AVA
Association for Volunteer Administration

Volume 19
Number 3

THE JOURNAL OF VOLUNTEER ADMINISTRATION

ASSOCIATION FOR VOLUNTEER ADMINISTRATION

The Association for Volunteer Administration (AVA), an international professional association, enhances the competence of its members and strengthens the profession of volunteer resources management. Members include volunteer program administrators in a wide variety of settings, agency executives, association officers, educators, researchers, consultants, students—anyone who shares a commitment to the effective utilization of volunteers.

Membership in AVA is open to salaried and non-salaried persons in all types of public, non-profit, and for-profit settings who choose to join with AVA to promote and support effective leadership in volunteerism.

AVA is an association run by its members. Active committees include: Credentialing, Communication, Member Services and Professional Issues. Members also plan the annual International Conference on Volunteer Administration, a major event held each year in a different city in the United States or Canada. This conference provides participants the opportunity to share common concerns and to focus on issues of importance to professionalism in volunteer administration.

Two major services that AVA provides, both for its members and for the field at large, are a performance-based credentialling program and an educational endorsement program. Through the process that recognizes leaders of volunteer programs who demonstrate professional performance standards, AVA furthers respect for and appreciation of the profession of volunteer administration. Similarly, AVA educational endorsement is given to those workshops, courses, conferences, and training events that provide opportunities for professional growth in volunteer resource management.

Finally, AVA produces publications including informational newsletters and booklets and *THE JOURNAL OF VOLUNTEER ADMINISTRATION.*

For further information about the ASSOCIATION FOR VOLUNTEER ADMINISTRATION, contact us at P.O. Box 32092, Richmond, VA 23294, U.S.A.
Tel (804) 346-2266 • Fax (804) 346-3318
Email: avaintl@mindspring.com

THE JOURNAL OF VOLUNTEER ADMINISTRATION is published quarterly. Subscription fees are discounted for members of the Association for Volunteer Administration. Non-AVA members may subscribe at a cost of $45 per year. Subscribers in Canada and Mexico should add $5 per year to cover additional postage and handling. Subscribers outside the United States, Canada, and Mexico should add $15 per year for additional postage and handling costs. Checks or money orders (payable through a US bank or in $US) should be made payable to: Association for Volunteer Administration.

Inquiries relating to subscriptions or to submission of manuscripts should be directed to *THE JOURNAL OF VOLUNTEER ADMINISTRATION* c/o AVA, P.O. Box 32092, Richmond, VA 23294, U.S.A.
Tel (804) 346-2266 • Fax (804) 346-3318
E-mail: avaintl@mindspring.com

ISSN 0733-6535

Printed on acid-free paper with soy ink.

Introduction

This issue of *The Journal* offers a broad treatment of how to invite and manage diversity in the volunteer arena.

Dr. Behnam Behnia and Betty Bergin, MSW present a very thought-provoking study on the challenge to engage Latin American and Somali immigrants to Canada in volunteer experiences. The piece has broad application, however, to any organization that seeks to include volunteers from diverse backgrounds.

A look at diversity in terms of human developmental stages is presented by Dr. Dale Safrit, Dr. Scott Scheer and Dr. Jeffrey King. The motives and terms for volunteering are very different at these various stages, and this group suggests that volunteer managers need to be aware of those stages to successfully recruit and place volunteers.

Dr. Walter Green III presents an exercise that examines how to preserve and insulate the resources of human service organizations when events they respond to threaten to deplete their ability to serve.

Our featured interview is with Lena Wright, a ten-year veteran of the profession who shares her views on the challenges and changes that we face.

Finally, Gail Elberg and Janet Phillips offer a very interesting analysis of the challenge of engaging volunteers in light of the trend towards group disengagement, as presented in the book, *Bowling Alone: The Collapse and Revival of American Community,* by Robert Putnam. The authors of this article cite the need for a very different type of organization that will motivate volunteer participation in the 21st century, and present their own practical application for review.

The Journal continues to strive to present material of interest to the newly-arrived volunteer manager, while maintaining as a forum for thoughtful study of theory and practices that serve to promote and enhance our profession. Again, we welcome your submissions. Our guidelines are presented at the back of this issue.

This is my last issue as Editor-in-Chief, as other obligations require that I re-direct my energies. I have been honored to have served in this role, and I look forward to new opportunities to promote this very exciting, evolving profession!

Paula M. Anderson
Editor-in-Chief

ABSTRACT

A shift is taking place among organizations that utilize volunteer services as more leaders recognize the benefits of incorporating diversity. Yet many volunteer managers are not sure how to recruit and retain volunteers of diverse backgrounds, and become frustrated with short-lived successes. In this article the authors introduce a model, the Diversity Diamond, that provides a simple, visual way to take an overview of the complexity of organizational diversity. The model directs attention to the multiple aspects of a diversity initiative and is useful for conducting a comprehensive assessment and planning coordinated action steps. The article provides explanations of each facet of the Diversity Diamond and then considers implications for taking action. A key conclusion reached is that initiatives that focus on only one facet of diversity work, such as outreach or awareness training, will do little to promote diversity in the long run.

Ethnocultural Communities and Formal Volunteering: An Exploratory Study

Behnam Behnia, Ph.D & Betty Bergin, MSW

Although there has been much research on formal volunteering in Canada, very little has been written about the volunteer work of ethnocultural communities. This paper reports the results of face-to-face interviews and focus groups involving fifty members of Latin American and Somali communities who had volunteer experience with a variety of mainstream organizations. The findings of this study indicate the presence of a distinct set of factors influencing their approach to formal volunteering, their motivations and resources, and their choice of organizations. The desire to integrate into Canadian society motivated them to become volunteers for mainstream organizations. Their formal volunteering was hindered by factors such as unfamiliarity with the concept of formal volunteering; language and cultural differences; lack of information and resources; losses resulting from migration; and discrimination. Their choice of a particular organization was influenced by professional interests; ideological values; and multicultural character of organization and the clients it served.

Volunteers make an extraordinary contribution to the well-being of Canadian society. According to the 1997 National Survey of Giving, Volunteering and Participating, between November 1, 1996 and October 31, 1997, approximately 7.5 million Canadians aged 15 and over contributed as volunteers to community organizations and charitable groups. Time spent in this way totalled more than 1.1 billion hours, the equivalent of 578,000 full-time, year-round jobs (Statistics Canada, 1998). Despite the steadily increasing cultural and linguistic diversity of Canada's population, there are few statistics about the volunteer contributions made by members of ethnocultural communities to mainstream organiza-

Behnam Behnia holds a Ph.D. in Sociology from Carleton University where he is an assistant professor. His areas of interest are international migration, immigration policy, resettlement and integration of immigrants and refugees, and the psycho-social impacts of war, torture and persecution. He has volunteered for organizations such as Network Committee to Assists Survivors of War and Torture; Canadian Mental Health; English Language Tutoring of Ottawa-Carleton, and Ottawa-Carleton Immigrant Services Organization.

Betty Bergin holds an MSW from the University of British Columbia and a certificate in teaching ESL and is currently in private practice as a community and organizational consultant. For over 30 years she has been involved with non-profit social service and health agencies as a staff member and/or volunteer. Organizations for which she has been a volunteer include: Ottawa-Carleton Immigrant Services Organization; Regional District Health Council; Villa Marconi Long-term Care Centre; English Language Tutoring of Ottawa-Carleton; Roman Catholic School Board of Ottawa-Carleton.

tions. The 1987 National Volunteer Activity Survey reported that 25 percent of Canadian volunteers came from a cultural background other than English or French (Ross & Shillington, 1989), but the 1997 National Survey of Giving, Volunteering and Participating did not provide any information on the ethnic backgrounds of volunteers (Statistics Canada, 1998). Two other sources state that members of ethnocultural communities do not volunteer in mainstream organizations in numbers proportionate to their presence in the general population (Duncan & Galvin, 1988; Pike, 1990). However, the authors did not provide statistical evidence in support of these statements.

Similarly, very little is known about the factors which prompt members of ethnocultural communities to volunteer for mainstream organizations or about the differences between their volunteer activities and those of mainstream Canadians. Considering that organizations rely more and more on the contributions of volunteers and that members of ethnocultural communities make up a significant proportion of the Canadian population, this paucity of information is surprising.

To successfully recruit volunteers from ethnocultural communities, and to ensure that those who are recruited remain committed, it is important that mainstream organizations recognize the factors which both encourage and hinder their participation. To this end, an exploratory study of formal volunteering in the Latin American and Somali communities in Ottawa-Carleton region was conducted in 1998-99. This paper reports the findings of face-to-face interviews and focus groups involving fifty members of Latin American and Somali communities who had volunteer experience with a variety of mainstream organizations.

In this paper, formal volunteering is approached as a process consisting of several stages that one has to go through in order to become a formal volunteer. According to this framework, formal volunteering does not just happen. It is the outcome of a multi-stage process. One becomes a volunteer by going through several stages. The passage from one stage to another stage is conditioned by a broad range of personal, situational and organizational factors. Such framework not only helps researchers to identify factors hindering and facilitating the passage from one stage to the next, but also to note differences and similarities between different groups of people.

This paper consists of three major sections. In the first section, the literature is reviewed from the perspective of volunteering as a multi-stage process. The findings of the study are discussed in the second section of the paper. In the third of the paper, the suggestions made by study participants on how to recruit and retain volunteers from Latin American and Somali communities are presented.

A REVIEW OF THE LITERATURE

Formal volunteering is generally defined as providing services to others without coercion and expectation of direct monetary reward, in a coordinated way within an organizational context, and often on a regular or planned basis (Fischer & Schaffer, 1993; Ilsley, 1990; Rice, 1990). In contrast, informal volunteering is defined as providing services to others without the assistance of an intermediary organization (Ilsley, 1990). To become a volunteer, one must first be ready to volunteer. That is, the prospective volunteer must be motivated, ready to act, and be able to dedicate personal resources such as time, energy, and skills to an organization. Second, the individual must know which organizations need volunteers and, before choosing and approaching them, must have a basic understanding of their mission and activities. Third, the prospective volunteer's initial contact with an organization's representatives must be satisfactory and his/her offer received and acknowledged in a cordial and professional manner. Fourth, having become a volunteer, satisfaction with the assigned

task and with the work environment determines his/her degree of commitment to the chosen organization. In the rest of this section, formal volunteering is discussed along these identified four stages.

Readiness

Studies show that volunteers are motivated by a combination of altruism and personal interest. Some want to help other people, to support a cause, to do something they enjoy, to learn new skills, to enhance their job opportunities, to fulfill religious obligations, and/or to meet people (Rice, 1990; Schram, 1985; Statistics Canada, 1998).

Although motivation impels people to volunteer, it does not entirely explain why some volunteer and others do not. One person may be motivated to volunteer, but unable to do so due to health problems, lack of time or a language barrier. To help others, a person needs resources such as time, money, energy, and skills. There is evidence that people with more education, higher incomes, higher social status, and better health are more likely to volunteer than other people (Fischer & Schaffer, 1993; Rice, 1990; Robichaud, 1985; Statistics Canada, 1998). Conversely, people who do not volunteer, or who discontinue volunteer activity, have mentioned lack of resources such as time and money as factors affecting their behavior (Carter, 1975; Statistics Canada, 1998).

Moreover, with respect to formal volunteering, it is important to keep in mind that the concept itself is unknown in many countries and therefore may not be an attractive activity for members of all ethnocultural communities. Furthermore, in some countries, volunteer work for an organization is perceived as unpaid work or free labor (Bergin, 1989; Duncan & Galvin, 1988). In their study on German- and Pakistani-Canadians, Duncan and Galvin found that, for these two groups, "the idea of volunteering somewhere every week seemed more like 'work without pay' than lending a helping hand"(1988).

Selection of an Organization

The lack of information about the need for volunteers and about how to become a volunteer has been identified as a barrier to volunteering (Carter, 1975). Surveys of non-volunteers suggest that one reason for not volunteering is that "no one asked me"(Fischer & Schaffer, 1993). According to the 1997 National Survey, approximately one-third of non-volunteers explained that they did not volunteer because no one whom they knew had personally asked them to do so (Statistics Canada, 1998).

Social ties and interpersonal networks of kinship, friendship and occupation have an important role in this respect. People who volunteer tend to recruit family members, friends and co-workers into the organizations with which they are associated (Carter, 1975; Ilsley, 1990; Smith, 1985). In fact, the 1997 National Survey found that 44 percent of volunteers began to volunteer as a result of being approached by someone in an organization (Statistics Canada, 1998). It is important to note, however, that social ties can have a negative impact on a person's involvement in volunteer activity. Just as the encouragement of friends, relatives and colleagues influence the decision to engage in volunteer activity, their disapproval can lessen or prevent a person's involvement and commitment (Schindler-Rainman & Lippitt, 1971).

Research also shows that people are attracted to a particular organization if there is some compatibility between their values and interests and the organization's mission and activities (Fischer & Schaffer, 1993; Pearce, 1993). Information about an organization is often provided by networks of friends, relatives or colleagues, or accumulated through years of socialization. Immigrants and first generation Canadians are disadvantaged in this regard because their social networks and knowledge of system are often limited.

Approaching an Organization

At this stage, factors such as the friendliness and courtesy of staff, as well as general organizational ambience, can have a significant impact on prospective volunteers. In the case of immigrants and minority groups, language and cultural differences and racism (perceived or real) are factors determining the outcome of this stage. A study conducted in England found that white applicants were more likely than blacks to be given a favorable response when they enquired about volunteer positions. Black applicants were more likely to be discouraged, either by being told no positions were available or by being assigned to uninteresting volunteer tasks (Fischer & Schaffer, 1993). Pakistani-Canadians reported that they did not get involved in mainstream voluntary activities because they did not want "to put themselves in a situation where they would experience discrimination. There was a strong feeling expressed that they would not be allowed (by voluntary organizations) to be involved"(Duncan & Galvin, 1988).

Experiences with an Organization

Volunteers remain committed to an organization when they are given meaningful tasks to do; when their relationships with colleagues, supervisors, and clients are satisfactory; when they are allowed to engage meaningfully in decision-making; and when their contributions as volunteers are acknowledged and appreciated by the organization.

The literature on formal volunteering shows that one of the major sources of disappointment for volunteers is the discrepancy between what they have found in their volunteer activity and what they anticipated it would be like. The discrepancy "may be discovered in the amount of time required for the activity, the type of work, the amount of support from the professionals, the type of clients, and the available facilities"(Schindler-Rainman & Lippitt, 1971; Tomeh, 1981; Ilsley, 1990; Davidhizar & Bowen, 1996). Volunteers must also feel their work has positive effects. They want proof that their efforts have helped the organization to achieve its goals and purposes (Schindler-Rainman & Lippitt, 1971; Smith, 1985).

The organizational context in which volunteers work is another crucial factor in their retention. Tension and conflict between volunteers and staff can be a serious problem in this respect. Further, volunteers remain with an organization when they are encouraged to take part in organizational decision-making and to participate in the formulation of organizational policies and procedures (Ilsley, 1990).

Finally, it is important to note the positive impact of an organization's multicultural character on the recruitment and retention of volunteers from ethnocultural communities. Minority volunteers in an organization dominated by mainstream volunteers and staff are likely to feel marginal and peripheral (Tomeh, 1981), a feeling which can lead them to leave the organization. For instance, it is reported that an organization recruited a few Spanish-speaking volunteers and placed them in positions with staff, clients, and other volunteers who spoke only English. The Spanish-speaking volunteers did not stay with the organization long because they had no one with whom they could socialize and exchange friendly conversation in their native language (Fischer & Schaffer, 1993).

STUDY FINDINGS

Methodology

The aim of this study was to identify factors that influence the decision of Latin Americans and Somalis to become and remain volunteers for mainstream organizations. More specifically, the research questions were: Why do Latin Americans and Somalis become formal volunteers? What helps or hinders them from becoming formal volunteers? Why do they choose, and remain committed to a particular organization? How can a mainstream

organization best recruit and work with volunteers from these communities?

Drawn in equal numbers from the two communities, a total of 50 Latin Americans and Somalis participated in the study. The study participants had lived in Canada for at least three years and had volunteered for Canadian mainstream organizations. Data were collected in two stages. First, forty-five face-to-face interviews were conducted. Of the 45 interviewees, 51 percent were male. The majority of the interviewees were married (71 percent), were aged 25-49 years (71 percent), had completed college or university studies (75 percent), and had lived in Canada for five or more years (78 percent). At the time of interviews, 36 percent of them were unemployed, 29 percent were employed full-time, and 24 percent had part-time work. The rest were students and retirees.

For validation purposes, and to gather supplementary data, the findings were summarized and circulated to the interviewees along with an invitation to attend one of two focus groups. Twenty-three of the interviewees, plus five people who had not been interviewed, attended the focus groups. Data collected from study participants (i.e., from the 45 interviewees and from those present at the two focus groups) are summarized below.

Reasons for Volunteering

Study participants became formal volunteers with mainstream organizations for a variety of reasons, often overlapping. Many of the reasons given relate to altruism, the desire to help society-at-large and/or to address the needs and interests of the Latin American and Somali communities. Other reasons related to the benefits which participants felt would accrue to themselves and to their families. Their accounts indicate that they engaged in formal volunteering for more than one reason. For the purpose of this report, however, the reasons are presented in separate categories.

General Concern for Others

Some participants volunteered simply to improve the lives of others, or of the community in general. Of this group, it can be said that volunteering is a way of life.

Latin American and Somali Communities' Needs and Interests

A desire to promote the needs and interests of the Latin American and Somali communities was prominent among the reasons participants gave for volunteering. The primary motivation of many was to assist their own ethnocultural community. This they did by facilitating access to resources; acting as a bridge with the mainstream community, interpreting the culture of their community to the mainstream and vice versa; and by advocating for the needs and interests of their community.

Volunteering was perceived by some participants as a way to learn about services and resources so they could relay the information back to their communities. Some participants believed that through volunteer work they would be able to mitigate misunderstandings caused by cultural differences. For instance, by explaining the cultural values of their community to mainstream educators and by explaining the Canadian educational system to members of their own ethnocultural communities, they acted as a bridge between the two cultures. However, the motivation of some participants went beyond making it easier for members of their communities to gain access to mainstream resources and services. They wanted to shape the policies and change the practices of mainstream institutions, to prompt them to become more sensitive to the needs of ethnocultural communities, and to encourage them to offer more culturally appropriate services. For this reason, they volunteered as directors of boards of directors of mainstream organizations.

Concern for the Younger Generation

Participants considered formal volunteering as an activity that would benefit the younger generation. A relatively common reason for becoming a volunteer was to be a positive role model for children and youth in the Latin American and Somali communities. Volunteering was a way of encouraging the youth themselves to become volunteers and thereby to use their spare time effectively while learning new skills. Moreover, participants reported that the youth feel part of mainstream society when they see their parents volunteering for mainstream organizations. Furthermore, they reported that the self-esteem of youth improves when their unemployed parents engage in volunteer activities.

Integration into Canadian Society

An important reason for volunteering was to integrate more quickly into Canadian society. Participants said that volunteer tasks that brought them into contact with staff, other volunteers and the public allowed them to learn about the Canadian system and culture. They also had the opportunity to meet established Canadians and practice their spoken English or French.

Work-Related Reasons

Many participants undertook volunteer activities to improve their chances of getting a job. Work done on a volunteer basis provided them with the opportunity to practice or acquire work or career-related skills, to gain Canadian experience, and to get letters of reference. It is noteworthy that some of the participants who, despite several years of formal volunteering had no success in getting work, still considered it to be a way of getting employment. Moreover, they recommended that other members of their communities also become volunteers.

Personal Growth and Well-Being

Other reasons which participants gave for volunteering relate to their personal growth and emotional well-being. Some of the benefits reported included: improved communication and social skills; opportunities to socialize; make new friends and join social networks; and feeling better about themselves. Volunteering gave some participants the opportunity to feel like working persons again after being out of the labor force, either because of child care responsibilities or because they have been unable to find work in Canada. It recalled and re-established the self-confidence they had when they worked every day and in this way it was a boost to their self-esteem. All of these had a positive effect on volunteers' emotional well-being.

Barriers to Volunteering

Participants were asked a series of questions about what made it difficult for members of the Latin American and Somali communities to volunteer for mainstream organizations, and to remain committed to volunteering. A wide range of barriers was cited. They included: unfamiliarity with the concept of formal volunteering; lack of information and resources; losses resulting from migration and resettlement; and discrimination.

Formal Volunteering as a New Concept

Formal volunteering as practiced in Canada was a new concept for most of the participants when they came to Canada. While informal volunteering, or helping family and friends, was an integral part of the culture and of everyday life in their countries-of-origin, only a few participants spoke of having been involved in formal volunteering prior to their arrival to Canada. According to participants, in Latin America and Somalia, formal volunteering is done only by particular groups of people (e.g., university students, activists, and rich people). If others do volunteer formally, it is usually only on a short-term basis in response to major crises (e.g., a major earthquake).

In fact, formal volunteering can have negative connotations for some members

of Latin American and Somali communities. In the countries from which they migrated, this type of volunteering was often imposed on the general population by government. Because of this, people eventually came to see it as an unpaid job and a form of exploitation. Therefore, some members of their communities look unfavorably on volunteering and they may discourage friends and relatives from this activity.

Finally, participants pointed out that mainstream organizations can be intimidating because many are large, formal and bureaucratic. As well, some people feel intimidated when they are asked to complete application forms and present resumes and letters of reference.

Lack of Information

Participants mentioned lack of information as another barrier that prevents Latin Americans and Somalis from becoming volunteers. They pointed out that mainstream organizations do not always advertise their need for volunteers, do not highlight specific jobs that need to be done, and do not make clear the benefits of formal volunteering. Therefore, many members of their communities do not know that organizations use and need volunteers, or that volunteering brings rewards and benefits.

Lack of Resources and Skills

Lack of time, money and skills constitute another set of barriers to formal volunteering mentioned by participants. Family and work responsibilities, along with informal volunteer commitments, leave little or no time for many of them to participate in formal volunteer activities. Lack of money for transportation and, sometimes, lack of appropriate clothing (e.g., business wear) prevent others from volunteering. Other identified barriers include lack of familiarity with Canadian culture and system, lack of language skills, and the lack (or perceived lack) of the skills which mainstream organizations require of volunteers.

Migration and Resettlement Issues

Participants emphasized that the time and energy required to settle in Canada, and the losses associated with migrating to a new country, may prevent Latin Americans and Somalis from volunteering. The drop in their socio-economic status, unemployment, poverty, and family dislocation can drain their energy and damage their self-esteem. Moreover, some members of their communities may consider their residence in Canada as temporary and look forward to returning to their countries-of-origin. One or more of these factors can discourage them from formal volunteer activities.

Experiences of Rejection and Discrimination

Personal experiences of rejection and discrimination were mentioned by participants as reasons why Latin American and Somalis did not volunteer. Prospective volunteers who are not made to feel welcome when they enquire about volunteering, or who are told that volunteers are not needed, are unlikely to return to that organization.

Choice of an Organization

Participants' responses indicate that their choice of a specific organization was related to professional interests and aspirations. They wanted to volunteer for an organization or program that allowed them to use or up-grade the professional training they currently have, or to test out a new professional field. As well, the choice of an organization can be influenced by personal values, or preferences for certain types of volunteer work. For example, the mission and reputation of an organization were important considerations for some people. Others were attracted to a particular organization because of its multicultural character and the client group it served. Seeing and talking with staff, volunteers and clients from their own ethnocultural community gave some volunteers a feeling of comfort. Finally, some people felt more comfortable about volunteering in an organiza-

tion with which they were familiar (e.g., the school their children attend) or which was within walking distance of their home.

Commitment to an Organization

Participants' commitment to a particular organization was influenced by many factors. They looked for gratification and satisfaction from the work they did. These feelings were more likely to occur when there was a match between the work assigned and the volunteers' interests and skills (including their level of language proficiency). They were also more likely to occur when volunteers were assigned jobs that were meaningful and challenging, yet feasible.

The quality of volunteers' relationships with staff was also important; the understanding staff showed for volunteers' personal situations and the support they offered them all influenced their commitment. Participants' accounts indicate that volunteers like to be respected as persons and to feel part of the organization. They do not like to feel unappreciated, unwelcome or exploited. They like to be consulted about important decisions, and to have their contributions acknowledged and appreciated.

SUGGESTIONS FOR PROMOTING FORMAL VOLUNTEERING

Study participants were asked how mainstream organizations could promote volunteering in the Latin American and Somali communities and how they could retain volunteers once they were recruited. Suggestions fell into three broad topics: the need for mainstream organizations to prepare themselves to recruit and support volunteers from the Latin American and Somali communities; the recruiting practices of organizations; and how they work with volunteers from these communities.

Organizational Prerequisites

Before a mainstream organization begins to recruit volunteers from the Latin American and Somali communities, it is imperative that board and staff prepare themselves adequately. Having clarified their reasons for wanting volunteers from these communities, and having adopted relevant corporate policies and strategies, the organization must ensure that staff members have the information and sensitivity needed to work effectively with Latin American and Somali volunteers. The organization must also take the steps necessary to create a welcoming atmosphere.

Corporate Readiness

As a first step, mainstream organizations should articulate clearly their motives for recruiting and using volunteers from the Latin American and Somali communities. Further, board and staff must become familiar with the cultures and histories of these communities and seek to understand how community members view the practice of formal volunteering and their reasons for wanting to volunteer. It is also important to train staff to work effectively with volunteers from these communities, and to develop policies and procedures for working with volunteers from these communities. Finally, mainstream organizations should employ an experienced volunteer coordinator who is culturally sensitive.

A Welcoming Atmosphere

Members of the Latin American and Somali communities are more likely to volunteer for a mainstream organization, and to remain committed, when the atmosphere is welcoming. Pleasant, courteous and patient staff help to create this feeling. Further, the multicultural nature of an organization helps members of ethnocultural communities to feel welcome. Therefore, mainstream organizations are advised to employ members of ethnocultural communities in positions where they have contact with the public. It is

also advised to accept placement students from a variety of ethnocultural communities. As well, the organization should post signs and hang pictures and posters that reflect its linguistic and cultural diversity. Finally, the organization is advised to publish documents in Somali and Spanish.

Recruiting Practices

A mainstream organization wishing to recruit volunteers from the Latin American and Somali communities must understand that this is a multi-faceted undertaking. It involves advertising the need for volunteers in a variety of ways and educating community members about the organization, about how formal volunteering is done in Canada, and about the benefits of volunteering. As well, an important part of recruitment is responding appropriately to people who want to volunteer and having a fair and simple interview process.

Community Outreach

Outreach is an essential strategy for a mainstream organization hoping to recruit volunteers from the Latin American and Somali communities. In addition to using flyers, posters, brochures, the ethnic media, and/or the Internet to advertise the need for Latin American and Somali volunteers, it is important that a mainstream organization use word-of-mouth advertising. It is suggested that advertising be done strategically by posting notices in places frequented by members of these communities (e.g., places of worship, soccer fields, community centers, ethnic food stores) and to use Spanish or Somali as well as English or French in the advertisements.

Another suggestion is to hold informal and formal community events (e.g., a health promotion day, a festival) to let the communities know the organization exists, to inform them about its services and mandate, and to give community members the opportunity to meet the staff. The organization should explain why volunteers are needed, what they will be doing, and how they will be selected. The organization is also advised to explain the benefits of volunteering — for the organization's clientele, for the volunteers, for the Latin American and Somali communities, and for the mainstream community. Since Latin Americans and Somalis may not be familiar with the concept of formal volunteering, it is important that a mainstream organization explains how established Canadians understand the concept of formal volunteering and what formal volunteers do.

To establish a relationship with the Latin American and Somali communities, it is also suggested that the needs of the communities in question be investigated from the perspective of their members and that knowledgeable community members be involved in finding and implementing ways of addressing the needs identified. One effective method of doing this is to form partnerships with organizations and groups in the Latin American and Somali communities to assist them in meeting their own unmet needs.

Finally, to ensure the success of its efforts, the mainstream organization is advised to seek input and assistance from organizations in the targeted communities, respected leaders in those communities, and professionals who work regularly with ethnocultural communities. It is suggested that members of these communities be invited to run for the board of directors and to join board committees (e.g., the program committee, the community liaison committee).

Respond Appropriately

Mainstream organizations should ensure that staff respond professionally to people who want to volunteer. That is, staff should not brush off inquiries made in person and they should return phone calls. In response to a request, the staff person responsible is advised to describe the opportunities available and to find out what the person has to offer. If opportunities are available, it is important to

explain the selection process. On the other hand, if no opportunities are available, that should also be explained clearly. If the person wanting to volunteer does not have the needed skills, it is incumbent on the staff person to suggest volunteer opportunities in other organizations or make a referral to the Volunteer Centre.

Interviewing

To recruit volunteers from Latin American and Somali communities, a mainstream organization may have to adapt its standard procedures. For example, the interview/selection process should be as non-bureaucratic, simple and flexible as possible. Otherwise, it may be impossible for prospective volunteers to complete detailed applications and to provide references.

Working With Volunteers

Working with Latin American and Somali volunteers is much the same as working with volunteers from the mainstream. The basic steps include: orientation to the organization; placement in a position with specific duties under the direction of an understanding supervisor; and volunteer recognition. It is important that volunteers feel part of the organization for which they volunteer, and are given personal support as well as money to cover out-of-pocket expenses.

Orientation

It is important to explain the personal qualities which volunteers need, and to offer training for those who need to upgrade their skills. To avoid misleading new volunteers, it is important to emphasize that being a volunteer for a mainstream organization will not automatically lead to employment with that organization. Another part of orientation is to tell volunteers about the organization and to explain how and where the volunteer's job fits into the organization's mandate and operation. Finally to ensure that all volunteers are dealt with in the same way, it is suggested that a mainstream organization have a multilingual booklet on formal volunteering with the organization.

Placement

When assigning Latin American and Somali volunteers to specific volunteer positions, it is important to determine their motivations and expectations (e.g., to get work-related experience, to occupy leisure time), to place them in jobs that match their interests and skills (including languages), and to make sure they are not isolated in a boring job. It may be unwise to assign a volunteer with a great deal of related professional experience to a staff member with limited training and experience in the same field. It may be desirable to give volunteers from the same ethnocultural community the opportunity to work together, thereby to support one another in their first language. Finally, cultural practices may be an important consideration (e.g., women may want to work with other women).

Supervision

Supervisors are advised to negotiate short-term contracts (e.g., three months) with volunteers, with built-in opportunities to review their performance and 'exit options'. In this way, both the volunteer and the supervisor have the opportunity to give feedback, and to reconsider their commitment. If assignments must be terminated, the supervisor should do so professionally, giving a clear explanation of the reasons. Finally, a supervisor should be alert to conflict between staff and volunteers and, if it occurs, should deal with the conflict quickly and fairly.

Status Within the Organization

The status of Latin American and Somali volunteers within a mainstream organization has implications for their commitment to the organization. It is essential that they be made to feel part of the organization. To accomplish this, the volunteer coordinator and/or the supervisor should introduce new volunteers to

staff and explain their duties to staff, keep them informed about what is happening in the organization (e.g., upcoming events, new programs and services, job openings), involve them in staff meetings, invite them to participate in decisions relevant to the work they do, give them the opportunity to attend staff training sessions, and, if it is appropriate, to ask them to represent the organization at workshops and conferences.

Personal and Material Support

The commitment of Latin American and Somali volunteers to a mainstream organization is also influenced by the personal support they receive from staff and the material support they receive from the organization. Staff who have contact with volunteers are urged to take an interest in them personally (e.g., in their settlement needs, their health, their families). Supervisors are urged to give volunteers the opportunity to socialize with staff and other volunteers. They are also urged to give them the chance to learn new skills, including employment-related skills. Organizations can provide material support to volunteers by allowing them to use their facilities (e.g., computers, library resources) and by providing or arranging child care and language classes. Another way of providing material support is to pay volunteers' out-of-pocket expenses (e.g., transportation, workshop registration fees) or, in lieu of that, to give them an honorarium.

Volunteer Recognition

Recognizing the contributions of Latin American and Somali volunteers is an effective way of ensuring they continue to volunteer for a mainstream organization. It is important to tell them that they are doing a good job, to give them letters of reference, and to credit them when their ideas are used or implemented. It is also important to hold special group events in recognition of volunteers. This gives mainstream organizations the opportunity to hand out certificates affirming the value of their contributions and to single out long-time volunteers for special recognition. Mainstream organizations are encouraged to invite the media, both ethnic and mainstream, to these events and to allow for photo opportunities. In this way, mainstream organizations can attract volunteers from all ethnocultural communities.

CONCLUDING REMARKS

The findings of this study indicate the presence of a distinct set of factors influencing formal volunteering of members of Latin American and Somali communities who were not born in Canada. Their first generation status affects their approach to formal volunteering, their motivations and resources, and their choice of organizations and type of volunteer work. Their actions and attitudes are influenced both by their pre-migration and post-migration experiences. Although they left their country, they did not leave their cultural baggage and personal experiences behind. Their lives in the new society are still influenced by values and norms developed as the result of socialization in their country of origin. Therefore, formal volunteering as an activity could be new to many of them, and even be perceived negatively.

Moreover, disruptions and losses caused by migration and re-settlement make it difficult for immigrants and first generation Canadians to volunteer. They need time to grieve for the inevitable losses associated with migration (e.g., the loss of family, friends, socio-economic status), to adjust to their new social environment, and to re-establish themselves as homemakers, parents, and/or members of the labor force. This process of adapting occupies their time, drains their energy and, compared to established Canadians, leaves them with limited personal and financial resources to become formal volunteers.

Many Latin Americans and Somalis volunteer within their own ethnocultural

communities. They want to preserve the cultural and linguistic traditions of their own community and to promote the well-being of its members, in particular, the youth. For these reasons, they become involved with ethno-specific groups, or with ethno-specific services within mainstream organizations. Their involvement in these activities leave them with little time and energy to become formal volunteers for mainstream organizations that serve the general public. Moreover, immigrants and first generation Canadians from these two communities often are among categories of people with few social ties. This limitation and that of the language and cultural differences affect their volunteer work for mainstream organizations.

The desire to integrate into Canadian society motivated the Latin Americans and Somalis surveyed for this study to become volunteers for mainstream organizations. They are concerned about the life conditions of their ethnocultural community in Canada and see volunteering as a way of helping members of their communities to learn about Canada, to gain access to community resources, and to participate fully and comfortably in Canadian society. Analysis of the participants' accounts indicates the presence of three types of volunteers: information collectors and distributors, bridge builders, and advocates.

The findings of this study make it clear that to recruit and retain volunteers from ethnocultural communities, mainstream organizations must pay attention to differences between volunteers from these communities and volunteers from mainstream society. The multi-stage process framework, outlined in this paper, is recommended for this task. Such an approach not only enables researchers and organizations to distinguish different stages of becoming a formal volunteer and to identify factors determining the passage from one stage to another, but also to learn about similarities and differences in needs and experiences of mainstream and ethnocultural communities.

Finally, given the paucity of relevant research, it follows that there is a great need for studies about volunteering by members of ethnocultural communities. Such studies could establish the scope of the contributions made by members of these communities to Canadian society and could identify ways in which society in general can benefit from the skills and knowledge, and the other untapped resources, which they possess.

REFERENCES

Bergin, B. (1989). *Volunteer Activity Among Minority Ethnic Groups in Ottawa-Carleton.* Ottawa: Social Planning Council of Ottawa-Carleton.

Carter, N. (1975). *Volunteers: The Untapped Potential.* Ottawa: The Canadian Council on Social Development.

Davidhizar, R. & Bowen, M. (1996). Recruitment and Orientation of Older Volunteers in Extended Care. *Nursing Management, 26* (12), 42-44.

Duncan, M. & Galvin, N. (1988). *Multiculturalism and Volunteer Action: Report on a Preliminary Study.* Hamilton: Voluntary Action Centre of Hamilton and District.

Fischer, L. R. & Schaffer, K. B. (1993). *Older Volunteers: A Guide to Research and Practice.* London: Sage Publications.

Ilsley, P. J. (1990). *Enhancing the Volunteer Experience: New Insights on Strengthening Volunteer Participation, Learning and Commitment.* Oxford: Jossey-Bass Publishers.

Moore, L. F. (1985). Motivation in the Context of Volunteerism. In Larry F. Moore (Ed.), *Motivating Volunteers: How the Rewards of Unpaid Work Can Meet People's Needs.* (pp. 1-11). Vancouver: The Vancouver Volunteer Centre.

Pearce, J. L. (1993). *Volunteers: The Organizational Behavior of Unpaid Workers.* London: Routledge.

Pike S. (1990). *Stronger Together: Recruiting and Working With Ethnocultural Volunteers.* Ottawa: Central Volunteer Bureau.

Rice, J. J. (1990). Volunteering to Build a Stronger Community. *Perception, 14* (4), 9-14.

Robichaud, J. B. (1985). *Voluntary Action: Provincial Policies and Practices.* Ottawa: Canadian Council on Social Development.

Schram, V. R. (1985). Motivating Volunteers to Participate. In Larry F. Moore (Ed.), *Motivating Volunteers: How the Rewards of Unpaid Work Can Meet People's Needs.* (pp. 13-29). Vancouver: The Vancouver Volunteer Centre.

Schindler-Rainman, E.& Lippitt, R. (1971). *The Volunteer Community: Creative Use of Human Resources.* Washington, D.C.: Center for a Voluntary Society.

Smith, D. H. (1985). Volunteerism: Attracting Volunteers and Staffing Shrinking Programs. In G. A. Tobin (Ed.), *Social Planning and Human Service Delivery in the Voluntary Sector.* (pp. 225-251). London: Greenwood Press.

Statistics Canada. (1998). *Caring Canadians, Involved Canadians.* Ottawa: Statistics Canada.

Tomeh, A. K. (1981). The Value of Voluntarism among Minority Groups. *Phylon,* 42 (1), 86-96.

Van Til, J. (1988). *Mapping the Third Sector: Voluntarism in a Changing Social Economy.* New York: The Foundation Center.

ACKNOWLEDGEMENTS

This study was conducted for the Gloucester Centre for Community Resources with funding from Canadian Heritage. The authors thank the members of Latin American and Somali communities who participated in this study. Without their support and contribution this project would not have been possible. Many thanks to the staff of Gloucester Centre for Community.

ABSTRACT

Volunteers make up practically every "season" of the human life cycle, from pre-adolescence, to the teen years, through early and mid adulthood, and well into the senior years. The authors present a continuum of human development, recognizing that the entire span can best be understood by examining its components. For each "season of service," specific developmental characteristics, implications for volunteerism, and potential volunteer activities are presented. The authors conclude that the true challenge facing volunteer managers and administrators is pulling together all aspects and cohorts of U.S. society so as to build upon their unique abilities and insights in addressing the challenges facing our citizens and communities.

Understanding "Seasons of Service": Promoting Volunteerism Across the Life Span

R. Dale Safrit, Ed.D.*, Scott D. Scheer, Ph.D., and Jeffrey E. King, Ph.D.
The Ohio State University

Volunteers make up practically every "season" of the human life cycle, from pre-adolescence, to the teen years, through early and middle adulthood, and well into the senior years. Depending on what life cycle stage a volunteer is currently experiencing, they will have unique personal needs and developmental characteristics that must be recognized and respected in order to provide the most positive experience possible for both the individual volunteer and the sponsoring organization.

Although holistic human development can be more easily explored and understood by examining respective individual life "seasons," the true nature of the human life span and the interconnectedness of the respective "seasons" must be approached not as separate, well-defined episodes but rather as an ongoing human drama wherein one "scene" blends seamlessly into the following, and each "act" flows into its successor. Thus is the paradox of exploring human development across the entire life span; we may best study it by dissecting it into its component stages, but we may truly understand it only by combining the stages into the resulting whole. Fisher (1997) commented insightfully on this paradox:

> It is suggested that the journey from early infancy to senescence is an unfolding of unifying maturational and developmental processes. Viewed as a continuum, this journey appears to be seamless, with one moment flowing into the next, ... For purposes of a more focused study, the observational frame can be shifted, maturational levels can be designated, and these levels can then be viewed individually as a series of connected but somewhat discrete epochs — "the seasons of life." (p. 173)

Historically, volunteer programs have been developed to address the needs of a single, targeted audience or group. The American Red Cross, "one of the most well-known volunteer efforts to come out of the post-Civil War era" (Ellis & Noyes, 1990), initially addressed male soldiers' convalescent needs in a society at war. 4-H Youth Development was established originally in the first decades of the twentieth century to address the needs of school-age boys and girls in rural agricultural settings (Reck, 1951). In 1974, the Hospice movement was founded to provide caring support for terminally ill patients and their families (Ellis & Noyes).

* This article has been developed from materials presented originally at the 15th International Association for Volunteer Effort World Volunteer Conference in Edmonton, Canada, 1998. Please direct all correspondence to R. Dale Safrit, Ed.D., Associate Professor and Extension Specialist; Dept. of 4-H Youth Development; NCSU, Box 7606, Raleigh, NC 27695-7606; Tel: 919-515-3242; e-mail: dale_safrit@ncsu.edu.Dr. Scott Scheer and Dr. Jeffrey King are faculty at Ohio State University, Columbus, Ohio.

However, contemporary volunteer organizations most often find themselves simultaneously addressing multiple needs of multiple client groups. This challenging reality of today's not-for-profit environment has encouraged (and even forced!) many volunteer-based organizations to find unique ways to connect the various client groups they serve so as to make best use of increasingly scarce material and human resources. Programs such as the Retired Senior Volunteer Program, Foster Grandparents, and Adopt-a-Grandparent build upon the unique skills and abilities of individuals at specific stages of life, and their interest to contribute their time, energies and talents to others without concern for financial gain. Such intergenerational programs connect individuals from distinctly unique life stages with each other in order to improve the quality of life for those in need, those uniquely challenged, and for our society as a whole. The resulting "seasons of service" also serve important functions in helping us better understand, appreciate, and value individuals experiencing life stages different from our own; "An intergenerational program not only bridges a generation gap with meaningful interactions, but also teaches children some positive aspects of being old" (Chen, 1997).

Understanding human "seasons of service" and promoting volunteerism across the entire life span will enable volunteer programs to meet increasing needs of unique client groups while optimizing existing material resources and capitalizing upon a growing human resource base: senior volunteers. As Stevens (1998) stated: "The human resource of senior volunteers is alive and well and growing... . Supporting their efforts through research-based practice directions can further their well-being".

THE CONTINUUM OF HUMAN DEVELOPMENT

The continuum of human development may be thought of as consisting of four domains or dimensions: cognitive, social, emotional, and physical. These domains are intimately intertwined to make up the whole person, and all four areas must be considered together to promote healthy development or specifically, successful volunteerism at each life stage. The physical domain addresses the growth of the body and its organs in childhood; the appearance of physical signs of aging during adulthood; and gains and losses of motor abilities over the life span. The social domain (relating) involves emergent relationships with peers, adults, and family; learning to play roles (e.g., in school and home); and fitting into a community and society. The emotional domain (feeling) covers the development of self and identity; abilities to cope with emotions such as anger; and capacity changes in self-control. Lastly, the cognitive domain (thinking) involves changes in mental processes involved in perception, language, learning, and thought.

As a hypothetical example of how the domains are related to each other and relevant for positive volunteering, let us consider the case of a 14-year-old adolescent, "Whitney", who is volunteering in an inner-city soup kitchen for needy individuals. The youth organization has set aside three days a week from 4 to 6 p.m. for their group to help run the soup kitchen. After a couple of weeks there is a dramatic decline in youth participation, including Whitney's. Many of Whitney's close friends do not participate with the youth organization and get together after school. She does not want to miss out on anything her friends are doing (social domain — peak peer involvement in adolescence). In trying to balance her commitments and social life, Whitney gets easily frustrated and upset with herself (emotional domain). In her frustration of not having enough time in the day to be with her friends and volunteering at the soup kitchen, she skips meals (physical domain — diet becomes unhealthy). At school, Whitney has a hard time focusing and thinking in her classes (cognitive domain) because her brain does not have

the fuel it needs to function effectively and is frustrated about her dilemma (being with friends or volunteering). Whitney's situation illustrates how all four domains are connected and influence each other. The youth organization must understand the developmental life stage of adolescence and the characteristics that make up that particular life stage to have successful service programs for its youth members.

These four domains are present throughout the life span. The life span approach to human development encompasses these domains from conception to death with aging viewed in the context of the entire life span (Riley, 1979) with life transitions characterized by both sociological (event-related) and psychological (cognitive) factors (Scheer & Palkovitz, 1994). "Seasons" of human life are usually categorized by life stages. There are specific developmental characteristics to be aware of during the "seasons" of life. These characteristics are norms and averages which means that some seven year-olds may function cognitively as five year-olds and vice versa; the same statement could be made for a 45 and 50-year-old.

LIFE STAGES

Infancy (0 to 2 years).

Physical: reflexes common, then more voluntary control; begins to crawl then walk; early ability to make use of sensory information. Social: social from birth, attachment to care giver(s); stranger anxiety; simple pretend play; family-centered environment. Emotional: self-recognition; temperament is foundation for personality. Cognitive: sensory-motor period; coos, babble, then first words; recognizes symbols, objects, individuals; acquires object permanence.

Childhood (3 to 5 years).

Physical: good perceptual abilities; coordination develops and improves; brain growth. Social: parent-child relationship is dominant; first exposure to schooling; social abilities improve, but still egocentric; "pretend" takes off. Emotional: simple understanding of right and wrong; concrete, physical self-concept; gender-role understanding. Cognitive: preoperational stage; minimal use of memory strategics; language acquisition accelerates; thoughts are perception based with little use of logical skills.

Pre-adolescence (6 to 11 years).

Physical: improved motor skills; slow physical growth; attention span developing. Social: much social comparison among peers; increase involvement with same sex peers; school influence increases along with TV. Emotional: self-concept forming; enjoys organized games; personality traits become clear. Cognitive: limited to concrete mental thinking capacities; can think logically; mastery of words and language; memory improves.

Adolescence (12 to 19 years).

Physical: dramatic growth spurt; reaches sexual maturity; physical functioning accelerates. Social: peak peer involvement; attain close friendships; dating begins; parent relations sometimes strained and more nearly equal. Emotional: adjustment to sexual and self-identity; conventional moral reasoning; conflict of identity vs. role confusion. Cognitive: can think both concretely and abstractly; able to understand hypothetical thought; gains in information processing.

Young adulthood (20 to 39 years).

Physical: peak physical functioning with some gradual decline. Social: social networks expand along with romantic involvements; careers and families launched; career changes. Emotional: high risk for psychological problems; increased confidence; family roles change; stable personality; conflict of intimacy vs. isolation. Cognitive: develop area of expertise; excellent mental skill and growth in knowledge.

Middle adulthood (40 to 64 years).

Physical: physical declines may begin; need for glasses and hearing aids; female menopause; male climacteric. Social: career stabilizes; children leave home; responsibility for older and younger generations in family increases; work, relationships, and family dominate. Emotional: psychological struggles between generativity and stagnation; midlife struggles possible; personality traits remain consistent. Cognitive: intellectual functioning stabilizes; peak expertise; long-term mental skills maintained while fluid or immediate mental processes begin to decline.

Older adulthood (65 years and older).

Physical: more chronic disease and sensory decline; reaction time slows along with physical abilities. Social: social activities and engagements are important; loss of family and significant others; transition to retirement begins. Emotional: maintains personality traits with reflection increasing; resolve conflict of integrity vs. despair. Cognitive: slower learning; memory lapses; declines in cognitive; mental abilities capable enough for daily routines (Sigelman & Shaffer, 1995).

These needs or characteristics are relevant for volunteer training and subsequently positive service and volunteer experiences. Using human development terms, there is a "goodness of fit" (Lerner, Nitz, Talwar, & Lerner, 1989) between the person and the environment or the volunteer with their volunteer experience. See Figure 1 for a general summary of developmental characteristics across the life span as linked to volunteerism.

LINKING DEVELOPMENT TO VOLUNTEERISM

Building upon a basic understanding of human development, volunteer program, managers and administrators may develop and sustain stronger "seasons of service" through volunteer programs. Such seasons should be targeted towards and built around the unique capabilities, interests, and needs of a focused volunteer corps (e.g., children, teens, older adults, etc.).

At this point, the authors want to acknowledge and affirm the major emphasis in today's not-for-profit sector on building bridges between such focused seasons of service in order to promote intergenerational understanding through volunteering. Blyth and Leffert (1995) emphasized the critical role of the entire community (including volunteer programs and organizations) in providing a positive context for teens to grow and development the life skills critical to their success as adult citizens. Chen (1997) described an intergenerational program designed to address the fact that "today's children and older people have limited opportunities for meaningful interaction in a country increasingly segregated by age and marked by long distance grandparents and grandchildren" Putnam (2000) defined this idea as "social capital... connections among individuals — social networks and the norms of reciprocity and trustworthiness that arise from them". Again, by recognizing and respecting the needs and interests of the respective "seasons" we are attempting to connect, the resulting volunteer efforts will be not only more appropriate for participants but also more meaningful.

Following are some focused considerations for volunteer efforts for each season of service, as well as a few examples of possible volunteer activities.

Infancy (0 to 2 years)

Most individuals would agree, infants are not conscious of volunteering and have no choice whether to volunteer or not volunteer. For infants, being a part of volunteering is to be a part of their parent's volunteering/community socialization. Volunteer opportunities do provide infants with an early exposure to service and can serve as a foundation for developing the belief that helping others is important. Infants who "volunteer" with

their parents should be engaged in activities that are short-term and may include accompanying parents while they help at the local place of worship or help a neighbor with yard work.

Childhood (3 to 5 years)

Three to five year olds should assist family members and other adults in short-term activities that actively engage them in hands-on activities. Such activities should encourage an individual's creativity, be cooperatively focused rather than competitive with an opportunity for success. Children require close supervision and should include an emphasis on safety. Volunteer activities for this age group may include helping a family member plant flowers at a local nursing home or for an elderly neighbor, raking leaves for a neighbor, or planting a community garden.

Pre-adolescence (6 to 11 years)

Similar to the three to five year olds, pre-adolescent youth may be most willing to volunteer when the opportunities are cooperatively focused and allow youth to be actively engaged in the activity. Activities should be very structured and organized with an emphasis on having fun. Youth in this category may respond most positively if they are involved in same-gender groups with adequate guidance from an older teen or adult. Volunteer activities may include helping plant flowers at their school or for an elderly neighbor, helping serve a meal at a local family homeless shelter, raking leaves for a neighbor, or playing with other children at a local family homeless shelter.

Adolescence (12 to 19 years)

Teens are more willing to actively engage in mixed gender groups and seek greater responsibility/decision making in what volunteer projects to conduct. Volunteer opportunities can enhance the teen's career exploration, provide an opportunity to learn about themselves, and be included as a part of building a strong college application or job resumé. Activities may include conducting a canned-food drive and delivering to a family in need, serving as a tutor for a younger child at school or in the neighborhood, planning and conducting a community clean up day, or organizing a voter registration drive. Peer-to-peer mentoring and mediation programs are also especially appropriate and effective for teen volunteers (Smith & Havercamp, 1991).

Young adulthood (20 to 39 years)

Black and Jirovic (1999) presented an excellent discussion of similarities and differences among adult volunteers at various ages.

Safrit and Merrill (1998) explored volunteer activities among (adult) Generation X and Baby Boomer generations. Other authors have discussed differences in volunteering between older and younger adults (Fisher, Mueller, & Cooper, 1991; Lee & Burden, 1991; O'Reilly & Caro, 1994; Strom & Strom, 1994). However, we would suggest three "seasons of service" among adults, each with unique assets and opportunities regarding volunteer efforts.

Young adults have limited time available and want to focus on quality volunteer opportunity. Volunteer activities that connect volunteerism to work and family would be very desirable. Adults in this category can work with minimal direction and may look at the volunteer activities as a way to expand their skills, meet others, and connect to personal causes/values. Opportunities may include offering to conduct an after-school program to involve kids from the neighborhood, provide leadership to a group of friends to raise money for the local humane society, or encourage their local place of employment to adopt a school classroom or participate in a local Habitat for Humanity project.

Middle Adulthood (40 to 64 years)

During middle adulthood, organizations should continue to recognize the need for individuals to balance work and family as volunteer opportunities are developed and shared. Activities that provide an opportunity for adults to utilize their expertise are highly desirable. Volunteer opportunities for individuals in middle adulthood may include serving on a community board or committee, volunteering with a local youth club or organization, or serving Thanksgiving dinner (with their families) at a local homeless or senior center.

Older adulthood (65 and older)

Adults who are 65 and older will often have more disposable time and may be looking for ways to fill voids in their lives. Volunteer opportunities for this age group must consider potential physical and health limitations. Volunteer positions may include serving as a literacy tutor at the local school or family shelter or serving as a community advocate for a local senior citizen issue or concern.

CONSIDERING THE BIG PICTURE

Human development involves a complex, interconnected series of physical, cognitive, and affective components spanning the time between birth and death. As Fischer stated, it is "a journey from infancy through senescence. Though presented as separate contributions, they covey a sense of continuity, one that we come to appreciate as inherent in the life cycle itself". Thus, we can better understand the whole by examining its components, yet we can best appreciate the parts by reflecting upon the synergistic whole.

The true challenge facing volunteer managers and administrators is pulling together all aspects and cohorts of human society, from the very youngest to the most senior citizen, so as to build upon their unique abilities and insights in addressing the challenges facing our citizens and communities (Safrit & Merrill, 1999). Putnam (2000) concluded that we must "transcend our social and political and professional identities to connect with people unlike ourselves"; we would add age and generational identities to further his call for strengthening American community through civic action.

This seemingly overwhelming task is not unlike the heritage American art of quilting. As "quilters", volunteer administrators must piece together intricate individual "quilt blocks" composed of unique designs, colors, and textures that comprise individual "seasons of service" within the human experience. However, while each individual quilt block is, in itself, a significant and valued work of art, the true challenge to the quilter is deciding how to lay out the overall quilt, building upon the opportunity for each block to highlight and reflect the beauty of the blocks around it. Thus, the true beauty in the final, resulting quilt lies within the synergy of the combined individual blocks. As quilters, we, too, must design beautiful, individual seasons of service, each of which contributes to and connects with the larger tapestry of life.

REFERENCES

Black, B., & Jirovic, R.L. (1999). Age Differences in Volunteer Participation. *The Journal of Volunteer Administration, XVII* (2), 38-47.

Blyth, D.A., & Leffert, N. (1995). Communities as Contexts for Adolescent Development: An Empirical Analysis. *Journal of Adolescent Research, X* (1), 64-87.

Chen, N. (1997). Building Bridges — An Intergenerational Program. *Journal of Extension* [On-line], 35(5). Available: http://www.joe.org/joe/1997october/iw2.html

Clifton, R.L., & Dahms, A.M. (1993). *Grassroots Organizations (Second edition).* Prospect Heights, Illinois: Waveland Press, Inc.

Ellis, S.J., & Noyes, K.H. (1990). *By the People: A History of Americans as Volunteers.* San Francisco: Jossey-Bass Inc., Publishers.

Fisher, N. (1997). The seasons of life: A developmental continuum. In S. Akhtar & S. Kramer (Eds.), *The Seasons of Life: Separation-Individuation Perspectives* (pp. 171-183). Northvale, NJ: Jason Aronson Inc.

Fisher, L.R., & Schaffer, K.B. (1993). *Older Volunteers: A Guide to Research and Practice.* London: SAGE Publications.

Fisher, L., Mueller, D., & Cooper, P. (1991). Older Volunteers: A Discussion of the Minnesota Senior Study. *The Gerontologist, 31* (2), 183-194.

Lee, A., & Burden, C. (1991). Volunteering Activities of Seniors. *The Journal of Volunteer Administration, IX* (4), 29-35.

Lerner, J.V., Nitz, K., Talwar, R., Lerner, R. M. (1989). On the Functional Significance of Temperamental Individuality: A Developmental Contextual View of the Concept of Goodness of Fit. In G. A. Kohnstamm, J. E. Bates, & M. K. Rothbart (Eds.), *Temperament in childhood.* Chichester, England: Wiley.

O'Reilly, P., & Caro, F.G. (1994). Productive Aging: An Overview of the Literature. *Journal of Aging & Social Policy, 6* (3), 39-71.

Putnam, R.D. (2000). *Bowling alone: The Collapse and Revival of American Community.* New York: Simon & Schuster.

Reck, F.M. (1951). *The 4-H Story.* Ames, Iowa: The Iowa State College Press.

Riley, M.W. (1979). Introduction. In M. W. Riley (ed.). *Aging from Birth to Death: Interdisciplinary Perspectives* (pp. 3-14). Boulder, CO: Westview.

Safrit, R.D., & Merrill, M. (1998, November). An empirical study of corporate volunteer motivations for Baby Boomers and Generation X: Critical issues in nonprofit management and leadership. Paper presented at the 27th annual conference of the Association for Research on Nonprofit Organizations and Voluntary Action, Seattle, WA.

Safrit, R.D., & Merrill, M. (1999). Personal capacities for volunteer administrators: Drawing upon the past as we move into the future. *The Journal of Volunteer Administration, XVII* (4) & *XVIII* (1), 28-43.

Safrit, R.D. & Scheer, S.D. (1997, April). Nurturing Future Leadership Skills in 5-8 Year -old Youth. Seminar presented at the 17th annual National Community Leadership Conference, Mobile, AL.

Scheer, S.D., & Palkovitz, R. (1994). Adolescent-to-Adult Transitions: Social Status and Cognitive Factors. *Sociological Studies of Children, 6,* 125-140.

Sigelman, C.K. & Shaffer, D.R. (1995). *Life Span Human Development.* Pacific Grove, CA: Books/Cole.

Stevens, E.S. (1998). Serving and Keeping Those Who Serve: Foster Grandparents and Their Own Family Needs. *Journal of Volunteer Administration, XVII* (1), 30-37.

Smith, M., & Havercamp, M.J. (1991). "Just Do It!": High-Risk Teenagers Help Themselves While Helping Others. *The Journal of Volunteer Administration, IX* (4), 4-10.

Wilson, M. (1983). *How to Mobilize Church Volunteers.* Minneapolis, Minnesota: Augsburg Publishing House.

Wilson, M. (1990). *You Can Make a Difference! Helping Others and Yourself Through Volunteering.* Boulder, Colorado: Volunteer Management Associates.

Woehrle, T. (1993). Growing Up Responsible. *Educational Leadership, 51* (3), 42-43.

Figure 1 *Linking Human Development to Volunteerism Across the Life Span.*

FIGURE 1

Linking Human Development to Volunteerism Across the Life Span.

Life Stage & Reference	Human Development Characteristics	Implications for Volunteerism	Potential Volunteer Activities
Infancy: birth - 2 years (Sigelman & Shaffer, 1995)	* rapid brain & body growth * social from birth * gain awareness of gender * acquires self recognition * speaks first words & phrases * walks around 1 year of age	* not conscious volunteerism (no choice) * parental socialization * early exposure to service * develop belief that helping others is important * short term activities	Parents take their infant children as they: * help at the local place of worship * help a neighbor with yard work
Childhood: 3 - 5 years (Woehrle, 1993; Sigelman & Shaffer, 1995) * short attention span	* improving coordination * thought guided by perceptions over logic * concrete self-concept * parent child relations dominant	* short term activities * active, hands-on activities * encourage individual creativity * cooperative focus (non-competitive) * close supervision (whole family involved) * success focus (make child feel good about oneself) * emphasize safety	Help family members: * plant flowers at a local nursing home or for an elderly neighbor * rake leaves for a neighbor * plant a community garden Pre-adolescence:
Pre-adolescence: 6 - 11 years (Sigelman & Shaffer, 1995)	* motor skills & attention span developing * limited to concrete thinking * much social comparison among peers & others * enjoys organized games	* cooperative focus (non- competitive) * actively engaged * very structured/organized * make activity fun * same-gender groups * need expert guidance	* help plant flowers at a local nursing home or for an elderly neighbor * help serve a meal at a local family homeless shelter * rake leaves for a neighbor * play with other children at a local family homeless shelter

Adolescence: 12 - 19 years (Sigelman & Shaffer, 1995)	* dramatic growth spurt * reach sexual maturity * thinking both concretely & abstractly * peak peer involvement * adjustment & confusion about self-identity	* mixed gender groups * provide greater responsibility/decision making * career exploration * opportunity to learn about themselves * college application/job resume building * sensitivity to individual feelings/perceptions	* conduct a can-food drive for the local food pantry * serve as a tutor for a young child at school or neighborhood * conduct a community clean up day * help organize and conduct a voter registration drive
Young Adulthood: 20 - 39 (Sigelman & Shaffer, 1995)	* peak physical functioning * excellent mental skill & growth in knowledge * social networks expand along with romantic relations * careers & families launched	* time is limited; focus on quality * connect volunteerism to work & family (corporate volunteerism, family volunteerism) * minimal direction (empowerment) * expand skills (resume) * opportunity to meet others * connect to personal causes/values	* offer to conduct an after-school program to involve kids from the neighborhood * provide leadership to a group of friends to raise money for the local humane society * encourage your local place of employment to adopt a school classroom or participate in a local Habitat for Humanity project
Middle Adulthood: 40 - 64 (Sigelman & Shaffer, 1995)	* physical decline may begin * intellectual functioning stabilizes along with personality * work & relationships dominate	* utilize high degree of expertise * need to balance work & family * utilize high expertise * mentoring younger adults/teens	* serve on a community board or committee to share expertise * volunteer with a local youth club or organization * as a family spend a thanksgiving day serving dinner at a local homeless or senior center
Older Adulthood: 65 and older (Sigelman & Shaffer, 1995)	* reaction time slows along with physical abilities * transition to retirement * loss of family & significant others * maintains personality traits with reflection increasing	* more disposable time (income) * fill voids in life * need for self-reflection (altruism) * be aware of health limitations	* serve as a literacy tutor at the local school or family shelter * serve as a community advocate for a local senior citizen issue or concern

ABSTRACT

Populations served by volunteer organizations may require services when a disaster strikes the community, and the need for services may actually increase under these conditions. As a result, almost any agency or organization should explore how it might protect its own resources and maintain services to clients during and following the impact of a natural or man made disaster. A simple tabletop exercise offers a way to determine what emergency procedures you need to protect the organization's resources and to continue to provide your services.

Agency Disaster Response Tabletop Exercise: A Training Design

Walter G. Green III, Ph.D.

Protecting your community from disasters is a cooperative effort of the jurisdiction's emergency services, business and industry, and a variety of government and private agencies, many of whom do not think of themselves as having disaster response roles. However, the reality is that the populations served by volunteer organizations may require services whether or not the community is disrupted by a hurricane, earthquake, tornado, etc., and the need for services may actually increase under these conditions. As a result, almost any agency or organization should explore how it might protect its own resources and maintain services to clients during and following the impact of a natural or man made disaster. Depending on the level of involvement of the agency in response to disasters, tabletop exercises offer a way to validate your emergency procedures as often as may make sense based on the level of hazard and the frequency of its occurrence.

GROUP TYPE AND SIZE

An agency tabletop exercise should involve agency staff potentially responsible for taking disaster related actions. Conceptually, tabletop exercises work well if they involve a cross section of executive, supervisory, and service provider level staff. Paid and volunteer staff should be included. Participation by representatives of the local emergency management agency and organizations that provide similar or complementary services may be desirable.

LEARNING OBJECTIVES

In general individuals completing this activity will be able to:

1. Identify possible impacts of a natural or man-made disaster on their organization.
2. Identify probable impacts of a natural or man-made disaster in the population the organization serves.
3. Develop possible courses of action that will protect organization resources and allow the continuation or rapid resumption of services to populations at risk.

Specific learning objectives may be established for additional exercises following the first exercise. These may include such areas as testing emergency plans developed for the agency to ensure that likely scenarios and all responsibilities have been addressed; orienting the staff to the organization's emergency plan; and determining how well the organization's plan will interface with the plans of other organizations with similar and different roles.

Walter Green, III, Ph.D. chairs the University of Richmond's Emergency Management degree and certificate programs. A new member of AVA, he has 25 years experience in the management of volunteer emergency medical, disaster response, communications, and search and rescue organizations at the local and state level. He is a founding member of the Virginia Voluntary Organizations Active in Disaster, and currently leads a volunteer organization that provides an on-line emergency operations center to support voluntary agency and government disaster response.

TIME REQUIRED

Tabletop exercises can occupy time periods from one hour to four hours, based on the length and complexity of the scenario. For groups new to such exercises a period of 90 minutes to two hours should allow the exploration of an entry level scenario without exhausting interest or the participants. Even though such exercises are slow paced and relatively low key, they may still generate significant stress for individuals who have not thought about their roles in disaster response before.

MATERIALS

- One copy of the basic exercise scenario for each participant.
- One copy of each exercise message.

PHYSICAL SETTING

The size of room used for the tabletop exercise will depend on the number of participants. Each participant should have a chair and a workspace, ideally equivalent to the space of a normal desktop. The tendency to seat participants three to a folding table should be avoided as it does not allow the participants to spread out plans and reference materials or to comfortably take notes.

The room should have surfaces that can be used to record actions during the exercise or highlight key points during the critique. These may include chalkboard, white board, or flip charts, along with chalk or markers and erasers. Most participants will also find a map of the area of the scenario helpful.

Each participant should have available at their position a copy of the agency's disaster plan, resource lists, and other documents appropriate to the scenario of the exercise. In addition each position should have a notepad and pencils or pens.

PROCESS

Before The Exercise

Designing an exercise can be an involved and time-consuming process. For a small organizational tabletop exercise, a simplified procedure will help you develop a perfectly adequate exercise that you can afford to conduct, both in terms of time and other resources.

1. Establish objectives. Every exercise should have clear, measurable objectives, stated in the same way as the organization normally states training objectives in its lesson plans.
2. Identify and invite participants. The invitation letter should be signed by the organization's chief executive (anything less and people will find other uses for their time) and provide background information, the exercise objectives, time, and place.
3. Design a basic scenario. The basic scenario (see Appendix A) sets the stage for the exercise by providing the situation participants will confront when the exercise starts. For audiences not experienced in disaster events, this should clearly describe the situation and the resources available.
4. Write the messages and determine the outcomes. In a tabletop exercise, information on the developing disaster and the problems it causes is provided in a series of messages (see Appendix B). Each message should be designed to produce specific outcomes that lead the participants to meet the exercise objectives. Although these outcomes are not provided to the participants, the exercise designer should keep them to assist in the exercise evaluation process. One message every ten to fifteen minutes should be reasonable for a beginning level exercise.
5. Reproduce the needed materials.

The Exercise

Play of the exercise is controlled by an exercise controller who provides the scenario and the exercise messages to the participants. The controller and the designer may be the same person.

1. Introduce the exercise with a short summary of the objectives and a summary of how it will proceed.

2. Provide the players the exercise scenario. Suggest that they determine how they will be organized and that they appoint a member to record actions taken in response to the evolving situation.
3. When the players are ready, provide them the first message.
4. Each message is presented when the participants have completed the discussion of the previous message. Messages may be distributed in rotation, randomly given to the staff member most likely to receive them, or given to the staff member who is responsible for the function addressed. Encourage the individual receiving the message to read it aloud for the benefit of all participants. At the beginner level, allow adequate time for discussion and establishment of a course of action.
5. Terminate the exercise either when the last message has been considered or when an established time limit is reached (even if all messages have not been used).

The Critique

Every exercise should be critiqued by the exercise designer and the participants. Although such critiques can be almost as involved as the event itself, for most tabletop exercises a simple session, commonly known as a Hot-Wash, will be completely adequate if held immediately after the exercise concludes. Critiques have four parts:

1. *A Review of What Happened* in the Scenario and What Actions the Group Took. This should be a short summary, not a detailed discussion, to ensure that everyone has a picture of how the event unfolded. For a 90-minute exercise, this should probably be no longer than five minutes and be led by the exercise designer.
2. *Brainstorming of Lessons Learned.* Participants should contribute items they learned about the possible impact of a disaster and the organization's capability to respond. Every participant should be allowed to contribute to this process, and lessons should be noted on a flip chart or board. Allow 20 minutes for this portion.
3. *Assigning Action.* The senior officer of the organization present should quickly review the list of lessons, and assign or solicit individuals to assume responsibility for follow-up actions to either solve problems or capture good ideas as part of the agency's procedures. Allow five minutes for this portion.
4. *Objective Assessment.* This can be a simple show of hands. The exercise designer should ask for participants to determine whether each of the exercise objectives was met. Note any objectives not met, as they will need to be addressed in future exercises.

The Follow-Up

The exercise should result in a list of actions and staff members responsible for follow-up. These assignments should be checked on a regular basis, and included in future exercises to test the viability of the solutions.

VARIATIONS

Variations may be introduced into the exercise to increase stress, force new patterns of activity, or achieve specific objectives. For example, increasing the number of messages, establishing time limits for discussion, or delivering added messages while the staff is still working on a problem all increase the level of complexity and stress. However, exercise designers should resist the temptation to make the first exercise a difficult or complex one. If the participants are overwhelmed by the exercise, the only lesson they may learn is that it is impossible to be prepared and that their efforts will be futile.

REFERENCES

Green, W.G. (2000). *Exercise Alternatives for Training Emergency Management Command Center Staffs.* Parkland, FL: Universal Publishers.

Morentz, J.W. (1984). *Exercise Sourcebook: Orientation and Tabletop Exercises.* Rockville, MD: Research Alternatives.

Palm, R. (1995, April). *Public Service: Designing Successful Exercises.* QST, 79/4. 84-85.

Seliger, J.S. & Simoneau, J.K. (1986). *Emergency Preparedness: Disaster Planning for Health Facilities.* Rockville, MD: Aspen Publishers, Inc.

U.S. Environmental Protection Agency. (1988). *Guide to Exercises in Chemical Emergency Preparedness Programs.* Washington, DC: U.S. Environmental Protection Agency.

U.S. Federal Emergency Management Agency. (1989). *Exercise Design Course: Guide to Emergency Management Exercises.* (SM 170.2). Washington, DC: U. S. Government Printing Office.

U.S. Federal Emergency Management Agency. (1989). *Exercise Design Course: Student Workbook.* (SM 170.1). Washington, DC: U.S. Government Printing Office.

APPENDIX A

EXERCISE SCENARIO

The exercise scenario should be a simple, easy to read statement of the situation in which the participants find themselves at the start of the exercise. A well written scenario sets the stage for the play that follows by giving the participants a chance to place themselves in a different time and situation than what they know exists outside the room in which they are sitting. Scenarios, especially in a first exercise for an organization, should start from known truths and experiences common to the participants, and be structured around real problems the organization has experienced (or other similar organizations have experienced).

Some elements to include in the scenario typically include:

- The time of day and day of the week.
- The current weather conditions.
- Any forecast conditions that will influence the participants or the scenario.
- Whether or not your communications systems are working.
- What staff is available.
- The condition of the organization's facilities and vehicles.
- Whether the disaster has occurred, and, if so, what its obvious effects are.
- What the current demand for service is.
- What other organizations are doing.
- Whether there is a threat to the safety of the persons in the room, other staff members, or clients.
- What role the persons participating in the exercise are supposed to play.

A good scenario tells a story. It should be believable, and yet be written with imagination and reference to common experiences that put the participants in the mood to respond realistically to the problems.

APPENDIX B

EXERCISE MESSAGE FORMAT

Exercise messages are information the participants receive from a wide variety of sources including in-person reports, telephone conversations, news coverage, fax messages, information relayed by amateur radio operators, etc. Messages should be short and to the point, but provide enough information for the participants to take logical action.

TIME: A "Time" block indicates the time when the message enters play. This helps participants monitor the passage of simulated time during the exercise. Messages may represent a time increment of any length depending on the scenario.

FROM: The "From" block indicates who is providing the information in the message. This lets you simulate a range of sources for information, requests for assistance, taskings, etc. that are located outside the room. If the information is something that logically the participants could see or experience for themselves, the From block can indicate this.

TEXT: The message "Text" provides the information participants need to either create an exercise problem or to help resolve one. Typical text items might include a description of disaster effects, communications or utility failures, facility damage, injuries for staff or clients, etc.; or requests for help.

Also included might be changes in the status of resources and offers of assistance, reports on changes in workload, or emergency situations that require evacuation or the opening of shelters.

In beginning level exercises, the text descriptions provide all the information participants need to arrive at a solution to the problem. In advanced exercises, partial information may require participants to make reasonable deductions based on their experience.

POINTS FOR DISCUSSION: In beginning level exercises it may be useful to include discussion questions to help the participants focus on the problem. Some example questions include:

- What actions should you take at this time?
- What impacts will this have on your operations?
- What does this tell us about the developing situation?

Profile of a Professional - Lena Wright

Lena Wright is Coordinator of Volunteer Services at the Childhelp Children's Center of Arizona, a one-stop site designed exclusively for child abuse victims. Lena has extensive volunteer management experience with a wide variety of organizations. She has also done training and group facilitation in the areas of foster care, child abuse, coping skills and self-esteem building for school-aged children.

HOW LONG HAVE YOU BEEN A VOLUNTEER MANAGER? WHAT JOBS HAVE YOU HELD?

Officially, I have been a Volunteer Program Manager for about five years. However, I have been involved in some sort of helping profession or non-profit setting for the past 10 years. Many of the positions I've held didn't include volunteer management in the title, but I was indeed managing volunteers in one way or another at least part of the time. My first official job as a volunteer manager was with a Big Brothers/Big Sisters program. I managed a small satellite office in a college town and as a result of this setting I was also involved in fund raising, event planning, staff supervision, public relations and coordinating the advisory board's meetings and activities. I also conducted two training programs; one for the youth in our program, that was basically a safety awareness program and one for the mentors on dealing with difficult situations, including the disclosure of child abuse. In addition, I did all of the typical volunteer management functions and supervised the relationships between the mentors and the youth.

Another experience I had was one of those dual responsibility positions, where my title was Foster Parent Recruiter/Volunteer Coordinator. I have since come to view foster parents as the ultimate volunteers, and now see that the position could have been titled something far more appropriate and less cumbersome. I would provide prospective foster parents with information that they needed to decide if they wanted to pursue this much needed community service. Typically this was done in a group setting where I presented specific information, and then fielded questions from the interested parties. I often found myself counseling upset family members who were in a state of crisis or panic due to the behavior of a relative. I would then put the prospective foster parents in touch with the licensing specialists who could help them through the maze of state regulations to be approved to open their homes to children in need. The other side of this position was the development of a new volunteer program within an agency that didn't effectively utilize many volunteers. This was a Life Books program for children in foster care who were awaiting permanent adoptive homes. Life Books are storybooks or scrapbooks that tell a child's life story and they provide a sense of identity and history to children who have been traumatized and removed from their homes as a result of child abuse. The act of creating this memory book can be therapeutic if handled properly. Since this was a new program, I established forms, policies and procedures. In addition, I secured community support in getting items donated or raising fund to provide this service to children in foster care.

I have also been a Special Projects Coordinator (read as the one who does everything that doesn't fit in someone else's job description) who handled grant

research, writing and reporting, membership and special events in a retirement community. In this position I was a 'jack of all trades' and I did manage the special events/one time volunteers. Our program had an intergenerational component when students and youth volunteers came to our senior centers and other facilities. I felt very strongly that getting the youth involved was a win/win situation. I was promoted to Director of Volunteers & Membership after a year, and gained more responsibility for the entire community based volunteer program.

Currently, I am the Coordinator of Volunteer Services for Childhelp Children's Center of Arizona. Childhelp USA, based in Scottsdale Arizona, is one of the largest and oldest national nonprofits dedicated to the treatment, prevention and research of child abuse and neglect. The Childhelp Children's Center is an advocacy center designed to reduce the trauma of child abuse victims and their families during the interview and examination process. In addition to coordinating the volunteer program, I also co-facilitate educational support groups for parents of abused children and helped establish and coordinate an animal assisted activity program at the center.

MOST VOLUNTEER MANAGERS DEVELOPED THEIR SKILLS IN OTHER POSITIONS OR JOBS. WHAT WAS YOUR PATH?

I didn't set out to become a volunteer manager. It just sort of happened, which is fairly typical in this field. I earned a bachelor's degree in psychology and special education, and while I was in college I became very involved in the community through volunteer work, service projects and student organizations. I've always known that I wanted to help people who were disadvantaged, but I was never fully cognizant of how exactly I would accomplish this. My first "real" job involved working with adults and children with disabilities in group-homes, community-based settings, schools, and in sheltered workshops. Eventually a serious case of burn out in the corporate world led me to rethink what was important to me, and that led to a time of self-discovery. I have been able to look back at all of my positions and establish what I loved and hated about each position, which has led to greater clarity about my own needs. I have also learned to take care of myself first, so that I may give my best to the world and the people I choose to help. I truly enjoy advocating for people and helping them to realize their potential. I have recently returned to school and am pursuing a masters degree in counseling, which I believe will help me to continue to help others more effectively.

WHAT HAVE BEEN YOUR MOST SUCCESSFUL PROGRAMS?

Looking back, I can see that my favorite positions have all involved children's issues and the development or implementation of new programs and services. I would say that the Life Books program has probably been the most successful and fulfilling program that I have been involved in. That program was met with such great community support, and wonderful volunteers who made significant commitments to the children. That was a program that I felt passionately about, and could truly see the difference being made in children's lives. That made it easy for me to do my job. I had the freedom that comes with developing a new program, and that is such a wonderful learning experience. In my current position, I am able to develop new volunteer opportunities to allow more people to become involved with our organization. I am also involved in the revision of our existing educational support groups for parents of abused children. Development of these areas is an exciting aspect of my position. I enjoy the challenge of doing things that haven't been done before, and I feel rewarded by helping others realize their potential. It is very important to me

to show traumatized children, as well as adults who were traumatized as children, that there is hope for the future.

WHAT HAS BEEN YOUR GREATEST CHALLENGE AND HOW DID YOU MEET IT?

The greatest challenge I have faced has been coming in to an agency that had been doing things the same way for nearly 20 years. In most instances, that was okay and things were working. However, I saw much room for improvement in several areas, and I may have come across as a bit over zealous in my youthful enthusiasm. There were many detractors and over time, it became apparent that many people were not only waiting for me to fail, but also taking action to that end. In spite of this difficult situation, I did have some successes in this position, and the program did grow. I coordinated a very successful database conversion, and computerized the entire volunteer program including the tracking of positions, hours and recognition for nearly 500 volunteers. I also had some success at increasing community involvement and providing more recognition of the volunteers. Eventually, I made the difficult decision to move on due to circumstances that could not be changed. It was one of the most difficult decisions I have had to make, however it was part and parcel of taking care of myself. I was very fortunate to have a great supervisor who was very supportive, and who taught me many things about managing others. She served as my mentor and helped me not personalize the circumstances, but instead to see the value of my efforts. The effects of one caring and supportive person on another individual can last a lifetime.

WHAT IS YOUR SENSE OF THE DIRECTION OF VOLUNTEERISM IN THE 21ST CENTURY?

In this high tech era of cell phones, voice mail, email and instant gratification, it will become more and more difficult to compete for a slice of peoples' leisure time. It will demand a highly organized, well-run program to get the best volunteers and provide the best service. Volunteers have a myriad of options in regard to their leisure activities. Why should they volunteer with your program? What do you have to offer to prospective volunteers? Marketing of volunteer programs will become more and more critical. Volunteer programs that don't change with the times will suffer. Volunteer programs that are fluid and flexible will be the ones to thrive in the 21st century. As a result, Volunteer Program Managers need to be adaptable, flexible and open to trying new things. Those who insist on doing it 'the way we've always done it' will not survive. I have been amazed at the varying response I get when I attempt to volunteer with an organization. For example, a lack of response, an unwelcoming attitude, rigidity and obvious disorganization have all been immediate turn offs to my pursuit of volunteering with some organizations.

Additionally, the time has come for Volunteer Program Managers to stand up and advocate for our profession. If we don't take ourselves seriously, who will? People who are serious about their careers will join professional associations such as AVA and local networks such as DOVIA. There is strength in numbers. Becoming an active member of my local DOVIA has been a critical aspect of my professional development. I have been the organization's Secretary, and currently serve as the Public Relations Coordinator. Working alongside other Volunteer Managers continues to be invaluable to my own professional development. For example, this networking enables me to broaden my horizons and see the big picture, rather than continually getting caught up in the day-to-day details and crises. This is critical to my growth and the development of my goals. This proactive approach provides me the benefit of being with other people who face similar challenges, and

the opportunity to learn more about my community. Getting actively involved has given me a well-rounded perspective that I would not get on my own. Additionally my involvement with AVA and the conferences provided by our professional organization has given me a glimpse of a global perspective. Professionals get involved in their own community and they continually update their training and education so as to be constantly growing and developing. Exposure to new ideas and concepts is critical to growth, but the support of knowing you are not alone is also an effective tool to combat burn out.

HOW DOES YOUR JOB AS A VOLUNTEER MANAGER FIT WITH YOUR OWN PERSONAL PHILOSOPHY?

I believe that volunteering connects us with our community, and that this connection is vital to cultivate for the spirit of humankind. I have been involved in my community as a volunteer, independently, through my church and through a neighborhood association. Having recently relocated across the country from my hometown, my family and my lifelong friends has given me a new perspective on this idea of connections. Since I have moved out of my comfort zone and away from home, volunteering has become even more important as I seek to establish connections in my new community. I have found that in today's world it is very hard to establish those connections with others on a personal level. However, volunteering for an organization or cause that I believe in connects me with other human beings who care about the same issue. That gives us a common ground for building those connections. Connection with others, relationship with others, is what life is all about. To me, the role of a professional Volunteer Manager is to cultivate the connections so that human relationships can flourish. People who work together because they care passionately about an issue are the ones who will change the world.

ABSTRACT

In this article, the authors briefly summarize the key elements of Robert Putnam's intriguingly titled book, Bowling Alone: The Collapse and Revival of American Community. *A scholarly work on the nature and changes in voluntary association in America over the last several decades,* Bowling Alone *concludes that new kinds of voluntary association are needed in the 21st century to create social capital. Whether the reader agrees or disagrees with Putnam's analysis, opening a dialogue on new ways of thinking about voluntary association is instructive to managers of volunteers. What kinds of associations are needed? Are new tools for creating and measuring social capital required? The authors say "yes" to both questions and offer a close-up look at the work of the award winning All Stars Project, which has broken significant ground in building voluntary association — a "tool and result" activist community.*

The Art of Community Building in Light of Robert Putnam's "Bowling Alone"

Gail Elberg and Janet Phillips

Bowling Alone, subtitled *The Collapse and Revival of American Community,* is a scholarly work full of insights about the social and cultural habits of Americans in the second half of the twentieth century. In this intriguingly titled book, Robert Putnam asserts that membership in local voluntary associations which burgeoned in the 1940s and 1950s has been in steady decline since the mid-1960s. Contributions of time and energy we once made to local voluntary associations have become instead contributions that are primarily monetary, made to national-scale organizations that act on our behalf.

Americans these days, Putnam says, are not enrolling in Parent Teachers Associations (PTAs), not becoming members of unions, not joining professional, sports, or veterans groups, and not subscribing to the activities of organized religion. He accounts for this decline by a variety of societal changes, including more women in the work force, greater residential instability, fewer marriages, more divorces, lower birth rates, lower real wages, and the technological transformation of leisure (more time spent with TV, VCRs, and computers).

Putnam distinguishes between a social being and a member of an organization, and drives home his point with an analysis of the pastime of bowling. While the number of bowlers has increased, the number of bowling leagues and membership in them, he says, is in decline. Rather than people belonging to a bowling organization, which brings them together to regularly bowl with the same individuals, they bowl "alone." That is not to say that they bowl by themselves — rather, he says, they bowl with friends, family, or people brought together just for the occasion. The key difference is that they do not join together, act as a group, and have an organization which represents their bowling interests.

Voluntary association implies member-

Gail Elberg is the Director of Volunteer Programs at the award winning All Stars Project, Inc. in NYC which she helped to found thirty years ago. She received a BA in Psychology from Brooklyn College and served in VISTA. Gail was the chief organizer of a 10,000-member welfare rights union and a consultant to non-government funded community-based organizations nationally. Last year the organization won first place in the MONY competition for best volunteer site for working people. She is on the Board of Directors of NY AVA and Co-chairs its Professional Development Committee.

Janet Phillips holds a BA in Economics from Brandeis University and an MA and PhD in anthropology from Cornell University. Over the years, she has worked in the areas of economics, research, community mental health, fundraising, and market research here as well as overseas. Janet Phillips has been an All Stars volunteer for one year, involved in public relations, grant writing, and incentive awards. Prior to this, she volunteered at The Fortune Society in New York, a non-profit community-based organization dedicated to educating the public about criminal justice issues. She is a long-term, less-than-active member of the PTA.

ship and means individuals come together at regular intervals. Obligation arises from joining, and fraternity and collegiality are offered.

A voluntary association, a community, a society—all produce social capital which becomes the glue holding the association, community, or society together. In his article, "Bowling Alone: America's Declining Social Capital," which preceded his book *Bowling Alone: The Collapse and Revival of American Community*, Putnam says " 'social capital' refers to features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit." Social capital benefits the larger community, the organization served by the various individuals' efforts, but it also has a personal good, benefiting the individual by the social ties he or she forms and sustains in the process.

Putnam tells us that, typically, people who are more social — that is, those who join fraternal, professional, or special interest organizations — are also those more likely to become volunteers. In his book, he says "Altruism, volunteering, and philanthropy—our readiness to help others — is by some interpretations a central measure of social capital." Like members of voluntary associations, volunteers contribute their time, work on behalf of the organization without financial remuneration, and believe in the sanctity of the organization's work.

Interestingly enough, Putnam reports a steady increase in volunteerism over the same twenty-five year period in which he shows overall declining membership in civic, religious, fraternal, and union-type organizations.

He explains these conflicting trends through delving into the current ranks of volunteers and finds "virtually the entire increase is concentrated among people aged sixty and over." So while volunteerism is on the increase, it is overwhelmingly due to the large numbers of senior volunteers, the sector most invested in being civically engaged. Recruitment to such physically demanding forms of volunteering, as volunteer firefighting, is down because such volunteering doesn't fall into the category of work able to be done by seniors. In addition, the primary channels of volunteer recruitment—religious and civic associations—are disappearing. In all this, the only promise Putnam sees is a new spirit of volunteerism developing in the millennial generation but he senses the gap is too large for them alone to be able to fill. So, "the growth of volunteering in recent years is real, but not really an exception to the broader generational decline in social capital."

From all indications Putnam feels there is a clear need for new ways of creating social capital. He himself seeks these out but admits that solutions for reinstating civil society, that is, creating social capital, and "ensure[ing] that by 2010 the level of civic engagement among Americans then coming of age in all parts of our society will match that of their grandparents when they were that same age" are scant, short of a palpable national crisis.

"Is erosion of social capital an ineluctable consequence of modernity, or can we do something about it?" Putnam asks. We (the authors) believe the answer does not lie in "reconnecting," "restoring," "renewing," "rebuilding," or "returning" in the twenty-first century to institutions specific to a different era.

Rather we see the need for new kinds of organizations that may serve the altered and specific needs of twenty-first century life. In merging the analytical tools of the social scientist with the pragmatism of the activist, we have come upon solutions that Putnam perhaps could not imagine from his vantage point in academia.

A look at the All Stars Project suggests what voluntary associations for the twenty-first century might look like. They would break free of the concept of membership organizations as we currently know it and identify a new paradigm — community. By that we mean a fluid group of people, hundreds of thousands

of people, that is constantly re-shaping itself.

The history of the All Stars Project provides a unique example of this kind of community building. Begun thirty years ago by Fred Newman, a Stanford University-trained philosopher and activist, the All Stars comprised a small group of educators, psychologists and community organizers. Our goal was to learn the kinds of environments that needed to be built for human development to take place. We wanted to create organizations, programs and activities not overly determined by the conventions of traditional institutions. As a result, we did not accept government funding, did not get tied into the political infrastructure, and committed ourselves to being shaped by the needs of the community. We adopted a strategy of reaching out to all classes, ethnic backgrounds, and ages, giving anyone interested the opportunity to participate. Our vision was social transformation. Our task was to discover how human development could be reinitiated in devastated as well as middle-class communities.

From grassroots organizing in New York's poorest neighborhoods to street tabling (soliciting support from passers-by) in middle-class communities, over the three decades of social experimentation, the methods used by the All Stars Project have produced institutions and programs as diverse as alternative schools and anti-brutality committees. Dr. Lenora Fulani, an African American developmental psychologist and independent activist, plays a leading role in guiding our youth work. Our chief aim is to create community that is both inclusive and flexible, responding to the ever-changing needs of the community that we are. In our view, such a community, organized and perpetuated by volunteers, including the staff, which for decades were themselves volunteers, exemplifies a new kind of social capital.

At present, our development community includes the All Stars Talent Show Network, the Development School for Youth, and the Castillo Theater. These institutions are located in a broader international community of therapeutic and cultural institutions. The Daily Points of Light Award presented to us this year recognized the Horatio Alger nature of our efforts, coming from nothing and through determination, grassroots organizing, and a groundbreaking methodology becoming a success. In the fall of 2001, the All Stars Project will relocate, enlarging its base of operations from a loft space to a 30,000-square-foot performing arts centre located in Midtown New York City.

The All Stars Talent Show Network involves over 20,000 young African-American and Latino children from working-class and poor families in inner city areas.

These programs operate in New York and Newark with a satellite program in Atlanta, areas where violence and crime claim their victims at a very young age. The youth come together to learn to produce and perform in neighborhood talent shows.

The Development School for Youth works with high school students. In each of the last four years, it has introduced seventy-five high school age students in New York and Newark to the corporate world through workshops, as well as paid summer internships in corporate settings.

And lastly, Castillo Theater is our off off Broadway theater situated in New York City's Soho community. For the past eighteen years, it has been producing entertaining and socially relevant productions.

The model we have developed for creating community is that of the dynamic interaction of donors, volunteers, and youth working towards common goals. Everyone at the All Stars Program is a donor, everyone is a recipient: youth, volunteers, and financial contributors. We do not have clients nor do we serve the poor. Rather we are activist, undefined, and fluid.

In asking All Stars' volunteers if they consider themselves members of an orga-

nization in Putnam's terms, they might very well say no. And this would be because the All Stars is a community without borders. Since no one is rejected, the traditional concept of membership where some people are "in" and some "out" does not prevail, which means our volunteers don't identify themselves as "members" per se. But in our view, their voluntarily associating with a community striving to create a world of racial harmony, democracy, and development is most definitely creating social capital.

If we accept the traditional dichotomy of donor and needy, we are back in Putnam's universe where social capital is a losing cause. But in radically rejecting the assignment of such labels as "giver" and "recipient," and relating to everyone as a giver, we build community. In this way, we avoid pigeonholing people and making assumptions that sabotage their growth. An example of breaking free of these standard definitions emerged in the course of a clothing drive we held last year. Inner city youth collected clothing within their own community to send overseas. This activity helped to counter the hurtful myth that inner city youth have nothing to give.

We further build community by offering volunteers the choice between jobs that have been defined in advance and jobs created to suit their interests. After attending a two-session training program, new volunteers make their interests known. At the same time, we present our needs, and a work plan evolves as well as the possibility of new job descriptions.

We create community with our All Stars talent shows. For each audition, workshop, and show which takes place in inner city high schools in New York City, we sponsor a "Back to School" trip. On such occasions, donors travel in All Stars buses to inner city locations and participate as enthusiastic audience members and as part of our congratulations chorus. In these ways, donors are encouraging talent show participants.

In this way, All Stars creates community through the activity of people giving to support the social vision of this newly evolving community. This fluidity differs from Putnam's "joining," where rules define membership and where members may never participate beyond the act of joining.

People are part of the community by what they give — attending events, selling raffles, reading an article about All Stars and passing it along to a friend — and not by the act of taking out a membership.

Seventy-five volunteers staff the auditions, workshops, and shows in the high schools and form an intrinsic element of our talent show performance. While we could likely manage with half this number, having such a diverse staff, from high school students to well-to-do adults, helps create the community in which the talent show succeeds.

Volunteers attend weekly play readings. Here they read scripts aloud sent to us by new playwrights from around the world seeking feedback on their writing. While such volunteer activities are not jobs in the traditional sense, they are community-building events that accomplish needed work.

Everyone wanting to volunteer at the All Stars Project is accepted. And as a human development center, we prioritize the development of our volunteers. Our concern is as much — or more — with what we can do for the volunteers as with what the volunteers can offer us. Informed by the teachings of Lev Vygotsky, a Soviet psychologist, (as discussed in *Lev Vygotsky: Revolutionary Scientist* by Fred Newman and Lois Holzman) our volunteer program is not tool for result but rather tool and result. That is to say, the development of the volunteers is as intrinsic a measure of the success of the All Stars Project as the development of the organization by the volunteers.

In conclusion, we offer the All Stars community as a new way to consider building social capital and voluntary association. An organization founded by

volunteers and now staffed by former volunteers and an organization that grew independent of traditional funding sources, the All Stars Project, we believe, breaks new ground for volunteerism for the twenty-first century. Predicated on the desire of Americans to build a better world, our mission is nothing less than social transformation. With this as our goal, everyone is needed.

REFERENCES

Newman, Fred and Lois Holzman (1992). *Lev Vygotsky: Revolutionary Scientist.* New York City, NY & London, England: Routledge.

Putnam, Robert D. (1995). Bowling Alone: America's Declining Social Capital. *Journal of Democracy, (January),* 65-78.

Putnam, Robert D. (2000). *Bowling Alone: The Collapse and Revival of American Community.* New York City, NY: Simon and Schuster.

The Journal of Volunteer Administration

A publication of the Association for Volunteer Administration
P.O. Box 32092, Richmond, VA 23294, USA
Phone: 804-346-2266 Fax: 804-346-3318 E-mail: avaintl@mindspring.com

Guidelines for Submitting Manuscripts

Content

- *The Journal of Volunteer Administration* provides a forum for the exchange of ideas as well as the sharing of knowledge and inspiration about volunteer administration. Articles may address practical concerns in the management of volunteer programs, philosophical issues in volunteerism and significant applicable research.

- Articles may focus on volunteering in any type of setting. Authors are encouraged to write articles dealing with areas less visible than the more traditional health, social services and education settings. Issues relating to volunteerism in natural resources, corrections and criminal justice, government, cultural arts and service learning settings are examples of some areas that would be of interest to many readers.

2. Process

- Manuscripts may be submitted at any time during the year. *The Journal* is published quarterly.

- Manuscripts may be submitted for review in three ways: **1)** Send document (in Microsoft Word or WordPerfect) by E-mail to avaintl@mindspring.com (preferred method); **2)** Mail document stored on a high density 3.5" disk (using the same software listed above) to AVA. It is assumed authors will retain a master copy for every article they submit.

- Submissions must also include:
    1. A one-paragraph biography (100 words or less) highlighting the author's background in volunteerism, including affiliation with the Association for Volunteer Administration or other professional organizations.
    2. An abstract of not more than 150 words.
    3. Mailing address(es) and telephone number(s) for each author credited.

    Please note: when submissions do not conform to these guidelines they may be returned for revision.

- Manuscripts are reviewed by a panel of editorial reviewers. The author's name is removed prior to review to ensure full impartiality.

    The author will be notified in writing of the outcome of the review process. *The Journal* retains the right to edit all manuscripts for mechanics and consistency. Extensive editing will be discussed with the author in advance. Authors of published articles receive two complimentary issues of *The Journal* in which their article appeared.

    If a manuscript is returned to the author for revisions and the author rewrites the article, the second submission will be entered into the regular review process as a new article.

- Copyright for all published articles is retained by the Association for Volunteer Administration and should be referenced when appropriate. No portion of the contents may be reproduced in any form, including posting to the World Wide Web, without the written permission of the Editor-in-Chief, except for brief quotations (not to exceed 500 words) in a review of professional work. Credit must be given to *The Journal of Volunteer Administration.*

3. Style

- Manuscripts submitted should be 10 to 30 pages in length, with some exceptions, and should be typed, double-spaced. If submitted in printed form, please print on white paper.

- Authors will be asked to submit the final version of an accepted article on a 3_" high-density disk formatted in WordPerfect 5.2 or MicroSoft Word 5.0 for Windows or any text-based program for Macintosh because this publication is produced in QuarkXpress 4.1 on Macintosh.

- Manuscripts should be submitted with a title page containing title and author(s)' names that can be removed for the blind review process. Author name(s) should not appear on the text pages, but the article title must be shown or a key word used at the top of each text page.

- Endnotes, acknowledgements and appendices should appear at the end of the manuscript, followed by references and/or a bibliography completed in an accepted form and style.

- The author is advised to use inclusive language. Use plural pronouns or use "s/he."

- Language that is accessible to the lay reader is preferred in all articles.

- First-person articles may be acceptable, especially if the content of the article draws heavily upon the experiences of the author.

- The author is encouraged to use sub-headings in lengthy articles to aid the reader. Text should be broken at logical intervals with introductory titles. Refer to issues of *The Journal* for sample headings.

- Illustrations (photographs, artwork) will be used only in rare instances when they are integral to the content of the article. Generally, such artwork will not be accepted.

- Figures and charts that support and enhance the text of the manuscript will be reviewed and included as space allows.

- General format for *The Journal* is in accordance with the *Publication Manual of the American Psychological Association* (4th ed.), American Psychological Association, Washington, DC, United States, 1995.

4. **Guide to Publishing a Training Design**
When submitting a training design for publication in *The Journal*, please structure your material in the following way:

Abstract
Title or name of activity
Group type and size: This should be variable so that as many groups as possible can use this design. Optimum group size can be emphasized or ways to adapt the design to various group sizes can be described.
Learning objectives: One or more sentences specifying the objectives of the activity.
Time required: Approximate time frame.
Materials: List all materials including props, handouts, flip charts, magic markers and audiovisual equipment.
Physical setting: Room size, furniture arrangement, number of rooms, etc.
Process: Describe in detail the progression of the activity, including sequencing of time periods. Use numbered steps or narrative, but clarify the role of the trainer at each step. Specify instructions to be given to trainees. Include a complete script of lectures plus details about the processing of the activity, evaluation and application. If there are handouts, include these as appendix items.
Variations: If other ways of conducting the design are applicable, describe briefly.
If possible, include references showing other available resources.

The Association for Volunteer Administration welcomes your interest *in The Journal of Volunteer Administration*. We are ready and willing to work collaboratively with authors to produce the best possible articles. If a manuscript is not accepted initially, authors are encouraged to rewrite and resubmit for reconsideration.

Further questions may be sent by mail or e-mail to:

Larissa Silver
Associate Editor for Manuscripts
c/o Sistering
523 College Street
Toronto, ON M6G 1A8 Canada
larissa@sistering.org

THE JOURNAL OF VOLUNTEER ADMINISTRATION
A publication of the Association for Volunteer Administration
P.O. Box 32092, Richmond, VA 23294, U.S.A.
Tel (804) 346-2266 • Fax (804) 346-3318 • E-mail: avaintl@mindspring.com • Website: www.avaintl.org

Mosaic 2001

International Conference on Volunteer Administration

October 3-6, 2001
Toronto, Ontario, Canada
Sheraton Centre *(downtown)*

SPECIAL FEATURES:

- AVA Academy
- International Symposium on the Future of the Profession
- Institutes for the Advanced Practitioner

Plus many opportunities for networking with peers and time to explore the most diverse city in the world!

THE JOURNAL OF
VOLUNTEER ADMINISTRATION

P.O. Box 32092
Richmond, Virginia 23294
U.S.A.

Nonprofit Org.
U.S. Postage
PAID
Richmond, VA
Permit No. 1684