

WORKSHOP SUMMARY

THE ASSOCIATION OF VOLUNTEER BUREAUS OF AMERICA

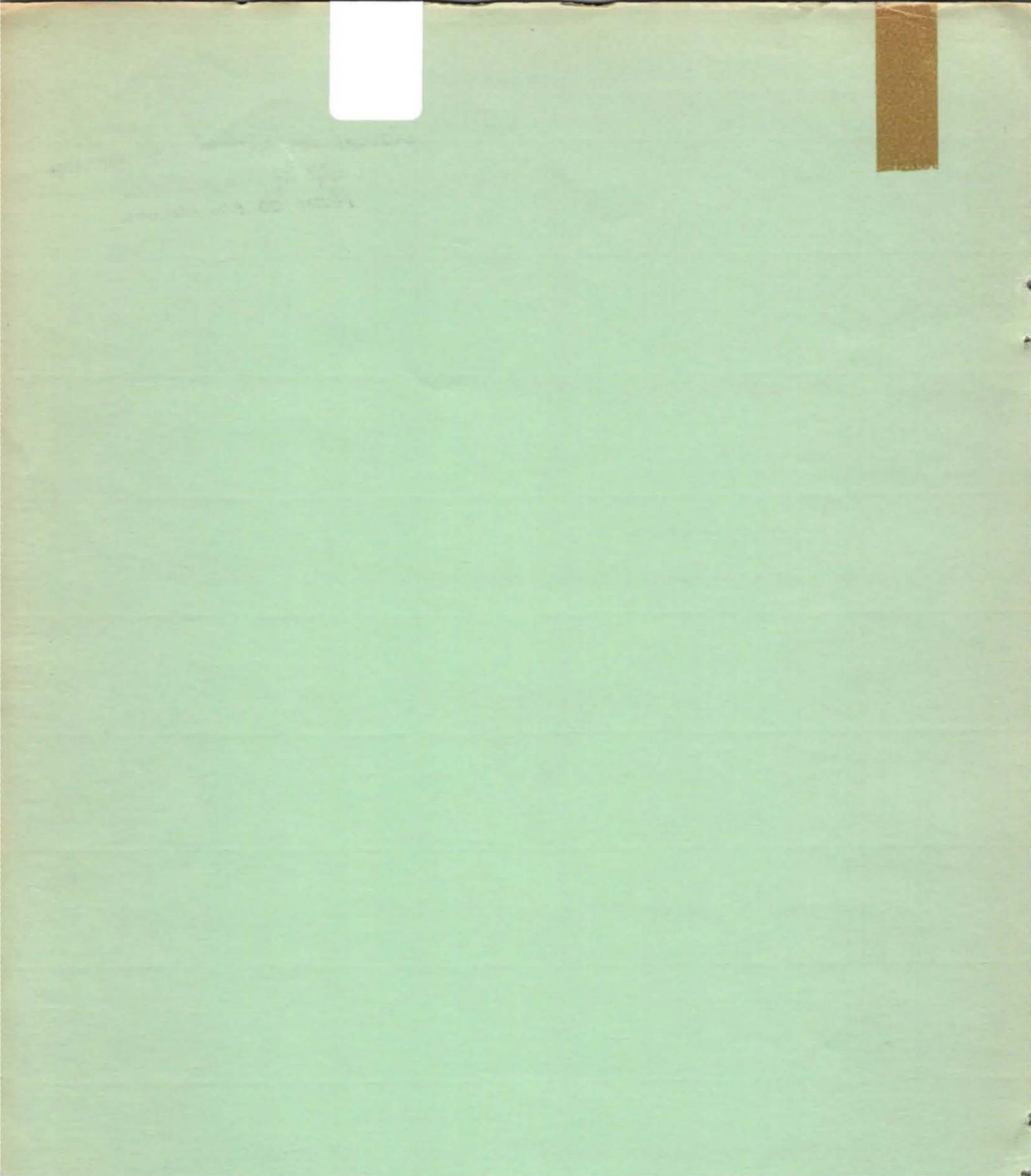
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WHITHER VOLUNTEERING?

The Effect of Payment on the Volunteer Principle

Mrs. Clunet Sawtelle, Director
The Volunteer Bureau of Greater Cincinnati

Quite recently we had among the many weeks devoted to "causes", "Invest in America" week, and many of the things printed at that time about the values of investing money apply equally well to the values of investing service. So I am going to do a bit of paraphrasing.

Our American way of life is dependent upon citizen participation. Volunteers working with agencies investing time in services to children, handicapped, aged, ill and disadvantaged people create both a brighter outlook and a better life.

If everyone used his time merely for his own pleasure he would not profit by the satisfaction of sharing, and our agencies and institutions could not function as adequately for their clients. They couldn't give all the needed services and none of the extra ones.

It requires time and planning on the part of the professionals to establish an effective volunteer program within any agency. The investment does not disappear. Created on a sound basis it pays dividends to all people in any given community. It opens new channels for a better life for its citizens. And inevitably the turn of the wheel comes back with the profits of a sense of fulfillment for the volunteers, mission accomplished for the agency and better service for the client.

There is nothing the matter with profits so long as they are shared. And share them we do when we in the social agencies and our volunteer constituents invest in the future of the American way of life.

For this audience it seems quite unnecessary to go back to the beginning of volunteering when we had the concerned neighbor, the lady with the basket of food and the do-gooders all wanting to alleviate the plights of their less fortunate townspeople, or to trace the history of the development of our social agencies, the training of professionals to cope with the problems created by urbanization and an increasingly complex society.

But of course we all recognize that the professionally trained social worker, educator, group leader cannot do the total job alone, and so we have always the volunteers by their side assisting in the job of making a better life for all Americans.

The volunteer movement has changed through the years and we have developed standards for effective volunteer programs within and without our agencies and institutions. These standards have necessitated the expenditure of additional sums of money to be spent in salaries for professionals to plan for and direct the orientation, training and supervision of their volunteer assistants.

Additional investment has often been necessary as agency programs expand, more services can be offered to clients as more people seek services, and volunteers have been willing to help supply them.

We All recognize that to be a volunteer involves an investment of money for uniforms, dues, transportation, meals, training courses, etc. on the part of the volunteer,

that more of our teenagers and the ever increasing numbers of retired people want to help and that the financial investment sometimes presents a hardship.

There has been a trend among a number of voluntary agencies to supply "out of pocket" expenses to secure the supplementary services of a broader segment of our population as volunteers.

Let us consider some of the ways this can be accomplished. I'm sure we all agree that student volunteers not only contribute much needed services to many programs, but in addition the investment of time that they make prepares them to be better future citizens, teaches them compassion for the needs of others and is very often the determining factor in their deciding to pursue a career of service. So for service rendered the agency supplies the required uniform to be used while on duty.

Employed people have a desire to give service, but are frequently limited as to time and eating in a restaurant causes expense which may be a hardship. So the facility where they volunteer furnishes a meal. This enables them to be at their community job sooner and to give more time in the evening after working at paid job all day.

Group leaders for youth programs are much in demand, and this frequently means the housewife with several children. So the agency invests in her services, supplies "out of pocket" expenditures, perhaps baby sitting money for Johnny while Mother helps at Susie's day camp.

And what of our Senior Citizens, with years of experience behind them, a desire to be needed after retirement but frequently with limited funds to invest in that desire? So the agency makes it possible for them to serve by supplying bus fare to and from the volunteer job.

This is the kind of wise investment that many agencies are making in the service volunteer at the local level. But this broadening of the base of service is also being extended to a sound investment in administrative volunteers at the national level. Many agencies have realized that to have truly democratic representation they need intelligent assistance from many who could not invest in trips to far cities frequently to participate in decision making as board members of a national organization. So provision is made to secure their assistance in administration by paying all or part of their expenses for attendance at important meetings.

And how does this effect the volunteer principle? I submit that it is strengthening the movement. With the rapidly increasing population, our welfare programs need to and are expanding in all directions. We need more people to get the job done. Why should not the opportunity to aid be open to those who are willing and able to invest some time and talent even though their investment of money may be limited by circumstances? We hear much talk these days about the "disadvantaged". Are we not increasing the number of the "advantaged" by offering people from all walks of life an opportunity to participate in their community activities and services by simply reimbursing them for "out of pocket" expenses, for the lack of which they could not become part of the great volunteer movement. There is also a trend on the part of some of our agencies to pay skilled "volunteers" an hourly rate to teach arts and crafts, dramatics, music, etc., or to help in disaster programs. But these agencies consider these assistants as part time or temporary staff for the duration of their services.

Which of our agencies could make provision on their payrolls for all the volunteer assistance they need and receive for their clients — our hospitals for their pink

ladies, candy strippers and other aides, day care centers for their nursery assistants, settlement houses for group leaders and skills teachers, our public school systems for their tutors for the disadvantaged, and the volunteer brailers serving the blind student, our homes for the aged and their aides and many more? There wouldn't be such organizations as The American Red Cross, Boy Scouts, Camp Fire Girls, Girl Scouts and others if it were not for volunteers. So if there is some reimbursement for services rendered isn't it worth it to serve our fellow Americans?

I submit that this enables the agencies to do a better job by bringing in broader segments of the community, giving better service because of greater numbers of volunteers, and indoctrinating more people to their organization's aims and programs. These in turn become interpreters for agencies among larger groups of citizens. Does not volunteering become more democratic and more American as it involves more people? Is there any better way of getting public understanding of our services than through the volunteer who will disseminate information to his friends and neighbors when he has first hand knowledge of those services?

We now have a VISTA program--Volunteers in Service to America--a domestic Peace Corps patterned after the organization which has been working in many parts of the world.

In the Minutes of The Program Committee of The Committee on Volunteer Services of the National Social Welfare Committee is the following statement:

"As VISTA develops it puts a new concept on voluntarism and can create confusion in the community as to when a volunteer is truly a volunteer. The fact that there is a rate payment rather than reimbursement for 'accrued expenses' is different."

Since this movement is part of the anti-poverty program or "War on Poverty" perhaps we could liken these volunteers to those who "volunteer" for the Armed Services, but who once accepted are a part of the staff of whatever branch of service they select. They are paid for their service just as is the draftee. Length of service may be different, but once having entered the service of their own free will they are employees. The duties which they perform may frequently parallel those of the traditional volunteer as we know him, but VISTA members are working on a full time basis for a price instead of for short periods of time and receiving only minor financial fringe benefits and more often than not only the appreciation of the agency served as a volunteer.

Because of the wide publicity given to the anti-poverty program more people are becoming aware of our welfare services and are offering to do what they can on a voluntary basis. There will always be a need for their assistance. Even if it were possible to pay everyone would we not lose a part of our American tradition if we were to do so? The volunteer contribution to our programs can not be measured in terms of money. They add so much that staff members do not have the time to give. It is not just the matter of releasing the professional by taking on some of the necessary jobs; they bring a freshness, a warmth, a concern for people, new ideas, new services for clients, a sincere desire to help that is invaluable and irreplaceable, and I therefore submit that when agencies supply some "out of pocket" dividends they are providing better services for all. A volunteer who receives some of these fringe benefits feels a greater sense of responsibility to the job and frequently gives back more than is expected of him.

This is really not a new trend--many agencies have been making a direct payment for years to volunteers and consider it well worth their while to continue to do so.

In a preliminary announcement of this program, which many of us received, a typographical error was made and the title came out "Wither Volunteering?" I submit that no--it cannot wither--it will continue to grow and flourish because this is America!

WHITHER VOLUNTEERING?

Making Room for the Volunteers with Special Skills

Mrs. Leonard Wiener, Detroit, Mich.
Vice President, National Council of Jewish Women

Three years ago at this very meeting, Dr. Melvin Glasser outlined four ideal requirements for agency professionals if they are to call upon the volunteer resources within our communities. They were: conviction that volunteer participation is essential to democracy; challenge to be imaginative in using its' richness; creation of the climate in which the volunteer can blossom and be fruitful; and commitment to the plans and actions which will make volunteer programs effective.

To this housewife-volunteer, these ideals sound like routine procedures. "My" professionals have provided them time and again.

Of course, "my" professionals have been remarkable people. They thought it not the least queer for someone to wish to give freely of time and talent. They set standards for quality, reliability and self-development which gave status to the job and helped me see it as a valid enrichment of program. They placed me according to my abilities and lacks and took the time and energy to be friend, encourager, interpreter and teacher.

Because of this long and happy volunteer life which has included such direct program assignments as receptionist at a clinic, by-ear piano player at a children's hospital, motor aide, tutor, advisor to a community center newspaper club, U S O cook, script writer for programs ad infinitum, I know that there is room for the volunteer with special skills--even when the skills are really nothing so special!

There is more than room. There is need; and it is ever growing.

In view of the growth, longevity and mobility of today's population, we can afford no longer to use our professionals for any non-professional tasks. We don't have enough of them to be lavish or reckless. In quieter days--just as a trained nurse in the hospital used to plump pillows, and serve trays along with the medical procedures--a social worker was often his own receptionist, typist, club leader and secretary. It was wasteful then, but demands weren't so great, procedures so developed, fewer people used our hospitals or our agencies, and there was a fear of admitting the uninitiated to the premises of the professions. Such reluctance is out of date with today's world. Social work aides, like nurses aides, are the answer to the demand for the highest quality and adequate quantity of professional skills.

The same factors of increased numbers and great mobility have brought realization to the intelligent that if we aren't our brothers' keeper, there won't be much worth keeping. A war on poverty is not an act of charity but a matter of enlightened self-interest. We must expand our democratic society in order to maintain it.

Further, we face a war against many kinds of poverty--the poverties of loneliness, cultural gaps, and physical, mental and emotional illness, as well as educational and economic deprivations.

Luckily, there is another side to the coin. The population growth, longevity and mobility provide us with a great resource of human talent and energy:

The young who are better schooled and longer at it than ever before

Housewives who have more education and leisure than ever before

Retirees who have more years and health along with experience than ever before.

A working population with shorter work hours and more exposure to community life than ever before.

All of these people are receiving more stimulation and information through modern communications than any earlier generation.

We can, if we will, call on them to help us. Many are psychologically ready to respond if the call is clear.

I was asked to discuss volunteers with special skills. As far as I can see, there are no volunteers without them.

The first special skill is a sine qua non of the concept of volunteer.

Roget gives as a synonym for volunteer work, "labor of love".

Webster defines the volunteer as "one who enters into or offers himself for service of his own free will". Or more poetically, "The volunteer grows spontaneously, springing from self-sown seed".

The social welfare volunteer thus, has one attribute to begin with, which is fundamental in our business: he has the gift of self ready to give. He is one of those "people who love people".

He may have dozens of different motives--call them needs if you like--but don't belittle any of them. It's only human to seek self-expression, appreciation, association with others of like mind, challenge, new horizons, self-satisfaction and a feeling of usefulness. Altruism is neither atavistic nor suspect. It is the most divine of human characteristics.

Perhaps you don't think that this volunteer element qualifies as a skill. I believe it is the prime skill because it constitutes the "special" something a volunteer brings. To be able to demonstrate that out of volition alone concern is felt, friendliness is offered, and thus identification made with a community that feels and cares--this is his extra special skill.

Other special skills run the gamut. They occur in fields as numerous as the occupations and interests of the community--trades, professions, the arts, household crafts, sports, technical pursuits, business, and whatever else it may be that a human being does at work or at leisure.

To make use of the skilled volunteer, professionals need to examine their programs from two aspects. First they will look for places where non-professional staff can perform routine functions currently part of professional responsibility. Second, they will use creative imagination to discover areas of program that can be enriched and supplemented by volunteers. Examples are legion. In the first category they might include receptionists, typists, drivers, canteen workers, librarians, display and editorial assistants. In the second they might encompass resources for music, dancing, wood-working, languages, charm and grooming, vocational experimentation and club leadership among others.

The use of volunteers to extend contacts to the isolated--the ill, aged, home-bound, foreigner, convalescent, disadvantaged child or the young person lacking normal

family guidance is an extension of this category. In this direction exciting innovations have begun.

Among new doors being opened quietly to volunteer services are some that reach to the very core of modern social dilemmas. There are "Teacher-Mom" programs for small classes of emotionally disturbed children. Sound orientation and good supervision are necessary for the Teacher-Moms who are constant friends in the class-room, assist with show-tell sessions and story-telling.

In after-care centers, skilled volunteers provide support and encouragement in helping discharged mental patients find their way back into the community. The chess games, holiday celebrations, tours to places of interest, theater parties, newsletters and conversations are tools used in an intimate setting to bring the outside world within reach for men and women who have been cut off. Here they can touch society without fear and rebuild confidence, trust and a sense of self-worth.

There are volunteers supplementing teachers in school programs--giving the person-to-person attention that motivates learning, supplying experiences through field trips to city and countryside so that the foundation is present on which learning can proceed. I know of one core area public school in my own city where one hundred volunteers have been at work this year with kindergarten children in groups of three or four at a time and with boys and girls who are behind grade in reading at the early elementary level. They come regularly to the same children. With the kindergartners they are filling gaps which most middle-class children never have--identifying colors, days of the week, directions and parts of the body; reciting nursery rhymes and singing the childhood songs that these youngsters have never heard; showing them how they look in mirrors; how branches bud into bloom; the joys in picture books and in keeping time with a drum to beat.

For the older children, there are individual reading sessions in "easy books" so that the youngsters may experience success--perhaps for the very first time; exploration of phonics to take the mystery out of those letters on the page; discussions of familiar tales so that the child's own imagination is caught and fired. And there are rides on the giant expressways that these children have seen only out of their windows; visits to the public library, to a farm where one discovers that milk really comes from a cow instead of a bottle and that eggs were not born in a carton.

Volunteers are going into pre-school classes with the same goals in mind--to prepare the unprepared child for learning. Operation Head-Start which Mrs. Lyndon Johnson launched in March is such a program. While it will serve the least advantaged, there are others just a rung or two up the ladder who can benefit from the same kind of service. That this is the way to prevent drop-outs--by providing the materials for success at school from the first day--is the conviction of educators concerned.

For these services we use the skills of the especially educated and professionally trained, but we need also indigenous leadership--the parents of the disadvantaged and the young people from slum areas who bring as their highly special skill their knowledge of what the child is "up against".

Volunteer programs for high-school children come to mind here. Many of them are serving as tutors in after school study sessions, as club leaders in recreation programs, as hospital or clinic assistants. This offers vocational experimentation for them, but even more important, it is a way of instilling the volunteer spirit at the time when they are most tender and ready to receive it. When there has been no tradition of volunteering in their background, this is the community's chance to provide it. If it is present, this is the time to activate it.

Within our communities, there is a volunteer gold-mine ready to be worked, and a society needing to be put in 14 carat condition. There are beauty operators who perform their magic in homes for the aged and children's hospitals. There are big brothers and big sisters, friendly visitors, ham radio operators, doctors working in clinics, garden clubs and cooking clubs, amateur theatrical troupes and bridge players. What is more, there is cross fertilization--where people served by an agency are satisfied volunteers in giving service in their turn. Golden agers sew for maternity wards; children make tray favors for hospital patients; choral groups sing at annual meetings of the board, etc., etc. Each of us could add to this list endlessly.

To work with volunteers, agencies need to recognize:

1. That volunteers become a part of staff. They are colleagues and co-workers and need what all staff needs--careful interviewing, correct placement, training, in-service supervision and opportunity for self-development.
2. Structure to provide for this staff is essential; but over-structuring is wasteful and a source of disappointment and discouragement.
3. Recruitment will be necessary and continuing; but it should be realistic, designed to fill spots to be filled--by two or twenty--and not on a whole-sale basis.
4. Training is less the imparting of knowledge and more orientation to the standards of service required, the kinds of people to be served, the goals of service and the attitudes which will help the volunteer achieve these goals.
5. Supervision cannot be perfunctory and is not encompassed by keeping records on attendance hours. It must provide in-service conferences where the volunteer and professional evaluate together; where the volunteer's ideas and observations are sought and considered; where his understanding is widened by constant exposure to underlying problems and goals, and the challenge of new responsibility as he is deemed able to assume it.
6. Not-always-so-obvious creature comforts and physical protection must be available. There should be a headquarters, even if it is only a closet; rest rooms; safe parking and safe walking; and a communications plan so the volunteer need never feel that he is an outsider.
7. Volunteer rewards are more important than volunteer awards. The inner-growth, widened horizons, sense of stretching and becoming more are valued far beyond badges or ceremonies. These have their place, but only when the volunteer recognizes that they have been earned and are sincerely given. The world of publicity must be kept in balance with the world of program, or the volunteer and the community become cynical and feel downgraded.

In this connection the reward of acceptance is an unimportant one to the volunteer. A friendly relationship with the paid staff and with other volunteers is the ambience for developing one's loyalty. It's not much fun to come and go without contact, and eating lunch alone is not only a bore but a lost opportunity for informal training.

Is it not a comfort in this age of complicated bigness and automation to see that the individual is still the most important element in our society? Nothing substitutes for the personal approach, the individual's commitment and his performance when he puts his mind and heart to it.

In making room for the volunteer with special skills, let us use all the techniques we know, but let us not glorify super-structure nor limit the possibilities by setting up barriers for those who have the self-sown seed of the volunteer spirit.

In the person-to-person role of the service volunteer, a master's degree or a full-time commitment are not as important as the service, guidance, affection, acceptance and spirit that are offered. These form a great resource for the professional to use, and I think he understands that because I'm sure that if I were to investigate, I'd find that every professional I know has been a volunteer somewhere himself!

Programs for volunteers can start small, and usually do. The Peace Corps began with a few hundred. It sought reasonably able people, gave them brief training and set them off to find their way.

VISTA--Volunteers in Service to America--had eighty-five at work in April and another sixty-eight in training. These are men and women of all ages and backgrounds going out to our migrant labor camps, the Indian reservations and rural as well as urban education projects to be the helping hand, the friend and the teacher. There will be thousands in the future.

Let our agencies start small, ask for what is possible, have faith in what each person can do and in themselves that they can use the volunteer spirit successfully for the enrichment of program.

There are many success stories. Last week I read about a unique probation department in Royal Oak, Michigan that one determined Judge began with eight volunteers five years ago. It has grown into a comprehensive program including psychiatric testing, counseling, group psychotherapy and tough enforcement of non-support and child neglect orders. Now it is deemed worth about \$125,000 a year, mainly because of volunteer services provided by professionals.

The United States government has contracted with women in Community Services (WICS), a joint venture of the National Council of Catholic Women, the National Council of Jewish Women, the National Council of Negro Women and United Church Women to do screening for the Women's Job Corps. These women who know their way around our culture can help others to that same knowledge.

We hear much of a great society. If it is within our grasp, the volunteer, taking his cue from our ancestors who pledged their lives, their sacred honor and their fortunes for our nation's sake can help us reach for it.

Let us meet the challenge, feel the commitment, develop the climate and act on the conviction that this is so.

WHITHER VOLUNTEERING?

What is Involved in Making the "Open Door Policy" for Volunteers a Reality?

Notes from a presentation by
Mrs. Theodore O. Wedel, Associate General Secretary
National Council of Churches of Christ in the U.S.A., New York City

What do we mean by "Open Door Policy?" I am assuming that it has different meanings in different agencies and groups. Could include almost any volunteers beyond middle aged, middle class white housewives who were the bulk of the service volunteers of an earlier era. Therefore, we can think of men, employed women, youth, retired persons, members of minority groups, laboring people, lower income groups.

- I. We must feel a very real need and desire for volunteers. Some agencies use volunteers because it is "the think to do" or "good public relations" or because they have always done so. This is O.K. as long as the volunteers are fairly easy to get and to assimilate. But, we will have to be pressed by real need and conviction to make the extra effort it will take to get less familiar types of volunteers. It will be hard and often discouragingly slow. We will really have to care.
- II. We will have to be willing to adjust our programs and policies and some of the structures of our volunteer recruitment, training and supervision to meet the time available, the skills and the interests of these "other" volunteers. We must ask ourselves very seriously if it is worth it to us? If we believe in volunteering as citizen participation, we will find it worth any cost to involve a large new segment of the population in it.
- III. Our attitudes--as staff and more traditional types of volunteers--are the real key. They will determine whether we can put forth the needed effort to make a place for and get these newer volunteers. But just as important--our attitudes will determine whether they stay and have a good experience, or leave discouraged and bitter. If they feel really welcome, they will stay. If not, they will leave and we will think we have "proof" that they are undependable.

Most of us--all of us perhaps--have prejudices. We will have to face these honestly. Not only racial prejudices, but social, age, sex prejudices. In some agencies it may be well to have some sessions when we discuss these. Once out in the open they can be handled. Then we need to cultivate our imagination about the new people--what will they feel like coming in? Remember, they are people and feel as we do going into a strange situation. This is an excellent situation for role playing in a staff or training session. They will be bewildered at first, eager for help, perhaps afraid to ask. Some may come expecting rebuffs. Can we develop enough "empathy" to prepare to handle these feelings? They need natural, easy acceptance (not overdoing it)--help, clear directions, trust, close but friendly supervision, praise for work well done--recognition by way of added responsibility.

We need to be very sensitive to the ways in which we unconsciously reject people--forgetting names, neglecting to give them information, assuming they can or want to do things we do. (Out to an expensive lunch.) How do this? First--all the staff and experienced volunteers need to be in on the decisions. Some carefully planned training in human relations. Often a representative of the new group might be brought in to help us.

Is it worth it--to open a whole new world of potential volunteers, increase skills of staff in working with all people, help build true democratic society?

WHAT DIRECTION VOLUNTEERISM?

Robert N. Hilkert, First Vice President
Federal Reserve Bank of Philadelphia
President, Health and Welfare Council, Inc.
Philadelphia

It is you who have posed the question, "What Direction Volunteerism?" I am not at all sure that I can answer it, but at least I can talk about it. My qualifications are (1) I am a volunteer, and (2) I have worked with many other volunteers. Moreover, there are at least a few of you here who know that I have achieved a fair degree of notoriety for having enunciated Hilkert's Law of Social Service, which says that IN VOLUNTEER WORK, PROMOTIONS COME FAST. This in itself sheds some light on my ideas of the direction in which individual volunteers move. Within the organization the direction is up.

At the outset I must confess that I am confused over the words we use in this field. I have already become a reluctant conformist in the use of the word voluntarism despite the fact that my better judgment tells me that it is being used in the sense of voluntaryism. Whenever I use the latter, the audience usually quivers politely and thinks, "He must be British." Now we come along with volunteerism which, I suspect, shows the influence of Madison Avenue. After all, we have tourism, so why not volunteerism? If, since my habit patterns are not yet fully formed, you find me slipping from one of these words to another, please understand that I shall be considering all three as synonymous.

The real word problem that should trouble us is that of volunteer itself. Until two weeks ago I never knew that this could bother anybody. But then I was told the following true story:

In the course of filling out a questionnaire for volunteers at one of our settlement houses, one of our most useful and dedicated individuals said, "I don't believe I am supposed to fill this out. You see I'm not really a volunteer. All I do is help with the woodworking class every Friday night."

We are left wondering just what this man believed to be the attributes of one who is really a volunteer.

We are reminded of the stranger in town who walked up to a villager standing on the corner and said, "Did you see a pedestrian go by here just a little while ago?"

The reply was, "No sir. I've been here for the last hour and there hasn't been a thing go by except one man, and he was walking."

I have, of course, been wondering just why you asked me the question which is our topic this evening. At first I wondered whether you were questioning the true meaning of volunteerism. I have heard a few rumblings about whether, for example, participants in the VISTA program are really volunteers - after all, there is some degree of money payment involved. Of course, they are volunteers. Hasn't it occurred to us how many of us who are volunteers are being subsidized in one way or another. What about all the people like me who do a great deal of our voluntary work on company time? I wonder just how much time some of us would give to the work

of social welfare during the daytime hours were we to be docked in the pay envelope for each hour spent away from the job. Is it all right for the employer to foot the bill but not the government? In my own case, Uncle Sam foots the bill either way.

Then, what about the woman who spends many hours each week in work which is voluntary in the purest sense? Isn't she able to do this because she is being "subsidized" by the breadwinner who is knocking himself out earning the family living? If he stops earning, then some of that volunteer work will be given up so that the volunteer can use more of her time working for pay. Let's not put this volunteer business on a strict cost accounting basis, and let's not get too fussy or emotional about "subsidizing" as a criterion of volunteerism.

What I believe we should be really interested in is citizen participation, citizen involvement, and citizen responsibility. I am not too concerned whether we are talking about citizens who are involved in social welfare problems at full pay, half pay, token pay, or no pay. We need them all. Take, for example, the professionals in the field. They work for full pay, even though I think it isn't "full" enough. They too are citizens, and they are certainly involved. That they have jobs at all is due to the fact that the citizenry believes they are needed, and as a part-fulfillment of our responsibility as citizens we foot the bill. Whether professionals are paid out of tax dollars or voluntary dollars makes no difference because we as citizens pay the bill either way. However, apart from the ultimate source of funds, we begin now to run into a difference which is of critical importance. We must now, with respect to the business of fulfilling responsibilities for meeting the needs of people, make the distinction between government and nongovernment.

The new dimensions of volunteerism in the period ahead will be determined by the citizenry in its actions and reactions toward government - as government pushes forward to fulfill its responsibilities for the welfare of the people. I don't happen to be one of those who look upon government as a kind of evil. I do happen to be one who is utterly convinced that our social ills, injustices and inequities, are so great that they cannot be handled solely by volunteer action groups. There are many, of course, who look upon government action as a kind of last resort, and to this I venture the thought that we may well now be in a last-resort situation, which is not to be interpreted as having our backs to the wall.

What is at stake is whether we shall manage to preserve the American concept of government as government of the people, by the people, and for the people. The danger is that it may become simply - and tragically - just government for the people.

Let me refer to some words of Henry N. Wriston in his commentary on the American Constitution:

"The authors knew history. They saw the fallacy in the imperfect syllogism that assumes that 'when we act publicly or privately, we are the same people' and that therefore the individual need have no fear of government. They were aware that strong governments are always tempted to overwhelm the individual."

Our fear of government should be a healthy fear, based on full awareness that when we act publicly and when we act privately, we are not the same people. Having said this, I hasten to say that there is one choice that is no longer open to us. We can no longer have a kind of volunteerism which is unrelated to government policy and action. We can no longer walk alone, nor can we behave as rivals and survive. We must travel the road together, as partners, with each influencing the other while in the process of making the journey. We need the government and the government needs us in making this long and arduous trip to a better society.

It is easy and it is tempting to say, "We know we need the government, but does the government know it needs us?" I don't believe this is cynicism; I think it is the precise question which should be raised. Some of you were present at the biennial Citizens' Conference on Community Planning that was held in Philadelphia this past January. You heard the following from Arthur Naftalin, the scholarly and politically-astute Mayor of Minneapolis:

"...the federal government has discovered this need again and again. As many new welfare programs have been undertaken the federal government has made clear its feeling that their success requires more than government action, that the problems are too deep and too broad for government to cope with by itself."

The Mayor proceeded with numerous illustrations to demonstrate that:

"There is now a long and growing list of federal programs which are based on social planning on the part of local communities and on the part of nongovernmental agencies."

My own observations and experience convince me that government does realize the need to work with us, the volunteers. Nevertheless, because of my healthy fear of government, born of some of the lessons of history, I feel that we must never let down our guard or our efforts to keep the government ever cognizant of the fact that it is dependent upon us.

Some months ago on a local TV program I was asked by one of the interrogators whether I thought the anti-poverty program of the federal government would be successful in Philadelphia. I think my reply surprised him as I am sure it surprised many Philadelphians who watched the program. I called attention to the community action section of the Equal Opportunity Act and said, "Whether the program is or is not successful in Philadelphia will, in greatest measure, depend upon the insight, the imagination, the resourcefulness, and the hard work of Philadelphians, not Washingtonians." It is unfortunate, almost tragic, that some of those who cry loudest about the importance of local responsibility don't actually recognize it, let alone feel it, even when it is almost forcibly thrust upon them.

With this background, we return to the new dimensions of volunteerism. When we say the government needs us, whom do we mean? Who is us? Who, really, are the people who must make up the "involved citizenry?" To me and to many others it is becoming increasingly clear that participation and involvement must be far more broadly based than it has been heretofore. In his book Challenge to Affluence, Gunnar Myrdal points out that:

"...popular participation in public life, in the broadest terms, is lower in America than, generally speaking, in countries that most resemble it in fundamental values... the fact is that the poor in America are inarticulate, and inactive to a degree that finds no parallel in other advanced countries - with the result that they have been denied a fair deal."

He immediately proceeds to discuss the other end of the spectrum by pointing to "the prevalence...of a much more intensive participation than elsewhere in the Western world of a few, and to the fact that relatively much of this participation is unselfish and idealistic to an extent that is more or less unique." This is not an unfair picture, is it, of what - at least until relatively recently - comprises volunteerism in America. Good works performed by the relatively few:

Changes have been taking place since Myrdal wrote his book just several years ago. It is being rapidly and firmly impressed upon us that just as democratic government must be broadly based - representative of all sectors of our communities - so too must volunteerism be broadly based, representative of the total community. Volunteerism, in the sense of citizen participation and involvement, cannot be limited to the traditional, the long-established, so-called "power structures" of the communities. It must include leadership, and followership, across the entire community. The real power of the community must be vested in the many, and not in what Myrdal has called "the lively few." When we say the government needs us, we are not referring simply to that "lively few." We must look to the "lively many." This is the only condition which truly fits the American concept of government of, by, and for the people. In volunteerism I think we have been guilty of too much emphasis on for the people and not enough on of and by the people. Curiously, this is the very same thing which we profess to fear in government. But this is what is changing, and with revolutionary speed. The change is not in every respect occurring in the most tidy and orderly ways, but revolutions never are neat and tidy.

The new volunteerism, that which includes every sector of the community, poses a new challenge and new problems. Above all, the "lively few" must not abdicate. It is not going to be as easy, although I believe it will turn out to be more rewarding, for the old establishments to work effectively with, or rather within, the broadly-based new order. There will be various types of obstacles, barriers, and hurdles. Problems of integration are by no means limited to racial adaptations. We have almost forgotten that the "achievement of one-ness," the attainment of unity, is not solely related to the civil rights movement.

We must not lose the leadership, the insights, the know-how, the spirit of the present order of volunteers. The new order must include the old. Self-exclusion of any group in our society is to be deplored and avoided just as is exclusion by any other force or condition. The challenge is going to be whether we are as willing and as able to practice democracy as we are to talk about it. When we talk about the involvement of the citizenry straight across the board, we must exclude no segment, including that to which we belong - whatever that segment may be.

There is no doubt in my mind that there is a certain aristocracy in the old volunteerism. To the extent that it is an aristocracy based upon virtue - integrity of spirit and purpose, the driving desire to conquer the ills of our society, the will to achieve for the common good - that aristocracy must be preserved. The new volunteerism must not be a movement to force everyone into the mold of the common man. The goal must be to raise the sights and the achievements of men so that all can become uncommon men. Most important, we must remember that there are around us in many of the nooks and crannies of our communities uncommon men who have not had the opportunity to demonstrate their qualities of leadership and virtue. They are, nevertheless, aristocrats in the sense in which I use the term, people who have attained excellence which distinguishes them from those who, for whatever reason, still have a long way to go. The new order must comprise all of us who seek common objectives and who have the will to work as volunteers. We must remember that not all volunteers are leaders. Even in volunteerism we have to have Indians as well as Chiefs, privates first-class as well as colonels. Leadership is indispensable, but of equal importance is the need for comprehensive acceptance of leadership.

I see and feel a new force promoting not only volunteerism, but broadly based and newly inspired volunteerism. This is the force of the church - all faiths, all denominations. All around us we can see church movements, interfaith, denominational, and interdenominational, displaying a new vigor in setting forth concern about the ills and dislocations of our society. I have witnessed this vigor both as a

participant and as a witness-once-removed. Churches are exhorting their members to get into the community boat and pull their weight. Churches are calling upon their members to work not only as individuals but collectively with existing groups devoted to our welfare problems. Churches are telling their members that they - as well as the church corporately - have obligations to work with others in influencing government in the formulation and implementation of policy and program. Churches are taking stands, both in word and deed, some of which are highly controversial within their own ranks, and some of which require a high order of courage. Yes, the church is viewing its mission with a new zeal. It is showing, in the form of social action, that it is concerned with social justice as well as individual salvation. It is instilling in its members, and in others who listen, the realization that in today's world there are new dimensions involved in "loving thy neighbor as thyself."

Of course, we can say that the church as well as churchmen have always had this social interest. I merely say that there is no question in my mind about the stepped-up nature of this concern in many church quarters and the stepped-up character of the implementation of that concern. All of this will, I hope and I believe, serve to strengthen volunteerism in many ways.

The new awakening, or the re-awakening, of the church is not without its problems. In secular institutions and agencies there is no problem in using churchmen as volunteers. There is nothing new about this. The only problem here, if any, will be making the best use of increased numbers, because I believe the church's forward movement will produce volunteers in greater numbers. The more difficult problems will be those which involve the church as an institution, problems which are currently being studied on many fronts.

In the years ahead I believe we shall find more and more college students entering the ranks of the volunteers. The college population is increasing by leaps and bounds; and jobs, both summer and after-hour varieties, are in short supply relative to demand. There is a tremendous increase in interest in the problems of our society on the part of college students, and a desire to do something about them. Many of the courses which they are pursuing in the social science disciplines will, in greater measure, call for supplemental experience in the form of field work. There is a great deal of work to be done for which college students are uniquely fitted. Much of this work may be so rewarding to them personally that they will wish to engage in such constructive activity, even if it means coming off the picket lines. I believe that many would prefer to help potential school-dropouts conquer the English language than to parade the streets carrying placards in defense of obscene language. Or am I being naive? The evidence is quite clear that a great deal of excellent work is now being done by college volunteers and I merely predict that there will be significant expansion in this area.

All this will, of course, call for expanded activity in recruitment and in the training of college volunteers, and it will call for appropriate and imaginative supervision. It is to be hoped that resulting from these experiences there will be increasing numbers making the decision to pursue careers in the social work professions. If they do not, we can hope that as adults they will enter the ranks of the experienced volunteers.

Much of what I have said is applicable to high school students. The success of our Student Volunteer Program in Philadelphia convinces me that there is much that can be done by high school students which is of enormous benefit to themselves and to the community. I think it is fair to say that across the country there will be an increase in the use of student volunteers and we had better make ready for them. We ought not underestimate the value of our young human resources.

Turning to the other end of the line, I am sure that we are going to have more and more volunteers from the over 65 age bracket. I have but to think of myself. I must retire from my paid job less than five years from now; but I don't have to retire from volunteer work. Hopefully, there will be some degree of usefulness left in the old boy. I will be no good in helping with the woodworking class on Friday nights, but there will be something I can do to serve the community. Think of the numbers of people who are compulsorily retired each year, many who have had rich experience in community work as well as many who have not. There is a vast reservoir of competence here, and it ought to be used - both for the benefit of the individuals themselves and for the benefit of the community - of which, of course, we are all a part.

There is something else that is going to happen to volunteerism. It is that much of the work that we have always thought was exclusively the province of professionals will be done by volunteers trained by and under the supervision of professionals. It is either going to be done this way or it isn't going to be done at all. There simply will not be enough professionals to do the jobs without the aid of volunteers. The problem is accentuated by the fact that the needs for services are mounting at an accelerating rate, needs for old services and needs for new kinds of services. Volunteers will have to be used not only in voluntary agencies but in public agencies. This, of course, is going on right now - but we are only in the beginning stages. The problem would not be solved even if we could grow and develop all the professionals that would be needed. The cost to the taxpayer and to the voluntary contributor of funds would be far beyond our willingness, if not our ability, to pay. There isn't the slightest question in my mind that what I am here describing is the wave of the future in this work.

This final one may come as a surprise because it is something I would not have said several years ago. I now believe, and this is the first time I have said it, that we are going to be able to enlist in this work an increasing number of active businessmen and industrialists. These men have always pulled their weight in certain kinds of volunteer work, notably working for United Funds and serving on hospital boards. But, with many notable exceptions, they have steered clear of most anything that sounded like social work. They can no longer sit back and merely be critical of welfare work, of public assistance, of anti-poverty programs, of community action programs, and all the rest. The reason is that these programs are going to go on whether they are in or out. The jobs will be done better if they are in, and I think most people are beginning to realize this, even these men themselves. It is dawning upon them that their function in modern society goes beyond the successful running of enterprises, important and essential as that is to the successful operation of our country.

Increasingly they are seeing that the talents which they have used in running their businesses successfully must be brought to bear on the successful operation of our nation's social programs. It is absurd for any of us to think that these huge and complex programs - really big business - can be planned, operated, and executed by "the poor themselves." No one believes more strongly than I do in volunteerism which includes all segments of the community - and this I have already indicated - but I shudder at the mere thought of huge, complex, and costly programs being entrusted only to the poverty-stricken. We might just as well send only the poor to represent us in the U. S. Senate and House of Representatives. In the work of social welfare the insights and the abilities required are many and varied. But among these are executive and administrative abilities, business judgment and foresight, analytical talents, and fiscal competence, to name a few. These abilities are not necessarily correlated positively with financial impoverishment.

Yes, I believe we shall soon witness a significant increase in the involvement of the members of the business community. They, as well as many of the rest of us, are convinced that unless they are in, instead of out, this country may well go to "hell in a handbasket." While I believe in the anti-poverty program, and while I have faith that it will be effective and successful in many ways and in many places, I have to ask whether anyone believes that up to now everything has been done skillfully and effectively - at all levels? Do we believe that whatever bugs have existed in the whole national endeavor down to the community action programs may be attributed to having too few of the poor involved, or too few of the kind of men who run the great business and industrial enterprises of this land?

I look to this greater involvement of the business community not only because they must be involved - our country needs them - but also because I believe that we are all seeing in better perspective than ever before the social problems which are besetting our nation. We are all seeing "the other America" as we have not seen it before. We have all been too busy with our own special problems to go out and get busy with the problems of others. This is changing. We have talked about change for a long time, but now we are doing something about it.

The new dimensions, the new directions, place upon Councils of Volunteers, and many other planning groups, the necessity to face and solve new problems. There will be more volunteers. Many volunteers will be younger and many will be older. They will come from every segment of the community and not just from some segments. The ratio of volunteers to professionals will rise. Old services will continue, although possibly not all of them, and the need for new services arises with each passing month. New patterns of organization will be called for. Recruiting practices will have to be re-evaluated. New patterns of training and of supervision must be devised. The new order of volunteerism comprising the much more broadly-based representation will present barriers - even the one of communication - which must be met. The whole phenomenon of change will not pass us by as though we possess some kind of immunity. While we must adapt to change, we must not lose our roots. Adapt - but hang on tight to that which is central.

My task today was not to provide answers. My job has been to discuss direction - the whither, not the how. I am glad you asked me to discuss the whither because I would have had to decline an invitation to talk about the how - and then I wouldn't have been able to be with all of you nice people.

MOTIVATION: A CHANGING PICTURE OF THE VOLUNTEER

Studies of Motivation and How Opportunities for Volunteer Services
Are Serving A New Need of Society

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I should begin by giving my definition of a volunteer and describing the kinds of activities in which he may be engaged. I say "he" merely as a figure of speech, as it is generally found that "he" is a "she", although the picture has changed in the past several years and will continue to change. As I speak of the "Volunteer" I am referring to a person who engages in an activity, generally a secondary activity, of his own free will, or at least not because he is required to do so by an authority such as the government, or political organization. For his work he receives no monetary reward aside from reimbursement of expenses he may incur, or recognition given him as an honor.

The kind of work he does may include every range of human activity, consultation, support, administration, service, leadership, and even sometimes expressed deep convictions or interest. Thus the board member of thirty years who wrote in response to a questionnaire, "I have never been a volunteer, just an officer in my agency," would be included among the ranks of a volunteer. And another woman who wrote plaintively, "I was placed on this committee and have never been asked to do anything, but want to continue here," would be considered a volunteer also. The kind of activities are important, but the "spirit" and feeling behind the work is of paramount importance in our consideration.

This opens for us an almost unlimited range of what we can consider as volunteer activities, and likewise opens more opportunities for people to give volunteer service. This is an important point as we begin to talk about the volunteer in our present day society.

It is possible that man as a social animal became a volunteer as the result of being a part of a society or community. When people come together, to live and work, their association and interdependencies create needs which the people of that community must recognize and meet if they continue to function as a society. We don't quite know when this social consciousness evolved, as there are no fossil remains to give us any approximation of time. Anthropologists, however, recognize this aspect in the development of man and culture. It seems that this development would be a "helping process", helping fellow humans to exist, or even feeling concern for the existence of others as well as one's self. This would be a step past self preservation, and on to the realization that to help others was self preservation too. Man in society can live more fully in a society that meets his needs.

In the history of the evolution of man there are many evidences of man's development of social concern. In many religions, there is proof of man's awareness of the needs of others, and attempts to meet these needs. Thus work of the humanitarian grew as more men lived together and became dependent upon one another. His function expanded as needs became greater. Throughout the history of the growth of villages and cities in the dark and middle ages, and up to the present time, man's needs and problems have multiplied. The Industrial Revolution created situations of interdependency which forced the humanitarian to emerge, forced people to take responsibility to help one another and to recognize human problems which were created as a result of the times.

It was here that the volunteer worker increasingly took the initiative to organize his work; with greater needs there was need for more service. People who were interested in helping found they needed greater skills and training to cope with ever increasingly complex problems. At this point the "social worker" or the person trained to cope with problems and needs which society created became a recognized worker in the community. The "social worker" was a person who was employed to devote a major portion of time to helping society with its problems and to supplement the continuing operation of the humanitarian or volunteer. Soon it became the other way about and by the time of the first World War, the social worker had the situation well in hand, with the limited assistance of the volunteer. But the "situation well in hand" was subject to change as all aspects of modern life--change so rapid that it has been labeled "accelerated change".

How has the situation changed? World War I saw a great mobilization of volunteers, an awakening of the realization that the volunteer was a community resource. The "helping hand" capacity of the volunteer became reconfirmed. Following the period of the War, the great industries developed, particularly the automotive industries and the industries it stimulated. The assemblyline was the major innovation here and greater use of automation. The growth of cities was stimulated by the emergence of great industries and cities became dependent upon them for employment. At this point the Depression of the thirties created such problems and on such a magnitude that the government alone had resources great enough to cope with them. The number of volunteers as well as social workers increased and volunteer bureaus or councils began to emerge.

World War II saw the greatest number of volunteers ever mobilized to meet a wide variety of needs. The role of the volunteer clearly changed from a "helping hand" role to include another recognized function. This function is best stated in the following quotation from the Social Work Year Book of 1949.

"The proven ability of this diversified group of men, women, boys and girls, persons of every age, color, class, and creed, to work together for several years closely and for the most part satisfactorily in giving service in new areas of both war and community service, has revealed in sharp outline the possibilities of broad citizen participation in finding answers to the pressing social needs of the post-war era."¹

What pressing needs has the post war era presented? Population has increased so that social services not only have expanded but are meeting different problems created by greater numbers of people. Cities have grown in size with greater density of population complicated by high mobility. The individual within the city has increasingly become isolated in a crowd of people with whom he has few relationships and little feeling of responsibility. The anonymity of the city has resulted in reducing the instances an individual has to identify himself with his home in the broad sense of a neighborhood or community. The individual has fewer opportunities within a city to feel himself a member of society, a sense of identity with the objectives of his community associates, and a feeling that he can in some way control or give his life within the community some direction.

The search for identity or individual worth complicated by the city is further handicapped for great numbers by automation which sometimes eliminates man's most tangible measure of his worth, his employment, and forces him to make continual change. A vocation which was once considered as a lifetime pursuit, is now transitory or may be in a few years. The necessity to change then is one of the problems of our present day. For many, the type of activity in which they earn a livelihood offers few opportunities for development of identity. Employment today may often provide money to meet physical needs, but little to meet the needs of a human to realize his individual worth except in a limited capacity.

Projected in to the next ten years is the possibility that many persons will not have the privilege of being employed as we accept it today. Others will have much more leisure, or large blocks of time which they will not be required to use in productive labor. The world of work, once the central core of man's life and of personal meaning, no longer will serve that purpose, and man will be presented sometimes with more leisure than he knows how to use.

The social worker and the volunteer long ago accepted the challenge of helping man to meet the problems of hunger, shelter, sickness, and destitution. More recently other problems have been recognized not associated with poverty or disaster, but with personal relationships, maladjustment in society, age, and change. Man in his complex society today has new needs different from many of his needs down through history. To meet many of them is a problem which has emerged on the present day scene; a paramount problem in society in our Space Age.

Experience with volunteers has provided a means whereby social workers can cope with the pressing problem which man today is experiencing, the problem of meeting some of his need for self fulfillment, or self identity. A volunteer program is a unique service to the community not only in providing voluntary assistance to social agencies, or in building a body of citizens educated to be aware of the needs and problems of today, but also to meet this need which modern man has. In summary, the social worker today has another responsibility to meet. His ethical responsibility has been in the past and continues at present to promote the growth of "selfhood". This has long been an ethical responsibility of the social worker but today it has become more urgent and more demanding of recognition. A focus upon self development will necessitate an acceptance of change on the part of many social workers and their attitudes toward volunteer work. A mutual relationship between two people is on a high ethical plane if each person preserves his identity and derives some growth through the relationship, without one person exploiting the other. The acceptance of this concept surely gives direction to the service which can be offered through volunteer work.

Now I have taken a position. What information do we have about the volunteer which would tend to give some support to this?

Very little is actually known about the volunteer and why he becomes a volunteer but there are many assumptions. Let us put aside these various assumptions and review some research in this field. Robin Williams in his study of American society states that voluntary associations fill the void left by the dissolution of older patterns of group interaction which included the family, neighborhood, work group, and church.² Kluckhohn feels that joining in part is a defense mechanism against the excessive fluidity of our social structure. He says "People who have become weary of the tension of continual struggle for social place try to gain a degree of routinized and recognized fixity by allying themselves with others in voluntary associations".³

Bradford Smith states that an individual who is related to his community through group activities loses the sense of isolation and feels integrated into the whole society. Mutual voluntary service can serve as a means by which a citizen can realize his position in society, satisfy his need for achievement and develop a sense of security and mutual respect.⁴ Cronback gives support to the knowledge that some adults find an emotionally significant purpose in community service.⁵

Arthur Dunham has written that motivation is as varied as the services: religious concern, philanthropy, moralistic reform, fear and repression, economic gain, self expression, self glorification, scientific investigation, humanitarianism and

democratic motives of joint responsibility.⁶ David L. Sills in a study of March of Dimes Volunteers, found that any attempt to explain motivations which underlie volunteer participation by reference to the dominant value of Humanitarian confronts a problem. Motives cannot be accepted as an adequate explanation for the behavior of individuals, external influences must be considered as well.⁷ This assertion is supported by Kornhauser and Lazarfeld. They wrote that, "Any bit of action is determined on the one hand by the total make-up of the person at the moment and on the other hand by the total situation in which he finds himself". Although Sills felt that it was difficult to persuade people to take any specific course of action unless they viewed this action as a necessary component of the proper fulfillment of some role obligation, he found in his study support for the frequent assertion that voluntary associations serve the latent function in our society of providing an avenue through which people can achieve a higher status through their own efforts.⁹

The basis for voluntarism, Gordon Godby noted, is provided by a strong economy with resulting short working hours in industry and home and higher income but the human satisfaction which can come from such effort is the chief motivation for volunteering.¹⁰ Herbert Godhammer confirmed this in his study in Chicago. He found that the satisfactory human relationships, the sense of solidarity and personal security coming from participation in group activities were more important to the participants than the specific nature of the activity of the association. It is interesting to note that in his study he found fifty to sixty percent of the unskilled workers in his study had no affiliation with any organization.¹¹ In an earlier study, Bernard Barber concluded that only the unusual person is motivated to participate actively in the affairs of an association.¹²

It seems that information can be found which would give some support to many hypotheses about why people volunteer. In a recent study of volunteers from five social work agencies, I was able to obtain a considerable amount of information which included reasons they gave for becoming volunteers.¹³ Three hundred and sixty-two persons responded to the question, "Why did you become a volunteer worker for this agency?" Direct answers to such a question rarely give the complete picture. Sometimes the "expected" reason is given, or the "acceptable", or the person may even be unaware of his motivation. If a person has been actively engaged in volunteer work over a period of time, his motivation for continuing may be changed from his initial motivation.

Although the answers given by the volunteers in my study may not be the complete picture, nor the most important responses, they were the answers which the volunteers selected as the most appropriate. It is important in that it expressed their point of view and also showed their selection of a response.

It was realized that further information could give wider insight into the person, his characteristics or his experiences which resulted in his desire to engage in the type of volunteer activity which he chose. Thus learning whether he considered experiences of the type found in his volunteer job interesting or challenging, or what he found most rewarding also contribute to a more complete picture of his motivation. Some answers in the study show that much of the satisfaction from doing volunteer work was anticipated and this anticipation may have been the motivation.

This then is the information which was gathered in answer to the question: "Why did you become a volunteer worker for this agency?" The 409 responses given by volunteers were coded under twenty-three headings, often stated in their own words which seemed to give the meaning of their statements best. In general these reasons fell into three categories, reasons which were: 1) related to personal needs or considerations; 2) related to humanitarian considerations or desire to fulfill the role of

citizen; and 3) related to the benefits which were received by the volunteer from the agency through the type of activity conducted.

The first category contains these responses given by seventy-five volunteers or eighteen percent of the total:

Felt I was needed to help, agency needed help
To meet people, to take root
Therapy, suggested by doctor
Desire to "keep active" in worthwhile activity
Join with friends, friendship groups
Thought I would enjoy this
Get out of house, not to be alone, keep busy
Helped when asked to do so, convenient to do so
Wanted outside interest
Happy atmosphere, pleasant place

The answers seem to indicate that the volunteer considered himself and what the work might mean to him in his particular situation.

In the second category we find those reasons which were related to humanitarian considerations or citizenship and neighborhood responsibilities. One hundred and fifty-five or thirty-eight percent of the responses fall in this category:

Chance to help others, serve mankind
Worthy cause, use of time for worthy cause
Had free time wanted to do charity work
Desire to improve community, give service
Close to home, in community where I live
Tradition, background connection with agency

Many of the reasons expressed were warm and kindly and perhaps support the common image of the volunteer.

Although it is obvious that many volunteers received personal benefits from their service regardless of the type of work they did, the last category of responses shows that the type of work or experience offered by the agency was of importance in motivating volunteers to participate. One hundred and forty-four or thirty-five percent of the total responses are in this category. The following types of responses were given:

Wanted to do this type of work, interested in this field,
love this kind of work
Gave service in return for service rendered
Gain vocational experience
Became interested when I received services from this
agency, patient, member
Studied this type of work, once worked at this, present work

From all the categories, the largest number of volunteers (59) gave as their reason for doing volunteer work, "wanted to do this type of work". This suggests that to a volunteer, as well as to a paid worker, the type of work found in a job is important. Given next most frequently were the reasons which fell into the two headings, "Chance to help others, serve mankind", and "Gave service in return for service rendered". The responses given are widely different, one is to help others and the other is to

help themselves. This seems to show how almost directly opposite motivations can be for engaging in voluntary activities.

The coded responses taken as a whole show that there are many varied reasons for becoming a worker. They give a far different picture of the volunteer from the stereotyped concept of a "do-gooder" with idealistic intentions of helping the "less fortunate". The responses show clearly that volunteers serve for many reasons including altruistic motivations.

An examination of the material you have which lists the responses within the three categories, shows that many of the volunteers stated they became volunteers because they expected to benefit in some way or other. Category (3) which included responses related to the benefits received by the volunteer through the type of activity conducted by the agency, contained the largest number of responses. Category (1) including responses which were related to personal needs or considerations, contained the next largest number of responses. Together they include fifty-three percent of the total responses. Both categories give motivations which indicate that much of the giving on the part of the volunteer was for the purpose of "receiving". This would seem to be an important factor in volunteering and recruitment.

Returning to the beginning of our discussion, it can be seen from the volunteers' responses that volunteer work is an activity which offers an opportunity to satisfy many personal needs. I think this suggests the possibilities that volunteer work holds in meeting greater needs of society evolving today. With more awareness of the potential of volunteer work, and more creative planning in the kinds of volunteer activities, community agencies have the means to give an even greater service to society.

With full realization of the needs which volunteer activities can meet in our changing world, voluntarism assumes a new importance. The situation is a challenge to the development of a new concept of volunteer work, a new approach to the recruitment of workers, development of new objectives, and planning for volunteer work to provide these objectives. We are challenged to recognize that a knowledge of motivation is more important than mere use of assumptions in planning a diversified program of activities which will meet the needs of the workers, and by doing so benefit the agency employing volunteers. A systematic study of the employment of volunteers seems expedient, rather than the opportunistic approach which has been characteristic of the past.

Recruitment based on the knowledge of why people volunteer will have less emphasis on volunteer programs to give "service" to others and more on benefiting the volunteer, and the society of which he is a part. Referral of these people should have the same direction. Community agencies with volunteer programs are well aware that they are committed to helping people but often forget the second part of "helping them to help themselves". The new concept of volunteer work should provide for this part with greater thoughtfulness and awareness. We need a rededication and a new awareness of what volunteer involvement, or citizen participation can mean in the life of modern man and the man of tomorrow.

Footnotes

- 1 Norma J. Sims, "Volunteers in Social Work," Social Work Year Book 1949 (New York: American Association of Social Workers, 1949, p. 537.)
- 2 Robin M. Williams, American Society: A Sociological Interpretation (New York: Alfred A. Knopf), p. 470.)
- 3 Clyde Kluckhohn, Mirror for Man (New York: Whittlesey House, 1949), pp. 249-50.

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TABLE VI
REASONS GIVEN FOR BECOMING VOLUNTEER
WORKERS

Questions*	Coded Responses of the Volunteers	Number of Volunteers
Why did you become a volunteer worker for this agency?	1. Wanted to do this type of work, interested in this field, love this kind of work	59
	2. Chance to help others, serve mankind	56
	3. Gave service in return for service rendered	56
	4. Worthy cause, use of time for worthy cause	43
	5. Felt I was needed to help, agency needed help	35
	6. Was asked for the job, recruited	34
	7. Had free time, wanted to do charity work	25
	8. Gain vocational experience	21
	9. Desire to improve community, give community service	13
	10. To meet people, to take root	9
	11. Close to home, in community where I live	9
	12. Tradition, background connection with agency	9
	13. Therapy, suggested by doctor	7
	14. Desire to "keep active" in worthwhile activity	7
	15. Became interested when I received service from this agency, patient, member	6
	16. Join friends, friendship group	5
	17. Thought I would enjoy this	4
	18. Get out of house, not alone, keep busy	3
	19. Studied this type of work, once worked at this, present work	2
	20. Helped when asked to do so, convenient to do so	2
	21. Wanted outside interest	2
	22. Agency took over volunteer work I was doing	1
	23. Happy atmosphere, pleasant place	1
Total		409

*Questionnaire, Question number 3.

TABLE VII

CATEGORIES OF CODED REASONS FOR BECOMING A VOLUNTEER

Category	Coded Responses*	No.	Percent of Category	Percent total Responses
1. Reasons related to personal needs or considerations	5. Felt I was needed to help, agency needed help	35	47	18%
	10. To meet people, to take root	9	12	
	13. Therapy, suggested by doctor	7	9	
	14. Desire to "keep active" in worthwhile activity	7	9	
	16. Join with friends, friendship groups	5	7	
	17. Thought I would enjoy this	4	5	
	18. Get out of house, not to be alone, keep busy	3	4	
	20. Helped when asked to do so, convenient to do so	2	2	
	21. Wanted outside interest	2	2	
	23. Happy atmosphere, pleasant place	1	1	
	Total	75		
2. Reasons related to humanitarian considerations, or citizenship	2. Chance to help others, serve mankind	56	36	38%
	4. Worthy cause, use of time for worthy cause	43	28	
	7. Had free time and wanted to do charity work	25	16	
	9. Desire to improve community give community service	13	9	
	11. Close to home, in community where I live	9	6	
	12. Tradition, background connection with agency	9	6	
	Total	155		
3. Reasons related to benefits received by volunteer from agency	1. Wanted to do this type of work, interested in this field, love this kind of work	59	41	35%
	3. Gave service in return for service rendered	56	39	
	8. Gain vocational experience	21	15	
	15. Became interested when I received services from this agency, patient, member	6	4	
	19. Studied this type of work, once worked at this, present work	2	1	
	Total	144		

*Numbers correspond to Coded Responses in Table VI

VOLUNTEERS ARE EVERYWHERE!

A 1965 LOOK AT THE VOLUNTEER WORLD

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The title of this presentation is "Volunteers Are Everywhere." It is time we take a really new look at the whole business of volunteerism. It seems that we have always thought that volunteers are "findable" only in certain places through certain dry and tried methods of recruitment, and also volunteers usually emerge from those people who have learned how to and can afford to volunteer. It is time to question this belief and to take a good and thorough look at the volunteer establishment in our society. Al Capp, that delightful humorist, has pointed out the value of questioning the establishment when he said, "The main purpose of Little Abner is to make a living for me. The secondary and more celebrated purpose is to create suspicion of and disrespect for the perfection of all established institutions. That's what I think education is. Anybody who gets out of college, having had his confidence in the perfection of existing institutions affirmed has not been educated, just suffocated. Some skepticism about the sacredness of all our respected establishments is the precious ingredient of education." Periodic questioning is necessary if we are to change, if we are to innovate and create new opportunities for serving and for service.

Not very long ago, I conducted some leadership training courses in low-income neighborhoods. They were called "Operation Leadership," and were underwritten by the Sears-Roebuck Foundation. At the very beginning of the first course I said to the group that I thought it would be fun to talk about volunteers and how to volunteer. Soon, someone said from the back of the room, "Doctor, you're very, very nice, but why don't you tell us what a volunteer is?" This was good for me, because I came to realizing that the "establishment" as we see it isn't how everybody sees it, and that words we use which we take for granted don't mean the same thing to other people.

In this paper I propose to take a look at three factors: First, let us examine some assumptions extant about volunteers and volunteerism. Second, changes taking place in our society in relation to, and affecting, the volunteer panorama. And, third, the changes necessary to keep the volunteer aspect of living and giving in the spectrum of American life. The following assumptions are important:

- that serving one's community and fellow man freely and without monetary remuneration is part of the Judeo-Christian effort and an inextricable part of the matrix we call the United States.
- that since the beginning of this country, the participation and contributions of volunteers and voluntary agencies and institutions have been important to the growth and development of this democracy. This is a very important point--that from the very beginning of this country, volunteering and volunteerism have been an integral part of the way in which our nation has developed.
- the importance of giving of one's self, one's talent, services, and sometimes one's money, is a value taught to many of our citizens--taught at home, taught in schools, and taught through churches, and certainly taught through our character-youth building organizations.

- not all people have an equal opportunity to learn to volunteer. Not all people have equal opportunity to learn to volunteer or to satisfy certain human needs through giving to others voluntarily.

Here is an example: In the south central branch of the Los Angeles Volunteer Bureau, the newest branch, we were able to recruit twenty-eight high school students to serve in a public health clinic. These were students who had been recruited from the high school. We had said to the principal, "We don't want your American Legion winners, your student body presidents and all the people who are already doing a lot of things. We'd like some youngsters who have potential, some youngsters who you think would benefit from learning to serve." He thought this was a very odd request and he came up with 28 youngsters who said they were extremely interested. The personnel at the Health Center had been looking for volunteers in this particular neighborhood for almost two years. One of the youngsters--the one boy in this group, a very tall, handsome lad--said at the end of the very first afternoon, "You know, this is really something, nobody has ever asked me to do anything, and here I shall be working in the clinic in the afternoons after school. You mean it? I was thinking of becoming a doctor, and now I shall have a chance to understudy the public health doctor here and to learn something about public health. I never thought this would ever happen to me." We had other such examples of people who had never been asked. And, if you have not been asked, how do you know if you might be able to serve? Therefore, equal opportunity to volunteer does not exist.

- To take advantage of an opportunity, one must know it exists, have time to savor it and freedom from economic and social stress to participate in it. It is not enough to say to people, "We sent letters out, the opportunity is here." Something has to happen that connects the person to this opportunity, and this is where we have all failed.

In the same neighborhood, I happened to meet a young mother who had heard that she should have her children innoculated. "But where?" she asked. The clinic was only two blocks from her house. She said, "I know that building, I pass by it every day, but I did not know the services there were for me." So, the opportunity was here, she was here and knew her need. What was missing was the connecting link between her and the opportunity.

Persons in low-income areas have less chance than those in other neighborhoods to learn of volunteer opportunities. To be asked to volunteer and to be asked to give of their services is a new experience for many. In fact, often, persons in poor communities are not agency-oriented at all. Often this is because the agency services are not located in these communities. And, if one is not agency-oriented, even if volunteer opportunities are there, it is hard to know about them. There are vast untapped sources of volunteers in our underdeveloped neighborhoods and there are many, many people who would serve if they were connected with the appropriate person and agency to learn how and where to volunteer. There is a huge untapped source of fine volunteers.

The South Central Volunteer Bureau is a project funded through federal funds since August of 1964. We have been able to recruit and place over two hundred volunteers from the neighborhood in the neighborhood. We found vast resources that just have never been tapped-- because we, the experienced volunteers and professionals have not known how to find them. We need to learn how to find people and how to connect with them. We need to learn their needs and their strengths. It will help us to learn acceptable language in describing poor people. People who are poor are not necessarily "culturally disadvantaged," "socially deprived." As one of our neighbors said, "I'm poor, but I got culture," and she does. It does not follow that if

somebody has little or no money, he is disadvantaged in all other ways also. Other terms we need to watch include: "the neighborhood down there," "subprofessionals," (a term which makes me very unhappy, for it seems to me nobody is sub anything). I remember well a Monday morning when I told some of the neighbors I was coming Tuesday, and I said, "I'll be down on Tuesday," and one person said, "Yes, down where?"

The other story that comes to mind in this connection is one where I said to a group of ladies, "Thank you to all the 'gals' that have served so well this evening." I was told politely but firmly not to use that word again, because "gal" meant prostitute. Every neighborhood has sensitivities like this. This is not peculiar to low-income neighborhoods. We just don't pay enough attention to these things.

One more example may be helpful. An art committee met recently in another low-income neighborhood. We were talking about the possibility of supporting some art teachers to give art lessons to youngsters in the Watts Tower area. And, one of the "imported" art teachers said, "Well now, these poor children probably don't know much about color," whereupon one of the mothers said, "Why should poor kids know any less about color than anybody else?"

Everybody has needs and strengths regardless of the kind of neighborhood they live in. And, volunteering offers an opportunity to fill some of these needs and builds on strengths.

Have we ever thought about the fact that not only does our society need volunteers to give a variety of services, but also that human beings need to volunteer, if they are to fulfill themselves to the utmost, if they are to meet their needs, if they are to participate in Americana as we understand it? So often we talk about the needs of the agencies. What about the needs of the human being? The needs that can be fulfilled and the strengths to build on through volunteering include for all people the following: 1) The first need is the need to belong. The concomitant strength with that is to like others and want to relate to them. 2) The need to give, and the strength here is the ability to help others. Everybody has that ability, it may just not have been used. 3) The need to be recognized, and concomitant with that is the strength that most human beings have, namely, the need to do something worthwhile. People want to feel that they have made some kind of contribution. I must tell you about Mrs. G-- and the need to be recognized. Mrs. G is a Senior Citizen. She lives with her daughter and her grandchildren, and has belonged to the Senior Citizens "Live and Like it Club" for quite a while. We met through the South Central Volunteer Bureau. She said she was kind of bored because that club never did anything and she hoped we were going to liven the place up so she could do something. Mrs. G particularly likes to greet people, at a meeting. She enjoys being the greeter, the meetee, and the seater. This has become her function, and she loves it. When we had an open house, Mrs. G, among others, got a Certificate of Community Service for the number of hours she had given. Mrs. G had made two cakes, and she was so fulfilled and so thrilled! 4) Another need that we all have is the need to learn acceptable ways of behavior. And we all have the ability to modify our behavior. 5) Another need is the need to learn, and regardless how one happens to score on an I.Q. test, we all have an ability to grasp some new ideas. 6) Another need we all have is a need to be creative--creative perhaps in our own way, not necessarily reshaping the world, but a need to be creative. And, creative potential is lodged in every human being. 7) A need for power is another one, and this, if channeled correctly, can be a strength because it can be the strength to exercise power appropriately. Volunteering can satisfy this need to a very large extent in some very positive ways. 8) A need to be hopeful is another one. Perhaps the strength concomitant with this is the ability to find things to be hopeful

about. In working in low-income neighborhoods, one finds that many people are less hopeful, and giving them a chance to have something to be hopeful about is a tremendous contribution to their lives. 9) A need to be sad, glad, angry and loving, and an ability to express these emotions lies in all of us. 10) And lastly, perhaps, the need to be recognized as an individual, dignified human being. The strength with this is the feeling that someone is somebody and has something to offer.

If volunteering can meet some of these needs and build on these strengths, how is this possible in a society that is changing as rapidly as ours? There are changes that affect the volunteer picture in 1965. These include: Shorter working years and hours for many people. Fewer people are working, and we are told unemployment will increase as we move toward the year 2000. Therefore, a change in the work ethic as we know it will have to take place. We learned that the way to keep out of trouble was to work, and the way to be a good, fine, upstanding citizen is to work. If there is no job and if the hours are shorter, we are going to work less, and therefore, must learn to make satisfying use of our "non-work time." A new group of potential volunteers--unemployed men, often single, young adults, especially girls between the ages of 16 and 21--will need constructive, human contacts and outlets. Senior citizens and the "automated-out" are also among this group. It is not only shorter work years and shorter hours, but it is also that it is not only the low-income, unskilled, so-called untrained person, but it is also the highly skilled engineer, for example, who is being automated-out. This causes role changes that are almost unbelievable--for example engineers who have been automated-out with Bachelor's and Master's degrees in engineering, staying home and wives going to work because the men are not able to find engineering jobs.

A second change that affects volunteering is the change in family patterns. This is the change in role, which was mentioned above, among the professional groups with mothers working and fathers staying home. The picture book which shows father mowing the lawn while mother cooks is really becoming outdated. This also means that some of these fathers are going to be available for volunteer work. We shall have to change our notion about what women and what men can do. In some neighborhoods, men may become the new available resource. 3) Another change that is occurring is the increased interest in the arts. There is more exposure, there is more learning, there is more teaching taking place in all the arts--painting, the dance, the communication skills, writing, the language arts--and therefore, there are now some people available we have not called on before, such as art and music teachers, dancers, and story-tellers--all kinds of people whose talents we have not used. 4) Certainly, another change is the social revolution in which we are all participating, including the civil rights struggle, the Anti-Poverty legislation, the Manpower Development and Training Act, and other legislation. All these have consequences for volunteering. Implicit in this is the struggle for increased equality of opportunity--for minority peoples, for poor people, for all people, because we are awakening to the fact that we all have rights and privileges which we have not used to the fullest in our society. We have rights that many of us have never exercised. This yearning for equality, and this struggle--meaning the social revolution--have given voice to many millions of people who have not yet been heard from. Here is a vast group of potential volunteers. And, there are vast amounts of money available to harness them. 5) The increasing importance of education, is another change that is affecting everyone. Motivation to have a good education is high in poor neighborhoods. Mothers and fathers in housing projects want their children not only to go to school, but to go to a good school. They care a great deal about availing themselves of tutorial and other opportunities for education. Volunteering offers many opportunities for education--education and learning. 6) Certainly, the changes in institutional structures are important, including the

increasing--often not welcomed--but necessary cooperation between public and private agencies. Our institutions are changing through such things as the Anti-Poverty legislation which requires that we look at ourselves, our institutions and our agencies and say, "Are we doing all that we can, and where do we need to change?" 7) Increasing citizen participation is certainly another change we are seeing in many areas; and this is citizen participation by request. People are saying, "I'd like to be heard from. Where is that meeting? I'm going to speak up." Citizen participation includes the students at the University of California, the marchers in Selma, and "teach in" on Viet Nam. All levels and strata of our society are included.

With all the other changes in our society, how is the volunteer picture changing? And, what can we do to keep up with the times? First of all, we could open volunteer opportunities to more people, including, of course, the people in underdeveloped neighborhoods. We could bring people from the periphery or the edge of observation to the center of participation, by helping them to help themselves, to participate in planning services and decisions affecting them. A recent illustration included the following dialogue between several professionals. "You know, we ought to have a meeting to decide what ought to happen in that neighborhood. We must do some planning for those people." A meeting was held. Then there was a little article in the local paper which said in effect: "You lucky people. Mr. so and so is going to be the new XYZ Director." In so many words we communicate the feeling that all the problems are going to be solved because "we are swooping a little leadership into your community, and we have most of the answers." Part of the reaction to the Economic Opportunity Act implementation is because we "swoop" in with this attitude of "here we are with a basket of goodies," without including the people who are going to be affected by the planning in the making of the plans. People in neighborhoods know their problems. They know how to tell you about their problems. We need to provide the vehicle and the connecting links. For example, we organized an advisory committee for the South Central Volunteer Bureau made up of local citizens. We asked who was interested. We just said, "It doesn't matter how large the advisory committee is." We now have an advisory committee which actually began the very day the project began, and its members have helped in the selection of the office, in the buying of the furniture--the advisory committee thought the office ought to look sort of like the neighborhood and not like its rich uncle. The Chairman of the Advisory Committee says, "You know, we have had a part in planning this project from the very beginning. Also, the Chairman of this Advisory Committee sits on the Central Los Angeles Volunteer Bureau board. In these special projects one can become terribly isolated, and it is possible to become a "low-income specialist," to the detriment of broad participation. It is important to build in "cross-towning" possibilities. For instance, Central Board members come to functions at the South Central Bureau, like the open house; and people from this branch sit on the Central Bureau board. Thus it is possible to get a kind of connection between people who have not known each other before.

Another thing the Volunteer Bureau has sponsored has been Leadership Training which has moved from being Sears-funded and Welfare Planning Council-operated to being operated and funded through the South Central Volunteer Bureau, with the cooperation of a local Adult Evening School and other local groups. Everybody wants to get in on it. So we have an Alumni Course planned for fall which will be Operation Leadership Alumni course to be held at Compton Junior College. The planning committee is made up of Alumni from the area. They have already determined that the only people who will be let in to this elite, select group are people who have finished at least one of the other courses.

Another thing that we will have to do is to integrate the new volunteers into the total agency operation. Projects will be worthwhile only as we integrate them into on-going operations. New people will bring new ideas and new skills, and this will enrich agencies and institutions immeasurably. And that is true of all sides of the city. People meet people whose way of living is unlike their life style and unlike their value system. In Pasadena, the Camp Fire Girls found that one of the most valuable things has been to pair local leaders with experienced imported leaders. The experienced imported leaders teach the new local leaders in underdeveloped neighborhoods what they know, and then when the new leaders are comfortable, the more experienced leaders pull out and help somebody else. The next step is that the experienced local leader helps the less-experienced local leader. This is quite a process and it works. The prerequisite to it is that we meet at least once a week for an evening's coffee hour. These are not called Training Sessions, but coffee hours--where we discuss the problems people are having. The last one was spent in a whole evening of role playing, trying out how to visit somebody's mother to tell her about camp opportunities, especially a mother who would not know what camp is.

We need to change our present preconceived images of the board member, the leader, the volunteer. Board members and volunteer members were not born--they learn their role. And, we have some very specific kinds of images about what these people are like, look like and behave like--and our images may be much too narrow. Finding new volunteer jobs is another challenge. Some we found include the crossing guard for school children, the meeting greeter, the block recruiter--a person who recruits other people whom she knows--and the neighborhood connector, who is the person who connects the outsider with the local people,

Helping local people help other local people is preferable to too much importation of leadership. For example we found some fine tutors. There are high school youngsters tutoring junior high school students, and Junior High School young people teaching children from the local elementary school.

Another change that is needed is to find ways for paid community aides, the VISTA volunteers, and the volunteer volunteers to work in the same community. All should have an opportunity to make their own and simultaneous contributions. How? First, we need agreement that all three of these kinds of people and services are a reality in 1965 and that you cannot wish them away. Here, they are! How can we live together? It is necessary to clarify the difference between the VISTA volunteer who has something very specific to give and is there to meet community needs and who wishes to serve, the paid local aide who is also there because he has something to offer, and the volunteer. All have something to contribute in the heretofore unserved and under-served neighborhoods which need a lot of help. Now they may get help from a variety of sources, and who are we to say they cannot have support through all the avenues that are available? VISTA, paid aides, and volunteers can work together if there is coordination by the agencies and the project people on the jobs to be done. This means coordination in terms of the jobs that need to be done in a given neighborhood or area, or geographic entity, and a clarification of job descriptions is helpful. What is the community aide going to do that is to be different from what the volunteer does, or from what the VISTA volunteer does? It is possible to make these differentiations. It is possible, for example, to delineate that youth serving agencies need volunteer leaders, but perhaps an aide could be paid to recruit volunteers. But, if you have paid recruiters, you will find it harder to recruit volunteer recruiters. The trouble comes when you have two neighbors, both of whom have been recruited for the identical job--one getting paid, one not getting paid. Clarification of differences between voluntary and paid jobs is, therefore, absolutely very necessary. It is important to open possibilities for

poor people to volunteer in one spot and take a paid job in another; for it is often the experienced volunteer in the underserved neighborhoods who is asked first to take a paid aide job. And often we feel that our best volunteer has just been "stolen" out from under us, instead of feeling that we trained them so well that now they can be a paid aide and also a volunteer. This very thing happened to us with the Chairman of the South Central Volunteer Bureau Advisory Committee. She called one Friday night in tears and said, "What am I going to do? I've been asked to be a community aide, and I suppose now I shall be fired from my Chairman job." "No Alice, we said, "not at all--you can be an Advisory Chairman and a paid aide. Many people volunteer at some time during the day and get paid at some other time. Why can't this be true for you?" Those kinds of opportunities must be available in low-income neighborhoods just as they are anywhere else. Discussion about the problems of these new programs is necessary rather than fighting the new program or the ideas behind it. For example, we have trained a number of people for volunteer jobs through which they learned enough to now also have paid jobs. It is important to help people not to give up their volunteer placements the moment a paid job comes along. It may be necessary to cut the volunteer job in some way, but do not remove that new opportunity or do not let them remove it from themselves, if you can help it. Also, we need to take into account here, that it is not very likely that there will ever be enough money to pay everybody for everything.

Rather, let us see volunteering as a way to learn, a way to upgrade one's self. Let us find meaningful volunteer opportunities for men, plan to put money in our budgets to defray appropriate volunteer expenses such as parking, mileage, meals and certain kinds of conference costs. We need to re-tool our recruiting and training techniques so that we start where people are instead of where we think they ought to be. We need to help them with what they want to know at the moment and not what they need to know ten months from now. As a Camp Fire leader said recently, "I want to know what to do with those girls on Monday afternoon, and I don't care where the headquarters of the organization are." We need to people committees and boards with an emphasis on heterogeneity--on different kinds of people rather than homogeneity of people, backgrounds and ideas. And lastly, there is great need for professional persons to increase their skills so they can reach the as yet unreached.

In conclusion, it seems this is the time to take heart, to look ahead, to make volunteering ever more important and more challenging and more available to more people. There are vast numbers of as yet unfound, unrecruited, potential volunteers. The time is ripe. The fields are green. The question is: Can we adjust our glasses so that we can see, so that we can take advantage of what we see? Can we open our minds to allow for new whims, trends, and threads? And as we open our minds, if we do, will we really welcome change--in us, in our institutions, in our society? This is the challenge of today, for volunteers are as needed as ever, and more persons than ever are available to serve. Volunteerism has taken a turn around the bend into new spaces. New and wondrous patterns can be seen, both near and far. And you and I are lucky enough to be in the midst of it. Let us take advantage of this new era of service--this time of experimentation, of new ways of meeting old needs, of now-available public and private monies of inter-agency cooperation and institutional change, of new people involvement--for only as we do can the volunteer and the voluntary agency continue to play their important and vital role in our free enterprise system.

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