Romero, who was selected as JACS 1986 Volunteer of the Year. The release said:

Since May, 1982, Mrs. Romero has worked with over 1,150 Job Corps members and provided direct support assistance to 368 of these youth. This support has included locating employment, providing transportation, locating housing, providing support as they readjust to the community, and assisting them in continuing their education and training.

During her four-year tenure as a JACS volunteer, Mrs. Romero has developed numerous resources for the former Corpsmembers in Albuquerque. These resources include the National Indian Youth Council, Youth Development, Inc., JTPA, Drug Abuse Center, WIC, SIPI, and New Futures School.

WICS, which is a coalition of American GI Forum Women, Church Women United, and the national councils of Catholic, Jewish and Negro Women, utilizes 6,000 volunteers. Beyond their extensive employment services, WICS volunteers "improve the quality of life for women and youth in poverty."

An interesting feature of the work of JACS and WICS is that they believe that the spirit and habit of volunteering are taught to children by their parents, and both organizations encourage more of the same. They even keep track of families that are involved in volunteer work. One of the JACS profiles is about Geraldine Bell and her daughter Norma.

Geraldine Bell has said, "We are all civic-minded. We love people, and when you love people, you must do something to help them." This sentiment, expressed by Mrs. Bell in 1977, has been the foundation for her family's commitment to community service, including the JACS program. This commitment inspired her daughter, Norma, to serve as the first Metro Atlanta JACS coordinator in 1970 and as a current member of JACS board of directors. Mrs. Bell still volunteers her time and energy to JACS as the Region IV Office volunteer coordinator. She has recruited hundreds of volunteers from all walks of life throughout her tenure and uses her soft, comforting voice, coupled with her tenacious drive, to assure that each young person has a community-based volunteer to turn to in any time of need.

Her daughter came to JACS through the Christian Council of Metro Atlanta. She recruited and organized the first Metro Atlanta volunteers into a stable and resourceful group, made up of community leaders and citizens, to assist the enormous number of young people involved in Job Corps. In 1975, Norma was selected as the JACS Region IV Volunteer of the Year, and subsequently, she was named the National Volunteer of the Year. She has served on the JACS board of directors for twelve years, serving on various committees. This family's commitment to community service has been converted into the delivery of services to thousands of underprivileged youth in small rural counties, to the foundation of an Atlanta metro area volunteer network, to leadership of JACS, a national organization that helps America's youth become responsible citizens. The commitment of a mother and daughter has been able to touch the lives of thousands across our nation.

JACS also provides this profile of a father and son:

Jesse Brooks of Lawton (Comanche County), Oklahoma, the JACS counselor at the Treasure Lake Job Corps Center in Indianhome,

Oklahoma, is such an intense JACS "loyalist" that, in addition to his JACS counseling position, he is also a JACS volunteer.

Recently, Jesse recruited his son, the Reverend Jackie Brooks of Duncan, Oklahoma, to the growing ranks of JACS volunteers.

Now, both father and son continue the effort begun by JACS two decades ago—to help ensure the success of the effort begun by the Job Corps—to make Job Corps returnees employable, responsible, and self-sufficient members of society.

Pillsbury Company operates the Destiny Program "designed to reach black youth who are at risk for unemployment." Alma Curry is one of hundreds of Pillsbury employees who participate. She serves as a mentor to several young people, providing them with knowledge of the kinds of jobs performed at Pillsbury and working with them on career planning, including necessary training and education preparation. She has also added the dimension of involvement of the parents.

Barbara Seymour-Harris is a "beeper." A Texaco, Inc., executive, she is active in the National Urban League's Black Executive Exchange Program (BEEP), through which the "beepers" provide "opportunities to visit predominately Black colleges to talk with students about preparing themselves for the working world." Seymour-Harris is also involved with a Texas Governor's Task Force "charged with reviewing the policies and operations of the Employment Services Division and making recommendations to improve efficiency and effectiveness," and she is a member of the Houston Business Forum, a group of women managers and professionals who provide guidance and financial assistance to needy business students.

Even after a person gets a job, there may be a continuing need for assistance; and even after one gets to the exalted stage of owning a business, help might still be important. T. J. Dermot Dunphy was one of the first to realize that struggling black businessmen might need a hand, which has been supplied by no less an organization than the Harvard Business School Club of New York. The program was featured in *Time* (December 27, 1971):

It is not easy for a black to get started in a business operation, especially in a field as dominated by whites as fuel-oil service. In May 1970, Charles Wallace was a struggling black businessman on the verge of bankruptcy. He knew little about accounting and finance, and was further handicapped by poor sources of supply and inadequate equipment. Finally he called on Dermot Dunphy and a group of volunteer consultants to minority entrepreneurs, which is run by the Harvard Business School Club of New York. Dunphy sat down with Wallace, broke his problem down into

separate categories, then called on volunteers to handle each area. They helped find the proper oil sources and set up an effective bookkeeping section. Now Wallace's thriving business stands to clear half a million dollars this year. Says Wallace: "Dermot is the bridge, the man who makes the contacts when I have a problem that I can't solve. He launched me like a rocket, but he doesn't try to hold my hand."

The largest such programs now are the separate but similar national and International Executive Service Corps, which involve retired business executives in consultation to struggling enterprises both here and abroad.

Still another population "at risk" relates to ex-offenders. Helen Manberg of Washington, D.C., founded the Achievement Scholarship Program in 1973 to provide scholarships for ex-offenders. For her sustained contributions, she was selected by *Washingtonian* as one of the *Washingtonian's* of the Year in 1982.

Lucy Orford, a former nun, is an active volunteer with Offender Aid and Restoration (OAR) in Baltimore, "an organization of citizen volunteers who help jail inmates master the skills and make the psychological adjustments they need to live in a law-abiding life." The January 1, 1979, *Newsweek* carried much of the story:

OAR sponsors a variety of services, ranging from jail visits to organizing an inmate's muddled finances. In Salem, Massachusetts, mathematics teacher Rick Pontacelli assesses the academic skills of inmates, checks for learning disabilities and develops teaching and counseling programs. In McLean County, Illinois, young businessmen meet weekly with inmates to help them cope with job interviews and teach them how to get along with fellow workers.

"The volunteers' efforts are strenuous and time-consuming enough that some drop out, but most find the experience rewarding," says Lucy Orford, "because it's a chance to make the good in a person come out."

Dr. Joseph Nguyen-Trung Hieu attempts to provide a fair chance to recently immigrated Indochinese. For his efforts, he received a 1983 President's Volunteer Action Award:

Dr. Joseph Nguyen-Trung Hieu, a teacher of high school social studies and an instructor at the National College of Education in Chicago, is also a volunteer who has helped almost 1,000 Indochinese refugees in Illinois to learn English, adapt to American culture,

obtain an education and acquire employment over the past ten years.

In 1963 Dr. Hieu founded the International Association of Volunteers for Human Services and Leadership Training. Over 180 International Association volunteers have assisted nearly 1,000 refugees in the Chicago area to learn to help themselves. Other Association volunteers provide daily educational instruction to over 1,200 children in a Thai refugee camp.

Dr. Hieu has established five housing projects to provide room and board for 63 refugee students who left Southeast Asia without their parents and then spends evenings, weekends and holidays teaching these refugees to speak English. He has sponsored Vietnamese community festivals, organized a training program for Vietnamese elementary teachers in a refugee camp in Thailand, and developed a training program for former Vietnamese teachers who wanted to help Vietnamese students in American classrooms. In addition, he has sponsored cooperative efforts between American and refugee youth groups that he had organized, and has developed summer educational and recreational camps for Vietnamese refugees.

Harriet Hodges went even farther abroad to provide assistance to Korean children in need of heart surgery. Her 1988 citation from the President's Volunteer Action Awards said this:

Harriet Hodges began helping indigent Korean children with heart problems in 1972 when her husband, a retired U.S. Army colonel serving as director of the American Korean Foundation, told her about the child of the cook at his Seoul golf club who needed heart surgery. At that time, open heart surgery was not available for children in Korea. Working through the Children's Heart Fund in Minneapolis, Mrs. Hodges was successful in getting the child to the U.S. for the necessary treatment. Soon after the child returned to Korea, parents began appearing at her door asking for help. Although the surgery is now available in Korea, most Korean families are unable to obtain it because of the cost and the lack of private health insurance.

To meet this need, Mrs. Hodges has developed a network of 15 U.S. hospitals that handle the surgery. Surgeons perform the operations at no cost and the hospitals absorb most of the other costs. American and Korean Rotary Clubs, Rotary International and the Variety Club Lifeline help with the cost of air transport, the major cost in the treatment process, as well as some financial

assistance to the cooperating hospitals. Approximately 100 children receive treatment each year.

Since her first trip, Mrs. Hodges has arranged for nearly 2,000 children to be flown to the U.S. for treatment and has arranged for several teams of doctors and medical personnel to visit Korea to screen children and determine priorities for treatment.

Many other Americans have become involved with helping the children through Mrs. Hodges. In some communities, local families have taken the children into their homes during their stay in the U.S., providing them a home outside of the hospital, buying them clothing and treating them to visits to local attractions. In Jacksonville, Florida, a Korean heart program has been established at Jacksonville Hospital. The chief executive officer of a local bank has sponsored several of the children, traveling to Korea with the medical team, even replacing the family cow that was sold to attempt to pay for a child's treatment several years ago.

In November 1983, when president and Mrs. Reagan traveled to Korea, they heard about Mrs. Hodges and offered to bring her and two Korean children back to the U.S. for treatment on Air Force One.

Glen Leet and Mildred Robbins Leet are the co-founders and directors of the Trickle Up Program, "dedicated to creating new opportunities for employment and economic and social well-being among the low income populations of the world." In 1987, the Leets garnered a great many significant awards, including the U.S. Presidential End Hunger Award, the Giraffe Project Award, the Temple Award for Creative Altruism presented by the Institute of Noetic Sciences, and the Human Rights Award presented by the U.S. Committee for UNIFEM. The Presidential End Hunger Awards are sponsored by the U.S. Agency for International Development "to honor United States citizens and institutions that have made significant contributions to the ending of world hunger." Their citation read:

Since its inception in 1979, the Trickle Up program has been responsible for the initiation of 3,448 business enterprises throughout the nations of the Third World.

The goals of the Trickle Up Program are very specific; to replace unemployment with self-employment and to diminish poverty and hunger. Through grants of \$100 given to groups of five or more individuals, the TUP assists in the development of ongoing and successful businesses. For the period 1979 through 1987, the average profit from these enterprises was \$981 for the first year.

The Trickle Up Program represents a truly innovative approach to the problems of poverty and hunger, an approach which has been recognized by numerous countries in Europe as well as the United Nations as worthy of funding.

In the early 1960s, Elizabeth Bryant Silverstein founded and still heads the Foundation for the Peoples of the South Pacific, Inc. "to help Pacific Islanders realize their own development goals." Today the foundation is a major partner and supporter of the peoples of the Pacific Basin. The foundation has a staff of more than 50 persons who help guide programs that reach hundreds of thousands of people in the region. The programs now include maternal and child nutrition, family health, food production, small business development, fisheries, community development and training.

American Jewish World Service (AJWS) involves U.S. volunteers "to build awareness in the Jewish community of international development issues." Most of the volunteers are younger Americans who have particular interests in world hunger and poverty. A recent AJWS newsletter described one project to help the people of Sri Lanka to use grain silos. Part of the project involved bringing representatives of Sri Lanka grassroots development organizations to Israel. The newsletter story reports:

The tour was organized and led by Laurence Simon, AJWS President. Also on the delegation were David Phillips, an energy consultant and Dena Wortzel, AJWS Director of Education and Outreach

"The trip enabled our overseas partners to learn about agricultural techniques developed in Israel and to visit a variety of agricultural communities," said Mr. Simon. "We see this as the first of a series of visits by leaders of the organizations with which we work overseas."

The delegation spent several days with Drs. Shlomo Navarro and Jonathan Donahaye, inventors of a revolutionary new grain silo who are research scientists at the Volcani Center, the agricultural institute of the state of Israel. Discussions with the AJWS delegation focused on preparation for field trials of the Volcani silo in Sri Lanka, the Philippines, and several African nations. The trials are supported by a \$91,500 grant from the Koret Foundation.

Navarro and Donahaye consider the silo a proven technology for semi-arid regions, such as the Negev, and are confident that through testing it can be adapted for use in semi-tropical regions. In the Negev, the silo reduced post-harvest grain losses to less than one-tenth of one percent. This is the lowest grain loss of any storage

system in use in the world today. In regions of Africa and Asia grain loss is frequently 20–40% due to inadequate or inappropriate storage. The trial in Sri Lanka will be the first in a semi-tropical environment.

An even more basic device to assist people in developing countries is being promoted by an energetic volunteer, Robert H. Metcalf, who spent many years in various international efforts. His latest crusade is to help bring the benefits of the Solar Box Cooker to developing countries. Metcalf, who is a microbiologist and professor at California State University, Sacramento, has become almost an evangelist in trying to bring the benefits of the cooker to the peoples of the world. He indicates that “the Solar Box Cooker was developed by Barbara Kerr and Sherry Cole in Tempe, Arizona, in 1976. . . . I got one in 1978, not knowing anything about solar energy, but from the first time I used it, I realized that this was not a novelty cooker, but something that could benefit the world. Since then I’ve spent much of my time working to realize the dream of spreading Solar Box Cookers around the world.” Metcalf adds, “Although I’ve helped individuals in other countries build and start using SBCs, the major turning point came last year when scientists at the Pillsbury Company got SBCs included in an Applied Nutrition Project that Pillsbury was funding through Meals for Millions/Freedom from Hunger Foundation. . . . The most recent, and most exciting development was with the Foster Parents Plan in El Progreso, Guatemala. . . . What excitement, to show people whose language I couldn’t speak how to take control of their lives with only some cardboard, aluminum foil, glue, and a piece of glass!”

Lending a hand to lift others toward self-reliance is a basic part of empowerment. Even more fundamental is the removal of obstacles that stand in the way of people having equal and full opportunity right from the start. That more basic form of empowerment is covered in the next chapter.

3

Advocating and Empowering

“For the fulfillment of the many dreams and aspirations of young girls and for the continued strengthening and empowerment of all women”

—MISSION OF WOMEN’S FOUNDATION

When Jorge Prieto received an honorary degree from the University of Notre Dame, the citation said, “His tenderness to those in need has been equalled only by the ferocity of his struggle in their behalf.” Doctor Prieto is described by the National Council of La Raza as “the perfect candidate for your search for individuals who have helped other people to be empowered.” In many ways Prieto is an ideal example for all the stages of service, advocacy and empowerment. He began as a general practitioner in two small Ranchos in the desert of Zacatecas, Mexico, where the people were so poor that they could not pay for his services. Later he transferred his attention from the rural poor of Mexico to the urban poor of Chicago, where he rose to become head of the Cook County Department of Family Services and finally President of Chicago’s Department of Health. In 1987 the Latino Institute established the Jorge Prieto Humanitarian Award, of which he was the first recipient. The citation said in part:

Dr. Prieto better than anyone we know exemplifies those values which have helped the dreams and aspirations of Latinos in this country to survive. A man of deep caring and compassion, Dr. Prieto has consecrated his life both private and professional to bringing sweet comfort to the human condition. Believing that the heart must work confluent with the intellect, Dr. Prieto has expanded the scope of his giving and understanding beyond the

narrow confines of his own profession to nearly all areas of human inquiry and discovery

He has both the roots of the ancient value system which sustained our Latino forebears and the spring green of new leaves and branches for a new land. Latinos, he has proven, can participate fully in our great country without violating those values which must be contributed to enrich the fabric of the whole. He is a man who with quiet dignity has accepted honorary doctorate degrees from both the University of Notre Dame and Northeastern Illinois University and has continued to serve as official Physician to the United Farmworkers Organizing Committee since 1965. Dr. Prieto was the only Latino physician who marched with Cesar Chavez on that first difficult march.

For over 30 years he has ministered to the needs of Latinos in the Midwest, never stumbling on the superficial obstacles of ethnicity—Latinos are Latinos, he has taught us, whether our origin be Mexican, Cuban, Puerto Rican or Latin American. In the process of transcending ethnic barriers he has become a champion of all disadvantaged peoples, as his record at Cook County Hospital clearly evidences. He teaches us that along with getting Latinos can give. Part of self-empowerment and self-determination must be the power to be kind and the determination to be generous.

When Odile Stern's daughter was murdered, she became involved in a mutual help group but later launched into advocacy efforts, including gun control. In a story, "From Ashes of Tragedy, Self-Help," in the *New York Times*, June 4, 1984, Fred Ferretti describes Stern's founding of Parents of Murdered Children. "Mrs. Stern continually presses members to go beyond self-help to advocacy, . . ." and she says, "Now I feel Michele's death has not been in vain, but in a sense it is still too late for me, I should have been in the gun control movement early!"

The *New York Times* story also profiles Candy Lightner, the founder of MADD (Mothers Against Drunk Driving):

"I remember sitting in a restaurant and somebody asked me what I did," Candy Lightner said. "I didn't know. I asked the man I was with and he told me to tell them I was an advocate, an activist." This was only a few months after her daughter was killed on May 3, 1980. By May 7, the drunken driver who had killed her daughter had been arrested and MADD was formed.

Barbara Dawson was blinded in an automobile accident and turned the lessons of her horrible experience toward efforts to save others the same grief. She was featured in the article "Good Volunteers Mind Other People's Business" by Bernard Asbell in *Today's Health*, October 1975:

The last time Barbara Dawson saw her daughter Marilyn—in fact, the last time she ever saw anybody or anything—was an October evening 11 years ago. Driving 11-year old Marilyn home from a swimming lesson at the "Y," Mrs. Dawson, momentarily distracted by conversation, realized her car had nudged across the road's center line—and was about to collide head-on with another.

The crash wasn't dramatic; neither car was going very fast. But Mrs. Dawson's eyes seemed to explode with fiery light—no severe pain, just that flash—then they settled into darkness. All night, surgeons at the Eye and Ear Infirmary of Massachusetts General Hospital labored through delicate procedures to save her sight, but couldn't. While the crash scarcely bruised either Barbara Dawson or her daughter, the impact was just enough to shatter the lenses of Mrs. Dawson's spectacles, implanting tiny shards of glass in her eyes.

At that time, the National Society for the Prevention of Blindness, as well as the ophthalmic and optometric professions had proposed laws requiring all eyeglasses and sunglasses to have shatter-resistant lenses. But no state legislature responded. And there seemed no lobby strong enough to push it into law—until Barbara Dawson joined, virtually became, that lobby.

Most people would have asked, "But what can I do? Who'd listen to me?" Barbara Dawson didn't ask that. Before she lost her sight, she had been active for 10 years in a community center named Freedom House, conducting coffee hours and panel programs to bring together leaders of Greater Boston's black and white communities. In her church, she was a lay leader of religious education. Long ago she had learned that the power to get things done gravitates to the person who cares enough to take initiative. So the seemingly awesome challenge of getting a law passed did not awe her.

Teaming up with the Massachusetts Society for the Prevention of Blindness, Mrs. Dawson telephoned state representatives and senators, visited them in the capital, their law offices, wherever they could be found. Her message was her own unnecessary blindness. She'd say: "We use safety glass in auto windshields and patio doors, but not in glass that's less than an inch away from our eyes.

We worry about the hair length of our school kids, but we let them go into shops and science labs and let them play field hockey wearing breakable glass in front of their eyes.” She wrote eye-safety articles for local and state PTA newsletters.

Who could resist the moral force of this woman’s tragic experience and simple, compelling argument? The Massachusetts legislature did—year after year. Everyone listened sympathetically, and for five years the bill died without coming to a vote on the floor.

Barbara Dawson’s calls, visits, letters persisted. She gave speeches to PTAs, civic organizations, whatever audience she could find, recruiting new letter writers, new phone callers. In 1970—six years after Barbara Dawson’s accident—another kind of accident, a quirk of history, played into the hands of Mrs. Dawson and her allies, disarming the silent lobby of the optical industry. She was scheduled to testify before a legislative committee, as she had done so many times before. But on this particular day, the same committee was taking testimony on an abortion bill. In heavily Catholic Boston, no political topic is more emotional. So the hearing room was crowded with spectators—and with reporters and television crews.

This time the eyeglass bill couldn’t be buried quietly. When this attractive, articulate, determined, and sightless crusader began stating her case, every reporter with the barest instinct for news began writing, and cameras began rolling. That night on TV screens throughout the region Mrs. Dawson—thrown accidentally into the forefront with a hearing on abortion—got her chance to plead for eye safety to the public. She urged lawmakers: “Don’t do this for me or my children, but for your wife and your children and the people of Massachusetts.”

The impact was like a shock wave. Any legislator who didn’t know immediately that that bill had to be passed found out within hours as the phone calls and telegrams poured in. But even though passage was now a sure thing, Barbara Dawson took no chances. On an afternoon in June 1970, when the formal vote was scheduled for the floor of the state house, Mrs. Dawson clambered up to the gallery, taking a seat in the first row, leaning dangerously over its low railing. A fellow spectator, not knowing Mrs. Dawson, suggested she move to a safer location in say, the second row, “Oh no,” she declared, “I want them to see me watching them.”

When Governor Francis W. Sargent signed the bill into law, Barbara Dawson was standing proudly at his side. “She alone achieved the impossible,” says Mrs. Jane Nagle, executive director of the Massachusetts Society for the Prevention of Blindness.

That was just the beginning—but the rest came with relative speed and ease. Within months, 12 states passed similar laws. Similar, but not identical. That produced new headaches for the industry, since different states established different standards of shatter-proofing. In December 1971, the Food and Drug Administration in Washington, D.C. promulgated a national requirement—and a national standard-of-shatterproof lenses for all eyeglasses and sunglasses. Barbara Dawson was alone in her kitchen, washing the breakfast dishes, when the news came over the radio. To anyone else it may have seemed routine, logical. But to her it was a triumph of an order that few experience.

She had changed the law of her country—and prevented countless others from suffering her needless deprivation.

Easily the most famous of the mutual help groups is Alcoholics Anonymous (AA). Many of its members have also been staunch advocates on issues relating to drinking. Very typical but very special was Florette White Pomeroy of San Francisco. When she died, her obituary in *The San Francisco Examiner* highlighted her activism:

She led the way in convincing major corporations in the West to establish programs for employees who were alcoholic—not just for humane reasons, she said, but to save the firms' investment in valued employees at all levels, from the bottom to the top.

Teamsters official Jack Goldberger and other labor leaders in the Bay Area won alcoholism treatment clauses in their union contracts, setting an example for labor across the country.

The obituary also noted that Pomeroy often said:

“The thing that nearly destroyed me provides me now with the channel through which, for the rest of my life, I can help others.”

Bette-Ann Gwathmey and her husband lost a 16-year-old son to childhood cancer. She too originally joined a mutual help group but went on to fuller efforts to prevent the tragedy from striking others. In her case, she set out to raise the millions necessary to endow a chair in pediatric cancer at the Memorial Sloan-Kettering Cancer Center in New York.

Many people who have been touched by health crises have turned to the Herculean task of founding major national organizations to provide research, education and service relating to that illness. Jack Hausman was such a person. Jack and Ethel Hausman had a child with cerebral palsy at a time when that condition was almost totally unknown, certainly to the

general public. Their story was captured in 1986 by Recollections Inc., oral historians in White Plains, New York:

I became interested in founding the Cerebral Palsy Association of New York because nothing was known about CP nor was there an agency of any kind to help cerebral palsy children and to help parents cope with the tremendous challenge of caring for a cerebral palsy child. It was costing us so much to take care of Peter and Ethel wondered how families with little or no money could manage. In 1946, Ethel spotted an ad in the paper inviting parents of palsy children to a meeting in Brooklyn. I wasn't keen on going, but she pushed me to go, and I wound up that night as President of the Cerebral Palsy Association, a little group of a dozen or so parents. Our first plan was to raise money for a much needed clinic to provide some services for these youngsters.

. . . Most important was my meeting Leonard Goldenson, head of Paramount Pictures Theatres at the time. He called out of the blue and asked me to lunch. I had never met him. I had been sending out letters to try to raise funds for the clinic, and he came upon my letter because he and Estelle had a daughter with cerebral palsy. Mrs. Goldenson had had German measles early in her pregnancy. Leonard thought our cause was great, but that we were hampered because our first organization was a local one.

The Goldensons and the Hausmans became the founders of the national organization, United Cerebral Palsy. UCP became a prototype for many other national health organizations devoted to illnesses and handicaps that were unknown, except to the hundreds of thousands and perhaps millions who suffered from them.

Students at Vanderbilt University in Nashville, Tennessee formed themselves into a student health coalition to provide health services to one particularly poverty-stricken area of eastern Tennessee. Gradually, they realized that all of their time and effort could barely make a dent in the needs of all the "isolated, impoverished Appalachian communities." The student health coalition became the Center for Health Services, which continues to provide direct services, but more significantly presses successfully for the establishment of public health centers. Despite their impact, succeeding generations of students from Vanderbilt and the many other colleges and universities that joined in the program realized that the

people themselves had to become involved in the determination of their own health and the factors that influence it. In a story by Robert Coles and Tom Davey in the *New Republic*, September 25, 1976, there is this account of the student's evolution from service to advocacy to empowerment:

They had their eyes, at first, on the isolated, impoverished Appalachian communities of eastern Tennessee, a number of them without medical or dental services of any kind. Soon enough those students were reaching the medically indigent, providing physical examinations, a series of laboratory tests; and very important, making connections in their own minds and in those of hundreds of mountain people, between the state of a person's health and the position he or she occupies within the prevailing social and economic system. Maybe it was a common-sense discovery. Who needs to be told that those with money command the time of doctors and lawyers, and those who are penniless get nothing or at best the offhand crumbs of charity? But such a realization, when come to and shared by a community of families, visited by young activists trying as outsiders to bring assistance, can generate more than a collective state of awareness.

There are now 10 health centers in east Tennessee, one in the western part of the state, and each of them has become a means by which poor people pool their numbers and energy, wage various hard and by no means always successful campaigns. Polluted streams, faulty well water, poor ventilation in a mine—they are obvious "factors" that bear down upon the health of a neighborhood's people. But so does the quality of education children get, or most important, the price of good food, or the availability of assistance to those without work. The original student Health Coalition at Vanderbilt has evolved into a Center for Health Services, which draws upon the energies of young people from institutions all over the state and in a way that would surely impress some of the "community organizers" of the 1960s, who learned through trial and error that to bring in an X-ray machine, a movable laboratory, and a team of young medical students or even older, quite experienced and well-intentioned doctors was at best a beginning, and quite possibly, a waste of time—unless a word like "health," or expressions like "civil rights" or "legal rights" become, gradually, yeast-like reflections of something else: the will of the ailing and exploited to make themselves heard, assert their various desperate causes.

In 1987, Carrie May Reser of Denver received one of the "9 Who Care Awards" from Channel 9, KUSA for her performance as an exceptional advocate:

Carrie May Reser of Denver has been a quadriplegic since age 15 when she fell and fractured her neck. Her disability hasn't kept her from becoming a wife, a mother and founder of a nationally known advocacy group. May is now President of D.A.W.S., Disabled American Workers Security. DAWS, under May's leadership, was instrumental in the enactment of legislation, to return benefits to millions of Americans who had been cut from the Social Security rolls without a hearing. She devotes countless hours as an advocate for the disabled and needy.

In Jacksonville, Florida, as in many other communities, there is an organization of volunteers who serve as advocates for children in need. The Jacksonville program was described in an article headed, "Special Child Advocates: A Volunteer Court Program," by Michael Blady in *Children Today*, May/June 1981:

For Lauren Rothstein, a volunteer Court Appointed Special Advocate (CASA), the case of 16-month-old Matthew and his infant brother John was particularly trying.

The children had been left at a Jacksonville, Florida crisis center by the mother and a man she identified as her husband. The mother never returned to collect her children. They were placed in temporary foster care and the case was taken to court. At this time, Lauren Rothstein joined the case as Court Appointed Special Advocate (CASA), under a volunteer program sponsored by the Jacksonville Section of the National Council of Jewish Women. Her task was to investigate the case and to present to the court an independent evaluation and a recommendation for a disposition that would be in the boys' best interest.

Rothstein reviewed all documents and spent more than 12 hours on telephone and in-person interviews with everyone involved in the case, including the director of the crisis center, the foster mother, a hospital social worker and the children's caseworker. In her report, she recommended that the children be continued in temporary foster care for six months in order to give the real father—who had expressed genuine concern for the children—time to get a job, set up a home and receive counseling for his drinking problem. At a court review at the end of the six months, the court

would try to determine whether placement with the father and his mother would be possible, contingent on their continued interest in the boys and demonstrated ability to care for them. If not, the CASA volunteer recommended that proceedings be initiated to free the children for adoption.

Rothstein will continue to be the children's advocate until the case is resolved, visiting the children, their father and foster parents to make sure that the services mandated are being offered and accepted.

A different type of advocacy effort aimed at the well-being of children is called "Project Amnesty," which received one of the 1986 President's Volunteer Action Awards:

In 1985, Gloria Allred developed Project Amnesty as a pilot project in five California counties as a way of increasing child support payments. Her efforts were a response to the fact that over two million absent California parents fail to pay an adequate level of child support for their children each year. Because collection of past due support and the development of a regular payment schedule for many of the parents had proven very difficult, many mothers were forced to depend on Aid to Families with Dependent Children support in order to provide adequately for their families.

Project Amnesty provided a period in which parents who were behind in their payments could "catch up" without fear of penalty or jail sentences. To urge parents to pay their court-ordered support, Ms. Allred developed a public awareness campaign that included radio and television public service announcements in both Spanish and English, posters, bumper stickers and billboards. Because of limited funds, Ms. Allred paid for the production of many of the materials.

When Governor Deukmejian declared the period of June 16 through August 16, 1985 as Child Support Awareness Weeks, Project Amnesty urged parents to bring their support payments up to date during that time. Announcements warned that failure to pay support is a crime and that those who had not paid by the end of the amnesty period were subject to arrest.

The five participating counties each realized an increase in collections ranging from five to twenty-four percent. Total child support collections during the period were up almost two million dollars for an overall increase of more than thirteen and a half percent.

One of the heartening developments arising from those initial efforts occurred when, more than a decade later, there was a National Court Appointed Advocate Association (CASA) operating in 26 states with more than 17,000 volunteers.

Barbara Kronman is a volunteer advocate who has had impact on several issues, including making public records accessible to those who have a right to know their contents. Sidney Fields told that story in a November 17, 1975, *Daily News* story:

It took Barbara Kronman three visits, five hours and 14 phone calls to get the results of the N.Y. State Health Department's inspection of nursing homes. After she was insulted 12 times, she asked to speak to someone in authority. The authority's secretary snapped, "He doesn't talk to just people."

"I only wanted to learn what records are available to people who need and are entitled to them," said Barbara in the office of the N.Y. Public Interest Research Group. She's an unpaid volunteer, and just completed a handy booklet on where such records can be found. . . .

. . . Her first assignment for NYPIRG was to help prepare their study on the high cost of dying. Barbara got one pamphlet from the local Board of Health on the rules and regulations governing the funeral industry, but when she needed another she was told, "It isn't available to the general public." She insisted on talking to someone in authority. Three authorities told her it wasn't available to the general public

Barbara hoped to complete the Guide to N.Y.C. Public Records in two months. It took her a year. Everything here is much larger than anywhere else: more records, more difficulties, more confusion, not to mention the virus of indifference that infects so many city employees.

"I went through a whole range of emotions," said Barbara. "Frustration, exhaustion, fury at the inefficient way the city is run, and sometimes gratitude and pleasure at the help from a handful of city employees."

Barbara was very well paid as a market researcher. Why did she quit to take on the inevitable aggravation and even abuse that goes with public interest work?

"I have the luxury of being able to work without being paid at something that's important to a lot of people—and to myself."

Wish there were more Barbaras.

Advocacy influences all kinds of needs. For example, Hazel Wolf has spent 80 years as an advocate involving the environment and animals. In a profile, "Audubon People," by Ruth Norris in *Audubon Magazine*, September 1981, this octogenarian is described:

Hazel Wolf, born just ahead of the twentieth century, has been for eight decades, if not ahead of her time, at least in the forefront of its great social movements. A card-carrying environmentalist for the past thirty years, a labor organizer, a Communist Party member when that organization was fighting for worker protection and unemployment benefits during the Depression, a de facto feminist throughout her life, Hazel Wolf is a fighter.

... ever since she was an eighth grader, when she pulled her first team together (girls' basketball), she has been organizing. "I have a flair for it," she says.

She turned that flair to the conservation fight in 1952. She joined National Audubon Society, became secretary of the Seattle chapter in 1964, and has kept that job for seventeen years—working hard, stylishly.

Hazel was the first liaison between National Audubon and the Washington State Department of Game in establishing a nongame and marine wildlife program. In recognition, the department awarded her its "Certificate of Appreciation" in 1978, the first time the honor had gone outside the department. That same year she won the prestigious Sol Feinstone Environmental Award from the State University of New York. SUNY cited her for "an unusual degree of dedication to conservation goals, with an ability to mobilize other volunteers." It noted her contribution to the Audubon series of Washington "trailside" guides to birds, butterflies, and wildflowers, as well as the key role she played in persuading Boise Cascade to donate land for the Wenas Wildlife Sanctuary, a 3,000-acre woodland in the Cascade Mountains, which is home to more than 200 species of birds.

One of Hazel's recent efforts has been in solidifying a "natural" team of environmentalists and native Americans in Washington. "There's almost nothing we don't have in common," she observes. She is also working to fuse an alliance of labor and environmental interests to combat the Reagan Administration's so-called regulatory reform program that threatens to demolish decades' worth of environmental, health, and safety measures. "It's very delicate," she says. "We have to be very careful to stick to our common interests, such as the Clean Air Act."

Hazel has single-handedly formed eleven Washington Audubon chapters. "When I go to a community to try to organize a chapter, I always stress that Audubon is fun, too." Hazel has more fun than some people might think proper at her age. Since retiring as a legal secretary in 1975, she has taken to the outdoors with abandon. She has run the Colorado, Snake, Platte, Salmon, and Yakima rivers, backpacked and camped all over the United States, including the North Slope of the Brooks Range, kayaked in Alaska and Baja California, and canoed the Boundary Waters Canoe Area. "All these nature trips are great," she says, "but people are even greater."

Other Audubon people saluted in that article include Isra James Briggs of Maine for his pioneering efforts "against the use of DDT and for maintaining stream quality"; Ronald G. Dodson of Kentucky for "lobbying the state legislature to create a Nature Preserves Commission"; Lynne and John Frank of Delaware "for saving thousands of birds who were fouled by the spill of almost 150,000 gallons of crude oil into the Delaware River," and for "lobbying for tanker safety regulations and liability requirements which resulted in a pioneering oil-spill response program"; and Myrte Jones, citizen advisor to public agencies, self-styled agitator "on behalf of natural resources and wildlife habitat."

The introduction to the *Audubon* article provides good descriptions of the diversity and impact of activists:

They are people who see something that needs to be done and then take it upon themselves to do it. They have been the driving force of the Audubon movement, from George Bird Grinnell, who rallied the readers of *Forest and Stream* to the cause of protecting birds, to Rachel Carson, whose classic *SILENT SPRING* told the devastating truth about pesticides, to the chapter leaders in every state today who devote their time and talent to keeping air and water clean, preserving wild places, and teaching the values of the natural world. Volunteers like the eleven we present here have proved time and again that one person can make an important difference to the quality of life in a neighborhood, a community, even a much larger area.

Activists, of course, come with a variety of interests and styles. This group is something of a cross section of the hundreds of dedicated members who carry the Audubon banner in every region of the country. Some are "natural" leaders; others were accidentally, even reluctantly, drawn into the political process. True to the National Audubon Society image, a few are birders who discovered

threats to the habitat of native species. One or two wouldn't recognize anything more esoteric than a robin if it walked up and introduced itself. Their common denominator is a commitment to special places and creatures and to the planet we live on. Together they represent the ways in which that commitment can be expressed.

William Borah and Richard Baumbach, Jr., are lawyers who advocate for the protection of their surroundings. They were featured in a story, "The New American Samaritans," in *Time* magazine, December 27, 1971.

As young bucks who grew up in the citadel of Southern elegance, the pair seemed groomed for show rather than toil. Scions of two of New Orleans' most prominent families, they were raised in colonnaded homes safely hidden from public view by delicate hedges and stately live oaks. They graduated together in the top half of their law school class at Tulane; Baumbach then won a Fulbright scholarship to study international law in South America, while Borah entered the master's program in international trade at the London School of Economics. They appeared destined for splendid careers in international trade.

Then in 1965 they renewed their friendship at the Napoleon House, a French Quarter bar. They discussed the imminent construction of an elevated Mississippi riverfront expressway, which would have been an aesthetic catastrophe for the graceful Vieux Carré. They launched a thorough investigation of the project and within two weeks produced a detailed report showing the expressway to be the result of shoddy planning. Their findings did not endear them to the Chamber of Commerce—nor, they were astonished to find, to many of their life-long friends. They were quietly but firmly pushed out what they refer to as the "velvet rut." Says Borah: "If you are born in the right family and keep your mouth shut, you can just ride it on through." But they persevered, haranguing at public meetings, until they finally attracted national attention (the New Orleans papers had conspicuously ignored them). Finally, almost three years later, the young attorneys won what they call "the Second Battle of New Orleans": federal funds for the project were canceled for purely environmental reasons.

Borah and Baumbach have now become activist do-gooders: they are New Orleans' resident environmental crusaders—at considerable personal costs.

Borah sums up one of the important lessons of the advocate:

“The main thing we’ve learned is not to believe automatically that the so-called experts know what they’re talking about.”

The interest and impact of citizens on their urban environment was described in a May 17, 1988, *Washington Post* story by Roger K. Lewis headed “Citizens Increasingly Active, Savvy in Fighting Battles With Developers.” The story said in part:

There are many different kinds of maps of the Washington metropolitan area—jurisdictional maps, road maps, Metro maps, demographic maps and historical maps, to name just a few. But no one has yet to publish a map of zoning and land use skirmishes

A metropolitan area zoning and land use battle map would probably reveal, among other things, that the number of skirmishes is accelerating; that they are occurring in every jurisdiction within a 30-mile radius of the capital; and that increasing numbers of local citizens are becoming concerned and involved in the process of deciding what should happen to their communities

Silver Spring citizens already have flexed their collective muscle by refusing to accept a building in their neighborhood that exceeded the height limit allowed by zoning regulations. Citizens on Manhattan’s East Side took legal action and succeeded in getting the court to order a too-high apartment building cut down to size—by a dozen stories. In decades past, such errors usually were met with indifference.

After chronicling many other battles between citizens and developers in the Washington area, Lewis sums up:

In light of all these engagements, what conclusions might be drawn?

First, it’s clear that public interest in and awareness of planning and zoning is increasing. People who used to feel powerless or disinterested, if not unaffected, now realize that they can influence the course of growth within their communities. They know more, speak out more, and are willing to invest more time and money, if necessary, to fight for their cause.

Second, citizen sophistication is greater. Organized grass-roots groups are proliferating like gypsy moths and they know how to “play the game” with government and business organizations. They know how to find and employ experts, how to lobby, how to

get publicity. For developers, who used to be concerned primarily with financial, governmental and marketing factors, activist citizens can become another "force majeure" to be reckoned with.

Some volunteers advocate for voluntarism itself. Joyce Black was described in the Winter 1987 issue of *Citizen Involvement* as having "an unswerving commitment to strengthening and enhancing the role of the voluntary sector." Simultaneously, she was head of the New York Voluntary Enterprise Commission, Vice Chairperson of VOLUNTEER: The National Center for Citizen Involvement, President of Big Brothers/Big Sisters, President of the Day Care Council of New York, Chairperson of the Hospital Trustees of New York State, Chair of the Council of Family and Childcare Agencies of New York State, as well as serving on more than 15 national and state boards and several governmental advisory bodies. In that same article Black was quoted, "The voluntary sector's knowledge and experience must be brought to bear on the setting of national priorities. Its voices must speak loud and clear. If voluntary citizen participation is properly focused and channeled, voluntarism and the voluntary sector will continue as an important factor in American society."

Ruth March has made a crusade of gaining for volunteers the employment and academic credit they deserve for their community experience. When March received the National Philanthropy Day Volunteer Award in Los Angeles in 1987 the citation said in part:

Ruth March symbolizes dedicated service and exceptional leadership in volunteerism. By personal commitment, effort and a deep sense of caring, she has made a substantial improvement to the quality of life in our area and holds high, and proudly, the banner of philanthropy.

Surely, the crowning achievement of Ruth March's more than 30 years' of experience as an advocate and consultant in community education, arts and hospital settings is the fact that, since 1971, she has been responsible for encouraging more than 2,000 private and public sector employers to recognize relevant volunteer experience on their employment applications and in their hiring practices.

It was in the early 1970s, when wives of unemployed space engineers were seeking part-time and shared jobs, that Ruth was inspired to begin a one-woman crusade to include relevant volunteer experience on employment applications and in hiring practices. When they attempted to use their unpaid volunteer experience, potential employers often asked: "But do you have any real experience?"

Questions like that challenged Ruth to try to overcome the apathy of private and public sector employers and the image of volunteers as simply “do-gooders.” She was aware that a major attitudinal change would have to take place, and she initiated action to bring the issue to national attention.

Ruth targeted the United States Chamber of Commerce, the International Personnel Management Association, the U.S. Conference of Mayors, and the National Association of Manufacturers—and won their endorsement of the concept

Ruth March designed brochures as marketing pieces for corporations and as reference forms for volunteer agencies. She initiated surveys to stir interest in the justice of making volunteer experience count. A measure of her success can be gathered from the fact that the states of California and Minnesota, the City of Los Angeles and its unified school district have changed their practices for applications and hiring.

Among high-profile corporate leaders who have revised their job application forms, Wells Fargo Bank, Carter Hawley Hale, United Airlines, Transamerica, Pacific Gas & Electric, Rockwell International and American Can stand out. Among the top 10 employers in Los Angeles, six—three public and three private—now recognize volunteer experience.

An interesting effort to applaud and encourage volunteers occurred during National Volunteer Week in 1987 when, according to *Innovations* published by United Way of America, “. . . members of human services agencies in Licking County, Ohio picketed their volunteers. The pickets were staged to thank the many volunteers who gave their time, talents and financial resources to support local human-service agencies.”

As Maimonides noted more than 600 years ago in the Mishna Torah, the highest degree or order of charity is to put people on their feet so they will not be dependent on others. The ultimate of such empowerment is to be certain that people are accorded full rights and opportunities without obstacles such as prejudice. The history of America is full of crusaders who pioneered for equal rights. Though their tales are not as well known as they should be, the public is generally familiar with the early leaders who essentially founded the major social movements that are still with us relating to freedom and equal opportunity. The concentration here will be on the people who have picked up those crusades since the 1960's. Recent crusades have involved large numbers of people and have extended to many areas of life where people should have greater control of their own destinies.

In the 1960s, participatory democracy suddenly began to include all parts of society. It was a change that bewildered the old-time volunteers

and staff and totally upset perceptions, even of who the volunteers were. In a meeting with an advisory council to President Nixon's Committee on Voluntary Action, some of us were shaken to hear the members expressing an extremely pessimistic view of the state of volunteering. When we told the group that we thought things were far better than they believed and used as examples the healthy degree of caring represented by students, blacks, welfare recipients, anti-war demonstrators and others, most committee members remonstrated that it was not appropriate to include as volunteers people who have an immediate stake in the outcome of their volunteering. We referred to the Colonial Minuteman and said that, traditionally and practically, it is appropriate that a person serving his needs or protecting her rights belongs—past, present, and future—in the family of volunteers.

Many of today's voluntary agencies and their leaders are struggling to go back to the good old days. With the power structure exploding to every corner of the community and society, it is a tormenting business to try to pull together a consensus so that some positive movement is achieved. It is understandable that many would want to return to the older, more orderly days. Unfortunately, this regression would represent a regrouping along outdated lines rather than making full use of the truly exciting multiplication of people and groups who care and who are prepared to do something about their caring.

Some people do not agree with the issues and tactics of today's activists, and almost everyone deplors illegal practices that infringe on the rights of others. Yet all who are interested in volunteering should cheer the fact that so many people today are concerned enough to express their caring, and that our freedoms continue to provide these opportunities.

To bring their causes to the forefront of public attention some volunteers are willing to engage in civil disobedience and, like Henry David Thoreau who wrote "Civil Disobedience" more than 125 years ago, are willing to pay the consequences. As recently as October 16, 1988, *The Washington Post* carried a story by Lynne Duke headed "A Campaign of Civil Disobedience" which began, "Activists for the Homeless Face Daily Arrest." The article continued:

None of the eight housing activists from Seattle had been arrested before, so perhaps it was understandable that they needed advice last week on jail house rules for their trip behind bars in the District.

"Do they let you keep your hat in jail?" asked Joe Martin, 38.

"When they take the urine test, do you have to do it in front of somebody?" asked 67-year-old Mary Haggerty.

Mitch Snyder, of the Community for Creative Non-Violence, which provided food and lodging for the out-of-town protesters,

briefed the group on what was in store. The next day, Wednesday, Martin and three others—including a lone Louisville man—lifted their voices in song in the middle of the Rotunda of the U.S. Capitol, illegally breaking the hush maintained by gawking tourists.

Speaking through a bullhorn, a U.S. Capitol police officer ordered the protesters to cease, and about a dozen members of the Civil Disturbance Unit materialized, in black jumpsuits, surrounding the singers.

“I ask you to sing along,” Martin said to the tourists, who kept silent.

Still singing “This Land is Your Land,” Martin, Stella Ortega, Wayne Quinn and Louis Valdez Jr. were handcuffed and led away.

That scene, with variations, has been unfolding every weekday since Sept. 26, when the first wave of protesters from around the nation set out from Snyder’s CCNV shelter on Second Street NW on a short march to the Capitol. The protests will continue until Election Day, Nov. 8.

Daily, the protesters have held a vigil on the West Steps, then carried out an act of civil disobedience designed to focus public attention on the lack of housing for the poor and homeless. Specifically, group members say they want Congress to restore deep cuts in housing programs that have taken place since 1981 . . .

. . . Ortega, affiliated with a social service agency in Seattle called El Centro de la Raza, and Beverly Sims, of Seattle’s Emergency Housing Coalition, said that the two-day sojourn to Washington had shown them that their work on behalf of the poor and the homeless in Seattle is being repeated by others nationwide—that they are not alone.

The name Mother Jones hardly suggests hellfire and revolution, but further examination recalls a woman who was one of the fiercest advocates in American history. In the 10th Anniversary issue of the magazine dedicated to and named after her, the editors note, “When Mary Harris Jones was introduced to a college audience as a ‘great humanitarian,’ she retorted, ‘No! I’m a hell raiser!’ And so she was. Mother Jones started unions, ran strikes, fought for prison reform, supported revolutions, and spend weeks at a time in jail!”

In 1986, the *Mother Jones* publication initiated an annual series called “Heroes” to recognize “people who showed the same spirit—men and women with the capacity to encourage and inspire, to bring people together, and to work for a more just America.” The editors described the winners: “The men and women we profile here lead prosaic lives—working in homeless shelters, organizing the unemployed, gathering petitions

—yet they are the connective tissue that binds people together. In a society resistant to change from below, they are persistent, feisty, and courageous. They have organized their communities to fight back, gathered the information government tries to hide, exposed corporate greed in the courts, and comforted the victims of abuse and neglect. These are not the darlings of the powerful. We celebrate them because they challenge power.”

From *Mother Jones* (July/August 1986 and January 1988), here are some of the volunteer “Heroes” as profiled by the writers identified below:

Frances Crowe is five foot two. The fence around the Seneca Army Depot was seven feet high. “I can’t make it over,” she told her fellow demonstrators. They were protesting the U.S. deployment of new Cruise and Pershing missiles in Europe. Then Frances, 64 at the time, made her way through the crowd. With pointers from a friend, she scaled the chain link fence topped with barbed wire. Someone yelled, “Look! Even the old lady is going over!” The crowd cheered. Gracefully, Frances climbed down the other side and into the arms of her arresting officer.

The Frances Crowe legend consists of dramatic moments such as this, set against three decades of tireless organizing all over New England. In 1968, newly trained as a draft counselor, Crowe, a Quaker and committee pacifist, ran a personals ad in her local paper, offering her services. No one called, so she took to the hustings. For weeks, she drove the ten miles between the two largest towns in the area, picking up young male hitchhikers. “I drove very slowly and talked very fast,” she recalls, “and my backseat was filled with literature.” Soon Crowe was holding draft-counseling sessions in her basement. There are 1,776 entries in her sign-in book for a single year.

Born in Carthage, Missouri, in 1919, Frances Crowe remembers life before nuclear weapons. But there was the Ku Klux Klan, and her parents, as Catholics, were targets. As a second grader, Frances had stones thrown at her on the way to school. In fifth grade, she formed an International World Peace Friendship Club that met at a teacher’s home; they made fudge and wrote to people all over the world. “We took ourselves very seriously,” Crowe recalls, “all these little kids working to make peace.”

Since the 1950s, Frances Crowe has been bringing warnings of the arms buildup, human rights violations, and U.S. intervention in the Third World to thousands of New England residents by organizing peace groups and showing films. She also speaks in churches,

schools, service clubs, and community centers; hands out leaflets on street corners; and canvasses door to door.

Crowe has been arrested 17 or 18 times (“I’m not certain which”). Her “criminal” acts include throwing a vial of her own blood at a nuclear submarine launch (“for my grandchildren’s future”), sitting in on the grounds of the White House lawn, and handcuffing herself to the gate at Westover Air Force Base. She struggles with each decision to commit civil disobedience, but believes that “there comes a time when to put your body on the line is more powerful than all the organizing you can do.”

—*Andrea Ayvazian*

“The treatment I received as a young child in Halifax County made me want to make some changes,” Cora Tucker says. “Growing up in Southside Virginia in the 1940s and ’50s was pure hell.”

Working through the grass roots volunteer organization she established in 1975, Citizens for a Better America, Tucker and the members of CBA have surprised and angered entrenched white officials and challenged long-established relationships of power and powerlessness in southern Virginia.

Tucker has lived in Halifax County all her life. She was born there in 1940. Her father died when she was three, leaving her mother with nine small children. To keep the family together, they all farmed and sharecropped tobacco and corn.

As a schoolgirl, Cora won a statewide essay contest on the topic “What America Means to Me.” But when she attended the ceremony where she was to receive her award, she didn’t recognize the words being read as hers. “They were reading what (America) meant to white people. But America didn’t mean to me what it meant to white people: it meant going in the back door of white folks’ homes, saying ‘Yes, ma’am’ and ‘No ma’am’ to white kids that I had put diapers on. And it meant that those white children had no respect for my mother. They took all of that out of my essay when I got to Richmond.”

Cora dropped out of school in the 12th grade and married her sweetheart, Clarence Tucker. Together they raised seven children. At first they had no television. “We used to take turns reading and explaining books to our children.” She became increasingly involved in the civil rights movement, attending rallies and marches in Virginia and in Washington, D.C., and she read black history. “Because I had been taught all my lifetime that you’ve got to be

ashamed that you're black, I tried to teach my children pride in themselves as black people."

In the early 1970s, with her seven children in school, Cora Tucker earned the high school diploma she had missed. Soon she joined with friends and dozens of black students in Halifax County to form CBA. The group's first goal was to gain recreational facilities for black youth. That led to a documentation of the patterns of poverty and discrimination in Southside Virginia. Next came attention to voting, employment practices, and local uses of revenue-sharing funds. By the mid-1980s, the list ranged from such specifics as paving the streets to concerns such as fighting toxic and nuclear waste dumps and helping to elect the state's first black lieutenant governor.

Whether through her biting and frequent letters to the editors of rural Virginia newspapers, or through her involvement as national cochair of Citizen Action and a member of the executive committee of the Southern Regional Council, Cora Tucker's message gets around. "People must begin to build coalitions across this country," she asserts. "We must see that there are no permanent enemies and no permanent friends, only permanent interests."

—*Alan Tullos*

Louise Stanley still remembers the day in 1983 when a top New York City housing official told her, "Poor people can't afford to own homes. And it's a crime for you to tell them it can happen."

Stanley not only kept talking to neighbors about owning their own homes, she led a four-year battle to reclaim abandoned city-owned buildings in Brooklyn's East New York. And she won.

"I moved here in 1967 and it was really gorgeous. We didn't even lock our doors or windows," recalls the 53-year-old postal supervisor who owns a modest two-story row house. "Then I watched the community go down, down, down." Vacant lots overgrown with six-foot weeds provided cover for rapes and muggings; abandoned buildings became drug-dealing dens. Holding down a full-time job while raising six children, Stanley was discouraged: "The same politicians were still there, doing nothing. I didn't even think of getting involved then."

In 1982, an organizer from ACORN (Association of Community Organizations for Reform Now) knocked on her door. The national group founded in Little Rock, Arkansas, has earned a reputation for aggressive organizing in low-income neighborhoods and gutsy, direct-action tactics. Stanley was particularly impressed by the

organizer's account of a squatters' campaign in Philadelphia: "I remember thinking, if it can work in other places, why can't it work here?" The next day, she went to a local organizing meeting: "I can't remember how it happened or what I said, but I walked away from the meeting as temporary president of the first ACORN group in East New York."

Two years later, on Thanksgiving Day, 1984, ACORN squatted its first family in a city-owned building: dozens of illegal break-ins followed. Each action was meticulously planned: neighbors on the block provided water and electricity during the first few months; volunteers assembled each Saturday to help with the rehab work. The city tried a get-tough policy, complete with arrests, but that only backfired into favorable press for the squatters. By 1985, city hall agreed to strike a deal: in exchange for a promise to halt taking additional buildings, the squatters could stay. Last October, the city approved \$2.7 million in financial and technical aid to rehabilitate 58 buildings.

Louise Stanley, who now serves on ACORN's national board, believes the homesteading model must be duplicated in other neighborhoods. "The bottom line is getting people to realize that success is possible," she says. "We have to organize people and show them how the system isn't working for them. We have to get the politicians to work for our issues—we have to make them see what we see."

—Virginia Sherry

Yellow Creek winds sluggishly through the hills and hollows of Southeastern Kentucky, right behind Larry Wilson's house, the house his grandfather built. In 1980, Wilson watered his livestock directly from the creek and watched as calves died and goats were born deformed. Downstream, little Shannon Taylor already was suffering from chronic diarrhea and vomiting. At six, she weighed only 38 pounds. The Taylor's well is along Yellow Creek. The creek was black. The fish had died.

A tannery upstream, in the city of Middlesboro, was using new chemicals, discharging its wastes through the city sewage plant, into Yellow Creek.

"They were preying on us ignorant hillbillies," Wilson says. "We needed to organize, but in these hills things happen if you buck the system." He called a community meeting, but only one person came. "We couldn't match the tannery's money, and we had no education to fight their science."

Wilson did have an encyclopedia. Under tanning, he found listed

chromium and other toxic chemicals. The information flowed along the creek. More neighbors joined up.

The new Yellow Creek Concerned Citizens petitioned the Environmental Protection Agency (EPA) in 1980, and, to their surprise, a hearing was called. Wilson traveled the creek, shouting, "Come to the schoolhouse. Bring a protest sign." "I was scared to death nobody'd come," he says. Three hundred people packed the schoolhouse, demanding action. They were told the city was responsible for monitoring the creek. But the city insisted the water was fine.

Every two weeks, for three years, Concerned Citizens went to Middlesboro's city council meetings. But as soon as they spoke up, the mayor would adjourn the meeting. "If the city and tannery had shown vulnerability to citizens' action," Wilson explains, "they'd have lost control of us hillbillies. They had to defeat us." On a mountain road one night, a car pulled alongside Wilson's. "I saw the muzzle blast. The glass near my head blew out," Wilson recalls. A police investigation failed to turn up any leads.

Finally, after three years of protest, there was a breakthrough. Hotense Quillen, born and bred on the creek, armed herself with a health questionnaire. "Chemicals that could hurt fish could hurt people," she reasoned. "We had to prove it." Her data, analyzed by Vanderbilt University, showed increased kidney and intestinal diseases, cancers, and miscarriages along the creek. "I didn't need statistics," says Quillen now. "Hearing these people's stories, I cried every night."

The health survey results fired up support for the fledgling organization, until 426 of Yellow Creek's 1,000 residents had joined. They got a court order to inspect the tannery, documented pollution violations, and sued both the tannery and the city to clean up the creek.

Yellow Creek is clean today. Yellow Creek Concerned Citizens forced the EPA and Middlesboro to pay for a multi-million-dollar sewage plant. The tannery and the city were fined; the mayor and the entire city council were defeated in the next election. Claims for property and health damages are still in the courts, but Shannon Taylor, 38 pounds at six, is now a healthy 12-year old. Her vomiting and diarrhea have stopped.

Now another company plans a coal mine that threatens the water. But the company is in for a surprise from this community. As one Yellow Creek resident said, "Have you met Larry and Hotense? Wouldn't want them for your enemies.

—Lonny Shavelson

Cora Lee Johnson, 62, lives right slap dab in the middle of nowhere. Miles off the expressway, the roads into Treutlen County—one of the poorest areas in the state of Georgia—are pine-lined, lovely, yet there's a sense of ominousness, of isolation, until one reaches the tiny town of Soperton, where Johnson lives. "It's slave country—my great grandmama was a slave around here. And my mama tells of lynchings around here when she was young."

The whites still run the town, including all the social welfare programs, but that hasn't intimidated Johnson, who lives right down the dirt road from the Lovely Hill Baptist Church, in a shack with only one fireplace—"it's hard to hem in that heat, with no doors between the rooms"—and a roof that leaks when it rains. The September morning, before I arrived, Johnson, whose 21-year-old daughter and 1-year-old granddaughter live with her, has picked a huge bag of peas from a field of soybeans where the owner had given her permission to pick whatever she could. She also has advised a young man about his right to be treated at a hospital in a nearby town, even though he has no money. In Soperton, Johnson has become a woman to whom others in need turn.

Before becoming an activist, Johnson knew what it meant to be ignorant about one's rights. In 1980, she had been left by her husband, was out of work ("I was in an automobile accident, and the factory where I worked terminated me before I had a chance to claim compensation"), and, when she complained of back pains, was hospitalized briefly in a mental ward. After three weeks on the ward, and X-rays, it was established that her disability was physical.

It was around that time that she saw a film at the community action center, shown by a Georgia Legal Services representative, about how people in communities can organize to protect their rights. Soon, Johnson helped organize the Treutlen County Clients' Council, and today she serves on the boards of seven organizations, including Georgia Legal Services, the Georgia Housing Coalition, and the Georgia Coalition on Hunger. One wall of her tiny front room is covered with name tags from the many conferences she has attended. "I'd be given money for food, and a place to stay," she says, "and if I could save any out of that, I would use it to pay bills when I got home."

In 1985, Johnson was one of 12 women who completed a year-long series of workshops organized by the Rural Black Women's Leadership Project. "They taught us our rights, but then when we walked out that door, it was up to us to go back into our communities and use them."

Today, her goal is to help people much like herself—"people

with barriers, no education and that stuff.” Johnson has only a fourth-grade education: “You had to buy books back then, and my daddy couldn’t buy none. The year the government started buying books, I dropped out—I had to plow.”

Fear is a major factor in Johnson’s fight against local ignorance: “Most of the meetings where folks talk about policy around here are meetings of white folks, educated folks, not places where a black person would feel comfortable going. And wouldn’t even know they could go if they heard about it.” Yet when Johnson heard that federal money allocated for low-income housing was about to be returned because “if they can’t pay the rent, they don’t deserve to live there,” she visited first the city, and then the county commissioner, and ultimately wrote to Washington. Thanks largely to her efforts, there are now 30 low-income rental units in town. She might live more comfortably there, with central heating, and air conditioning to see her through the Georgia summers, but Johnson prizes her independence, choosing to live more simply. “A lot of folks don’t want to get involved because they say ‘He’s holding my loan’; or ‘He’s holding the mortgage on my house so how can I speak out?’ that’s why I keep living right here in this shack, no matter how raggedy it is. It’s paid for, and to do my work, I gotta be free.”

When she heard that people who were eligible for vastly reduced rents were being charged the same rent as those with “good” salaries (“\$100 a week for 40 hours is good around here for a seamstress in the pants or shirts factory”), she spread the word on renters’ rights. “Then when the people started protesting, the apartment manager said, ‘How did you know that?’ The management knew the people deserved the rent breaks all along, but they just weren’t giving it to them.”

Another of Johnson’s projects has been working for mail issuance of food stamps. “Some people live so far out in the country, and some are elderly, and they don’t have any way to get into town.” For a long time, the banks would only give out food stamps three days a week, but when Johnson learned that one young woman was sent her notice too late to get her stamps on Thursday, and that she and her children had to go without food till the following week, she talked to city officials, who persuaded the bank to give them out all week.

Johnson’s latest achievement has been securing a \$10,000 grant from the Sapelo Island Research Foundation, which funds projects throughout Georgia, to start a sewing center in Treutlen County. The grant was given so that Johnson (who wrote the proposal with

help from friends in Georgia Legal Services) can teach area women to sew for themselves and their families. Eventually, she hopes to create a sewing cooperative that will generate income for its members.

As a poor, yet highly visible black activist in an area where many whites routinely carry rifles in the windows of their pickups, isn't she afraid? "They won't bother me walking down the street in broad daylight," Johnson says. "And I don't go anywhere I don't need to be at night. Besides, if it's my time to go, I'm gonna go. I believe everybody has a purpose, a duty in life, and this is mine."

—*Rosemary Daniell*

Vicky Ceja's doorstep, on an unpaved street on Denver's West Side, used to be awash with mud whenever it rained. Then a community organizer persuaded this shy mother of four, active with Girl Scouts and the local PTA, to take the lead in a neighborhood campaign that forced the city to pave and dig gutters in the street. Four years later, in 1986, Ceja became president of Denver's Metropolitan Organizations for People.

Initiated by inner-city clergy in 1981, MOP recruits core groups of leaders in local churches and trains them to identify key issues of community concern. Ceja, 37, joined a core group after her first bout with the city, and was sent to a five-day course at the Organizing Training Center in San Francisco. The training helped boost her confidence and overcome the stammering that had marred her first attempts at public speaking. But the shyness remains. To accomplish anything, she says, "you often have to do things that are uncomfortable."

MOP has accomplished a great deal under Ceja's leadership, fighting successfully for lower utility and phone rates, and for tough restrictions on the transport of hazardous materials through Denver. MOP's efforts also obliged the U.S. Army to spend \$6 million to purify water contaminated at its Rocky Mountain arsenal near Denver.

Ceja looks forward to the battles ahead—including MOP's new focus on Denver's public schools, which suffer a Hispanic dropout rate of more than 50 percent. "It's exciting to me when people who thought they couldn't do anything come together and are able to make changes as a group."

—*Marc Demming*

In the 1980's we are blessed with hundreds of organizations that are run and controlled by volunteers dedicated to securing rights and oppor-

tunities for their own populations. They deal with blacks, women, Puerto Ricans, Cubans, Mexicans, Indians and even specific tribes. A prototype is the Native Americans Right Fund (NARF), which exists to provide poor and disadvantaged people access to lawyers and the legal process. NARF's Executive Director John Echohawk says:

For the first time, native Americans are guaranteed quality advocacy for sustained periods to successfully advance their rights. What a difference that knowledge makes in the legal arena—to our opponents—as well as to native Americans. . . . For the first time, America's Indians are being assured that the white man's system can work for, and not just against them.

The long struggle for Indian rights, including community governance, has often involved an agonizing struggle with the Bureau of Indian Affairs. A part of that story is told by Kirke Kickingbird and Lynn Shelby in the book, *Schools Where Parents Make a Difference*, edited by Don Davis of the Institute for Responsive Education. Kickingbird and Shelby provide these vignettes of the struggle of Indian volunteers:

In 1969, almost simultaneously, three Indian communities at Ramah, New Mexico; Wind River, Wyoming; and Rocky Roys, Montana—took steps [to create] community-run schools. In all instances, the Indian parents complained of high dropout rates, disciplinary problems, poor achievement levels, and high degrees of discrimination in the surrounding non-Indian communities. The Sioux communities of Pine Ridge and Rosebud were also contemplating the movement toward community control.

In 1970, a group of Indian parents (Birgil Kill Straight and Gerald Clifford, both Oglala Sioux; Abe Plummer, a Navajo; Barbara Sage and Al Redman, Arapaho from Wind River; and Sylvester Knows Gun and Ted Rising Sun of the Cheyenne community at Busby and Lame Deer, Montana) came to Washington, D.C. to discuss with James Hawkins, then Director of BIA Education, the concept of Indian community control. The group had submitted four proposals to the BIA requesting either planning or operational funds for community schools. Confronted with bureaucratic excuses and indecision, they sought the assistance of national legislators on Capitol Hill.

The parents' claims were so stirring that a group of legislative assistants on the Hill formed a Committee of Congressional Aides. This committee exerted pressure on the bureaucracies (especially the BIA) who were thwarting the parents' efforts. The bureaucracies

began to consider these Indian communities' requests for their own schools.

This Indian parent initiative led to the establishment of three community schools. . . . They are three examples of a growing "alternative" Indian community school movement.

The story of the Wyoming Indian High School is also the tale of minority volunteers struggling against the entrenched bureaucracy.

The Wind River Shoshone-Arapaho Reservation situated in the rolling foothills of the Rockies has a population of approximately 7,000 people, 5,500 of whom are Indians. Most of the people who do not work for the tribe, the Bureau of Indian Affairs, or the Indian Health Service, work in mills, uranium mines, the iron ore mines of U.S. Steel, or as custodians and cooks in the various federal installations serving the reservation and nearby communities. As is the case with many western communities in the nearby towns of Riverton and Ender (where the high schools serving Wind River youths are located), there is a high degree of discrimination against Indians. The educational problems which had become so critical during the last decade for Wind River children were similar to those of Ramah and Rocky Roys—very low achievement levels and a high degree of dropouts and disciplinary problems. While public elementary schools located on the reservation educated the primary youngsters, the adolescents were shipped to unfriendly high schools or to BIA boarding schools to handle "discipline" problems.

The Indian parents of the reservation knew something had to be done to change this situation. In 1968, they thought they had found an answer to the problem. At the time the State of Wyoming Department of Education began to reorganize its state public school districts. A parent group led by Al Sage, Al Redman, Alberta Friday, Tom Shakespeare and Mr. and Mrs. Darwin Sinclair submitted plans to the local county to form an independent public school district defined by reservation boundaries. The state used an administrative loophole to reject the plans of the Wind River community.

Disappointed but not discouraged, the parent group formed an organization known as the Wyoming Indian Education Association. The parents had wanted to form an independent public school district because the problems of financing would be less. Since this seemed impossible for the moment, they began to investigate other methods of gaining local control. They approached the Office of Education and the Bureau of Indian Affairs. After almost two years

of struggle and many trips to Washington, the Wyoming Indian High School opened in January of 1972. While the Indian parents and the education association know that much of the achievement is due to their efforts, they all agree that final success would not have been realized without congressional help, especially that of Dick McCall, chairman of the Committee of Congressional Aides and staff person to Senator Gail McGee of Wyoming.

The final arrangements that led to local control were made through a contract with the Bureau of Indian Affairs. The BIA, as with Ramah School, was hesitant to relinquish its responsibility for education on the Wind River Reservation to the Indian parents. Congressional pressure had forced its hand.

In 1942, a group of black leaders joined together in what is now known as the Durham Conference, which declared that "compulsory segregation is unjust." Together they set forth the specifics of reforms they considered the most important: "political and civil rights, jobs, education, agriculture, military service, social welfare and health." A year later, the Conference of White Southerners on Race Relations met in Atlanta, agreed with the Durham Statement, and pronounced its objectives just. Three months later, a joint committee from both groups met in Richmond, Virginia, to organize the Southern Regional Council:

... for the improvement of economic, civic and race conditions in the South in all efforts toward regional and racial development; to attain through research and action programs the ideals and practices of equal opportunity for all people in the region; to reduce race tension, the basis of racial tension, racial misunderstanding and racial distrust; to develop and integrate leadership in the south on new levels of regional development and fellowship; and to cooperate with local, state and regional agencies on all levels in the attainment of the desired objectives.

The Southern Regional Council had its origins in The Commission on Interracial Cooperation, established in 1919. Principal funding originally came from the Rosenwald Fund and a diverse group of church bodies, labor unions, individuals, and small grants from foundations. In a summary of the council's first 30 years, *The Atlanta Constitution* reported:

They wanted a regional organization, not from a provincial desire to separate the South's problems from the nation's, but from the conviction that such an organization has unique advantages. It can express the best and often neglected elements of Southern thought

and conscience; it can serve as a convincing demonstration of Southerners working together as fellow citizens, without regard to race, and can tap local resources and initiative often inaccessible to agencies outside the region.

These efforts were, of course, just a prelude to the advocacy and activism that were soon to follow. While earlier groups, like the General Education Board, felt they "must operate within the restraints of segregation," later activists and their founders insisted that empowerment was the liberating stage necessary to enable people to exercise their potential.

The Carnegie Corporation took the lead in support of the Law Students' Civil Rights Research Council and of the NAACP Legal Defense and Education Fund/Earl Warren Legal Training Program, which were trying to increase the number of black lawyers in the South. Eli Evans, then a program officer for Carnegie and now president of the Revson Foundation, reports: "Ultimately, 38 foundations and 30 corporations invested \$7 million in the same project which increased the number of (black) students in Southern universities from 22 students in 1969 to 427 seven years later. This became the talent pool for elected officials, university trustees, school board members, etc." A special report, "A Step Toward Equal Justice," contained an evaluation of the program and included a case study that began:

On opposite corners of the intersection of Second Avenue and Ninth Street in Columbus, Georgia, stand two structures, each intentionally functional and unintentionally symbolic. Outwardly, the more impressive of the two is the 11-story Government Center, which houses the only consolidated city-county administration in Georgia. It is so new that the concrete still smells damp. The other, far less prepossessing, is a modest, rambling frame building that once was a notorious local "sporting house." The gold-lettered sign suspended over the door announces "Bishop and Hudlin, Attorneys at Law."

To the 170,000 residents of Muscogee County, the Government Center is a glass-and-concrete embodiment of change. Rising out of a fountain-studded plaza on the site of the late, unlamented old courthouse, the Center soars gracefully above a montage of sagging Victorian homes, colorless commercial buildings, and mighty churches.

To Sanford Bishop, 26, and his partner Richard Hudlin, 27, the white frame house opposite is the embodiment of an opportunity. For Bishop and Hudlin are both young, talented and Black, and

they have accepted the challenge of proving that Columbus can move into a new era as easily as it moved into a new courthouse.

The Syntex Corporation has also taken a keen interest in educating lawyers because, according to Frank Koch of Syntex: "We felt it would provide solid long-range benefits for the Mexican-American community . . . [and because] our company was more sensitive to this situation than other firms, since Syntex began as a small research organization in Mexico City."

On another front, in 1984, CBS Inc. pledged \$1.25 million to the Hispanic Policy Development Project:

. . . to support studies on the urgent needs and problems confronting Hispanic communities in the United States; to identify and evaluate policy options for dealing with such specific needs and problems; to communicate the results of these studies to policy and decision makers, the media and the general public; to include broadly representative non-Hispanic and Hispanic leaders in the activities of the organization, in order to increase their involvement and strengthen the impact of the organization's efforts; and to work closely with Hispanic institutions and scholars to build bridges between them, to increase the visibility of Hispanic policy leadership, and to develop opportunities for young Hispanic policy makers and analysts.

Another dimension of empowerment is voter registration. The Stern family, picking up where Mrs. Edgar Stern's father, Julius Rosenwald, left off, has been in the forefront of voter education efforts, beginning in Mrs. Stern's home state of Louisiana. She was a rarity with her early and steadfast support of the unpopular effort to register blacks in the South and minorities throughout the country.

When Lester Dunbar was executive director of the Southern Regional Council, SRC conducted a large Voter Education Project (VEP) which later spun off and was headed by Vernon Jordan before he went on to the United Negro College Fund and the National Urban League. Charles Rooks, now head of the Fred Meyer Charitable Trust, worked with VEP and said:

While the "revolution" in Southern politics caused by the emergence of Black political power is due to many factors, the role of the Voter Education Project (earlier a project of the Southern Regional Council) is an important part of this story. Ford, Rockefeller Brothers, Carnegie, and some other large foundations made impor-

tant contributions, but the real "heroes" in the foundation world were a group of small foundations (Taconic, Norman, etc.) that supported VEP at the outset, when it was a much riskier undertaking.

The need for greater attention to women's issues was highlighted by a 1985 survey on the worldwide state of women to coincide with the United Nation's International Decade for Women. According to the May 1985 Newsletter of the Council on Foundations, the survey concludes:

Whether in the economy, education, health, or government, there is no major field of activity in any country in which women have attained equality with men . . . the influx of women into the paid labor force has not significantly narrowed the gap between men's and women's pay; nor has it stemmed the rising tide of poverty among women. Despite the key role that women have in third world economies, they have been largely bypassed in development strategies.

One of the increasing number of organizations that devote all of their attention to women's issues is the Women's Foundation, which states its mission as: "For the fulfillment of the many dreams and aspirations of young girls and for the continued strengthening and empowerment of all women." To achieve this mission, the Women's Foundation has funded such diverse programs as the Alliance Against Women's Oppression, Big Sisters, California Coordinating Council for Domestic Violence, Children's Council of San Francisco, Comparable Worth Project, Displaced Homemakers Center, San Mateo Advisory Council on Women, Shasta County Women's Refuge, Stepping Stone Growth Center, Women Against Violence-Emergency Services (WAVES)/Advocates for Women, Womenspace Unlimited, and Women's Voices.

Other examples of activities with a primary focus on women's issues include the Business and Professional Women's Foundation, which has provided "Career Advancement Scholarships, Loans for Women in Graduate Business Studies, Loans for Women in Engineering Studies, and Fellowships and Research Grants for Women's Issues"; the Ms. Foundation for Women, whose grants have addressed such issues as nonsexist textbooks, women's shelters, domestic violence, low-income child care services, and sexual harassment; and the Bette Clair McMurry Foundation, whose funding program has included a Women in Film series, media grants such as a video documentary on "The Managerial Woman" and a directory and workshop for women in films, theater grants such as women playwright residencies, and general grants such as the Texas Women's History project and policewomen management training.

The needs and aspirations of minorities, women, and others have frequently been the focus of "alternative funds," a newer phenomenon in philanthropy. These funds have been springing up in many communities and regions. The July/August 1984 issue of *Foundation News* carried a feature on "alternative funds," which it says were initially called "change-oriented" or "radical" funds. The article quotes David Hunter of the Stern Fund as follows:

... the alternatives share a firm commitment to a redistribution of wealth and power. They're all concerned with furthering democracy in American society; and economic democracy—widespread participation in the economy—may well be the tripping point. They do not believe, as the more conservative foundations do, that the goal is simply to train underprivileged so they can get a piece of the action. The goal is to change the action itself.

The article's author, Roger M. Williams, adds, "If that is the goal, the method is grassroots 'empowerment,' a Sixties phrase that means enabling the most downtrodden of Americans to 'gain control over their own lives.'"

In 1978, Stewart Langton, head of the Lincoln Filene Center for Citizenship and Public Policy at Tufts University, edited a book, *Citizen Participation in America: Essays on the State of the Art*, which for the first time chronicled the extensive development of grassroots efforts. In one of the chapters, "Grassroots Participation from Neighborhood to Nation," Janice E. Perlman says:

The past decade has witnessed an unprecedented increase in the number, scope, and type of grassroots groups in this country. Building the neighborhood base reaching all the way to multistate coalitions, and dealing with national issues, these groups are striving to make existing institutions more accountable and to gain increased control over the decisions that affect their lives.

Throughout the country, people are forming and joining grassroots groups, not simply as ad hoc defenses against external threats, but for ongoing effort toward formulating and promoting their own positive agendas and programs. These actions represent bottom-up efforts of people organizing collective actions on their own behalf, and they involve the use of a sophisticated blend of confrontation and cooperation in order to achieve their ends. Having arisen precisely because of the failures of both representative democracy and governmentally mandated citizen participation to reflect the needs of low and moderate income people, these grassroots groups are an emerging social force with the dynamism

and potential to provide a most effective and meaningful form of citizen participation.

The contemporary grassroots movement is new, growing, diverse, and effective. Although its lineage can be traced back to the social movements in the 1960s, the early Alinsky organizations of the 1950s, and the unions of the 1930s and 1940s, in its present form it is not yet a decade old struggle. Most of the groups started in the early 1970s and many are five years old or less. They are growing in numbers and expanding in size so rapidly that any estimates of their size and numbers are out as quickly as they are calculated.

Equally dramatic has been their expansion in scope and their ability to organize simultaneously on multiple levels—from tenants' unions, to neighborhood associations, to city-wide and state-wide coalitions to multistate and regional alliances, to a national movement. They move adeptly back and forth from problems on the block to those of federal policy.

To achieve this flexibility, the grassroots groups effectively employ an array of elements, which are combined to meet their specific needs. They draw on traditional neighborhood association models, using local "turf" loyalties; on the direct-action tactics of social protest; on the boycott models of the farmworkers; on the exposé methods of the public-interest lobbies; on service-delivery and economic-development skills; on local self-reliance and appropriate technologies; and on the new needs for program design, implementation, and monitoring that have emerged with the decentralization of federal and local government initiatives. In order to do this, they tread an extremely delicate line between conflict and consensus, between protest and partnership, and between principle and pragmatism. Whereas the issue of the 1960s was social justice and the rhetoric was revolutionary, the issue of the 1970s is economic justice and the rhetoric is reformist. The issues are more rooted in the specific facts of people's daily lives. The support base for such groups includes low and moderate income people across racial lines who join on issues of common interest and who are more interested in "making life" than "making history."

Among the organizations that Perlman describes are:

ACORN (Association of Community Organizations for Reform Now)
National People's Action
Massachusetts Fair Share
Center for Community Change

Center for Community Economic Development
Institute for Local Self Reliance
Movement for Economic Justice
National Association of Neighborhoods

Ginetta Sagan was caught and tortured for serving in the Italian underground during World War II. During her recovery she was given a letter from a doctor whose torture she had been forced to watch. Knowing he was about to die, the doctor wrote: "Do everything you can to survive. There will be other human beings in the same condition as we are. Let your voice be heard!" Faithful to that, Ginetta devoted her life to human rights around the world. For her remarkable record of volunteer service, she received the 1987 Jefferson Award from the American Institute for Public Service. Her citation said in part:

Ginetta Sagan was a 19 year-old messenger for the Italian underground when the Fascist secret police caught her in 1945. Subjected to electric shocks, near-drownings and burnings, she was raped and beaten. During her recovery she was given a letter from a young doctor whose torture she had been forced to watch. Knowing he was about to die, the doctor wrote: "Do everything you can to survive. There will be other human beings in the same condition as we are. Let your voice be heard!"

More than 40 years have passed and Ginetta Sagan has done just that. Founder of the Western Regional Section of Amnesty International USA, she has worked tirelessly on behalf of those under torture from Iran to Chile, from the Philippines to Cuba. Using her own funds, she launched a far-reaching investigation into reports of human rights violations in postwar Vietnam. Interviewing refugees in France, Italy and the United States, she produced a shocking report of mass persecution and political murder, identifying more than 100 camps in the bamboo gulag in which more than half a million Vietnamese have been held. Bowing to international reaction, Hanoi released several thousand prisoners. Ms. Sagan formed the Aurora Foundation to document and combat the abuse of human rights throughout the world.

On the west side of Chicago there is a community called Austin, and within the community there is a South Austin Coalition Community Council (SACCC). Its President, Edward Bailey, said, "Problems . . . we work on them in ways that solve them for a lot of people at the same time." Because of the significance of SACCC's work, several foundations

in the Chicago area commissioned a publication about the people and programs. The author, Bob Johnson, begins with an interview of Bailey:

“I’ve been active in south Austin for over 15 years. There would, for sure, be an empty spot in my life if I hadn’t done it. We’ve had moments . . . months . . . of disillusionment, but we always have to ask ourselves how the community would be if we had not pursued the question.

“Sometimes it has been the simple things in life. When this community changed color, streets and sanitation stopped working here. Streets and alleys were filthy and the people lost the initiative to keep up their part of the bargain. Change always has to come through actions: we had to revitalize the city’s streets and sanitation department and encourage people to move ahead with things like planting grass seed.

“About crime, we’ve talked with representatives of the police department month after month at meetings of our neighborhood civics. It’s come to the point where we and they begin to see things more along the same avenue. We’ve kept a lid on a lot of crime, though now with drugs there’s a new explosion. We have begun a new campaign for more neighborhood watch activity than ever before, using the tools of effective organizing.

“Our main job is to tap people, and there are more here ready to be tapped than there have been before. People are talking with me seriously about community work who didn’t use to talk with me at all. The tone is different, and that’s good.”

The publication also contains an interview with Juanita Rutues, who is President of the community’s People Reinvestment and Development Effort (PRIDE):

The housing PRIDE has saved and fixed up is the greatest thing that can happen here. It comes right out of the community itself. When the mayor looks at SACCC’s plan for avoiding utility cutoffs the other day and says, “You mean the neighborhood people put this together?” That’s the sort of experience that gives me real satisfaction.

Advocacy and empowerment often begin with just that kind of banding together by people who are determined to make things better. The next chapter, on mutual dependence and assistance, begins with an organizing credo that is basic to almost all joint efforts: “After all, we’re all in this thing together.”

4

Cooperating in Mutual Dependence and Assistance

For most of us, the most help came from our peers . . . from family, from friends.

—RHODA PAYNE, FOUNDER OF PARENTS OF SUICIDES

In a piece, "From Ashes of Tragedy, Self-Help Groups," in *The New York Times*, June 4, 1984, Fred Ferretti described the work of several women who have turned tragedy into personal crusades. For example, Rhoda Payne established Parents of Suicides after her 21-year-old son Bruce shot himself to death in 1983. She is quoted: "For most of us, the most help came from our peers, not from professionals, from family, from friends." Ferretti adds:

In the aftermath of suicides, Mrs. Payne says, "parents and siblings go through grief, illnesses, heart attacks, all of them stress-related; so many in the first year have serious illnesses or accidents; it's a pretty consistent pattern." The discovery of this pattern through meetings of her group "helps me to meet people further down the road than I was," she says.

One aspect of personal service relates to the burgeoning growth of what we call the self-help movement, but for which the British have the much better term—"mutual aid." This movement, which is probably the fastest growing side of the voluntary sector, seems to reflect the pervasive notion that, whatever the issue or need, "we're all in this together." For almost every problem, there is now a group of people who have weathered the storm and are reaching out to help others newly faced with depression,

alcoholism, divorce, widowhood, physical abuse, heart surgery, or almost any human vulnerability.

In just one sampling of one city, Henry S. Basayne, in an article in *California Living* magazine (January 11, 1981), listed these among many current self-help groups: San Francisco Arthritis Club, Family Survival Project (for brain-damaged adults and their families), Parents of Burned Children, "I Can Cope" (for cancer patients and their families), Better Breathers Club (for those with pulmonary diseases), San Francisco Multiple Sclerosis Rap Group, Job Seeking Skills for Physically Disabled, Single Parent Network, Widow-Widower Outreach Program, Spouses of Gays, AA for Senior Citizens, Narcotics Anonymous, Gamblers Anonymous, Overeaters Anonymous, Support Group for Battered Women, and Mastectomy Support Group.

In a similar article, "Self-Helpers Find Strength in Numbers," in the August 11, 1988, issue of *USA Today* Christopher Farley reported:

The movie "Clean and Sober," which opened Wednesday, stars Michael Keaton in a dramatic story of people pulling their lives together at a drug and alcohol treatment center.

But the healing power of groups isn't always the stuff of Hollywood. You may never see a major motion picture about the National Cleft Palate Association. And Sexaholics Anonymous will never make it to the silver screen, nor will the Association of Late-Deafened Adults.

Away from the big screen, self-help groups have moved far beyond just offering detoxification programs and are becoming a major new health trend.

Today there are more than 500,000 self-help groups across the country with more than 15 million members. The groups cater to almost every need and creed, from Agent Orange to Zellweger syndrome (a brain affliction); from helping disabled musicians to messy homemakers. Most are oriented to those coping with medical problems.

The groups are growing at the rate of about 10 percent a year, says University of Maryland psychologist Kenneth Maton. About half are patterned after Alcoholics Anonymous, using the 12-step program recovery.

Self-help groups are organizations of people who share a common problem and meet regularly to share experiences and information. The groups charge only voluntary membership fees, and are open to the public.

"There are self-help groups for about any condition you can think of," says Frank Riessman, director of the National Self-Help

Clearinghouse in New York City. National and state clearinghouses help direct people to groups that fit their needs, sometimes convincing them to start their own groups.

Says Riessman: "Instead of seeing people with problems as disabilities, we see them as resources to reach others. The problem becomes part of the solution."

Recent efforts relating to drug abuse were reported in a January 29, 1989 *New York Times* story by Celestine Bohlen under the heading "Support Groups Are Offering Embrace to Cocaine's Victims."

The tale that Martha told tumbled out in pieces, bits of a life breaking under an unbearable strain. Her 31-year-old daughter, a crack user and a dropout from a local drug rehabilitation program, had moved her four children into Martha's apartment and resumed her old ways—sudden disappearances, long absences, stealing clothes, appliances, even her own children's pocket money.

It was Martha's second time at the weekly Harlem meeting of Co-Anon, a self-help organization for families of cocaine addicts, and the 47-year old grandmother, now caring for a family of nine, could no longer contain her anguish.

"Sometimes I say to myself, this can't be happening to me," said Martha, as she fought back the tears in the musty back room of the African Metropolitan A.M.E. church on West 135th Street.

At a Co-Anon meeting that gathers weekly at 74th Street and Madison another group from another part of the city—some in thick furs and elegant clothes—shared similar tales. They told of spouses, parents, children, boyfriends and girlfriends hooked on a drug that can take people down to "bottom" in a matter of months, bringing family and friends with them.

"In five months, a family's whole life can be pulled out from beneath them. They are the victims, as I was," said Janine, who in despair over her husband's addiction, helped found Co-Anon in California in 1983.

In the last few years, from poor city neighborhoods to rich commuter suburbs, more and more people—addicts and their families—are turning to support groups for help in dealing with the ravages of cocaine and crack, its potent derivative.

Like Cocaine Anonymous, its sister organization organized in 1982 to provide support for recovering cocaine addicts, Co-Anon is patterned after the 12-step program used by Alcoholics Anonymous and Al-Anon, an organization offering support to families of alcoholics.

In recent years, groups aimed at dealing with drug addicts and their families have proliferated across the country. In 1985, there were 169 Cocaine Anonymous groups around the country; today there are 1,043. Narcotics Anonymous, a similar organization that deals with alcohol and drug addictions of all sorts, has also seen a jump in demand because of crack, according to spokesmen. Increasingly, it is common to find people with combined alcohol and drug addictions, and they will often turn up at more than one of the groups in their search for support.

There are now 266 Narcotics Anonymous groups meeting in New York City, double the number three years ago; internationally, the number of Narcotics Anonymous meetings has gone from 2,000 in early 1983, to 14,000 in 1988—with most of the increase in the United States.

“It is the only way I found that works,” said Richie, a 32-year-old recovering addict who said he has passed through a series of detoxification and rehabilitation centers. He now attends one self-help meeting each night . . .

. . . The interest in self-help programs, run free of charge by volunteers who share a problem and can provide a network of support, is in part due to the discouraging results seen in medical treatment programs for cocaine and crack addicts . . .

. . . Although not offering a cure—any more than the highly successful A.A. program has ever claimed to cure alcoholism, the Cocaine and Narcotics Anonymous meetings can provide a steady source of support—often at the end of an inpatient treatment program—that many addicts say keeps them from lapsing back into their old ways.

In the meantime, Co-Anon can offer solace for families and friends as they discover that the lying and stealing, emotional browbeating and blind selfishness they see in “their” addict are patterns shared by others.

“An addict is the worst thing that can happen to a family,” said Haywood Green, a retired postal worker who founded the Harlem Co-Anon group for families of addicts in June 1987. “The ladies who come in here, they’re ashamed to admitting to having this problem. But once they start to talk, you can see the relief on their faces; it’s like a load taken away.”

Addicts say they feel the same relief in their meetings. “The reason it works is that you walk into the room and you’re not unique.” said Rose, 35, a lawyer who has stayed clear of drugs and alcohol for two years, with help from Cocaine Anonymous.

Hope Curfman is known as a "wounded healer." She volunteers with the Grief Education Institute in San Francisco, which "helps people deal with the deaths of loved ones by sharing experiences in discussion groups." Curfman was featured in a story by Chris Power in the *Rocky Mountain News*, June 17, 1987, which said: "Curfman had to learn to cope in 1977 after her oldest daughter was murdered in New York City. She turned to the institute and found the support she needed to deal with the pain of her loss. Since then, Curfman has been giving back by volunteering at the institute more than eight hours a week for the past nine years."

Bob and Charlotte Houlbinger from Cincinnati established Parents of Murdered Children after their 19-year-old daughter had been murdered. The organization helps victims of violence rebuild their lives.

Candlelighters is an organization of parents whose children have had or now have cancer. It helps "the parents of cancer-afflicted children and their families cope with emotion and other stresses produced by the disease."

The American Cancer Society has the "Reach to Recovery" Program for women who have had breast surgery. Georgia Vareldzis is such an effective volunteer in that effort that the society nominated her for one of the state's Jefferson Awards. Their proposal read in part:

Georgia Vareldzis is a charming, dynamic lady who manages to cram 36 hours into a 24 hour day. A mastectomy patient herself, Georgia has worked in the America Cancer Society "Reach to Recovery" program since 1979. "Reach to Recovery" is a rehabilitation program for women who have had breast surgery, providing the patients with physical, cosmetic, and psychological support.

Georgia's list of accomplishments is impressive:

- For the past three years she has been the Coordinator for the Oregon Division "Reach to Recovery" program. In this capacity she has developed a statewide network of area coordinators who recruit and train new visitors. She has conducted trainings all over the state, supporting new area coordinators. She has brought to this program the professionalism and credibility critical to its success. In addition to training coordinators, she has personally trained hundreds of visitors and has visited many patients herself.
- For the past two years, Georgia has been the state chair for the Patient Service and Rehabilitation Committee. Here she took on a faltering program and placed it on the road to excellence. During

the last fiscal year the number of patients served increased by 27 percent.

- Georgia has been the driving force in developing the Hotel Guestroom program. This is a program that provides free lodging to out-of-town cancer patients who must come to Portland for treatment. When she first became part of this project, only one hotel offered such accommodations; now there are six, including the Red Lion chain.
- Georgia serves on the Washington County Board of the American Cancer Society and is also on the State Board of the American Cancer Society.
- Besides her involvement at the American Cancer Society, Georgia is on her church Board of Directors and sings in the church choir. She is past chair of the Greek Festival Committee, a member of the Daughters of Penelope, a Greek-American fraternal auxiliary.
- If this weren't enough, Georgia also volunteers her time and talents to the following organizations: The Oregon Symphony, The Portland Art Association, The Portland Opera, and Friends of the Zoo.

Asked what motivates her to be so involved, Georgia explains that she feels she has a debt to pay back. Since her cancer was diagnosed eleven years ago, she has given herself unstintingly in the service of others. Her dedication and drive have impacted hundreds of cancer patients throughout the state. Georgia's ability to convey her enthusiasm and sense of mission combined with high standards and boundless energy make her a real winner in every sense of the word.

Sam Harrison was among those featured in Kathryn Stechert's 1986 *Better Homes and Gardens* story, "Thanks To These Good People, A Better World For All." His profile says:

Fifty-one-year-old Sam Harrison of Grandview, Missouri, is an optimist. That has helped him weather the pain, uncertainty, setbacks, and stress that come with being a heart transplant patient.

For the past year, since he became the first person to undergo a heart transplant at St. Luke's Hospital in Kansas City, Sam and his wife, Rosemary, have been sharing their optimism and experience by counseling other transplant patients and their families. Says Sam: "Lots of times you're told something by the doctor and it goes over your head. But when you hear it from someone who has had the

same experience, you understand it.” This fall Sam began stage two of his volunteer work: helping in a new program to raise awareness of organ donation.

Sam Harrison says this about his service: “I feel I need to give as much back to the community as I can because I’ve been given so much—I’ve been given another life.”

Another important activity featured in that *Better Homes and Gardens* story involves an organization called “A Chance To Grow”:

Jennifer Steensen can crawl, wave good-bye, and speak about 20 words—breathtaking accomplishments for a child diagnosed at seven months old as severely brain-injured. Her doctor, saying Jennifer would never walk, talk, know anyone, or develop beyond an infant, advised Jennifer’s adoptive parents, Merle Anne and Steve Steensen, to place her in an institution. Instead, they found a parents’ self-help group in Minneapolis called A Chance to Grow and enrolled Jennifer in a rigorous program of diet, physical therapy and oral and visual stimulation. Because the exercises cannot be done without two or three adults helping, 22 members of the small community of Guthrie Center, Iowa, where the Steensens live, go to the Steensen home six days a week to put Jennifer through her paces. They come before and after work, they hire baby-sitters to care for their own children while they visit Jennifer, and they come without fail. “Without the people who help,” says Merle Anne, “Jennifer would still be what we lovingly called a lump, and I would be a little bit on the crazy side.”

In many communities, there are self-help groups involving stroke patients and their families. Robert Jimenez, who had been a high school principal, joined such a group after he suffered a disabling stroke. He says of the group: “We share tips on how to survive on public transportation, how to make life easier around the house, practical things like that . . . I’m inspired to stop feeling sorry for myself, and I get the feeling of being useful again.”

Connie L. Daviet received one of the “9 Who Care” awards provided by Denver’s Channel 9, KUSA in 1987. The citation read:

Connie L. Daviet of Englewood is the single parent of a child with catastrophic heart disease. She founded P.A.T.C.H., Parents Acting Together for Children’s Hearts, to help parents of children with serious heart disease cope with their common problems. Her activities with P.A.T.C.H. led to the creation of the Variety Rocky

Mountain Heart Fund for Children. She is the unpaid director of this organization and is on call 24 hours a day to parents of children with heart disease. In addition to her volunteer work, Connie is a full-time public relations/marketing consultant.

Carol Setola works with a support and self-help group for people who have surrendered a child for adoption. It's called C.U.B., for Concerned United Birth Parents. A story by Amy Louviere in *Voluntary Action Leadership* (Fall 1982) describes Setola as "an unwed mother herself some 20 years ago [who] claims that parental and societal pressures prevented her and other young women from making active decisions about their baby's future." Louviere quotes one of the program organizers: "The best time comes when a mother and volunteer relax and talk, unencumbered by children or other people. This is when the mother can talk about herself, her problems, frustrations, hopes, and dreams. The closeness that develops is a tremendous support for the mother."

Patricia Plumtree is a merchandise manager at JC Penny in Boise, Idaho. Her mother was diagnosed in 1982 as having Alzheimer's disease. While visiting her parents, Pat saw a notice of a meeting for families of Alzheimer's patients. She attended the meeting and then helped set up a similar support group in Boise. Like so many individuals who initially became involved to deal with their own needs, Plumtree went on to help organize a full-scale chapter of the Alzheimer's Disease and Related Disorders Association to try to have impact on the disease through a broader approach of research, education and service.

Shanti Project is another program that began with mutual help and has expanded into a full-blown effort to deal with causes, understanding, and more humane treatment—in this case, of AIDS patients. The project was founded in the San Francisco East Bay in 1974 in response to the lack of psychosocial services for persons facing life-threatening illnesses. In 1982, as the number of people diagnosed with AIDS began to reach epidemic proportions, the organization turned its focus to serving persons with AIDS and their loved ones. At the heart of the organization's work is a strong volunteer corps made up in significant part of patients. Shanti runs four weekly support groups for people with AIDS and their families, friends, and lovers. Each group has a different focus: for people coping with the stress of a loved one who has AIDS, for those who are grieving for someone who has died of AIDS, and two groups for women and children with AIDS. The San Francisco Foundation adds this valuable insight: "Shanti volunteers come from all walks of life, but they share a common desire to give the gift of time and comfort to the dying. They help those who are suffering to know that they are loved and not alone, to focus on the beauty of life, to express a wide range of emotions, and to die with

dignity. In addition, they enable the living to cope with the death of someone they love.”

Parents Anonymous involves people who have abused their children, or fear they might. The program received one of the 1985 President’s Volunteer Action Awards, with this citation:

Parents Anonymous (PA) was formed in 1970 by an abusive parent and her therapist because they were unable to find appropriate assistance. Designed to help parents who are under stress and hurting their children by giving them a place to go and people to talk with, PA is rooted in the concept of self-help, volunteerism and a partnership between the person seeking help and caring persons in the community. With over 8,000 volunteers nationwide, PA is the largest child abuse public education and treatment program in the world. Since its founding, the organization has helped over 200,000 families.

PA chapters are sponsored by professionals and paraprofessionals who serve as a resource. They may be psychologists, social workers, counselors, educators or members of the clergy. Sponsors attend each meeting and provide information about child development, one-to-one counseling, referral to community services and support to the parent leader of the self-help group. Sponsors are also available by phone in time of family crisis. In addition to the educational and counseling sessions, parents come together weekly. Using only first names, they discuss their role as parents and share more effective ways of dealing with their children.

Mary Dougherty is the mother of a son who has suffered severe bouts of mental illness. Her initial need to know more about his problem led to a career as a Mental Health Association volunteer dedicated to helping others in similar circumstances and working for the prevention of mental illness. For that record of service, Dougherty won the association’s Katherine Hamilton Award in 1986, an honor given to persons whose families have been seriously affected by mental illness and who have gone on to dedicate themselves to that cause. The write-up says:

Mary and Gale Dougherty have four beautiful, intelligent young adult children. Three of them are highly successful in terms of community involvement, work, marriage, church activities, and personal happiness. Success for the fourth adult child is less visible, for Don’s success is measured in terms of remission from chronic illness which began when he was quite young.

Mary attended a course sponsored by the MHA in Jefferson County in the fall of 1980. After she learned that she was not to blame, she set about forming a family support group, and like Katy Hamilton, became a full-time volunteer for mental health.

The support group adopted as its creed: provide understanding and reassurance to those who have a spouse, child, or other relative or friend who suffers from a prolonged mental illness. The group offers a lift to those who find it difficult to cope with the inevitable adjustment problems, guilt feelings, decision making, financial burdens and overwhelming family responsibilities.

To provide written help for family members, the group produced a Directional Handbook to answer questions about the nature, causes, and symptoms of mental illness, about where to go for treatment, where to find available support groups and a helpful list of publications available.

In addition to providing leadership to the support group, Mary saw a need for the recuperating mentally ill and helped establish a Club House program with part-time transitional job placement as one of its goals.

To establish the Transitional Employment Program, Mary tackled a needs assessment which documented the fact that persons who desire a job find it almost impossible to locate a position. Armed with this information, Mary put together a 15-minute presentation to the local United Way, asking for funding for staff and training and orientation to implement what is now known as Clairmont House. The presentation was so effective—so beautifully done—that the large United Way group actually applauded. We can all appreciate the significance of this success. Clairmont House/Transitional Employment Program has now been in operation since September, 1985, and already has four “graduates” in regular employment.

A very different mutual help group that has operated for some time, initially with victims themselves and now with their children, relates to Holocaust survivors. Describing this work in *Children Today* (September–October 1981), Yael Danieli said:

By participating in groups, survivors and their offspring, who are plagued by mistrust and the feeling that nobody who has not gone through the same experiences can “really understand” them, can discuss and share their current concerns and past experiences. The project functions as a springboard for informal supportive relationships among individual participants and, frequently, among their

families as well. The groups and the community thus established by the project also serve to rebuild a sense of extended families and communities lost to these individuals during the Holocaust. Finally, these modalities reflect the fact that the Holocaust was a group phenomenon that can perhaps be meaningfully responded to only in a collective fashion. This seems true particularly with regard to mourning, issues of Jewish identity after the Holocaust, and the relationship of the survivors and their children with the non-Jewish world.

America had neighborhoods and communities before we had formal structures of government. Thus it has been a tradition for people to band together to protect and serve their common interests. In many cities and communities, the pendulum ranged so far in the other direction that the current need is to be sure that citizens are not overlooked in the government's planning for them. One appealing contemporary model is Hawthorne Community Council, now the Hawthorne Community Development Corporation, and one of the best examples within it is Alice Lipscomb. She is profiled in a special report, "A Matter of Vision: Community and Economic Development in the Philadelphia Area," which was a study conducted for the Pew Charitable Trust by Haskell G. Ward:

The story of Alice Lipscomb and her work in neighborhood community development is a modern American classic. Mrs. Lipscomb represents a rare combination of the most enduring values of American life—optimism, inventiveness, individual responsibility, and an abiding faith that hard work pays off.

The story of how she and a few others saved and renewed a section of South Philadelphia is an inspiring chronicle of how faith, courage, and creativity brought to bear by a small group of urban pioneers can change the face of America's urban environments.

Mrs. Lipscomb serves as the story teller for her small number of colleagues who, like herself, were determined to see their neighborhood survive and improve. The following are among her observations:

"What actually got me involved with what we're doing is that about 25 years ago, the city decided it wanted to put this whole area up for 'urban renewal,' and make this high-income housing. They would have torn down this whole area for new buildings. Then they were going to build an expressway that was going to be coming right through the black community, displacing hundreds of families. At that time, there was no program to protect those families whatsoever, to my knowledge. . . .

“That’s when the city took the survey that showed there weren’t no high-salaried people in the neighborhood, so they decided this area wasn’t worth saving because they thought it didn’t have the potential to improve itself. So they were going to displace some people out and raise the value of the neighborhood. That might have been all right, if they had some plans for the folks. . . .

“We formed block groups, which is the basis for our organization today. We have every block organized with a block captain, which makes up our board of directors, and I was selected as chairman. . . .

“It was then the Tenant Council, and just the tenants in the community were involved. But then we felt we needed more people involved, because we came across so many problems in this neighborhood, so many. There was TB and all kinds of things we never realized. I felt we needed to get the social agencies and the health authorities. We needed to get everybody to service this community, and we did. . . .

“We named it Hawthorne, after the elementary school here that I went to. We selected our boundaries, from Eleventh Street to Broad Street and from Lombard Street to Washington Avenue, because that’s where the conditions were so poor.

“The City Planning Commission and everybody agreed. They had wanted to prove the neighborhood was so bad that nothing could be done to save it. . . .

“They just wanted to bulldoze it—just raze the whole neighborhood. Well, the people said, ‘We want to live here, we want to stay. We were born and raised here, our church is here, our families are here, and we don’t want to move.’ And so we just decided we weren’t going anywhere. If the city wasn’t going to rebuild this neighborhood, we were. And we did.”

The rest of the interview consists of a litany of heart-breaking opposition and some seemingly insurmountable obstacles:

“But then we had Mayor Tate and others telling us no money can come into the area because it is a poor area, and we can’t get this to be a renewal area. They said, ‘You are going to have an expressway come through this area. No Federal Government is going to give money to an area where they are going to build a highway.’ So we said well we’ll just have to stop the highway. We were just saying something, we really didn’t realize that we could.”

Mrs. Lipscomb ends the interview with this typical and unduly modest observation:

“Thank you for coming to talk to me. I’m glad you came down, but I don’t know if I’ve helped, cause I’m not good at explaining things. I’m just good at doing things.”

“The Remarkable Zita Potts” was the headline of David R. Maxey’s story, “The Volunteers,” in *Look* (June 16, 1970):

The first thing VISTA (Volunteers in Service to America) workers from nearby Columbus, Ind., tell about Zita Potts is her locally famous epigram. She husked up her baritone drawl and informed them: “Being poor is no shame. It’s just real unhandy.” She knows just how unhandy because she has lived through all the cycles of rural poverty. She has seen how short rations of education feed back upon a lack of capital to stunt a man’s belief in himself and his ability to provide for his family. Now, as an unpaid volunteer, she drives the dirt roads of Jackson, Brown and Bartholomew counties, drumming for the idea that poor people can solve their own problems if they will only band together.

The Stitch & Quilt Association lodges itself in an old store, rent-free the first year, in Crothersville. Local ladies whom Zita helped recruit run up ties, quilts, beanbags, dolls, tote bags, on sewing machines paid for by the Irwin Union Foundation in nearby Columbus. The co-op is a fresh, risky kind of American revolution; it proposes the radical thought that poor people can come to own their own business and cope with middle-class problems like salaries, rent and profit. . . .

Zita Potts gets paid, in a way. She was 63 before she saw a plane take off the ground. She was in it, quaking, on her way to a senior-citizens meeting in Wisconsin. And she has been to Washington, DC, to protest the Vietnam war, even though she admires the President. Now she is vice president of the Community Action Program board in Columbus, and deep into the idea that poor people must organize nationally. So Zita is getting around more, and finding out about her own possibilities along the way. “When I see some injustice, it just makes me so mad it burns through me.” A very moral kind of indigestion, and bracing for a widow lady who only made it through the eighth grade.

Freedom House was established in the Roxbury section of Boston in 1949 by a few neighbors who believed that "Roxbury still had assets and strengths that outweighed its liabilities and that the effort should be made to harness and direct them." The story is told by two of the original organizers, Otto and Muriel Snowden, in an article, "Citizen Participation," in the *Journal of Housing* (No. 8, 1963):

This was the beginning of Freedom House, an organization that consisted, originally, of only a few people armed with nothing but enthusiasm, faith in their community's potential, and sheer determination. In December 1949, it was incorporated as a charitable, nonprofit organization, with its boundaries of operation coinciding almost exactly with those that, in 1962, were to become the boundaries of the Washington Park urban renewal area. . . .

Although somewhat fuzzy and nebulous at first, the objectives of Freedom House eventually crystallized into (1) conserving and improving the Upper Roxbury neighborhood (now Washington Park) and (2) providing opportunities for greater interracial contact and understanding, both within the community itself and between its residents and those of greater Boston. Both the members of the board and the professional staff share a deep personal commitment to these goals.

The early days were far from easy. This was, quite consciously, a "bootstrap" operation. An attempt to establish an attitude of self-help among the people—predominantly Negro—of Upper Roxbury. Therefore, for the first year, the funds required to rent office space, to purchase second-hand typewriters and desks, and to cover minimal operating costs came out of the pockets of the original 17 members. We spent days and nights walking the streets, talking to people about joining this effort to save the community. Support came in all kinds of ways: permission to use names as sponsors of the project; small contributions; benefits organized by club groups. . . .

Freedom House had been able to "sell" an idea; to encourage community participation in clean-up campaigns; to initiate a high school applicant preparation workshop, to supplement vocational guidance for Negro and Jewish youngsters; to equip and staff summer playgrounds; to fight the transfer of liquor licenses into the neighborhood. However, three years experience proved the futility of trying to bring about community communication and cohesion without adequate central headquarters. For this reason, in 1952, with a \$15,000 downpayment on a \$40,000 plant, Freedom House

moved into another phase of its development as a tangible, living focal point for the efforts of Upper Roxbury citizens to promote a program of community betterment and brotherhood. . . .

A local woman, greatly upset by conditions on her street, responded to an offer from Freedom House of help in organizing her neighbors into a block improvement group. Some interest developed, but, actually, the paving of the street; the planting of trees; and somewhat improved garbage, trash, and snow removal resulted from the drive of this one woman, with backing from Freedom House. . . .

An initial grant of \$10,000 per year, for two years, from the Emil Schwarzhaupt Foundation, in 1958, made it possible for Freedom House to concentrate on the block program and upon establishing the contacts with Boston's political structure that would focus attention upon the needs of the Roxbury community.

By stages, the project achieved 27 block groups, major foundation and government contracts for planning and urban development, evolution into the Washington Park Citizens Urban Renewal Action Committee (CURAC), the development of more than 200 units of middle-income housing, and much much more.

"Mama Williams" is a caring, feisty and effective 91-year-old volunteer who, among many contributions, helped blacks and whites in Jacksonville, Florida, to realize they were all in it together. Mrs. Williams received one of the 1988 President's Volunteer Action Awards with this citation:

Arnolta Williams, 91, has been an active volunteer since she moved to Jacksonville more than 70 years ago. She is the only living founder and lifetime member of the Jacksonville Urban League. She was one of the founders and a president of Gateway Nursery and Kindergarten, which serves children of low-income working mothers, and is chairperson of the Foster Grandparents Program. She has been a volunteer with the Boys Club, the Red Cross, Council on Aging, Volunteer Jacksonville and the Y.W.C.A. She has served on the foundation boards of Methodist and University Hospitals and on the board of Florida Community College of Jacksonville. She has been a member of the Mayor's Commission on the Status of Women and was a Florida delegate to the 1981 White House Council on Aging.

The work Mrs. Williams considers most is her influence during the racially troubled 1960s in Florida when her moderating influence was largely credited with the continuing harmonious race relations between the black and white communities in Jacksonville.

Because she was a respected figure, both within the black community and also in the community at large, her leadership and her message of conciliation and moderation has been credited with the smooth transition to a peacefully integrated Jacksonville society. . . .

Mrs. Williams, who is known as "Mama Williams," has been honored many times for her lifetime of service to the Jacksonville community. In 1985, she received the Volunteer of the Year award from Volunteer Jacksonville and had the \$1,000 prize contributed to the Gateway Nursery and Kindergarten. That same year, Barnett Bank honored her as volunteer of the year, for which she contributed the \$4,700 prize to fund stipends for two Foster Grandparents.

In 1987, Mrs. Williams received the United Way of America's Alexis de Tocqueville National Award for Voluntarism.

Almost every vital neighborhood, community and region has rediscovered the effectiveness and, indeed, the essentiality of active citizenship. For example, the *Journal of Housing* (No. 1, 1966) carried a story, "Citizen Participation in Renewal," which included these profiles:

Kansas City, Missouri

Headlines reading "Demand Renewal Action by the City" and "Ask City Help to Clean Area" are not unusual in Kansas City, Missouri. The people doing the demanding are city residents who feel the threat of blight, see the improvements in other areas through urban renewal-rehabilitation, and want some of the same for their own neighborhoods. They are not part of a city-wide group; they are represented by grass roots organizations—for example, one group called "Residents for Renewal." . . .

Oakland, California

Oakland, California has a Chinese community, registered in 1960, of about 10,000. The residents are centered in a 30-block area that includes business, residential, cultural, and industrial facilities. In 1961, blight conditions in Chinatown were so severe that the city of Oakland conducted "Project Padlock" to close several ramshackle hotels. Alerted to the steadily deteriorating conditions in the area and spurred on by a serious discussion with the city planning department, leaders of the Chinese community resolved to do something before things got too far out of hand.

On January 9, the results of this resolution were revealed—a comprehensive plan, fostered, financed, and envisioned by the community itself, to "rebuild Chinatown as a magnificent center for Chinese life and culture." At the forefront of the plan is a group

called the Oakland Chinatown Redevelopment Project, consisting of an executive committee of 15. This group outlined their hope for Chinatown to the residents and asked for their help in the form of financial contributions (limited to \$250 per person to include a broader base of participation), patience, and complete support. . . .

Central Brooklyn

The Central Brooklyn Coordinating Council, Inc., a community group centered in the Bedford-Stuyvesant area of Brooklyn, New York, wants to make sure that residents in the area know what urban renewal is all about. So on Saturday, October 30, the council, together with a number of other citizen groups, sponsored their second annual all-day conference "to find out what can be done about the problems of housing and urban renewal for the Central Brooklyn Community." They recruited Professor George Raymond, chairman of the Planning Department of Pratt Institute, to act as conference chairman. Principal speakers were Robert F. Kennedy and Jacob Javits, United States Senators from New York. Workshops offered included all topics: rehabilitation, code enforcement, and receivership; relocation assistance for families and small businesses; zoning and master planning; citizen participation in the urban renewal plan; coordination of social and health planning with community planning; housing for the elderly, low-income, and middle-income; and, mortgage financing in urban renewal. The council's premise: the more people know about renewal and public housing, the more they will want it and the more fully they will be able to participate in it. (Ed. note: This initial effort led to the development of the Bedford-Stuyvesant Development Corporation which became a prototype of such efforts throughout the country. It was headed by Frank Thomas, now head of the Ford Foundation.)

Maximum citizen participation has even reached the country's state houses. Iowa Governor Robert D. Ray received a 1982 National Service Award from the Association of Volunteer Administration for his encouragement of citizen involvement in planning and evaluating government services. The citation read:

Recognizing that human services programs can be expanded and the quality of life improved with volunteerism, Governor Ray has consistently gone the extra mile to support the voluntary sector in Iowa.

In 1970, Governor Ray initiated the Iowa Community Betterment program which is now a statewide program for cities and towns that wish to upgrade the quality of life in their respective communities.

Communities are encouraged to have a Volunteer Community Betterment Council made up of representatives from local government, churches, parents' groups, service clubs, fraternal organizations, youth groups, school children Farm Bureau, senior citizens, and development groups.

The number of projects submitted depends on the population of the community. As many as 460 different types of volunteer projects have been recorded in a given year. These projects vary from people projects to economic development.

Through the Community Betterment program volunteers have made an estimated \$175 million impact on the State of Iowa. In 1980, Iowans volunteered more than 314,000 hours to community projects with a value of \$1.5 million in donated time alone. Volunteerism of this magnitude helps to take the pressure off the taxing process.

Governor Ray exemplifies the spirit of volunteerism with his spontaneous and enthusiastic response to the needs of Iowa's three million citizens. From the Iowan 2000 Project to many joint public-private sector initiatives, he has lead the way with the belief that, in creating a better world for others, we create one for ourselves as well.

Another statewide effort is called Volunteer for Minnesota, which was recognized by President Reagan. The 1984 citation said:

In 1981, with the state of Minnesota facing revenue shortages that would result in dwindling services, it became obvious that no one sector alone could meet all of the emerging needs. In response, the Minnesota Office on Volunteer Services, a division of the state Department of Administration, developed Volunteer for Minnesota (VFM), a two-year project designed to enable communities to meet their unique needs through local partnerships.

A 50-member planning committee representing a wide range of state government personnel as well as representatives of business and voluntary organizations was appointed to design and develop VFM. The committee developed two community handbooks and trainers' manuals, participant handouts, a slide show, issues brochure and volunteer recognition packets to prepare communities for a wide range of citizen participation projects ranging from recruiting to recognition. They also developed and conducted a two-part training program, marketed the VFM program to over 25,000 community leaders, and provided technical assistance to the 38 communities participating.

Over 150 volunteers assisted at the state level alone in developing the program. Twenty corporations and foundations provided funding for the project, allowing the state to provide the service to the communities at little cost to the taxpayer.

Through the program that state has been able to identify a wide range of local leaders—business and labor, volunteer and local public officials. Among the accomplishments of VFM are a new statewide public/private/voluntary sector partnership, the emergence of state level leadership as a catalyst in assisting communities and a new awareness among policy makers of the capability of volunteers.

Citizen influence is felt in almost every area of civic undertaking. Fred Irman is described as “the personification of his Neighborhood Crime Watch program.” A September 1986 *Reader's Digest* story (which originally appeared in *The Washington Post*), “Heroes for Today,” concludes its profile of Irman:

What makes a man risk his life for neighbors and strangers alike is easy for Fred to explain: “Something inside me just clicks and says, ‘Do something,’ so I do.” He adds, “People must get involved, do what they can, stand up and be a witness—or else it will be dangerous for everybody.”

Paula Broxmeier is not one to forget criminal injustice. She reacted by forming L.I.A.I.S.O.N., which received a 1986 President's Volunteer Action Award. The citation said:

L.I.A.I.S.O.N. (Long Island Association to Increase Security in Our Neighborhoods) began in 1982 to involve local citizens in an extensive crime prevention and public education effort in the middle class community of west central Long Island. Founded by Paula Broxmeier after an attack on her and several friends by two armed men, L.I.A.I.S.O.N. now includes over two thousand volunteers.

L.I.A.I.S.O.N. works through community groups, who patrol their neighborhoods twenty-four hours a day. Using their own cars, the volunteers work in groups of two, looking for suspicious activities and reporting them to the police.

L.I.A.I.S.O.N.'s educational component is designed to reach all segments of the community. Volunteers have made puppets and written a book, “Playing It Safe,” which they use to teach nursery and kindergarten children about abduction and sexual abuse. L.I.A.I.S.O.N volunteers conduct an average of two sessions a day.

In Cincinnati, Janet Mitchell is one of hundreds of volunteers who serve on the Cincinnati Police/Clergy Crisis Team, "a group of volunteer clergy and skilled laity who assist Cincinnati police in crisis intervention." Mitchell is a psychiatric social worker who volunteers twice a month from 6:30 p.m. to 2:00 a.m. The journal of *Voluntary Action Leadership* (Spring 1984) described her involvement and the program this way:

She rides with police officers twice a month from about 6:30 in the evening to 2:00 in the morning. She is there mainly to intervene in domestic violence matters and suicide attempts. Sometimes she offers comfort to traffic accident victims. She also listens to police officers discuss their personal problems or how it feels to be shot at.

Mitchell is particularly useful in dealing with suicide prevention. The police officer usually will direct the person to her. Mitchell said many of these victims view her as clergy. The police officers are just glad she's there. "They are usually happy to have someone available they can rely on and who's had experience," Mitchell said.

Those same traits apply to all volunteers on the Police/Clergy Crisis Team, which began 13 years ago when the Cincinnati Police Division approached the Council of Christian Communions of Greater Cincinnati and asked for more than the traditional police chaplaincy program. They wanted clergy involved in the community's counseling needs.

Citizens of Twentynine Palms, California, organized around the community's education needs and did it so well that they received a 1984 President's Volunteer Action Award:

For ten years, the 40,000 residents of California's Morongo Basin dreamed of having their own community college. Realization of that dream was threatened, however, when a change in state law resulted in the sparsely populated district's loss of eligibility for state funds to build the facility.

The Basin is an area of 1,800 square miles or large enough to contain the state of Rhode Island. Although the area is served by a community college district, the main campus is a two-hour drive away. Some classes were held in rented facilities in Twentynine Palms, but because of its distance from the main campus, there were restrictions on curriculum and the facilities were inadequate to meet the community's needs.

So, a group of citizens of the various towns that make up the Basin joined together to form Friends of Copper Mountain College

with "A Community College Built by the Community" as their goal.

Fundraising began with the sale of two rugs quilted by senior citizens. The sale of "Certificates of Participation" brought in \$850,000. One resident contributed land for the facility. Rotary Clubs of three communities staged bingo games that raised \$150,000, and a hospital women's guild contributed \$10,000.

Within 18 months, Friends of Copper Mountain College had raised \$1,850,000—enough to construct the first buildings and necessary roads.

New York City's Green Guerillas have found a special way to produce double benefits for their city. The January 26, 1989 *New York Times* described their work:

In January, Christmas trees are a sad sight, naked and brittle, piled up on curbs, waiting to be hauled away. But for the Green Guerillas, a non-profit horticultural group, these holiday leftovers can help spruce up New York's asphalt jungle.

With the help of the city's Department of Sanitation, the group is bringing truckloads of chipped Christmas trees to community gardens throughout the city. Sanitation workers collected and chipped the discarded trees, which the group is delivering to about 30 gardens this month.

Christmas tree chips make a good mulch to protect plants from drought and cold and help balance the alkalinity in the soil, said Barbara Earnest, a spokeswoman for the group.

This is another campaign in the group's battle to keep the city green. The nonprofit organization has worked for 15 years to plant and nurture gardens and trees on what used to be rubble-filled lots.

With 250 volunteers, the group helps neighborhood residents maintain nearly 300 community gardens. Last year the volunteers distributed more than \$100,000 worth of donated plants and gardening materials to these gardens. The group also holds gardening workshops each month that are open to the public.

"Gardens can spark a whole revival of a community," Ms. Earnest said. "Often after a garden appears, people begin to clean up their buildings, form block associations, clear out the drugs and become much more involved in the neighborhood."

Last month the group received the Eleanor Roosevelt Community Service Award given by New York State.

A *New York Times* story describes a group of volunteers who enjoy helping keep their city clean. The August 28, 1987, article by Howard W. French was headed, "A Group Loves New York, and Cleans It":

Along a stretch of the Long Island Rail Road in Brooklyn, nine young people toiled in a driving rain yesterday removing a varied collection of car parts, mattresses, tires and just plain trash from the tracks.

These were not members of some modern-day chain gang. Rather, as they explained to an amazed passer-by, they were volunteers—high-school dropouts and others who prefer hard work to being idle.

They are taking part in a program started in 1982 as a partnership between New York City, corporate donors and people of good will aimed at sprucing up neglected areas and increasing municipal pride.

Five years later, with some 60 volunteers working full or part time, the program, We Care About New York, is thriving. . . .

Last night, in what has become an annual event, a "Thank You Party" was held at the Steamship Passenger Terminal at 51st Street and 12th Avenue in Manhattan, to celebrate the volunteers who have contributed time, hard work and even money to make the program work.

For the seven women and three young men who pushed a flat rail car along 300 yards of track in the Parkville section of Brooklyn, loading it with abandoned refrigerators and rusted industrial fans, yesterday was just another day's work.

Enrolled for yearlong stints in the City Volunteer Corps, which "loaned" their labor for a week to We Care About New York, each task presents the volunteers with a new challenge.

Bimbo Rivas, a 47-year-old actor from the Lower East Side of Manhattan, who doubles as a team leader in the volunteer corps, said, "We were cleaning up nature trails and wading through swamps" in Staten Island last week, when We Care About New York requested our help clearing the L.I.R.R. tracks.

One volunteer, Flor Matos, 20, of Brooklyn, said, "Before I started doing volunteer work, I was just sitting at home watching television." Since she began the volunteer work, she said: "I have a sense of responsibility. I wake up early and I'm on time to work because it's nice to feel you can help other people."

In a special feature of the May 1985 *Reader's Digest*, President Ronald Reagan had a piece, "Now It's Our Turn," with this introduction:

“Throughout our history, America has remained great because its citizen volunteers have remained willing to say . . . ‘now it’s our turn.’” Among the individuals cited was Andy Lipkis, the founder of TreePeople:

In 1980, shortly after Los Angeles was selected to host the 1984 Olympic Games, officials began planning to spruce up the town. But they didn’t know how to solve one problem—smog. Because trees improve air quality—a million trees would filter 200 tons of particulates from the atmosphere every day—they decided that planting one million trees was the way to go. But it would take 20 years and cost \$200 million. And that did not include another \$200 million needed for maintenance. The city didn’t have the funds.

In desperation, officials turned to Andy Lipkis, the 26-year-old founder of a volunteer environmental group called TreePeople. He would see to the planting of all one million trees, Lipkis said, and—by involving the entire community—do the job for less than \$1 million. Furthermore, he proposed to finish the project before the Olympics began!

Few people thought that Lipkis could succeed. But he was undeterred. “We wanted to challenge the people of Los Angeles with an almost impossible task,” he says. “Miracles can be accomplished when people join together.”

And people did join together. A nursery in Pomona asked Lipkis if he “could use” 100,000 trees. And General Telephone Co. of California agreed to underwrite the planting of 250,000 trees. Additionally, the company sent 600 active and retired employees into 300 area schools and recruited more than 70,000 kids to plant the trees.

Last July 23—just five days before the Olympics began—Lipkis received word that the millionth tree was in the ground. Los Angeles had achieved its impossible goal.

After the event, 11-year-old Peter Lin wrote TreePeople and GTE to thank them for the opportunity to participate. “My tree is growing well and strong,” he began. “I hope that someday I can say I planted the tall, strong tree and feel proud of it.”

The American Institute of Architects operates a program known as Regional Urban Design Assistance Teams (RUDATs) to provide “architectural and planning services to communities that otherwise might not be able to afford them.” *The Wall Street Journal* (October 26, 1977) ran a story under the heading “Smaller Cities With Problems Get Low-Cost Help From Volunteer Teams of Architects, Planners,” by James Carberry:

The splendid capitol building is surrounded by ugly parking garages. Even though a major industry in this city of 125,000 is government and politics, the restaurants, hotels and shops that might cater to such a market are few. Near downtown, a 75-acre area cleared for state office buildings that were never built has become a weed-infested eyesore.

In short, Lansing "has failed to celebrate itself as the capital city," says David Lewis, an architect from Pittsburgh.

Mr. Lewis intends no insult, however. He heads a team made up of five architects and urban planners, an economist and an art historian that came to Lansing this past summer at the request of city officials. Stopping only to sleep, the group put together in three days and four nights a 100-page report pinpointing the Michigan capital's problems and offering detailed solutions. Cost to Lansing for this outside expertise: \$8,604.

Over the past ten years, some 50 other cities around the country also have been visited by what are known as Regional Urban Design Assistance Teams, or RUDATS. . . . These cities pay a team's travel, lodging and operating expenses, but the team members themselves, volunteers selected by the architects' group, serve without pay.

By no means is all this joint participation limited to the cities. In the fall 1982 issue of *Extension Review*, devoted to volunteers, there was a good story headed "Volunteerism—at Home on the Range" by Dave Mathis:

She drives 20 miles over dirt roads to get her mail. She goes more than 50 miles over the same kind of roads—dust-choking in summer, mud-clotted in winter—to get to a copy machine. It's part of her "volunteer" job that she doesn't figure is volunteering.

Jean Schadler is chairman of the Modoc-Washoe Stewardship Program Steering Committee, the decision-making group for one of three experimental programs in the United States. This geographic area includes the northeast corner of California and the northwest corner of Nevada.

The Stewardship Program was initiated as part of the Public Rangelands Improvement Act of 1978. It is based on the concept of encouraging users of public range and forest lands, through incentives and other positive approaches, to take better care of such lands. It also fosters the idea of resolving conflicts by bringing together, in the planning stages, the various interest groups involved with the rangelands.

The Modoc-Washoe area includes about 4,000 square miles of sagebrush and grass rangelands, over 80 percent of which is public domain. However, most of the water and riparian habitat are on private land. The public and private lands are integral parts of the whole, especially where wildlife is concerned. It is important that both are managed as a unit.

The Modoc-Washoe Stewardship Program to date has already resulted in range rehabilitation projects, development of new water, riparian habitat protection, protective fencing of other key areas, and associated activity with multiple-use benefits.

"My function as chairman of the steering committee," says Jean Schadler, "is to try and keep the machinery running—that is, people communicating and acting. I'm a community organizer." To get this job done Schadler estimates she put in 93 days or almost 5 months of her time last year, and she made a "passel" of trips over those lonely, remote dirt roads.

"I think what has been shown by the committee," Schadler says, "is that people who disagree on fundamental issues can agree to approaches to solutions of the issues. We agree to agree. We've had some head-on clashes and there have been a lot of axes to grind but the committee has been a common grinding wheel. In the process some old biases have been dissipated.

I don't know if we as ranchers are any more sure about our future than we ever were, but we're encouraged by the stewardship approach."

David R. Gergen, editor of *U.S. News & World Report*, devoted his editorial page in the August 31, 1987, issue to "volunteers in the wild." He headed it "Ah, Wilderness!":

Teddy Roosevelt would have loved it—up to a point.

In Colorado last week, the mountains were dotted with men and women clearing brush, sawing dead trees and carefully erecting rock walls to limit erosion. They were all volunteers, building the next legs in a trail that will stretch through the Rockies from Durango to Denver. It isn't easy work: near Independence Pass it took 20 of them an entire weekend to open three quarters of a mile along level, wooded terrain.

Meanwhile, on the other side of the country, celebrations marked the 50th anniversary of the Appalachian Trail, a 2,100-mile footpath from Georgia to Maine. And who were the happiest celebrants? Clearly, the people who care for it most—members of 31

clubs who voluntarily maintain the trail each year. Typically, a club member is assigned a 2-to-5 mile portion of the trail and tends it like a garden.

All this effort is part of a remarkable relationship between Americans and their parklands, one of the longest love affairs in the nation's history. Last year, reports the National Park Service, some 39,000 men and women volunteered 750,000 hours to preserve those great jewels in the nation's outdoors. An untold number of Scouts, Kiwanis and Lions Club members also pitched in. Appropriately, no one keeps precise records.

Gergen focused the next section of that editorial on the major needs of our national parks, noting that "volunteers alone cannot solve problems of this magnitude." Then, speaking of the needs and of the work of the volunteers he concludes:

Watching those volunteers sweat and ache as they cleared a trail through the Colorado Rockies last week, it was clear that a wide range of Americans will not be denied their natural heritage. They believe, as did Joseph Wood Krutch, that "the wilderness and the idea of the wilderness is one of the permanent homes of the human spirit. . . . If we do not preserve it, then we shall have diminished by just that much the unique privilege of being an American."

Elizabeth Titus of Shaftsbury, Vermont, established a program within the Student Conservation Association to involve young people in environmental work and for her own effort won a 1982 President's Volunteer Action Award:

When Elizabeth Titus presented her honors thesis at Vassar College in 1955 on the concept of using youth to work as volunteers in the national parks, she could hardly have imagined the eventual impact the proposed program would have. Since the first two groups of high school and college age volunteers were recruited to work in the Olympic National Park and Grand Teton National Park in 1957, more than 7,000 young people have served in the Student Conservation Program. In 1982 dollars, these volunteers have contributed more than \$12 million worth of work and services to our national parks and forests.

The program offers young people a way to develop their individual resources, self-confidence, self-reliance, while they gain experience which supports academic programs and develops the

necessary skills that enable them to compete successfully for jobs. Annually, 30 to 40 percent of the current participants turn their Student Conservation Program experience into a paying summer job. In the long run, the program offers these young people leadership experience, which frequently leads to a role in managing the nation's resource agencies. Approximately 1,000 Student Conservation Program alumni currently hold jobs in federal, state and local park and resource management agencies.

Youth are recruited nationwide and are provided with bus transportation to and from their work assignment. Lodging is provided in tent encampments. The Student Conservation Program also has developed programs which annually place inner-city minority and disadvantaged high school students in work programs in nearby parks and forests.

Boy Scouts and Girl Scouts are credited with "Mending a Mountain," which was the heading of an article by Robert C. Bair in *American Forests* (February 1960):

When small boys set fire to 750 acres of national forest and private land in Utah last August 17 they unwittingly sparked one of the nation's most unusual reforestation projects.

Five months and several thousand youth-hours later the area is set for a spring comeback almost as speedy as its devastation by flame and water, and hundreds of Utah youngsters have learned a lasting lesson in the destructiveness of fire and the value of plant life in the never-ending battle against erosion.

Fire crews rushed to the scene by the U.S. Forest Service, the Salt Lake County Sheriff's office, and the Utah State Prison found steep terrain combined with intense heat and "exploding" superheated limestone boulders. Control was virtually impossible. Oldtime residents reasoned that the flames would burn themselves out when they reached the granite cliffs several hundred yards up the mountainside. They did. But what no one—including the oldtimers—counted on was a rare two-inch rainfall that began less than 24 hours later.

Rainwater cascaded down the newly-denuded slopes, ripping gullies up to 25 feet deep in the soft sand formation which comprised the lower third of the burn area.

There were no public funds available from the county or other governmental units to help restore the private land, but John Bair, who had left a comfortable home in Salt Lake City to move to the

then-undeveloped Cottonwood Heights in 1948, refused to be discouraged. From the Utah State Fish and Game Department he secured a promise of 500 pounds of grass seed. F.C. Koziol, supervisor of the Wasatch National Forest, said the Forest Service would restore the approximately 200 acres of its land within the burn and would provide use of an airplane to help reseed some private land. Salt Lake County Agricultural Stabilization Conservation Committee offered to help landowners obtain seed at a reduced cost, and seed dealers in the area allowed generous discounts. The Utah State Forestry Department made available more than 3000 trees and experts like Paul Stoblom, assistant state forester, and Lee Edwards, equipment foreman, to see that they were properly planted.

Mr. Bair and his committee turned to what appeared to be the biggest obstacle—manpower. Who would plant the seed and trees?

Mr. Bair turned to Salt Lake City newspapers and radio and television stations. A call went out for volunteers, Boy and Girl Scout troops from throughout the sprawling Salt Lake Valley volunteered to pitch in to make the Cottonwood Heights project a model in reforestation.

Mr. Bair chose October 1 and 2—dates of the Utah Education Association annual convention when schools are dismissed for two days—for his first work days.

As each group of scouts arrived—some came from towns more than 30 miles away—they were registered and assigned a specific location from a huge grid map of the burn. Under direction of their various scout leaders, seed spreaders carrying buckets went ahead followed by other youths with rakes or bush for covering the seed.

In all, more than 500 boys and girls took part in the two-day reseeding operation. They seeded more than 220 acres.

The first phase over, Mr. Bair and his committee turned their attention to the second and more difficult job—tree planting. Forestry officials advised waiting until the first frost when trees and ground would be in best condition for planting. October 31—a Saturday—was selected and Boy and Girl Scouts were again alerted.

Old time forestry and conservation leaders of the area were thrilled by the youngsters' feat, and the Salt Lake *Tribune* observed editorially “. . . a byproduct of the reseeding project on the face of the Wasatch . . . should prove as important as the restoration of the vegetative cover and topsoil . . . the volunteer workers will have an opportunity to observe, over the years, the miracles that can be wrought in curing a cancer on a hillside. . . .”

Thomas W. Dibblee, Jr., received a 1983 President's Volunteer Action Award for putting his expertise to work for society:

At 72, Thomas Dibblee puts his interest in field geology to work as a volunteer mapper of California's complex geology. Since 1979 his work has resulted in the production of detailed geologic maps of the Los Padres National Forest, a project worth over half a million dollars.

Much of Mr. Dibblee's work benefits the United States Department of Agriculture Forest Service. Among his accomplishments are the mapping of 3.4 million acres, or 85 geologic quadrangles, a savings to the government of \$350,000; assistance with the development of a geologic resource inventory for the Los Padres National Forest; and consultation in the location of water wells.

Mr. Dibblee also has performed valuable services for many other agencies and organizations. He has mapped the San Andreas Fault from Tejon Pass to San Francisco for the U.S. Geological Survey; conducted field trips for Minerals Management Service; prepared reports covering the Santa Barbara coast to Point Conception and the Santa Ynez Valley watershed for California's Division of Mines and Geology; served as research associate and volunteer advisor to geology students at the University of California at Santa Barbara; and provided geologic maps of 800,000 acres of the San Jacinto Mountains for publication.

Mr. Dibblee's work has made possible the development of a Forest Land Management Plan for Los Padres National Forest; allowed for the development of bridges, water well and building locations; supported landslide control studies, mining claims and environmental assessments; provided background for dam safety, drainage and seismic hazard studies; and made possible university research.

A strong motivation for volunteer service often relates to a desire to pay back the community for blessings and benefits bestowed. Elfy Ravn remembered well. The *Rocky Mountain News* story of her Minoru Yasui Community Volunteer Award in 1987 reported it this way:

Elfy Ravn has never forgotten what it was like to be an immigrant. She and her husband escaped Russian-occupied Germany at the end of World War II, eventually migrating to the United States in 1954.

Despite the onset of multiple sclerosis and bursitis, Ravn has volunteered her time since 1974 to help hundreds of immigrants and travelers arriving in Denver. She will be honored for that commitment in a ceremony today naming her as the July recipient of the Minoru Yasui Community Volunteer Award.

Since the death of her husband in 1974, Ravn has been a volunteer with Travelers Aid, the Adult Education Tutorial Program, now called the Adult Learning Source, and the Institute for International Education.

Travelers Aid, a program of Human Services Inc., operates a booth at Stapleton International Airport. Ravn, 67, has volunteered more than 1,500 hours in the booth, providing information and directions, meeting unaccompanied minors and assisting stranded travelers and travelers in crisis.

Her ability to speak seven languages makes her invaluable to tourists and other visitors who don't speak English.

Ravn also has tutored immigrants in advanced English classes, sharing experiences and answering questions, five hours a week for the Adult Educational Tutorial Program.

Ravn's work with the Institute for International Education involved escorting foreign dignitaries to points of interest in the Denver area. She currently teaches English to Japanese women whose husbands are working here as scientists and is a member of the Denver World Affairs council, which arranges lectures on world affairs.

Diagnosed with multiple sclerosis more than 30 years ago, Ravn has not let the disease inhibit her volunteerism. "I have MS, but I will not let MS have me," she said. She speaks to groups about MS, telling patients the disease is not a death sentence and that staying active can be the best medicine.

"Neither retirement nor age should hold anyone back from doing things they want to. The worst thing one can do is to sit back and let old age or a disease run the rest of your life" Ravn said.

There are so many groups of former refugees helping their counterpart newcomers that a network of them has been formed called MAA (Mutual Assistance Association) which even provides a newsletter called "Resource Bulletin."

Another volunteer won Denver's Minoru Yasui Community Volunteer Award in 1985 for his service to his adopted country. The *Rocky Mountain News* reported it:

Bernard Celestin has lived in the Denver area only four years, but in that short time he has touched the lives of many.

He is the August recipient of the Minoru Yasui Community Volunteer Award.

Celestin, born in New York City and reared in Haiti and in Liberia, has seen a lot of the world and knows many people are in need.

Since coming to Denver, Celestin, 28, has been a Big Brother, spending time weekly with his "little brother" and his family.

He is also a volunteer with the Children's Hospital Foundation and has worked on their recent telethon, which netted the hospital more than \$1.2 million.

The Mile High Transplant Bank, a new organization, has benefited from Celestin's efforts. He is the media spokesman for "Bronco Pictures Days," a fund-raising program for the group, and is active in the annual "Ticket to Life" drive, an information campaign to solicit donors.

Celestin also serves as finance chairman at the Curé D'Ars Roman Catholic Church in Park Hill.

Celestin is a security officer at the Denver Marriott Southeast.

Celestin's philosophy on volunteerism: "Not everyone is able to do as much (volunteering) as they would like to, so those of us who can have to try and make a difference for others."

Celestin thinks people must like what they do as volunteers and be selective. Giving time then becomes a pleasure.

Celestin's reference to the personal rewards of volunteering captures something that most volunteers have learned is a very large side benefit of service to others. *The New York Times* health columnist Jane E. Brody wrote of her personal experience with this phenomena in a December 1, 1988 column headlined, "Those Who Volunteer to Help Others Can Discover a Lot of Surprising Benefits for Themselves:"

Last Christmas I gave my husband a special gift that, unlike the many sweaters, shirts, pajamas and gloves of the past, he could not say he neither needed nor wanted. I gave him my pledge to cook each week for a homeless shelter run by his favorite local charity. He said it was the most thoughtful gift I'd given him in 22 years, but to my surprise, it turned out to be even more of a present to myself.

Every Sunday from December through April, I dug into the depths of my freezer and cupboard for forgotten ingredients and

combed the markets for seasonal bargains and store specials that could be combined into a tasty dish that would be easy to heat and serve and that would provide 12 homeless men with at least one nutritious meal a week.

I had fun expanding my culinary imagination and skills by trying to make delicious, economical dishes without overloading them with fat, salt or sugar. After a few weeks, pleased with the results, I increased the quantity prepared so my husband and I and the shelter staff could partake of the weekly creations.

Having tasted the rewards of volunteerism, I moved on to another project in the spring: working with my husband and other neighbors to spruce up our local park. In addition to joining monthly weekend cleanup crews, I adopted my husband's routine of picking up garbage while walking our dog in the park. After a while I noticed that others equipped with plastic shopping bags and rubber gloves were also collecting trash.

In this season of gifts, there are probably millions of people ready to curtail the commercialism and consumerism and think instead about giving a gift of themselves. Volunteering is hardly a selfless act, if for no other reason than doing something nice for other people can make you feel very good about yourself.

As some 89 million Americans have already discovered and researchers have documented, volunteering can enhance self-esteem, foster a sense of accomplishment and competence and act as an antidote to stress and depression. In fact, some studies have shown that people who volunteer their services tend to be healthier and happier and live longer than those who do not volunteer.

Many business corporations are among those who recognize mutual dependence and an obligation for paying back. For their compassion and leadership, several have won the President's Volunteer Action Award. In 1982, Tenneco won for its remarkable work in matching corporate volunteers to needs in Houston. The citation read:

Tenneco supplies the three essential elements to conduct a highly effective corporate volunteer program: a large number of willing and talented volunteers; the full-time attention of professional Community Affairs employees to recruit and match volunteer resources with agency needs; and the accompanying commitment of corporate contributions, including a special-initiative Community Involvement Fund set aside to provide the needed financial backing for Volunteers in Assistance (VIA) programs undertaken with various agencies.

More than 40 community organizations were assisted in 1981 by 1,200 VIAs and \$75,000 was expended on volunteer activities at various agencies through the Tenneco Community Involvement Fund. In order to achieve maximum impact where community needs were especially great, VIA adopted three agencies. The Center for the Retarded, adopted in 1979, provides service programs and a dormitory for 210 adults. There, 120 Tenneco volunteers have helped make their lives less institutional by establishing and operating a cafeteria and gift shop, teaching arts and crafts and dancing, dining and socializing with the residents. Sheltering Arms, adopted in 1979, helps elderly Houstonians lead more fulfilled and independent lives with the support of more than 300 Tenneco volunteers whose involvement includes daily telephone reassurance, personal visits and making quilts for nursing home residents. Ripley House, adopted in 1980, is a multi-service center of the Hispanic community. There 100 Volunteers in Action sponsor a youth boxing program, teach classes and produce a brochure on becoming a naturalized U.S. citizen and sponsor an annual Houston Pops Orchestra Music Festival.

Allstate's 1985 citation said:

Allstate Insurance Company's corporate community involvement covers a wide range of activities including loaning executives for special assignments, in-kind donations to community agencies, volunteer activities by its employees and retirees and participation by employees in athletic events to raise funds for charities.

Allstate's Community Action Plan matches the interests and skills of company executives with boards of directors of community organizations with more than two hundred fifty upper-level management employees serving on local, state or national boards. Through the loaned executive program, Allstate executives are granted from six weeks to one year of temporary leave to assist United Way, National Alliance for Business and the American Cancer Society in their fundraising and administrative duties. Company employees have also trained staffs of community organizations in such areas as direct mail solicitation and budget analysis.

Each year, more than one hundred Allstate employees work with local Junior Achievement programs to expose high school students to business by developing, producing, marketing and selling a product. The company sponsors the Allstate Life American Games in which more than seven hundred volunteers assist in an event that features thirty-three Chicago area corporations competing in

athletic events. In 1984, the games raised \$64,345 for the U.S. Olympic Team.

The Allstate retiree volunteer program, begun in the Chicago area in 1984 and staffed by retirees, offers assistance to shut-in retirees and places interested retirees with community agencies.

Allstate's Helping Hands program, established in 1977, now operates in more than twenty-five offices nationwide involving at least seventy-five percent of the company's forty thousand employees in more than ten thousand projects. Employees volunteer as individuals or in groups activities, fundraising drives or long-term projects. Helping Hands projects include volunteering for the Special Olympics; senior citizen activity day; adopting schools in which employees teach classes, lecture and become involved in leading student activities, and organizing activities for elders and handicapped children.

The concept of mutual assistance goes far beyond neighbor helping neighbor. Indeed, it extends to joint responsibilities to control forces that threaten people everywhere. One such organization of volunteers is Save the Children and one of their leading volunteers is Marjorie Benton, who was featured in a story headed, "A Wealth of Causes," written by Catharine Reeve for *The Chicago Tribune Magazine* (February 9, 1986).

Addis Ababa, Ethiopia, is on an 8,000-foot-high plateau. From its two-runway airport, it took Marjorie Craig Benton four hours last February to drive by Land Rover northeast over the Asmara Road to Epheson, headquarters of the Save the Children Federation's famine relief project.

There was no sign of famine in Addis Ababa, but as the road moved northward toward the mountains, the terrain became drier and vegetation was scarce. She could see the effects of the drought: Farmlands were parched; wells were dry. There were few animals; they had starved or been eaten. She saw whole families migrating by the side of the road. Those too weak to walk were being carried. People held out jewelry, anything they owned, to sell for food.

Instead of setting up mass refugee camps, Save the Children takes food supplies to the hundreds of villages in the barren Yifat Na Timuga district, where Epheson is located. Marjorie Benton spent the next two weeks getting a firsthand look at the project. She traveled to villages and helped set up feeding centers. She held starving children with bloated stomachs and spindly limbs to weigh and measure them for medical records. . . .

She came back to her three-story French chalet on Lake Michigan in Evanston. She walked across the Oriental rug in the rosewood-paneled living room, into the Lake Room, her favorite, where her housekeeper frequently brings her tea. She looked outside at the expanse of water, at the trees; she looked at the plants around her, the books and sculpture, the cards and flowers from friends, the familiar objects of her life. She sat on the sofa and wept.

Such could almost be termed the "normal" course of Marjorie Craig Benton's life. One day she is in Nicaragua working to get clean water and decent food for a local village; the next night she's at a black-tie dinner for her husband's business, listening to guests complain about the lamb chops.

Reared as a conservative Republican, she has been an activist liberal Democrat all her adult life. Marjorie Benton is beautiful and wealthy. The easy life is hers if she wants it. She doesn't. Instead she works 16 to 17 hours a day for her causes. She spends 50 percent of her time away from home at board meetings and on project visits, as a volunteer.

While her peers stayed on the homefront, she went to the United Nations: She was the United States Representative to UNICEF, a delegate and advisor for four UN commissions, and the only woman in the U.S. delegation to the UN Special Session on Disarmament. She has been cochair of Americans for SALT (a national citizens organization that lobbied for ratification of the Strategic Arms Limitation Treaty with the Soviet Union); cochair of two "symphonies for survival" by the Chicago Symphony Orchestra, whose proceeds went to groups working for peace; four times a delegate to the Democratic National Convention. She helped found Chicago's Peace Museum, and she chairs Robert Redford's Sundance Institute, which supports work in film and the arts that might not receive funding elsewhere. . . .

In a time when the Me Generation is growing up around them, when being "liberal" is no longer chic, the Bentons are keeping faith with an old-fashioned notion: they want to leave things better than they found them. Last year, Marjorie's work with Save the Children took her to Ethiopia, Honduras, El Salvador, Nicaragua and Mexico to oversee various public health projects. Upon her return from Ethiopia, she gave speeches, wrote articles and pressed contributors for more help.

She secured donations of trucks and communications equipment and more than \$100,000 for the relief efforts. She is going back to Ethiopia in March.

"I guess I have this very overwhelming desire to help people, to make their lives better," she says. "I'm also an enormous believer in self-help and grassroots education. People think I'm fanatical, obsessed, driven. I guess I'm a puzzle to a lot of people. I really like what I do so much that I do it all the time. I work on Saturdays and Sundays and after dinner. It's not a chore. I love it. . . ."

This year Marjorie plans, through the Chicago Foundation for Women, to counsel other wealthy women on effective charitable contributions. The Bentons annually give about 25 percent of their income to various causes. She's finding it harder to get people interested in giving, however. "I regret very much that the '80s are the Me Generation," she says. "Everybody's interested in the god-almighty dollar. I try to be tolerant and say that maybe I'm not as understanding as I should be because I don't have to worry about it myself. There are millions of people who have to work very hard for very little money. I think I understand that. I was there. People who have it all, who don't have to worry about anything and give nothing—that's what kills me.

"I think women are the most underdeveloped resource in the world, whether it's in Africa or Evanston or Lake Forest, you name it—and that's the thing that drives me crazy. People feel no sense of responsibility for giving back to society what they got from society, which was their wealth to begin with."

It is typical that even the Bentons' 1985 Christmas card was a vehicle to educate and inspire change. Frustrated that the media has not publicized the effects of the aid spent to Ethiopia, Marjorie designed the following card: The outside shows a photograph of an emaciated Ethiopian child, unclothed, holding a bowl. She is eating a piece of bread. The caption beneath the picture, from an English proverb, reads: "If it were not for hope, the heart would break." Inside is a photograph of the same little girl eight months later, wearing a dress, smiling, alert and 15 pounds heavier. The words beneath the picture read: "Love. Hope. Peace."

There are an increasing number and range of groups concerned about mutual responsibility throughout the world. Many epitomize "we're all in this thing together" in terms of our mutual stake in avoiding nuclear war. For example, here is a random listing of such organizations:

Federation of American Scientists
Arms Control Association
Committee for National Security
Educators for Social Responsibility

Lawyers Alliance for Nuclear Arms Control
Natural Resources Defense Council
Nuclear Control Institute
Peace Links (Women Against Nuclear War)
Peace Through Law Education Fund
Performing Artists for Nuclear Disarmament
Physicians for Social Responsibility
Union of Concerned Scientists
United Campuses to Prevent Nuclear War
World Policy Institute

The International Physicians for the Prevention of Nuclear War won the Nobel Peace Prize in 1985. Eric Chivian, their head, was encouraged early on by Robert W. Scribner, then Director of the Rockefeller Family Fund, who recalled this conversation:

I told Eric Chivian I had the feeling a major movement would shortly begin. I felt as I had during the earlier civil rights days when Black clergymen organized, and then again in the 70's when the environmental movement started and a whole generation of public interest lawyers began making a case for clear air and clear water. In these three different instances three groups of leaders came along with a talent to get organized. This time the physicians were out front.

In the context of a nuclear holocaust, everybody on earth has a stake in the fulfillment of mutual responsibility. It is not surprising that religious institutions are in the forefront of preaching "Love thy Neighbor" and are extending the caring to the whole human race. Some of those efforts are covered in the following chapter on the "Exercise of Religious Belief."

5

Exercising Religious Belief

*So there abide faith, hope and charity, these three;
but the greatest of these is charity.*

—I CORINTHIANS 13:1-13

Mother Waddles is described by Detroit's Mayor Coleman Young as an "urban saint." She and her "Mother Waddles Perpetual Mission" were among those singled out in the *Time* (December 27, 1971) piece by Clarence Day headed "The New American Samaritans":

Mother Waddles' appearance suggests Aunt Jemima rather than St. Charleszetta (her real name is Charleszetta Waddles) but the mayor's description of her is apt. In her "Perpetual Mission," open 24 hours a day on Gratiot Avenue in the City's black ghetto, Mother Waddles and 30 volunteers operate on the skimpiest of budgets: . . . the mission will feed some 100,000 indigents, distribute 1,400 Christmas baskets, serve 400 hot Christmas dinners and provide college scholarships for 100 high school graduates. Mrs. Waddles and her ten children, who range in age from 19 to 44, spend most of their time at the mission aiding an average of 75 families a day. An ordained nondenominational minister, she goes about her works with a Christian devotion tempered by shrewd ghetto sensibilities. "I don't preach," she explains, "but if they ask for a message they got something coming." They also get food and clothing for a pittance if they have it, for nothing if they do not.

A very large part of America's attractive voluntary spirit stems from our religious heritage. The lessons are as varied as the religions of the

hundreds of groups that came and still come to our shores. The common root of these varied testaments is an awareness that service beyond self is both an obligation and a joy. It is the ultimate universal truth.

The new religions share the belief taught by Jesus, Moses, Mohammed, and Buddha and expressed in the Bible, Old Testament, Koran, commandments, Torah, or contemporary equivalents, that of all the virtues to be made part of each of us, "the greatest of these is charity."

Even those who find meaning in life without religion have a grasp of these lessons. Confucius articulated this when he said that "goodness is God," by which he meant that God may not necessarily be a supreme being apart from us but at least is a supreme state of being within us.

Perhaps the most familiar of all the theological references is the following selection from I Corinthians 13:1-13 (as interpreted here by Catholic Gospel):

And I point out to you a yet more excellent way. If I should speak with the tongues of men and of angels, but do not have charity, I have become as a sounding brass or a tinkling cymbal. And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, yet do not have charity, I am nothing. And if I distribute all my goods to feed the poor, and if I deliver my body to be burned, yet do not have charity, it profits me nothing.

Charity is patient, is kind: charity does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things.

Charity never fails, whereas prophecies will disappear, and tongues will cease, and knowledge will be destroyed. For we know in part and we prophesy in part; but when that which is perfect has come, that which is imperfect will be done away with. When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child. We see now through a mirror in an obscure manner, but then face to face. Now I know in part, but then I shall know even as I have been known. So there abide faith, hope and charity, these three; but the greatest of these is charity.

Henry Allen Moe, early leader of the John Simon Guggenheim Foundation, concluded his "Notes on the Origins of Philanthropy in Christendom" this way:

So it is with the law of philanthropy: starting with the Gospels, it has survived wars and upheavals, schismatic popes and conquering kings, Dark Ages, Renaissances, and Reformations.

It has survived because the necessities of the human race—material and spiritual—have not changed.

As outlined earlier in Part I, religion is the largest single category of volunteering—about 20%. In keeping with our decisions not to try to cover well-known or obvious examples of volunteering and to do everything possible to keep this book from becoming an endless tome, we will not include even samplings of the thousands of typical ways that individuals volunteer within their religious institutions. We hope it is self-evident that almost all churches, synagogues, mosques and other places of worship and religious service depend enormously on the volunteers who are so much a part of the governance, maintenance and operation of their congregations.

It is revealing that the Religiously Oriented Volunteers Group (ROVG), which was assembled to help prepare the training manual, "Religion and Volunteering," published by the National Information Center on Volunteerism (NICV), listed as the very first of nine reasons for their mutual interest in the subject: "that we recognize a church as a *voluntary* association of members."

Much of what is covered in other chapters of this book profiling volunteers and voluntary organizations involves the work of congregations or at least derives from religious conviction. Therefore, we will not attempt to give separate mention here to the millions of volunteers who are involved in religious related institutions such as Adventist hospitals, Jewish Homes for the Aged or Catholic missions.

To keep this book manageable and, perhaps, to offer a broader view of the larger exercises of religious belief, we deal principally with volunteering in church-sponsored programs and religiously motivated community services.

One church-supported community service that has become well known by its symbol and impact is FISH. A story about FISH by Clarence W. Hall in *Reader's Digest* (January 1969) carried the organization's symbol and said, "This is the watchword of one of the fastest-growing volunteer movements in the world today." *Time* (October 21, 1966) described the program this way:

Ecumenism on the parish level has for the most part been expressed in terms of interfaith dialogues and common prayer services. But it can also lead to common action. One such method of putting unity into practice is "The Fish," a fast-growing network of dedicated Christians who carry out Jesus' command to "love thy neighbor" by cooperatively providing for the needy such homely but useful services as emergency baby sitting, hot meals, free transportation to the hospital and company for the aged.

The first branch of FISH, which takes its name from one of Christianity's oldest symbols for Jesus, was formed in 1961 at the Anglican Church of St. Andrew's in Oxford, England. Two years ago, [1964] the first U.S. FISH group was organized by the Rev. Robert L. Howell, 38, rector of the Episcopal Church of the Good Shepherd in West Springfield, MA. Since then, FISH societies have sprung up in dozens of other U.S. communities. Through handbills delivered from door to door and modest ads in local newspapers, FISH urges anyone in need to call a local telephone number for help. Callers are assured that there is no charge, no obligation to "listen to any lecture."

With a staff of 50 volunteers on call around the clock, West Springfield's FISH has been able to help people in countless small human ways. When one man with five children discovered that his wife was dying of cancer, FISH volunteers took turns cooking meals for the family, doing the laundry, and continued helping out for several weeks after the woman died.

. . . Although FISH was founded in West Springfield under Episcopal auspices, its volunteers include Congregationalists, Methodists, Lutherans, Roman Catholics and even one Jew. In Canton, Ohio, a Roman Catholic priest is chairman of the local branch, and in Louisville, KY, FISH is jointly sponsored by an Episcopal and a Presbyterian church. Purely secular organizations have been happy to contribute too: In Louisville, a local taxi company offers free transportation to FISH's emergency cases.

As a rule, FISH volunteers shun personal publicity, finding enough reward in help done rather than praise received. Rector Howell believes that the organization has caught on so well because "we need specific outlets to help us show the substance of faith in our lives." FISH, he says, has not only given the volunteers themselves a new dimension of what Christianity means but a chance to live their faith.

Religious bodies have often been in the forefront of community-based economic development (CED). In an important report, "Religious Institutions as Actors in Community-Based Economic Development," prepared in 1987 for the Lilly Endowment by the Structured Employment/Economic Development Corporation (SEECO), there is the following profile of the pioneering program called Jubilee Housing:

In 1973, a group of members of the ecumenical Church of the Saviour in Washington, D.C. formed Jubilee Housing to preserve housing opportunities for very poor residents of the Adams-Morgan neighborhood. As Adams-Morgan became attractive to middle- and

upper-income newcomers, much of the neighborhood's low-income rental housing became unaffordable through both rising rents and conversion to condominium ownership.

Members of the Church of the Saviour, whose congregants come from seven faith communities, decided to take on the growing low-income housing crisis in Adams-Morgan. The formation of Jubilee Housing was as much a spiritual mission as a community development initiative: by serving the neighborhood's poor, they could explore the meaning of their religious beliefs within the mundane setting of Adams-Morgan.

Jubilee's initial objective was to acquire two apartment buildings containing 90 units and to keep rents affordable to the poor. After acquiring buildings with the help of developer James Rouse, Jubilee organized over 50,000 hours of volunteer labor donated by members of area churches to clean up the neglected buildings and correct 940 building code violations. Many of the buildings' tenants were skeptical of Jubilee's motives, suspecting that it would soon increase rents steeply or convert the buildings to high-priced condominiums, but Jubilee involved the tenants in management decisions and slowly gained their confidence. Jubilee gradually raised charitable funds and obtained a special grant from HUD to rehabilitate the properties. Jubilee now owns eight apartment buildings containing 258 units of housing, including Sarah's Circle, a building that provides housing and special services for the elderly. In addition, Jubilee Housing is operating a building that houses eight to ten "near homeless" individuals. Although Jubilee has not received federal rent subsidies, the average income of its tenants is about \$8,500, and new tenants have even lower incomes.

Jubilee Housing's approach to low-income housing is unusual. It views housing as an organizing tool to lift residents in its buildings out of poverty. In fact, Jubilee Housing is just one element in a whole system of programs initiated by "mission groups" of the Church of the Saviour. A "mission group" can consist of any number of church members who want to address a particular need. Once the program is approved by the Church leaders, then the "mission group" approaches foundations, corporations, local businesses, and other churches to ask for financial support. These programs, all located in Adams-Morgan, are directed toward helping residents to gain self-confidence, to move toward self-sufficiency, and to improve their quality of life.

- *Jubilee Jobs* is an employment agency that tests for skills, teaches interviewing techniques, makes arrangements for interviews, and maintains continuing contact with employers.

- *The Academy of Hope* is a school where residents can take job skills and personal maintenance courses to improve work habits and attitudes.
- *Columbia Road Health Services, Inc.*, is a nonprofit medical center that provides a variety of services.
- *The Children's House* is a Montessori school where 20 children are presently enrolled.
- *FLOC Learning Center* is an alternative school for problem children.
- *The Family Place* gives aid and support to families.

In addition, two support organizations for Jubilee Housing enable residents to participate in and support its operations:

- *The Committee of Compassion*, comprised of 10 Jubilee residents and three consultants, makes grants to residents in emergency situations.
- *The Ram's Horn Task Force* spreads the word to the community on Jubilee and its programs.

Acquiring housing in a rising real estate market and rehabilitating it at a cost that very low rents can carry has required Jubilee to be innovative in financial matters as well. As noted above, Jubilee has used volunteer labor to keep rehabilitation costs low and involves tenants in management and maintenance to keep operating costs down. Jubilee limits the scope of its rehabilitation to the minimal level required to keep the buildings safe, structurally sound, clean, and efficient to operate.

Many of Jubilee Housing's techniques involve tapping the resources of area churches and their congregations. Jubilee Housing has assembled a group of attorneys and other professionals to provide technical advice on a pro bono basis. Moreover, Jubilee Housing conducts an ongoing campaign to raise grants and no- or low-interest loans from socially motivated individuals—many of them members of area churches—as well as corporations, and foundations. Jubilee has raised over \$1.1 million from 433 contributors, most of them individuals, at an average interest rate of under 2 percent. Finally, four members of Jubilee Housing's permanent staff are actually employees of local corporations that pay their salaries and provide fringe benefits, thus cutting Jubilee's operating expenses.

Jubilee Housing has received wide recognition and was the model program for the national efforts of the Enterprise Foundation, a foundation and intermediary that works with community-based development groups nationwide. Many of the approaches Enterprise has adopted, including its focus on serving the very poor, working through local community organizations, keeping the scope of rehabilitation to a minimal level, and providing affiliated job counseling and placement services, are all elements of Jubilee Housing's program.

Jubilee Housing shows the diversity of resources a church can bring to a CED program: leadership, volunteer labor, donated goods and services, and liaison with a spectrum of partners. Most importantly though, Jubilee Housing is an example of a successful development effort where the religious institution, the development tasks, and the development organization are unified. The spirit and strength of Jubilee Housing comes from the vision, commitment and philosophy of the Church of the Saviour. Jubilee is very much a ministry and an extension of that church. The church's theology and values permeate the life and operations of Jubilee Housing.

The Lilly/SEECO Report also provides these glimpses of the impact of religious organizations and their members on local needs:

- *In Newark, New Jersey*, after the 1967 riots, the pastor and parishioners of the Queen of Angels Church formed New Communities, a private, nonprofit, 501(c)(3) tax-exempt corporation with the primary purpose of providing affordable housing for low and moderate-income families. The corporation bought mostly unused land from the city and private landowners and acquired vacant and abandoned buildings. To date, New Communities has developed 3,500 apartment units on these sites. With this new housing came jobs. The corporation employs 300 people from within the community who work in the apartment buildings, as well as in centralized management functions (finance, maintenance, security, personnel, etc.) that service all the buildings. It also operates a nursing home that employs another 200.
- *On the North Shore of Chicago*, eight Christian and Jewish congregations from five suburban communities founded the North Shore Interfaith Housing Council to work against housing discrimination in their communities. The Council has grown into a coalition of 66 religious congregations and civic groups from 11 suburban communities. The Council engages in advocacy to

promote the development of affordable housing and has established the nonprofit Interfaith Housing Development Corporation, which purchases and rehabilitates apartment buildings for occupancy by low-income people.

- Through the efforts of Neighborhood Churches Acting Together (NCAT), congregants donate both labor and funds to support CED activities in *Minneapolis, Minnesota*. Member churches provide volunteer labor and donate materials for a neighborhood paint-up/fix-up program, and a program to rehabilitate homes for purchase by lower income families. They also contribute money to a revolving loan fund that provides no- or low-interest loans to buyers. NCAT has participated in the rehabilitation of 19 housing units and, with the Phillips Community Development Corporation, purchased a failed neighborhood bake shop and transformed it into a profitable business that generates income for the two organizations and provides jobs for community residents.
- In *Cleveland*, the Presbytery of the Western Reserve, through its Fair Housing Ministry, runs a program called Neighbors Organized for Action In Housing (NOAH), which has developed 475 units of owner-occupied and rental housing for low and moderate income families, as well as for the elderly and the handicapped.
- Habitat for Humanity is an ecumenical, nonprofit Christian housing ministry based in *Americus, Georgia*, with 89 affiliated groups scattered across the United States. Habitat volunteers build partnerships within communities, soliciting grants, no-interest loans and materials from churches, individuals and corporations to build simple, low-cost homes for the very poor. A family buying a Habitat home is chosen by a local selection committee and is required to put 250 hours of "sweat equity" into its house and another 100 hours into the house of another family. The family's no-interest mortgage payments are used for the purchase and rehabilitation or construction of more homes. In addition to the local contributions, Habitat receives support from national and judicatory church organizations such as World Vision.

In concluding the Report's section headed, "The Roles of Religious Institutions in CED," the authors summarize:

The most important contribution a religious institution located within a low-income community can make to a CED program is to provide leadership. Religious institutions have special leadership

capacities which arise from and depend upon the theologies which inspire them. Theology can motivate, sustain, and empower the participation of religious institutions in the development of people and communities.

For fifty years the Quakers in Philadelphia have been running "Weekend Workcamps" that place high school students in low-income homes on weekends to paint, wall-paper and otherwise help fix up homes. Robert L. Smith, former director of the Friends School in Washington, D.C., and now Executive Director for the Council for American Private Education, attended several of the camps and says, "The experience made an undeniable impression on me. It gives students a social conscience."

In Boston, the monthly newsletter on Civil Rights and Fair Employment Practices is published by a coalition of churches, businesses, foundations and community-based organizations under the coordination of Joan Diver of the Godfrey S. Hyams Trust.

In the article "Congregations as Partners in Community Revitalization" from the *Entrepreneurial Economy* (April 1987), Louis L. Knowles and Robert O. Zdenek write:

Increasing attention is being paid to the potential role religious institutions have as partners and catalysts in neighborhood economic development projects. As interest and activity mount, more is discovered about what religious groups are already doing. It is now evident that neighborhood revitalization activity has become a natural part of the ministry of hundreds of congregations.

. . . In many cases, churches and synagogues act independently, building housing, offering employment counseling, and encouraging commercial revitalization. In other cases congregations have been able to band together into coalitions that have far-reaching impact on their locales.

Knowles and Zdenek cite as examples:

One coalition effort receiving widespread publicity is the "Nehemiah Project" of the East Brooklyn Churches. Professional community organizers were employed to bring the components of a major housing development together. The key lesson of the Nehemiah experience is that the coalition of churches was able to play two roles: advocate for the community and catalyst for the development process. In the role of advocate, the churches cut through mountains of bureaucratic red tape by flexing their political muscle. This freed up resources—land and public financing—and minimized

delays during the development process. As catalyst, East Brooklyn Churches assembled gifts and loans from many sources, including regional and national church bodies. They also brought together the charismatic leadership of Catholic Bishop Mugavero with the business acumen of developer I.D. Robbins.

In Indianapolis, Eastside Community Investments, Inc. (ECI), a community development corporation, has benefited from a partnership of Presbyterian churches. Westminster Presbyterian, a small congregation in the heart of the low-income east side, has brought in as "partner-in-development-work" the large, suburban Second Presbyterian Church. Westminster pastor Phil Tom points out that it took the two churches many months of negotiations to develop a relationship in which both congregations felt a sense of genuine partnership. ECI and Phil Tom insist that Second Church appoint volunteer board members for any project it funds. This arrangement guarantees a people-to-people bond between the two communities. The church partnership has backed several ECI programs such as job training and housing rehabilitation projects.

The Baptist Ministers Union of Kansas City, a network of 35 inner-city black churches, and the Community Development Corporation of Kansas City (CDCKC) combined to develop a major shopping center, the Linwood Shopping Center, that has created over 250 entry-level jobs and generated over \$17 million in revenue for a low-income community in Kansas City. In addition, 70 percent of the stores in this center are minority-owned. The Ministers Union's major roles in this effort were to build community support for the project and then use their support to overcome political obstacles at the local level—including obtaining franchises and financing for minority shop owners in the center. Each minister was able to convince each local congregation to invest as much as \$3,000 in the Linwood shopping Center to ensure community involvement and ownership.

Coastal Enterprises, Inc. (CEI), a rural CDC operating along the economically distressed coast of Maine, has attracted extensive religious financial support for its enterprise development efforts, efforts which have created over 1,500 jobs. These sources of support have ranged from the Ecumenical Development Cooperative Society, to the Veatch Program, the national bodies of the Presbyterian and Methodist churches and the United Church of Christ. CEI's program stresses the development of natural resource-related industries.

The Robert Wood Johnson Foundation has been experimenting with an Interfaith Volunteer Caregivers Program. Here's how the foundation describes it:

The program that has provided the most information and useful insights has been the Interfaith Volunteer Caregivers Program (IVCP). The IVCP is a national program. In 1983 U.S. interfaith coalitions of churches and synagogues, whose number was uncertain, were invited to apply for funding to support a caregivers project—to recruit and train volunteers from congregations who would serve frail and disabled people. The process of proceeding from the responses of over 1,000 inquiries to funding but 25 projects was extremely difficult. . . . Over 100 additional projects were established with other support. The enthusiastic and ready response can be ascribed to tapping perhaps the oldest source of volunteers—people of faith. Christian, Jewish, Islamic and other religious beliefs share a common mission to help the needy.

The IVCP required the interfaith coalition to employ a full-time project director, to provide training to volunteers and to be certain that the project's continuing beyond Foundation funding (about \$40,000) was within reach of the local community.

The IVCP was funded in March 1984, and six months into the program most of the 25 projects were operational. Coalitions had recruited project directors, volunteers had been trained and were serving seriously disabled people. The numbers of volunteers and persons served grew steadily; by the third year, over 10,000 volunteers were serving over 26,000 disabled persons.

The help provided by IVCP volunteers met many needs ranging from transportation and shopping, to feeding, bathing, and grooming. Describing volunteer services in categories does not represent fairly the gestalt of the inter-personal transactions. Volunteers simply do what they can to help a friend in need. Individual projects developed additional special interests, such as hospice care or respite care for families caring for a member suffering from Alzheimer's disease. In the IVDP the annual rate of volunteer burn-out was remarkably low, less than three percent.

Approximately one quarter of the 10,000 volunteers are 65 years of age or older. Women represent 78% of IVCP volunteers, and about 33% of them have full-time employment outside the home.

A *Handbook for Interfaith Volunteer Caregivers*, based on the collective experience of the IVCP, has been published by the Foundation.

In analyzing the Interfaith Volunteer Caregivers Program, we recognize the profound effects of the overlay of spiritual ministry in the operation of the Program, and the credibility to the effort that is given by the churches and synagogues in the governing interfaith coalitions.

In studying volunteer programs, one unavoidable conclusion is that they require some level of dependable financial support, especially to ensure the employment of a director. Typically, volunteer programs have multiple sources of support. The greatest are the volunteers themselves and in-kind housing for the program staff and office equipment. The "hard money" in the IVCP came from three sources: congregations and their denominational judicatories, local donations, and grants from community organizations such as trusts and the United Way.

Acknowledging that volunteers are non-professional but very helpful friends to the people they help, and not a substitute for professional servers, is there a strong case for governmental support of voluntarism? In terms of hours of service to very disabled people, the Foundation's dollar investment in the IVCP provided outstanding returns. In the third year of the program, with approximately \$1.25 millions of Robert Wood Johnson Foundation support, an estimated 2.7 million hours of service were given, equivalent to \$9.06 millions that would have been paid to minimum wage workers had they performed similar services.

However, a minority of persons served in the Interfaith Volunteer Caregivers Program regularly received services from community agencies. The explanations for most not utilizing formal services are several. The most obvious one, namely, that they do not require services, can be discounted because a high proportion (58%) live alone and a higher proportion (69%) are unable to perform at least one of the activities of daily living. The most likely explanation is the great number of older people who are the "near poor" with incomes between \$104–156 per week—ineligible for Medicaid but unable to pay for home care. Further, there is a substantial proportion of people who are unwilling to accept assistance or often are unaware of the services available to them.

For the foreseeable future it seems unrealistic to anticipate extension of Medicaid benefits to the near poor, or of Medicare-reimbursed home care. However, relatively small expenditures of public funds to stimulate caregiving by volunteers would be, based on the Foundation's experience and that of others, an effective and prudent investment.

The Aid Association of Lutherans, like many religious fraternal bodies, is technically separate from its sponsoring church but actually is an extension of the religion's community service. Throughout its vast network of local branches, AAL encourages volunteering, even providing small lapel pins of gold hearts. Thousands of people are identified as having "hearts of gold." They also have a national Fraternalist of the Year. Doctor Paul Phillips, from Hays, Kansas, was the 1987 winner, and the announcement carried these details of his service:

Dr. Paul Phillips has served as president of branch 4453 for the past 13 years during which time the branch has achieved the highest AAL rating possible, a gold star. "I figured if I was going to be president we ought to do something with the branch," Phillips remarked. "It's very seldom that you have the opportunity to have someone, somewhere, say 'hey, we've got some money here if you know of a worthwhile project that needs to be done let us know,' and that sort of excited me about AAL."

Both he and his wife, Pat, are AAL Lamplighters, directing and training 18 branch officers in five branches in Kansas. They also lead sessions of ENCORE, AAL's marriage enrichment program. In addition, Paul has been elected both vice president and president of the Kansas Federation Council, a group which provides resources and support to local branches.

When the house of a single mother burned down, Phillips mobilized the branch to action—raising \$2,673 to rebuild her home and her life. He spurred the branch to help the family of a sick child overcome financial difficulties by organizing fund raisers which brought in \$2,500. When the branch learned that a local teenage Vietnamese refugee needed financial help to be reunited with her brother, Paul and other branch members were there to assist, raising \$3,802 at a pie auction in which pies sold for up to \$40 a piece. In addition, hundreds of hours were spent finding housing, transportation and supplies for the refugees. And the list of similar accomplishments goes on and on.

"He's got a heart of gold," noted Judy Pape, treasurer of Branch 4453, who has been an AAL officer with Phillips for the past 13 years. "Even whenever he's busy, he'll make time for you," she said. "It's unreal. He's not self-centered on doing his thing first."

The Commission on Catholic Community Action in Cleveland, Ohio, was involved in a very wide range of service and social action, including

opportunities for minorities, women's rights, voter registration, human rights in Central America, impact of plant closings, anti-apartheid, emergency shelters, jail reform and crime prevention. They also sponsor an annual peace and justice awards banquet honoring other organizations that share their zeal and accomplishments. Among the 1986 winners was the community of St. Malachi which, the citation says, "Meets Jesus Every Day":

It's 8:30 a.m. and already the stream of people at the Back Door of the St. Malachi rectory is running as strongly as the Chagrin River does come the spring thaw. Dozens of people, mostly poor men, will pick up a sandwich, a donut or two and a cup of coffee to start them off on another day. By the time the Back Door closes at 3:30 p.m., more than 400 sandwiches, 60 dozen donuts and 355 cups of coffee will be consumed.

It's been this way every morning for nine years since the Back Door was opened. It is just one of the ministries of St. Malachi Parish and the Community of St. Malachi, a non-territorial parish based at the church founded for Irish immigrants in 1865.

The St. Malachi of 1986 is a far cry from the St. Malachi of the 19th Century. Although the mission remains to serve what is now called the Near West Side, the people served today are the poor and the homeless. It is a commitment that binds both the community and parish together. Harry Babcock calls it consistency.

"These people have been kicked around and lied to for so long they don't believe anything," Babcock, vice-president of the parish council, says. "If you do something, you have to be consistent. They (the neighborhood people) have to know they can get help or a sandwich every day. And the great thing is that the people (of St. Malachi's) dedicate themselves to this."

Virtually all the members of both the parish and the community do not live on the Near West Wide, and that means they have made St. Malachi's their choice as a faith community.

For many, probably most, St. Malachi's is the real church. So many have left their suburban or home parishes to affiliate with St. Malachi's because it offers far more in the way of love, service and support than they have ever received from a faith community before. Jude Szczepanski, chairperson of the community council, is a good example of that.

"Jesus lives here," she says. "Jesus is very alive. I thought I knew about Jesus but I had no idea of who he was. It's living Eucharist."

“Someone once said to me about St. Malachi, ‘That’s the church that knows what Christ is all about. They haven’t forgotten the poor.’ ”

Another 1986 winner was the Community Re-entry Program:

In the four-plus years that the Community Re-entry Program of Lutheran Metropolitan Ministry has been in existence, hundreds of ex-offenders have come to learn how they can readjust to a normal life “on the outside.” And they keep coming. Community Re-entry’s reputation is strong among former jail inmates. Dozens have been placed in jobs in private firms and another 30 were hired this year in the program’s own companies, such as Paint Plus and a caretaker program.

“We want to tell a potential employer that these people can work. We want to get people into the kind of employment that builds self-reliance,” explains Charles See, program director.

See credits Community Re-entry’s “tough love” approach for its success. “We take a hardnose approach with these people. We tell them we are willing to help them. But it’s up to the ex-offenders to show that they can adjust to their new life.

“Our basic philosophy is that people act their way into a new way of thinking rather than think their way into a new way of acting.”

With more than 100 ex-offenders returning to Cleveland each month, that’s no small task.

Rev. Dick Sering, Lutheran Metropolitan Ministry executive director, compares the program’s work with the theological concept of creating a right relationship with the community. Once this right relationship is established, placing ex-offenders in meaningful employment becomes much more likely.

Community Re-entry’s success has received nation-wide attention as well as being seen as a model for developing similar programs in other cities.

Beyond all the volunteering, churches have formal grantmaking programs and behave very much like foundations. The total amount of dollars they donate exceeds the combined grants of foundations and corporations. In its February 1985 *Newsletter*, the Council on Foundations reported on its survey of religious giving, a study that was supported by the Lilly Endowment, Pew Memorial Trust, and McKnight Foundation:

Religious philanthropy surpasses corporate and foundation giving combined and has become increasingly targeted toward social change. Moreover, according to a special report published by the Council, religious bodies are becoming more sophisticated about charitable giving. . . . Through religious philanthropy every conceivable need in society is being addressed—from soup kitchens in urban areas to making films about social justice, from building wells in the Sudan to emergency food aid in Ethiopia, said Council President James A. Joseph. In announcing the publication of the new report, he estimated that religious philanthropy totals \$15–\$16 billion annually.

The different philanthropic interests of churches are probably well illustrated by the Catholic church. Each parish, according to this orientation, is involved in some kind of education and social service. Some parishes have been in the forefront of food kitchens and resettlement of refugees. The organization Catholic Charities attempts to provide community-wide services, both for Catholics and the community at large, not unlike the role of the local Jewish Federations. The Campaign for Human Development, an activist arm of the church, deals with such issues as social change and empowerment. Catholic Relief Services is one of the oldest organizations in international service. There are many other bodies, but these illustrate how pervasive are the philanthropic efforts of most of the major denominations.

Henry C. Doll, formerly of the Gund Foundation, says that religious institutions should be supported by foundations and corporations in their communities for the work that these congregations do for social services and social justice. In an article in the September/October issue of the 1984 *Foundation News* devoted to “the Philanthropy of Organized Religion,” Doll enumerates his persuasive reasons for philanthropic support of projects of religious groups. The points he makes can be summarized as follows:

Religious organizations address human needs. In many ways they reach out more effectively than many other agencies.

They are often in the forefront of addressing pressing societal issues.

They have their own resources, unlike many social service institutions, which depend almost exclusively upon foundation assistance.

They can call upon an army of volunteers.

They create and preserve many of our society's cultural treasures. . . . Much of our cultural diversity stems from the artistic contributions of churches and their members.

Beyond the staggering amount of time volunteered in churches, religious training and orientation seem to influence charitable behavior generally. In 1980, Research and Forecast, Inc., conducted a study for the Connecticut Mutual Life Insurance Company on "American Values in the 80s." The final report, appropriately entitled "The Impact of Belief," indicated that the 45 million Americans who are "intensely religious" (as measured by regular church going) "are far more likely to be volunteers active in the community, and contribute far more than average to charity." Three findings illustrate this strikingly:

The most religious are far more likely to do volunteer work for a local organization.

The most religious are much more likely to attend neighborhood or community meetings.

Those who are most committed to religion are more likely than the least religious to feel that they "belong to a community."

In a *Foundation News* article, "A Metaphor Carried Too Far," John F. Wilson, Professor of Religion at Princeton and Director of the Project on Church and State, took as his topic the separation of church and state:

We have also lost the subtle understanding of how religious groups operate in American society. As de Tocqueville saw so clearly, religion was the most pronounced strand of the new nation's voluntary behavior. It formed mores, educated citizens, and in general exercised a civilizing influence.

Tocqueville thought religion played this role effectively only because it did so voluntarily. This was, for him, a point of marked contrast with societies of the Old World.

Wilson's piece was part of a September/October 1984 issue of *Foundation News* devoted to "The Philanthropy of Organized Religion." In another article, "Hand in Hand," in the same issue, Martin E. Marty, Professor of History of Modern Christianity at the University of Chicago and author most recently of *Pilgrims in Their Own Land: 500 Years of Religion in America*, helps explain the relationship of voluntary activity in churches with religious motivation and support for community groups.

American religionists did not invent almsgiving or charity. In Europe, Jews in shtetl and ghetto knew that they had to take care of their own.

For centuries, Catholics and Protestants had built, run and financed the hospitals and charitable institutions—but usually through their alliance with the state, as most churches were governmentally subsidized.

Separation of church and state forced them to invent new systems of philanthropy in America.

Most clergy were dragged screaming and kicking into the new era. The Reverend Lyman Beecher, the powerful Connecticut cleric who vehemently opposed separation in his state, soon turned around and boasted that American churches, thrown “wholly on their own resources and on God,” would do more and were doing more through voluntary efforts, societies and the like than they did in the day of privileges for church, a day of cocked hats and gold-headed canes.”

Voluntary societies became the main agency of philanthropy, beginning with the birth of the nation. They needed the support of motivators and givers.

Marty also reminds us that early religious training and continuing religious orientation had a great deal to do with the philanthropic behavior of such early philanthropists as Carnegie, Rockefeller, and Rosenwald. In the same issue of *Foundation News*, Lester M. Salamon and Fred Teitelbaum begin their article with a reminder: “‘Religion,’ historian Henry Allen Moe has written, ‘is the mother of philanthropy.’”

In *Philanthropy in Negro Education*, Ullin Whitney Leavell writes: “The first efforts exerted in the colonies toward the education of the Negro were prompted by religious motive.” He points out that: “The society for the Propagation of the Gospel in Foreign Parts was the first benevolent organization created to give enlightenment to the Negroes in this country. It was formed in the Established Church of England in 1701. It began its work for the Negroes in Goose Creek Parish in South Carolina.” He then goes on to outline the work of the Quakers and later “Baptists, Methodists, Presbyterians and other sects.” Leavell writes:

The Methodist church was especially energetic in this regard, having more than 300 workers in the field in the year 1860. During the 15 years of its separate existence before the Civil War, this body expended upon Negro missions the sum of \$1,500,000. These missions almost without exception maintained schools and taught

thousands of pupils to read and write. From these schools came many of the literate Negroes who appeared after the Civil War.

In his article, "Hand in Hand," Marty writes: "Today it is hard to remember how religious were the roots of philanthropy for more than a century. Pious Protestants, orphaned Quakers, people with names almost forgotten, names like Isabella Graham and John Briscohn, used their faith to raise funds and start societies." Marty reminds us that many of the efforts of such people were chronicled by Charles Foster in a book with the wonderful title, *An Errand of Mercy*. Among the organizations Foster cited were the Society for the Relief of Poor Widows with Small Children; the Female Assistance Society; the Association for the Relief of Respectable, Aged, Indigent Females; and the Association for Relief of Indigent Wives of Soldiers and Sailors.

Also in that special issue of *Foundation News*, Lawrence M. Jones, Dean of the Divinity School and Professor of Afro-American Church History at Howard University, has an article called "Serving The Least of These." His apt summary is:

Black churches have historically shouldered many more responsibilities than their White counterparts—and have thus emerged as the central force in their congregants' lives. . . . The benevolence of Black religious institutions has shared in the intent of philanthropy in that its ultimate goal is the empowerment of individuals to take responsibility for themselves and for their communities.

In the mid-1800's, the Protestant church in America was undergoing a schism not unlike that which began to occur a hundred years later. Confronted by so many problems and human needs and with little social structure to deal with them, Protestant churches began to recognize a need for their intervention. What developed became known as "the age of the empire."

In a University of Wisconsin dissertation, "Protestant Stewardship and Benevolence, 1900–1941: A Study in Religious Philanthropy," John Errett Lankford wrote:

Arthur M. Schlesinger, Sr., appraised the closing twenty-five years of the nineteenth century as the "critical period" for American religion. The older orthodoxy was hard pressed to adjust to pressures from the world of science. The rise of cities and the rapid development of the industrial economy presented challenges which

shook the rural, pre-industrialist religious synthesis to its core.

Out of this process came the social gospel with its emphasis on the fulfillment of the Kingdom of God in the immediate historical context. The social gospel was a relatively new emphasis in American theology. It attempted to come to grips with the immigrant, the robber baron, and the manifold problems presented by the rapid urbanization of America.

Among the many illustrations presented by Lankford are the Student Volunteer Movement for Foreign Missions and the Layman's Missionary Movement. He quotes frequently from a publication whose title describes the moving force of cooperative benevolence. It was called "The Living Church."

With the expanded agenda came a need for increased funds, and the answer for many churches was to invoke more strongly the expectation of tithing. Lankford quotes *The Continent*, the northern Presbyterian weekly: "There is no reason why anybody but a miser, who of course doesn't count, should fear in any church the appeal for Christians to adopt the tithes (as a method) and at least the initial measure, for fulfilling the Christian's duty to share the Christ's sake with others, the substance with which a bountiful God blesses him."

A century and more later, America's churches are struggling again with what their social role should be. At the extremes, conservatives point the finger at the black churches which support Jesse Jackson's campaigns, and liberals point to evangelicals such as the Moral Majority to sound the alarm that such bodies are interfering with public policies and elections. "The Impact of Belief" report found that:

Today it is once again moral issues that have, via religion, vaulted to the forefront of the political dialogue, and suggest that this reawakening of moral activism carries a special significance as the United States enters the 80s. Moral issues have become the leading political issues. It appears that our society is at a transition point and that the public may be willing, under almost imperceptible influences, to throw its entire weight behind the leader who strikes the correct "moral" or "reaffirming" tone. This new trend is both heartening and potentially frightening. Since the injection of faith into politics via religion is capable of creating a single powerful voting block, this suggests the opportunity for a truly visionary leader, or a dangerous demagogue, who, by striking the appropriate religious-moral notes, could be swept into a position of awesome power.

Campus ministries provide an important way to encourage students to recognize responsibility for active citizenship and personal community service. In an article titled "The Interface Between Campus and Volunteer Service," in *Volunteer Administration* (Winter 1978), Theresa MacIntyre, SSJ, provides these four examples:

Western Michigan University (WMU) is a state supported institution servicing approximately 20,000 graduate and undergraduate students. The university "... recognizes the necessity for providing educational opportunities to people of all ages and levels of educational preparation." . . .

There are more than two hundred student organizations on Western's campus. Nearly every religious denomination and religious oriented group seeks and finds a means of religious expression at Western. Formal religious groups are recognized and/or coordinated by the Office of Religious Activities, which is a part of University Student Services.

Two student volunteer services offices are sponsored by the University. They are "Student Volunteer Services," which is located in the Office of Student Activities, and "Pegasus Tutors," which is coordinated by the Department of Directed Teaching. The former provides opportunities for volunteer service in all human service areas while the latter specializes in placing volunteers in educational settings. Both programs are staffed by graduate assistants.

Kalamazoo Valley Community College (KVCC), established in 1966, serves approximately 6,000 students in the greater Kalamazoo area with programs of education, training and service. The college professes that "... it should be difficult to determine where the College campus ends and the community begins." . . .

As in many community colleges, the Campus Ministry area is in the developmental stages. Volunteerism at Kalamazoo Valley Community College assumes a variety of forms. The Director of Students Activities publishes information concerning volunteer service opportunities, as compiled by the Kalamazoo Voluntary Action Center. Volunteer service projects are performed on specific occasions by the dozen or more students activities groups.

Kalamazoo College (KC), a private college with a strong liberal arts tradition, serves approximately 1,300 students. "The primary task for the college is the intellectual and humane development of men and women." While the College . . . "actively maintains its historic connection with the American Baptist Churches . . .", it "seeks to

respect the religious integrity of every student.”

Campus religious organizations that originate with the students are assisted by the Dean of the Chapel or his assistant. A Christian “Interdenominational Fellowship” group and a Jewish “Haverim” association are presently active. A weekly chapel service for all campus constituencies is offered on Friday mornings. Because of the college’s close proximity to WMU, many students are also serviced by religious groups from the University.

Students at Kalamazoo College are made aware of opportunities for volunteer service through the Volunteer Bureau, which is sponsored by the Student Commission. The Bureau serves as a liaison between students and community social service agencies.

Nazareth College (NC) is a co-educational Catholic institution. Since its foundation by the Sisters of St. Joseph in 1924, the school has demonstrated an institutional commitment to both ministry and volunteerism.

A formal Volunteer Services Center was established at the college in 1968. In 1974 a conscious administrative effort fused both volunteer services and campus ministry into one office in the hope that this visual linkage would impact student awareness with the inter-relatedness of ministry and service more effectively than a verbal affirmation between the two offices.

Volunteer Services of Greater Kalamazoo, Inc. is the key agency in the city which works with the Volunteer Service Coordinators from all four college campuses. One of the most valuable contributions which this agency has made to the campus programs is the compilation of the College Student Volunteer Opportunities booklet.

Though it’s a startling title, Ernest L. V. Shelley dramatizes his point about outreach with his piece, “More Church Members Should Go To Prison,” which is part of NICV’s “Religion and Volunteering”:

Our title is no judgment on the criminal tendencies or behavior of my fellow Christian laymen—although it is good for all of us to realize that we have some larceny in our hearts. What I am trying to say in this article is that the best hope for *real* prison reform *now* rests with Christian laymen who will insist on being part of the solution rather than part of the problem in prison reform. . . .

And God knows prison reform is badly needed. God knows, but most of His children do not. . . .

Christians are concerned about reforming policies and practices in the system of criminal justice because they are followers of Christ, who by word and deed expressed His concern and compassion for all troubled people. He taught us that we are all brothers under one Father and have the responsibilities of brothers to those who err. He was much criticized for spending too much time with "sinners," and one of His most penetrating parables was about a delinquent son. Among the standards He gave us against which to measure how adequately we are His followers, He mentioned specifically visiting those in prison. And finally, let us never forget that the only individual to whom He personally and unequivocally promised paradise was the thief dying on the cross beside Him.

We American Christians can be proud that much of the reform in prisons, mental hospitals, and the care of the retarded has come from dedicated and concerned individuals and groups of Christians. The penitentiary itself, whatever its modern evils, was conceived by good Quakers who sincerely and honestly believed that if an offender could be alone for awhile with his thoughts, his inner goodness would have a chance to assert itself and make him penitent—the first big step in his rehabilitation.

Individual Christians and the institutional church have not always spoken when they should or used the words they should—but they have spoken. They have not always acted when or as they should—but they have acted. . . .

Even as the Master sent His little bank of amateurs and volunteers out to save the world, to minister to His children and to serve Him—so we, His modern day followers, are commissioned to do unto the least of these as unto Him.

More of God's children should be in prison.

B'nai B'rith is an example of a religiously affiliated organization that provides volunteers with opportunities to channel their faith into service to society. Each year B'nai B'rith honors some of the thousands of volunteers. Betty Shapiro was a recent winner. The announcement said:

In the women's division, the story of Betty Shapiro is the story of B'nai B'rith Women at the organization's best. Since World War II, Mrs. Shapiro, a native of Washington, inspired, developed and led hundreds of activities and served in practically every office, including the international presidency of B'nai B'rith Women (1968–71) and membership on B'nai B'rith International's Board of Governors (current).

Not content to rest on her laurels after her presidency, she has continued to volunteer as before. A mere listing of all of her offices and activities would fill several pages of an $8\frac{1}{2} \times 11$ -inch loose-leaf binder. Besides the offices she has held, Mrs. Shapiro has represented BBW on dozens of national and international committees and conferences, the latest of which was the United Nations World Conference in Copenhagen in 1980.

In communal work, she has served at the grass roots level as well as at the top. She did volunteer work at the District of Columbia General Hospital, has been a member of the executive committees of the Women's division of the Washington Conference of Christians and Jews, the Greater Washington United Jewish Appeal, and the Jewish Community Council of Greater Washington. She has also worked for Bonds for Israel, the United Way, the March of Dimes, the Cancer Crusade, and the United Service Organization (USO).

During World War II, she was a founder of the Service Council of the Jewish Community Service and before that worked for the Hebrew Immigration Aid Society (HIAS).

Today, besides serving on BBI's Board of Governors, Mrs. Shapiro is active on behalf of the Equal Rights Amendment Committee, the Anti-Defamation League of B'nai B'rith and the Jewish Women's Conference of the National Women's Conference Committee. She is also the BBW liaison to government agencies.

Dr. Oscar Krater was another recent honoree:

Dr. Krater, who is a dentist, says that while practicing in California, he recalled his childhood in New York's East Side during the 1930s and '40s. "I remembered the plight of the Jews of Europe—including some relatives—and the hardships and struggle of many of my neighbors," he says. "This, and the spiritual laws of Judaism that I learned at Yeshiva University in the '50's, wove the fabric of my social consciousness."

In 1983, when he joined the B'nai B'rith Beverly Hills Lodge, "my thoughts were once again directed toward community affairs," says Krater. "My personal needs were mostly satisfied, so my feeling was to help others."

Krater read about the plight of Salvadoran refugees in Los Angeles. "They had only meager medical facilities and no dental equipment or supplies at all," he says.

To resolve this problem, Krater got together with another dentist and the University of Southern California School of Dentistry and

set up a dental office where he, the other dentist, and a hygienist provide their services free. Krater not only designed the office, he solicited funds and supplies and established training programs for the staff, including technicians.

The following year, during a visit to Mexico, Krater observed that there was no dental facility in an impoverished section of Guadalajara. With the assistance of Operation California, he again organized and set up three dental offices in that area.

Not long afterward, Krater came across an article in a newsletter of the international dental fraternity Alpha Omega about another Los Angeles dentist who devoted one month a year to offering free service to the residents of Sedorot, a small community near Beer-sheva, Israel. Working in cooperation with the fraternity, Krater provided equipment and supplies to establish the facility and maintain it on a first-class basis.

“Now I’m looking forward to the next challenge,” says Krater.

States Beverly Hills Lodge President Joseph L. Weiss, “Dr. Krater is a passionate volunteer who is dedicated to provide professional dental services to the poor and neglected members of our society.”

One of B’nai B’rith’s major activities is its Commission on Community Volunteer Services (CCVS), which, among many activities, has produced a “B’nai B’rith Community Volunteer Handbook” that begins:

“B’nai B’rith has taken upon itself the mission of uniting persons of the Jewish faith in the work of promoting their highest interest and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and caring for the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the aged, the widow and orphan on the broadest principles of humanity.”

In these words, framed by the founders of B’nai B’rith in 1843, is found the genesis of the Commission on Community Volunteer Services. Initially focusing on service to the veteran and armed forces, CVS evolved into the total human field of community service and action. The ideological base of B’nai B’rith, the preamble to the Constitution, could very well have been written with CVS specifically in mind—humanity, philanthropy, patriotism, poor, needy, aged, widow, orphan—all these words seem to leap

out and call for action. The role of CVS, is to answer in the words of Abraham, "hineni"—"Here am I!"

Each lodge, chapter and youth group needs to ask two questions: What are the major issues of Jewish and general life in our community? Is my B'nai B'rith unit a viable force for doing something about those issues?

An important piece, "Volunteering By Religious Groups: The Half-Awake Giant," by Alice Leppert from *Voluntary Action Leadership* (Winter 1978), provided several examples, including the following:

Local congregational leaders encourage and support a wide variety of programs. In the area of issues and public policy, they have undertaken awareness efforts on social, educational and environmental conditions as a step toward responsible resolutions to problems. In a new Jersey university town, for example, a Presbyterian minister and a lay member of the same church last year participated in a long and arduous discussion on the advisability of certain types of genetic research by the university. In Missouri, a religious group endorsed a bond issue for a much-needed detention home, thus paving the way for major reforms in the juvenile justice system.

Added to the many issue-oriented types of activity, congregational leaders have developed over the years significant, on-going community development of self-help projects. Goodwill Industries, a nationwide, sheltered workshop for the handicapped, was founded by a Boston minister. Opportunities Industrialization Centers (OIC), a training program for unemployed minority youth operating in more than 125 locations, was pioneered by a Philadelphia Baptist minister. A Roman Catholic Sister was instrumental in the formation of the Southern Mutual Help Association, a community development program operating in the Louisiana sugar cane area. A South Carolina Sea Island congregation helped launch a comprehensive health care agency, long before HMO's (health maintenance organizations) were discovered by the press. Members of a Midwest synagogue developed an essential city-wide tutoring program for young minority high school students who needed assistance in preparing for their college entrance exams.

These and many other human service programs arising from religious motivation make up a large part of the total voluntary picture in any given community. This religiously oriented voluntary action is not always perceived by others as related to the faith communities. Nevertheless, most congregational-level participants

in community projects have a religious conviction about their tasks although they do not always wear a religious label on their sleeves.

Reverend James Mims teamed up with an organization with the unusual but descriptive name, TRY, to bring help and hope to the Willowbrook area of Los Angeles. "TRY is dedicated to those willing to help themselves." As described by Margaret Rau in a piece, "TRY: A New Way To A Better Neighborhood" in *Parents* magazine (December 1973), "The women founders decided at the start that contributing money alone was not the answer. It was more important by far to be personally involved within community problems and projects." TRY's approach emphasizes an equal commitment by those who give and those who are in need of receiving. Rau adds:

Its most strikingly successful effort to date, however, has been its association with the Reverend James Mims, a black minister in the Willowbrook community, a poor area on the fringe of Watts. Here TRY helped, early in its career, to launch an all out attack on the steady deterioration of a run-down city area.

For several years, Reverend Mims had been doing his best to raise the standards of Willowbrook. Having acquired a ramshackle store near the railroad tracks, he converted the building into a church—the nondenominational Household of God. Out of a two-story garage on the premises he created a large hall to serve as a teenagers' center. And to provide the community's preschoolers with a Headstart program, he added rooms behind the church for classrooms and play space.

Carpenter, plumber, jack-of-all trades, as well as minister, James Mims did a good deal of the work himself, bringing a vital enthusiasm and optimism to the families in this poor neighborhood. Though Reverend Mims' dreams were big, there was a limit to what one man could accomplish in a neighborhood so impoverished that collections taken at church services totaled only in small change.

It was at this point, during 1969, that the minister was introduced to the newly organized TRY and presented his community's problems before its Executive Board.

"Our area is substandard," he told them. "Everyone's broke. That's part of the difficulty. But when people want to better themselves that's half the battle. Our community has gotten to the point where the people are beginning to want."

Impressed by his attitude, enthusiasm, and accomplishments, the TRY Board voted to match Reverend Mims' commitment with their own. The result has been the launching and maintenance of a

continuous project that has thus far cost the TRY organization some \$75,000 a year.

"If we had known what we were going to spend at the start we might have cut our throats," laughs Mrs. Zandrarah Ralphs, founder of TRY. But she adds quickly, "We now know what has to be done and the cost is more than justified by the results."

It was appropriate and encouraging that John F. Wilson concluded his *Foundation News* article with, "We, of course, tend to forget that religion was in the 19th century and continues in the 20th as the most pronounced form of voluntary behavior in American society."

A 1988 report, "Giving and Volunteering in the United States," published by INDEPENDENT SECTOR, which was based on extensive interviews conducted for IS by the Gallup Organization, made clear what a close link there is between a strong religious belief and one's willingness to serve as an active volunteer. People who are participating members of a religious congregation are much more likely to volunteer than those who are not. And their volunteering goes far beyond their service to the religious institution. Another INDEPENDENT SECTOR report, "From Belief To Commitment," published in 1989, indicated that 10.4 million congregation volunteers worked an average of 10 hours per month, or a total of 104 million hours, and that approximately half of this time was devoted to community rather than strictly congregational activities.

As was also pointed out in the report, "The Impact of Belief," referred to earlier, active churchgoers are significantly more involved than others in every facet of community service. Their belief in service beyond self is no doubt reflected in the next two chapters, where the volunteer assignments range from arts to zoos and kindergartens to cemeteries.

6

Serving Many Other Causes and Places— From Arts to Zoos

Fund-raising for the organization is something I started off doing out of duty and not liking, but I enjoy it now. It's just not that hard after you get over the initial nervousness of approaching people for money and begin to think just about the importance of that need. It becomes very easy. You're not really asking people for money; you're not going to benefit personally from it. You're asking them to invest in the future.

—BONNIE WILLMOTT, MEMPHIS SYMPHONY ORCHESTRA

So far, most of our examples have dealt largely with social services. The picture of volunteering is obviously far more extensive. Though it's impossible to present the total spectrum, we do want to devote the next two chapters to an even broader look at the scope and impact.

When James A. MacDonell was approached by a reporter after being honored for 50 years of service to the Allen County Museum and Historical Society, he began his rare interview by pronouncing, "My mother always said the only time to get your name in the newspaper is when you are born and when you die." The reporter, Jerry Hertenstein covered the story in *The Lima (Ohio) News* (February 28, 1988):

James A. MacDonell is a pack rat extraordinaire.

So much so that he quietly went about building a museum to display many of his collections or those that once belonged to his parents and other area residents.

He is credited as the man most responsible for making the Allen County Museum, opened in 1956, a reality. The museum houses the 80,000-piece collection of the Allen County Historical Society, organized in 1908.

But MacDonell, who also has been instrumental in helping many Lima and area organizations and causes, prefers anonymity and seems somewhat embarrassed when getting a pat on the back.

"My mother always said the only time to get your name in the paper is when you are born and when you die," said MacDonell, 88. He gave a rare interview last week after twice being honored for his 50 years as president of the historical society. . . .

Those attending the recent recognition events learned of MacDonell's close ties to his mother.

He told of traveling with her in the "electric (car) out West Market Street to gather artifacts," donated to the historical society by area farmers.

It was those experiences that started MacDonell on his way to becoming a self-admitted "pack rat," and sparked his interest in the historical society. . . .

MacDonell is also portrayed as a man of patience and foresight. When the museum was built, MacDonell ordered and stored enough bricks so that none had to be purchased when the MacDonell wing was added in 1976.

Despite his world travels, MacDonell said his philosophy is simple. "I've always been a home-based person. You see some job that needs doing and you take it on."

Another volunteer, honored for his work in establishing a very different kind of museum, is Zachary Fisher, who received one of the 1988 President's Volunteer Action Awards:

For the past ten years, Zachary Fisher has taken the lead in the development of the Intrepid Sea-Air-Space Museum in New York City. Commissioned in 1943, the USS *Intrepid*, a 41,000-ton aircraft carrier served as the flight deck for U.S. planes in battles over Tokyo, surviving three kamikaze attacks and bringing more than 2,000 American servicemen home at the end of the war. When it was retired in 1974, the USS *Intrepid* was one of the most decorated ships in U.S. naval history.

Mr. Fisher formed a unique partnership with the city and state governments, personally contributed over half of the funds toward the refitting of the ship and has served as the museum's chairman since its beginning. Now berthed in Pier 86 [in New York City], the *Intrepid* comprises five major exhibition halls, one of which is devoted to honoring the recipients of the Congressional Medal of

Honor. In 1986, the ship was declared a national historic landmark, which gives it official protection. . . .

In 1985, Fisher received The Navy League's first Secretary of the Navy Award to recognize outstanding contributions toward national defense by a civilian. A special plaque from President Reagan on the *Intrepid* reads: "One man deserves special tribute, Zachary Fisher, a patriotic American who never forgot and cares so much."

Another recipient of the award was the Red River Revel Arts Festival in Shreveport, Louisiana:

The Red River Revel Arts Festival was developed by the Shreveport Junior League in 1976 as the local Bicentennial project. The Festival's initial success led to its institution as an annual event that now attracts 350,000 people annually over an eight-day period. In 1978, the Louisiana Bank and Trust Company and the City of Shreveport joined the League as sponsors and in 1983, the Revel became a separate nonprofit corporation.

The Revel provides a variety of participatory experiences for visitors, including activities designed for different age and grade groups. Over 7,000 school children visit the Festival on their grade day through field trips sponsored by many area public and private schools. The afternoon program is open to the general public and features activities for children ages 5 to 12, such as sky sculpture, face painting, clay modeling, stenciling, wood sculpturing, a graffiti wall and a mock archeological dig. Visiting artists conduct workshops in music, juggling and pottery.

In 1986, the Children's Exploratorium, a hands-on museum, was introduced. The following year it attracted nearly 7,000 daily participants. "A Walk Through You," sponsored by Schumpert Medical Center, presents visitors with a participatory display that graphically explains the functions of the body. Special grants allow Revel volunteers to visit children in ten local hospitals.

The Festival is planned and implemented by over 125 volunteers serving on 52 committees. During the eight-day Revel, over 3,000 volunteers contribute more than 120,000 hours to run the activities. The Exploratorium alone requires 700 volunteers. In addition, many of the 100 visual artists and over 80 performance groups participate as volunteers. The Revel offers a unique fundraising opportunity for 24 local nonprofit organizations that operate food and sales booths during the period.

A group of determined volunteers in the small town of Bedford, Virginia, built a community theater, and in doing so won a President's Volunteer Action Award in 1983:

In 1975 the residents of Bedford, Virginia, had no live theatre and few opportunities for local exposure to cultural activities. Now, seven years later, this town of 25,000 has a renovated theatre that has become the focal point for cultural activities in the community. Thanks to a group of Bedford residents who formed the Little Town Players, Bedford's cultural season and activities rival those of theatre groups in cities many times its size.

Little Town Players encourages people of all ages to become involved in the theatre—both as actors and in the production phase—but places a special emphasis on involving children and school-age young people. The theatre includes an apprentice program that gives high school students the opportunity to participate in all phases of theatre production; workshops for area students and 4-H organizations; Saturday extended curricula programs developed with the local school system; children's theatre and puppet shows; and a musical instruction program. Little Town Players provides dramatic readings and musical programs for senior citizen groups and is the only theatre group in the area to provide college scholarships.

In 1982 a young, learning disabled student authored a play that was performed to a capacity audience in Bedford. It was later performed at Camp Virginia Easter Seal. That child is now writing a play especially designed to be performed by handicapped children.

Another group, the Arts and Humanities Council of the Devils Lake Region in North Dakota, received one of the President's awards for its own success in bringing arts to isolated rural areas.

In 1985, the Greensboro (North Carolina) Symphony Guild won the award for its "Music for Youth" program:

The Greensboro Symphony Guild activities extend far beyond the symphony guild traditions of raising money and sponsoring parties and receptions. The Guild has a long history of involvement in the musical education activities of the Greensboro area public schools.

Through the Greensboro Symphony Orchestra's (GSO) Music Education Program sponsored by the Guild, more than nine thousand third and fourth grade public school students in Greensboro, Guilford County, Eden, Reidsville, Madison-Mayodan, High Point and Rockingham County are exposed to three ensemble perform-

ances, classroom instructional puppet shows and full orchestra Young People's Concerts. The puppet shows were developed to introduce students to an orchestra's many instruments.

The guild also sponsors the seventy-member Greensboro Symphony Youth Orchestra, which provides performance opportunities for junior and senior high school students. Through their fundraising activities, the Guild awards music scholarships to select Youth Orchestra members so they may continue their training through private instruction. The Guild also underwrites the cost of ensemble coaching provided by professional GSO musicians.

In the past year, the Guild has sponsored a series of Sunday Afternoon Children's Concerts at a local theatre. Designed to introduce children from age 4 to 12 to the Greensboro Symphony and to educate the whole family about symphonic music, the series has received funding from the Smith Reynolds Foundation and the North Carolina Arts Council.

Phyllis Mills has been active with the New York Philharmonic for over fifteen years. She has strengthened its volunteer force by bringing scores of volunteers into the organization, many of whom are described as the hardest-working and most valuable. Mrs. Mills is credited with helping to consolidate the Philharmonic's numerous separate volunteer groups into one more efficient Volunteer Council. She was also instrumental in the conception and implementation of Radiothon (Phone Festival), one of the Philharmonic's most successful annual fundraising campaigns, and served as its chairman for the first two years. Serving on the Board of Directors since 1975, and active on many of its committees, Phyllis Mills devotes many hours per week and is one of the most valuable members of the Philharmonic family. In addition to her extensive work with the New York Philharmonic, Mrs. Mills has been active with Lincoln Center, American Symphony Orchestra League, Marlboro Music Festival, and the Independent School Orchestra.

Another active symphony volunteer is Jean Hendrick of Lawton, Oklahoma, who was described by the Oklahoma Association of Symphony Orchestras as follows:

Mrs. Hendrick has been president of the Lawton Philharmonic Women's Association, has organized the Oklahoma Association of Symphony Orchestras, and was President of the Philharmonic Board when the strings program was introduced in the Lawton Public Schools. She was Publicity Chairman for the Arts for All Fund-Raising Drive and the "Crystal Ball" fundraising sponsored

by the LPO. She was the recipient of the 1981 Lawton Citizen of the Arts Award.

Mrs. Hendrick has also served on the Board of the Museum of the Great Plains.

In addition to these activities, Mrs. Hendrick has been elected to serve as President of the Oklahoma Association of Symphony Orchestras. She is a member of the Women's Council of that organization, and Southern Plains Regional Representative to the Community and Urban Symphony Orchestras Board. Mrs. Hendrick has served on the panel on State Arts Councils at the National Conference of the American Symphony Orchestra League, and was honored by that organization by moderating a panel on Community and Urban Orchestras at this year's National Conference.

Mrs. Hendrick has served on the Music Advisory and Multi-Discipline panel for the State Arts Council, and has moderated a panel at the 6th Annual Women's Day at the State Capitol, celebrating Oklahoma Women in the Arts, sponsored by the Governor's Advisory Commission on the Status of Women.

Mrs. Hendrick has worked extensively with the Lawton Public Schools in implementing the string program in elementary/secondary curriculums.

A somewhat different volunteer in the symphony field is Harold Vuillemot, who was recently featured in *The Flint Journal* (March 27, 1988):

Harold Vuillemot put aside his violin years ago, but he has never really left the Flint Symphony Orchestra.

Vuillemot, 79, is a volunteer at the Flint Institute of Music, stuffing envelopes, chaperoning school children at FSO concerts, chauffeuring guest performers and putting up posters.

But he used to be on the other end of an FSO production, in the second chair for violin. Vuillemot played with the orchestra in the 1940s and 1950s.

Although he quit the group as a performer, Vuillemot wanted to stay involved with the orchestra.

Nine years ago he joined Allegro, the FIM volunteer organization. He also joined RSVP (Retired Senior Volunteer Program), which matches senior volunteers with groups needing volunteer help.

Both groups gave him the opportunity to work with the FSO. What started out as a few hours a month helping out with bulk mailing at FIM, has grown into a volunteer "job" of as many as 60 hours of work a month.

Theodore Kesselman is another volunteer with quite a different background and responsibilities. He was featured in an article, "Partners in the Arts," in *The Robb Report* (August 1985):

Theodore Kesselman leads a secret life. To his associates in the world of high finance he is an energetic and efficient chief financial officer at Bankers Trust, an institution with annual earnings of \$300 million. In his other world—one that often disrupts his weekdays, evenings and weekends with frequent and sometimes frantic phone calls and meetings—he is Ted Kesselman, arts volunteer and board member.

Kesselman takes seriously his involvement in the arts. He devotes five or more hours a week to the three New York based cultural institutions on whose boards he serves: the Youth Symphony Orchestra of New York, the Museum of American Folk Art and the Arts and Business Council. He is one of thousands of executives at every level, from company presidents to middle managers, who lend their time and expertise to hard-pressed cultural organizations.

Large, well-managed arts groups include top businessmen on their boards and as heads of well-orchestrated fund drives. Smaller groups, often equally well-managed but without the budgets to pay workers to perform necessary assignments, frequently turn to corporate volunteers for help with financial management, legal planning, marketing and development.

"Out of all the areas we recruit for," claims Roberta Ruocco, head of Morgan Guaranty Trust's employee volunteer program and president of New York City's Corporate Volunteer Coordinating Council, "the arts are the most popular." Others involved in business volunteerism echo her statement. "Generally we get a more enthusiastic support and immediate return for arts boards," says Mary Steele, development director of the Volunteer Consulting Group, which helps recruit board members for non-profit organizations. The national Business Committee for the Arts has estimated that the value of volunteer business services to the arts—both in-kind contributions and personal loans—increased 87 percent from \$7.9 million in 1981 to \$14.8 million in 1982.

Partly as a result of his daughter's long interest in the arts, Kesselman has been a member of the board of the Youth Symphony Orchestra of New York for five years. When in high school, Sue Kesselman worked as a volunteer for the Circle in the Square. Her enthusiasm for the organization was contagious. Soon, her father became a regular audience member and donor and was even able

to get his employer to sponsor a benefit party for the theater group. Eventually he joined the YSO board.

Because Kesselman specializes in business planning, he has been able to apply his expertise to meet organizational needs. Several years ago, Kesselman initiated a long-range planning process of which he is especially proud. Before then, the orchestra's program of three yearly concerts hadn't changed for 15 seasons.

"I questioned whether this was what they really wanted to do," he said, "and we started asking questions of the musicians and their parents as well." Out of the process came a recognition that virtually everyone wanted to more deeply involve the student musicians and reach new areas. The result has been an expanded season with a new program added each year, including master classes, a chamber orchestra and the composers' project.

Another businessman who has devoted himself to an orchestra is Arthur H. Spiegel of Albuquerque, New Mexico. Orchestra leaders say of him:

Obviously, a key element in any growth pattern had to be the development of donated income which, historically, had been at a very low level. Albuquerque did not have a strong tradition of philanthropy, and practically none in the arts. The significant growth in the Symphony's donated income, from approximately \$50,000 in 1973 to nearly \$700,000 15 years later, was due to the leadership of one person: Arthur H. Spiegel.

Mr. Spiegel, who was originally from Chicago, settled in Albuquerque in the late 1940s, and developed a highly respected investment counseling business. Having an unusually strong interest and concern in the general welfare of Albuquerque, his home, and the state of New Mexico, he became involved in a succession of philanthropic efforts, beginning with the United Way. Understanding the value of the arts to a community, he became an active fund raiser for the June Music Festival, a presenter of chamber music concerts featuring the Guarneri Quartet, among others; then became involved in fund raising for the world-renowned Santa Fe Opera; finally became an active fund raiser for the New Mexico Symphony Orchestra during our 50th anniversary year, 1980-81. He not only was responsible for raising large sums of money, but also for significantly raising the sights of the Symphony and donors to the Symphony of what the level of giving ought to be. For example, the largest donation by an individual in 1979 was still at \$500, and by 1987 it was at \$250,000.

Mr. Spiegel set the stage, so to speak, for the professional growth of the NMSO to a level of artistic excellence and financial stability that otherwise would not have been possible.

Bonnie Willmott not only raises enormous sums of money for an orchestra but donates it also. The *Memphis Business Journal* (January 18–22, 1988) carried a story about her headed, “Why Did Willmott Give Half-Million to Symphony?”

The Memphis Symphony Orchestra’s Endowment Fund has received a gift of half a million dollars from Bonnie Willmott, co-chairman of the \$5 million Prelude to Greatness Endowment Fund drive. It is, as far as anyone has been able to learn, the largest individual donation ever made to a Memphis performing arts group. In fact, it is five times the amount of what’s believed to be the largest previous such gift. . . .

So what possessed Bonnie Willmott to give \$500,000 to the Symphony?

“Once you get used to giving big numbers, it doesn’t hurt any more,” she said. “Actually, you feel pretty good. I’ve given large sums of money (but not this large) to my church and to private schools here in Memphis—and now the Symphony. It’s really a spiritual feeling I get from giving. First of all, I feel that the money is not mine; I’m just taking care of it for a while on this earth. No. 1, I saw a crying need for the Symphony to have that type of gift, and, No. 2, I hope it will be a motivator. When you have a campaign, you need several large gifts to start with, and there’s no better place to start than with the chairman. Fortunately, as chairman, I was able to do that.

“Fund-raising for the orchestra is something I started off doing out of duty and not liking, but I enjoy it now. It’s just not that hard after you get over the initial nervousness of approaching people for money and begin to think just about the importance of that need. It becomes very easy. You’re not really asking people for money; you’re not going to benefit personally from it. You’re asking them to invest in the future.

The above profiles are just a very few of the impressive group provided by the American Symphony Orchestra League. The chapter and the book could be filled with just such volunteers involved with symphony, opera, ballet, theatre, and on and on. One of the premier volunteers who has devoted himself to arts in general is Roger L. Stevens, who recently stepped down as Chairman of the Board of Trustees of the John F. Ken-

ned Center for the Performing Arts in Washington, D.C. The center provides this abbreviated profile:

Roger L. Stevens has been a major force in the American theatre and one of the nation's most successful fund-raisers in the arts for more than 30 years. . . .

As chairman of the Kennedy Center, Stevens has not only led its fund-raising efforts for more than 25 years, but since its doors opened he has also guided its programming. Under his chairmanship the Kennedy Center has produced and funded numerous dance, musical and theatrical attractions.

Under Stevens' direction, the Center has attracted enormous foreign support, ranging from the foreign gifts that completed and now enhance the building to the many international engagements that frequently fill its stages. In connection with the American Bicentennial, for example, the Soviet Union sent the Bolshoi Opera and Ballet, and the German government sent the Berlin Opera. La Scala Opera paid an exclusive American visit to the Center. The Vienna State Opera, the Paris Opera and the Royal Danish Ballet were also presented with subsidies from their governments, as were the Comédie Française and the Orchestre de Paris. And the Japanese government provided a \$3 million Bicentennial gift that made it possible to complete the 500-seat Terrace Theater on the Center's rooftop level.

In addition to his chairmanship of the Kennedy Center, Stevens has been a director of the Filene Center-Wolf Trap Farm Park, a trustee of the American National Theater and Academy, a trustee and cofounder of the board of the American Film Institute (1969-72), a member of the executive committee of the American National Theatre and Academy, a founder of the National Institute of Music Theatre (president 1969-75), a director of the National Symphony Orchestra Association and of the Ballet Theatre Foundation, a member of the Royal Society of Arts, former chairman of the Advisory Committee of the National Book Awards (1970-75), and a member of the President's Committee of the Arts and Humanities since its founding in 1982.

In February, 1988, he was honored by the President of the United States with the Presidential Medal of Freedom. The President stated: "Roger Stevens' achievements have enriched our Nation's culture beyond measure."

David Lloyd Kreeger is another individual who exerts great leadership in the art world and beyond. He was featured in a story by Barbara Gamareman in *The New York Times* (November 8, 1980):

J. Carter Brown, director of the National Gallery, called him "a rare breed." Martin Feinstein, president of the National Symphony and general director of the Washington Opera, sees him as "the Pied Piper of the arts." Peter Marzio, director of the Corcoran Gallery, said: "He's sort of a booster in the 19th century sense. He feels responsible for the whole community and is like Mr. Washington around here."

They were speaking of David Lloyd Kreeger, a diminutive man of cheery countenance who, with his wife, Carmen, is a ubiquitous figure on the Washington cultural, social and corporate scene.

Mr. Kreeger is president of the Washington Opera and the Corcoran Gallery, and he is on the boards of Arena Stage, Dumbarton Oaks, the National Gallery and the National Symphony. He is also a past president of the symphony.

. . . The theater is his third love, or make that his fourth—Carmen is his first," says Tom Fichandler, executive director of Arena Stage, where the Kreeger Theater was named for him.

Mr. Kreeger arrived in the capital in 1934 "when it was a segregated, small Southern town," he said, "and the only concert hall was that cavernous hall of the Daughters of the American Revolution, and the National Symphony was in its infancy and you had to go to New York to see good theater."

But it was also an exciting time, he said, during the early years of the New Deal when young men were heading for Washington "to first save the country and then the world." . . .

"Washington is not a town in which people who have business success become cultural leaders, but David has the cultural health of the community at heart," observed Mr. Brown of the National Gallery.

Ten years ago, when the National Symphony was struggling to match a Ford Foundation gift, Mr. Kreeger pledged \$750,000. On another occasion, recalled Mr. Fichandler, he had pledged \$250,000 to the Arena Stage Building Fund, "and GEICO stock plunged and his accountant warned him he was over-extended and should call back his pledge, but David wouldn't do it—he made good on it."

Gamareman's story doesn't include Kreeger's service as Chairman of the Board of Trustees of the Washington Opera, President of the David Lloyd Kreeger Charitable Foundation, Chairman of the University Community Concerts of the University of Maryland, Chairman of the International Exhibitions Foundation and Board Membership of Meridian House International, Supreme Court Historical Society, The American University, Rutgers University, Commission of the National Museum of American Art,

Atlantic Institute for International Affairs and Art Advisory Panel of the Federal Reserve Board. In addition to the gifts mentioned above, he provided the Kreeger Music Building at the American University; Kreeger Auditorium of the Jewish Community Center in Rockville and the renovation of the Little Theatre at Rutgers University. He has also endowed the Kreeger Concertmaster Chair of the National Symphony Orchestra.

Still another all-round volunteer whose good works include the arts is W.W. (Bill) Aston of Dallas, Texas. He's been a leader of many cultural causes, ranging from the Dallas Symphony Association to the Dallas County Heritage Society. Aston is described this way by Dudley Hafner, the national head of the American Heart Association:

Seldom in my 30 years' experience with volunteers have I encountered such personal dedication. Because Bill is always so well prepared and participates so effectively, he is almost immediately selected as a leader. As an active American Heart Association (AHA) volunteer at the local, state and national level, Bill has consistently been a dynamic, powerful force.

Recently retired as president and chief executive officer of Dallas Power and Light Company, Bill has always regarded community service and volunteer involvement as a high priority for himself and his staff. He personally devotes an average of 65 hours a month to volunteer commitments. Through Bill's influence and encouragement, hundreds of Dallas Power and Light Company volunteers have served the community with literally thousands of hours of their time, expertise and talent. This energy company is recognized in the community as a major source of volunteer power and energy from its staff. This is only one of Bill Aston's legacies to Dallas Power and Light Company, as it is with most every organization he represents.

Bill sets the highest standards for himself both professionally and in his volunteer commitments. The volunteers he has recruited and those with whom he served emulate those standards, demanding excellence within each community segment they serve. . . .

Some of his additional affiliations include the American Red Cross, Dallas Ballet, Dallas Chamber of Commerce, Dallas Summer Musicals, Dallas Symphony Association, Rotary Clubs International, Salvation Army and Southern Methodist University Alumni Association. Other organizations benefitting from Bill's service have included the United Way of Metropolitan Dallas, Dallas Sesquicentennial Committee, Dallas Zoological Society, YWCA Advisory Council, Greater Dallas Crime Commission and St. Paul Medical Center.

Many organizations have recognized Bill Aston for his contributions. Some awards have included SMU Corporate Volunteer of the Year, AHA Dwight D. Eisenhower Volunteer of the Year, Dallas Advertising League Award for Outstanding Community Service, American Advertising Federation Silver Medal Award, U.S. Treasury Award for Patriotic Service and Sales and Marketing Executives Youth Services Award. Bill was also awarded the Brotherhood Citation by the National Conference of Christians and Jews and the Luther Halsey Gulick Award, the highest honor awarded by the Camp Fire Council.

Roberta Balfe is one of the most energetic volunteers on behalf of opera. She was featured in *The Miami Herald* (April 17, 1988) under the heading "Singing the Praises of Opera":

While others merely write checks, Roberta Balfe makes opera her personal crusade. Her mission in life is to infuse school children with a passion for opera, says Balfe, who is the Greater Miami Opera's secretary and most generous patron, giving \$100,000 a year. While it would make her tax accountant's life easier if she simply wrote one check, Balfe takes a more personal approach, buying blocks of tickets and shepherding as many as 1,000 children at a time to hear a performance.

"She builds audiences," says Joy Davidson, an international opera singer. "That is her witness in life." . . .

"She's about 20 years ahead of her time," says Robert Heuer, general manager of the Greater Miami Opera. "For years, she was a prophet crying in the wilderness, but now she's regarded as one of the country's leading thinkers on how to teach opera and all the arts."

The Washington Opera Guild is so sufficiently sensitive to the importance of volunteers and so blessed with a large number of them that it features a "Volunteer of the Month" in each issue of its newsletter, *The Opera Voice*. Here are excerpts from recent profiles:

Gail Ketch, gifts chairman for Opera Day October 28, was the obvious choice for the first Volunteer of the Month, a title that will be used throughout the year to salute Guild members who help in behind-the-scenes operations of The Washington Opera. Gail serves on the Guild board of directors, is initiating an advertising sales campaign for the magazine, and last year was gifts chairman for Opera Week for the second time. She began her volunteer career

as a weekly assistant in the Guild office. Her cheerful efficiency led to her being in demand for other projects from processing tickets to working at the Guild's garage sale where she received, sorted and stacked hundreds of recordings. Coordinating the solicitation of premiums for Opera Day consumed her entire summer.

Avis Ferguson was one of the first to sign on when The Washington Opera was a fledgling, and she persevered through its adolescence and adulthood and is still hard at work today. She was the first Volunteer Coordinator, and brought more enthusiastic workers into the fold than could be counted. She has served on the Opera Guild Board and organized the mobs of volunteers for most of the monster Opera Weeks at various shopping malls around the metropolitan area, as well as the Auctions, the chorus auditions, the Guild office, and every other Opera job which required workers by the dozen year after year. Since 1984 she has turned her energy and perseverance to Subscriptions, and handles the phones two days a week for the ticket office, selling seats at a furious rate.

Any Guild member that has saved the various Guild magazines and newsletters over the years will notice a striking improvement in both the content and presentation of these publications. Without a doubt, the driving force behind these efforts belongs to the November Volunteer-of-the-Month *Kay Mereness*.

Bringing professional journalism background, energy, enthusiasm and numerous contacts with her, Kay undertook the challenge of serving as editor of both the Guild magazine and newsletter two years ago and has dedicated herself to excellence with these tasks. General Director Martin Feinstein singled Kay out for her outstanding work with the magazine at last year's Guild Annual Meeting Luncheon.

Many of you may take the publishing of the magazine for granted but take a moment to realize that each and every article, fact, typeset word, photograph, and detail of the publication demands Kay's undivided attention, and you will begin to understand the enormous effort she has willingly given. Kay is known for her incredible overview of the needs of the Guild—she translates everything that passes by her into ways to service the Guild members. In her constant search for new writers, which entails both being a detective and beggar, she has discovered several of the popular guest lecturers that have been heard on our programs.

Those of us that are in the office everyday can run our schedules by the fact that every Tuesday *Richard and Eileen Treash* "hold down the fort" in the ticket office. The Treashes have been regular

volunteers for The Washington Opera for over seven years, and bring to our offices the rare combination of good humor, efficiency, patience and an incredible knowledge of both opera and human nature. They were among the first to get us excited about our production of *L'Amico Fritz* when the program was announced last year and even shared tapes of the opera with our staff to "bring us up to speed."

Those of you that have cause to call our ticket service on Tuesdays will more than likely be helped by Eileen. She has mastered all of the intricate details of customer service—and believe us, on some days this duty deserves combat pay! Eileen is known for being so anxious to assist our subscribers that she "races" others to pick up the phone. Behind the scenes, Dick labors over all of the processing details, such as checking tickets, getting charge card authorizations, reconciling batches, and he even has the patience to tackle our postage machine!

It's no coincidence that the name of *Mary Ann Wren* appears in every activity highlighted in this issue of the newsletter. This Volunteer of the Month is so versatile and so dedicated that few projects get underway without her help. As assistant volunteer chairman, she often tackles a job on her own before calling up the reserves, and is the prototype of the leader who never assigns workers to a job she has not experienced firsthand.

A member of the Guild Board of Directors, she is a regular helper in the Guild and subscription offices and was one of the first to master the new computer program.

In Seattle, there's a program that provides a home base for visiting musicians. The story in *Opera News* (September 6, 1969), by Dee Walder Jones, was headed "The Opera's Angels":

To win the West for opera, Seattle women have shown the same pioneer determination that brought their grandmothers across the plains in the last century. Five years ago, opera was as unknown to the Northwest as Seattle was to most opera singers. Director Glynn Ross had not only to woo subscribers for his new Seattle Opera Association but also to lure artists from world music centers to this new frontier. Now, having tamed a sizable collection of each species, he treats both ticket-buyers and singers with care, to tempt both groups to return another season.

Backing Ross in this are his women volunteers. He calls them "paraprofessionals" and fondly compares them to paratroopers. They move with such surety, sophistication and professional polish

that many of S.O.A.'s own subscribers are unaware how very much of the opera association's business and support services is delegated to nonprofessionals. A volunteer ticket committee handles all sales, reservations and other box office chores. Volunteer Artists Aides keep singers and conductors contented during the three weeks they are in the city for rehearsals and performances.

Word has gone around in music circles that a major fringe benefit of Seattle engagements is the luxury of being pampered by the Artists Aides. Every visiting celebrity—singer, conductor or fundraising speaker—is assigned a volunteer hostess. There are twenty of these attractive, musically knowledgeable and unobtrusively interested women who pledge to forsake their families for the three-week assignment of being chauffeur, secretary, interpreter and guardian angel to a guest artist. The occasional star who declines this service usually reconsiders after a day or two of watching his colleagues being cosseted with hot tea and fruit during rehearsals or whisked off for sightseeing and ravioli during the lunch break. James McCracken and his mezzo-soprano wife, Sandra Warfield, have sung with Seattle Opera twice. On the return they brought their ten-year-old daughter, who was delighted when the hostess arranged for her to fish from the window of their waterfront hotel.

A similar program was created to attract and maintain a ballet company in Dayton, Ohio. Volunteer families established Adopt-A-Dancer, providing a home base for the majority of the dancers who are from out of town.

The Oratorio Society of Washington includes a group of its singers who call themselves *Musica Viva*, which presents free concerts throughout the metropolitan area for groups with special needs.

At 104 years old, John Brown is still the volunteer choir leader in Portsmouth, Virginia, and is a member of the "singing seniors," an active group with which Brown has never missed an engagement.

There's a group of 4-H volunteers in North Carolina who identify and assist young talent to develop their abilities as performers. As reported in a clever article, "Curtain Call for Volunteers" in *Extension Review* (Fall 1982), by Mark Dearmon, a media specialist at North Carolina State University:

It all started simply enough. After seeing two talented tap dancers perform at a regional 4-H talent show, some of us at North Carolina State University thought that 4-H could provide many new opportunities for 4-H'ers interested in the performing arts.

That idea became an obsession: an obsession that with the help of three 4-H agents and a group of talented 4-H volunteer leaders evolved into the first North Carolina 4-H Performing Arts Troupe.

For years, "Share the Fun" talent shows have been popular in North Carolina and in other states. This program gives 4-H'ers the chance to "share the fun" through some talent they may have. Individual effort is the key to success. A logical extension of "Share the Fun" was to encourage some of the more gifted 4-H'ers in the performing arts to grow more—in a team effort—with a performing arts troupe.

Two other 4-H volunteers went on to make it big in the music business but remembered their roots and regularly use their talents to help raise money for charitable causes. The *National 4-H Council Quarterly* (Summer 1987) tells the story:

Teddy Gentry and Randy Owen were as close as brothers growing up. They lived on neighboring farms in Northeast Alabama. They chopped cotton, shucked peas, raised hogs and worked the watermelon patches together. They learned to play ball together and by the time they reached high school they began making music together.

Gentry and Owen are still close. Now they own cattle together and they sing together as members of *Alabama*, a band which they founded in 1977. Success did not come overnight. The group experienced more than a decade of lean times and hard knocks . . . working by day and playing at night.

Gentry credits 4-H with teaching him a lot about working as part of a group. "4-H was my first group experience. I remember how excited I was when I won my first pin," he said. Gentry, who served three consecutive one-year terms as president of the Adamsville 4-H club, said, "The leadership experience I had as president of the 4-H club gave me incentive and confidence to go on and tackle something bigger."

4-H also taught Gentry that talent alone isn't everything. He placed last in a 4-H talent contest. He said: "Losing made me work a little harder. I don't think anything comes easy and if you want to be Number One you don't get it by sitting around talking about it. It takes good old fashioned work."

Today, Gentry and Owen use their talents to benefit 4-H. For the past six years *Alabama* has put on a benefit concert—June Jam—and distributed the proceeds to various community organizations, including 4-H. This year's June Jam, held on June 13 in Fort

Payne, attracted between 40,000 and 50,000 people and grossed more than \$1 million for the second year in a row.

"I get a lot of personal satisfaction in being able to help other people. Growing up we didn't have money to help others. It's just as good to give as to receive," Gentry has said.

Volunteers in McLean, Virginia, set about to bring art appreciation, including art history, into their public school. Natalie Ganley told the story in *Design* (January/February 1983) under the heading, "Art History Alive: How parent volunteers are making a program work."

Pac Man may be the number one logo on school bulletin boards throughout the country, but at Chesterbrook Elementary in McLean, Virginia, Picasso is playing a close second.

The reason? Chesterbrook's Art Appreciation Program (AAP), conceived two years ago by a parent and now in full swing, with parent volunteers planning and executing the entire project. Coordinator Debbie Weigle estimates that by the time a child has left the sixth grade at Chesterbrook, the volunteers will have introduced him or her to at least 60 paintings which cover every period from the Renaissance to the present.

Similar programs in other communities are known under the common, interesting title, "Picture Ladies." Micki Van Deventer describes some of them in *School Arts* (September 1975):

Elementary school children in Stillwater, Oklahoma are learning about famous artists such as Picasso, Van Gogh, Matisse, Rembrandt and Renoir. The youngsters are learning more than just how to spell the artists' names. They're learning about the famous painters and sculptors and also learning a lot about their artistic style and technique.

It's a big stroke away from what used to be offered in the minimal art program in this quiet, southwestern community of 37,000.

For a long time, the local children who were interested in art got only the bare essentials during their first brush with the subject in the city schools—a cheap paintbrush, butcher paper or newsprint for canvas and a few jars of primary colors. If the children were creative on their own, their masterpieces might hang on the classroom's blackboard. But, if they needed a little direction or inspiration from the "old masters," the help they got was only as

good as the individual teacher's interest in art. If a teacher's background or interest in art was weak, the subject was given only surface treatment in the classroom.

Like many small communities, the art program is one of the often neglected commodities in the elementary education palette of classroom offerings. Reading, writing and the new math usually take top priority. There is still no elementary art coordinator for the school system, as there is for music and reading, but the Stillwater Arts and Humanities Council has given art a new perspective to the elementary education picture.

It all began four years ago when a graduate student in art at Oklahoma State University, Donna Pauler, saw the need for more emphasis on art in the city's five public elementary and one parochial elementary schools.

Going to the local Arts and Humanities Council to seek interest and support, she asked for \$200 to begin what she called the "Picture Lady" program. She received the funds and used them to buy poster size prints by some of the world's most famous and influential artists.

Next, she recruited a staff of volunteer women to serve as "Picture Ladies." The project appealed to a variety of local women. Some were young mothers who also felt there was a lack of interest in art in the city's schools. Some were retired teachers, eager to get back into the classroom to perform for the children. Some were women who traveled extensively and had seen many of the famous originals of the prints purchased hanging in the world's most renowned galleries.

The 1974-75 picture lady chairman, Mrs. Lawrence Gish, said, "I think it's so great the teachers let us come into their classrooms and work with the children this way."

Mrs. Gish feels the best volunteers are those who can learn something too from each famous art print they share with the children. She knows of course not all volunteers have had the privilege of seeing the world's most famous paintings as they hang in international galleries. That's a moot point though in her opinion. "All it takes to be a good volunteer is showmanship," she said. "You have to be a bit of a showman to make it interesting for the children. A sparkle is necessary to pique the children's interest in art."

Mrs. Gish puts it another way. "I think it's more exciting for the volunteer and the children when the picture lady or man adds an individual touch to explaining a great piece of art."

"My own children react favorably now to art shows," Mrs. Gish said. "And I've heard other mothers make the same comment."

Mrs. Gish recalled the story of one third grader's interest in the program. "He went home after a picture lady session and worked on some drawings, trying to get the shading just right. That effort was the result of a discussion on the shadows and shadings in a famous painting. That's proof enough to me that the program is rewarding for the children," she said.

A different outreach program reaches a much older part of the population. Many community art museums go to nursing homes to present lectures, slide presentations and examples of art works. Jacques Burguet is a retired corporate chairman who is part of the "traveling docent" team of the Worcester Art Museum in Massachusetts. Burguet finds many in his audience starved for art and stimulated to levels of attentiveness and participation the nurses and attendants had believed no longer possible.

On a larger scale and of much longer standing is the Oregon Shakespearean Festival Association, which won one of the President's Volunteer Action Awards in 1986:

Founded fifty-one years ago, the Oregon Shakespearean Festival Association is a nonprofit, Tony Award winning repertory theatre organization that operates three performance facilities during its February to November season: the modern, indoor Angus Bowmer Theater; an outdoor Elizabethan theatre; and the flexible Black Swan. Located in a town of just over twelve thousand people, the theatres play to nearly four hundred thousand people, ninety percent of whom travel more than one hundred fifty miles to view the performances.

The Festival operates with a paid staff of approximately twenty and a volunteer corps of over eight hundred, which is coordinated through fourteen separate groups, each with a specific area of responsibility. Volunteers staff the Festival Exhibit Center, a theatre museum that includes memorabilia from past productions, and serve as ushers and ticket takers at performances.

In addition to the individual community volunteers, several local organizations provide groups of volunteers to the theatre such as the Ashland High School Band which provides ushers during the theatre's summer season. The Ashland Garden club provides decorations for special events and maintains the Shakespearean herb garden at the theatre. Members of Beta Sigma Phi maintain the refreshment booth and over eighty Chamber of Commerce volunteers take turns staffing the information booth. Volunteers from Job's Daughters, a Masonic organization, assist with ushering during the summer, and Soroptomists rent blankets and pillows for

lawn visitors. OSFA relief volunteers are trained in a variety of duties to help out during busy periods.

Buck Burshears, of La Junta, Colorado, keeps alive the old and sacred dances of the American Indian. For his efforts, he received a 1984 President's Award.

When Buck Burshears, the first Eagle Scout in the La Junta area, returned home from college nearly 50 years ago, he volunteered to take over a floundering Boy Scout troop, meshing his strong interest in Indian lore with his new responsibility. Thus, as part of the troop's program he founded the Koshare Indian Dancers. The group continues to research, preserve and demonstrate Indian dance and culture.

Much of Explorer Post 2230's research on the legend-filled sacred dances has been carried out with elderly members of the American Indian tribes. Under Mr. Burshears' leadership troop members also have created priceless authentic costumes. In addition, through the performances of the Koshare Dancers, the troop has raised more than \$10 million to build the Kiva and Museum at La Junta, which contains a fine collection of Indian art and one of the largest Indian lore collections in the world. Over one million people have visited the museum, and each year 5,000 Scouts stay at the Kiva on their way to the national Scout ranch.

One of the world's foremost authorities on Indian dance, Mr. Burshears commands high respect in the Indian community. The Chippewa tribe has made him a blood brother and the Blackfoot tribe has named him an honorary member.

Under his leadership, over 525 boys have attained the rank of Eagle Scout—a record more than five times the national record.

Robert Lewis's love of art and determination to share his knowledge with younger people didn't stop when he lost his sight. Lewis was honored with the Cleveland Mayor's Award for Volunteer Service in 1986:

Cleveland's William Rainey Elementary School did not have an art teacher. And Robert Lewis couldn't stand to see the young students deprived of the creative experience of learning art . . . an experience that had meant so much to him. So he volunteered to do something about it.

Five days a week, at his own expense, Lewis travels to the school to teach four art classes a day to over 500 students. A senior citizen of modest means, he pays for all the art supplies. He understands

the value of art as a means of self-expression. And he makes it come alive by incorporating history, geography and environmental awareness into each lesson. He also helps in many other ways, creating colorful bulletin boards, developing art materials for other teachers, assisting in unloading buses and in breakfast and lunch periods.

All this, and he is legally blind.

Clara Ruthven is a 90-year-old volunteer with a long record of volunteering, including needlework and crafts. Church Women United in metropolitan St. Louis provided the following information about this remarkable octogenarian:

Clara Ruthven is a shining example of personal dedication to helping others. Nearing 90, she is still active daily in pursuing paths of service. Having very little of this world's goods, and with health problems that would immobilize most her age, she continues working every day to bring joy and hope into the lives of those less fortunate. Blending the skills she honed in the business world with a natural compassion for the disadvantaged, she has generously shared with many organizations—8 years as treasurer for the Webster Groves Meals on Wheels program; 6 years as treasurer, then Financial Chairperson for Church Women United; 5 years as bookkeeper and answering service for the Citizens for a Humane St. Louis; nearly 4 years for Girl's Shelter Care, Inc., a position she still holds.

At the same time, her talent for needlework and crafts have been utilized for others. For years she has organized sewing groups for the Board of Religious Organizations. After moving to a retirement home 2 years ago, she immediately volunteered in the only service project there—a library for the residents. She continued working on her craft projects and gradually interested others. This past year, at age 89, she formed the Jefferson Arms Volunteer Auxiliary. At an open house in November, the fruits of their labors were displayed—a van load of lap robes, pillows, tray favors, coasters, ornaments, bookmarks, etc., etc., which were given to various service agencies.

In recognition of the value of her work, the management has recently provided her with a spacious workroom and storage area. She volunteers weekly with her local church's sewing guild, also as a receptionist, and, most recently, in their new shelter for women and children. Her second "career" had prepared her for working with pregnant teenagers. She uses her craft work to build relation-

ships with the girls. Imparting a sense of dignity with her Grandmotherly love and unquestioning acceptance, she is able to encourage the girls to set goals and pursue them. Having never given up herself, she is a living example for these young girls, and for all of us.

Nelly's Needlers have been at their volunteer task for a very long time. The background and work of this volunteer group of the National Trust for Historic Preservation were described in the August 1983 issue of *Better Homes and Gardens*:

From a wooded Virginia hillside, Woodlawn Plantation commands a spectacular view of the Potomac River. In 1799 George Washington presented this piece of land from his Mount Vernon country estate to his adopted daughter, Nelly Custis Lewis, as a wedding gift. Today this gracious Georgian-style mansion, designed by the first architect of the U.S. Capitol, is part of the National Trust for Historic Preservation. But Woodlawn is more than a well-kept home with a rich past. An avid needlework enthusiast and a talented stitchery designer, Nelly made her interest in needlework an important part of Woodlawn's history.

Today, an energetic group of women known as "Nelly's Needlers" continues to maintain the home as a thriving center for the study of needlework.

Children's Television Workshop spawned a program called Sesame Street Big Sisters, which was featured in *Seventeen*, July 1970:

Seventeen recently visited a Big Sister program in Washington, D.C., and discovered how important the teens' contribution really is. Says fifteen-year-old Bitsy Blakney: "It's a tremendous responsibility. Most of the children aren't even old enough to cross the street themselves, so if you don't go and get them, they won't see the program." Bitsy finds she has very little trouble getting her tots to behave. "The problems are minor. Every now and then we'll get a little one who's so young that she can't even pronounce her own name. It took some detective work to find out that 'Fise' was really 'Lisa.' "

Because Sesame Street is so absorbing, the Big sisters have no difficulty maintaining quiet while the program is on. "Once it's over," reports Sheila Wheeler, fifteen, "the review lesson is easy. The kids are excited about the new things they've learned and they love to show off."

Public Broadcasting has represented a whole new opportunity for the utilization of volunteers. Here are some profiles provided by affiliates of National Public Radio:

Mrs. Albert Garvin has served in a citizen's advisory capacity to KBPS, Portland, Oregon, since 1971. Fran joined the first KBPS Advisory Council for Community Listening as a representative of the city's Portland Council of Parents and Teachers, of which she was president.

Mrs. Garvin has been the driving force behind the development and continuation of the special on-air broadcast service, **THE KBPS SEEING SOUND**, requested of KBPS by blind and handicapped persons in the metropolitan area in 1973. With local blind organizations, she researched the needs and format for the on-air service, and has served as volunteer coordinator for **THE SEEING SOUND** since its inception.

With Mrs. Garvin's dedicated participation in station work, there has been growth in services, community involvement, awareness of KBPS and community funding. Her commitment to speak, travel, interview and assist with entertainment in behalf of KBPS has projected the radio station as a human entity in the areas it serves. In helping to establish and sustain **THE KBPS SEEING SOUND**, Mrs. Garvin has made possible a vital program service for the blind and handicapped in the metropolitan Portland area, and has helped to enrich the lives of many people, both within and outside our Portland school district.

Myron Curry has hosted "A Radio Chapter a Day" on KFJM-AM, Grand Forks, North Dakota, for over 33 years. The program is a half-hour reading, Monday-Friday. Usually we air repeats during the summer months. His choice of books is varied, including fiction and non-fiction. We often hear comments from people who remember growing up with "A Radio Chapter a Day," and the program continues to be popular today.

Robert Wilkens has hosted "Out of the Past" on KFJM-AM since September, 1963, so we will be celebrating a quarter century this Fall. "Out of the Past" is a weekly half-hour program of popular music from the 20's, 30's, 40's, and occasionally the 50's. Professor Wilkens, who performed in a dance band in his youth—playing tuba before string basses and electric basses took over the role of low rhythm—brings first-hand knowledge and a wonderful sense of humor to his commentary about the music. We are currently airing repeats two days a week, and a new program weekly.

WBNI would not exist today without the dedication of one person. *Rocco Navarro* moved to Fort Wayne to work with Magnavox in the late 70's and went searching for a public radio station in Fort Wayne and found WIPU on the local combined campus of Indiana and Purdue Universities. He became a member of its Community Advisory Board and served as its first president.

In late 1981 Purdue University, the licensee, decided it did not have the resources to continue its support of the station.

At that time Rocky led the Community Advisory Board's movement to become a community licensee and renamed the station WBNI. (The corporate name is Public Broadcasting of Northeast Indiana.)

With the consent of his employer Rocky began to play a larger and larger role in the station's day to day operations, seeing it through times of short staff.

During this period of time preparation was begun on a federal government grant application (NTIA). He worked with Tim Singleton, a fellow board member and later station manager. The 67-page document was completed and submitted. In addition to this vital step Rocky also oversaw two emergency fund drives.

The \$120,000 grant was approved, requiring \$45,000 of local matching money. Rocky organized a combined personal and corporate and foundation drive to successfully raise the money.

WBNI today is a tribute to one man's enthusiasm.

"I like order," stated *Bert Campo*. And that's why she's an ideal leader of the station's volunteer mail crew, the cadre of men and women responsible for mailing the monthly program guide.

Since the early days of WRKF's arrival on the local entertainment scene, mailing the guide has become easier and easier. "At one point we had to collate, staple, label, and fold; it was a primitive operation and took much more time than it does today. It was fun then too, but now it's much easier," she said.

The truth is that the monthly mailing sessions have turned into a festive get-together. In Bert's words, "We just have a good time . . . and get some work done too."

Every third Wednesday eight to twelve volunteers gather at her house. Fortified with the knowledge that their contribution is a major one as well as veggies, cheese, and iced tea to consume while working, the program guides are labeled, coded and bagged. Then dinner and wine are served celebrating the shared spirit of camaraderie . . . and a job well done. Everything in its place and a place for everything as the cliché goes . . . plus everything volunteered.

"We have a diverse group: couples, singles of different ages and different interests. We have stayed together, remaining friends for years," she observed.

For five years *Lorraine Dechter* has volunteered for KCHO, Chico, California. During this time she has produced four weekly shows and now acts as host and producer for THE GOOD OLD-FASHIONED FOLK MUSIC SHOW, a program she began with her late husband, Gary, in 1981. Lorraine also served KCHO as a full-time Public Affairs Director in 1984, during her last semester as an undergraduate at CSUC. Upon her graduation, Lorraine received a commendation from KCHO, acknowledging her as "the CSUC student who has contributed the most to the advancement of public radio in the North Valley."

KCHO has provided a springboard for Lorraine's career, which is now moving in the direction of public television. Lorraine, who lives with her eight-year old son Bri in Paradise, is committed to producing audio and visual documentaries for the public good.

Dale Perey, a computer science and communications student at Chico State, is beginning his third year as an announcer on KCHO.

Dale has been interested in music for several years, beginning with his first piano lesson at about age ten. Since then he has continued to practice music and has played in a number of bands, including the Chico State Jazz Ensemble.

During his first year attending CSUC, Dale combined his love for music with his interest in public radio. Beginning as a volunteer one day a week, within a year Dale had the opportunity to hone his announcing skills as the local host of Friday's MORNING EDITION and quickly became an announcer for the various jazz programs during the broadcast day.

Dale has now found a permanent spot on Wednesdays hosting a CLASSICAL AFTERNOON.

"I have a strong commitment to public radio, we can do challenging things here that aren't available anywhere else. Whenever possible, I try to make someone's day a little happier through the music I play."

Kevin Spittler finds that volunteering at our station, WAMU-Washington, D.C., is a welcome break from his job at the Defense Mapping Agency. He has been a co-chair on our Leadership Donor Committee, and as such recruits and directs the volunteers who make telephone contact with donors who contribute \$150 or more to the station each year. This personal contact with our large

donors is vital to the station in order to schedule the challenge grants that fuel the excitement during our fundraisers. Telemarketing is not an easy or necessarily pleasant job, but Kevin gets tremendous satisfaction out of seeing his efforts translate into dollars during our fundraisers.

Jean Cornuelle is just ending her third term as Chairman of the Board of Hawaii Public Radio which she has served on for the past six years. Under her wisdom and leadership, KHPR has grown to enjoy a healthy base of community support and has become one of the leading public radio stations in the country.

Most importantly, since October of 1986, Mrs. Cornuelle has served as the Chairman of the Capital Improvement Program of KHPR. The Campaign to raise \$3.1 million is the largest undertaken by any single public radio station to date. When achieved, this goal will provide for three stations to operate under the umbrella of Hawaii Public Radio, another pioneering effort in the country for a community station.

One of Hawaii's leading citizens, Mrs. Cornuelle has provided leadership and unflagging spirit in guiding the board through the Capital Program. She has beaten the pavement delivering proposals and educating corporations, charitable trust and foundation boards on the importance of public radio. She even delivered a presentation through a Japanese interpreter to the Nippon Club of Hawaii, an organization of mainland Japanese businessmen in Hawaii. So strong is her support and belief in KHPR, she has personally donated \$50,000 to the drive.

Currently, the KHPR drive has raised the phenomenal amount of \$2.5 million in just under a year and a half. The tremendous success is due to the drive and selfless giving of Jean Cornuelle.

People at the American Library Association describe Sandy Dolnick as "the ultimate library volunteer." Dolnick founded the national organization, "Friends of Libraries USA" (FOLUSA), which is only the first in a list of a great many services she provides to libraries. She's done everything from writing the newsletter of the Friends of the Milwaukee Public Library, serving as chair of the Friends of Libraries Committee of the ALA, being president of her local library in White Fish Bay, Wisconsin, and serving on the library committee of the University of Wisconsin.

Robert Busa is a teenage volunteer guide with the Franklin Park Zoo outside Boston. He leads tours, briefs student groups, helps develop and monitor special exhibits, plans educational programs, and helps researchers with behavioral observations of animals, such as bird watches.

If you have ever visited Washington, D.C., you've probably had to ask what a FONZ is. "I'm a FONZ" or "Be a FONZ" is a bumper sticker that seems to appear on at least 10 percent of cars in the nation's capital. FONZ stands for Friends Of National Zoo, an enormous pool of contributions of time and money. As with most areas of volunteering, these people are proud of their participation and eager to spread it. In the end, everybody's a winner. Services are improved and expanded, the community takes on a spirit of caring and pride, and people feel good about themselves.

The November/December 1988 issue of *Bostonia* included an article, "The High Cost of Culture," by Kathleen Cahill who described dedicated service to a wide range of cultural institutions. Here is a sampling:

In the late 1950's Donald S. Stone walked the crumbling piers and dilapidated parking lots of Boston's waterfront and envisioned something better. And by 1969, largely through his efforts, the New England Aquarium welcomed its first group of excited school-children to Central Wharf, former site of those crumbling piers. The plaza out front did not yet exist. Instead, the first visitors approached from Atlantic Avenue along muddy planks of plywood. Today, an estimated 1.3 million visitors climb the Aquarium's ramps each year.

For Barbara and Steven Grossman, an interest in contemporary art has led to patronage at the Institute of Contemporary Art (ICA), where Steve serves as a trustee and co-chair of the current fund-raising campaign. "It's an obligation of those of us who have had a certain amount of success to reinvest resources in the community," Steve says. He and Barbara are also involved in "a meaningful way," he says, at the BSO where they have endowed a chair in honor of his parents, and at the School of the Museum of Fine Arts and the American Repertory Theatre. Steve describes the couple's motivation by quoting the Jewish scholar, Hillel. "If not for myself, who will be for me? But if only for myself, what am I? And if not now, when?" "In other words," he adds, "if you have the ability to give, then give." . . .

When Sidney Rabb, along with his father, his uncle and his brothers, built up the Stop and Shop supermarkets, they also built up the hospital buildings at Beth Israel. His daughters Helene Cahners and Carol Goldberg have carried on that tradition with significant contributions to the BSO, the Wang Center, the MFA and several universities. The two sisters, who have contributed time as well as money, are so busy (as head of the Stop and Shop chain, Carol Goldberg is one of the most powerful business women in the

country) that, according to Cahners, frequently the only time they can meet is for early morning walks. One of Goldberg's most significant contributions is the establishment of an influential series of social welfare round-table discussion groups, dealing with such subjects as child care and health issues, administered by the Boston Foundation.

In recent years, other families have also established their own traditions of cultural contributions. In his recent autobiography, *Lessons*, Dr. An Wang describes a sense of responsibility to the community that parallels that of the Cabots and the Rabbs. In his final chapter, Wang describes his obligations as an individual "to return to the institutions and communities that nurtured and educated me a portion of the benefits I have derived from them." Says Wang, "I see this debt as real and material and not something that can be dealt with by token gestures."

Dr. Wang might well be speaking for generations of Bostonians when he writes, "At their root, my feelings about corporate and individual responsibility originate in a strong sense of loyalty I have always felt toward the people, communities and institutions in my life."

Sy Landau brightens the lives of children by taking their pictures. As told in *The American* (November 1954):

Chances are when you page through the old family album you find a few snapshots of yourself as a kid. Maybe you get a laugh over the freckles, old-fashioned styles, and a missing tooth or two. Sy Landau, St. Louis, Mo., photographer, was having himself a chuckle a couple of years back over the old pictures in his scrapbook. He'd just returned from his regular Sunday golf game and found the early vintage photos a pleasant way to spend the evening. Suddenly a thought came to him: "What about the kids in institutions—orphans and youngsters from broken homes? Who takes their pictures? What pictures will they ever have to look at?"

Sy began checking around at children's homes to get the answer. He learned what he suspected: Nobody takes pictures of homeless kids. It costs money and there's none to spare. The next Sunday he gave up his golf game and, camera in hand, went to a nearby children's shelter. After spending much of the day convincing officials that he wanted to photograph each youngster individually and that there would be no charge, he set up his tripod and went to work. He got as much satisfaction from giving them the pictures that he's been at it each Sunday ever since. Soon he realized that if

he were to cover all the children's homes in the St. Louis area he would need help. He got together a group of other photographers who now make it their hobby to go out each week snapping the kids.

Whether it's Roger Stevens leading the Kennedy Center, 90-year-old Clara Ruthven teaching needlework to young people, Bob Busa leading tours at his zoo or Sy Landaul taking pictures of kids, they and millions like them make very special contributions to people and places. They serve many causes, from arts to zoos, and in doing so raise the spirits of those who benefit by their volunteer efforts and nourish the underlying spirit of their communities.

So too do their many counterparts who serve still different causes and places, from kindergartens to cemeteries, and who are profiled in the next chapter.

Serving Many Other Causes and Places— From Kindergartens to Cemeteries

I was graduated from Oberlin with the maximum in debt, with a strong sense of values, and the hope that some day I would be able to pay it all back.

—JESSE PHILIPS, OBERLIN TRUSTEE AND BENEFACTOR

Long before it became routine to think in terms of school/community partnerships, the Jefferson County Public Schools in Louisville, Kentucky, had a valuable and committed partner for public education. For many years, Malcolm B. Chancey, Jr., has been that farsighted and faithful partner. Chancy, Executive Vice President of Liberty National Bank and Trust Company, had the vision to see the value of school/business partnerships and began such a program in Jefferson County in 1978. After consultation with the superintendent and board of education, he initiated the idea with three targeted high schools and three local businesses to look at the future needs for education in the community. Today, his partnership concept has grown to include over 500 businesses and organizations working in a variety of programs and touching all of the 155 schools in the district.

In addition to spearheading school/business partnerships for the public schools, Mr. Chancy is a charter member and chairperson of the Jefferson County Public Education Foundation, which he helped establish to advance the education of citizens of Louisville and the surrounding Jefferson County by seeking financial and other support for its public schools. For example, since its founding, the foundation has generated over \$6 million for the New Kid In School Computer Education and Writing Lab Project. This project currently reaches all 62,104 elementary and middle

school students in Jefferson County by providing computer labs in their schools and will ultimately be in place in all the high schools as well. Over 200 businesses have contributed to the innovative and futuristic New Kid In School project. By using his knowledge of the community's business leadership, he almost single-handedly fashioned an ethos that support for the schools is synonymous with support for Louisville's long-term economic vitality and its overall quality of life.

Malcolm Chancey was one of the twelve outstanding school volunteers selected in 1988 by the National School Volunteer Program. Among the others are these varied and valuable volunteers:

Bertha Herrera has been a school volunteer for the past twenty-eight years. Twenty-five of these have been with the Los Angeles Unified School District at Hollenbeck Junior High in the Hispanic Community of East Los Angeles. Her daily volunteer duties include counseling, tutoring and teaching arts and crafts to students and generally attempting to meet the various needs of students in general. She also assists parents in becoming more involved in their children's education by setting up meetings and workshops for the parents. For those students identified by the school as failing, Mrs. Herrera has organized "Sparkle Day Field Trips." Before summer vacation she provides information about summer jobs to the 2,000 plus student body. She initiated an Eyeglass Program at the school. She found a resource to donate the frames and another resource to provide the prescription lenses for the students in need. She has promoted and provided parent education in English and Spanish in order to assist immigrant families in the community. She translates materials for training and other workshops into Spanish. Additionally, she functions as a translator for the Spanish speaking. Besides raising her own seven children she also raised eleven multi-ethnic adoptive children. When asked why she volunteers so much her response is that she is extremely grateful to this country for greeting her and her family with open arms. She feels obligated to this American society and feels that she could never repay the U.S.A. for the freedom and opportunity this country offers. Therefore, as a token of her gratitude, she is willing to provide her volunteer service to schools and community in order to make our world a better place to live.

Pat Lorimer organized and heads the College Advisory Assistants (CAA) Program at North Eugene High School in Oregon. College and career counseling were often low priorities in the daily schedules of counselors who each had 350 students assigned to them.

The goal of the CAA program is to “prevent any student from slipping through the cracks.” The volunteers meet with each and every member of North’s senior class (approximately 294 students) to help with goal-setting and admission to a vocational/trade school or college. They also assist parents with financial aid forms and hold special yearly workshops to orient parents to the choices available to their children after high school. Up until 1983, students at North Eugene High received approximately \$98,000 yearly in scholarships. In 1987, with CAA help, they received \$1,200,000.

Even more impressive are the figures showing what has happened to North Eugene students since Pat began the program. In 1983, only 34% of North’s students went on beyond high school in their education. In 1987, 73% of those students chose to continue their education, and the bulk of those went to 4-year colleges. This is even more remarkable because North’s population is largely “blue collar”, and many of the parents did not attend college themselves, nor did they expect that their children would. Pat’s group of volunteers has grown from a core of about 6 in the first year to approximately 30 in 1987. Under Pat’s supervision, volunteers initiated the College Fair, a yearly event held at North Eugene for the benefit of all area students. Colleges, universities and trade schools set up booths and provide information to interested students.

In addition, Pat’s leadership and interest in pursuing scholarships for North students has led to the formation of a committee which now deals solely with scholarship search. Pat and her volunteers also tutor students in taking the SAT and personally drive them to campuses in Oregon and Washington to make attending college a more tangible reality. Pat has even boarded a student in her home when his parents moved so that he could finish out his course work at North Eugene and successfully apply to college. Pat remains the person the students most want to see; her love of her job and her affection for the students is obvious. She has succeeded in taking students whom she describes as “exciting; on the threshold of beginning their own lives” and teaching them how to set goals and achieve them. Pat Lorimer exemplifies the best in volunteerism. She truly cares about the people she serves, and absolutely refuses to consider being paid for what she does, although college advising is currently a lucrative private business. Pat believes “this service should be available to anybody, regardless of their ability to pay.” Pat says she feels her presence at school gives students a new perspective on adults. Many have said, “You mean, you come to help us and you’re not PAID?” She is an example to them of the value of volunteering. Finally, it is important to recognize the value

of Pat's contribution to all of us. Because of her, many students and their communities will have a brighter future.

Mary Anne Goe exemplifies the power of volunteerism. She is widely regarded as one of the architects of today's Seattle Public Schools (SPS). Her thoughts, ideas, and actions have intimately shaped the daily routine as it is experienced by our 44,000 students. Here are some of the activities that demonstrate her years of service to children and education: From 1967 to 1974, Mary Ann was a parent volunteer at Seattle Community College's Family Life Preschool as a teacher's aide. From 1968 to 1981, as a parent volunteer in The Little School, a private school which her son attended as a preschooler, Mary Ann was involved in organizing the parent group, fundraisers, and art shows, and the Parent Docent Group, which gave weekly tours of the school. She also served on the Board of Directors for six years (three years as Board President) and started a capital campaign for new library and staff salary endowments. She was instrumental in starting alternative programs in Seattle in 1973 by helping to write a proposal, promote, and organize Alternative School II at University Heights Elementary. In addition, she organized parent volunteers as classroom helpers, coordinated special mini-classes, and spearheaded fundraising for seven years.

In order to provide a continuum of alternative education in SPS, in 1974 Mary Ann authored a proposal which initiated a K-12 alternative school which has continued. She organized SPS's Alternative School Coalition, an ongoing steering group for the alternative schools. From 1974 to 1978, Mary Ann served on the District-wide Committee for Desegregation to develop The Seattle Plan, by which Seattle became the only school district in the country to desegregate without a court order. In 1976, her participation in the District Planning Committee to develop a Long Range Facilities Plan culminated in the highly successful bond campaign to raise capital to rehabilitate and build schools to meet SPS needs through 1990.

From 1973 to 1983, Mary Ann taught SPS classes at all levels, K-12, in art, drama, interior design, cooking, and opera. In 1981, she formed the Youth Advocate Committee with American Friends to advocate for youth having difficulty in school. From 1976 to 1982, she developed, with SPS, an orderly, collaborative process for school closures and consolidation involving affected communities. Among the many citizen groups on which she has served, she was on the Central Area School Council from 1977-1983 in which she served as First Vice President for three years. The purpose of

this council was to provide power and choice to minority families. From 1981 to the present, she has served on the Board of Directors for the Central Area Youth Association which supports an extensive tutoring and athletic program for at-risk students. To assure stable funding for these programs, Mary Ann helped to develop a profitable bingo business.

As a parent/citizen activist, Mary Ann Goe has not only been a leader, but she has taught others how to work within the system to make the educational experience better for all students. We know of no other parent who has impacted our District to such a degree.

Wade Miracle, a senior at Perry Hall High in Baltimore, is appropriately named since he has been providing miraculous volunteer service to his fellow students for over three years. One of a dedicated group of 72 peer helpers, Wade assists students who are having problems which range from the tragedies of teen pregnancy and drug abuse to the less serious difficulties of poor grades or trouble with parents. "He's the finest peer counselor I've ever had," explains guidance counselor Bruce Seward who trains and supervises the volunteers. "Wade has helped literally hundreds of students whose problems never would have come to the attention of the guidance staff. He's got an uncanny ability to notice subtle changes in students and the sensitivity to get them to open up about what's really bothering them."

Wade, along with his fellow volunteers, receives 36 hours of counseling training per year. Since Wade became a peer counselor during his freshman year, his extensive training has helped him deal with some extremely difficult situations. Deprived of a normal home life of his own, Wade spends much time working with students who are having problems with their parents. "I try to help them see how important a family is and to give them some techniques for getting better communications going with their parents," explains the mature young counselor.

Bruce Seward offers an additional reason for Wade's incredible record of successful counseling. "Wade is just a regular kid. He isn't associated with a particular clique such as the jocks, the brains, or the student council types. He can talk with any type of kid and make that student feel as if he's found a friend." Mr. Seward recounts many incidents in which Wades' intervention prevented tragedies. Although his job, school work, and sports activities make heavy demands on his time, Wade is always ready to help. His simple philosophy exemplifies the true spirit of volunteering. "The more I do for others, the better I feel."

Matthew J. Whitehead says that, "In today's world, we find a lot of people who are loving things and using people rather than using things and loving people."

Whitehead was featured in an article, "The Wisdom of Matthew Whitehead," by Jonathan L. White in the *AGB Reports* of the Association of Governing Boards of Universities and Colleges (January/February 1986):

The voice of Matthew J. Whitehead resonates with reason and objectivity as befits a ruling elder of the Presbyterian Church and veteran lecturer of countless classrooms. He says, looking directly at you, "Let's use things and love people: We've lost a lot of that."

Spend five minutes with Matthew Whitehead and you realize you're in the company of a special person who has witnessed this century's social changes with optimism and dedication to improving the lot of mankind.

Whitehead's career as an educator and church volunteer spans 55 years. He has long been active in the National Association for the Advancement of Colored People (NAACP), Urban League, and District of Columbia chapters of the Boy Scouts, National Conference of Christians and Jews, and American Red Cross.

At 77, he enjoys a busy retirement as a trustee of Johnson C. Smith University (his alma mater in North Carolina) and as a Sunday morning Bible class instructor. Whitehead also is an AGB board mentor—and "lead" teacher of novice board-mentors—in the ISATIM (Integrated Systems Approach to Improving Management) program for United Negro College fund institutions, a project sponsored by the W.K. Kellogg Foundation and involving AGB, the American Council on Education, and the National Association of College and University Business Officers.

Whitehead observes that religion always has been a large part of his life: "Our nurturing was under the Presbyterian Church. We can never forget that background and our heritage from those missionaries who came to the South, who put their lives and their families' lives on the line, to train groups of Negroes—as they were then called—so many just removed from slavery.

. . . The future college president refused to accept negativism. In 1930, he was graduated with honors from Johnson C. Smith University and began his career as head of the Department of English and French at Highland High School in Gastonia, North Carolina. In 1944, he was graduated from New York University with a Ph.D. in college administration and moved to Washington, D.C., as associate professor and assistant registrar at Howard University. . . .

In 1952, Whitehead became chairman of the division of education at Miner Teachers College in Washington, D.C., now part of the

University of the District of Columbia. In 1953, he was appointed president of Miner Teachers College where he put his ideals into practice.

. . . Whitehead is extremely proud of the progress made by America's traditionally black colleges, specifically "better prepared students, better prepared faculty, better prepared administrators, better buildings, better equipment, and a better type of philosophy on the part of those persons engaged in the total enterprise of education.

"It has taken all those to advance the purpose and the cause of historically black institutions, as well as the United Negro College Fund, which has been devoted to spearheading and pointing up the need to recognize the work being done in these institutions. That has attracted the attention of benefactors from throughout the country who have done much to escalate the new focus on education in traditional black institutions.

"The success of these colleges and universities are too numerous to mention and they are more or less legend. There has been such a profusion of contributions made by blacks at all levels, I don't think any one person or institution can claim credit for it. It's what I think Alfred Lord Tennyson had in mind when he wrote: 'Our echoes roll from soul to soul and live forever and forever.'

"I think that verse depicts the tradition of black colleges: One gives a little, that one gives a little bit more, and it keeps going and each generation adds something to it. And when a generation does not add something to it, that generation has died.

"I think we owe it to our unborn children—to all Americans, not only to blacks—to ensure society's appreciation for the gifts that have been given to us by continuously advancing the echo's roll." Whitehead says clearly, "I think that's our purpose in life. And when we stop doing that, it's time for us to pass off the scene."

The words of Matthew Whitehead echo and roll.

In 1986 the Association of Governing Boards of Universities and Colleges presented its annual awards. As usual the recipients reflected the remarkable service that individuals give to educational institutions. James B. Tatum received the Distinguished Service Award in the public sector:

James B. Tatum, board president of Crowder College (Missouri) for 23 years, is a nationally recognized leader of the community college movement.

Tatum was an obvious choice for the Distinguished Service Award in the public sector. Testimonial letters from throughout the United States poured in from board members; campus presidents,

faculty, and administrators; community college organizations; members of Congress and state officials; and trustee associations including the Association of Community College Trustees, which proclaimed Tatum America's outstanding community college trustee in 1979.

These letters describe a visionary whose dedication and voluntarism have "almost made his name a household word among community colleges"—a person "widely regarded as one of the most honorable, wise, ethical, and responsible community college trustees in America."

Why such accolades?

James Tatum, 61, president of Tatum Motor Company in Anderson, Mo, is a West Point graduate who served—and was wounded—in the Korean War. He also is a community college pioneer. In the early 1960s, he helped establish Crowder College at the site of a decommissioned U.S. Army training center in Neosho, Mo. As part of his campaign for a local community college, Tatum delivered 37 major speeches in one 45-day period stopping among churches, courthouses, and school buildings to convince fellow Missourians of the need for a junior college in a region where few high school graduates pursued postsecondary education. At the same time, Tatum was instrumental in persuading Missouri legislators to create community college districts throughout the state and to levy the taxes necessary to support such institutions.

In 1963, Tatum was elected to Crowder College's first board of trustees and selected as the board's founding president, a position he has filled admirably ever since. He quickly established himself as one of the premier community college leaders in Missouri:

Among the many posts he has held include the presidencies of the Association of Community College Trustees and the Missouri Association of Community and Junior Colleges Trustee Division, delegate to the 1960 White House Conference on Education and, more recently, presidential appointee to the Intergovernmental Advisory Council on Education. He also is a member of the American Association of Community and Junior Colleges board of directors.

In short, Tatum is a true community college "trustee ambassador" who has spent years promoting more effective boardsmanship through better orientation, education, planning, evaluation, and consensus building among trustees. Perhaps Crowder College President Kent A. Farnsworth expresses it best: "Mr. Tatum does not represent one of the nation's largest or most prestigious universities. He is not a man of great personal wealth. . . . He has devel-

oped the reputation . . . as the nation's foremost trustee and trustee educator in one of higher education's most dynamic movements purely through his sense of dedication, tireless hard work, and sincere desire to serve."

Jesse Philips received the same award for the private sector in 1986:

"I was graduated from Oberlin with the maximum in debt, with a strong sense of values, and the hope that some day I would be able to pay it all back," Jesse Philips has recalled. He's paid it back—a thousandfold.

That's one reason Philips, an Ohio philanthropist and business entrepreneur, was chosen as AGB's 1986 outstanding trustee in the private sector of higher education. But Philips is more than just a philanthropist—he's a hard driving, pacesetter board member who inspires others by his boundless energy, unquenchable enthusiasm for the liberal arts education, invaluable insights about money management, and imaginative problem-solving ideas.

Philips was nominated for the Distinguished Service Award by the University of Dayton, where he has been a trustee for 15 years, and Oberlin College, where he has been a trustee for 18 years. These nominations were cosponsored by Harvard University, Sinclair Community College (Ohio), the Ohio Foundation of Independent Colleges, Inc. and The Dayton Public Schools.

Philips is chairman and chief executive officer of Philips Industries, a maker of components for mobile homes and recreational vehicles, which he founded in 1957. He is a self-made millionaire who has never forgotten that he was able to attend Oberlin College and the Harvard Business School with the help of scholarships and on-campus jobs.

As Philips's business acumen brought him wealth and recognition, he became a trustee of Oberlin College, whose president, S. Frederick Starr, says that, "More than any other trustee, he has been an ambassador for the college."

In 1970, Philips became a charter member of the newly constituted lay board of trustees at the University of Dayton—and is currently that institution's senior board member and its chairperson. Brother Raymond L. Fritz, S.M., Dayton's president, observes that Philips's financial expertise helped to more than double the institution's endowment—in large part a result of Philips' persuasive arguments for an endowment management policy. Philips is, unsurprisingly, the driving force behind Dayton's current \$38-million development campaign.

Equally remarkable is Philips's generosity—publicized and not. Among his most outstanding gifts and in addition to his anonymous one have been a \$1-million contribution to Oberlin College, which provided the impetus to construct a new physical education center; a \$1-million endowment fund that already has helped more than 500 area high school graduates to go on to college; endowments of a Chair of Child Psychiatry at Columbia Presbyterian Hospital and a Professorship of Manufacturing (the nation's first) at Harvard; as well as numerous scholarships.

"Indeed," writes President Starr, "probably the most distinguishing characteristic of Jesse Philips's leadership is the expectation that he, himself, will have to set the pace whether it comes to dollars given, energy expended, or sacrifice made."

"Here is one man," says Dayton Foundation President Frederick C. Smith, "who is absolutely determined to return more than he received in life for the benefit of those to follow."

A newer trustee, but one destined to receive many honors, is Ann Smith, who joined the board of the University of Illinois in 1985. She was featured in *AGB Reports* (January/February 1987) in a story by Cynthia W. Boyle headed "Ann Smith: Advocate for Equality":

"I became a trustee in January 1985. In March, I received a letter from a student asking me if I would live on campus in her room, attend classes, and pretend I was a student," recalls Ann Smith. "I decided to do it because I'm the only member of the board who is not a University of Illinois graduate. This gave me the opportunity to find out what it was like to attend the university as a student." . . .

Students and their right to an equal education always have been main concerns for Dr. Smith. In her campaign for the trustee position—U of I trustees are the only ones in the Illinois higher education system not appointed by the governor—Smith focused on the affirmative action issue because she believes "everyone in the state should have equal access to the university, and all students should have support systems so they can be retained." . . .

As a result of her campaign focus on affirmative action, Smith was appointed chairman of the U of I board's Affirmative Action Committee. In that role, she stresses the urgency for an affirmative action policy that can meet all types of student's needs and that will encourage a more diverse University of Illinois student body—nearly 98 percent, of the Urbana-Champaign campus are from Illinois, 60 percent come from Chicago, and only 4 percent are

black. In many of her speeches regarding affirmative action, Smith emphasizes the importance of students "meeting, mingling, and knowing other cultural values and issues. If we're not doing that at the University of Illinois, we're not preparing the students for the social challenges of the real world." . . .

But colleges and universities face a bigger problem once minority students are recruited—retaining them. A major problem is a lack of sufficient support systems on campus. "Often," Smith claims, "students at major institutions are alienated. They must be allowed to be themselves, to relate to black people, and to have the opportunity to join minority student organizations. Where students are retained, they are able to relate to a faculty member—someone they can identify with and spend time with. Universities have to make sure that there are cultural organizations, role models on the staff who are multicultural, and that a minority student's culture is just as important as everyone else's." . . .

Smith says that when she was a college student, campus life wasn't as difficult for minority students as it is today. But that may be because she attended Lincoln University, a primarily black institution, in her native Missouri. . . .

In terms of higher education, Smith believes that she has come full circle—from student to faculty member to administrator to trustee. Ann Smith, the trustee, hopes to help the University of Illinois become world class in every aspect by the end of her six-year term. . . .

It's an achievement Ann Smith already has attained: world class.

The United Negro College Fund (UNCF) is another educational enterprise that is heavily dependent on volunteers and sensitive to the need to applaud their contributions. These are just a very few of their storehouse of "profiles of outstanding volunteers":

Lucy Miller Mitchell is the oldest active UNCF alumni in the Greater Boston area. She is a graduate of Talladega College, class of 1922, and through her participation with UNCF justifiably bears the honor as "Boston Matriarch" of the United Negro College Fund.

By proclamation of Governor Michael S. Dukakis, May 31, 1985 was declared Lucy Miller Mitchell Day in the Commonwealth, to observe the many contributions she has made to advance the UNCF.

From the beginning days of UNCF, she blew the bugle in the black community for the benefit of the Fund and was instrumental

in raising money from the alumni, churches, clubs and organizations. She never has missed a campaign meeting and is notorious for cajoling others on the Boston Committee, both black and white, to raise their sights and exceed their goals.

Today, at the age of 89, she still works with the Boston office in securing funds. She is particularly at home and most effective in meeting with higher echelon executives who ponder over the unyielding matter-of-fact approach she possesses at marketing the values of black education and the UNCF schools. She is equally effective at meeting with young people as is evidenced by her presence at the yearly Boston Black College Expo. She enraptures these young people by the love she holds for relating the true benefits derived by securing the black experience through an education at UNCF schools.

B. Franklin Skinner is President and Chief Executive Officer of Southern Bell Telephone and Telegraph Company in Atlanta and the Chairman of the Advisory Board of the Metropolitan Atlanta United Negro College Fund.

Mr. Skinner is a past General Chairman of the Atlanta Corporate Campaign. During his tenure he continued the strong corporate partnership that the UNCF has fostered over the years and introduced a new feature of telemarketing to the campaign. He worked diligently to further expand the campaign goal. Mr. Skinner has often remarked that "United Negro College Fund schools are proven training grounds for young minds—places of opportunity that breed change and foster the development of human possibility." Currently, Mr. Skinner serves as the Chairman of the Atlanta UNCF Advisory Board.

Norma C. Powell is an Administrative Assistant to the Vice President of the Communications Workers of America in Birmingham. She supervises and directs the labor relations activities in the five South Central states. She chaired the "Lou Rawls Parade of Stars" telethon for the 1986 and 1987 campaigns. She also served as a volunteer the past five years working on the annual UNCF Anniversary dinner and committee functions of telethon planning.

She has been instrumental in recruiting key volunteers from both black and white segments of the community. Her magnetic personality has enabled her to tap new resources that have been beneficial to this campaign.

Ms. Powell is an "all-around volunteer." She has organized various groups of volunteers, manned phones, collected donations, hosted committee meetings and made personal appeals. Through

her untiring efforts, \$156,471 was raised in cash and pledges for both of her telethon chairmanships.

Merri Dee, Talk Show Host for WGN-Television and the Voice of Chicago, is the UNCF Illinois "Outstanding Volunteer." Ms. Dee has served as the General Telethon Chairperson for the past two years, 1986 and 1987, as well as the host of the local "Lou Rawls Parade of Stars" telethon the past eight years. During her years as the General Chairperson, she raised over \$1,000,000 and also raised the consciousness and awareness of thousands of Chicago-area residents about this cause.

While Merri Dee didn't accomplish this success alone, her guidance of the talented and influential Telethon Leadership Committee made their tasks easier and enjoyable. She led with emotion, determination, creativity, and most of all ACTION! Her hands-on approach to every project or campaign was phenomenal. She diligently set about her work and would not accept "no" or "cannot" as answers. She was able to assemble the greatest group of volunteers UNCF has ever known because they believe in her and love what she stands for.

The Council for Advancement and Support of Education (CASE) is another important educational organization that honors its volunteers. Here are the profiles of three recent winners of their Volunteer of the Year Award:

In Trinity's long tradition of outstanding alumni volunteers, few in our recent history are more qualified to receive CASE's Volunteer of the Year Award than *William H. Schweitzer '66*, the current past president of the Trinity College National Alumni association. During his two-year term from 1985-87, Bill's energy, leadership, enthusiasm, and commitment to Trinity were the driving force of our association and its executive committee. Under Bill's guidance, the alumni association was reborn and revitalized to a level never before seen at Trinity. In addition, Bill became the first alumni association president invited to meetings of the Board of Trustees to present an alumni perspective on the future of the College. Bill has served with distinction as an area association president in Washington, D.C., a class agent, a class officer and Reunion chairman. In the view of many at Trinity, Bill already is our Volunteer of the Year.

Joseph E. O'Daniel's [University of Southern Indiana] achievements span more than five decades and include periods of crisis, primarily

economic, in the community. His energy and enthusiasm during those critical periods carried the community forward in spite of the naysayers, and the long-range effects of his contributions have not yet been fully realized.

Forced to forego his education at an early age, Mr. O'Daniel never minimized the importance of education, and has dedicated an enormous share of his life to advancing education and seeing that young people of all economic circumstances have full access to higher education. With the same progressive ideas and attitudes he employed in building a successful automobile dealership, he has helped to establish a four-year public college campus in a metropolitan region previously unserved by public higher education.

When the Evansville community was reeling from economic decline in the mid-1950s, Mr. O'Daniel gathered concerned citizens and set a public agenda for meeting the problems head on. Their goals were to diversify the economic base of the community, so it was not solely dependent on one or two industries; to bring higher education opportunities to the region; and to revitalize the downtown sector. Through his bold action and his diligence, much has been accomplished toward achieving all of the goals. But perhaps his crowning achievement has been the multitude of tasks he has undertaken to advance higher education opportunities in the region.

Mr. O'Daniel was a founding member of Southern Indiana Higher Education (SIHE), a nonprofit organization formed after Mr. O'Daniel and others convinced Indiana State University to establish a regional campus in Evansville. Within nine months to SIHE's incorporation, the group had raised nearly a million dollars and put together a 1400-acre parcel of real estate which was to be used for "higher education opportunities." Their idea was to establish an educational park, similar to an industrial park, attracting a variety of institutions which would offer instruction both at the undergraduate and graduate/professional levels. They gave 300 acres of land to ISU for its regional campus and still hold the remainder in trust for future developments. Today, a modern campus with physical facilities valued at more than \$25 million stands on the property, serving nearly 9,000 students annually through credit and noncredit programs.

The accomplishments mentioned are but a few resulting from the commitment to the community of one man—one man who has fought for civic improvement and educational opportunity since the age of sixteen when, to ensure his nine brothers' and sisters' educations, he willingly forfeited his own schooling to take a factory

job paying \$12.50 a week. Empathizing with the need to develop higher educational opportunities, Mr. O'Daniel has spent a significant share of his life advancing those educational opportunities so that, regardless of their economic circumstances, all young people from the area could have access to public higher education. Mr. Joseph E. O'Daniel truly is a volunteer extraordinaire.

A 1927 graduate of Ohio University, *Edwin L. Kennedy* has served as a trustee, benefactor and trusted advisor at nine CASE member institutions, reflecting a lifelong interest in both public and private higher education. He has been generous with his time, his talent, and his wealth over more than three decades of service.

Ed Kennedy has a basic concern for people and their well-being. This concern, coupled with a deep and abiding appreciation for his education and the opportunities it gave him, underlie his personal and financial contributions to higher education. At Ohio University, those contributions have had a profound impact on our institution, its people, its programs and its future.

A gift from Ed and his late beloved wife, Ruth, established the Baker Fund endowment at Ohio University. This gift was a major impetus to establishing private support in the life of the University. It says something about Ed Kennedy that the endowment does not bear the Kennedy name but, at Ed Kennedy's insistence, was named in honor of the long and distinguished career of John Baker as President of Ohio University. The endowment supports the Distinguished Professor Program, the Kennedy Lecture Series and the Baker Research Grants.

As a trustee of the University, The Ohio University Fund, Inc., and the National Alumni Board, Ed Kennedy set high standards for volunteerism. Still steadfast in his loyal enthusiasm as he approaches his 81st birthday, Ed Kennedy remains active in the affairs of the University. He has been a valued friend and counselor of five presidents of Ohio University.

Such involvement at a single institution is exemplary. Such involvement at nine institutions is extraordinary, possibly unmatched in the annals of CASE history. In addition to his service at his alma mater, Ed Kennedy has served Hiram College, Juniata College, Hampden-Sydney College, Maxwell Museum of Anthropology and the University of New Mexico, Utah State University, Ohio Northern University, Findlay College and Cottey College.

Many of the individuals profiled above are cited not only for their support of specific institutions but also for their many other services to com-

munity. In Cleveland, there's a program designed to encourage people to volunteer for the community as a whole. Project MOVE (Mayors Operation Volunteer Effort) was established in 1982 by Mayor George V. Voinovich. These volunteers extend and enhance the services rendered in almost every city department. Individuals from corporations, colleges, universities, retired senior programs, local high schools and other community resources help fill needs in various departments. Here are examples of recent volunteer activities:

Executive level volunteers lend their planning and management expertise to a major materials management project that should save the city hundreds of thousands of dollars in future handling of supplies and inventory.

Volunteer coaches, instructors, recreation aides, free lunch program supervisors, and advisory board members assist the Recreation Department in providing recreational activities for their respective neighborhoods.

Concerned citizens make telephone reassurance calls to home-bound senior residents to ensure that their needs are being met through the city's Department on Aging.

The City's "Senior Ethnic Find" volunteers help non-English speaking elderly residents obtain appropriate city and social services.

Police auxiliary volunteers help deter crime by patrolling neighborhoods on foot and by car, helping in weather and traffic emergencies, and helping at community functions.

Consumer Affairs Office volunteers resolve consumer concerns with local businesses and help gain financial restitution.

Volunteers in the Department of Port Control educate the public by providing tours of the city's airport.

Volunteers help propagate plants, maintain gardens, and educate the public in and about the City Greenhouse. This enables the city to provide plants for many city neighborhoods.

Mayor's Action Center volunteers help citizens get results on their complaints about city services.

Health Department volunteers offer supportive counseling services and raise funds for basic care supplies for economically disadvantaged families.

Clerically skilled volunteers assist city staff members in almost every department to maintain efficient work flow.

Volunteers direct citizens to appropriate city services from the Citizen Center.

Community Development Department volunteer housing inspectors help housing division staff by citing and reporting possible housing code violators in their neighborhoods.

Community Relations volunteers work to improve police-community relations, improve police services, increase the community's awareness of police department services, and involve citizens in crime prevention.

Without the able assistance of volunteers for the City of Cleveland, many services to the public would have been lacking. Because of the participation of members of the Greater Cleveland Community, the City received an estimated value of over \$3,100,000 in volunteer services in 1987.

The Mandel family of Cleveland has received many deserved awards for philanthropic and volunteer services. On the occasion of their latest major gift to Case Western Reserve University, *The Plain Dealer* (Sept. 6, 1988) highlighted their good works:

When the three Mandel brothers are honored today at Case Western Reserve University, it will mark a giant step from their start 48 years ago in a small storefront auto parts distributor business at 6525 Euclid Ave.

Today they head the giant Premier Industrial Corp, with operating revenues for more than \$528 million in fiscal 1988 and a sprawling layout of buildings around E. 46th St. and Euclid Ave., within walking distance of their modest beginnings.

Their focus, they said, is on efforts to benefit the community. Their aim is to "build a fine corporate enterprise, but to do it in a socially responsible way to our native community," said Morton L. Mandel, board chairman.

"This has proven to be enlightened self-interest," he said. "It has come back to us in the kind of people who have committed themselves to working with us, the type who need to find fulfillment in the nature and culture of their employer."

Altogether, the three brothers, Jack, 77, Joseph, 75, and Morton, 66, have given more than \$5 million to the university, including \$3 million toward a new building to house the social sciences school, according to a university spokesman. The school hopes to break ground next spring for a \$6 million building at Bellflower Road and Ford Drive.

In 1984, the brothers helped endow the Mandel Center for Nonprofit Organization at the school, a cooperative effort of

CWRU's law and social science schools and Weatherhead School of Management. That same year they established the Mandel professorship of nonprofit management.

Other Mandel works include the founding of the massive Midtown Corridor revival along lower Prospect and Euclid Avenues which has won the national George S. Dively Award for corporate leadership in urban development. Morton Mandel was the first chairman and his brothers were on the first board.

Morton was a co-founder and vice-chairman of Cleveland Tomorrow. He has been president and chairman of the United Way Services as well as life trustee, founder and trustee of Clean-Land Ohio, and Jewish Community Federation president and life trustee.

The Mandel contributions to the CWRU school of social work have special meaning to the three brothers, they said.

Morton Mandel said, "We know lots of people are hurting out there in our city: the disadvantaged. One good way to help them, combined with our interest in higher education, is to educate and train capable social workers who, in turn, will go out and help those who need help the most.

"My brothers and I are very grateful to this community. It is the setting in which we have been fortunate enough to accumulate substantial net worth and the opportunity to be constructive in our community."

A teenage group in Ann Arbor, Michigan, with the unlikely name of Gorillas for Good, roams the community looking for a different kind of trouble than most gangs seek. They're looking for problems they can set right. For example, instead of spreading graffiti in public places, they obliterate it. One night they struck at a bridge that had been covered for months with gross obscenities but which no one had done anything about. Ann Arbor awoke the next morning to find the bridge painted over.

In Laramie, Wyoming, Dr. Charles Stebner started a "Clean Up Day," and when not enough people got the message, he made it more explicit by calling it "Garbage Day." Stebner seems like an ordinary person, except that such volunteers are extraordinary. Some of Stebner's contributions were included in a story in *Wyoming Volunteer* (May 1987):

Dr. Charles Stebner, 77, honored this spring by United Way as Wyoming's Outstanding Volunteer, is also the volunteer one finds hardest to describe with any degree of brevity. For there is hardly an area of civic improvement and community life which his activities in his home town of Laramie haven't touched.

Additionally—because rather than “volunteer” he is better named an “idea man”—he’s a tough promoter of new action in new areas of the public good. For over fifty years he has been a citizen volunteer who initiates a project and then stays with it doggedly until the job gets done.

You might think that a man who’s won nearly every national award in his profession of dentistry would be content with that achievement. Not Charlie Stebner. His favorite project today is what he calls “Garbage Day” in Laramie. An avid outdoorsman and jogger, he is upset when he sees littered streets and trash-laden alleys. Having inspired the formation of a city/county Environmental Council some years ago, last year he called on the Council and the whole citizenry for a Laramie “Clean Up Day.” Most people considered it a success.

“But to me it was a failure,” he said, his eyes sparkling. “The first time is the hardest. This year it will be better organized, and everyone will pitch in. I don’t care if they call it ‘Charlie Stebner Garbage Day,’ just so it makes everyone aware of litter.” . . .

. . . Small wonder that Charlie cherishes a poem found among his mother’s papers after her death. The last two lines could have been written of his own philosophy: “And I’ll not care how long I live—If I can give—and give and give.”

In many communities, there is an organization of accountants on the lookout for ways to be of service to the communities. They are part of the network Accountants for the Public Interest (API). Their activities in Philadelphia were featured in the *Philadelphia Inquirer* (May 16, 1976) by Andrea Knox headed “Accountants: Offering Aid Where it Counts”:

“There is never going to be a TV show called ‘Frontier Accountant’ where the accountant jumps on his horse and rides out to save the client from bankruptcy,” John Paul Dalsimer says, belly-laughing at the absurdity of the image.

“There just isn’t that much drama in accounting.”

But if Dalsimer has his way, accounting will shed some of its drab reputation and pick up some good-guy shine.

He says he believes fervently that people are getting into trouble every day by failing to keep proper track of money, and he has cast himself and a group of followers as a posse of urban ‘Frontier Accountants,’ who charge off to provide struggling businesses and community groups with the accounting help that they need to fight their battles.

His band, called Community Accountants, includes 40 or 50 professional accountants who volunteered 3,000 hours, worth \$150,000, in the last year to help new small businesses and non-profit organizations with their bookkeeping; residents of poor communities with their tax returns; and members of special interest groups with their attempts to penetrate the mysteries of public budgets.

A different kind of service to community involves creating and preserving common space such as community parks. For his efforts in creating a park for all time, Morris Pesin received one of the President's Volunteer Action Awards in 1985:

The Jersey City waterfront, now the site of the eight hundred-acre Liberty State Park, is the closest point in New Jersey to the Statue of Liberty. Prior to 1976, however, this industrial site was strewn with garbage, contained rotting piers and was inaccessible. To reach the Statue of Liberty, New Jersey residents had to travel into Manhattan and board a ferry.

In 1956, Morris Pesin began his long campaign to develop the waterfront into a park and to make the Statue directly accessible to New Jersey residents. To dramatize his campaign, Mr. Pesin made his first direct trip to the Statue of Liberty—by canoe. It took eighteen years for his dream to come true, but on June 14, 1976, in time for the nation's Bicentennial celebration, Liberty State Park was dedicated. Ferry service now runs between the park and the Statue several times a day.

Mrs. Elizabeth S. Hartwell undertook and persevered in an almost life-long crusade to create one Virginia park and finally succeeded just before her death in 1987. From material provided by the Conservation Committee for Mason Neck we have this summary:

Mrs. Hartwell initiated and led the successful effort to preserve over 5,000 acres of the sparsely-developed Mason Neck peninsula in southern Fairfax County as public lands to be held in trust for this and future generations.

In February 1965, Mrs. Hartwell learned of a rezoning application to the Fairfax country government for the development of a "satellite city" of 20,000 people on 1821 acres of the most ecologically valuable area of Mason Neck. She decided that not only should the development be defeated but, at the same time, as much

of Mason Neck as possible should be preserved. The eagles on Mason Neck would be the key to the effort.

After taking many independent actions and getting the support of the U.S. Department of the Interior, she was the principal organizer of the eleven-member Conservation Committee for Mason Neck. On August 3, 1965 the Committee gained the support of many individuals, local, state and national organizations, members of the Virginia General Assembly; Congressmen, and three levels of government.

Today, Mason Neck is the site of the 2,275-acre Mason Neck National Wildlife Refuge, the first refuge in the United States established for the protection of the bald eagle, our national symbol and an endangered species; the 1,804-acre Mason Neck State Park, Northern Virginia's first state park; and the Northern Virginia Regional Park Authority's 1,003-acre Pohick Bay Regional Park. Also located on Mason Neck is the 556-acre Gunston Hall estate, home of George Mason, which is on the National Register of Historic Places and which was already owned by the Commonwealth of Virginia at the time of the preservation effort. Thus, a total of 5,638 acres of Mason Neck's 9,500 acres are preserved as publicly-owned lands.

A summer eagles' roost located in the Great Marsh of Mason Neck at the beginning of the preservation battle had disappeared by the late 1960s, a part of the fearful decimation of the eagle population throughout the country. The Neck's eagle nest, however, remained active. During the 1970s there were only four eagles on Mason Neck. In 1981 a new winter eagles' roost of 17 eagles was discovered on the Neck. The roost has increased in size each year to 40 eagles the winter of 1986-87. Over 60 individual eagles, including the nesting pair, utilized the refuge and adjacent state park throughout the year, and during the winter of 1986-87 the Mason Neck area contained the highest concentration of bald eagles in the Chesapeake Bay watershed.

In addition to the satellite city proposal, there have been 21 threats to Mason Neck from 1965-1987 which would have caused severe setbacks to the preservation effort and, later, would have seriously damaged, or even destroyed, Mason Neck's integrity. Mrs. Hartwell played a leading role against these threats.

One of the country's best known parks is Central Park in New York City. Though long established, its protection, maintenance and usefulness require extensive volunteer participation. Much of that task is carried

by the organization, Central Park Conservancy, which was cited by the City in 1987:

Central Park was the city's great nineteenth century gift to itself. Never, perhaps, has a single park created so much public pride and affection, nor inspired so many imitators. It was civic good will and foresighted vision that brought Central Park into being, and those qualities are also responsible for its current renaissance.

Today, more than ever, we need public-spirited citizens to join hands with government to carry forward the ideal of easily accessible open space that is tranquil, refreshing and beautiful in all seasons. The renaissance of Central Park, which is due in no small measure to generous donors, . . . is stimulating other gifts and other improvements throughout the parks of New York.

We are grateful to the Conservancy, its donors and its volunteers for all that they have contributed in money, time and effort to make the Park even more beautiful and enjoyable for all New Yorkers.

The Conservancy's 1987 Annual Report indicates that in that year "the Park's volunteer workforce contributed a total of 9,713 hours to its betterment." Among the activities is a program called LIVE (Learning and Involvement for Volunteers in the Environment), which serves as a model volunteer program among the City's extensive park system. The LIVE program was honored with the National Recreation and Park Association's "National Voluntary Service Award" in 1987 and was featured in the Association's *Parks and Recreation* publication in an article by John L. Hart, from which these excerpts are drawn:

It is a blustery February day in Central Park, and the 12-person crew energetically hauls and rakes wood chips in a shrub planting. They banter among themselves about the miserable weather, the mundane job at hand, the advantages of wintering in Florida. Finally one of them—a man of 50 or so—bangs his pitchfork on a wheelbarrow and loudly announces, "I can't take it anymore! I demand a raise!"

Laughter and puffs of wintry breath greet this ultimatum. Mary Scent, coordinator of volunteer services, eyes the man with mock severity and retorts, "Walt, you're fired!" More laughter.

It is a typical scene, year-round, on the volunteer crew: energy, interest, and camaraderie abound. It is Central Park LIVE. . . .

In terms of the people who make up the volunteer force, generalizations fail. LIVE is a heterogeneous mix, from retired stock-

brokers to displaced rosarians and from fourth- and fifth-graders to housewives and househusbands. Some are from corporate ranks, where corporation policy makes generous provision for community service. . . .

[A] key to LIVE's success is the multifaceted benefit of being a LIVE volunteer. In general, there are a number of rewards inherent in volunteerism. It gives people a sense of mission, of usefulness, of being needed and appreciated. Working in a park in the midst of an otherwise relentless urban environment has the additional advantages of providing a gateway to relaxation, of allowing people to get their hands dirty doing physical labor, of supplying interesting work in a pleasant outdoor environment. . . .

The final work session for a LIVE group concludes with an informal potluck lunch, during which evaluation forms are handed out. Of special interest is what the volunteers see themselves as gaining from the experience:

- "We served as an example to others. Numerous passersby asked about the volunteer program and thanked us for our work."
- "Greater knowledge about growing things and park projects."
- "Seeing an area visibly improved after a few hours work."
- "I feel that the park is 'mine.' I have a sense of involvement and pride."
- "Its educational value. Once one has volunteered, one realizes all the work and effort that is needed to keep the park in good condition."
- "The opportunity of giving feedback to people connected with the daily operation of the park."
- "Wonderful feeling of 'being in the country' in the middle of New York." . . .

The idea of using experienced volunteers to train and supervise the newcomers suggests creation of a multi-level, sequential program. With experience and training, a volunteer would graduate to the next level, taking on more technical or supervisory responsibilities as she advances.

As [staff member Mary] Scent puts it, "The more training and responsibility you give the volunteers, the more they develop a feeling of involvement and the more investment they have as caretakers of the park." If all goes well, perhaps the horticulture division can close shop and go home, confident that the park is in experienced and caring hands.

Some volunteers don't start out to establish a park. They just want to save nearby woods from developers. Such a group was featured in a story by Angus Phillips in *The Washington Post* (May 31, 1988):

Okay, which would you choose—a brand new car or a small, amorphous share in 450 acres of tick-infested woods?

If you picked the latter, you're a soulmate of Peter Vogt, who helped fellow residents of this little Calver County community block the advance of bulldozers by buying the woods next door and banning their development forever.

In the process, Vogt and a few hundred neighbors did something many talk about but few ever do: They put their money where their environmentalist mouths were.

Facing development of the forest, streambeds and abandoned farms adjoining their congregation of cottages overlooking Chesapeake Bay, they hurriedly raised \$400,000 in hard cash as a down payment, then bid more than twice that—\$850,000—to buy the land at full market value and keep it wild for good.

Vogt believes the nonprofit group they formed to buy and oversee the land, the American Chestnut Land Trust, is the first private, local land preservation organization of its kind in the mid-Atlantic region, and the work they did is unprecedented hereabouts.

But it may be a harbinger, according to Jean Hocker, head of the national Land Trust Exchange, which helped ACLT get started. Increasingly, she said, private groups are having to step up and pay full value to preserve wildernesses as tax advantages to potential land donors shrink and soaring values make gifts of land harder to make.

So what did it cost to save the woods at Scientists Cliffs, an hour's drive south of Washington?

"It was the cost of a car to me," said Vogt, a bearded, Volkswagen-driving government geophysicist who kicked in \$7,500 of his money to the fund drive.

"I guess it's a question of what you value." . . . "In this part of the world, where people think nothing can be done to stop development, a story like this is news," said Hocker. "It encourages people to think maybe they have more control than they believed they did over what happens around them."

Volunteers in Sun City, Arizona, help maintain the city's existing parks and gardens and do such a beautiful job of it that they received one of the President's Volunteer Action Awards in 1985:

Sun City, an unincorporated retirement community with a population of over 45,000, was developed over a twenty-year period between 1960 and 1980. During that time, the developer provided the staff of forty to fifty people who maintained the community's grounds. In 1980, the developer announced that the building was complete and that the company's responsibility for grounds maintenance was coming to an end.

Out of this need grew Sun City Prides, a group of over 400 retired men and women from all walks of life who have assumed responsibility for the city's grounds maintenance. The city consists of 210 miles of streets, 29 miles of parkways and medians landscaped with over 3,200 trees and shrubs. There are also eleven miles of drainageways to be maintained.

Members of Sun City Prides trim trees, paint the trunks of the ornamental orange trees, spray for weeds, fertilize trees and shrubs, care for 26 miles of pipe in the automatic watering system and report needed road repairs to the county. They remove tons of debris at the time the orange trees drop their fruits and rake and clean litter from the highway medians and right of way.

Sun City Pride members volunteer 62,000 hours of service a year, a contribution valued at over \$500,000.

Each year the National Audubon Society conducts its Annual Christmas Bird Count, which is described in *Sunset* (December 1986) as "the most labor-intensive collection of biological data in science." It's also one of the most volunteer-intensive operations. Here's what *Sunset* reported:

To those who don't birdwatch, it's bizarre, those small groups of men and women walking quietly down farm lanes in the predawn chill of early winter. The walkers pause often, sometimes to hoot, whistle, or play tapes, sometimes just to listen. Their reward is the sound of an owl answering or the chirps of a sparrow in the brush.

The owls, sparrows, and all other birds they see during the day are compiled for the annual National Audubon Society Christmas Bird Count.

The first count took place on a Christmas afternoon in 1900; now all the counts happen during a 16–20-day period that starts in mid-December.

Each Audubon chapter covers a circle 15 miles in diameter. The circle is usually divided into sections scouted by groups of 1 to 12 birders (the norm is 2 to 5—about a carload). Most groups start before dawn and count birds by species, number, and sometimes

sex, until it's too dark to see. A typical day can easily last 8 to 12 hours.

In the evening, members of the groups meet, often in a restaurant or at somebody's house for a potluck, to compile totals. Rare or endangered birds are announced to general applause, while absence of usually reliable species generates discussion of why. From there the information goes to a regional compiler, then on to the editors of *American Birds* magazine, which combines and publishes the results from all of North America.

Henry Staszsky received the 1987 Delaware Governor's Outstanding Volunteer Award for his work with the Tri-State Bird Rescue and Research Center. Staszsky now works full-time at the Delmarva Power and Light Company and volunteers an almost equal amount of time to the center, where his activities are as specific as constructing extra buildings and even extra cages, leading to a doubling of the center's capacity to care for and study wild birds.

There are even thousands of volunteers who are involved in watching the weather. In an article in *Country Journal* (November 1984), Michael Rozek reported:

In Colfax, Washington, a county seat of about 3,000 people that is a hub of the pea-and-wheat-growing region south of Spokane, many things have changed since 1956. But not Lem Long's job as a volunteer "cooperative observer" for the National Weather Service.

For twenty-eight years, seven days a week, Long has followed the same routine. Leaving his office at the local sewage-treatment plant at 7:30 each morning, he walks out onto the plant's front lawn. (On weekends he makes the short drive over from his home in town.) There on the lawn he confronts what looks like an oversized white birdhouse perched atop 4-foot metal legs. Opening the louvered double doors of the box, Long examines the two horizontal glass thermometers mounted inside. One is a mercury thermometer that measures maximum temperature. The other is an alcohol thermometer that records a minimum reading. Taking out his National Weather Service data log, Long writes down the temperatures recorded on each instrument. For the previous twenty-four hours these are the official high and low temperatures at Colfax, Washington.

Temperatures duly recorded, Long takes a few steps to the right to inspect an 8-inch rain and snow gauge tucked inside a waist-high, open-mouthed metal cylinder. Dipping a stick into the cylinder, he

measures how much precipitation has fallen since 7:30 the previous morning and enters that figure in his log. The gauge is accurate to one one-hundredth of an inch for rain; to a tenth of an inch for snow. His task completed in some four minutes, Long returns to his office in the sewage-treatment plant.

. . . to the weather service, keeping track of the elements in small towns across the country is vital. The service tries to place its 10,500 observers evenly across the country. There's one observer for every 600 square miles as well as one for distinctive topographic and climatic regions in each state. And Long and his thousands of colleagues not only mail their readings to the service's state cooperative program managers each month, they also send copies to the National Climatic Data Center (NCDC) in Asheville, North Carolina. There, a mass of technicians uses computers to turn the records into organized, accessible information.

. . . Although some observers who've been at their jobs a long time receive awards for the NWS for meritorious service and letters of appreciation from the White House (a few even get token fees for special assignments now and then), most do their job as a labor of love. Take Edward H. Stoll, of Elwood, Nebraska. In 1975 the NWS honored him for seventy years of recording the weather, a record at the time. "It's a tragedy," Stoll said at the ceremonies, "for anyone to come down to the end of life's journey having given no service to his God, his country, or his fellow man."

Young people in La Crescenta, California, are involved in an experimental project with solar energy that will at least be useful in the lessons they've learned. It is reported in *National Geographic World* (January 1981):

It can't be done! Those words make some people give up. But they make others try extra hard. Dave Fedors, 17, is one person who tries extra hard. He and about 250 other young people in California built the odd looking machine he is working on. They call it Sunfire.

Sunfire is a supersize solar collector. It stands 40 feet (12m) high and weighs 20 tons (18t). It took ten years to build! A huge frame made of steel sections holds 240 curved glass mirrors. Dave and other students designed and made all of the mirrors by hand, one by one. A motor keeps the framework moving so it follows the sun.

The many mirrors catch the rays of the sun and focus them on two boilers. The boilers heat water and produce steam that powers

an engine. The engine then turns a generator that produces electricity.

The Sunfire project started in 1970 in a backyard in La Crescenta, California. An amateur inventor, Howard Frank Broyles, had been talking about sun power with a friend. He said he could build a solar collector from junk and produce five kilowatts of electricity with it. The friend said he couldn't. So Broyles decided to try.

Word about the project spread. In 1972, through the ham-radio network, news of Sunfire reached Pitcairn, a tiny, isolated island in the Pacific Ocean. About 65 people live on Pitcairn. They fish, grow vegetables, and carve wood. The islanders have 2 refrigerators and 16 freezers. But they have little fuel to run them. They depend on scarce, expensive oil that they buy by the barrel. When the islanders learned of Sunfire, they radioed its builders.

"How could we get such a collector?" they asked. Broyles and the other volunteer workers voted to give their solar collector to the people of Pitcairn Island.

On most Sundays, about ten volunteers show up to work on Sunfire. "I come every weekend and unwind," said Lauri Rohn, 19, of La Crescenta. "I enjoy working with my hands." Like many of the workers, Lauri has learned new skills. She ground the backing for the mirrors. Anne Wood, 18, and Sonia Balcer, 18, learned welding. They also attached the mirrors to the frame. "At first, it seemed like just an interesting project," said Sonia. "But then I could see the power of the human spirit, creating something out of junk."

As the work inched along, some teen-age volunteers left for college or to take jobs. New volunteers joined. Two of the early backyard helpers, Mark White and Neil Dipprey, became project manager and foreman. Now Mark and Neil also run their own company. The company designs and builds small solar-energy equipment.

Today, Sunfire's frame, once the rusty color of junk, has been cleaned and painted white. All of the mirrors are in place. Tests last summer proved that the engine would run. Many little adjustments, and one big problem, remain. The problem? How to get the machine to Pitcairn. The island has no harbor big enough for a ship that could haul Sunfire parts. The parts will have to be transported by ship and then lifted ashore by helicopter.

Some people say it can't be done. To Sunfire volunteers, those words mean only one thing: Try harder!

Many individuals volunteer each year for exploration assignments with the organization Earthwatch, which was featured in *Travel-Holiday* (December 1984) by Sally Moe:

Thousands of people will earn a [partial] tax deduction during their vacations this year by donating their leisure time to science. All over the world they will travel to join ongoing research expeditions. In Yugoslavia, they'll dig for traces of Neolithic farmers; in Honolulu, they'll talk with verbally inclined dolphins; in Costa Rica, they'll study monkeys. And while most tourists visit Nevada for a nightlife of gambling, these hearty souls will spend their days scraping at ichthyosaur fossils.

Any volunteer who works on a nonprofit scientific research expedition can deduct some of his or her expenses for the trip. But tax deductible vacations are not for everyone. The organizations that sponsor these unconventional travel experiences are quick to weed out the faint of heart. "It would be a misrepresentation to think of these as vacations," cautions Brian Rosborough, president of Boston-based Earthwatch, one of several operations offering such trips. "We sponsor research, not provide vacations, and it's not tax deductible because there's a penguin involved."

It takes flexibility, a sense of humor and a spirit of adventure to sign up for one of these expeditions. Accommodations could mean huts or hotel rooms, and meals are usually the result of a team effort. One of the more arduous Earthwatch trips is described honestly in the brochure: "Volunteers will live dormitory style without hot showers or conventional sanitation, and bathe in the nearby river."

Participants earn their tax deduction; there is no loop-hole around the effort involved on these "vacations." One volunteer, Bob Mack, a Boston lawyer who joined an Earthwatch project in Scotland several years ago, notes, "Before going on the trip, I felt uncomfortable about deducting my expenses, but after I went through the experience I definitely did not feel guilty—it was hard work."

Another voluntary organization did such a good job exploring and mapping caves that they received a 1985 President's Volunteer Action Award:

The Missouri Speleological Survey (MSS) was organized in 1956 to provide a volunteer force to explore and map caves throughout the state. At that time, there were 437 known caves in Missouri. Since

then, MSS volunteers have discovered 4,076 additional caves and have surveyed and mapped approximately 1,600 of them. MSS activities are coordinated across the state by twelve local chapters. The state organization publishes a monthly newsletter of MSS activities.

Although there is little public financial support available for cave exploration, the activity is extremely important for several reasons. First, with many of the caves located in state and national park areas, it is vital to the safety of millions of park visitors. Because the caves are not closed to the public, the mapping makes any necessary search and rescue operations of cave explorers much more effective.

A thorough knowledge of the location, nature and extent of the caves is also extremely important in locating and identifying sources of water pollution. Because much of Missouri's terrain is composed of limestone bedrock, groundwater seeps quickly through cracks and into the underground springs and streams. Since the water does not go through the long natural filtering process that it would in normal terrain, the water supply is especially vulnerable to surface pollution.

When Elizabeth Cooper Terwilliger won her President's Award in 1984, *The New York Times* had a front page picture showing her with a puckered-up President Reagan to whom she was giving an unplanned lesson in bird calls. The formal citation said:

Long before ecology became a household word, Elizabeth Cooper Terwilliger pioneered environmental education in Marin County, California. For the past 30 years she has used her interest in nature and ecology as a volunteer of nature programs in the local schools. She conducts her "bird-in-the-hand" program out of a van outfitted as a nature laboratory and through hiking, canoeing and bicycling field trips.

In addition to her six day a week program with the local schools, she has appeared in five habitat films, "Tripping with Terwilliger," developed by Chevron, USA and distributed free to classes throughout the country. She has written books for families to use in exploring the out-of-doors and has developed special handbooks for teachers. Through her personal appearances in the Bay Area and her appearances on film, she reaches over one million school children each year.

Over the years, Elizabeth Terwilliger has been an advocate for the preservation of open space. She has been a leader in the

development of playgrounds and bicycle and nature trails. Twenty years ago, she was instrumental in the acquisition of 700 acres of private land for a wildlife sanctuary, an area which is used by the Bay Area schools for field trips.

In 1975, the nonprofit Terwilliger Foundation was formed to expand her work. The foundation now includes four salaried naturalists and 100 docents who present Mrs. Terwilliger's nature program to over 75,000 school children in the Bay Area each year. Using three vans, the volunteers present the program five days each week to kindergarten through eighth grade classes and to special workshops for senior citizens and the handicapped.

Fortunately there seems to be no end to the kinds of activities for which people volunteer. Here is a further sampling:

- In its "Volunteer Opportunities" column of June 23, 1988, *The Boston Globe* includes this notice:

Lightship, Nantucket—World's largest lightship needs deck hands, marine operations hands, line handlers and tour guides. Experience not necessary. Benefits include lunch and/or dinner with the crew and possible trips to ports of call along the coast of Maine. Call Paul Carter at (207) 775-1008.

- Veterinarian Earl O. Strimple started a pet therapy program at the Lorton jail in Washington, D.C. According to a *Washington Post* story (May 2, 1988) by Patrice Gaines-Carter:

Every day about 8 a.m. and again about 10 p.m., inmate Michael Conyers stands in the courtyard at the Lorton Central Facility and yells, "Pee Wee! Pee Wee!" He dumps small servings of dry cat food onto the concrete, and a herd of cats—no one keeps a count—prances across the grass to stop at his feet and nibble. . . .

Incarcerated men are allowed to keep pets in their dorm rooms or cells, and the men can take classes on animal care that prepare them for jobs later. . . .

Pet therapy is becoming common in nursing homes and hospitals, but Strimple said he knew of only four prison facilities that have some type of pet programs. . . .

Those smuggling days are gone. Strimple structured a formal program of care, and now about 60 inmates hold meetings of the Lorton chapter of People-Animals-Love, a national organization the veterinarian founded. Inmates learned how to feed animals, clean

cages and provide simple medical care. He added a course for assistant animal laboratory technicians, which has two graduates who found jobs in the animal care field when they were released from Lorton.

The program costs the government nothing. The pet food, 5,400 pounds last year, is donated by Hill's Pet Products, and volunteers help the inmates run the program.

- An unusual volunteer project is operated by a husband and wife team who remove unwanted tattoos. Their interesting project was described in *Voluntary Action Leadership* (Summer 1984) under the heading "Husband/Wife Team Give Back Through Tattoo Removal Project," by Jim Hickey.

There is a Catch-22 quality to her situation. The girl is 18, a former gang member and having difficulty finding a job. The unsightly tattoo on her hand discourages prospective employers from hiring her. She can't hide it, and without a job she doesn't have the money to get it removed.

Her story is another variation in the cycle of poverty and pain. But in Southern California, a husband and wife team is derailing her trip down that dead-end street.

Karl and Sandy Stein operate the Tattoo Removal Project, a program sponsored by the Los Angeles County Medical Association and the Juvenile Justice Connection Project (JJCP), which provides referrals for services to minors in trouble with the law. The Steins deal with youngsters 18 and under who cannot afford to have their tattoos removed surgically.

The youths see a short, detailed film to make sure they understand the removal procedure. It is, after all, a surgical operation and not magic. A scar will be left in place of the tattoo. They are given a week or two to consider it. Some choose not to undergo the surgery.

Those who do see Dr. Stein, a plastic surgeon, on one of the two Saturdays a month he devotes to the project. Small tattoos can be removed under a local anesthetic in less than an hour, usually by cutting out two layers of skin. Larger ones may be sanded down or burned off with a laser.

This is in sharp contrast to some of the crude attempts by the teens who have tattoos.

"They try removing tattoos with lighted cigarettes or needles," says Dr. Stein. "Some go as far as using acid or hot oil."

The program uses neither public nor private funds. The Steins want to keep it uncomplicated, without all the red tape inherent in the funding process. "These kids don't have a high tolerance for the bureaucracy," Dr. Stein says. "They get frustrated and give up. But the doctor-patient relationship shows them that someone cares, that they are dealing with a person and not an agency."

The Steins donate their time and skills, and several hospitals in the San Fernando Valley donate the necessary facilities. But there is a moral contract with the youths to make a fresh start with their lives.

- Some people volunteer in ways that are designed just to help other people feel good. Clarence Chapman of Tamaroa, IL, and his son sit at a busy corner during rush hour and for at least two hours every day wave and shout greetings to every motorist passing by just to show they care. Charles Kuralt featured the Chapmans on his television program "On the Road," and you could see how much their gestures meant to the good spirits of people stuck in traffic.

Beyond the urgent causes and crusades, the independent sector simply provides people a chance to do their own thing, to be different, to be a bit freer, or to be unique. In the book, *The Endangered Sector*, Waldemar Nielsen summarized the variety of interests that Americans freely pursue through their voluntary organizations:

If your interest is people, you can help the elderly by a contribution to the Grey Panthers; or teenagers through the Jean Teen Scene of Chicago; or young children through your local nursery school; or everyone by giving to the Rock of All Ages in Philadelphia.

If your interest is animals, there is the ASPCA and Adopt-A-Pet; if fishes, the Izaak Walton League; if birds, the American Homing Pigeon Institute or the Easter Bird Banding Association.

If you are a WASP, there is the English Speaking Union and the Mayflower Descendants Association; if you have a still older association with the country, there is the Redcliff Chippewa Fund or the Museum of the American Indian.

If your vision is local, there is the Cook County Special Bail Project and Clean Up the Ghetto in Philadelphia; if national, there is America the Beautiful; if global, there is the United Nations Association; if celestial, there are the Sidewalk Astronomers of San Francisco.

If you are interested in tradition and social continuity, there is the society for the Preservation of Historic Landmarks and the Portland Friends of Cast Iron Architecture; if social change is your passion there is Common Cause; and, if that seems too sober for you, there is the Union of Radical Political Economists or perhaps the Theatre for Revolutionary Satire in New York.

If your pleasure is music, there is a supermarket of choices—from Vocal Jazz to the Philharmonic Society to the American Guild of English Hand Bellringers.

If you don't know quite what you want, there is Get Your Head Together, Inc. of Glen Ridge, New Jersey. If your interests are contradictory, there is the Great Silence Broadcasting Foundation of California. If they are ambiguous, there is the Tombstone Health Service of Arizona.

It is interesting and encouraging that so many special volunteers point out that they receive enormous satisfaction from their contributed efforts. This was very much a part of a story about Diane Keaton, whose service profile appeared in *The Volunteer Leader* of the American Hospital Association (Winter 1987):

When Diane Keaton began looking for someplace to volunteer in March 1985, her Grandmother Hall was dying in California. Volunteering was to be her way of "visiting" with her grandmother while living in New York. When Fran Gitelman, the Jewish Home and Hospital for Aged's (JHHA) director of volunteer services, told Keaton about the residents' discussion of the film *Reds*, in which Keaton had starred, she was fascinated by the fact that many of the residents had witnessed or had known witnesses of the Russian Revolution, and decided JHHA was the place for her. She came to JHHA with a traditional notion of helping others. What follows are her remarks, from the 1987 JHHA Volunteer Awards Reception, about what she has discovered in her two years of volunteering since then.

"I've been a volunteer for two years now. I visit with friends on Tuesday evenings and dance with friends on Thursday. Tuesday I see Jack Shawn the artist, Rose Cohen the chanteuse, Frank Zimmerman, who played the King in the Jewish Home and Hospital for Aged's production of *The King and I*, and Harry Cohen, the crooner and former ladies' lingerie manufacturer. I also say hello to Anna Rosen the ex-baker, Inez Robbins, playwright and actress extraordinaire, and Herman Wolf, who hangs out in the hallway of the fifth floor; we usually take a little stroll.

“For two years, these friends and others—including Frieda Bernstein, an active member of the patient board, Joe Wright, the tap dancer, Lee, my free Sanka supplier, and Minnie, the dancing tease—have changed my life.

“When I went to the first session on how to be a volunteer (ably hosted by director of volunteer services, Fran Gitelman), I got the overall impression that I was going to be adding comfort and advice, a friendly ear, to people who were in need of companionship. Little did I know that, in fact, it was I who would get the advice, the comfort, and the friendly ear.

“Over the years, Jack Shawn has given me some sound professional guidance. For example, before I went off last year to act in a movie called *Baby Boom*, written, directed, and produced by a husband-and-wife team, I was very nervous. Jack Shawn told me not to worry; just make friends with the wife. He was right. I did, and everything went smoothly.

“Recently, some newspaper article referred to my clothing as shabby. Well, Rose Cohen would have none of it. She and I, both self-proclaimed fashion experts, have had some serious wardrobe discussions. Rose has advised me that there’s no need to tone down my outfits. She likes them just fine. She herself has always been a fashion iconoclast. She won’t make any apologies for being an individual, and neither should I.

“On a more personal level, Jack Shawn, Frank Zimmerman, and Harry Cohen have given me lots of good advice on the subject of love from the man’s point of view. I won’t go into the sordid details, but let’s just say they have more than helped me in an area where my mind is littered with blind spots. I remember, at first, Harry Cohen was a real puzzle to me because, where I come from, we don’t use the word love very often. Harry, of course, says it whenever he feels like it. He’s also a kisser, another thing I’ve avoided. Yet now, the fact that every time we say good-bye we give each other a little kiss makes this simple gesture of affection seem so much less of a big ordeal. Frank Zimmerman, a man of few words, dismisses my romantic obsessions with the comment, ‘Silly.’ He’s right; they are silly.

“I’ve got to admit there’s one lesson I’m having a hard time learning. Inez Robbins was married to her husband Sam for 50 years. How can that be? How can two people live together for 5 years, much less 50? When I’ve talked with Inez, I see that here generosity had a lot to do with it. Her good nature, her optimistic outlook in spite of the glaring facts of life have been examples for me on how to cope and how to accept losses without becoming a bitter jerk.

“So you see, I’m the one who’s learning the lessons. It seems like whenever I show up to visit my friends, I intend to talk about them and their problems. But invariably, the conversation comes back to me. How am I doing? How’s my health, my family, my cats, my career? How are my spirits? How’s my love life?”

“When I come to visit, I’m the one who’s getting all the love and affection and encouragement. I’m the one who’s gained from my volunteer experience. I’m the one who’s been given an expansion of my own possibilities through all my new friends’ care and concern and kindnesses. All I want to say about my volunteer experience is: ‘Thanks, thanks to all of you. You’ve changed my life. I’m forever indebted, and I love you for it.’ ”

Perhaps the ultimate object of volunteering involves cemeteries. Reverend L. B. Adams of Haltom City, Texas, is renowned for his very special and effective work “to bring the long neglected New Trinity Cemetery from an eyesore to a historic landmark for Tarrant County. Jack O. Louis, Mayor of Haltom City, issued this citation under the heading “A Venerable Task”:

When Rev. L. B. Adams of Fort Worth’s Corinth Baptist Church first approached the city of Haltom City in early 1986 with his plan to clean up the New Trinity Cemetery, it would have been easy to discount him as another person with well-placed intentions. However, it was not long before it was evident that Rev. Adams wasn’t just another well-meaning citizen and that he meant business.

The New Trinity Cemetery was established in 1886 in what was then rural Tarrant County. It serves as the final resting place for many former slaves, veterans of the Civil War and both World Wars. Two historic markers, one at the grave site of Dr. R.A. Ransom, one of Texas’ first Black physicians, and the other identifying the cemetery, attest to its historic significance. Unfortunately, 1986 found New Trinity Cemetery not historically significant, but significantly neglected. The cemetery was unclaimed and without any type of perpetual care funding which had resulted in the failure of a number of sincere efforts by other groups. Many thought what Rev. Adams had now set out to do would be impossible.

But Rev. Adams had more in mind than just a clean-up effort; he had his father’s dream to fulfill. Forty years earlier, Gus Adams spoke to his son of his desires to restore the dignity of the cemetery and to erect a fence around it. Gus Adams is buried in the New

Trinity Cemetery, and on the 100th anniversary of the cemetery, Rev. L.B. Adams returned to see the fruition of his father's dreams.

Beginning with a small band of volunteers and a few push mowers and weed trimmers, the crusade began. Rev. Adams was able to recruit volunteers through the Tarrant County Volunteer Center, secure public service ads through local television networks, and obtain other assistance from the Black Historical and Genealogical Society, the Black Ministerial Alliance, the Tarrant County Historical Society, private business, church groups, civic organizations, and scout troops. Amazing progress was soon evident, which created more attention.

More than 165 volunteers helped reset fallen tombstones and remove trees, brush, and heavy vines. Grass was cut, sunken graves were filled. Then in 1987, the Haltom City City Council voted to take advantage of recent State legislation which amended the provisions allowing cities to take over trusteeship of neglected cemeteries. This action was a direct result of Rev. Adams' accomplishments beyond anything which had been done before.

Rev. Adams, even at his 80 years, has demonstrated remarkable strength of character and perseverance in carrying out this program. He continued despite illness, adverse weather conditions, and lacking needed manpower, funds, and equipment. His rewards have in no way been monetary, but his personal satisfaction in seeing the success of the project is readily evident.

When commended or recognized for his achievements, he immediately gives credit to God and to the work of his family, his church family, and the many, many volunteers who assisted.

Rev. Adams is truly a remarkable individual. His strength and determination are an inspiration to all of us who have had the privilege to work with him. His work overcomes any religious or racial differences and creates instead a bond by means of a mutual goal. It is Haltom City's honor to claim Rev. L.B. Adams as our Outstanding Volunteer.

"From the cradle to the grave" has become somewhat controversial because of its application to government responsibilities and services. However, as it applies to the roles and impact of volunteers, the concept of cradle to grave connotes an attractive service to all kinds of people, causes and places. It also signifies a lifetime of caring people of all ages and backgrounds.

There are millions of volunteers who serve in thousands of ways. Along the way of their service they, like Diane Keaton, learn that service has its

own rewards. There is a quotation from an epitaph that reads:

What I spent, is gone
What I kept, is lost
But what I gave to charity
Will be mine forever.

Whether the meaning of service is expressed in involved ways or in simpler forms doesn't really matter. It can be charity or enlightened self-interest or people's humanity to people. These are all ways of describing why people volunteer, why volunteering provides some of our happiest moments and why the good that we do lives after us.

For those who are not yet involved in the service and the rewards, the next part of the book is designed to help you become part of the action.

PART III
Becoming Part of the Action

8

Becoming Part of the Action

I am only one, but still I am one.

I cannot do everything, but still I can do something.

—EDWARD EVERETT HALE, CREDO OF THE LEND A HAND SOCIETY

One of the dilemmas facing us from the start has been how to make this book interesting without giving readers a sense that they couldn't measure up to the fascinating examples presented. Early on, and even into the initial drafting, we were determined to fill the book with examples of ordinary people and the everyday volunteering they do. That resolve foundered against a reality that, although all volunteers are significant, a book full of their everyday service in fundraising campaigns, hospital canteens, museum tours, and board meetings might not be very engaging. Therefore we've tended to portray people or individuals who are doing something particularly interesting. The obvious problem is that such people may be fun to know about but tend to reinforce a sense among others that, by comparison, their own efforts would seem inadequate. Nothing could be further from the truth. Indeed, it is the composite of all of the volunteering that leads to the compassion, spirit and power that are the characteristics of voluntary action in America. It is worth repeating the passage from Part I about the encouraging growth of volunteering.

The important thing is that a great many people are involved in all kinds of causes today, and they have more opportunities to influence their own lives and to be of service to others. Happily, we have moved by stages from the exclusive level of Lord and Lady

Bountiful, through the period of the elite "400" and the years of the concentrated power structure, and are now beginning to recognize that participatory democracy is everybody's business. We owe a debt of gratitude to Dorothea Dix and her kind and to the community fathers who served so many causes; but the grandest cheers should be reserved for the here and now when participatory democracy has truly come alive, with all parts of the population joining in the traditions of service and reform. Today, anyone who cares and is prepared to do something about the caring can make a difference.

It might be helpful to start with an indication of who volunteers and for what causes. In America today about one of every two people volunteers. Of these, the average hours volunteered per week is 4.7. Twenty-one million volunteers give 5 or more hours a week, which has led INDEPENDENT SECTOR to the standard of "fiving," the practice of volunteering five or more hours a week to the causes of one's choice.

The general areas of service for which all this volunteer time is given are shown in Table 1. To arrive at the information, INDEPENDENT SECTOR drew up a long list of volunteer jobs and asked the Gallup Organization to survey the tasks that people regularly perform. The list is interesting of itself and might provide ideas for your own volunteering.

TABLE 1. AREAS OF SERVICE TO WHICH VOLUNTEER TIME IS GIVEN

Area of Service	Percent*
Religion	20.5
Health	17.1
Education	15.5
Social service and welfare	12.9
Recreation	9.9
Work-related organizations	5.1
Political organizations	4.8
Arts, culture and humanities	4.7
Community action	3.7
General fundraising	3.6
International	1.6

* Total does not equal 100% because of multiple responses.

Health—hospitals, rescue squads, mental health clinics, blood donation stations, nursing and personal care facilities, visiting nurse associations, crisis counseling, hotlines.

Education—elementary and secondary schools, colleges and universities, libraries, information centers, auxiliary organizations such as PTAs, alumni groups.

Religious Organizations—churches; temples; religious community centers; schools operated by religious organizations; convents; monasteries; Church World Service; missionary organizations.

Social Services and Welfare—community and neighborhood centers, senior citizens centers, meals on wheels, day-care centers, job counseling and training, homes for the aged, aid for homeless persons, legal aid societies and courts, Red Cross, Salvation Army, Goodwill Industries, Lighthouse for the Blind, Alcoholics Anonymous.

Civic, Social, and Fraternal Associations—Boy and Girl Scouts, 4-H Clubs, and other youth organizations; citizens' unions; veterans organizations and auxiliaries; animal humane societies.

Community Action—antipoverty boards, environmental, consumer organizations, advocacy organizations—nuclear freeze, save the whales.

Recreation—Little League, membership clubs in such areas as swimming, boating, skiing, aviation, rifle marksmanship, hunting.

Arts, Culture and Humanities—theaters; operas; symphony orchestras; dance groups; public TV; historical preservation societies; art galleries and museums; zoos; botanical gardens.

Work-related Organizations—labor organizations; professional associations (lawyers, medical personnel, engineers, etc.); Chamber of Commerce; industrial standards committees.

Political Organizations—political party clubs (Democratic, Republican, other).

Fundraising for Multipurpose Human Welfare Services—major fundraising campaigns by such organizations as United Way, Catholic Charities, Protestant Welfare Agencies, United Jewish Appeal.

Fundraising for Health—fundraising campaigns of the American health associations, such as the American Heart Association, American Cancer Society, Muscular Dystrophy, and March of Dimes.

Fundraising for Education—campaigns of such groups as the United Negro College Fund.

Other fundraising not described above.

Private and Community Foundations—private foundations include Ford, Rockefeller, Carnegie Foundation, etc. Community foundations include New York Community Trust, Boston Foundation, California Community Foundation.

International/Foreign (in U.S. and abroad)—includes education; health; peace or security; refugee-related; relief abroad; student exchange and aid; cultural exchange; economic development, technical assistance; promotion of friendly relations among nations; United Nations and its associations.

Informal-alone—help a sick or elderly neighbor or friend, baby-sit, etc., but not as part of an organized group or for pay.

It is also interesting to see the reasons why people first became volunteers. Table 2 shows the percentages of respondents for several motivating factors that led to their volunteering. Some other figures are also interesting and encouraging.

TABLE 2. MOTIVATION FOR VOLUNTEERING

Reason	Percent*
Wanted to do something useful	55.8
Thought they would enjoy the work	33.5
Family member or friend would benefit	27.2
Religious concern	21.8
Previous benefit from the activity	9.9
A lot of free time	8.6
Don't know	4.5
Other	3.0

* These add up to more than 100% because several people indicated more than one reason.

- The 35 to 44 age group is most active, with 54 percent serving as volunteers; but the other age groups are not far behind: 45–54 years (48 percent), 18–24 (42 percent), 55–64 (47 percent), and 65+ (40 percent).
- The volunteer ranks include 48 percent of all women and 44 percent of all men.
- Single and married people are about as likely to volunteer (56 percent and 58 percent, respectively).
- If you live in the West, you are more likely to volunteer (57 percent of the population) than if you live in the South (48

percent). In the East it's 51 percent, and in the Midwest it's 54 percent.

- People in smaller and mid-size communities are more likely to be volunteers (55 percent), but even in the large metropolitan areas the figure is an encouraging 46 percent.
- The largest percentage of volunteers (40 percent) became involved initially because someone asked them to help. Other important reasons for becoming involved included having a family member or a friend involved in the activity (28 percent) and through participation in a group or organization (31 percent).

But all of this still doesn't get to the question, "How do I get involved?" First of all, you can't assume that out of the blue someone is going to ask you to take on some fascinating project and away you'll go. The reality is that the largest single reason people do not volunteer is that no one has asked them. If you're not already involved but would be willing to do some volunteer work, you are probably going to have to do some scouting. For many, that starts with one's own religious organization or with religiously affiliated services in the community such as Catholic Charities, the local Jewish Federation, or the Salvation Army. Don't hesitate to call or stop by to explore what volunteer assignments might be available. With each contact you'll learn more about volunteering and other groups in the community that utilize volunteers.

An increasing number of communities have Voluntary Action Centers (VACS), which exist to help bring together organizations that need volunteers and citizens who are willing to give time. VACs already recruit and place more than a half million new volunteers annually, provide training and consultation to improve volunteer management and promote volunteering year round. Find out if your community has a VAC. If not, you might even think about what you could do to get one going to help make connections between people like you and the many organizations that need volunteers but, like you, don't know how to get connected.

Contact your local United Way. They're in almost every part of the country. They can tell you if there is a VAC (many United Ways actually operate them), and they can tell you which of their member organizations regularly use volunteers and what kinds of assignments there are. They will also know many other organizations in the community that may not be affiliated formally with United Way but with which they work.

Service clubs, fraternal groups and the like not only become involved in volunteer assignments themselves but know of groups that are regularly turning to them for volunteers.

Don't hesitate to explore your interest with your elected representatives and other public office holders. They know the community well and are often the best source of information about who needs help for what types of causes. You may want to consider becoming involved in a political campaign. Often your community's official leaders can suggest projects to help with bond issues, volunteer services within government and other activities that even sophisticated volunteer leaders don't know exist.

It's also a good idea to talk to school principals and other school personnel, who are likely to know of causes in their geographic areas. Local colleges are often looking for volunteers, either within the institution itself or through the outreach activities of professors who are engaged in special studies in and on the community.

Librarians are often overlooked but are an obvious source of information. They know of needs within the library system itself but they also are likely to know a great deal about what's going on throughout the areas they serve.

It's a good idea to talk also with editors and radio and TV station managers (and certainly public service directors, where that position exists). They, like several of the other groups mentioned above, are at the crossroads of a great deal of community information and are likely to surprise you with their ready knowledge of organizations that need help.

Though most of us are not in the practice of turning to the police except when there is a problem, they are another group of people who have a vast network of contacts who at the very least can say, "Why don't you try contacting so and so," and they may have even more specific ideas. Beyond these general contacts, go directly to organizations and facilities where you think you might like to be involved. That can include the hospital, Red Cross, Heart Association, historical society, Humane Society, library, community college, Scouts, public radio and TV stations, community foundation, community health center, Easter Seal Society, and scores of other groups. You may even find them in the Yellow Pages under non-profit or voluntary or social service organizations.

Don't get discouraged if the first few contacts don't produce specific assignments, or even if the first few assignments aren't exactly what you had hoped for. Keep plugging at it, and you'll gradually—maybe even suddenly—find yourself involved in very satisfying service.

Don't be unwilling to start with fairly routine tasks. Most voluntary organizations are so hungry for interested, able people, that your show of interest and effective handling of assigned tasks will quickly lead to increased responsibilities. Many people hold out for fascinating leadership posts and generally end up waiting forever. It's the person who is willing to dive in who will rise to those leadership ranks. Many people we

know who are older and have more leisure time comment that they would love to take on some interesting activities but that the opportunities just don't seem to come along. As a result, both the individuals and the causes go without the value of participation. Our impression is that most of these individuals want to start too close to the top; that is, they want to have some fascinating and challenging and perhaps prestigious assignments but are awfully quick to turn down the kind of assignments that usually represent an entry to participation. We're with volunteer leaders a lot and know that their friends and others envy them, but won't get started themselves. Our constant advice is that people dive in somewhere, and we hold out the likelihood that they will find the contacts and the work sufficiently stimulating to make it all worthwhile.

There is another indication of the variety of volunteer assignments available in almost any community. On the next page is a partial reproduction of the kind of section that regularly appears in *The San Diego Union*. It's a kind of "want ads" for volunteer jobs.

Many other newspapers provide similar services. An interesting volunteer assignment might be to see if you can get your local paper to do the same. At the very least, the San Diego page might trigger some ideas of places you'll want to look in your own area.

New York Magazine, in its special feature, "Had It With Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth? It's Time to Start Doing Good," had a section by Ava Plakins headed, "How to Help: A Guide to Volunteering" (October 13, 1986). Plakin's article dealt primarily with a listing of organizations specific to New York, but in the course of it she provided this general commentary:

Toby Finneman, a copywriter and vice president of the advertising firm Cunningham & Walsh, started reading to the blind at the Lighthouse three years ago. "I read textbooks or professional journals to people who need my eyes," she says. "Before I started, I was all puffed up with my own sense of charity. But once I began, I realized it's a privilege to give to someone without expecting anything in return. Especially because I'm single. I had the need to do something that wasn't just for myself.

"So many New Yorkers are alone and living for themselves. You make your salary, you go to Bloomingdale's, you become like Imelda Marcos—all possessions and no purpose. Reaching out gives you a sense of purpose. People who volunteer are looking for something outside the small circle of their own wants and needs."

"It used to be that volunteers were do-gooders or people with a lot of time on their hands," says Patricia Olshan, co-director of the

Volunteers

The ever-growing length of this column does not allow listing the names of each organization's representative. When calling for more information, ask for the volunteer coordinator.

Downtown

Alcoholism Services Center, 1111 Island Ave., San Diego 92101, (232-5171).

Alzheimer's Disease Family Center, 3666 Fourth Ave., San Diego 92103, (295-2419).

American Cancer Society, 2251 San Diego Ave., Suite B-150, San Diego 92110, (299-4200 or 740-0511).

American Cancer Society Retail Shop, 3675 Midway Drive, Suite G, San Diego 92110, (224-4336).

American Heart Association, 3640 Fifth Ave., San Diego 92103, (291-7454).

American Lung Association, 3861 Front St., San Diego 92103, (297-3901).

Amnesty International, P.O. Box 3180, San Diego 92103, (298-9270).

Arthritis Foundation, 7675 Daggert St., San Diego 92111-2241, (492-1090).

Balboa Naval Hospital, 3650 Fifth Ave., San Diego 92103, (291-2820).

Barrio Station, 2175 Newton Ave., San Diego 92113, (235-0314).

Battered Women's Services of the YWCA, P.O. Box 4307 San Diego 92103, (224-3164).

Blind Recreation Center of San Diego, 1805 Uppas St., San Diego 92105, (288-5021).

Bowery Theater, 490 Elm St., San Diego 92101, (232-4089).

Boy Scouts of America, San Diego County, 1207 Upas St., San Diego 92103, (298-6121).

Boys Club of San Diego, 3760 Fourth Ave., Suite 1, San Diego 92103, (273-1845).

The Bridge (Family Crisis Rehabilitation Program), 151 Redwood St., San Diego 92104, (260-8150).

California Center on Victimology, 1221 22nd St., San Diego 92102, (235-4459).

California Performing Arts Center, 2838 University Ave., San Diego 92104, (682-0220).

Camp Fire Council, 7825 Engineer Avenue, San Diego 92111, (729-8192).

Central City Association, 701 B St., Suite 725, San Diego 92101-5461, (234-0331).

Central Cultural de la Raza, P.O. Box 8261, San Diego 92102, (235-6135).

Center For Social Services Inc., 3780 Fifth Ave., Suite 2, San Diego 92103, (892-2077).

Children's Hospital and Health Center, 8001 Front St., San Diego 92123, (576-4221).

Cholla Lake Park, 6350 College Grove Drive, San Diego 92105, (265-9855).

COMBO (Combined Arts and Education Council), P.O. Box 12348, San Diego 92112, (231-8979).

Community Connection, 1140 Union St., Suite 401, San Diego 92101, (294-3900).

Compass Mental Health Facility, 3658 Third Ave., San Diego 92103, (298-9050 or 297-2861).

County of San Diego Children's Waiting Room, 5555 Overland Ave., Building 2, Room 135, San Diego 92123, (694-3211).

County of San Diego Mental Health Services, P.O. Box 85524, San Diego 92188, (232-5524, (236-3575).

Natural History Museum, P.O. Box 1390, San Diego 92112, (232-3832).

Norwegian House Food Bank, 4346 Dawson St., San Diego 92115, (582-1575).

Norwegian House Youth Service Center, 1045 Imperial Ave., San Diego 92102, (606-1533).

San Diego County Dept. of Social Services, 7948 Mission Center Court, San Diego 92018, (531-4727).

San Diego County Mental Health, 3851 Rosecrans St., San Diego 92110, (236-3575).

San Diego County Probation Dept., 821 Meadow Lane Dr., San Diego 92103, (694-4364).

San Diego Hall of Champions, 1649 El Prado, Balboa Park, San Diego 92101, (234-2544).

San Diego Hebrew Home for the Aged, 4075 54th St., San Diego 92105, (562-5168).

San Diego Historical Society, P.O. Box 81825, San Diego 92138, (622-6203).

San Diego Hospice Foundation, 3640 Fortunada, San Diego 92123, (560-0202).

San Diego Mental Health Association, 3858 Third Ave., San Diego 92103, (297-2861).

San Diego Police Athletic League, 121 Broadway, Suite 339, San Diego 92101, (231-9567).

San Diego Public Library, 820 E. St., San Diego 92101, (Debra Terry: 236-7840).

San Diego Regional Center, 4355 Ruffin Road, Suite 204, San Diego 92123, (575-2990).

San Diego Service Center for the Blind, 5222 El Cajon Blvd., San Diego 92115, (555-1542).

San Diego Square Senior Center, 928 Broadway, San Diego 92101, (235-7751).

San Diego Symphony, 1245 Seventh Ave., San Diego 92101, (699-4200).

San Diego Theater League, 121 Broadway, San Diego 92101, (238-0700).

Save Our Heritage Organization, 2450 Heritage Park Road, San Diego 92110, (297-9327).

SCORE (Service Corps of Retired Executives), 880 Front St., San Diego 92188, (557-7272).

Senior Marketing Inc., 4704 College Ave., San Diego 92115, (562-2064).

Senior Victims Assistance Program, 830 Eighth Ave., San Diego 92101, (233-7975).

Southern California Regional Self Defense, 3958 Third Ave., San Diego 92103, (298-3152).

St. Paul's Health Care Center, 235 Nurem St., San Diego 92103, (238-8687).

St. Vincent de Paul - Jean Kroc Center Medical Clinic, 1501 Imperial Ave., San Diego 92103, (233-8055).

Storefront, San Diego Youth and Community Services, 1039 12th St., San Diego 92104, (239-4688).

Tender Loving Zoo, 1090 Eighth Ave., San Diego 92101, (Debbie Jacobsen: 234-4321).

UMBCF, UN Building, Balboa Park, (233-5044).

U. S. National Park Service, P.O. Box 6670, San Diego 92106, (567-5040).

Villa View Community Hospital, 5550 University Ave., San Diego 92105-0127, (862-3510).

Volunteer Project, 3837 Old Town Ave., Suite 200B, San Diego 92110, (569-0333).

Womancare Clinic, 2850 Sixth Ave., San Diego 92103, (294-9352).

Young Audiences of San Diego, Balboa Park, San Diego 92101, (232-2818).

YWCA, 5040 Logan Ave., San Diego 92113, (233-6633); 4848 Seminole Drive, San Diego 92115, (583-3521).

YWCA Camping Services, 5505 Friars Road, San Diego 92108, (765-9642).

YWCA Homeless Women's Shelter, 1012 C St., San Diego 92101, (239-2902).

YWCA Juvenile Crisis Program, 2859 El Cajon Blvd., Suite C, San Diego 92104, (264-0381).



Lois Fetzer, left, a retired county library aide, volunteers a day a week of her time to work in the Kid's Trading Post at the San Diego Museum of Man. Here, a group

of fifth-graders looks on as Fetzer shows how to use an abacus, an old-world dating instrument still used today in countries.

New and notable

Albright Information and Referral Center, 450 Olive St., San Diego 92103, requests volunteer hot line and referral workers who are experienced with working with mentally ill persons, who can give 2 to 4 hours a week of their time. Call Patricia Grimes at 543-1424.

ADS (Alvarado Damas De Servicio), 6655 Alvarado Road, San Diego 92120, has openings in the physical rehabilitation unit, patient care, surgical waiting room, central supply, admitting, recovery room and surgery. For more details, call Mary Elizabeth Jones at 229-3330.

American Red Cross, 3650 Fifth Ave., San Diego 92103, asks for registered nurses, instructors and disaster service volunteers. Call Becky Rader at 291-2620.

American Red Cross Military Clinic, 3650 Fifth Ave., San Diego 92103, will train volunteer medical administrative support on all military bases. Contact Becky Rader at 291-2620.

Association for Retarded Citizens, 5384 Linda Vista Road, Suite 100, San Diego 92110, provides training for chaperones who are needed for outings weeknights and weekends. Call Joanne Stumper at 574-7575 if you want to give your time.

Association for Retard ed Citizens, North County, 1421 Ridge Road, Vate 92083, is putting on a theater production in April, and needs help with set and costume design, construction, art, makeup, promotion and music. Claude Le Monesto at 726-2250 is accepting calls from volunteers.

Bentley/Weinberger Elementary, 6267 Twin Lake Drive, San Diego 92120, wants senior volunteers to work with children, to aid in reading, games and crafts, and to tutor individuals in math. Volunteers will work directly under the supervision of a teacher. Cindy Rossi at 286-3091 has details.

Catholic Community Services, 349 Cedar St., San Diego 92101, has a wide variety of requests, ranging from emergency assistance and food drive workers to a bilingual receptionist, clerical workers and painters. (231-2920).

Center for Women's Studies and Services, 2487 E. St., San Diego 92102, assists battered women in preparing legal forms and setting up hearings. Volunteers, especially bilingual women, are needed Monday and Wednesday mornings. No legal training is required, and training is provided. Call Vera Herbst at 233-9984.

Childwatch, 8333 Clairmonte Mesa Blvd., San Diego 92111, asks for volunteers to help interview community organizations to determine what needs are being met. Call 578-1202.

Disabled Services, San Diego Parks and Recreation Department, 3325 Zoo Drive, Balboa Park 92101, seeks

individuals to assist staff at recreational programs, to share knowledge, skills, new ideas, expertise and be good role models to clients. Call Leslie Robinson at 236-6885.

Employment Development Department, 1366 N. Magnolia Ave., El Cajon 92022-2251, wants a volunteer to compile employer information, do data entry and other office work. Call Bill Valentine at 441-2321/1373.

Grossmont Hospital Foundation, 5555 Grossmont Center Drive, La Mesa 92044-0208, has need of a clerical volunteer to do typing, backlog receptionist work and filing. (698-5074)

Hilltop Conscio Center, 1260 E. Ohio St., Escondido 92025, is putting out a request for clerical workers and others to help with activities. Call 746-1100.

Jane Burnett Institute (a San Diego State University Foundation), 6310 Alvarado Court, San Diego 92120, is seeking adult volunteers to run drop-out-prevention support groups for teens in the South Bay area. Training is provided and expense are paid. Call 494-4755 for more information.

Juvenile Diabetes Foundation International, 3111 Camino del Rio N., San Diego 92108, asks for help with office work, fund-raising, education and volunteer recruiting. Call Elizabeth Castillo at 528-2213.

Lakeview Chamber of Commerce, 9748 Los Coches Road, Suite 6, Lakeview 92040, has an eye out for a senior Lakeside resident willing to volunteer time to promote the Chamber of Commerce and sign up new members. Call Jackie Haynes at 581-1031.

Linda Vista Boys Club, 2230 E. Jewett St., San Diego 92111, has openings for volunteer coaches, referees, score keepers and chaperones, to aid in a variety of sports events offered at the club. Call Jeff Heald at 744-3742 for more information.

Love's Gift (Perishable Food Program), P.O. Box 47090, San Diego 92137-0900, is a non-profit organization that is coordinating a program with restaurants, hotels and caterers, to pick up their excess food and deliver it to city's shelters to feed the homeless, abused, runaway, senior citizens and other needy persons. If you want to help, call Jeannie Bentley at 462-2128.

Montgomery Junior High School, 2470 Olympic St., San Diego 92111, needs help 2:30 to 3:30 p.m. Mondays through Thursdays with tutoring students, to give them personal support. Call Carl Smith at 294-1899.

National Foundation for Iteilis and Colitis, 2550 Fifth Ave., San Diego 92113, needs general office help to stuff envelopes and prepare mailings. Call B.J. Sherritt at 544-3008.

North Coast Family YMCA, 300 San Diego Road, Encinitas 92024, wants assortment of volunteers to do office work, become drivers and caravan leader, do outdoor and group meetings, and take over as gymnastics assistants. Call Shelly at 942-9622.

Peninsula Shepherd's Center, Catalina Blvd., San Diego 92109, for individuals to do telephone drive seniors to appointment or other help at the center. Call

Point Loma Convalescent Center, 3202 Duke St., San Diego 92109, wants help with patient's account light clerical work in the office. Call

San Diego County Marshal's Office, 3600 Broadway, San Diego 92101, volunteers to staff information in downtown county courthouse, 7:30 a.m. to 5 p.m., weekdays. Lt. San Gonzales at 531-34 more details.

San Diego Ecology Centre, 1000 Ave., San Diego 92101, is helping get volunteers to work various clerical and hot-line work. Johnson, at 238-1984, will accept schedules.

San Diego Museum of Man, Balboa Park, San Diego 92101, requests help Thursday through Saturdays in the Kid's Post. The objective of the trip is to encourage responsible formed collecting among children. Call for more information.

San Diego Veterans Center, San Diego 92103, has volunteers to answer phone, clerical work and help with donations. Training is provided. 294-2040 for details.

Scotts Torrey Pines Convalescent Hospital, 2552 Torrey Pines Jolla 92037, is starting a new program and asks for individual work hands on with residents. Donna Berg at 455-6954.

Senior Adult Services, 4075 Blvd., San Diego 92103, desires volunteers to assist with drivers and drivers companion cover the North Park and Escondido areas. Call Esther Dick at 3270.

Stanford Court, 4039 Sixth St., San Diego 92103, asks for volunteers to help with activities all week. Details call Carol Naylor at 721-1111.

St. Clare's Home Inc., 250-Orange, Suite 120, Escondido 92029, wants help 12-18 hours a day with transportation, fund-raising, office baby-sitting. A special call is also for a volunteer coordinator. Phone 474-0122 in the area.

STOP (Stop Taking Our Pets Home) Box 1032, Solana Beach 92080, formed in 1987 with the purpose of ending the San Diego County sale of abandoned and lost pet animals. Volunteers are requested to write letters and attend meetings in further to the group's Mary Ann or Bob Melvin at 721-1111.

Su Casa Hospitality Center, Road, (Otay Mesa) Chula Vista, asks for volunteers, especially weekends, to help in office, to help care and to do light maintenance. Call Carole Walker at 428-4171.

Yorkville Volunteer Center, a referral agency. "Now there are as many reasons for volunteering as there are volunteers." Some people are still motivated by altruism; others are bored with their jobs. Many just want to meet people. If there is anything common to the reasons for volunteering, it is probably that people need to feel needed. "That's especially true in New York, which attracts dreamers from other places," says Marcia Stein, executive director of City Meals-on-Wheels. "Many of them have left behind families and friends, and they miss them. When you volunteer, you make an investment in the city, and it feels much more like home."

Whatever the volunteer's motive, agencies are really looking for only one thing: a sincere desire to help. Most agencies will screen prospective volunteers to make sure they have come to the right place. They will also train them to do whatever is necessary. Indeed, a volunteer should wonder about the importance of any skilled job that does not require screening or training. "It's a measure of how much respect the agency has for the client and for you, the volunteer," says Caroline Stewart, coordinator of volunteers for the Federation of Protestant Welfare Agencies.

The December 1986 *Sunset* carried a special feature, "Gifts of Time and Talent," which reported on that publication's effort to find out how people were becoming involved. While this too reflects a specific though large geographic area, it might provide ideas for you.

Last December we ran a query about sharing in *Sunset*. "We're looking for a few good volunteers," it began. We asked readers to tell us their experience, especially if they were involved in innovative projects.

Soon the mail poured in, from postcards to binders crammed with photographs and clippings. They ranged from one-to-one programs of modest scale to nationwide group action. All reaffirmed what we sensed: the spirit of volunteerism is very much alive in the West, and there are innumerable worthwhile projects and programs for us to report.

In fact, a recent Gallup pole shows 36 percent of Westerners are involved in charity or social service activities of some kind—a 5 percent increase since 1977. That's the highest level of volunteerism to date in a trend-line that has risen steadily in the last 10 years.

Such efforts are increasingly important.

A sampling of our mail:

Sharing skills. We heard about numerous organizations that help people match their skills to community needs—like the Retired Executive Volunteers of Palo Alto, California, which matches professional specialists with nonprofit groups that need managerial help; its program is now being adapted for nationwide use. We talked to Master Food Preservers and Master Textile Advisors—volunteers manning telephones, sharing their knowledge in other ways. And we visited several Master Gardeners in the San Francisco and Portland areas who are typical of hundreds of others who, in dozens of counties across the West, help homeowners solve gardening problems.

The small-town spirit. Many small towns simmer with volunteer efforts. Judging from our letters, Gualala, La Canada, Flintridge, and San Anselmo in California and Ashland in Oregon are blessed with a notable abundance of effective projects. And six letters from Santa Rosa, California, described the exceptional level of volunteering there.

We also heard about CAN-Cambria's Anonymous Neighbors, who provide temporary light housekeeping for the infirm and disabled, feed the hungry, and respond to household crises in this small coastal California town. There's no paid staff; some 75 volunteers are involved. One result: about 20 isolated elderly citizens have avoided costly institutionalization.

On the medical front. Stanford University Hospital now has 30 PRAs—Patient Relations Associates, volunteers who offer a caring link between patient and hospital and patient and community to meet the special needs of patients and their families. Also at Stanford, volunteers from Apple Computer bring computers to the pediatrics ward and show young patients how to use them. "It's amazing to see a quiet, shy eight-year old suddenly become vivacious and outgoing after only 15 minutes on the computer."

Auburn is one of 150 communities in California using Lifeline, an emergency home response system designed to provide help when a frail or elderly person becomes incapacitated. The West has more than 300 Lifeline programs; most are totally volunteer.

Helping the law. Four letters touched on this field of interest. One example: Attorneys, judges, and parolees are brought together in a novel volunteer program in several California counties. The parolees are usually young school dropouts; they're typically "suspicious, tough, street-smart, and, in many cases, afraid they won't make it." Volunteers and parolees get acquainted, talk out problems, and

then work jointly to help seniors and the handicapped. "When young people see they can bring cheer into others' lives, it helps them recognize their self-worth, crucial to becoming productive, law-abiding citizens."

One or two people can make a big difference. Winifred Hellman of Forest Grove, Oregon, tells about "a young lady who has grown up with handicapped people, though she is not one. She spends free time with them, takes her cats and dog to visit, also talks with them. She started games where the people can use their hands throwing balls, use their feet to kick, also go through a maze with their wheelchairs. She has been doing this volunteer work since she was 13; now she's 18. Her name: Lena Ann Langue."

In San Diego, Bill and Maxine Wilson and a great many of their neighbors have been stretching limited budgets at Christmas time to cook turkey and ham dinners for several hundred appreciative people.

Char and Rudy Pribuss of San Mateo, California, practice "paint-brush diplomacy": they take American children's art wherever they travel, often giving it to schools in foreign countries. Their efforts and enthusiasm have led to several joint U.S.-U.S.S.R. shows.

In Tucson, nurseryman Bill Garber's way of sharing his passion for growing things has had a dramatic impact on many children. Largely as a result of his efforts, more than 1,500 children are presently cultivating vegetables at their schools and learning better nutritional habits.

That's show biz. We heard about quite a few people who put their theatrical skills to use in generous ways.

The Carrousel of Clowns is a group of men and women, ages 14 to 75, who spend free weekends in hospitals, senior centers, and children's homes in the Los Angeles area, presenting half-hour shows of skits, poems, dances, and songs.

Taping and video-taping. Taping is central to one of many fine Junior League programs we heard about: Arizona Remembers, a series of 2-minute vignettes of reminiscences by old-timers that were taped for radio broadcast by volunteers from the Arizona Historical Society and the Junior League of Tucson.

The hungry, the abused, the blind. Our letters pointed up the great number of groups—such as Soup Kitchen in Wyoming's Campbell County, Loaves & Fishes in Portland, the Bay Area's Food Banks, the Golden Empire Gleaners in Bakersfield, Food Share and Family to Family in Ventura, Life in Los Angeles, Riverside's Survive Food

Bank, and Share in San Diego—that help feed the hungry year-round. We went on the rounds with Loaves & Fishes, which operates 30 meal sites; last year it served 900,000 meals, with a daily crew of 350 volunteers.

Child abuse is such a difficult problem to deal with. What can lay volunteers do in these cases? A great deal, says the Exchange Club, whose 19 centers for combatting child abuse are supported totally by donations. In 90 percent of their cases, these volunteers helped break the child-abuse cycle—at a cost of less than \$4 per visit.

Jane O'Connor tells us that Braille Institute in Los Angeles is “warm, working, and filled with all kinds of people doing all kinds of service for the blind of all ages. We’re the largest nonprofit rehab center for the blind in the world. Last year, our 1,600 volunteers helped 24,000 people.”

Responses to our query came from people involved with wildlife, wilderness, and natural history. Adopt-a-park, adopt-a-stream, search and rescue . . . the list goes on. One of our pictures shows volunteers loading steelhead fry for planting in the San Lorenzo river near Santa Cruz; another shows an injured seal getting help at the California Marine Mammal Center.

It would take a *Sunset* size directory to list all groups in the West that are looking for volunteers. For suggestions about where you can help, talk to your neighbors; ask at libraries, schools, or churches; call city hall or county information numbers. Or look in the yellow pages under Social Service Organizations.

Your commitment can be as little as an hour or two a week. The payoff? “I was dubious but thought I would give it a try,” wrote Janet Ballowen of Ash Creek, Colorado, speaking of her first day helping the deaf. “Now I’m just sorry that I lived so many years not knowing how rewarding this kind of involvement could be.”

Many corporations provide encouragement and even guidance for employees to become involved in communities. Honeywell was a 1983 winner of the President’s Volunteer Action Award for its support and encouragement of volunteering by employees and retirees. Among the strategies Honeywell uses to increase involvement as volunteers are:

- Community Service Awards: once-in-a-lifetime grants of \$500 to organizations with which employees are active volunteers.
- Management Assistance Project (MAP): volunteers provide technical and management assistance to area nonprofit organizations.

- **HELP (Honeywell Employee Launched Projects):** provides a way to respond to community needs in a small group environment. Departments or groups of employees use their skills and energies to solve problems.
- **Honeywell Retiree Volunteer Program:** retired employee volunteers coordinate recruitment activities, organize and develop the programs, administer the office and train and place other retired volunteers.

A year later, *Tenneco* received a Volunteer Action Award for its Volunteers in Assistance program. The program, started five years earlier, includes over 1,600 Tenneco employees serving 40 agencies in the Houston community. They help the elderly, the mentally handicapped, the Hispanic community, the Red Cross, and many other organizations. The award also saluted Tenneco's first corporate volunteerism conference, and its joint national volunteer program with the Red Cross.

A 1985 winner of the same award was *Allstate Insurance* for its corporate efforts to encourage volunteering. The keystone of the company's volunteer efforts is the Helping Hands program, in which 75 percent of Allstate's employees nationwide have participated in more than 10,000 community projects. "Allstate decided that there were some excellent reasons for any company to be involved in its community," said Donald F. Craib, Jr., Chairman. "The first is quite simply corporate self-interest. When corporations help to improve social conditions, they are working to enhance their own profits as well."

Philip Morris, Inc. has taken out full-page ads to recognize and encourage the good volunteer work of Philip Morris employees. Headlined "Good People Do Good Things," the ads included a picture of Philip Morris volunteers with copy that read: "They look quite ordinary and they are, in reality, quite extraordinary. They work hard for a living, and then, in their off time, they work hard for nothing. They want to help those who are less fortunate than themselves and in doing so they help all of us. For the hard fact is that without these people, our societies and our lives would be a lot less livable."

On the occasion of National Volunteer Recognition Week, *General Mills* held a reception honoring employee volunteers. As a sidelight, there was a contest to guess the number of hours that General Mills employees gave to the community during 1984 and the winner received \$500 for his or her favorite charity. The five runners-up were able to give \$100 each. The correct answer: 28,289 hours.

"A Citizen Wherever We Serve" is the title of a colorful magazine dedicated to the men and women of the *Georgia Power Company* who "give countless hours to volunteer their talent, creativity, hard work, love and

care to the people of Georgia." The publication features particular employees who are involved in a wide variety of community concerns and organizations throughout the state.

Avon Products produced a different kind of pamphlet, "Caring is Everyone's Business," describing the "Caring Spirit" program. That program includes recognition for volunteering, awards, financial assistance for nonprofit organizations served by Avon volunteers, and technical assistance described as "helping the helpers."

In 1983, *PepsiCo* introduced a new program for its employees—"A2V" or Awards to Volunteers. The PepsiCo Foundation provides as many as ten awards, each for up to \$1,000, payable to the organization to which the employees volunteer their time. Donald M. Kendall, Chairman and CEO of PepsiCo, stated upon presenting the awards that "PepsiCo people have demonstrated that they care about their community. In honoring these employees, we are celebrating the spirit of voluntarism in America."

Levi Strauss is one of the companies that have led the way in encouraging employee public service. They developed the concept of "community involvement teams" composed of employee volunteers who identify local community needs and design projects for the active intervention of volunteers. According to Ira Hirshfield, former Levi Strauss Corporate Affairs Director: "The team concept includes direct volunteer service, local fundraising efforts and follow-up grant support from the Levi Strauss Foundation. The needs identified by the team are frequently representative of major concerns in a community and often are social issues that affected the lives of employees and their families."

At *Westinghouse*, every three years, there is a "Community Involvement Survey" to determine the levels of employee participation. In 1981, 44 percent of the employees were active volunteers. Twenty-two percent of Westinghouse employees volunteered 2-4 hours per week and 12 percent volunteer more than 4 hours each week.

TRW selects Cleveland organizations for grants "to underwrite manager of volunteer positions. The organizations use the grants to develop positions to recruit, organize and manage volunteers more effectively."

Security Bank in California has no trouble enlisting employees to welcome each contestant at the finish line in events of the Summer Special Olympics. Their volunteers are even called "huggers." *Conoco* does the same for the Winter series in Colorado.

A major effort has been underway in Minnesota for several years under the heading of *Corporate Volunteerism Council of Minnesota* which involves 44 corporate members. The *Christian Science Monitor* reported that "instead of just posting flyers from the local Volunteer Center, more than 450 corporations are actively recruiting their employees to volun-

teer for community organizations in the Twin Cities area . . . For incentive, some offer release time, corporate recognition, extra vacation days, donations to employees' favorite charities and added points on employees' annual reviews."

Metropolitan Life developed a "skills bank" to help broker the needs of community agencies and abilities of persons willing to volunteer.

Volunteers From the Workplace, first published in 1979 by VOLUNTEER: The National Center, was an excellent resource for such programs. Their new edition, published in 1987, is even better. Called *A New Competitive Edge*, it sets forth the rationale and program descriptions for many leadership efforts of corporate and labor encouragement of volunteering.

There is an activity that began recently in Montgomery County, Maryland, that we hope will spread. Indeed, it might be an activity that the reader might find a useful volunteer assignment. It provides specific help to many projects but also provides a bridge between organizations and would-be volunteers. It was chronicled in a *Washington Post* story (October 18, 1987) under the heading: "5,000 Volunteers Find Many Hands Make Light Work":

During the week, they are lawyers, model builders, politicians, pianists, singers, students and welfare recipients, but on yesterday's first Montgomery County Community Service Day, they were all just "volunteers"—an estimated 5,000 of them.

On a sun-soaked fall day that would have been perfect for relaxing at home, the volunteers instead showed up at nearly 200 projects around the country that included pulling weeds and clearing brush at a historic cemetery, entertaining the elderly in a nursing home and planting trees at a former landfill.

"You can't put a number on the amount of people who benefited by this," said Mary Egan, who orchestrated the event with less than three months of planning. The day, conceived last spring by County Council member Bruce Adams, who helped form a partnership with the county government and the business community, was designed to "promote community spirit in Montgomery County and enhance volunteerism," according to Egan, who hopes to see it grow into an annual event.

It was not only a day of giving, but also one of feeling needed.

"I feel appreciated," said Don Bowman, 33, a builder for Knoll Architectural Models, who was doing repair work at Rockville's Stepping Stones Shelter, a home for families that have fallen on hard times. "It's something that I enjoy doing. I meet new people who

are complete strangers when they come here, and when they leave they are like family," he said.

"I'm doing this to be of service, to lend a helping hand," said Germantown's Susanne Martin, one of about 30 volunteers who are also enrolled in the county's Family Independence Project, a welfare program. Martin showed up with her children, Lakria, 6, and 10-month old Paige, at the Holiday Park Senior Center in Wheaton to plant chrysanthemums and work on bulletin board displays for the center's 6,000 members.

"We are out because we want to help," said Catherine Keys, who credited the Family Independence Project with making it possible for her to graduate from computer school. Keys said her 12-year-old daughter Heather was inside working on the bulletin boards because "this is a family project."

For others, volunteerism is a way of keeping a perspective on life. "I know I'm lucky," said Diana Holmes, a 17-year-old Walt Whitman High School senior, as she stood in a large, empty room at Stepping Stones, clutching a bottle of Lysol cleaner. "If you live in your little Bethesda block, you can begin to think the rest of the world is just like that. It's not. I know that from working at Martha's Table at 14th and W streets and at Shepherd's Table in Silver Spring."

Holmes and about 200 of her classmates had just finished cleaning the old-fashioned parlor in the partly renovated 26-room Victorian farmhouse in Rockville. Last year Holmes helped start the school's community service club, which has raised more than \$4,000 for causes. "We want this to be an ongoing project. It's a good way to get Walt Whitman students united. I hope we can do house-cleaning, tutoring, and baby-sitting," Holmes said.

For some people the issue is not how they can become involved but how they can get something organized. In the book, *Effective Leadership in Voluntary Organizations*, there is a chapter titled, "Getting Organized," that includes a section, "Where to Start?" With some updating and refinement, that part is repeated here:

Whether you want to get a traffic light installed at a dangerous intersection, obtain special education services for a child with learning difficulties, expose job discrimination, protest against the storage of nuclear materials, or foster brotherhood—where do you start? This applies to an individual trying to get a toehold as well as to an established agency moving into a new community or program.

The two basic steps are getting some facts and finding some allies. For both, I recommend starting with your political representatives. Better than anyone else, they know how the system works and who makes it work, and they usually will feel an obligation to listen and try to help. For example, they are most likely to know who else has a retarded child or is worried about zoning or is concerned with improving public education. Also, they are most likely to know who the doers are and to be able to put you in touch with some of them. They can often open doors in the government departments which deal with your idea, concern or project.

I don't pretend that touching base with your political representatives or government departments will necessarily produce results. It may only add to your frustration. They are, however, the most likely and common sources of information about the system and about potential allies. And sometimes you'll be amazed at how quickly your problem can be solved or at least relieved by your starting with the people who have the power, understand the system, and know their constituency. Usually the solution to your concern requires allies and perhaps a lot of them. The sessions with your political representatives for fact-finding will usually be the best starting ground for identifying others who share your concern or who have a capacity for leadership in such projects.

The next group of people I talk to are past officeholders and others who have run for office in the area. Holding office and running for office both require knowing an awful lot of people, and that knowledge is what you should quickly tap into. Incidentally, don't be afraid to make a cold approach. These people are political animals, usually easy to approach, and surprisingly eager to help a fellow citizen.

My third general circle of contacts involves religious leaders. I've often gone into a community absolutely cold and by visiting a priest, minister or rabbi, I have quickly identified people who share my concern and people who are real doers. Those contacts serve two purposes—I not only get the names of some likely helpers, but I get automatic entree. Very few people will not see you if on your call you indicate that Rabbi Bloustein or Father Kelly has referred you. Often the clergyman will make the introductory call himself. It's amazing how helpful people will be if you dare approach them and ask for help.

The fourth group I contact are the newspapers. Editors and reporters know what's happening and while usually not so free with their time as the other groups, they still are approachable and willing to help. This may also lead to a news item or even a feature

story about the problem you've identified. Don't overlook the neighborhood weeklies, the ethnic papers, and the shopping throwaways. Their editors know the community and are often generous with their space. They are very likely to do a news story or give a free ad which will tell people who you are and what you are trying to do. Talk to the radio-station managers, too. They know their community and may be able to provide important leads, and, last but not least, they may take to your cause and give you air time. Publicity is a very important link to other people and to generating concern and action. . . .

If there is a United Way organization in your community, talk to its president, and if it has an executive director, talk to him also. These people may not be able to embrace your cause, but they do know the community and the people who volunteer. Here, too, you may be surprised that, because of a new emphasis on helping emerging organizations, they may be able to provide funding. If your community has a Volunteer Service Bureau or Voluntary Action Center (VAC), talk to them. They are a likely source for volunteers and of knowledge about the community. Look to the consumer-oriented groups. If there's a Consumer's Council in your community or state, they will have had experience in helping new causes get a start. Though they may not be able to take on your project, they can provide good advice about local people and about getting things done.

Still another likely source of information and contacts is school personnel. School principals know a great deal about the people in their neighborhoods, and are usually willing to lend an ear and a helping hand. Go and talk to other people who have gotten something going. The cause may not be immediately related, but the experience probably will be. Any one of the above people or groups can usually tell you who started a school for the deaf or who succeeded in blocking a shopping center or who forced the county council to hold open meetings. These are the doers who have learned your community or state and who are almost certain to be sympathetic to the combination of your dedication and confusion.

You may find that it's important to go from door to door or to pass out flyers at a bus stop or shopping center, or you may want to get a "reverse telephone" directory from the telephone company or some business and call people in your neighborhood or in randomly selected neighborhoods to see whether you can generate interest. The basic point is that if you have a real cause you can find allies, but it's going to take some determination, nerve and hard work.

By learning the system and identifying allies, you will have taken the two basic steps to achieving change.

It's easy for the individual to think that he or she can't make much of a difference, but in a democracy which encourages diversity, innovation, and criticism, it is often an individual or a small group that starts a cause and even a crusade. It has become almost trite to quote Edward Everett Hale; but he's still on the mark with his credo for the Lend a Hand Society:

I am only one,
But still I am one;
I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something
that I can do.

A man we can identify no further than by his good name, Henry van Dyke, said, "Use what talents you possess. The woods would be very silent if no birds sung except those that sang best."

Be part of the action. You'll be helping people, causes and communities and you'll be more fulfilled yourself. That's a pretty great combination.

PART IV

Making Sure There Are Future Volunteers in Action: Building the Service Orientation and Opportunities of Young People

Making Sure There Are Future Volunteers in Action: Building the Service Orientation and Opportunities of Young People

I suppose the reason they want us to get involved is they figure we'll probably realize that we can change the world.

—A YOUNG VOLUNTEER IN CITY YEAR, BOSTON'S YOUTH SERVICE CORPS

Younger volunteers have appeared in all of the previous chapters. In every area of our search we found people under 30 encouragingly represented. On that basis, we might have skipped any additional coverage. However, research indicates that we can't take for granted that voluntary service will carry forward to future generations without deliberate cultivation. Therefore, the subject deserves extra consideration. If we believe that our patterns and levels of participation are important to the kind of nation we are, it is important to understand and nurture all the roots that will sustain, and perhaps even increase, such caring and activism in the future.

In August 1988, the William T. Grant Foundation issued an important report, "Facts and Faith: A Status Report on Youth Service," written by Anne C. Lewis, which began:

Just like changes in families, communities, and the workplace, the long-held assumption that various institutions will, without too much deliberate effort, acculturate youth to society's expectations for volunteering and community service is changing, too.

The good news about youth community service is that advocacy for it is growing, and new structures are succeeding at local and state levels.

Too few young people, however, are answering the call; many more could benefit from opportunities and the responsibility for serving.

Consequently, concern and attention to the issue of the status of service in the youth culture and ways to encourage a renewal and new approaches to it are emerging from many corners and several levels. Foundations, Congress, the states, cities, national groups, and colleges/universities are in the forefront. Media attention, when it is directed at youth service, finds heartwarming anecdotal evidence that the younger generation is as much "we" as "me."

The report also said:

Since the early 1970s, various reports about the transition of youth to work or further education frequently have mentioned the importance of youth service. Further, for almost a decade, various efforts have supported or explored service from the viewpoint of eventual "national service" for all youth. Much information and data from these efforts revolve around the benefits to communities—the ultimate focus of national service. . . .

Underlying the interest in developing new policies for youth service is the persistent belief in youth as resources. Presently, the qualities which young people could contribute to society too often lie dormant or are used up in part-time work. The impact of not being asked to serve is great. Incoming college freshmen, for example, show a decreasing commitment to goals other than financial ones for themselves. . . .

An encouraging aspect of current interest in youth as resources is that many players are involved—policymakers, researchers, community leaders—not just the professionals who work with young people. This commitment needs to be strengthened—to further prevent the isolation of the civic values which hold society together.

The example and expectation of parents is the most important influence on future volunteers. Prior chapters have given many indications of parental influence and guidance. A phrase like "I learned it from my parents" comes through again and again. Another such example is provided by the Brumley family in Ft. Worth, Texas. They were Tarrant County's nominee for the national Great American Family Award in 1984 for the work that the parents and three children devote to community services.

Christopher Evans wrote about the family in a story, "Meet the Brumleys . . . Tarrant's Great American Family Entry," in the *Ft. Worth Star Telegram* (November 18, 1984):

In a time when the American family has been given up for seed, meet the Brumleys, super-family.

In their case, the Great American Family is not disintegrating, it is exploding in five different directions. Rarely has the term "nuclear" taken on such a double meaning in reference to a family unit.

Yet if the Brumley household seems like Camelot, behind it all is a drama that, if serialized, would fall somewhere between the *Waltons* and the *Keystone Cops*. "Everyone in this family literally strips a gear to be where they want to be at any given time," Mary Stewart Brumley says.

The real Brumleys live with a catch-as-catch-can abandon that often finds one Brumley scurrying off from one engagement to see another Brumley play football, get a homecoming queen crown, address a group on the problem of adolescent pregnancy in the country or be sworn in for some volunteer service post. Family loyalty and concern is a deep, often unspoken thing.

But it is their involvement in extra-family affairs that makes the Brumleys more than just another prominent family.

The Brumleys, Tarrant County's entry in a national Great American Family competition, were selected for their impact on the quality of life around them. Though it would be difficult to find a more "successful" family in the area, the award was not conferred on the basis of success.

Sponsored locally by Family Service Inc., the competition is designed to focus attention on families who have had significant impact on their communities and, moreover, to place emphasis on the family as a guiding force in the nation's future.

The Brumleys were nominated by Big Brothers and Sisters of Tarrant County Inc., an organization Jon was involved with as chairman of the board of directors. But they might have been nominated by any number of agencies, civic organizations and churches with which they have been involved in the past two decades.

John Brumley, who joined Southland Royalty Co., Fort Worth's largest home-based gas and oil firm, in 1967, has been the company's president and chief executive officer since 1974.

Brumley was chairman of a citizens advisory committee that came up with a plan to achieve racial balance in Fort Worth schools by

busing 1,700 students rather than the 7,000 who previously were bused. Peers on committees, bank boards and quasi-legislative panels describe him as a communicator who works best in heated times and without becoming emotionally involved. He has been called "color-blind" for his effectiveness in dealing with racially sensitive issues. He adheres to a philosophy—at home and elsewhere—that where honest disagreements are allowed to be aired, the truth usually emerges.

But he is the same Jon Brumley who for half a decade coached boys' football and basketball, girls' basketball and soccer, at All Saints parish Day School. A mediocre athlete at Austin's Stephen F. Austin High School who says he enjoys volunteer work because "I'm a bad golfer," Brumley got the All Saints coaching jobs because "I was available." He has also been "available" to serve on several bank and hospital boards. The son of a "Middle American" life insurance salesman, Brumley was reared in Austin.

The Brumley paradox seems to be that family members can disagree on things, pursue different activities and go their own ways, but none of them does so without the support and sanction of the others. Openness is not a rule, it's a long-established habit that has become engrained. And humor—"teasing," Carla calls it—is a key element.

On a table in the family game room is a small notebook with the notation, "Things Your Mother Always Told You But You Didn't Want to Hear."

Inside are some philosophical maxims, among them: "The secret of happy living is not to do what you like, but to like what you do" and: "Some minds are like concrete; thoroughly mixed and permanently set."

Carla says whatever will to participate and excel has evolved in the Brumley kids has stemmed from a sense that "we don't want to let the family down."

Probably the second most important influence on future volunteering involves religious orientation. Much of that activity was portrayed in earlier chapters, particularly the one which emphasizes service as an extension of religious belief.

In a column, "High School Kids Learn by Serving," in *The Washington Post* (February 28, 1987) Colman McCarthy reaffirms the role of religious bodies, for example, when he says, ". . . Catholic and Quaker schools are known to be the leaders in exposing the young to the joys of service." McCarthy then goes on to the significant role of schools as a major factor

in influencing habits and patterns of volunteering. He quotes from a report, "Student Service," written by Charles Harrison for the Carnegie Foundation for the Advancement of Teaching:

Considering the way young people grow up, someone—and that usually means the school—must help the coming generation understand the importance of being givers as well as takers. Otherwise the behavior that follows the adolescent into adulthood may be that of a person who is unconnected and uncommitted—with no sense of owing something to the community, with no feeling of responsibility to help others who may be in need.

As part of INDEPENDENT SECTOR'S efforts to encourage youth service, a summary statement was prepared—"Students, Citizenship, and the Independent Sector"—which said in part:

Active citizenship is as important to our country today as ever in the past. At a time when many are concerned about what students should learn, we all have the responsibility of fostering active citizenship in the education of our youth.

The very definition of "educated person" should include awareness of and preparation for active citizenship and personal community service. No educational institution can presume that fostering such active citizenship is someone else's business.

Students should know that good citizenship means involvement; paying back; community service. It is this American impulse to pay back, to get involved, to initiate, that has created a phenomenon unmatched in its size and scope in all the world—this country's third or "independent" sector.

To function as informed citizens and responsible members of the community, students need to gain:

- an understanding of what the independent sector is and its unique role in addressing society's problems;
- an awareness of the breadth of volunteering and contributing by American citizens and how these affect and improve our society;
- experiences in community service-learning activities, including opportunities to reflect conscientiously on these experiences; and,
- an understanding of how much the independence of our country and our citizens relates to our freedom to form organizations that represent alternatives and vehicles for criticism and reform.

This is not a new concept. It is happening now, throughout the country, and the students involved are proving to all of us that it's fun—an enjoyable learning experience.

INDEPENDENT SECTOR'S statement goes on to provide several examples including the following:

Students in all four grades at *Vermont's Champlain Valley Union High School* participate in the 17-year-old DUO (Do Unto Others) program by taking a community service elective which involves structured reflection on their experiences.

The *Public Service Center at Stanford University* coordinates the Action Research and Internship Program, the Stanford Volunteer Network and Stanford-in-Government through which students initiate service projects, take leadership roles and strengthen a lifetime commitment to service.

Students at *San Francisco University High School* have fulfilled their requirement of 20 hours of service per year by serving free meals at St. Anthony's Dining Room, providing free child care and visiting the elderly.

Students in the *Jones-Village Partnership at Jones Junior High School in a Columbus, Ohio*, suburb, spend two periods of their regular school day at First Community Village Retirement Center assisting residents and sharing experiences.

All 7th and 8th grade students at the *College for Human Services Junior High School in East Harlem, New York*, spend five mornings each week at an internship in an agency or business in their community and complete a Constructive Action Project at their work site.

The *Service-Learning Center at the University of Vermont* helps students both in setting up service projects such as counseling alcoholics or volunteering at the public TV station and in evaluating and linking that experience to their students.

La Plata High School's Community Based Learning and Service Program has over 340 Maryland students per semester at individual career and service sites where they are involved in a variety of activities stressing community awareness, career development, and job skills and behaviors.

The *Volunteer and Public Service Center at Georgetown University* provides opportunities for all students to explore issues of social justice through a semester or year-long community service project.

In the course of preparing its manual, *YOUTH SERVICE: A Guide Book for Developing and Operating Effective Programs*, INDEPENDENT SECTOR and authors Diane Hedin and Dan Conrad uncovered hundreds of examples of schools and school districts that are far ahead of the country in providing encouraging opportunities for youth volunteering. One of our best sources turned out to be the winners of the High School Improvement Grants (HSIG) provided by the National Association of Secondary School Principals, the Carnegie Foundation for the Advancement of Teaching and the ARCO Foundation. To the surprise and pleasure of the sponsors, they found that approximately a quarter of the winners of these general awards were honored for their creative efforts to develop community service. Examples of early winners of the program are:

The *Valley Regional High School in Deep River* will institute a new plan under which students get credit for volunteer service. The principal feels the program will assist youths in learning to work with others, strengthen their ability in decision making and personal management, and help them to play active roles in their community.

The *Wyoming Community High School* will promote greater student involvement in the civic and social affairs of the community. Each student will be permitted to spend up to an hour and a half of each school day doing volunteer work in the community. Students will submit written proposals on the type of service they would like to do.

The *Farragut Career Academy in Chicago* will establish a student volunteer program. Students will serve in two day-care centers, two senior citizen centers, and the pediatric and geriatric wards of a community hospital. They will be required to serve for a minimum of six hours per week for a six-week period, and will receive a \$20 stipend for meals and transportation.

Oldtown School in Oldtown, Maryland will involve the community in the production of video tapes that portray the history of this small, rural community. The project will involve various departments in the school, parent volunteers and other members of the community. The hope is that the school community project will

increase positive attitudes towards the school and promote community pride.

Mineola High School in Garden City Park, New York, plans to establish a "Service Center" for coordinating student service efforts and to establish a "service day" to focus on volunteer student activities. An advisory council, composed of students, faculty, administrators, parents and other members of the community, will monitor the center's activities.

Briarcliff High School in Briarcliff Manor, New York, will conduct a seminar in leadership training this summer for about a dozen senior class leaders. The principal hopes that the seminar will help stimulate the involvement of the total senior class in community service.

Hoosic Valley High School, in Schaghticoke, New York, will design a course for seniors that would focus on governmental functions and foster among young adults a sense of service to the community. The course would permit students to work with service organizations and governmental agencies under the supervision of a school coordinator.

Brewster High School, in Brewster, New York, will establish a student volunteer program. The principal hopes that students will have an increased understanding of the value of community service and a sense of responsibility toward the school and community.

Walter M. Williams High School in Burlington, North Carolina, will bring together school administrators, teachers, students, and interested citizens in an effort to capture and preserve local, state, and national history through the use of television films and video cassettes. The principal feels the history of the community can be recorded through eyes and views of persons with first-hand recollections. Students will be involved in interviewing and preparing scripts.

Springfield High School in Holland, Ohio, plans to develop a new course that emphasizes volunteer service. An advisory committee will study the feasibility of such a course and develop a procedure for granting high school credit for community services. The committee will consist of a school board member, an administrator, two teachers, two students and two community persons.

Hudson High School in Hudson, Ohio, plans to continue its efforts to establish a student volunteer program that will provide service to

the school and the community, in the conviction that students need the experience of helping someone without expectation of anything in return.

Ridgedale High School in Morral, Ohio, plans to give 20 students an opportunity to develop skills and experience in dealing with three community agencies. The students will serve a minimum of 36 hours in two of three agencies each semester and will receive a Carnegie unit of credit. They will maintain a log and submit a report to their instructors.

Newport High School in Newport, Oregon, plans to establish connections between business and community leaders and the school. The principal's long range goal is to establish a "youth chamber" that will function in a manner similar to the community's Chamber of Commerce, giving students leadership opportunities and generating community projects and functions.

Spartanburg High School in Spartanburg, South Carolina, will identify students who do not participate in community improvement and other activities and find appropriate programs and activities to engage their interest.

In a story headed "To Serve and Be Served: Voluntary Youth Service," in *The Los Angeles Times* (April 5, 1987), Cynthia Parsons reported on these "positive developments":

California has a growing number of conservation corps, each a little different, but the majority strive to have the work done be work that wouldn't otherwise be done—work that somehow enriches people, community and even the nation.

Massachusetts has the Thomas Jefferson Forum, which includes several public high schools, all committed to helping students do high-quality, person-to-person community service, to culminate in a forum linking the service performed with the rights and responsibilities of national citizenship.

Vermont has the nation's only state-wide student community service initiative, started by me because I believe students won't volunteer for national service if they haven't learned the joys of service while still in school.

A *New York Times* story (February 24, 1987) on the Carnegie/Harrison Report indicates that "a survey of 1,000 public high schools found that

70% of them had community service programs, and 20% of students participate. . . ." The story gives these examples:

Atlanta and Detroit already require some form of community service. Atlanta calls it "Duties to the Community. Course No. 959050." Students, starting with the Class of 1988, must perform 75 hours of unpaid volunteer work, then write a 500-word essay on their experiences.

Detroit's "Outside of Class Learning Experience" offers 10 hours of credit toward the 200 hours students need to graduate. Students can volunteer for political campaigns as well as charity.

Some of the best programs involve opportunities for service in combination with classroom opportunities to understand why all this active citizenship is important to our communities and nation. An important step for the academic side involves a new book, *Choosing to Participate*, to be published by the organization, Facing History and Ourselves. This "Resource Manual," written by Margo Stern Strom and Alan L. Stoskopf, is described as a "book focusing on citizenship in American democracy, (including) case studies of individuals and groups from the past and today who have tried to make a difference. Students are exposed to the unsung traditions of volunteerism and philanthropy by reading about people who have often been left out of textbooks, but nevertheless form a vital part of our democratic heritage. The book will enable teachers to develop the academic proponent of school programs designed to encourage current and future participation by students."

Because the book is a major milestone in helping teach the subject of volunteering, it may be useful to many readers to read the table of contents, which follows:

Conceptual Outline for *Choosing to Participate* Resource Book

Rationale:

Living in the 20th Century, lessons from history

Implications for our notions of citizenship and democracy

Resulting challenges for making choices today

Re-examine some of the unsung traditions in American democracy to help us think about these choices

Explore the roles voluntary associations and philanthropy have played in our history

Understand how this heritage can help us develop civic skills for choosing to participate today

Chapter 1. The Individual in Society: Motivation to Act for Others

- Why do people choose to act or not act for others?
- What in our society encourages the development of responsibility?
- Role of self-image in caring for others
- Range of reasons for helping others: Altruism, reciprocity, self-interest . . .
- Examples of experiences where people have helped others, been bystanders, or exhibited varied tendencies

Chapter 2. Developing Notions of Responsibility in the United States: Philosophical Roots and Emerging Traditions

- Ancient and classical roots to American democracy
- Early American examples of community and citizenship: Examining the role of voluntary associations and government
- Development of American philosophical traditions and their impact on civic responsibility
- The importance of constitutional protections for this development (i.e., Bill of Rights)
- Evolution of charity and philanthropy in a changing America
- Challenges to attitudes and practices for helping those in need: the effects of 19th century industrialism on earlier traditions

Chapter 3. History and Change: Individuals and Associations Contribute to the Civil Rights Movement (19th–20th century)

- Seeing yourself historically: The relationship to posterity
- Social change, result of major and small precedents built up over time
- Complicating notions of progress: How do you know your actions will make a difference?
- Different strategies and types of change: The dilemma of choice
- Historical examples of the civil rights movement: Abolition, anti-lynching movement, later efforts

Chapter 4. Modern Notions of Responsibility: 20th Century Responses to Those in Need

- Modern visions of American democracy: Contrasting notions of who's responsible for general welfare
- Understanding the changing role of government, business, and the non-profit sector in meeting social needs
- Co-operation and tension between sectors
- Unsung role voluntary organizations, philanthropies, and foundations play in meeting needs and shaping policy

Case studies in 20th century responses to poverty: From Progressive Era to the 1980's

Chapter 5. Political Participation Today: How We Practice Democratic Citizenship

Why participate, what it means to be a responsible citizen?
 Extending concerns beyond self to the wider community: thinking about prevention, posterity, and acting before it is too late
 Drawing upon our democratic heritage to help us think about possible choices today
 Challenges of technological society to political participation: What are the forums where we think about and discuss appropriate ways for acting?
 Applying the First Amendment and earlier traditions to modern challenges
 The role of community and independent associations in meeting these challenges
 Portraits and case studies in political involvement: Petition drives, citizen action campaigns, etc.

Chapter 6. Choosing to Participate: The Range of Choices Today

Moving from thought to action: Dilemmas in choice
 Understanding our history and unsung traditions for developing perspectives today
 Avenues for participating: Acting locally, nationally, or globally
 Different examples of community service
 Portraits of young and old trying to make a difference

An important group taking an active interest in student service is the Council of Chief State School Officers. In 1988 they conducted three regional conferences on their new "Youth Community Service Program." In preparation for it they developed profiles of exemplary programs already underway, including the following:

In a program entitled "The Community Studies Corps" at the *John F. Kennedy High School in Plainview, NY*, students are placed in community service programs (e.g., student government, school newspaper, public library, YMHA, etc.) where they log 15 hours of service per semester and observe decision-making in the organization. They also attend four classes per week in which they study a "Participation in Government" curriculum that examines these themes: power and politics in organizational decision-making; modes of participation in decision-making; leadership and demo-

cratic theory within the organization; the organization and public policy analyses.

A program entitled "Youth Leadership Project" sponsored by *Community Leadership Seminars in Philadelphia, PA*, places a strong emphasis on volunteerism and the social responsibility of citizenship. A six-week training curriculum designed to develop leadership skills such as communication, problem-solving, motivation, decision-making, conflict resolution and advocacy increases the impact students have on community issues and problems. With guidance and support from an adult community mentor, students design and implement community service projects, enlisting the participation of other students as volunteers.

The "Community Service" program sponsored by the *Atlanta Public Schools* provides the opportunity for high school students to serve as volunteers in the community. Each student is required to give 75 hours of unpaid volunteer service during non-school hours in agencies approved by the Atlanta Public Schools. These experiences help students acquire life coping skills and learn about the significance of rendering services to their communities. Students gain a sense of worth and pride as they understand and appreciate the functions of community organizations. Certification is given by the student's advisor to indicate completion of the required hours of volunteer service.

The "Burbank Community Service" program sponsored by *Burbank High School in Burbank, CA*, is a special class at Burbank High designed to give the student an opportunity for a field work experience in a variety of community agencies. Five units of credit that may be applied toward career knowledge or the senior studies requirement is offered for the completion of all the independent study assignments plus a minimum of sixty hours of field service. Students choose a placement site based on their personal interest and schedule. Placements include tutoring elementary and secondary school students, tutoring handicapped and ESL students, working with senior citizens and retarded children, serving as hospital aides, and working at the local animal shelter.

In a piece headed "Youth Community Service," prepared for the National Program for Personal Excellence by Stewart Langton and Frederick T. Miller of the Lincoln Filene Center for Citizenship and Public Affairs at Tufts University, the authors indicate: "Many studies and reports on education (e.g., John Goodlad's *A Place Called School*; Ernest Boyer's *High School*; The Education Commission of the States' *Reconnect-*

ing Youth; and the Carnegie Report on Education and Economy) call for community service as a vital aspect of the high school curriculum (cited by Conrad and Hedin, 1987)."

Langton and Miller also indicate that there is increasing interest at the college level in similar programs. For example, they state that "every student should complete a service project as part of his/her college experience (Boyer, cited by Green, 1987)." These reports recognize that community service helps to prepare youth to participate in our democracy, builds self-esteem, and strengthens motivation for learning.

Tufts practices what it preaches. In his 1987 orientation of incoming freshman, President Jean Mayer said:

Tufts as an institution is firmly committed to public and community service. That commitment is not just to the values of service as a volunteer vocation, but to providing an appropriate intellectual framework that makes public service experience productive in terms of educational and personal development. During the past year, a Center for Public Service was established at Tufts which will administer graduate degree programs for individuals wishing to pursue careers in government or community organizations. The center also offers forums and other activities for undergraduates interested in public service. I urge you to take advantage of them.

I hope you will consider giving of yourself in some kind of volunteer service. That activism can take many forms, from becoming involved in the political process to serving hot lunches in a soup kitchen.

Tufts has a tradition of mobilizing its resources to address societal need in unique and imaginative ways. I hope and expect that you will become part of that tradition, and I look forward with pride to your achievement in this area.

There are a growing number of programs on college and university campuses. *Time* had a special feature in its March 16, 1987, issue headed "Silver Bullets for the Needy: Campuses Are Seeing a Renewal of Student Volunteerism":

Ah, spring break. The traditional time to shed campus cares and haul hormones off for some sun and fun. But as the recess started last week at Vanderbilt University, one group of students was off in pursuit of more serious exertions. A score went to a Sioux reservation in South Dakota to do painting, tiling and light carpentry at a Y.M.C.A. center; a dozen arrived in Juarez, Mexico, to help build a

“serviglesia,” a church to serve the poor; another twelve headed for Appalachia’s “Valley of Despair” to plant fir trees and work on construction and furniture-building projects. Says Vanderbilt Senior Ethel Johnson, 21, who stayed in Nashville with another team sowing gardens, making curtains and teaching English in a community of Cambodian refugees: “Students are vastly underestimated. They have a real desire to get out there and do something to try to help and to have their eyes opened.”

Vanderbilt’s Alternative Spring Break is simply one wrestling of a new spirit of volunteerism blowing across campuses. In California, 40 Stanford volunteers took time out two weekends ago to paint an elementary school gym in East Menlo Park. In Boston, Wellesley undergrads tend to homeless women every night at Rosie’s Place, a local shelter. At Northwestern in Evanston, IL, volunteers have started an “adopt a grandparent” program to aid the elderly. Students at the University of Michigan in Ann Arbor help low-income people with tax returns.

No one can say exactly how many are involved overall; the best estimate is that 15% to 25% of collegians engage regularly in some form of public service. Many campus volunteer agencies are finding that interest is higher than it has been since the early ’70s. Declares Stanford University President Donald Kennedy: “Everybody’s view of this generation was that they were careerist, that they were yuppies in the making. I always thought that was a bum rap.”

. . . Schools such as Rice University and Georgetown have hired fulltime service coordinators to foster student involvement and match volunteers with community agencies and projects. Networks have been established to pass along information.

. . . Many colleges give academic credit for public service. Some, like Brown and Harvard, provide fellowships. “Volunteerism should be selfless,” explains M. Richard Rose, president of Rochester Institute of Technology. “Ideally you should be like the Lone Ranger. You do a good deed, then you leave a silver bullet and move on.” The personal satisfaction, the real-world exposure, the “chance to give something back,” as dozens of volunteers put it, is enough. “In class, we study the big questions,” says Georgetown Student Elaine Rankin. “At the homeless shelter we live the big questions.”

Not all of these programs are new. In fact, some of the programs which are still among the best models are more than a hundred years old. In an

article, "Stirring in the Shadows," by Tina Kelley in *Foundation News*, September/October 1987, there is this description of what is claimed to be the country's oldest program:

Last year 43 percent of Yale students volunteered, the highest percentage of any college in the country. Close to 2,200 undergraduates chose to work at 100 agencies in New Haven, Connecticut, and were encouraged to start their own groups if they saw an unmet need in the community. Dwight Hall, the 101-year old organization that coordinates and encourages student volunteering, forms the hub of Yale's social service and social action community.

Students have played the major role in Dwight Hall since its inception. Twice a year at the Dwight Hall Open House, all students are invited to hear about volunteer opportunities from their classmates. The student-run cabinet makes day-to-day decisions, including which new projects it will support with its \$8,000 discretionary fund. Students ran Dwight Hall entirely for its first 30 years, until they elected a fulltime general secretary in 1915.

"As students we have more flexibility than we will five or ten years from now," says Martien Taylor, president of the cabinet. "We have a flexible schedule, and we have the resources of the university behind us." Taylor is currently planning a national teach-in on homelessness, to take place October 28-30. One hundred colleges will host speakers and make a commitment to act on the issue, which she calls a generational one. Dwight Hall is supporting the project.

Both large and small organizations benefit from the time and talent students can offer. Groups as diverse as the Yale Blood Drive, Students for Nuclear Disarmament, the Children's Theatre, Adopt-a-Grand-parent, the Coalition Against Apartheid, the Yale Pro-Life coalition and the Yale Student Coalition for an Educated Choice attract volunteers through Dwight Hall. Over 350 students volunteer as tutors or assistant guidance counselors in New Haven's schools.

... "Often, New Haven doesn't get to reap the benefits of having a university in its midst," says Martien Taylor. "We're giving back to the community, but not in the sense of 'imparting' our help to it. Volunteering is a mutually empowering thing, and it gives students a stronger sense of community, of the city."

The Yale-Harvard rivalry seems to extend to every corner of activity. In one of our references, Dwight Hall is referred to as the oldest of such services, and in another resource we read that "Harvard's Phillips Brooks

House Association is the nation's oldest college community-service organization." Whichever has the record, both have provided valuable services and training ground for a very long time.

The current President of Harvard is among academic leaders calling for continued and expanded commitment to community. In his 1985 commencement address, Derek Bok said:

America is a country dependent on a willingness to participate in politics, to work for local communities, to help other people in need. Yet today, these civic instincts have reached a precarious state, and we who have lived longer have helped to make them so. We therefore have both an interest and a responsibility to examine this problem and see what we can do to reverse the tide.

Fortunately, the prospects for improvement are not so bleak as some of the statistics might lead you to believe. Students are certainly more preoccupied with their careers than they were fifteen years ago, but helping others still ranks among their most important values. Political activism has definitely waned in recent years, but every newspaper reader knows of the intense student concern over apartheid that has recently flared up across the country. At major universities, we also see an even more hopeful sign—growing numbers of students volunteering to work in many ways to assist those less fortunate than themselves.

Here at Harvard, students have set a remarkable standard of community service. A record total of 800 undergraduates participated this year in the programs of Phillips Brooks House, working with underprivileged children, staffing shelters for the homeless, helping the mentally retarded, teaching new immigrants, working on environmental issues. Several hundred more joined a new program that links each undergraduate House to a district in Cambridge where students work in schools and community projects to help young people.

Some programs are less traditional. For example, last summer, sixty students bicycled from Cambridge to Los Angeles. The remarkable thing about the trip is not simply that they arrived safely but that they managed to raise almost \$200,000 for world hunger along the way.

In all, about half of all our seniors report being involved in some form of community service activity during their years at Harvard. Behind these efforts are some remarkable individuals.

One recent graduate began as a sophomore organizing a program of art, dance, and athletics for mentally handicapped youngsters. The following year, he created a Cambridge-wide soccer league for

students in the local schools to compensate for programs cut by Proposition 2½. After graduating as First Marshal of his class, he helped create our new program to engage the Houses in community projects for different sections of Cambridge, and after that he walked from Waterville, Maine, to Washington, D.C., to arouse interest in community service programs at campuses all along the way.

A senior in this year's class grew interested in the homeless. She started out by persuading the dining halls to donate extra food and then helped organize two shelters where she frequently spent the night. As she got to know more homeless people, she worked with them to organize a week-long demonstration on Boston Common. The demonstration led to the donation of an abandoned house for her to develop as an experiment in longer-term shelter and rehabilitation.

A sophomore from Bangladesh, in the words of his freshman advisor, "is one of those rare individuals who think, act, speak and work with just one thing in mind: the welfare of the poor and the historically disenfranchised peoples of the world." In his freshman year, he organized a symposium on hunger at the Kennedy School and a campus-wide fast to raise money for food relief. He then founded a new organization, Overseas Development Network, that joins several hundred students from different campuses in raising funds for Third World development projects and increasing the public's consciousness of world poverty. This spring, I received word that he had been awarded the United Nations Peace Medal and Citation Scroll.

With examples like these to spur us on, we have taken several steps at Harvard to strengthen our programs for community service. Aided by the recent capital campaign, we have established an endowment of one million dollars to support student initiatives to help those in need.

. . . Make no mistake; we will not succeed in building such spirit by merely giving speeches, coining slogans, or exhorting students to stand tall. A lasting concern for the community comes from the chance to work for others, see their needs, and contribute to something larger than oneself. As one student put it, "How can we love a country we have not served in some way?" For too many years, we have failed to nourish the supply of civic concern among our youth. It is high time that we set about to renew the stock.

In a similar commencement address in 1988, Rutgers University president Edward J. Bloustein called for a community service requirement for

undergraduates, and he said: "I propose that we look at community service as a necessary component of the learning experiences which constitute a liberal education."

In a 1986 speech, "CAN WE HELP?—Public Service and the Young," Donald Kennedy, President of Stanford, said:

It is a truism to say that our future is in the hands of our young people. But no truism was ever truer; and no group in this country knows its truth better than we, right here in this room—we who are privileged to have an observation point past which the best young men and women in America move, pausing long enough to allow us to watch them grow and change and begin to form the foundations of their lives and of our nation's.

The marchers in that line comprise the most important resource our society has. If we succeed with them, our national life will continue to grow and improve—and they will, incidentally, take good care of us! But if we fail, they will settle a hopeless burden on their successors, and plunge us into a cycle of deepening inter-generational debt.

Which prospect is likelier? And on whom does it depend? Is it we or they who have primary responsibility for the outcome? The answer to that, obviously, is "both." How can anyone deny that the older generation—of parents, of educators, of voters—must provide the right starting conditions, superintend the launch, set the initial course?

Yet there are signs that a troublesome mythology is arising—one that discounts the prospects for today's younger generation in advance, as though it had some inborn error of social metabolism. There is a lesion, it is asserted, in their sense of social responsibility. Young people are less concerned about the public interest and the welfare of their communities, and more interested in their own economic security. There are countless examples of this myth; it was already well established in 1980, when Landon Jones, in a book about the baby boom entitled "Great Expectations," wrote of the new college generation, "What we see now is a generation coming to college that is as different from the baby boom as night from day. Today's students are passive, conformist, materialistic." Since then, the notion has only become more firmly implanted.

. . . Each year, as you know, the American Council on Education and UCLA conduct a massive and carefully constructed survey of college freshmen. This invaluable data base, put together by Dr. Alexander Astin and his colleagues, gives us a revealing glimpse of changes in attitudes among young people. Since 1972, there has

been a conspicuous increase in the positive responses students give to values that we might call "self-interested": being well-off financially, having administrative responsibility for others, obtaining recognition. The value item with the largest growth between 1972 and 1983 was "being very well off financially," which increased from 40% to 70%. Over the same period of time, there were declines in various values that can be thought of as community-directed; promoting racial understanding, keeping up with political affairs, cleaning up the environment, and the like.

Are these indicators of an innate selfishness? Have we somehow contributed, without knowing it, to spoil a whole generation of American youngsters? Or are we simply seeing some predictable responses to the messages we have been sending?

Let us examine the content of the messages. There is, first of all, the powerful economic signal I have just described. It is not merely that the economic opportunity has been narrowed, although that is surely true. It is that, in addition, we have pursued a whole array of policies that contribute to a loss of equity between the generations. . . . Surely that must be obvious to the loser generation. . . .

. . . And more generally, we have seen an extraordinary wave of national hostility toward government and government institutions. That phenomenon began in earnest in the middle 1970s. Since then, candidates for major national office have vied with one another to see who can deride the civil service in the most colorful way.

. . . Despite all of these discouragements, my experience with the undergraduates of the 1980s tells me that there is a large reservoir of social responsibility there. What it needs is some productive outlets, and some enthusiastic encouragement and approval, to counterbalance the messages I have just been talking about. At Stanford and at many other colleges and universities represented in this room, campus initiatives to promote and encourage public service have been producing dramatic results—results that offer the promise of changing the depressing self-fulfilling prophecies we have been hearing about this generation from its elders.

Why have we been "pushing" public service? There are at least two good reasons. The first is that we are, after all, teachers, and that a central fact of life in this society is the symmetry between individual rights and personal freedoms on the one hand, and public obligation and responsibility on the other. I think the notion of the social contract is being rediscovered: The young people in our institutions are especially fortunate, and they thus have an extra obligation as well as the extra opportunity to contribute to the public interest.

There is a second, equally compelling reason. Given all we have said to them, it is important now for us to display some confidence in the rightness of their impulses. When you ask people to do things, you show your regard for them. "We need you" also says: "we trust you, and respect you." Thus the call to public service is not simply an appeal to help society, not a request to exercise some form of *noblesse oblige*. It is an invitation to become a stakeholder in this great joint venture of ours.

Kennedy then went on to describe what he and others at Stanford are trying to do to create a new community service effort:

. . . the public service initiative began four years ago. My associate Catherine Milton undertook an assessment of opportunities for government internships, volunteering, and the like; she found that there were many, distributed around the campus, but that clear points of access were difficult to find and the level of coordination was disappointing. While her assessment was under way, a number of students joined in the effort, and their enthusiasm briskly transformed analysis into action. Part way through that first year, they sponsored a conference on Entrepreneurism in the Public Sector, and it drew large and enthusiastic audiences. Subsequently Stanford has established a Public Service Center; it includes a Volunteer Network, a program for summer and academic-year internships, supported summer and post-graduate fellowship programs, both of which received significant financial support, a public policy forum, career advising for students interested in the public and independent sector, and an annual conference that grew out of the first one.

A number of indicators suggest that we have succeeded in raising students' awareness of their obligation to help. The rate of volunteering for the Peace Corps and Volunteers in Asia has nearly tripled over the past two years. In each of the last half-dozen quarters, the Student Volunteer Network has produced over 500 Stanford students to work on various community projects on Saturdays. The Stanford-in-Government Program had 120 undergraduates in Washington last summer, and a smaller number in Sacramento; the 14 available special summer fellowships drew over 70 applications. I hasten to add that this record could be matched or exceeded at a number of institutions; the great thing about it is that it is a generalized phenomenon, not limited to any particular campus setting.

Brown University, under the leadership of former President Howard Swearer, developed one of the best models and records for student partic-

ipation. In an article by Ronald Schachter headed "Learning Community Service" in *The Christian Science Monitor* (March 20, 1987), the efforts at Brown were described:

The spirit of public service is alive on the Brown University campus but needs all the institutional support it can get, school officials insist. While student volunteerism has been growing, so have the ways in which the Brown administration has tried to involve undergraduates in altruistic activities.

"The generous instincts of students have always been there but haven't been called upon," says Susan Stroud, the director of Brown's newly established Center for Public Service, which promotes community service and steers interested students toward service-oriented careers.

Brown's president, Howard Swearer, explains: "We wanted to take a few positive steps to encourage and recognize service. Society as a whole may not be encouraging students to think in this direction."

The Center for Public Service is only one of the fronts on which Brown has been fighting the stereotypical image of college students—especially those at prestigious schools—as mired in the "me generation" mentality of the 1970s and '80s. Even more visible has been the expansion of the Brown Community Outreach program, which in the past year has increased its volunteer ranks from 500 to 800. These students, many of them recruited during a Community Outreach "Orientation Night" in the early fall, fan out to almost 60 community organizations ranging from soup kitchens and women's shelters to environmental agencies and homes for the aged. The undergraduates contribute from several to more than 10 hours weekly.

. . . All who are associated with Brown's service programs admit that something rubs off on those who participate. President Swearer believes that if undergraduates engage in public service activities, "they will get into the habit" for later life. Observes senior Beth Conover, who has worked extensively with the lower income and immigrant populations of Providence, "When you actually see what's going on in a community, it's harder to ignore it."

Swearer and Kennedy were joined by Timothy Healey of Georgetown to form the "Project for Public Community Service," now known as Campus Compact—within the Education Commission of the States. Compact now involves more than 200 university presidents and their institutions, pledging a commitment to develop organized opportunities for

their students to be involved in community service. Many of the colleges also provide some course work on campus so that the students gain an intellectual understanding of what all this participation means to the kind of nation we are.

William Raspberry covered the Campus Compact story in his *Washington Post* column on February 3, 1988, under the heading, "Not All Students Are Greedy":

. . . several college presidents, not content to be thermometers merely measuring the selfishness and apathy of their charges, have committed themselves to acting as thermostats, to change things.

These presidents, members of the Campus Compact: The Project for Public and Community Service, met here recently to issue a call for the promotion of public service "as a vital part of an undergraduate education."

They believe not only that young people can be led into increased public service but that they are not the money-grubbing materialists they are painted as being in the first place.

"The 'Me Generation' is over," said Frank Newman, president of the Education Commission of the States and a member of the Campus Compact executive board. "College students are becoming more aware that they have a responsibility to the community. They are already responding to the urgent needs they see around them and becoming deeply involved in public service."

. . . Campus Compact is the best piece of campus news I have heard in a long time.

Not all schools in the Campus Compact are as prestigious as Brown, Stanford and Georgetown. It includes many state and community colleges and many less well known private schools. One of those, Susquehanna University in Pennsylvania, received a 1987 Presidential Citation for Community Service. Their Neighborhood Project, a ten-year-old student volunteer project, which has given more than 74,600 hours of service to the community, was one of 70 chosen from 1,000 nominees to receive the President's Citation for Private Sector Initiatives in 1987.

The Neighborhood Project encourages students to live together on the basis of their common interest in an approved volunteer project. In the fall of 1987 more than 200 of the student body of 1,400 students were part of the program. Susquehanna received even more tangible recognition on September 10, 1987, when it received a Fund for the Improvement of Post Secondary Education Grant to support the work of the Neighborhood Program.

Another encouraging development involving many campuses and students began when just one student decided to try to awaken campuses to what he considered to be the essentiality of personal service. Wayne Meisel was featured in a *New York Times* story (September 1, 1985) under the heading, "A Trek for Voluntarism Links Campus Projects":

. . . With a backpack, his painter's cap and letters of introduction from Derek Bok, the president of Harvard, and Senator David Durenberger, Republican of Minnesota, Mr. Meisel set off last January on a five-month, zig-zagging journey from Waterville, Me., to Washington, stopping off at 70 colleges along the way. At each college, he consulted with campus leaders on techniques for promoting community service projects run by students.

He made his walk on a shoestring budget. "I've slept on the floors and couches of 180 dormitories and fraternities," he said. "In Maine, I even stayed in an abandoned fried-clam stand."

"Sure, some people thought what I was doing was crazy," he said. "But I wanted to show students what someone with little money and strong ideals could accomplish."

. . . Pooling the contacts he made on his walk, Mr. Meisel has since formed the Campus Outreach Opportunity League, a national coalition of student volunteer programs. Financed by a one-year, \$17,500 grant from the Edward W. Hazen Foundation in New Haven, Mr. Meisel and the staff of his New Haven based organization provide technical assistance to students and university administrators seeking to improve off-campus volunteer programs. The coalition also organizes national student conferences on aspects of student voluntarism and publishes pamphlets listing job opportunities in community service.

As a result of his efforts, Campus Opportunity Outreach League (COOL) was formed. COOL received one of the 1987 President's Volunteer Action Awards. The citation read in part:

The Campus Outreach Opportunity League (COOL) was founded in 1982 to help college students become involved in their local communities. Founder Wayne Meisel, who had initiated a successful volunteer-run soccer league for children while at Harvard, felt that by working on local needs, students could begin to make a difference.

COOL's small paid staff of recent college graduates works with over 300 colleges either to build effective student volunteer

programs or to strengthen existing ones. No longer hiking from school to school, COOL staff travel by bus, train and plane to assist campus organizers, administrators, community leaders and faculty in developing student programs. Their focus is on pressing community issues such as homelessness, hunger, health, environment, literacy and education.

To improve effectiveness, COOL provides a variety of technical assistance, including such printed materials as "Building a Movement: Students in Community Service," a resource guide for campus service programs. "Campus Outreach," a quarterly newsletter with a circulation of 1,000 contains model program information, upcoming events of interest to student volunteer organizations and new resources.

The first five development workshops sponsored by COOL attracted over 400 participants from 75 colleges and universities. To build individual leadership skills, COOL cosponsored an eight-week summer program with the Overseas Development Network, which matched 25 students with mentors in Kentucky, West Virginia, Tennessee and Virginia in projects on the environment, health care, youth services and education.

A young Wesleyan alumnus established ACCESS: Networking in the Public Interest to help young idealists to find jobs in nonprofit organizations. Larry Stern told the story under the heading, "Job Bank for Nonprofits Draws Widespread Support," in *Nonprofit Times*, May 1987:

Corruption on Wall Street and a host of other social problems are making the nonprofit sector more attractive to young adults, says Jim Clark, a 22-year-old graduate of Wesleyan University, who has established a nationwide job bank to encourage the trend.

The son of a stockbroker and an artist, Mr. Clark founded ACCESS: Networking in the Public Interest a year ago after a search for a job in the field revealed that no satisfactory clearinghouse for such information was available.

The year-old job bank, located on Wesleyan's Middletown, CT, campus, estimates that it has placed more than 100 job seekers. The YMCA, United Way, the National Endowment for the Arts and Ralph Nader's Public Interest Research Groups all have expressed interest in listing jobs with the service.

"... I may be misreading all the signs," he says, "but my instincts say (they) all point in one direction—toward a level of citizen involvement unequalled in American history."

Many of the existing collaborations involve not only the volunteers, potential staff members, and educational institutions, but also the voluntary organizations most likely to involve these young and attractive idealists. For example, the National Collaboration for Youth has a major project, "Schools and National Youth Agencies: Working Together to Meet Common Goals." The collaboration that is a part of the National Assembly of National Voluntary Health and Social Welfare Organizations includes such groups as the American Red Cross, Boy Scouts, Boys Clubs, Future Homemakers of America, Girls Clubs, United Neighborhood Centers and YMCA. They are committed "to cooperate with educators to meld formal and informal education in order to supplement and support the development of our nations' youth."

Many youth-serving voluntary agencies are very much involved in character building, including preparation for service to community. The Boy Scouts have a Silver Buffalo Award for Service and various merit badges to work in the community. Even their oath emphasizes service to others. Similar arrangements exist in the Girls Scouts, Boys Clubs, Girls Clubs, 4-H and many other organizations dedicated to young people.

In almost every edition of *Girl Scout Leader* there are tributes to individuals and groups involved in public service. For example, in the Fall 1987 edition, there are these tributes:

Senior Girl Scout Troop 272 of Shawnee Girl Scout Council (Martinsburg, W.Va.) has been awarded the 1987 Public Service Excellence Award from the Public Employees Roundtable. The awards pay tribute to organizations whose achievements exhibit the highest standards of dedication, innovation, and accomplishments in public service.

Troop 272 won the youth group award for its "courage and initiative" in addressing such difficult issues as child abuse and abduction, rape, self-protection, and breast cancer. Nominations came in from across the country, the Panama Canal Zone, Puerto Rico, and military bases overseas. A total of five awards was presented at a ceremony on Capitol Hill last May.

Senior Girl Scout Troop 69 is highly service-oriented and prepares Braille materials for organizations, institutions, and individuals in Oak Ridge, TN.

Each year Girl Scouts of the U.S.A. reports on "Nationwide Gifts of Service."

In 1987, nearly three million Girl Scouts will mark the 75th anniversary of Girl Scouting with gifts of service to their communities.

Examples of Girl Scout Gifts of Service:

- In a statewide project, Girl Scouts are taking action to preserve Florida's wetlands. In Southwest Iowa, Girl Scouts are donating funds to the park services for planting trees.
- Girl Scouts in a New Hampshire community have organized the agencies and service groups in their town to build a playground, while a Girl Scout troop in Missouri has "adopted" the town's library.
- Girl Scouts in California, Maryland and Wisconsin are collecting food to help feed the hungry.
- St. Louis area Girl Scouts are helping with the first National Senior Olympics, and Mississippi Girl Scouts are making personal pledges of 75 hours of service to that state's elderly.
- Girl Scouts in San Diego, California, are campaigning to help their community "Say No to Drugs." In their troop, girls are doing activities from GSUSA's activity book, *Tune into Well Being: Say No to Drugs*, and organizing education and service organizations to encourage the participation of other young people.
- Minneapolis/St. Paul Girl Scouts have pledged 75,000 hours of service to various agencies and individuals.

4-H has a tradition of community service and actively encourages young people to become involved. In 1987, two 4-H families were among those honored with Great American Family Awards sponsored by the American Family Society. John and Marjorie Paysinger were honored in part because they "have passed on to their three children, their caring and service oriented attitudes." The other family, David and Sharma Klee of Foster, Kentucky, indicated that their family motto is "responsibility breeds achievement."

The Great American Family Awards provide recognition "of the benefits that come to individuals, to communities, and to the nation when family members apply time-tested values in their daily lives."

Youth Service America (YSA) devotes its full time to the goal of involvement:

Youth Service America encourages programs that engage young people of all backgrounds in addressing the needs of our nation and

promote an ethic of service for American youth as part of our democratic heritage. YSA is dedicated to advancing the nationwide development of full-time service corps in states and localities and community service programs based in secondary schools, colleges and universities; to promoting the existing network of local youth service programs; and to developing a permanent public mandate for youth service.

YSA works closely with COOL, and also with National Council of Returned Peace Corps Volunteers (NCRPCV), Campus Compact, National Association of Service and Conservation Corps (NASCC), Human Environment Center, and Public/Private Ventures (P/PV). YSA is also one of the principal organizations promoting the concept of national youth service and actively monitoring progress on the various programs and legislative proposals. They also have a newsletter, "Spotlight on Service," that provides regular briefings on various projects that relate to formal and informal efforts to encourage young people to be involved. For example, their newsletter covers profiles of programs that foster volunteering and young individuals who are exemplary volunteers. Here are sample profiles, beginning with one that is headed, "Hard Work, Rigorous Discipline Mark Frisco Youth Corps."

San Francisco enjoys its well earned reputation as a breathtaking city perched on a picturesque bay.

But if you stared a little closer a couple of years back, you'd have seen that the Women's Alcoholism Center was looking a bit shabby. The downtown YWCA was in disrepair. The Wu Yee Child Care Center required some sprucing up. And the Ocean Avenue Presbyterian Church needed renovation.

A huge, old warehouse on the pier was becoming an awful eyesore, and several housing projects had a crying need for playgrounds to accommodate the hoardes of youngsters looking for something to do.

San Francisco is a slightly better place to live because all those projects—and hundreds more—have been accomplished in recent years by the San Francisco Conservation Corps, a collection of 100 youths who work full-time throughout the city on community service projects.

"We exist because people in this city hire us. The money doesn't simply roll in—we have to earn it," stresses SFCC Director Robert Burkhardt. "We are a community service work force which produces high quality results . . . and that is a major element in the growth of our young people."

A second profile is headed, "Texas Conservation Corps Puts LaWanda Murphy On Track":

LaWanda was 21 last year, a dropout from Houston's Booker T. Washington High School and the unmarried mother of a three-year-old son. She was going nowhere fast. So she went out and found a job that lasts only six months, requires heavy manual labor, offers lousy pay, and makes her lonely by separating her from her baby for days or weeks at a time.

LaWanda is working for the Texas Conservation Corps. She's convinced it's the smartest move she ever made.

The Texas Conservation Corps took LaWanda Murphy out of Houston for the first time in her life, to the town of Mineral Wells 300 miles away. There she was subjected to three weeks of rugged bootcamp training with 30 other Texas youths between the ages of 18 and 21. Those who survived the training qualified for a five-month stint as full-fledged members of the Conservation Corps.

LaWanda's family "thought it was crazy to go into the Corps because it was so far away, but it was something I wanted to do, to improve my future, to take care of me and my son," LaWanda explains. "My family had to understand I was determined to do this for me."

The training camp, patterned after a National Guard boot-camp, "was sorta tough," she recalls. A knock on her dormitory door awakened her each day at 5 a.m., "then exercise, then breakfast at 6:00, be at classes at 7:00, then in the afternoon some basic construction work." Anyone arriving late performed extra push-ups. The evenings brought more classes—consumer economics and employment skills, cutting wood and constructing tables.

Those three long weeks last January were "a difficult experience," LaWanda admits. "It was hard. You had to be determined. When we got out of the training program, I felt different. I felt better."

As a Corps member earning minimum wage, LaWanda toiled 300 miles from home in a nature area with a team of ten Corps members working on flood control, clearing trash, digging up rocks, trimming trees, and planting flowers. Each team member was required to keep a personal journal to chart their feelings and progress. LaWanda says that writing in her journal and confiding in her team members made her realize "that some problems are all in your mind."

... "the youths in the TCC gain a lot of self-confidence," says Shannon McCann, of the Corps staff. "They work real hard and

they feel like they accomplished something. They say, 'wait till my friends see me back home.' "

"They'll see I've grown up more," LaWanda Murphy says of her family and friends back home in Houston. "I'm more independent, I'm willing to take care of myself. They'll see I put my job first, and I take care of my responsibilities."

Many of the programs that are not nationwide or sponsored by a national organization see their example spreading, nevertheless. For example, Community Development for Youth in Huntington Township on Long Island established a Teen Volunteer Corps which was described in *Parents* magazine (January 1971) in a story by Natalie Voldstad. "The importance of the Teen Volunteer Corps (TVC) is two-fold. Through their volunteer work the teenagers provide badly needed help to less fortunate members of the community and in so doing they gain an intimate knowledge of faults and lacks in our society, along with the proven knowledge that they can do something to correct them." Voldstad describes the work of several volunteers, for example:

One of the volunteers, Jan Herschler, enthusiastically outlined a current project, CALL, the Coalition for Agricultural Labor Legislation. Jan described a recent meeting the TVC group had had with their state senator. "We're really going places," she told me. "There are two bills out now to raise the minimum wage for farm workers." Jan's eyes shone as she spoke of her activities. "I've written letters to Congressmen and I've researched the ways in which a law gets voted on. It's educational and very exciting to get involved in this way." Jan radiates confidence that what she is doing counts.

Robert Benedict started his own Teen Corps, which was the subject of a special feature in *Reader's Digest* (December 1970) by James E. Roper. Roper's story was part of the *Digest's* series on "Involved Americans," which contains "articles about small splendid efforts of citizen-volunteers who are trying to make our country a better place to live."

Robert Benedict, 16, had completed his second year of high school in Bloomington, Minn., when he first glimpsed the great swath of rural poverty called Appalachia. It was 1967, and Benedict was in Tennessee to represent Minnesota in a national high-school oratorical contest. Somewhere in the hills of eastern Tennessee he stopped at a store where unemployed men sat on feed sacks around

a potbellied stove. "It was a tremendous shock," he recalls. "Those men were defeated, bewildered."

. . . When he returned to Minnesota, he toured high schools around the state, asking fellow students to join him in an effort to help the mountain folk. "The people of Appalachia are proud," he told them, "but poverty there is a reality that together we can begin to change."

The 30 boys and girls Benedict recruited called themselves the Teen Corps. All that year they worked at raising money—washing windows, mowing lawns, doing neighborhood chores. In the summer of 1968, Benedict led the little band into a tent camp near the isolated mountain community of Decoy, in Knott County, Ky., one of the poorest areas of all Appalachia. With packs and shovels, the youngsters started digging foundations for a community building, which they hoped would be not only a gathering place, but a sewing and woodworking center.

For four days, the suspicious mountaineers watched from a distance. Then a man named Chester came down a hillside to ask Benedict what was going on. "It's a fairy tale," he scoffed when told. "Nothin' around here ever gets finished." The Teen Corps resumed digging. A few days later, Chester shyly offered to help. Gradually, other men joined in. The mountain people themselves finished their community building.

The next summer, in 1969, Benedict took 125 boys and girls from 75 schools back to Knott County to build more community centers and to make a passable road out of a dirt track that meandered 14 miles through the hills. The track was so bad that 1500 Kentuckians living along its path were effectively cut off from distant jobs or schools.

. . . After that, the Teen Corps became a year-round operation. It worked with inner-city residents of Minneapolis-St. Paul, and with the mentally retarded in six other Minnesota cities. In Oregon, 400 youths organized by Benedict's cousin, Gary Anderson, visited nursing homes and migrant labor camps; in Florida and North Dakota, local Teen Corps groups helped Indians. The Teen Corps shipped tons of used clothing to Knott County, where the goods were sold and the money was used for local high-school scholarships. Remembering a little girl with decayed teeth, Benedict—now a student of the University of Minnesota—had the Teen Corps help to finance a mobile dental unit.

In Nashville, TN, the Council of Community Services runs a Young Leaders' Council, "a program which teaches business people under the

age of 35 how to use their for-profit skills to solve non-profit problems." It's described by Will Broaddus in an article, "Stirring in the Shadows," in *Foundation News* (September/October 1987).

After a six-month internship at such organizations as the Children's Theater or the Second Harvest Food Bank, they are invariably asked to serve on the Board and help with fundraising and strategic planning. The program graduates go on to become full-fledged members of the Young Leaders Association, the Council's alumni group, and according to Marti Rosenberg of the Council, they stay involved in the city's volunteer network.

The training classes are filled to capacity. "They come into town, rising and gaining recognition in their fields, and want to get involved, to meet people," says Rosenberg. But their main reason for joining is one of philanthropy's most basic motives: "They realize there must be something more to life than 24-hour work-days, and they want that added dimension that community service provides."

Emma Kaufmann established a camp for teens that emphasizes training for service. In an article in *Camping Magazine* (September 1973), titled "Teen Campers Discover Service," Jay A. Leipzig described it this way:

A group of Vista teens works with a settlement house called Scott's Run. Scott's Run Settlement House is located in one of the "hollows," an impoverished area of West Virginia. Here our teens, mostly from middle class backgrounds, go into the homes as assigned by the settlement house's professional social worker, and do housework. They do everything from cleaning ovens to washing walls and cooking meals.

One of the girls jotted down the following notes: "I thought this was really a great experience. I learned to work with people as well as help kids learn to work with each other. At the Settlement House I really enjoyed helping others. I thought I would not like that part. The whole thing was very rewarding, especially when one girl told me her biggest secret to thank me for teaching her how to swim. It was great."

A great many communities and several states now operate various forms of youth corps. There is the New York City Volunteer Corps, which was featured in a *New York Times* editorial (January 11, 1984) under the heading "The Mayor and Miss Ida."

The stage, in a Bronx home for the elderly, was makeshift and the audience was confused, glassy-eyed. Yet within minutes the spirit turned electric. A volunteer troupe of schoolchildren, trained by a program called "Magic Me," danced in and out among the wheelchairs. Slowly, the stares turned to grins. Wrinkled hands started clapping to the rock beat. The nurses turned, incredulous, toward a stroke victim. "Look at Miss Ida!" one said. "Call the doctor to come and see!" Miss Ida, though nearly paralyzed, was smiling—and, with two fragile fingers, was tapping out the beat.

Service.

The idea is right for so many reasons that at some point it's bound to take off. With any kind of luck, the remarkable experiment in voluntary service that Mayor Koch set up in New York City this week will light the fuse.

Service is good for young people from disadvantaged backgrounds. Though the pay is low, they need the money—and just as important, they need the experience of working, successfully, in an organized setting.

Service is good for young people from comfortable backgrounds. They need escape from the encased isolation of adolescence and need outlets for idealism.

Service is good for government. It could be practical, providing work that would otherwise cost, or not be performed. And it would also give government a way to respond to something more than constituents' complaints and material desires.

Most obviously, service is good for all the elderly, the very young, the crime victims; for libraries and parks and other potential beneficiaries.

What Mayor Koch proposes is a prototype national service corps. The three-year, \$28-million experiment would employ 1,000 18-year-olds for up to a year. They would represent a cross-section of the population and perform a variety of services thus providing a variety of research findings. Participants would receive the minimum wage, eventually; some pay would be withheld until they finish their service.

Will it work? It does in the outdoor setting of the California Conservation Corps, which fights fires, oil spills and mud slides. Its motto is "Hard work, low pay, miserable conditions"—and there's a long waiting list. Also, Ernest Boyer's recent Carnegie study found that service works with high school students, whether in Detroit's Northern High School or in suburban South Brunswick, N.J. And service works in independent programs like "Magic Me" that

brighten the lives both of the Miss Idas and of their young benefactors.

These are all signs of a moral hunger in America, a reaction to the self-absorption of recent years, a potential to be tapped. National service may be the answer. Mr. Koch's initiative is splendid on its own terms: it may also be contagious.

On a less formal basis, there is an active effort in New York City to encourage all people to volunteer. In a story titled "New York City Attracts the Young as Volunteers" in *The New York Times* (August 23, 1987), Kathleen Teltsch said:

During her lunch hour the other day, Susie Graham walked through City Hall Park and stopped at a new exhibition of photographs saluting New Yorkers who work as volunteers in the city's schools, hospitals, parks and playgrounds. Then she signed up as a volunteer herself.

"I have time to work at the end of the day and I'd like to help in literacy programs," said Miss Graham, a 24-year-old researcher in the Mayor's office who tutored Vietnamese immigrants and helped troubled adolescents while she was an undergraduate at the University of Massachusetts.

"People at my age who are beginning careers don't earn much but they can lend a hand by working a few hours as a volunteer," she said. "Later, if I marry and raise a family, I may not want to divide my time. Now I can do it and I feel better knowing at the end of a day that I've helped an individual somewhere."

More and more these days, young New Yorkers like Miss Graham are giving their time and talents to the Mayor's Voluntary Action Center, according to its executive director, Winifred Brown.

"Most of the 3,000 volunteers enrolled in the past year are in the 18-35 age bracket, and come from the upwardly mobile adult group," she said. "These young people—some call them yuppies—have a side to them which is emerging more clearly each day. They are looking to become involved in the life of the community, especially to help with such current issues as homelessness, hunger, illiteracy and now the crisis created by AIDS." . . .

Increasing numbers of people are volunteering for city-run activities or 5,000 other programs operated by nonprofit groups to benefit New Yorkers.

The New Jersey Youth Corps was described in part by its Administrator, Henry Plotkin, in a *New York Times* letter (March 21, 1988):

Far too many young adults have never been instructed to think of much beyond themselves, with the result that they see what happens in the larger community as somebody else's problem. The nation will be ill served if this generation does not learn that their fates are inextricably bound to one another.

Yet the idea of youth service has a different and special importance for inner-city youth. For these young people, the culture of individualism and the concomitant loss of community, has placed them in dire straits. Inner-city young people drop out of school at an appallingly high rate and forfeit the opportunity for a decent job. Simultaneously, the decline of community leaves them without a support system, exposing them to the dangerous temptation of the streets. For inner-city youth, particularly teen-age mothers and minority-group males, the future is bleak.

The three-year-old New Jersey Youth Corps has placed high school dropouts in a program where they learn the value of community service and complete their education. Youth Corps enrollees have rehabilitated urban housing, served the victims of Alzheimer's disease, worked in day care centers and helped restore Waterloo Village, an 18th-century canal town in northwestern New Jersey. Many have also earned their high school diplomas and gone on to college or obtained productive jobs.

I strongly urge all those who care about this generation of young people not to ignore either the plight of inner-city youth or the enormous contribution they can make to the well-being of the nation.

Volunteer Illini Projects is another activity that combines services of and training of younger volunteers. For their impact and leadership, they were given a 1983 President's Volunteer Action Award:

Volunteer Illini Projects was founded in 1963 as Illini House, a tutoring service for disadvantaged youth. Since that time, it has grown to be the largest and most diverse student-run volunteer organization in the country with over 900 university students involved annually in ten different projects. Although Volunteer Illini is guided by an Advisory Council comprised of university and community members, the VIP student board is responsible for finances, policy and programming.

VIP projects include Day Care, Senior Citizens, General Tutoring, Recreation, Whistlestop, Developmental Disabilities, Friendship, Mental Health, Prison Concern and Community Health, the blood collection program. Some of the activities, such as the prison and

blood collection programs have a statewide impact. Because of the success of the blood program that collects over 7,000 units annually, VIP was instrumental in eliminating the necessity for a paid blood system in Illinois.

Each of the project areas involves a variety of activities designed to serve different communities and to meet a variety of needs. For example, the Wilbur Heights project provides recreational activities for children for whom there are no city parks. The neighborhood, a small unincorporated community of second and third generation Appalachian migrants, is situated outside the boundaries of the Champaign-Urbana park district. VIP volunteers created a park district for the children, bringing them to campus on a weekly basis for swimming, skating and other supervised fun.

In Boston there is a project called "City Year." The name was selected "to reflect the idea that after freshman, sophomore, junior and senior years, young people should be challenged to spend a 'City Year' meeting unmet community needs and broadening their own horizons. Our hope is that after graduating their 'City Year,' participants will have gained a life-long loyalty and commitment as alumni of their community." The mission of City Year is described:

- To foster an ethic of citizenship, service, and tolerance among young adults from diverse ethnic and socio-economic backgrounds by challenging them to confront and meet the needs of their community.
- To address serious social needs in a time of limited financial resources by providing the Greater Boston community with important services that would not otherwise be performed.
- To offer young adults a creative and personally satisfying means of defraying the costs of higher education.
- To contribute to the on-going experimentation necessary to develop a comprehensive system of voluntary national service.

One young volunteer in the project was asked in an interview, "What's the purpose?" He paused for a long time and finally responded: "I suppose the reason they want us to get involved is they figure we'll probably realize that we can change the world."

The brochure describing City Year sees it as part of a nationwide network of such programs:

In recent years, states, cities and public service entrepreneurs have launched over forty youth service corps. City Year joins this

grassroots effort that may eventually provide the initial infrastructure for a comprehensive, decentralized system of voluntary national service. Through example, experimentation and ongoing evaluation, City Year will work to improve the concept of national service.

In 1987 Temple University conducted a forum titled "Social Responsibility—What Role for Higher Education?" As reported in the *Chronicle of Higher Education*, participants agreed unanimously that colleges must be involved and that the orientation and opportunities should involve both service to others and influence on public policy. As carried by the chronicle:

James A. Joseph, president of the Council on Foundations, urged educators not simply to increase the number of American volunteers who ameliorate social problems but to develop volunteers who can eliminate the causes of these problems.

"We can't settle for singing in a church choir or even tutoring a child whose parents are among the down and out," said Mr. Joseph. "Unless a new breed of volunteers actively participates in reorienting public policy, today's college and university students may enter the 21st century with their children tutoring the children of those they now tutor."

Students have often been among the first to recognize social ills and to rally support to deal with them. Student activism was the order of the day in the 60's, with Students for a Democratic Society perhaps the best known example. In very recent times, students have been in the forefront of the divestiture issues, protests about human rights violations in Central and South America, world hunger relief, control of nuclear power and on and on. In February 1988, students from 130 colleges attended a meeting to organize similar efforts for the rest of the century. As reported in the *Boston Globe* on February 8, 1988:

The first nationwide organization of student radicals since Students for a Democratic Society came undone in the late 1960s was born in tumult yesterday in a cavernous, drafty gymnasium on the fringe of Rutgers University.

After two days of intense social and political debate, the result of 18 months of preliminary organizing, nearly 700 participants went home to the 130 colleges they attend, their solidarity strained but not broken by differences between black and white students and between Communists and noncommunists—differences similar to

those that shattered the student radical movement of the 1960s.

. . . Though formal statements were not voted on, many here vowed to intensify campaigns of civil disobedience—in opposition to South African apartheid, Central Intelligence Agency recruitment on campus, and US policies in Central America—which already has revived direct-action protests on dozens of campuses.

The majority voted to participate in nationwide protests against racism on the April 4 anniversary of Martin Luther King's assassination and later in April against US policy in Central America.

. . . "We didn't end the Vietnam War by voting," said Stuart Eimer, also of the Rutgers group. "We ended the Vietnam War by going out in the streets and saying what we were angry about and what we wanted."

. . . Some bitter feelings lingered at the end. Several regional groups failed to reach consensus about joint action. On the other hand, one key indicator of the survivability of the group was positive: A call for volunteers to arrange the next national meeting drew several dozen students, some of them from minority groups from colleges around the country.

Scott McLemee, one of a half-dozen students who flew in from the University of Texas at Austin, said he was satisfied with the meeting.

"Something between establishing a new network and doing something somewhat bigger than that was the best we expected," he said, "and we got that. We've now got contact with people all over the country. We didn't have it when we came here."

Ralph Nader and his Nader's Raiders set the pattern and spawned the wave of Public Interest Research Groups (PIRGs). Will Broaddus's story in *Foundation News* comments on the vitality of the PIRG movement 25 years later:

PIRG membership hasn't suffered. Despite skittish undergraduates holding out for bigger and better things, PIRGs have shown a rise in membership in the past few years. A survivor of the Sixties (or, more accurately, 1971), they were founded by Ralph Nader and are dedicated to consumer and environmental protection. The movement had fallen off, but has shown a rise from 20 state groups in 1985 to 25 this year on 115 campuses.

According to Shannon Varner, the attorney who directs Mary PIRG at the University of Maryland, the dropoff in membership there was simply a reflection of a reduction in funding from the university. Students join "out of a concern for the future, for the

environment they want to live in as adults." Membership is definitely growing. Their concerns have carried over into a number of projects, such as lobbying the state legislature to pass zoning laws that will protect non-tidal wetlands, and passing a bottle bill.

Youth Community Service, a joint project of the Constitutional Rights Foundation and the Los Angeles United School District, is described in its 1986 annual report this way:

The combination of continuing needs and evidences of success in many of these programs, along with other benefits of providing young people with broader orientation and opportunities, has led many people to favor some form of National Service.

The Coalition for National Service is actively committed to that concept. It puts out a regular "National Service Newsletter" to keep thousands of interested people informed of current developments.

At the state level, California has adopted legislation mandating school districts to provide opportunities for community service. This was achieved by the California Coalition on University-Community Services organized by Robert Choate.

Minnesota's Board of Education has won approval for the requirement that "all public schools in Minnesota [must] offer programs that enable students to participate in volunteer activities."

Some believe that the concept of national service will grow out of the composite of these local and regional programs. Roger Landrum, Co-Director of Youth Service America, had a letter published in *The New York Times* (March 19, 1988) headed "Grass Roots Youth Corps Are Growing":

"National Service, From the Bottom Up" (editorial, March 10) caught the spirit of the conference Youth Service America organized at Brown University. But you erred on some essential facts and missed our grand strategy to multiply youth service programs across the country until participation in community or national service becomes a regular part of growing up in America.

Far more than 7,000 participate in full-time service corps for 18-24 year-olds. We estimate that each year 60,000 young people participate in 50 state, city or county corps. There are 11,000 stipended positions in 12-month corps. The length of service is such that probably double that number participate. Full-time summer corps programs add another 28,000 positions. And when you count in the Peace Corps, Vista, volunteer armed forces and a

wide range of private programs, the numbers of youths serving their communities and country is substantial.

In addition, no less than 400 colleges and universities have launched community service programs involving at least 200,000 students. Three states—Pennsylvania, Minnesota and Ohio—have launched statewide youth service initiatives.

The grass-roots momentum behind youth service programs is powerful. But the last thing we need is for our bottom-up work to be pre-empted by some Federal commission chartering a national endowment. The movement to build a network of local youth service programs has been fostered by a handful of small organizations: our own Youth Service America, the Campus Outreach Opportunity League (COOL), the Campus Compact, the Human Environment Center and the National Association of Service and Conservation Corps.

We could all use more funding and constituency support. A substantial commitment of Federal resources through our organizations would be welcomed by all, but spare us a divisive debate over mandatory-service legislation or a new Federal bureaucracy.

Others, including prominent legislators, favor congressional action mandating service. As reported in the paper by Langton and Miller:

Through the efforts of the National Service Secretariat, a Coalition for National Service was established in 1986. It has attracted a growing list of sponsors including a number of the nation's leaders in education, public policy, and organized religion (Eberly, 1987).

The value of a national youth service program, argue its advocates, is that it would help meet some of the manpower needs of the nation to attack critical social and environmental problems, as well as help young people to develop and enrich their lives (Danzig and Szanton, 1986).

Franklin Thomas, President of the Ford Foundation, is among those who favor national service, at least for jobless youth. In an op-ed piece in *The New York Times* (June 6, 1985) he said:

Despite the economic recovery, the labor market seems to have shut down for young people. While it is estimated that five to six million part time jobs will become available this summer, this number falls short of demand and will have only a limited impact on the mounting year-round jobless rate for youth.

While total national unemployment hovers near 7.2 percent, youth joblessness stands at 16 percent for Hispanics, 43 percent for blacks. The reasons for this failure to absorb young workers are familiar: industrial and technological changes generate fewer entry-level jobs; manufacturing has fled the inner city for suburbs and now, increasingly, for other shores; many youngsters are not adequately taught workplace skills and attitudes.

This summer, before more teenagers are abandoned to the ranks of the unemployable, let us review the idea of national youth service. Proponents of such a program share the conviction that young people represent a vastly underused resource that should be encouraged to offer itself in the service of our society, economy and national defense. They believe a system of youth service might help dampen the incidence among youth of drug and alcohol abuse, crime and vandalism, unwanted pregnancies and other symptoms of alienation. Most important, national service could be more than a repair shop for social damage or a means of keeping youngsters occupied: it could help them sort out their identities, build lifetime principles and develop a greater respect for self and society.

Congress last year passed a bill that would have created an American Conservation Corps to put youngsters to work in parks and public land. President Reagan vetoed that bill. The strongest leadership on behalf of youth service, however, has come from states and municipalities. Consider these examples:

The New York City Volunteer Corps. Many participants in this city-funded organization are high school dropouts. Members earn \$80 a week staffing a shelter for the homeless, rehabilitating city parks and taking oral histories from residents of a geriatric center. Those completing the 12-month program are awarded cash and educational vouchers to provide free schooling.

The Federal Government should study the successful examples of local youth service programs to design a national program. Clearly, a number of concerns would have to be considered: For Example, program design, the extra costs imposed on a deficit-burdened budget, the impact on military recruitment, rural vs. urban settings, attitudes of organized labor, etc.

Despite such problems, national service is a compelling idea that merits trying. The important point is making the commitment before youth unemployment rates get even worse.

When the Democratic Leadership Council issued its report, "Citizenship and National Service," calling for a formal program of national serv-

ice, columnist David Broder applauded the idea in his May 10, 1988, *Washington Post* column:

This week, a report has been issued that takes the concept of citizen service and makes it the starting point for a proposal that could pay dividends for this nation and its people well into the next century. It also suggests a theme for the themeless Dukakis campaign, a philosophy that could be an antidote to the "celebration of individual cunning in the single-minded pursuit of wealth and status" that, it says, has characterized the Reagan years.

The essential idea is simply to ask young people to perform several years of subsistence pay military or civilian service, in return for a substantial voucher the individual can use for college tuition, for job training or as down payment on a home.

The report is also on target in saying that job-skill training programs for the half of the young people who do not complete college are every bit as important in the competitive and fast-changing world economy we now face. The vouchers could be used for that purpose by those who did not opt for college.

Pulitzer prize winner Robert Coles believes that, at the very least, student volunteers should get academic credit. In an op-ed piece in *The New York Times* (April 30, 1988) he said:

Despite the enticements of our competitive, consumerist culture, a growing number of high school, undergraduate and graduate students are finding time to do local volunteer work. We applaud such evidence of idealism put into daily or weekly practice in what amounts to a national service program. As one Middle Western college dean said, it is "exactly the kind of constructive extra-curricular activity this school values."

I have heard many students sharply, and properly, challenge such use of the phrase "extra-curricular." They object to this false distinction between their intellectual life and their work in, say, a ghetto neighborhood. After all, isn't the mind kept busy in many important ways when one leaves a campus to work in a neighborhood where people live constantly in great jeopardy?

When a student crosses the ocean to study French or Spanish for a year, or to assist in a social scientist's "field work," we have no reluctance to consider such an effort intellectual and worthy of academic credit.

But when that same student spends time working with people who, after all, live in a world as different in certain respects as

some of those studied by anthropologists and sociologists, they are pursuing an "extra-curricular" activity.

Is this the right way to respond to the substantial amount of personal commitment involved in tutoring needy children, feeding the homeless in soup kitchens and reaching out to vulnerable families to provide medical or legal assistance?

When I listen to my students describe what they see and hear in voluntary "extra-curricular" activities, I realize how much they are learning.

For example, listen to an undergraduate—he has tutored and played basketball in a ghetto neighborhood—trying to educate his teacher:

"I never knew people live like that until I started going there. I'd read a book or two [about ghetto problems] and mostly forgotten what I read, but you don't forget the kids when you see them every week. I know about their history, the story of their past: They'll talk with you and take you back a few generations—from the rural South up to here."

He went on: "I know about the anthropology and sociology—what the people eat, and what they say and what they do with their time. I know about the psychology—what's troubling them, and what they want and what scares them to death. I know about the politics of that neighborhood, and the economics—where the power is, and how the people make their living. It's not only tutoring I'm doing, it's learning—the kids teach me, and their parents too."

He contrasted the vivid, enduring education he was getting outside of school with what occasionally takes place inside—when he sits in class or prepares in his room for tests. "I cram stuff in, and forget it right after the exam," he said. "I sit and take notes automatically, and lots of times I doze off." But he was not suggesting that he deserved academic credit for the acquisition of outside learning.

A bright, able student, successful by most standards, he craves intellectual and moral challenges, and has found them in the volunteer work he has done for several years. An able writer, he found time to contribute several articles to a local paper—descriptions of the children he teaches, of the lives they live, of the points about life they have made to him.

He wishes more would come of his volunteer work. He wants to study carefully and discuss books by novelists, social scientists and essayists that delineate and sort out the complexities, ironies, ambiguities, confusions and apprehensions he witnesses—and those

in himself as an outsider who, trying to understand and change a particular world, achieves successes but also encounters obstacles and contends with failures.

He would like to compare his own observations, goals, hopes, disappointments, discouragements, and his sense of burn-out, with similar experiences described in books of the documentary tradition that have mattered over time.

Put differently, he wants to learn from what he does. He wants a chance to talk and write about his volunteer work while also discussing significant books, films and collections of photographs that would give that work a broader perspective.

Surely, we who teach in universities can develop courses that will respond to the challenge of student voluntarism—that connect its moral energy with the life of the mind.

At the time this book was going to press, President Bush was formulating plans for a program called the YES Initiative, or “Youth Engaged in Service,” to America which is designed “to provide fullest possible encouragement for youth involvement in service to community and country.”

In his initial outline of the program, the President said his purpose is “A movement that integrates service into young people’s normal life and career pattern, developing in them a lifelong commitment to service rather than a temporary one or two-year involvement.” At the same time, he challenged the nation as follows:

- Leaders from all institutions to engage their organizations in the development of young people;
- Community leaders and students to reach out to alienated young people and develop community service opportunities which redirect their lives in a positive way;
- Community service organizations to build the capacity to absorb large numbers of young people in purposeful community service.”

Through his YES program, the President will:

- Select the President’s National Service Youth Representatives who will lead other young people in community service in their regions, suggest ways that other young people can engage in community service and assist in developing and implementing local programs;

- Initiate the President's National Service Youth Leadership Forums; and
- Present the President's National Service Youth Leadership Awards to honor outstanding youth community leaders.

If a society is what it reveres, then we can be encouraged that a growing number of important organizations have begun to recognize public service, including extraordinary activities of an increasing number of younger people.

Since 1972 the American Institute for Public Service has presented its Jefferson Awards. Almost from the start there has been a special category for "service performed by an individual 35 or under." The nominees are usually persons who have been honored by companion programs at the state and local levels, most of which also include special attention to younger people who have made a difference. Here are a few examples of national winners in that category:

On a cold December night in 1983, *Trevor Ferrell* watched the evening news report of Philadelphia street people huddled over steam vents to stay warm. He pleaded with his father to be taken downtown from their suburban home to deliver a blanket and pillow. What was to be a single charity visit became nightly mercy missions. As word spread, contributions have poured in from across the country, to what is now called Trevor's Campaign. About 250 volunteers help cook and deliver soup and sandwiches nightly to the homeless. A 33-bedroom rooming house, anonymously donated, is being renovated as a day shelter for 100 homeless. Trevor, now twelve, has focused attention on the plight of the homeless and raised the consciousness of the nation to what one person can do.

For six years, *Robert Hayes*, 32, a national advocate for the homeless, has visited shelters by night and appeared in court by day to prod New York City into providing sleeping places for people whose only home is the street. Mr. Hayes sued the city in 1979 and obtained a consent of decree requiring New York to provide clean, safe shelter to every homeless man who seeks it. In 1982 he founded the Coalition for the Homeless, which has grown into three nonprofit organizations around the country. Among other things, the coalition runs a camp for homeless children and feeds hundreds of people daily. Mr. Hayes has launched a new legal offensive that goes beyond sheltering the homeless to the wide goal of providing for children before they become the homeless and helpless adults of the future. Mr. Hayes believes that children

and poverty will become a most compelling national issue for the rest of the century.

An infantryman who still carries nine pieces of shrapnel in his back, *Jan Scrugges* conceived the idea for a memorial to the veterans of our nation's most controversial war. He created the Vietnam Veterans' Memorial Fund to finance the project. He persuaded Congress to give two acres of land on the Mall, and solicited donations of over \$7 million from over 500,000 contributors. Receiving important support from veterans groups and elected officials, he created a memorial to the men and women who served in Vietnam, not the war itself, that he hopes will "begin the healing process and forever stand as a symbol of national unity."

One national organization has been created to encourage community service and to provide recognition to many of those who lead the way. The *Congressional Awards* aims at organizing programs in every congressional district and state to honor persons 14 to 23 "for achievement and excellence in voluntary service." *USA Today* (September 27, 1985) carried a story on the 63 national winners for that year. They quoted one of the winners, Jose Zandio, who said: "I feel I get something back, or somehow or another I grow with the people I work with. It's really rewarding . . . not the money or the time spent, but when people come to me and say, 'Thank you. We really needed this.'"

As an example of how the program works at the local level, *The Washington Post* (November 3, 1987) reported on the winners in just one congressional district.

Goodwin House in Alexandria is a house full of stories. The retirement home's residents, whose average age is 82, can tell you about artillery pounding trenches in France in 1917, or the 1910 appearance of Halley's comet, or of summering in the Shenandoah Valley during the Great Depression.

But many of these stories go unheard, for few working-age visitors take the time to visit the house and hear them.

One who does is John Picco, 17, a Bishop Ireton High School senior who for several years has been doing volunteer work there.

"Mainly it's listening. They want to tell you about their problems and what they did years ago. . . . I find it very interesting," he said. "They're so excited when they see a young person because usually they see nothing but older persons. . . . Sometimes I extend my three-hour shifts to five."

Picco is one of 35 youths who yesterday received Congressional

Awards, a relatively little-known honor given by Congress to people ages 14 through 23 for volunteer service to their communities.

"We have a lot of kids who are out doing something," said Murriel Price, copresident of the council that organizes the awards in Virginia's 10th Congressional District.

Three levels of awards are given. Bronze awards require a minimum of 100 hours of volunteer service over nine months without pay or school credit, silver awards require 200 hours over 15 months, and gold awards 400 hours over 25 months.

"I sort of put it on the same level with the Eagle Scout," Price said. "It's about as hard to earn. . . . It's incredible the number of hours they have to put in."

. . . Loretta Ortiz, 23, of Vienna, who won a gold award, said: "I was proud, kind of like those little brownies who come out at night and do good deeds and nobody knows they're there. I feel like they're saying we know you're there. I feel very proud to get it, and very humble."

Ortiz started volunteer work 10 years ago by leading children's play groups at Wolf Trap. "We all enjoyed it . . . seeing all those happy kids and knowing what we did made it fun for them."

She later worked as a park service guide, and for seven years has led a folk choir at Our Lady of Good Counsel Church.

She said she started volunteer work because her family was involved in such activities, such as the International Children's Festival at Wolf Trap.

"We've always been a very service-oriented family," she said.

Picco, a silver award winner, said he was reluctant to work at Goodwin House until he tried it. "My mom mentioned it. I didn't think it was a good idea at first . . . but then I came in to help them, and the (organizer) had me help them with bowling," he said. "I took this one lady . . . who had only one arm. I took her to lunch and we talked for a couple of hours. . . . Now she asks for me whenever I come by."

His sister, Danielle, 15, a junior at Thomas Jefferson High School, also received the silver award, for volunteer work at Fairfax Hospital. As a blood bank worker, part of her job was to reassure blood donors, all of whom are at least 17 years old.

"People would come in with worried faces. . . . They were really worried about the idea of giving blood," she said. "I had to calm them down and explain to them what was going on."

She said her brother's work at Goodwin House helped interest her in doing volunteer work with people.

“Every day he went there he would come back here with a story, and that interested me very much.”

One of the highlights of a 1987 White House ceremony when President Reagan recognized youth volunteers was when 17-year-old Kendalle Cobb of San Francisco responded to her award:

To me, there are many wonderful things involved in volunteering, and one is that volunteering always makes me feel that I can make a difference. Though many of us are still in high school, our effort can improve the quality of life for others and, in so doing, can change the world for the better.

In his closing comments, President Reagan recognized the remarkable efforts of all young volunteers:

Albert Einstein once said: “It is every man’s obligation to put back into the world at least the equivalent of what he takes out of it.” That’s what the great American tradition of neighbor helping neighbor is all about. That’s what each of you is doing. Thank you for it.

The National Collaboration for Youth and the Clairol Corporation join in an annual “Seabreeze Award [for] Teens who have acted with courage, heroism, integrity, compassion, or in a spirit of public service to make our world a better place.”

The Yoshiyama Award for exemplary service to the community is sponsored by the Hitachi Foundation “to recognize those American high school seniors who are engaged in extraordinary community service activities. The foundation views this award “as an investment in America’s future and in the future of its outstanding young people.”

The Meadows Foundation of Dallas provides Awards for Charitable School Projects. The program is designed to “provide awards to local high schools whose students have been engaged in charitable and philanthropic activities.” “. . . these programs let young people see a connection between what they learn and how they live. . . . The awards reinforce the philosophy that concern for others must be nurtured and encouraged during the teen years if these teens, as adults, are to become caring citizens and volunteers.”

INDEPENDENT SECTOR’S publication, *Youth Service: A Guide Book for Developing and Operating Effective Programs*, emphasizes the impor-

tance of reinforcing and building the American ethic of active citizenship and personal community service; for example:

A healthy society requires that its members help and care for one another, that they accept some measure of personal responsibility for the welfare of all others in their community. The idea is not new. Yet it is as crucial for the health of our modern society—and world—as it was for the first gatherings of humans into extended families and isolated woodland tribes. But because an idea is old and honored does not insure its being practiced. The most fundamental of our values must, like freedom itself, be nurtured, affirmed, and won again—and again, and again.

Today there is a new wave of urgent attention being paid to service, to private giving, to the contributions of the independent sector to the welfare of society. But as a new wave it is smashing against active countertrends of escapism, isolation, “looking out for number one,” and a debilitating sense of powerlessness in the face of national and world crisis.

We have a great stake in the outcome of this confrontation. Particularly we have a stake in young people believing they have power to change the world and being motivated to do so out of a deepened love and concern for others. We have a stake in their developing and testing their skills for effective citizen participation, and having the chance to act on their humanitarian ideas.

We have a stake in the agencies that serve and involve youth, making central to their mission the formation and practice of the skills and values that will assure our survival into the 21st century. In short, we have a stake in a strengthened service ethic in our society.

Other studies by IS have found that Americans of all ages, definitely including younger persons, believe that they have an obligation to be involved and that they are willing to do so. The research also indicates that people don't know what's expected of them in the fulfillment of their community service and that, with guidance, they will strive to contribute their fair share. To provide that guidance and to reflect and build on the more than 23 million Americans who already volunteer 5 or more hours a week, IS has launched its “Give Five” program. The organization acknowledges that the tithers are still the true leaders of our caring society but recommends that all of us should give at least 5 hours a week and 5 percent of our income to the causes we care about. A special part of that message is aimed at younger Americans, who soon must be the standard bearers.

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VOLUNTEERS

in Action

by BRIAN O'CONNELL
ANN BROWN O'CONNELL

There is a growing awareness that citizen participation is a vital part of our national character. In his acceptance speech President Bush talked about "a thousand points of light," referring to those Americans who strive to help others, improve community life, and invigorate critical causes across the land and world.

In *Volunteers in Action*, authors Brian and Ann O'Connell confirm the good news that "today, a greater proportion of our population is involved in volunteering and giving than was so at any time in our history." *Volunteers in Action* captures the spirit of a cross-section of the 80 million volunteers in America today whose interests and impact extend from neighborhoods to the ozone layer and beyond — covering almost every area of human endeavor. Through heart-rending stories, citations, and testimonials, the authors illustrate the roles and impact of ordinary citizens and how their dedication to voluntary action enriches and empowers themselves, their communities, and the nation.

While providing insights into the true dimension of the voluntary sector, *Volunteers in Action* serves also as a call to arms, urging citizens to get involved in this unique form of participatory democracy. Toward this end, the authors identify areas of service in such fields as health, education, religion, recreation, and the arts, outlining the kinds of jobs that volunteers perform every day. And, to help encourage voluntarism among a new generation of Americans, the authors show how today's youth are involved in citizen participation programs through schools, churches, and community organizations.

Volunteers in Action evokes the compassion, spirit and power of the voluntary sector in America, illustrating with clarity and precision the ways that volunteers can and do make a difference. Essential reading for those who write, study, speak about, or participate in voluntary activities.

Brian O'Connell is founding president of INDEPENDENT SECTOR, director emeritus of the National Mental Health Association, and has been active with several voluntary organizations. He is also the author of *Philanthropy in Action*, *Effective Leadership in Voluntary Organizations*, *America's Voluntary Spirit*, *The Board Member's Book*, and *Our Organization*.

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