THE JOURNAL OF VOLUNTEER ADMINISTRATION

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AVA ASSOCIATION FOR VOLUNTEER ADMINISTRATION

The Association for Volunteer Administration(AVA) is the professional association for those working in the field of volunteer management who want to shape the future of volunteerism, develop their professional skills, and further their careers. 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. AVA is open to both salaried and nonsalaried professionals.

AVA also has a special membership category that enables organizations with mutually compatible goals to AVA to become Affiliate Members. Affiliates range from associations of directors of volunteers, to statewide volunteer groups, to national organizations. Affiliates, each with its own membership base, broaden the networking possibilities open to all AVA members.

AVA is an association run by its members. Active committees include: Public Information; Professional Development; Resource Development; and Public Policy. 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 volunteerism.

AVA is divided into thirteen geographic regions, each of which develops a variety of programs to serve its members. These can include annual regional conferences, periodic local workshops, newsletters, and informal "cluster group" meetings.

Two major services that AVA performs, both for its members and for the field at large, are Certification and Educational Endorsement.Through the Certification process, which 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 volunteerism.

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 AVA, P.O. Box 4584, Boulder, CO 80306 U.S.A.

ABSTRACT

This preliminary literature search addresses diversity within the volunteer sector. Cultures were defined relative to identifiable immigration patterns, so this article focuses on countries of origin and ethnicity. Information was gathered primarily from secondary sources for one paper in a doctoral level independent study, "History of Volunteerism in America." The limitations are clearly acknowledged, but this beginning effort is intended to serve as a starting place and a strong challenge for all leaders in the volunteer sector to understand and celebrate the rich histories in our diverse populations. The author presents a graphic representation of multicultural histories of American volunteerism.

Multicultural Perspectives in the History of American Volunteerism

Judy Rauner

INTRODUCTION

The history of volunteerism in the United States parallels our history as a segregated nation. Volunteerism is often perceived as a white Anglo-Saxon tradition, yet volunteerism is also a tradition for people of color.

Gaps exist in this exploration of multicultural volunteerism, in part because the primary resources are mainly histories of volunteerism, not the histories of specific cultures. Traditions of volunteer involvement in the African-American, American Indian, Asian-American, and Latin American cultures are introduced in this paper. Volunteer efforts influenced change within each of these cultures.

AFRICAN-AMERICANS

The earliest volunteer involvement of African-Americans spanned the levels of freedom that existed between northern blacks and southern slaves. Slaves helped one another in quiet and cooperative ways. Before the Civil War, free blacks bought black slaves and allowed them to work themselves free. Both free and enslaved blacks offered shelter, protection and employment in the Underground Railroad. Leadership emerged in 1831, when Nat Turner led 70 slaves in a march on the county seat and helped the abolitionists organize and develop new coalitions. Harriet Tubman also inspired many other volunteers by going South 19 times and rescuing more than 300 slaves.

Urban free blacks were able to organize and establish mutual aid associations, library companies, and literary societies for self-improvement. One example was the Baltimore Young Men's Mental Improvement Society for the Discussion of Moral and Philosophical Questions of All Kinds, which was established in the mid-1850s.

After the Civil War began, black women volunteered to sew and otherwise to aid the Union troops. Black soldiers volunteered for the Union Army at an astonishing rate. By the end of the war, 85% of eligible blacks signed on, accounting for nearly one-tenth of the northern army (Ward, 1990, p. 252). Black spokespeople were able to influence public opinion, including the 1864 action of New Orleans blacks who submitted a suffrage petition to Washington.

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The Civil War ended in 1864 and, within one year, 366 societies and auxiliaries were established for Negro education. These groups sent an estimated 1,300 teachers to the South. By 1869, there were 10,000 teachers, half of whom were northern and southern blacks (Ellis & Noyes, 1990, p. 123). Just as quickly as the schools had grown, however, the enrollment dropped. Southern whites were opposed to the teaching of political thought that accompanied the reading and writing.

The first scholarly research of black volunteer participation was done by W.E.B. DuBois in the black wards of Philadelphia between 1890 and 1910. Black churches provided one structure for volunteer participation and 71% of those who were surveyed identified their involvement in church activities. Findings suggested high rates of participation by blacks at every socioeconomic level (Davis, 1977, p. 36). Black Americans became "increasingly vocal after the turn of the century as they sought to equalize their position as citizens" (Ellis & Noyes, 1990, p. 174).

Black fraternities and sororities were founded on college campuses in the early 1900s under the common principles of service, scholarship and commitment. College-educated blacks formed the Niagara Movement in a call for human brotherhood and an end to discrimination. This organization laid the groundwork for the National Association for the Advancement of Colored People (NAACP), which was created in 1909 and specifically addressed the needs of city blacks.

Sojourner Truth was a leader within the women's suffrage movement who protested the wording of the Fourteenth Amendment. The limitation to only male citizens excluded the free blacks' right to vote. Southern suffragists were hostile to participation of black women and local suffrage groups generally did not welcome black participation. Consequently, organizations of black women emerged in numerous cities and a state-level association was established which included seven states. The ballot was seen by black women as both defense against sexual exploitation and guarantor of economic rights. When a demand was made that the national Woman's Party protest the denial of voting rights to black women in Southern states, suffrage leader Alice Paul said this was a race issue and not a woman's issue. Black women's leadership clearly emerged during the suffrage movement.

The 1930s brought the beginnings of interracial cooperation for women along with an emergence of black consciousness. Black and white women struggled within the Young Women's Christian Association (YWCA) Council for Interracial Cooperation (CIC), but there was little achievement on such issues as education, working conditions, child welfare, segregation, suffrage and lynching. Jessie Daniel Ames led the creation of the Association of Southern Women for the Prevention of Lynching (ASWPL). Concurrently, the Back-to-Africa movement and Father Divine's Peace Movement began when black neighborhoods held mass meetings and developed the black citizens' consciousness about their problems.

The first black Union, the Brotherhood of Sleeping-Car Porters, surfaced within the next decade. After World War II, black women were reluctant to return to lower wages and demeaning personal domestic work, and reacted to this economic disparity by moving into advocacy positions. The tradition of activism within the black church and the new black pride that was taught in schools set the stage for Rosa Parks, who quietly boarded a bus in Montgomery, Alabama in 1955. She sat in the white section and was arrested. The Local Women's Political Council, a black counterpart of the League of Women Voters, and the NAACP then initiated a bus boycott in protest of her arrest. The new black activism of the Southern Christian Leadership Conference (SCLC) grew out of the boycott and as much as 95% of the black population participated. A the same time the Congress of Racial Equality (CORE) was formed as an outgrowth of the Chicago Committee on Racial Equality, initially established in 1942 by James Farmer. Sit-ins and selective patronage campaigns, which were based on a "don't buy where you can't work" (Ellis & Noyes, 1990, p. 252) premise, were strong. Student involvement included the Northern Stu-

dent Movement and the Student Non-violent Coordinating Committee (SNCC).

After the 1957 Civil Rights Act, get-out-the-vote campaigns were still needed because white supremacy advocates maintained discrimination at the polls. Highly visible campaigns included the March on Washington for Freedom, the 1963 Jobs in August, and the Mississippi summer project of 1964. Black Muslims and other black nationalists in the "black power" movement made black women scapegoats, accusing them of "robbing their men of their manhood" (Evans, 1989, p. 297). Self-help projects, such as Operation Bootstrap in Los Angeles, were developed.

Then in the early 1970s, black women utilized a long history of strength and assertiveness to strongly support the Equal Rights Amendment (ERA). Individual women who demonstrated leadership ranged from Shirley Chisholme, who with little support launched a 1972 presidential campaign, to Bertha Gilkey, who organized the renovation of her housing project.

More recent studies of volunteer participation suggest that blacks volunteered less than whites in political arenas and within dominant community organizations. The greatest participation remained within the churches. The 1974 Department of Labor study on volunteer involvement supported earlier findings that black participation was lower: 9.4% for blacks, 16.9% by whites. The conclusions reached by Davis were that the black volunteer participation research was inconclusive, contradictory, and not based on clear theoretical frameworks (1977, p. 40). He stated in summary that blacks as volunteers were not adequately understood.

ASIAN-AMERICANS

Asians immigrated to the United States during different time periods: the Chinese largely between 1850 and 1882, the Japanese from 1880 to 1924, the Filipinos in the 1920s and after 1965, and Southeast Asians since 1975 (*Encyclopedia of Social Work*, 1977, p. 953). All immigrant groups established mutual assistance organizations soon after their arrival to this country.

In 1878, Chinese immigrants formed the Six Companies, a benevolent association that represented immigrants to both the American government and to the emperor in China. Benevolent associations continued to become cultural centers for new Chinese immigrants wherever they settled, with the Consolidated Benevolent Association unifying them under an umbrella organization. While local groups kept autonomy, common goals were shared to maintain the Chinese language, ethnicity, and values. Then in 1932, the New York Chinese American Voting League was formed. This organization offered a framework for other new organizations that fought discrimination.

The next major thrust of Chinese-American volunteerism was the formation of organizations which were ethnic parallels to mainstream organizations. By 1921, five Chinese Young Men's Christian Associations (YMCA), three YWCAs, scouting and youth groups had been formed. An Anti-Opium League was also formed to support Chinese addicts who were overcoming their drug habits.

The Japanese Association reached its prime in the 1920s and '30s, when translators were provided and newcomers were connected to services and to Japanese values. Conservative values regarding acculturation were maintained with the advice, "Don't become too American too quickly" (Ellis & Noyes, p. 211). The Japanese also formed networks of service agencies, scout groups, and athletic leagues. The Japanese-American Citizen's League (JACL) offered mutual aid to deal with issues of discrimination and prejudice. The JACL was seen as cooperating with the United States Government during the period of World War II detention camps, which made the group lose influence.

The diversity of countries represented by more recently arrived Asian immigrants prompted federations and coalitions to be formed. This helped Asian-Americans to "pool resources, coordinate their efforts, and provide technical assistance to local groups in program development" (*Encyclopedia of Social Work*, 1977, p. 956). Multipurpose service centers and community organizations specifically for Asian-Americans offered a wide range of services for youth, seniors, and families to

address health, economic, and legal needs. These organizations gave volunteers many opportunities to become involved in helping one another.

LATIN-AMERICANS

The earliest Spanish-speaking people in what is now the United States lived in the Southwestern region which initially belonged to Spain and then to Mexico. After the 1848 Treaty of Guadalupe Hidalgo, both English and Spanish were designated as official languages of the area, but those who spoke only Spanish became second-class citizens. Mutual aid organizations formed by Mexican-Americans included the 1894 Alianza Hispano Americana, where "Chicanos volunteered to help one another, learn English, find jobs, and still preserve their Mexican cultural ties" (Ellis & Noyes, 1990, p. 153). Kinship and extended families provided support systems which maintained the traditional informal voluntary response to meeting needs.

The early waves of Mexican immigration occurred during the Mexican Revolution in 1911 to 1931, then again after World War II (*Encyclopedia of Social Work*, 1977). Orden Hijos de America, founded in 1921 in San Antonio, worked to end prejudice, achieve legal equality, acquire political representation and educational opportunities. Then in 1929, Latino groups consolidated through the League of United Latin American Citizens (LULAC) (*Ibid*, p. 210). Mexican-Americans became more politically aware after World War II when Chicano veterans returned to America.

Labor unrest precipitated another surge of active volunteer involvement. New Mexico miners went on strike in 1950, and women took over the picket line when an injunction stopped male pickets. "Women, whose leadership skills had been honed invisibly in churches and on front porches, stepped forward" (Evans, 1989, p. 257). The farm workers' union then attracted Chicana workers like Jesse Lopez de la Cruz, who joined Cesar Chavez as a volunteer organizer. The farm workers movement first focused on civil rights and strengthening the Mexican-American community, and then on workplace issues.

Credit unions and consumer cooperatives were established; counseling and advocacy services were offered. When United Farm Workers organized a strike against California grape growers and marched to Sacramento, "Chicanas experienced continuing resistance to activism" (Evans, 1989, p. 272), but a few women emerged as leaders in *la causa*.

Self-help organizations and Community Development Corporations (CDCs) generated significant opportunities for volunteering that simulated extended family support systems. Local organizations were formed in order to deal with specific issues and then joined together to create coalitions such as the San Diego County Chicano Federation. Regional coalitions affiliated with the National Council of La Raza, where national policy influence occurs. The CDCs were committed to creating change in the Chicano barrios, to encourage economic growth and generally to improve the barrios.

During the mid-60s, student activist groups emerged in the southwest. La Raza Unida was formed as a political party and was particularly strong in Texas. The national Chicana Businesswomen's Association was also established, but Latin American women were not significantly involved in the feminist movement. Evans pointed out that "Hispanic women, most of whom were Catholic, found it difficult to become involved in a movement that made abortion a central issue" (1989, p. 298).

Hispanics began to be recognized as the fastest growing population in the United States in the early 1980s and efforts accelerated to involve them in organizations originally dominated by Caucasians. Loretta Nestor founded the first all-Spanish-speaking Red Cross Volunteer Group and wrote about the United Way's Hispanic Leadership Development Program, which was designed to strengthen relations between Hispanic organizations and the philanthropic sectors (1984, p. 25).

AMERICAN INDIANS

When American Indians were moved to reservations, food was shared and self-help was a "way of life." This total commitment to each other within a tribe was

not, however, extended to other tribes. Racial unity was not recognized until the 20th Century.

Periods of war prompted American Indians to work actively for justice, for other oppressed people and for themselves. During pre-Civil War times, runaway slaves were given shelter and protection. This was documented between 1784 and 1786 by fugitive recovery clauses in treaties between the colonies and tribes (Ellis & Noyes, 1990, p. 86). The Indian veterans of World War I pressed for study of American Indian conditions. They were supported by other citizen groups who taught the Indians advocacy. Pueblos sent delegations to many American cities to explain their issues, and in 1926, Washington authorized a study of Indian conditions.

After the 1934 Indian Reorganization Act, volunteers organized powwows and other celebrations of traditional culture that had previously been barred. These events became fundraisers for American Indian causes, including education and land preservation. During the 1940s, Indian women gained leadership, training and experience through the YWCA and Women's Clubs. The New Deal gave them greater access to formal education. Federal policy moved from suppression of the Indian culture toward encouraging tribal autonomy after the Indian Reorganization Act (IRA). Women utilized these new rights and skills by developing voluntary civic activities, such as clubs and Parent Teacher Associations.

CONCLUSION

Four commonalities emerged during this review of literature. First, strong family and spiritual traditions supported people helping one another within tribes, in slave quarters, and among newly arrived immigrants. The early stages of self-help offered within all the cultures discussed here were based on strong family, church, or tribal ties. Self-help continued in the contemporary renewal of ghettoes, with the difference being that new community loyalties had to be established.
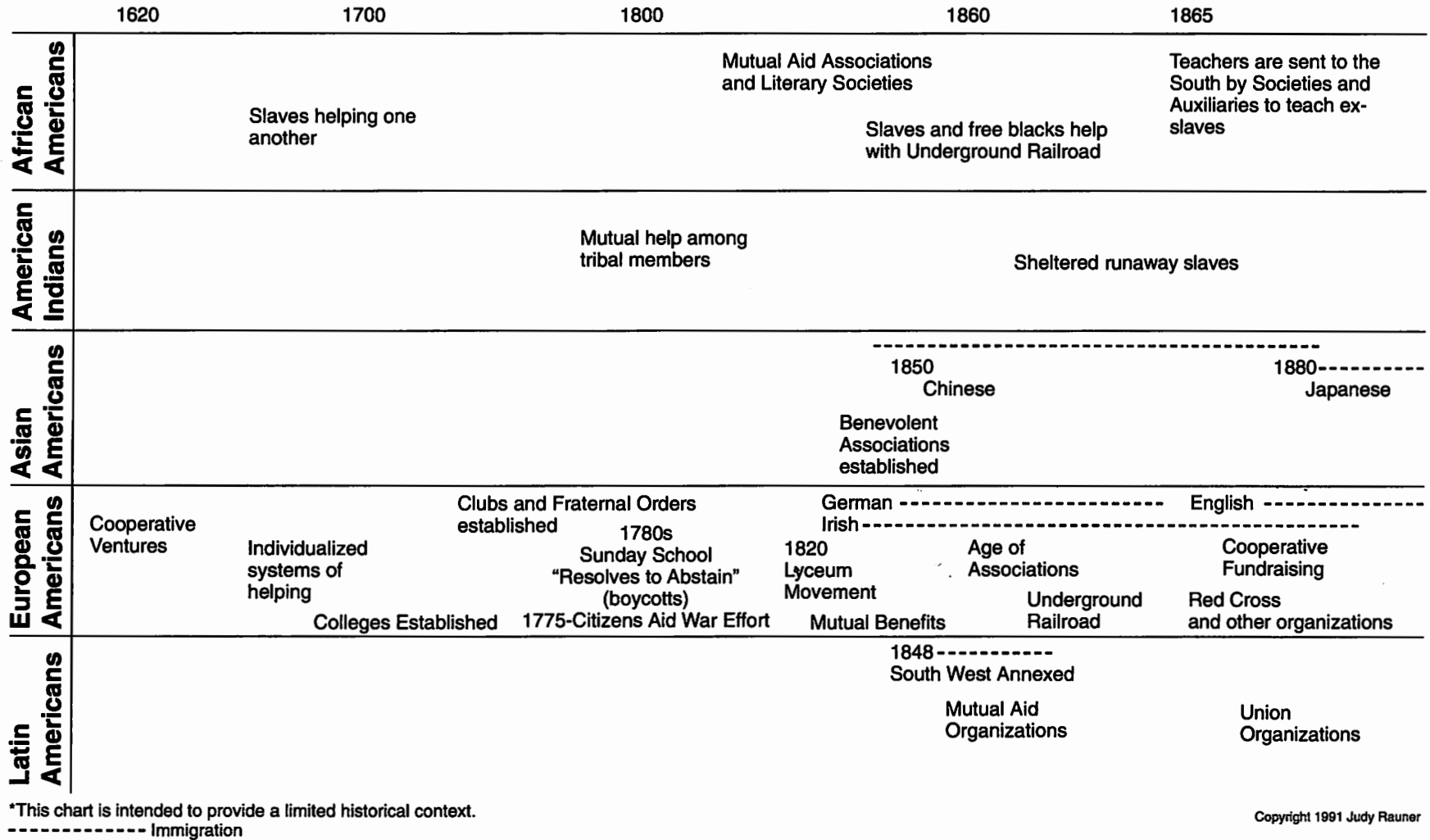
The second commonality is that ethnically diverse groups established associations and organizations parallel to the dominant population. Tocqueville, who in the mid-1800s wrote that "Americans of all ages, all conditions, and all dispositions constantly form associations," (Heffner, 1984, p. 198), identified a pattern that included more than just the dominant society. People of color established mutual aid associations, such as the Chinese Benevolent Associations and the Urban Free Blacks, that were similar to the dominant culture associations. Mainstream voluntary organizations generally excluded people of color until this century, and parallel organizations were established, including Japanese scout troops, Chinese YMCAs, black fraternities and sororities, the Chicana Businesswomen's Association, and Native American Parent Teacher Organizations.

Third, minority involvement in military action stimulated advocacy for human rights. After minority groups served in the military, they returned to civilian life with new skills and expectations that could be utilized to advocate for greater dignity and civil rights. The blacks after the Civil War, the Native Americans after World War I, and the Mexican Americans after World War II advocated for jobs, human rights, and stronger voices in the community. The Japanese disenfranchisement during World War II prompted a successful quest for reparations through the legal system.

Throughout history, cultural groups have sought improved economic opportunity and justice through volunteer efforts. The fourth commonality within cultural groups addresses the socioeconomic divisions and ethnic cultural traditions that impacted volunteer participation. The involvement of African-Americans took quite different routes, depending upon their free or slave status, Northern or Southern location, urban or rural setting. The grass roots revolts and advocacy of blacks in the 1960s, of American Indians in the 1930s, and Mexican-American farm workers advocacy of the 1950s have similarities. The college-educated urban blacks, the Asian-American and Latino business leadership groups replicated mainstream dominant culture organiza-

	1620	1700	1800	1860	1865
African Americans		Slaves helping one another	Mutual Aid Associations and Literary Societies	Slaves and free blacks help with Underground Railroad	Teachers are sent to the South by Societies and Auxiliaries to teach ex-slaves
American Indians			Mutual help among tribal members	Sheltered runaway slaves	

Asian Americans:
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1850                                    1880-----------
Chinese                                 Japanese

Benevolent
Associations
established
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European Americans:
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                  Clubs and Fraternal Orders    German -------------------------  English ---------------
                  established                    Irish ----------------------------------------------------
Cooperative                         1780s       1820          Age of             Cooperative
Ventures     Individualized         Sunday School Lyceum      Associations       Fundraising
             systems of          "Resolves to Abstain" Movement
             helping                (boycotts)                    Underground    Red Cross
             Colleges Established  1775-Citizens Aid War Effort  Mutual Benefits  Railroad    and other organizations
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Latin Americans:
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                                            1848-----------
                                            South West Annexed

                                            Mutual Aid              Union
                                            Organizations           Organizations
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*This chart is intended to provide a limited historical context.
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Figure 1
Mulitcultural Histories of American Volunteerism

	1900	1920	1940	1960	1980	1990
African Americans	African - - - - - - - - - - - First Scholarly research on black participation W.E.B. Dubois Churches the structure for volunteerism Black sororities/ fraternities		Interracial Cooperation for women on YWCA Council for Interracial Cooperation (CIC) Womens Suffrage Sojourner Truth	African - "Get out the vote" campaigns CORE (Congress of Racial Equality) Black Panther Rosa Parks initiates bus boycotts Southern Christian Leadership Conference (SCLC)		
American Indians		Delegations to cities & to Washington, D.C. Powwows used as fundraiser or education & land preservation	Women volunteer: civic organizations, clubs, PTS's			
Asian Americans	- Japanese - Filipinos Ethnic parallels of mainstream organizations (YMCA, scouting) Japanese Associations			Chinese Voting League Japanese Citizen's League	1975 - SE Asians Multipurpose service centers	
European Americans	Italian - - - - - - - - - - - - - - Soviet - - - - - - - - - - - - - - - - Suffrage National Association of Movement Societies for Organizing Charity (62 societies) General Federation of Women's Clubs		Depression Era relief Voluntary Health Organizations	Move toward inclusiveness Association of Volunteer Bureaus (became Association for Volunteer Administration)	Vietnam War Protests VOLUNTEER: The National Center Independent Sector	Points of Light Foundation
Latin Americans	1911 - - - - - - - - - - - - - - - - - 1931 Mexican Orden Hijos de America founded League of United Latin American Citizens		Farm labor movement	Self help organizations Community Development Corps Student Activist Groups	- Mexican, Central & S. American La Raza Unida	

tions. Connections to economic status influenced how people volunteered in all cultures, just as economics influenced the dominant culture volunteerism.

Important issues relating to multicultural volunteerism need to be addressed in much greater depth, including the exploration of how socioeconomic positions influence patterns of volunteering. The developments in the volunteer sector during the past few decades were not covered in this literature search, and during the past two decades significant new developments have taken place in the nonprofit sector. National conferences offer workshops and keynote addresses which focus on our population diversity. Traditional organizations and dominant culture leadership are encouraging more inclusive involvement and strong efforts are being made to encourage diversity within volunteer programs.

During this same period of time, the composition of ethnic groups changed significantly. The Asian population now includes Vietnamese, Laotian, Hmong, Cambodian, and Pacific Islanders. Mexican-Americans had been the predominate Latino population and now there are more Central and South Americans. Caribbean Islands immigration brought both Latino and black immigrants. These immigrants and those from throughout the world don't necessarily bring the same traditions of volunteerism with them.

This paper does not address contemporary volunteer involvement of diverse cultures. Recent Gallup Surveys on volunteering stated that 52% of American adults engaged in volunteer activity in 1981 and 55% in 1983. Of these volunteers, 41% in 1981 and 39% in 1983 were non-white (Allen, 1984, p. 22). The latest Gallup surveys did break out specific racial groups. Blacks showed a marked increase in volunteering from 20% in 1987 to 38% in 1989.

The traditional image of an American volunteer evokes, for many, an image which represents the dominant Caucasian culture. Both the history of American volunteering and contemporary studies must reflect multicultural perspectives. A recent survey on research needs in the field of volunteerism called for further history research (Ellis, 1985, p. 12). Better historical understanding of multicultural volunteerism could increase the appreciation that people in the nonprofit sector have about the diversity within our volunteer heritage.

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Components of a Training Program for Understanding and Valuing Diversity

Diane Fisher

INTRODUCTION

We are living in a rapidly shrinking world. Communication, travel and changing demographics have made contact with other cultures more the rule than the expectation. The 1990s have been referred to as the age of the global community.

But community begins at home—in Calgary or Kansas City—or wherever people live and work together! As volunteer leaders, we are called upon to develop programs that reflect the realities and needs of the community.... We are being called to manage more and more ethnoculturally diverse volunteer resources.

The variables encountered in multiethnic programs are countless. Above all we, as volunteer leaders, must be prepared for the job at hand. The skills needed for the intercultural encounter are not automatic. Our most natural state is one of ethnocentrism, that is, surrounded by one's own culture, and quite oblivious to the dynamics of diverse cultures, values or even attitudes. In this state the assumption is that one's own way of doing things is superior.

The skills necessary to intercultural work are learned through training and experience. It is only through this exposure that we can place our own cultural identity and that of others in a proper perspective, facilitating crosscultural communication.

This model (see Figure 1) begins with self discovery and understanding of the role of culture in our lives. It explores the concept of cultural awareness and the dynamics of cultural interaction. Skills, abilities and training important to the intercultural encounter are discussed. Other components include a look at social systems, as well as the processes of adaptation and integration into a new cultural environment.

Intercultural training is essential to any multiethnic program. The volunteer manager must be well prepared. Other agency staff working with the volunteers also should receive the training, as should volunteers. Volunteers who work with clients from varied cultural backgrounds will especially benefit from the sessions.

This is an integrated model in that all components are interrelated and important to the whole picture. There is flexibility in topic areas chosen, depending on the time available and the needs of the program. The sections on self-awareness and culture are a logical beginning point.

I. SELF-AWARENESS

Purpose: To explore self in the personal and cultural context. To create awareness of self as a cultural being.
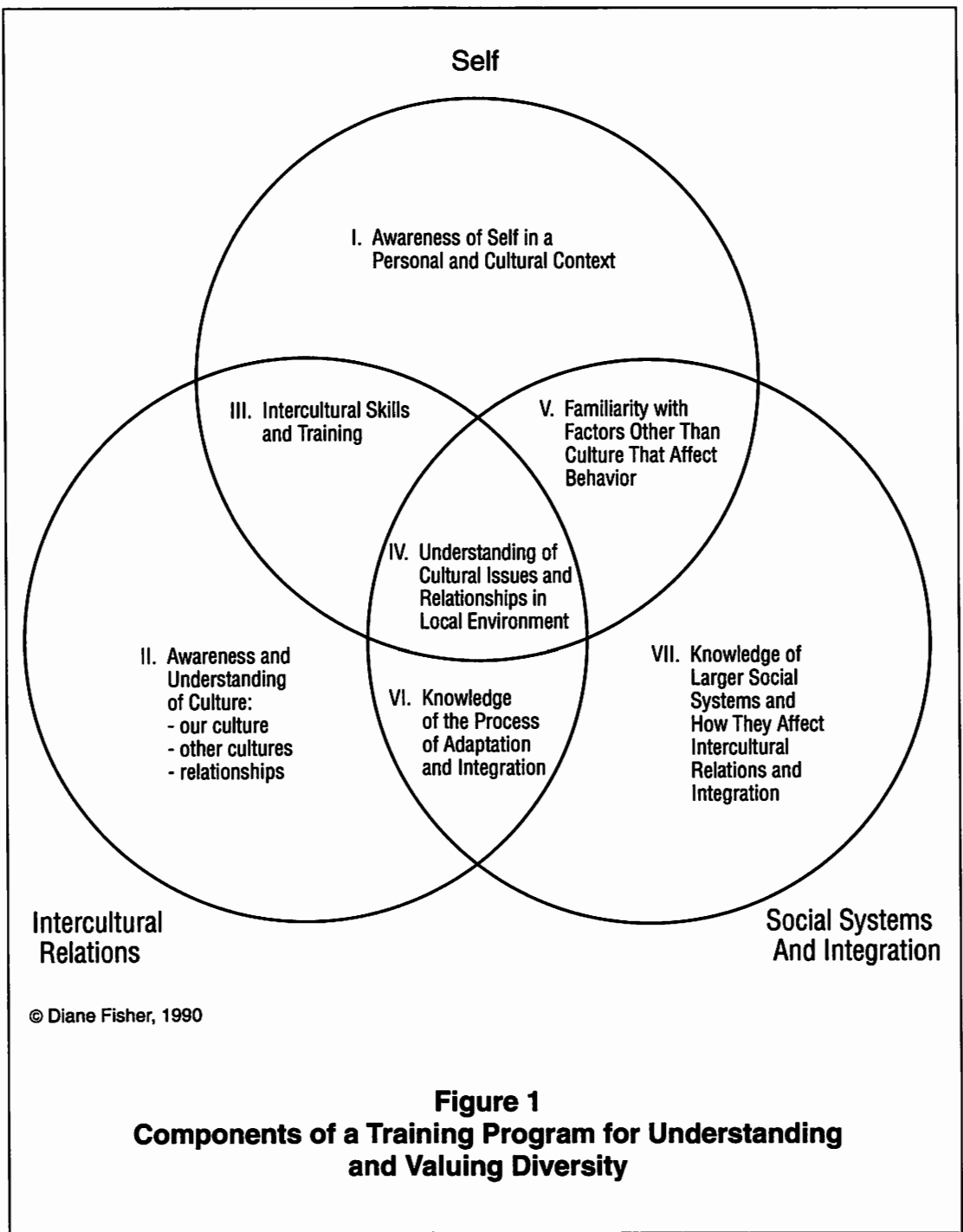
Topics:
  a) Personal values and beliefs
  b) Behavior/role within personal milieu
  c) Personal history
  d) Past experience
  e) Education
  f) Skills/abilities
  g) Ethnicity
  h) Culture
  i) Personality

Training notes: An individual brings to every interaction a personal history, personality, cultural background, and values and beliefs which are reflected in attitude and behavior. An important component of any intercultural training program encourages participants to discover those aspects of self in order to communicate more effectively with the environment.

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Self

I. Awareness of Self in a
Personal and Cultural Context

III. Intercultural Skills
and Training

V. Familiarity with
Factors Other Than
Culture That Affect
Behavior

IV. Understanding of
Cultural Issues and
Relationships in
Local Environment

II. Awareness and
Understanding
of Culture:
- our culture
- other cultures
- relationships

VI. Knowledge
of the Process
of Adaptation
and Integration

VII. Knowledge of
Larger Social
Systems and
How They Affect
Intercultural
Relations and
Integration

Intercultural
Relations

Social Systems
And Integration

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**Figure 1
Components of a Training Program for Understanding
and Valuing Diversity**

This first section of self-awareness:

1. Defines for the individual those dynamics of self (content).
2. Provides opportunities for self-understanding through the use of exercises such as "value" questionnaires (process).

3. Encourages further learning and application of self-awareness through interactive work, *i.e.*, discussions on different values or belief perspectives and/or the exploration of different perceptions of a common experience (process).

II. THE DYNAMICS OF CULTURE

Purpose: To gain awareness and understanding of the concept of culture and to explore the social dynamics of culture.

Topics:
- a) Definition of culture
- b) Knowledge and acceptance of own culture
- c) Relationship of culture and behavior
- d) Relationship of culture and language
- e) Culture and ethnicity
- f) Ethnocentrism (definition)
- g) Knowledge of other culture(s)
- h) Culture similarities and differences

Training notes: "Culture" dictates rules for living, expectations that come into play when people interact. Simply defined it consists of "a way of life for a group of people."

Included in the definition of culture are values and beliefs, language, customs, external culture (food, dress), and etiquette/style of communication.

The ethnoculturally diverse encounter presents challenges to communication. It demands awareness of the dynamics of culture and the implications of cultural diversity within communication in order to overcome the barriers presented by ethnocentrism (the tendency to evaluate our world from our own perspective).

This section explores these definitions and relationships (content). It facilitates the experience of diverse interactions through role play, group discussions, or the creation of culturegrams (process).

Published Culturegrams may be an asset to this section (see Suggested Resources).

III. INTERCULTURAL SKILLS

Purpose: To identify skills, abilities and training important to intercultural interaction.

Topics:
- a) Cross-cultural communication
  - 1) verbal
  - 2) non-verbal
- b) Understanding of language
- c) Professional/technical skills
- d) Knowledge of resources
- e) Intercultural training
- f) Skills related to volunteer role/function

- g) Interpersonal skills
- h) Vision

Training notes: This section is focused on the development of intercultural communication skills. Verbal, as well as nonverbal, interaction are explored. Learning to work with an interpreter or even the acquisition of a few words in another language can be an important skill here. Information on resources important to intercultural work is welcome as handouts (content).

Role playing, videotaping, individual and group exercises are all useful process strategies for this section. For instance, exercises can aid in better understanding how "body language" or communication style can differ across cultures. Role playing facilitates learning how to communicate effectively through the use of interpreters (process).

IV. CULTURAL DIVERSITY IN THE LOCAL SETTING (common to all three categories of the model)

Purpose: To explore the intercultural dynamics, needs and issues within one's own community.

Topics:
- a) In the community (city, rural)
- b) In the workplace
- c) In the volunteer setting
- d) Demography
- e) The ethnocultural communities
- f) Intercultural relations
- g) Special needs
- h) Resources/services—are they adequate?
- i) Community education/development
- k) Positive and negative factors

Training notes: Here the focus is on the specific environment surrounding the group (agency, company, hospital, etc.). What are the cultural/intercultural dynamics at work within the setting? Is it an ethnoculturally diverse group? Is communication effective? What would make it better? How do we, as a group, relate to the "larger picture" (process)?

Questions of this nature are explored through group process. Group self-discovery and transition management are important training strategies for this section.

V. OTHER FACTORS THAT AFFECT BEHAVIOR

Purpose: To identify and understand factors other than culture that affect behavior within the intercultural encounter (individually and collectively).

Topics:
- a) Attitude and its relation to behavior
- b) Perceptions and how they differ
- c) Stereotype—definition
- d) Prejudice—definition
- e) Discrimination (personal and institutional)
- f) Racism and its effects
- g) International relations
- h) Age/sex

Training notes: Attitudes, perceptions, stereotypes, and prejudices color thinking and affect interactions. In this section participants explore the concepts of stereotyping, prejudice, and discrimination (individual or collective) in order to better understand how these interfere with healthy and effective interaction (content).

Exercises that aid the individual and the group in discovering how perceptions, stereotypes, and biases affect us all are well used here. Simple questions such as, "What stereotypes have been applied to you? How do you feel about that?" (process) are appropriate here.

VI. THE PROCESSES OF ADAPTATION/ INTEGRATION

Purpose: To better understand the processes of adaptation and integration into a new cultural environment.

Topics:
- a) Migration history and its effects
- b) Culture shock
- c) The adaptation process
- d) Changes in support systems
- e) Intergenerational stress
- f) Barriers to adjustment: language, culture, skills
- g) Language acquisition
- h) Satisfactory employment
- i) Integration

Training Notes: During the time of settlement and integration of newcomers into a new cultural environment many factors come into play. Newcomers may experience a general disorientation in relation to the new setting, often referred to as culture shock. Their support systems may be lost or significantly changed. Language and cultural barriers interfere with day-to-day functioning.

This section helps the participant to better understand the dynamics of this transition. This knowledge is especially valuable where volunteers or the client population are recent immigrants (content).

Case studies are excellent learning opportunities for the group here. The exploration of process models (*i.e.* culture shock—American Peace Corps) is also a good strategy for the group or individual (process).

VII. THE BROADER PICTURE

Purpose: To gain knowledge of larger social systems and how they affect intercultural relations and integration.

Topics:
- a) National immigration policy
- b) Other government policies
- c) Dominant culture/subcultures
- d) The legal system
- e) The educational system
- f) Health care (physical and mental)
- g) Social services and welfare
- h) Economic systems
- i) Employment/unemployment/ equity
- j) Professional associations
- k) Recreation
- l) Immigrant serving services
- m) Media and communications systems

Training notes: How do larger social systems support or discourage diversity and intercultural integration? What resources exist to support the development of ethno-culturally diverse volunteer programs? Diverse client population? These social issues/questions are explored in this final section (process).

Information is collected/presented/ distributed as it relates to program needs. Discussion groups aid in the formulation of strategies for improved networking and resource development in the "broader picture" (content and process).

ADDITIONAL INFORMATION:

Training Design: This model is designed to educate on three levels:
1) self-awareness and attitude;
2) knowledge;
3) experience and skill development.

A variety of theoretical presentations is used to define main topic areas, which is then enhanced by experiential and practical exercises and group discussions. Exercises should have a clear purpose—to make a point, create awareness and understanding, or to develop skills.

The overall objectives are to: facilitate cultural self-discovery, to enhance intercultural understanding, and to develop communication skills for use in the ethnoculturally diverse setting.

The training strategy combines aspects of content and process throughout topic areas.

Trouble Spots: Intercultural training touches on deeply personal aspects of values, beliefs, attitudes, and behaviors. Participants can feel uncomfortable and the trainer may be called to skillfully yet sensitively deal with resistance/concerns early in the process.

Goal/Evaluation: Central to the model diagram, #4, which relates to the local setting, is also an overall goal for the organization using this model—an effective ethnoculturally diverse volunteer program. Improved cross-cultural functioning in that setting—in understanding, communication, and relationship—is the best measure of training success.

SUGGESTED RESOURCES:

1) Local intercultural consultants/ trainers.
2) International Organizations:
   - SIETAR International
     (Society for International Education, Training, and Research)
     1505 – 22nd St. NW
     Washington D.C. 20037 U.S.A.
     Publication: *International Journal of Intercultural Relations*
   - AFS Intercultural Programs
     313 – 43rd Street
     New York, New York 10017 U.S.A.
3) National and local government publications
4) Local university and college publications/social science resources— psychology, sociology, anthropology
5) Culturegrams:
   Brigham Young University Centre
   Publication Services
   Box 61 FOB
   Provo, Utah 84602 U.S.A.
6) Magazine and Journal Articles:
   - Kohls, Robert. *The Values Americans Live By.* Meridian House, International, 1984.
   - Muniz, Peter and Chasnoff, R. *The Cultural Awareness Hierarchy: A Model for Promoting Understanding.* Training and Development Journal, Vol. III, (No. 10), October 1983, pp. 24-27.
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Culture Translates Global Thinking Into Local Action

Donna D. Lenaghan, Ed.D.

INTRODUCTION

Corporate culture provides a framework for analyzing and understanding how the beliefs and words (global thinking) of organizations which involve volunteers ("volunteer organizations") are translated into the whys, whats, and hows of service (local action). The corporate culture of a volunteer organization displays to internal and external publics who it is, in what it believes, and what it does.

Corporate culture is the "aura" or "karma" of an organization. It is the spirit of the organization. This spirit begins at the door, phone, or fax machine whenever one encounters the organization. Sometimes it is warm and friendly. Sometimes it is cold and forbidding.

When asked to explain corporate culture, this author always feels like the adult who has been asked by a child, THE QUESTION. A child asks, "Where did I come from?" When asked this question, so many thoughts come to mind: "Oh wow! This is it. I want to give you the facts. But, I want to help you to understand the importance of values and relationships." After a deep breath and a little uneasiness, the answer to the child's question is usually in vague and abstract language. Feeling good, the adult looks at the child and asks, "Did that answer your question?" To which the answer is, "*No*, I wanted to know the name of the city and hospital."

This is a little like that. It is important to have the facts about corporate culture to understand the importance of the values and relationships inherent in the topic. It is important to have, unlike the child in the story, more than a quick and simple answer.

This article will: 1) define and describe corporate culture concepts, 2) advocate that an understanding of corporate culture is an important competency for volunteer administrators, and 3) provide an illustration of a corporate culture ideal for volunteer organizations.

CORPORATE CULTURE CONCEPTS

The basic concepts of an organizational culture are relatively simple. The values, relationships, and assumptions inherent in these concepts that are complex and often misleading. Numerous scholars and practitioners have written about corporate culture (Bellah, 1985; Davis, 1984; Deal & Kennedy, 1982; Drucker, 1989; Schein, 1989 and 1990; Senge, 1990; and Toffler, 1990). However, this article will extend their concepts into new dimensions of relevance applications, and implications for voluntary organizations.

Corporate culture is the pattern of reflected values, practices, and assumptions within which the people of the organization operate. Through this definition the key concepts of a corporate culture are identified: values, practices, assumptions, and people.

Values

Values define the fundamental character (purpose) of the organization and its criteria for quality, efficiency, and effectiveness. Organizational values are that for which an organization strives, through which it is

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known, and by which it is judged. Usually, values are the unconscious "whys" underneath behavior. They are the foundation for organizational beliefs (Deal & Kennedy, 1982; Davis, 1984; Schein, 1990 and 1989).

Davis (1984) identified two types of organizational beliefs: guiding beliefs and daily beliefs. Guiding beliefs are the philosophical principles of the organization. Such principles are expressed in Purpose and Mission Statements. Daily beliefs are the operational translations of these philosophical principles into rules that direct daily activities.

The Girl Scouts U.S.A. (G.S.U.S.A.) provides an excellent illustration of translating values into guiding beliefs and guiding beliefs into daily beliefs. The purpose of Girl Scouting is to help girls become confident and responsible women. This is a statement of the societal need for which G.S.U.S.A. exists and the corporate value of that need.

The slogan, "The Girl Comes First In Girl Scouting," expresses a guiding belief. This slogan is mentioned frequently in discussions about program priorities, activities, or rules. Using this as a guide, decisions are based on what is best for girls, not the administrative system or staff.

Many organizations have explicit value statements like this. Organizations judged to have the strongest corporate cultures have consistent and pervasive values expressed throughout their purpose statements, guiding beliefs, and daily beliefs. And these values and beliefs are reflected in the organizations' practices and assumptions.

Practices

Practices are visible behaviors of organizational life. Practices include artifacts, heroes and heroines, rituals, and communication networks (Deal & Kennedy, 1982; Glidewell, 1986; Hofstede, *et al.*, 1990; Schein, 1990).

Artifacts are the physical and spatial arrangements, communication patterns, and corporate symbols of the organization. Whether or not a building has small, dark isolated cubicles or open cheery offices, is a formal bureaucracy or a fluid composition of working teams is an artifact of that organization. The Fair Share buttons of United Way, the red shield of the Salvation Army, the helping hand of Goodwill Industries, and the Red Cross on a white background are corporate artifacts. Lapel pins, buttons, t-shirts, or uniforms are artifacts. When a corporate artifact is recognized, it usually conjures up a name, an image, and some emotional feeling or value judgment about the "goodness of the organization."

Heroes and heroines are men and women who symbolically personify corporate values. Heroes and heroines serve as role models, set standards, and motivate behavior. There are historical heroes and heroines, such as corporate founders, leaders, and visionaries.

Current heroes and heroines are people who lead, mold, and communicate the corporate vision in contemporary society. They are the C.E.Os, presidents, chairpersons, and model workers in the offices or streets with whom clients interact, through whom clients know they are valued, and like whom (many clients) want to be.

Volunteer and paid staff become heroes and heroines—living examples of values in action. They, through their actions, inspire and teach others.

Rituals are the routines of daily life. They are what are done again, again, and again. Rituals demonstrate how things are done and bind people together. They show participants how and when to make decisions, how to develop and follow goals and objectives, how and what to communicate, and even how and when to decorate for the holidays. Many enter a new position and hear those seven famous words, "We've never done it that way before!" These words describe a ritual.

Communication networks are systems for transmitting information about corporate values, artifacts, heroes and heroines, and rituals. The roots of all communication networks are their language, people, and locations.

In voluntary organizations there are three different types of language: 1) the "bureaucratese"; 2) Bellah's (1985) "language of the heart phrases"; 3) and corporate unity pronouns such as "we" and "our ."

"Bureaucratese" is the technical jargon, the acronyms and numbers that are fre-

quently used. There are acronyms like "A.V.A." which can either mean Association for Volunteer Administration or American Voyeurs Association. And there are numbers that automatically signify to insiders some important form of reference. Someone may introduce herself as: "I am Sally Green, 207, 3, South Central." To an insider this means name, troop, district, and region. These are forms of language that only a well "cultured" insider can understand and interpret.

Most "language of the heart" phrases are expressions of organizational beliefs and heroes and heroines. These are the words in Oaths, Promises and Laws, Workers' or Clients' Rights and Privileges, and Dreams for a Better Tomorrow. Organizational ceremonies are filled with "language of the heart" phrases. When an organization gives its Distinguished Member, Founder's, Silver Beaver, or Wo-He-Lo Award, it sends a "language of the heart" message.

People who learn and master the corporate language become powerful actors in communication networks. Managers, secretaries, leaders, and followers are such actors. Deal and Kennedy (1982) described these corporate actors as gossips, priests, spies, and storytellers.

Communication networks have formal and informal locations. Meaningful communication is not limited to formal staff meetings but occurs in the halls, around the coffee pot, copy, or FAX machines, in the rest rooms, and the parking lots. In the television show *Murphy Brown*, this concept is illustrated frequently. The real communication and planning does not occur in formal staff meetings with Miles (the boss), but around the coffee pot, in Murphy's office, or across the street in Phil's restaurant.

Through communication networks, the corporate culture is perpetuated, protected, sabotaged, or transmitted.

Assumptions

Many descriptions or diagnoses of corporate cultures are incomplete or misleading because they conclude with the identification of practices without searching for the underlying assumptions (Schein, 1989 & 1990). Assumptions are thoughts,

behaviors, and attitudes that are accepted or presumed to be true or correct without critical examination. Assumptions usually begin as historical values. As historical values survive and begin to be taken for granted, they develop into assumptions.

The ritualistic, "We've never done it this way before," is based on an assumption that a practice of the past is still valid and productive for the present and possibly for the future. Discovery of the underlying assumption is the foundation for understanding how and when to adapt, continue, or destroy a culture.

People

People are dynamic variables within the corporate culture. When people interact in the same context for a long time, they begin to understand what things mean to each other in a shared context. This shared meaning is expressed through the corporate culture.

The corporate spirit mentioned earlier is like a composite photograph with the features, thoughts, and feelings of different people who make up the corporation. The same range of thoughts and feelings is possible in an international organization, national federation, or a small town association because it is based on personalities of people.

People in a corporation, depending on position and power, can become inspirers, creators, perpetuators, or saboteurs of the corporate culture. The popular phrase, "This is where the rubber meets the road," describes the interaction of people with other cultural components. The roles that people play in the corporate culture can be described as Corporate Culture Captains, Corporals, or Captives.

Captains are men and women who change, lead, and manage the corporate culture. They are proactive determiners of the culture.

Corporals are men and women who manipulate and work within the culture to get things done. They are the active responders within the boundaries of the culture. This was well illustrated in the characters of Corporals Radar and Klinger of the television series *MASH*. Radar and Klinger operated most cre-

atively within the system, but they could not change the system.

Captives are men and women who are (or behave like they are) controlled, helpless, or victimized people in a culture. They are passive reactants to the culture.

Each corporate culture has its Captains, Corporals, and Captives. Each leader, manager, administrator, or direct service worker—volunteer and paid staff—is a Corporate Culture Captain, Corporal, or Captive. Mastery of the corporate culture concepts is a major factor determining which of these roles an individual plays.

UNDERSTANDING IS A PROFESSIONAL COMPETENCY

Volunteer administrators must understand the global (comprehensive) concepts of corporate culture in order to understand what occurs or does not occur in organizations. When the corporate culture is understood, the organizational resources can be translated into local action.

In the 1990s and beyond, volunteer administrators will need to be effective and efficient collaborators and competitors in pluralistic organizations. To do this, they must be able to: understand and communicate about values and heroes and heroines; create, participate in, and perpetuate rituals; and cultivate contacts in communication networks.

Values, practices, assumptions and people may be barriers or bridges to an organization's ability to respond to new and/or changing economical, governmental, environmental, and population needs and demands. When organizations understand their own basic values, practices, and assumptions they are able to realistically and effectively evaluate them. Such evaluation enables effective affirmation, adaptation, and/or alteration to meet short term demands and long term benefits of sustenance, change, and growth. Corporate culture provides a framework for volunteer organizations to organize what they believe, say, and do in such a manner that it can be analyzed, celebrated, changed, or adapted. It then can be revitalized in active constituents (members, founders, and clients) and transmitted to and accepted by new constituents.

CAMELOT: A CORPORATE CULTURE ILLUSTRATION

Corporate culture concepts and their affective powers are well illustrated in the Camelot legend. Camelot appropriately describes volunteer organization ideals, the societies in which they operate, and the carriers of these ideals. To many, Camelot conjures up images of individuals working to right wrong, build a better society, help others, and do the right thing.

In Alfred Lord Tennyson's version of the story of Camelot, the Corporate Culture Captain, King Arthur, used role models and symbols to inspire people to create a new order of justice, fairness, and service to each other. They were ideals to be pursued during the cruel Middle Ages marked by crime, poverty, and war.

President John Kennedy used Camelot to symbolize a hope for a better America —with young people volunteering two years in the Peace Corps, an end to racial inequality, a better educated population, and world peace. It was an ideal to be pursued during a time in American history marked by the Cuban missiles crisis, Dr. Martin Luther King's March on Washington, and the Soviets winning the race into space.

Camelot symbolically illustrates hope for a better quality of life and for people helping each other, a dream achieved through the actions of everyday people working through organizations for empowerment and achievement. Camelot illustrates charity. Charity is the benevolence of God towards man and the love of man for fellow man. Charity is demonstrated by giving help, hope, and skills.

King Arthur realized that Camelot would not survive him unless other people absorbed the message and kept the dream alive. In the climax of T.H. White's retelling of the Camelot legend, a young man named Tom said to King Arthur, in effect: "You are my hero. I want to be like you. I believe in the dream. And I am strong and brave. I can keep the dream alive."

To which King Arthur eloquently replied: "If you believe and want to keep the dream alive, then ask every person if he has heard the story. And tell it strong

and clear if he has not. Run. Tom, Run. God bless 'ee" (White, 1958).

Camelot offers an appropriate analogy for international volunteer organizations because of the Guiding Belief of a better world. The stories are strong and clear, told with courage and conviction. And ultimate success is in the hands of the volunteers and paid staff who: 1) shape social policies, organizations and local communities; 2) touch the lives of children, youth, and adults; and 3) carry on the dream. Understanding this is a mandatory professional competency of volunteer administrators.

After challenging and commissioning Tom, King Arthur's final reflection was: "The hope of making it will lie in *culture*" (White, 1958). This is the final reflection and the challenge. The hope of making it *will* lie in *culture*!

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Rules For Dreamers

Ivan Scheier, Ph.D.

Once volunteering was for dreamers. Let us make it so again.

LISTEN...

Never doubt that a small group of thoughtful citizens can change the world. Indeed, it is the only thing that ever has.
> —Margaret Mead

Nothing happens unless first a dream.
> — Carl Sandburg

Nothing much happens anyhow, at first, so stay with it. Good things hardly ever hurry and inertia erodes hope. Don't let it. One thing you can do is live close to your beliefs every day.

Nothing happens exactly as first visualized, either. Don't expect it to. Reality is too complicated and surprise is half the fun, anyhow.

The only constants are the values which underlie the vision. Keep compromise to a minimum on these, even when compromise is called nice names like "team-building," "negotiation," or "consensus." None of these was invented in aid of imagination. On the other hand, keep listening. Even though "creative" rarely wins an argument with "safe," you might always hear a good idea from surprising sources.

Someone else might end up DOING it, too, and you should even encourage that. Seek cooperators in the dream. Look for overlap in yearning and purpose. Dreams rarely survive their solo origins without evolution to broader ownership. So get your ideas out there in the universe and see with whom they catch fire.

If others choose to work with you, fine. If not, just hope they "do it right" and be pretty sure they'll do it DIFFERENTLY. And don't spend too much time hoping you'll get sufficient credit. People who crave credit tend to stick with safe and easy things. Dreams are rarely either. So get comfortable with vicarious victories and secret satisfactions. Remember, the most important thing by far is that the dream WILL happen somehow, somewhen, somewhom—not that you alone will make it happen and get the glory. Only hope that whoever gets the glory is someone you can like and respect, but don't count on that either. (This gets pretty hard, for sure.)

If it's any comfort, remember that no one has ever figured out a way to patent dreams. Chances are you stole the idea from someone else, and can't even remember where or when. If it's really a good idea, various versions have probably popped up previously and are being promoted now somewhere else. Find the people who are doing that, if you can, and when you find them, help them. My finest hours occur occasionally when I help someone else achieve "my" dream, join in the applause and free up time for my other dreams.

Don't just "share" ownership; plot and scheme on ways to give it away. Don't just exhort people to participate; find people-sized things they can do, especially things THEY suggest....

Be as flexible about implementation as you are uncompromising on the beliefs underlying the vision. Get there any way you can, as long as it's legal and ethical. As for ethics, the end does NOT justify the means, especially tactics that violate the values in the dream itself. Some of the methods for "defending" democracy have been credibly accused of betraying it.

Question every conventional assumption about implementation. Among other things, avoid tight planning like the plague; you know, where THE PLAN becomes an end in itself and narrows receptivity to opportunities in ongoing experience. A plan is not a prison; it is a

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platform for growth. This doesn't make chaos a precondition of creativity; flexibility is what we want.

Try not to lock yourself in, in any way. Why should success depend on a single specific location when other places might do as well or better? Generally, don't make success contingent on other agendas, such as professional positioning, a relationship with another person or organization, financial security, ego gratification, etc., etc.

Indeed, maybe we shouldn't get too hung up on "success" in any sense. Most of the winning dreamers I know are not at all afraid to fail. It's not just that they don't let fear of failure intimidate them; it's that they LEARN from failure, even CAPITALIZE on it, in ways which transform setback to success. So, make plenty of mistakes, but try not to repeat the same ones too often. Always look for creative new mistakes.

Speaking of creative mistakes, it's sometimes supposed that money is the main ingredient of dream achievement. I doubt it. Maybe as an individual, you should free yourself from major money needs, insofar as this is possible and reasonable. The less money you need to live on, the more choices you have in work directions and the fewer people you have to tell you "no." A few people still see this as an important benefit of being a volunteer. And more and more people are using the New Road Map Foundation's coursework in achieving financial independence to place themselves in this choiceful position.

As for funding "from the outside," if it costs less to implement your dream, fewer people and organizations will have strings on the project. Weave enough strings together and you have a rope. In any case, people don't usually give you big bucks to dream, unless to dream of ways to make big bucks for them (or help them KEEP big bucks). Sorry if that sounds cynical but, the fact is, life often forces us to choose between making money and making dreams come true!

So, cultivate a certain modest tolerance of poverty but don't glory in it. Poverty snobs are prone to get uncomfortable for lack of basics. And you're not usually too effective in the survival mode. (Author's note: This is the point at which I usually pass the hat.)

You may be tempted to pre-explain failure by setting sights too high. That's a cop-out. Thinking small at first is a good way to achieve largely later. Outside of Grand Canyon, big is hardly ever beautiful. Large organizations, for example, are typically status-quo-oriented followed closely by small organizations and medium-sized ones! So, you may be doing a fair amount of freelancing and/or building your own vision-responsive work framework. In any case, when you sense that the real purpose of an organization is to preserve the organization, get OUT of the organization. Quickly.

You'll want to cherish the precious few who share your dream, or at least seem to understand it. But please don't scorn the rest out of frustration, loneliness and sometimes anger. People who don't see your vision aren't necessarily insensitive or stupid; they may actually be RIGHT and in any case have the right to be wrong, the same as you do. As for those who see the dream and don't join you in doing something about it, they may not be jealous or gutless. They may just be busy with their own obsessions. Offer them the same empathy you hope to have for yourself. While differently obsessed people or organizations rarely cooperate, they can at least commiserate, or tolerate.

Poverty, loneliness, frustration, all these can make you martyr-prone. But don't feel sorry for yourself. Instead, pity the poor pathetics who never had a dream or never knew there was one there, waiting for them, somewhere.

Either as martyr or hero (self-declared), don't take yourself too seriously. I dread the day I'm no longer able to see myself as just a little bit ridiculous (not ALWAYS, of course).

Try laughing now and then. A suspiciously large number of world-changers had a good sense of humor about themselves and the world. For starters, try Abraham Lincoln, Eleanor Roosevelt, Gertrude Stein, Sojourner Truth, Mahatma Ghandi, Albert Einstein, and Golda Meir.

You needn't laugh so hard it hurts. Just be sure that when it hurts too hard, you laugh.

That's a maxim you might need because, typically, pain is the price of dreams. Isolation and frustration have already been mentioned. Then you must sometimes

beware stakeholders in the status quo. Usually, they vastly outnumber riskers-for-change and are far more powerful. If they see your dream as a threat to their status quo—and it often is—they will do everything possible to block you. In so doing, they can be both fierce and pious (consciously or unconsciously). And until you've had a good friend as one of them, you don't know what pain is!

Hang out with optimists rather than diaster-oriented thinkers, known by the time they spend with lawyers, accountants and insurance agents. Don't mistake me; we should all consult such experts, enough to prudently forestall realistic threats. Only be sure prudence doesn't get out of hand and raise hell with faith. At that point, "cover your tail" becomes the only game in town, and you rarely see a dreamer with a well-covered tail. So if you hear the word "liability" more than twice in ten minutes, RUN!

Keep as sane as you can, but don't overdo it. The primary pursuit of mental health and self-healing is probably not for dreamers. Similarly, "the balanced life" is more for people whose main purpose is to feel good and be comfortable. For you, there is a kind of fierce focus which may alarm your friends until they see how meaningful it makes your life.

When you get the blues—and dreamers do—don't look forward; look backward. Looking ahead only reminds you of how long the dream is taking to come true, and how many dreams are still out there unrealized. Looking back reminds you how many dreams have actually happened over the long haul. It's also one of the few things that gets easier to do as you get older.

Get comfortable with isolation, but not too comfortable because, as I said, your first job is to end it. Still, a certain temporary tolerance of aloneness may be needed at first. Indeed, some see this as the hallmark of dreamers. That's because, almost by definition, fresh, innovative ideas are ahead of their time, or maybe just sidewise to it. So, don't hire a hall for your meetings and don't get depressed at the relative rarity of members, believers, supporters and donors. You'll be tempted to seek larger audiences, sometimes at the risk of principle and sometimes at the

siren-call of "marketing" (watch how some people use that word). Resist all that and remember that the crowds MIGHT come later. But in the beginning you have to believe that you don't have to make everyone else believe. Many never WILL believe and majoritarian thinking is the death of dreams.

Confucius, via my friend James Holmstrand, said it well: "Clearly, goodness is not necessarily rewarded with acceptance. To concern oneself only with acceptance is not to look into the distance. To learn and unceasingly endeavor, does not that give satisfaction? And if companions come to you from far away, is not that, too, a ground for rejoicing? And to not grow embittered if people do not applaud you, is not that, too, noble? I will not grieve that everyone does not know me; I should grieve only if I did not know the others."

So, don't calibrate your visions on the applause meter. On the other hand, just because creativity is deviant in its own time, don't be deviant for its own sake, just to shock or gain attention. People will think you're deviant enough without any special effort on your part. And by the way, people who smile when they call you crazy are excusing you, not affirming you.

The irony is that dreamers may be the most practical people in the world because, as Harriet Naylor said: "We need imaginative inspiration to dream of what could be and all the implications of what is now." We NEED it.

There is no formula for achieving dreams. It may be a bit catchy to talk about "rules" for dreamers, but it's probably also a contradiction in terms. Strictly speaking, there are no RULES for dreamers. All we have is information, expectation, hope and passion. Why should we expect more? And how can we accept less?

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Child Abuse:
How Volunteer Administrators Can Help

Dalton S. Lee

INTRODUCTION

If our current economic recession continues, experts anticipate the number of reported cases of child abuse to increase dramatically and the ability of social services agencies to deal with the epidemic to decrease sharply as finding revenue becomes more problematic.

Unfortunately, child abuse is a persistent and sad problem that will not go away. The first tragedy is that the child is injured—burned, battered, bones shattered, sexually molested. The second tragedy is that although it can be treated, there are not enough services available to treat dysfunctional families.

One of the underlying reasons for abuse is that abusing parents do not feel loved and wanted, so they cannot love their children in turn. One way to stop the child abuse cycle is through using volunteer parent surrogates—people who act as nurturing "parents" to the abusing parents. It is a unique volunteer role that requires very special people.

This article suggests that volunteer administrators can contribute to the fight against child abuse by developing volunteer parent surrogate programs. First, they can identify special volunteers who are able to work with dysfunctional families. Second, because of their expertise in volunteerism, they can assist local child protective service programs in setting up and maintaining volunteer parent surrogate programs.

SPECIAL SERVICES NEEDED

Abusing families suffer from multiple problems and chronic stress resulting from such causes as insufficient income, limited educational achievement, extreme social isolation, poor health, substance abuse, inadequate housing, and minimal coping skills. They may need any or all of the following services: conventional treatment modalities, parenting education, homemaker services, public health nursing, crisis nursery, foster home care, occupational training, regular employment, housing, transportation, financial counseling, health care, and/or legal advice.

While these services can alleviate some of the problems, they do not deal with the underlying cause: parents who do not have very high self-esteem, who grew up feeling unloved and unwanted. Because abusing parents feel rejected, they reject their own children, perhaps repeating an historic pattern of familial dysfunction. Because they did not have good role models for parents, they cannot adequately parent their own children. The normal demands that children make are often interpreted by the abusing parent as an indication of inadequacy. "I want a cookie" suddenly becomes "I'm a failure, I can't give my children what they want." Add to that any of the previously mentioned problems, plus any crisis (major or minor, such as a glass of spilled juice), and there is a potentially explosive situation.

THE JOB

The job of the volunteer parent surrogate is to nurture the abusing parents: to give them the unconditional love, recognition, parenting, and acceptance that they never had. The job involves fostering dependence (as a parent would to a child), stimulating growth, and finally, encouraging independence. Fostering dependence is a critical stage that may mean arranging for a babysitter to watch the children while the parent

Dalton S. Lee is an Associate Professor of Public Administration at San Diego (CA) State University. His commitment to volunteerism started in high school with developmentally disabled youth. The subject for this article is the result of his own experiences starting a volunteer parent surrogate program in his previous career as a psychiatric social worker. He is currently a member of the Advisory Board of SAVY (Students Actively Volunteering for You), a division of the Volunteer Center of San Diego.

surrogate spends one-on-one time with the abusing parent. Activities could include regressing the abusing parent back to childhood and engaging in child-like play: playing games, such as baseball, dodge ball, cards, Monopoly, and so on; or sharing hobbies, such as knitting, crocheting, building models, making pottery, and going to the movies. Once the abusing parents begin to feel better about themselves, they start to treat their own children with the love, respect, and dignity they feel.

Establishing a relationship with abusing parents is not easy, however. Like untrusting children, the abusing parents will test limits to see if the volunteer parent surrogate is truly caring and nurturing. They will break appointments, give a thousand excuses for why they cannot participate, find ways to offend the surrogate, and be argumentative at every turn. As a result, the relationships can be emotional roller coasters for several months.

It takes a very self-assured volunteer parent surrogate to withstand this resistance and occasional outburst of hostility. In a way, this rejection of the surrogate is a defense mechanism to protect against a life-long expectation of being hurt anytime trust is given. But volunteer parent surrogates also understand this pattern of behavior as a catharsis of pent-up anger that abusing parents have towards their own parents. It is not meant personally and the frustrations must come out before real progress can be made.

What is also demanding about the volunteer parent surrogate program is that it is a long-term commitment. It is not a case of putting in a few hours here and there. When an abusing parent faces a crisis, the volunteer parent surrogate must be available day and night to talk on the telephone, to go to the abusing parent's house, to advocate, to protect. Initially, a lot of time and energy goes into developing the relationship. As the situation improves, the surrogate is needed less. But in the end, the relationship is more like a real parent-child relationship than a volunteer-client one where the emotional ties are such that there is little or no separation anxiety. Volunteers must be willing to commit for a possible lifetime friendship.

PROSPECTIVE CANDIDATES

Because volunteer administrators screen, interview, and supervise large numbers of volunteers, they are in an ideal position to help identify those very rare and unique volunteers who have the potential to be volunteer parent surrogates. Although it may appear to be a misappropriation of time to recruit and train a volunteer only to recommend that they work in someone else's program, there are good reasons for acting unselfishly. For one thing, children are our future. Someone needs to guide and protect them. Secondly, while one hates to lose the best volunteers, is the volunteer community really losing anyone who is contributing to a worthy cause? Thirdly, most locally run child protective services programs do not have the knowledge and capability of recruiting and screening volunteers.

What does it take to be a volunteer parent surrogate? The most important factors are the ability to nurture: to love unconditionally, to accept someone who is not perfect and likely never will be. The patience of a saint, a stable family life, and a supportive "significant other" do not hurt either. Nurturing abusing parents takes time and energy. It may mean putting one's own family on hold until the abusing parents' crises pass.

A history of mental illness, crime, or child abuse would likely rule out some individuals, especially if they had not worked through their own feelings, or were a danger to others. This area requires careful assessment by a trained professional and may include psychological testing and an in-depth psychiatric evaluation. Of course, in certain instances, someone who has been through sexual or physical abuse may have something very special to offer.

Age, sex, marital status, and income level do not appear to be key factors. Matching personality and temperament are more important than socioeconomic background. As far as the other factors are concerned, an older divorced father with grown children has been just as successful as a younger married mother with twins (under the age of two). Although there was initial concern about bringing the twins along on home visits, it turned out

that they were really an asset. The client was able to see a role model demonstrating effective parenting skills. She was able to see age-appropriate behavior, a major problem for abusing parents. And more significantly, the client was able to practice different parenting techniques and see them succeed before trying them on her own children. Experience in parenting is an asset for this role.

Being non-judgmental, having good communication skills, a willingness to share, and a positive attitude toward life are other important characteristics of a successful parent surrogate. Previous volunteer experience is not necessarily a prerequisite, but there does need to be some track record of tenacity and a strong desire to make a difference.

TECHNICAL ASSISTANCE

Volunteer administrators can also contribute to the fight against child abuse by helping child protective service programs design and develop volunteer parent surrogate programs.

There will probably be some resistance from these agencies in the beginning. There are logistical problems of re-allocating office space, desks, and telephones. There are questions about organizational structure: Do volunteers report to a volunteer coordinator or regular supervisory staff? There are questions about liability: Are volunteers eligible for workers' compensation? How liable is the agency for the acts of its volunteers? There are motivational issues and interpersonal conflicts to be dealt with: How does one motivate volunteers to join and stay until the parents are better? Agency workers will wonder if volunteers will take their jobs and volunteers will worry that staff will misuse or not appreciate their talents.

Surprisingly, these problems can all be worked out. Two things convince agency administrators: The first is that the agency discovers that the volunteer program more than pays for itself. When abusing parents recover quickly, there is less of a drain on agency resources—homemaker services, crisis nursery, and foster care. Because workers spend less time on the case, but have better, more lasting results,

they can serve more clients. Secondly, when there is coordinated training between volunteer program and agency, there is a cooperative and coordinated effort to help the family. Agencies fear that the volunteer parent surrogate will take the advocacy role too far and push for premature return of an abused child to the home. With adequate training, it becomes clear that this would not happen. The surrogate advocates for a better functioning parent, but leaves the decision about readiness to the proper authorities.

Volunteer administrators can enhance the chance for success by involving agency administrators in every step. Because the attrition rate is high in the screening phase, agency personnel should participate in the recruitment and screening phases, if only to rate completed application forms. Agency representatives and the volunteer administrator should make joint visits to the potential parent surrogate's home to assess family functioning and social support network.

Volunteer and agency administrators need to work together as a team in the training phase. Each has its own contribution to make in three areas: content, skill development, and assessment. Content covers general topics (history of the organization, its goals and services, and the relationship between volunteers and paid staff) as well as specific work-related issues (job descriptions, hours required, reporting requirements, performance evaluations, applicable policies and procedures, liability, and reimbursement of eligible expenses).

Skill development in the delivery of services begins with an understanding of the dynamics of child abuse, watching a film that shows an effective volunteer parent surrogate, interacting with a formerly abusive parent, and simulation exercises that require role playing possible problematic situations. Volunteers may also visit community services (including the court system) to begin developing a network of supportive resources.

Throughout the training phase, volunteers are assessed and evaluated. In fact, the feedback never ends. Once the initial

classroom sessions are over, regular follow-up sessions with an experienced caseworker, experienced volunteer, and psychiatrist are scheduled to fine-tune interpersonal skills, receive feedback on performance, and to diagnose problem situations that might have been overlooked. Important here is having an open atmosphere where ideas can be exchanged.

In total, training is deliberately long (two times a week for almost eight weeks) to test the knowledge, skills, punctuality, and, more importantly, sincerity of the volunteers. A 25%–50% fallout after screening is not unusual. Those who drop out are asked to wait another year before reapplying.

Although a psychiatrist used to do most of the skill development training, it is becoming apparent that knowledgeable and trained social workers can do much of the training, but not the psychiatric evaluation. The added benefit of this latter arrangement is that workers are invested in the volunteers and there is a sense of teamwork.

CONCLUSION

The American tradition of individualism and freedom often makes it difficult for us to accept the intervention of government into our lives. Nevertheless, child abuse is one instance in which society has deemed it appropriate to intervene. In conjunction with child protective services, volunteer administrators can help create programs wherein abusing families become functional again without the need for the authorities to intervene in order to coerce socially acceptable behavior. By getting at the root of child abuse, volunteer parent surrogate programs can bring about fundamental changes and break the cycle of abuse.

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Volunteers Chairing Events

Donna Hill

BACKGROUND OF SPECIAL EVENTS AND ROLE OF THE VOLUNTEER CHAIRPERSON

The information contained in this article is drawn from several different special event (Event) functions. These functions range in scope. However, the role of the Volunteer Chairperson (Chair), remains primarily the same. When selecting a Chair, necessary skills include, but are not limited to, the following: flexibility, patience, planning, organizing, negotiating, coaching, listening and leadership. The Chair must also have the necessary amount of free time. Depending on the scope of the Event, the Chair might be required to spend anywhere from a few hours to hundreds of hours coordinating the event.

The Chair has the responsibility to coordinate the deployment of all volunteer-staffed activities for the Event. As part of this role, the Chair must be involved in the Event planning committees, scheduling paid/volunteer staff combined tasks, volunteer solicitations, training/orientation and Event management. Some of these roles may be assumed by the Coordinator of Volunteers (Coordinator). It is critical that the Coordinator and Chair work together to ensure that all the requirements of the Volunteers and the Event can be accomplished to produce a success. A success can be defined as an Event that ran smoothly, was well attended, accomplished its goals and allowed the volunteers to have fun.

The Chair should be included in as many Event planning sessions as possible. Involvement in these meetings can help in the planning and organizing phases and provide details regarding the expectations of the volunteer assignments as they develop in support of the Event strategies.

The Chair's attendance also can benefit the planning committee by providing insights into volunteer needs. Other information that can be gained as the plans are discussed might include the number of volunteers required for each position. Some events may contain new, expanded or experimental programs that require estimations which cannot be determined from past occurrences. Feedback from the volunteers who work these positions is critical for future event planning.

Some events may require that volunteer and paid staff work side-by-side on events. Because the paid staff serve alongside volunteers, the paid staff should be managed by the Chair. Along this same vein, volunteers for an event may not necessarily belong to one organization. Care should be taken in collecting volunteer data to ensure that the assisting volunteer groups receive recognition for participation.

As part of the planning process, the Chair should be involved with all external solicitations for volunteers. All applications for volunteer assignments should be directed back to the Chair for organization and management of all the positions. Involvement of local community groups in the Event can contribute greatly to the Event's success.

The Chair should be an active leader at the training or orientation. This is a great opportunity for the Chair to become known and be seen by the corps of volunteers prior to the Event.

Event Management activities for the Chair include: coordinating volunteer assignments, notifying volunteers of assignments, set-up of the training materials and location, negotiations over assignment change requests, cancellations and replacements, last minute requirements from the coordinators, and event follow-up.

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DESIGNING THE
APPLICATION FORM

This form is critical in communicating event assignment opportunities to the prospective volunteers. Performance requirements for all available positions should be clearly defined. If known, the number of openings for that assignment should be identified. The application should be sent out with instructions that set specific criteria for the volunteers, so that they can determine if they have the skills and the desire to work a particular assignment. Appendix A is a sample application form format. Before the form can be designed, the chair must first determine the positions available, identify what data must be collected about the volunteers and determine if incentives will be used.

DETERMINE POSITIONS AVAILABLE

As mentioned under the role of the Chair, the information required to complete this task can best be determined by participating in the Event Planning Sessions. The Chair (or volunteer coordinator) and the program coordinators should review the plans for each Event, identify how the volunteers can be involved and design the assignments. These assignments should be designed to provide the volunteer with the opportunity to enjoy the task and to use every individual's diverse talents effectively. The same care should be taken in designing these temporary Event assignments as would be done for full-time jobs. It also helps if the Chair and Coordinator have a good understanding of the composition of the available volunteers' backgrounds, skills and abilities. For example, if the volunteers of the organization are a predominantly older group of people, then the positions offered should be designed such that mobility level and length of shift are considered. The Job Assignment Section includes some samples of various types of assignments offered to volunteers.

COLLECTING KEY DATA ON
VOLUNTEERS

The type of data collected on the form includes the Applicant's Full Name, Address, Home and Business telephone numbers and date and time availability.

Optional information could include: T-shirt size, assignment preference order, physical limitations, special needs, past event experience, special skills or a willingness to take on leadership roles. The optional information is recommended since it can be used to determine if the volunteer is the correct match for a particular position. For example, if a person has a physical limitation for standing, then he or she would have a hard time working a crowd management position, standing for four or more hours. This same person however, might well be suited to an exhibit docent or registration clerk position, where he or she could be seated for the entire shift.

RESPONSE/APPLICATION
COMPLETION INCENTIVES

The application form should provide incentives to the volunteers for completing and returning the application in a timely manner. Past experience has shown that, without incentives, volunteers tend to wait until they are directly solicited (via telephone calls) or just show up the day of the event. The additional work this puts on the event Chair can be overwhelming. The Chair's ability to coordinate is significantly improved when minimal telephone calls or last minute changes occur. Depending on the event, various incentives can be offered. Some examples are:

- preference for those available for the entire event (if a one day event);
- preference for those available for the most shifts (if more than one day);
- preference for first position selection based upon order of receipt of application;
- preference for those willing to take on leadership roles.

Combinations of these incentives could also be used. The idea is to provide the respondent with a reason to complete the form and return it immediately. Responses received by mail mean less time will be needed to recruit the number of volunteers required to work the Event.

To further exemplify this point, compare the impact of the incentives for the same event prior to and after including the incentives in the application form: applica-

tion responses for the same event, held in 1990 and again in 1991, increased from a 50% application response rate to 90% rate when incentives were added to the form.

TRACKING APPLICATION RESPONSES

How the Data Can Be Managed

Depending on the Event size, various methods can be used to manage the applicants' responses. These range from careful filing and sorting of application forms to using a computer package or data base. Smaller events of less than 100 people can be easily managed through filing and sorting the returned forms. Events that range from 100 to 200 people should be managed using standard off-the-shelf personal computer packages. Events with more than 200 people should be managed using either a personnel computer or larger data base system. A data base containing all the information from the application form can provide the most flexibility and ease in managing resources.

How the Data Can Be Used for Planning

Now that the Chair has data about the volunteers, he or she can begin to track and analyze the progress being made in filling all the assignments for the Event.

Using a spreadsheet program or column-lined paper, the Chair can build a matrix of the positions available to positions requested/assigned. This is a simple tool that can be used to determine number of openings and assure that assignments are not over-filled. The data base method can produce this same information in a report format.

The use of a data base also can provide many other reports about the volunteers, requested assignments, number of positions filled by first preference selections, shift availability and special requirements. Since the data base organizes the information and the report program must only be written once, this can provide greater flexibility in the ways the application form data can be used to plan the event. During one project this information was used to monitor T-shirt size distribution, number of volunteers by organizations and number of volunteers reporting for duty per shift.

ORGANIZING THE EVENT

Using the event schedules and the volunteer application response information, the Chair and Coordinator now can organize the event plans. This includes determining specific job assignments, notification of assignment, training plans and resolving problems.

Job Assignments

The Chair and Coordinator first should meet to determine who will be assigned leadership roles, if required. Then a subsequent meeting should be held with the Chair, Coordinator and Leaders to complete the remaining job assignments. If response incentives are used, then this is the first consideration in job assignment. This is where knowledge of the individual applicants is useful to match the person with specific duties. If an assignment is not suited to the person, this will result in a bad experience for the individual and the public, and people will not volunteer a second time if the first experience was a negative one.

Below are some sample descriptions of job assignments for volunteer staffed events:

- **Crowd Management:** Act as a public relations person, troubleshoot, manage lines and elevator crowds, answer questions and watch for lost children. Volunteers in this position may be outside and will not be seated.

- **Information Floater:** Act as a public relations person, distribute free items, answer questions and hand out flyers, maps and performance schedules. Volunteers in this position may be outside and will not be seated.

- **Welcome Center:** Meet and greet the public, providing general information about the Center and the Event. Volunteers in this position will be working along side Marketing personnel.

- **Volunteer Check-in:** Manage the volunteer check-in process. Have all volunteers sign in, distribute assignment sheets and other materials (as required) and provide shift coverage information to the Event Chair. This is a seated position.

Notify Volunteers of Duties

Once the application forms have been received, notification should be sent to all volunteers regarding their assignments. This can be done either by telephone or letter. The telephone is recommended only for very small Events. A form letter or computer generated letter is preferred. This provides the volunteer with a written confirmation for the receipt of the application form and the specific job assignment. This letter can also serve to notify the volunteer of Event training and assignment report times and locations.

Selecting Group Leaders/Assistants

The Chair and Coordinator should always use the full resources of their volunteer corps. This includes their leadership abilities. Large events can prove to be an exhausting, arduous undertaking for one person. Leaders can help the Chair schedule all the job assignments, call extra volunteers to fill vacancies and, most particularly, help manage the volunteers on the day of the Event. Since large events can also cover a wide physical area, the Chair and Coordinator cannot be everywhere. Leaders can be responsible for a group of similar positions or specific physical locations.

The first place to look for Leaders is the application form. People who are interested in assuming responsibility will indicate that they are willing to take on added responsibility. Here again, it is very helpful to know the volunteers. The leaders should be available to work the entire Event, have strong leadership skills and good interpersonal skills. It may be helpful to call specific people and ask them for assistance in this capacity. This approach sends a clear message to all volunteers that they are respected and encourages them to increase their level of commitment.

Training Volunteers

The Event Chair and Coordinator should schedule training/orientation sessions for volunteers prior to the event. Training sessions should include the following information: Event schedule, introduction of key event people, job assignment detailed "walk-through" and instructions, day of Event procedures, where to call if unable to work, emergency handling procedures, review of hand-out materials (optional) and rain contingency plans (optional). All information covered in these sessions should also be provided in writing. Larger annual events should have more than one session to provide everyone the opportunity to attend. An abbreviated session should be conducted the day of the event to provide updates of last minute changes of the schedule to the volunteers.

Negotiating Through Problems/Opportunities

The Chair always must be prepared to negotiate through any problems that may appear while organizing the Event. This specifically includes dealing with placement of volunteers who require special considerations. An example is a volunteer who is assigned to work in a children's area but is uncomfortable around them; the Chair then should discuss with the volunteer other opportunities that are more suited to his or her abilities and preferences. This discussion should culminate in agreement between the two people on an alternate assignment. The Chair and Coordinator also may have to negotiate with the Event Program Committee on what positions are made available to the volunteers.

COORDINATING VOLUNTEER AND PAID WORKER ACTIVITIES

It is common to have job assignments where some of the people are paid workers and other are volunteers. In these circumstances both parties should be treated equally. An example of this is in an Event's staging areas for performances, the Stage Manager and technical crew might be paid staff and the remainder of the crew volunteers. Job assignments for the volunteers and paid workers should be integrated in each area of an event, where the paid workers and the volunteers both bring specific talents or skills to the position.

DAY OF EVENT MANAGEMENT

Sign-in/Verify Work Area Coverage

It is extremely important that the sign-in procedures are designed to provide efficiency in checking all the volunteers and providing information back to the Chair about "no show" assignment openings. A

sign-in sheet in alphabetical order with the volunteers' names and assignments has proven to be the most effective. The Chair should plan to spend a few minutes reviewing the sign-in sheet to verify all areas are properly covered. It is also helpful if a group of volunteers is designated as "floaters" who can help fill in some of the positions opened by last minute cancellations. If these floaters are not all used by the cancellations they then can be available to help provide breaks to the other volunteers on a rotational basis.

Responding to Emergencies

Anything can happen, especially with a large event and most likely when least expected. This is where being flexible is most important. Even with the best planning, an area of an event may turn out to be more extensive an effort than estimated. This is when the entire plan needs review to determine the strategy for handling the problem area. The key here is to keep a level head and move quickly. In this situation having area leaders can be most useful, because the Chair can survey each of the leaders to determine which volunteers can be moved, have the leaders explain the situation and deploy volunteers to the new positions.

EVENT FOLLOW-UP

There are three major points that must be accomplished once the Event is done, but planned prior to the Event. They are: volunteer appreciation, Event evaluation and issue documentation.

Volunteer Appreciation

The best form for providing volunteer appreciation is a letter. This can be done by using a form letter and adding a personal note or, if using a data base, send out a form letter with the specific details of name and assignment imbedded in the letter. The second option does appear to be more personal and individual notes can also be written on them. All the letters should be signed by the Chair and Coordinator. Budget allowing, a small thank you party for the volunteers is also a great way to show appreciation. However, it is not recommended that the party be the day of the event. By the end of an event all the volunteers are tired or have worked an earlier shift and not all will be able to attend. Announce the party date during the pre-event orientation or in the thank-you letter.

Volunteer Surveys/Suggestions/Evaluation

It is important to solicit the suggestions and comments of the volunteers and paid workers from each event. These are the people on the front line, dealing with the public. This can be accomplished by preparing a follow-up evaluation (see Appendix B for sample format) for all the volunteers to complete. The evaluation should be available for volunteers to complete at the end of their shifts, for each shift worked on an event. If an event lasts more than one day, feedback from each day can be used to help with the day-of-event management for subsequent days. Most people derive their comments from the recent experiences and a delay in getting comments can result in loss of key points. Also, if the evaluation is not completed as the shift finishes and is mailed out, there is a lower rate of return. People need to know their comments are appreciated and the post-event review should reference comments. These should also be documented in the event check-off list.

Issue Documentation

It is very important that the Chair provide clear, concise documentation on all the activities associated with each Event. This information can be used from one event to another and year to year. Each Chair should add to this documentation, providing insight to specific situations and recommendations on how to handle them differently the next time. This documentation and the Event notes are priceless to the next Chair for planning the next Event. The information should also include a summary of the volunteers' evaluation of the Event. Appendix C is a sample of an Event check-off list and follow-up notes summary format.

APPENDIX A
(APPLICATION FORM)

Name: _____

Address: _____

Telephone (H): (_____)_____ (O): (_____)_____

Organization/Affiliation: _____

Please select your available work assignment shifts:

_____ 10 a.m. to 7 p.m. (assignment priority)

_____ 10 a.m. to 3 p.m.

_____ 3 p.m. to 7 p.m.

Please read through the attached job assignment descriptions and number your choices in order of preference, with 1 being the most desired:

_____	Crowd Management	_____	Information Floater
_____	Stage Crew	_____	Welcome Center
_____	Ticket Distribution	_____	Volunteer Check-in
_____	Volunteer Refreshments	_____	Membership Lounge
_____	Stroller Check-in	_____	Character
_____	Character Guide	_____	Musical Zookeeper
_____	Refreshment Monitor	_____	Area Leader

Please identify any special requests below, we will do our best to accommodate them. (*i.e.* can only work inside, wish to work with _____, physical limitations, etc.)

T-Shirt Size: _____ Medium _____ Large _____ X-Large _____

Please return this application to: Event, Address

APPENDIX B

EVALUATION FORM

Please take a moment to write down your suggestions and ideas so the we can make the next Open House even better. Thank You!

Please check the area(s) in which you worked

_____	Crowd Management	_____	Information Floater
_____	Stage Crew	_____	Welcome Center
_____	Ticket Distribution	_____	Volunteer Check-in
_____	Volunteer Refreshments	_____	Membership Lounge
_____	Stroller Check-in	_____	Character
_____	Character Guide	_____	Musical Zookeeper
_____	Refreshment Monitor	_____	Area Leader

Specify the location for your assignment:

What did you get out of volunteering at the Event?

What did you like least about the Event?

Did you attend the orientation session?
If yes, how could next year's be improved?

What would you suggest as the single biggest improvement we could make for next year?

What is the second biggest improvement we could make?

Do you feel that your area could have used: _____ More volunteers

_____ Fewer volunteers

Please explain your reasons:

Please return this form to: Event, Address

APPENDIX C
EVENT CHECK LIST

Event Name: _____

Event Date: _____

Theme: _____

Number of Volunteers:
      Proposed: _____   Actual: _____

Job Assignment Listing:

Event Location Mapping:

Special Requirements:

Restrictions/Guidelines:

Materials/Hand-outs:

Leaders Utilized: Yes _____   No _____

Training:

Materials:

Instructors:

Training Rooms:

Training Dates:

Coordinating Points:

Events Follow-Up:

Surveys:

Recognition:

Chair Tracking Notes:

Total Hours Worked: _____

      Coordinating: _____

      Day-of-Event: _____

      Telephone Calls: _____

Expenses: _____

Travel/Mileage: _____

Meetings Attended: _____

Notes/Comments: _____

THE JOURNAL OF
VOLUNTEER
ADMINISTRATION

WRITING AS PROFESSIONAL DEVELOPMENT:
A LABORATORY RETREAT FOR THOSE WHO ARE SERIOUS ABOUT
CONTRIBUTING TO VOLUNTEERISM

- *Do you want to see your name in print?*
- *Do you have an idea that could become an article?*
  a monograph? a book?
- *Has lack of time, confidence, or self-discipline stopped*
  you from putting pen to paper (or fingers to keyboard)?
- *Would three days away from home and office help you get started?*
- *How about three days away with the support of three proven*
  writers/editors to guide you?

Thanks to a planning grant from the Association for Volunteer Administration through the United Parcel Service Foundation, three editors of *The Journal of Volunteer Administration* are organizing an intensive writing retreat—*if* there is enough interest from the field.

The idea is to bring together people who want to write about volunteerism, in a setting conducive to quiet work, for thee days. The time will be divided between structured "how-to" sessions, unstructured time to write, and immediate feedback from both peers and facilitators.

The three facilitators are: Barbara Spaulding Gilfillen, current editor; and Anne Honer and Susan Ellis, immediate past editors. Together they offer a unique blend of experience in the field of volunteer administration, in training, and as editors, published authors and mentors of developing writers.

By the end of the retreat, participants will:
- be knowledgeable about writing for publication;
- have a draft of an actual manuscript;
- have formed mentoring chains to support their writing beyond the retreat.

Are you intrigued by this professional development opportunity? If so, we need your input. Please complete the following questionnaire. By returning it, you are indicating that you are interested and we'll send you more information as it becomes available.

Please return by August 1, 1992 to Barbara Spaulding Gilfillen, P.O. Box 2157, South Hamilton, MA 01982 U.S.A.

WRITERS' RETREAT INTEREST SURVEY

1. How interested are you (circle one)?
       Slighly   very
         1   2   3   4   5

2. Is 3 days realistic for you? _____ Yes _____ No
       If no, what would be your preference for length?_____

3. Would you prefer: _____ mid-week or _____ weekend time?
       _____ no preference

4. Which season would you prefer? (Rnak the followig in order of preference with 1 being your first choice and 4 being your last.)
       _____ winter _____ spring _____ summer _____ fall

5. Would you prefer this to be: _____ a stand alone event; or
       _____ back-to-back with a national or regional AVA event?
       _____ no preference

6. Which of the following criteria are most important to you in the coice of a location (rank by order of preference, 1 being your first choice):
       _____ islolated
       _____ urban
       _____ resort with amenities
       _____ private bedrooms
       _____ close to nature
       _____ sightseeing options for free time
       _____ other: _____

7. Which part of the continent do you prefer? _____

8. Knowing budget constraints, what is the maximum you would be willing to pay for a package of registration, lodging and meals—with the understanding that your travel expenses would be additional?

       _____ US$300 _____ US$500 _____ US$800 _____ US$1000

       _____ Other: US$ _____

Name _____

Address _____

       _____

Phone: Home _____ Office _____

No. of years in volunteer administration _____

Your work setting _____

If you have been published before, in what publication?

Feel free to attach additional comments!

THE JOURNAL OF VOLUNTEER ADMINISTRATION

GUIDELINES FOR SUBMITTING MANUSCRIPTS

I. CONTENT

A. THE JOURNAL OF VOLUNTEER ADMINISTRATION provides a forum for the exchange of ideas and 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.

B. Articles may focus on volunteering in any type of setting. In fact, THE JOURNAL encourages articles dealing with areas less visible than the more traditional health, social services, and education settings. Also manuscripts may cover both formal volunteering and informal volunteering (self-help, community organization, etc.). Models of volunteer programming may come from the voluntary sector, government-related agencies, or the business world.

C. Please note that THE JOURNAL deals with volunteerism, not voluntarism. This is an important distinction. For clarification, some working definitions are:

volunteerism: anything related to volunteers, volunteer programs or volunteer management, regardless of funding base (including government-related volunteers).

voluntarism: refers to anything voluntary in society, including religion; basically refers to *voluntary agencies* (with volunteer boards and private funding)—and do not always involve volunteers.

If this distinction is still unclear, feel free to inquire further and we will attempt to categorize your article for you.

II. PROCEDURE

A. Authors must send three (3) copies of their manuscript to:

AVA
P.O. Box 4584
Boulder, CO 80306 U.S.A.

B. Manuscripts may be submitted at any time during the year. Publication deadlines for each issue are:

for the *Fall* issue: manuscripts are due on the *15th of July*.

for the *Winter* issue: manuscripts are due on the *15th of October*.

for the *Spring* issue: manuscripts are due on the *15th of January*.

for the *Summer* issue: manuscripts are due on the *15th of April*.

C. In addition to the three copies of the manuscript, authors must send the following:

1. a one-paragraph biography, highlighting the author's background in volunteerism;

2. a cover letter authorizing THE JOURNAL OF VOLUNTEER ADMINISTRATION to publish the submitted article, if found acceptable;

3. an abstract of not more than 150 words;

4. mailing address(es) and telephone number(s) for each author credited;

5. indication of affiliation with AVA or other professional organization(s). This information has no impact on the blind review process and is used for publicity and statistical purposes only.

D. Articles will be reviewed by a panel of Editors. The author's name will be removed prior to review to insure full impartiality. The review process takes six weeks to three months.

1. Authors will be notified in advance of publication of acceptance of their articles. THE JOURNAL retains the right to edit all manuscripts for mechanics and consistency. Any need for extensive editing will be discussed with the author in advance. Published manuscripts will not be returned and will not be kept on file more than one year from publication.

2. Unpublished manuscripts will be returned to the authors with comments and suggestions.

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

E. Authors of published articles will receive two complimentary copies of the issue of THE JOURNAL carrying their article.

F. Copyright for all published articles is retained by the Association for Volunteer Administration and should be referenced when appropriate. Exceptions will be allowed only by prior agreement with the Editor-in-Chief.

III. STYLE

A. Manuscripts should be *ten to thirty pages* in length, with some exceptions.

B. Manuscripts should be typed, double-spaced on 8½" x 11" paper.

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

D. Footnotes should appear at the end of the manuscripts, followed by references linked alphabetically (please append an accurate, complete bibliography in proper form).

E. Authors are advised to use non-sexist language. Pluralize or use "he/she."

F. Contractions should not be used unless in a quotation.

G. First person articles are acceptable, especially if the content of the article draws heavily upon the experiences of the author. This is a matter of personal choice for each author, but the style should be consistent throughout the article.

H. Authors are encouraged to use interior headings to aid the reader in keeping up with a lengthy article. This means breaking up the text at logical intervals with introductory "titles." Refer to issues of THE JOURNAL for sample headings.

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

J. Figures and charts should be submitted only when absolutely necessary to the text of the manuscript. Because of the difficulty we have in typesetting figures and charts, authors are requested to submit their work in *camera-ready* form. Figures and charts will generally be placed at the end of an article.

K. General format for THE JOURNAL is in accordance with the *Publication Manual of the American Psychological Association* (3rd ed.), American Psychological Association, Washington, DC, 1983.

THE JOURNAL OF VOLUNTEER ADMINISTRATION welcomes your interest in our publication. We are ready and willing to work collaboratively with authors to produce the best possible articles. Please feel free to submit outlines or first drafts to receive initial response from us. If your work is not accepted on the first try, we encourage you to rewrite your manuscript and resubmit.

Further questions may be directed either to our administrative offices in Boulder or to:

Barbara Spaulding Gilfillen
Editor-in-Chief
P.O. Box 2157
South Hamilton, MA 01982 U.S.A.
Telephone: (508) 468-7568

Guide to Publishing a Training Design

When submitting a training design for publication in *The Journal of Volunteer Administration*, please structure your material in the following way:

TITLE OR NAME OF ACTIVITY

GROUP, TYPE AND SIZE: This should be variable so that as many groups as possible can use the design. Optimum group size can be emphasized or ways to adapt the design to various groups 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 audio-visual 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 lecturettes plus details of the *processing* of the activity, evaluation, and application.

If there are handouts, include these as appendix items. Camera-ready handouts are appreciated.

VARIATIONS: If other ways of conducting the design are applicable, describe briefly.

Include a three or four line biographical statement at the end of the design and any bibliographical references showing other available resources.

Please send three (3) copies of all materials to: THE JOURNAL OF VOLUNTEER ADMINISTRATION, P.O. Box 4584, Boulder, CO 80306 U.S.A.

Guide to Submitting Volunteerism's Vital Speeches

When submitting a speech for publication, please structure material in the following way:

I. PERMISSION TO PUBLISH
    Only the speech-*giver*, him or herself, may submit a copy of the speech and give *The Journal* permission to publish it.

II. FORMAT
    Follow the regular Manuscript Guidelines with regard to format (*i.e.*, double-spaced, typed, three copies, etc.). Be sure to include a title for the speech.

III. LENGTH
    Typed copy should be no more than ten pages in length. Manuscripts may be edited for easier reading.

IV. CONTEXT
    Please include details describing the circumstances under which the speech was given: date, place, occasion, for example.

V. COPYRIGHT
    Unless exceptions are worked out with the Editor-in-Chief prior to publication, *The Journal* retains the copyright and should be referenced when appropriate.

VI. REVIEW PROCESS
    As with all articles being considered for publication, speeches will go through the blind review process.

VII. FREQUENCY OF PUBLICATION
    The Editor-in-Chief retains the right to limit the frequency with which an author/speech-giver is published.

VIII. AUTHOR'S INFORMATION
    Be sure to include name, address, telephone number and one-paragraph biographical sketch.

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