

## **Principles of Volunteer Service**



**THE MEANING OF VOLUNTEER SERVICE**

**WORKING WITH OTHER PEOPLE**

**THE AMERICAN NATIONAL RED CROSS**

## PRINCIPLES OF VOLUNTEER SERVICE

### Suggestions for the Leader

The purpose of this training is:

To help the volunteer appreciate the values of volunteering and understand how his own behavior can enhance or limit the service available to persons in need of it.

Together with Introduction to the Red Cross (ARC 2311), which is the essential training for all Red Cross volunteers, Principles of Volunteer Service should give the individual security in undertaking his role as a Red Cross volunteer and should provide the foundation for his further training and development in Red Cross service.

Principles of Volunteer Service has two parts - "The Meaning of Volunteer Service" and "Working With Other People." Each of these sessions will require 2 hours.

When Principles of Volunteer Service and Introduction to the Red Cross are planned and given as one continuous training course, "The Importance of Volunteer Service," which is Part II of Introduction to the Red Cross, may be omitted.

#### How this guide is arranged

Pages in this guide are printed in two columns. In the left-hand column is the training content. In the right-hand column, headed "Leader's Notes," are instructions and suggestions regarding how to develop the content; and there is room for each leader's own notes.

A page entitled "Outline of the Session" which precedes the text of each session can serve as a teaching guide. The leader will find it helpful to note in the time column of this page the hour he plans to begin the session and the time at which he expects to complete each portion. While timing of discussion cannot be rigid, such a guide can help in keeping the session moving smoothly.

For each session certain materials are to be duplicated and given to each participant. These are presented on blue pages in the text so that they may be easily identified. Note that portions of some of these pages are notes for the leader and should not appear in the duplicated material.

Titles are used for the sections of the training to indicate their general content; these are not intended to be read out loud or spoken to the participants.

The word Leader precedes material that is to be presented to the training

group. The leader may wish to restate this material in his own words, but the content and its intent should be unchanged.

To the leader identifies suggestions and guidance for the leader that is not intended for presentation to the group.

Q. precedes major questions, the discussion of which is essential to the development of the training objectives. Other questions within the text which are not so marked are suggested only for the leader's use according to the way the discussion develops.

Possible replies are given after some questions where having these clues may be useful to the leader. These are guides only. The group may bring out many others instead of or in addition to these.

Supplementary content material is provided for the leader's use or reference in developing discussion content. It is marked by a line running down the page at the left of these paragraphs. This material is NOT intended for direct presentation and should NOT be read aloud or used as a lecture.

#### Using the guide

The goal and specific objectives for each session are given at the beginning of that session. Each leader should make the material he will handle his own, using his own words and developing his own illustrations, but keeping a clear focus at all times on the goal of the training and the specific objectives of the portions he is leading.

The leader will see the opportunity and need for adaptations of the materials to the particular composition of the group; for example, with youth groups, illustrations based on sports or school life will be useful; while with adult volunteers, illustrations based on community service experiences would be used. Men volunteers and women who are employed may relate the training to office or shop experiences. If there is reason to think that some persons in a group have reading or language difficulties, materials used by participants may be read aloud before discussion in subgroups. Each leader should read through his portion of the content one time with the single purpose of noting on his material a personal experience, some current event, etc., pertinent to each subject. Introducing such illustrations as needed can be useful in stimulating discussion, pinpointing it, or bringing it "closer to home."

Both sessions deal with principles of volunteer service. They cover material relevant to volunteer work in any situation. Training for specific assignments in Red Cross is to be given in addition to this training. It will reduce the value of this training to try to focus it on the specific assignments of any particular group of chapter volunteers.

Throughout the training material, it is indicated at various points that the leader should summarize. Frequently a suggested summary is given. The leader should adapt this to the group's discussion. A summary should reflect the participants' contributions and should be a lively reminder of the essential

points that have been taught.

When it is necessary to refer to any material or to read from it, it should be placed at a height (on a lectern if necessary) that enables the reader to see it by lowering his eyes only, not his head.

### Creating an Atmosphere for Learning

For the most effective training, a well-arranged room and friendly atmosphere are essential.

- The room should be airy, well-lighted, and large enough for all participants to be seated comfortably without crowding. An effective group size for this training is 15 to 20 persons.
- To allow the group members to talk together freely, arrange chairs at small tables; or arrange tables as a large square around which participants can be seated facing one another.
- For the first session, at least, each person should wear a name tag with large, clear letters so that the leader as well as other participants can see it.
- If the facilities will allow it, have participants meet and talk together informally, possibly over coffee, immediately preceding the first session.

### Using Helpers

A training course should be planned and carried through by one leader. This insures that the content is developed with continuity and that the interests of the participants are built upon consistently. However, this leader may use helpers in several ways in carrying out this training course:

- The leader may ask persons with particular related skills and knowledge to conduct all or part of either session.
- A person might be asked to be present to serve as a resource to the leader and to the group by supplying special knowledge or observations if these are needed during the discussion. For example, a widely experienced volunteer in Session I; a social worker in Session II.

When the leader uses helpers in these ways, he should arrange for them to plan together ahead of time and to confer briefly at breaks during the sessions to insure that each part of the training relates well to the others, avoids gaps and repetition, and builds up the group's experience. The leader may also use helpers to assist in preparation of charts and the materials to be given to participants.

To use helpers not only aids the leader but develops additional leaders to train other groups.

## Charts and tearsheets

In this material the word chart is used to refer to poster-type visual aids prepared in advance for the leader's use at a specified point in the training. The content for each of these charts is given at the end of this section. Charts can be printed or written in longhand. Words must be large and clear so that they can be easily read from any part of the room in which they will be used. In an ordinary-sized classroom for approximately 20 persons, letters of a firm, intense color, at least  $1\frac{1}{2}$ -inches high, should be used. Black on white is the most satisfactory combination. Using a contrasting color, preferably red, to emphasize key words is also effective.

The word tearsheet is used throughout this guide at all points where the leader will write during the presentation or the discussion. Use large tablets of newsprint on an easel. Completed pages can be torn from the tablet and fastened to the wall with adhesive tape. It is equally satisfactory to use smooth, brown wrapping paper fastened along the wall; or to use a blackboard. If a blackboard is used, be sure to mark "Do not erase" on material that will be needed again.

## Some basic guides for leading discussions

Wait for participants' ideas. Individuals need time to think before speaking. DO NOT feel rushed or make them feel rushed.

Reserve your own ideas, opinions, and illustrations till others have had a chance. Yours may be needed to amplify or redirect the discussion.

Accept each contribution with a warm comment such as "That's an interesting idea" or "Good." An attitude of welcoming and valuing each contribution stimulates others.

Dispose of "ticklish" questions or irrelevant observations by such a comment as: "That is an interesting point, but we do not have time for it in this discussion. Perhaps we can follow it up later."

Restrain the person who wants to monopolize by declining to "call on" him. Explain this by saying: "We want to get the ideas of as many persons as possible." Interrupt the over-long speaker by a similar kind comment.

Restate the question or summarize very briefly when participants' comments have led the group away from the main point.

## Evaluating the Training

After the training has been completed, the leader, together with any persons who have served as helpers, should review what happened during the sessions and write down suggestions that would improve future training sessions.

They should also consider what parts of the training they found easy or difficult to do and why; and whether they would do any part of it differently and how.

A special effort should be made to gather participants' suggestions which could improve arrangements, content, or methods of training.

#### Reporting

A report of the participants' attendance at the training sessions should be made to the person responsible for their placement. If the leader has observations about particular participants which he feels would be important in their future placement as Red Cross volunteers, these should be discussed with the same person.

#### The Role of the Leader

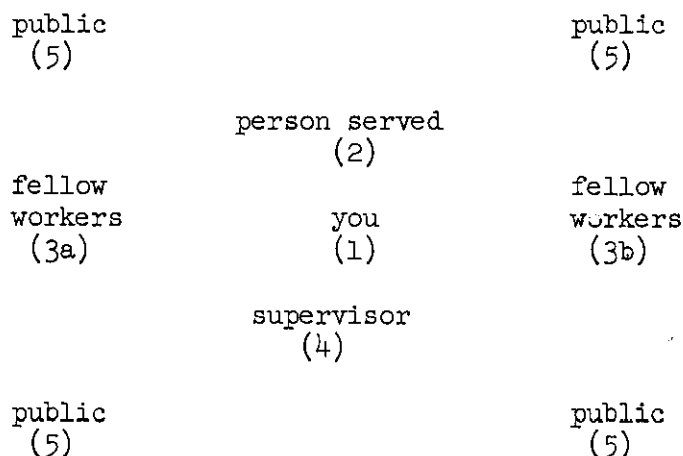
It was said of a great teacher at Oxford University by one of his pupils:  
"He was disarmingly simple, humorous, utterly free from pompous solemnity. Like all good tutors, he suggested far more than he told you. You were given not a meal but an aperitif; not a lump, even of gold, but a key."

Charts to be prepared for the leader's use in Session I

#1 RELATIONSHIPS IN AN ORGANIZATION

Cartoons are provided for making this chart. It should be constructed according to the diagram below during the leader's presentation of the material in the text. A chart, blank except for the title, should be ready for use. By using masking tape, cartoons and their titles can be attached temporarily and removed for reuse of the chart. It is possible also to make slots in a chart into which the cartoons and their titles can be slipped or to use small hooks on which they can be hung if heavy material is used as a backing.

Chart Layout



#2 RESPONSIBILITIES OF THE VOLUNTEER

1. To fulfill the commitment you have undertaken
2. To accept the plan and procedures of the organization
3. To make the purpose and the interest of the organization your own
4. To learn and grow in your job

#3 AN ORGANIZATION'S RESPONSIBILITIES TO THE VOLUNTEER

A real job

Training

Support and guidance

A chance to grow

Materials to be prepared for the participants' use in Session I

Five cases for group discussion should be duplicated in sufficient quantity for each participant to have copies of all cases. (See pages 1-17 to 1-21 for content.)

NOTE: If the leader wishes to develop cases based on activities specific to his chapter, it is imperative that these be focused on the principles regarding volunteer relationships and responsibilities taught in this unit. Cases that deal with matters of specific Red Cross chapter or national administrative channels should be avoided. It is not the purpose of this unit to teach these.

"Some Principles of Volunteering," (See page 1-29 for content) should be prepared in sufficient quantity for each participant to receive one copy.

Charts to be prepared for the leader's use in Session II

#1 WORKING WITH OTHER PEOPLE

• Goal: To develop productive volunteers by helping them to be understanding, considerate, and cooperative in their working relationships

• Objectives: To consider some reasons why people behave as they do

Some ways in which words and actions convey meanings to others

Some ways that both of these relate to a volunteer's responsibilities in giving service to others

#2 ALL PERSONS ARE ALIKE

In having certain basic human needs

Physical needs

Feeling of security

Affection - acceptance

Sense of self-esteem

Self-fulfillment

#3 EACH PERSON IS DIFFERENT

An individual distinct from every other

Physical characteristics, mental abilities, likes and dislikes, interests, goals, etc.



Family background, education, experience, etc.

Most differences are learned

#4 THREE POINTS ABOUT HUMAN BEHAVIOR

One person's behavior affects another's

All behavior has a cause

An individual's behavior will depend partly on how the situation looks to him

Materials to be prepared for the participants' use in Session II

Four one-sentence instructions for participants in a communication demonstration. See pages 2-16 for content. One copy of each instruction.

"Working With Other People - Participant's Notes". See pages 2-21 and 2-22 for content. Enough copies so that each participant may receive one.

Four different brief instructions for small group discussions. See pages 2-24 and 2-25 for content. Enough copies so that each participant may have a copy of the instructions given to his group.

SESSION I: THE MEANING OF VOLUNTEER SERVICE

Outline of the Session

Focus	Activity	Approx. time required
I. <u>Red Cross volunteers work in an organization</u>		
A. Why people volunteer	Discussion Leader records on tearsheets Save sheets for later reference	5 min.
B. Volunteers work in organizations	Presentation and discussion Leader records on tearsheets	5 min.
C. What is an organization?	Presentation Leader notes main points on tearsheets Test points by applying to various organizations	10 min.
II. <u>Relationships undertaken in working in an organization</u>		
	Presentation Leader develops Chart #1 Participants consider specific situations	20 min.
III. <u>Some responsibilities undertaken in working in an organization</u>		
A. Responsibilities of the volunteer	Discussion Leader uses Chart #2 to introduce points	15 min.
B. The organization's responsibilities to the volunteer	Presentation Leader uses Chart #3	5 min.
	Exercise Leader distributes case materials Groups of 4 or 5 consider cases and report  Leader makes brief summary	30 min.
IV. <u>Values in volunteering</u>	Discussion	25 min.
To those served To the community To the volunteer	Leader makes 3 tearsheet lists  Leader reads brief statement on volunteering	
<u>Summary of session</u>	Presentation Leader distributes "Some Principles of Volunteering"	5 min.

SESSION I: THE MEANING OF VOLUNTEER SERVICE

The goal of this session is:

To give the volunteer an appreciation of the significance of volunteering and a sense of the responsibilities undertaken in doing so.

The objectives of the four parts of the session are:

To recognize that volunteers work in organizations.

To look at some relationships undertaken in working in an organization.

To examine some responsibilities of working in an organization.

To identify some of the values in volunteer service.

Content	Leader's Notes
---------	----------------

I. RED CROSS VOLUNTEERS WORK IN AN ORGANIZATION

Leader: In our session on the development of the Red Cross we learned that the basic idea of Henri Dunant, the founder of the Red Cross, was that volunteers could be organized and trained to meet the needs of persons wounded in battle. From this idea Red Cross societies, which are voluntary organizations, have developed in countries all over the world. Through these societies volunteers meet many other needs of the peoples of their lands. You have chosen to be one of these volunteers in the American Red Cross. In this session we are going to talk about the meaning of volunteer service. Let us start with thinking about what brought each of us here.

Discussion, 5 min.

A. Why people volunteer

Q. Why did you volunteer?

List answers on a tear sheet and save it for later use.

Perhaps you came because a friend is a volunteer or because of reading a newspaper article. But what made you want to volunteer? What did you hope or expect to accomplish by the experience of volunteering?

(Possible replies: to help others, to make friends, to use my time constructively.)

There are many reasons for volunteering and all are valid. This very fact can make our volunteer experience together and our service to others fuller, richer, and more interesting. The kind of service each of us gives may be affected by our reasons for volunteering.

The thing that is common to all is that we wanted to do something -- to give service.

Service is helping someone else. The purpose of these training sessions is to help us make the service we give the best possible. We shall keep this list and come back to it later on.

B. Volunteers work in organizations

Presentation and discussion, 5 min.

Leader: In order to serve as a volunteer, you have become part of the Red Cross. As we have seen, one essential idea in the founding of the Red Cross was that people should be organized to give help. As you carry out your individual volunteer assignments, you may be working in a Red Cross chapter or as part of another organization, such as a nursing home, a welfare agency, a hospital (mention programs in which the volunteers being trained will serve).

Has it ever occurred to you that all volunteer work of the kind any of us is likely to be doing is done in relation to some kind of organization?

Let us test this out by mentioning some of the volunteer activities that we have been involved in or know about in our community.

List on tearsheet or blackboard organizations in which volunteers work.

(Possible replies: Heart, cancer, PTA, church, etc.)

(Refer to the information individuals gave in introducing themselves earlier in the training.)

What you have said illustrates that volunteers serve through organizations. Therefore, in order to help you achieve your desire to give volunteer service to others, we are going to consider together (1) what it means to work in an organization and (2) why doing this as a volunteer has particular values.

We are going to consider some relationships and responsibilities we undertake when we work in any organization -- in the Red Cross, because you are a Red Cross volunteer, and in whatever organization you are assigned to work in.

C. What is an organization?

Presentation and discussion, 10 min.

Leader: Being part of an organization enables you to do what you want to do, i.e., give service.

In being part of an organization you are joining with others. Joining with others --

- enables you to do many things you couldn't do alone
- means shared work and getting the support and assistance of other workers
- gives you the strength of being a part of something bigger than yourself

At the same time, to have these advantages of working in an organization means --

- accepting certain limitations in your own freedom of action
- adjusting your own work and ways to those of others so that together you can work effectively and efficiently

Let us take a look at what we mean by "an organization."

An organization is really people working together for a common purpose and according to some recognized plan of work. Write the underlined words on a tearsheet.

Every organization has people who --

- help to get the job done
- accept the purpose and work to achieve it

You are one of these people in the Red Cross and in the organization (agency, nursing home, etc.) where you will do your volunteer work.

Every organization has a purpose.

It may be to --

- cure the sick (a hospital)
- train seeing-eye dogs
- build automobiles

- sell drug products
- give service to people (Red Cross)

Every organization has a plan for getting its job done. It has to --

- determine who is needed to do the job
- divide the work into specific jobs and assign these jobs to various people according to kind of work, needed skills, experience, etc.
- develop guides and procedures that help people work together

What you do as a volunteer is a part of the plan where you work, and some of the plans and procedures of that organization, agency, etc., will relate to your work and how it fits in with the work of others.

Every organization has these elements:

- people
- purpose
- plan

Let us test them on a few: a school is an organization -- do these elements fit?

Consider informally how these points fit one or two organizations; use organizations that group members named earlier (B above) or suggest church, ball team, etc.

## II. RELATIONSHIPS UNDERTAKEN IN WORKING IN AN ORGANIZATION

Presentation and discussion (using Chart #1) 20 min.

Leader: We have said that all organizations have people and plans. One of the most important aspects of an organization's plan is how it arranges its people to get the job done: who is the leader and who helps him? People are assigned in certain relationships in order to get the job done. How we do our jobs and how we relate to others is of crucial importance to our being able to give the service that was our purpose in volunteering.

Content	Leader's Notes
---------	----------------

Let us look then at the specific relationships to people which we undertake in working with them in an organization.

Introduce Chart #1, Relationships in an Organization.

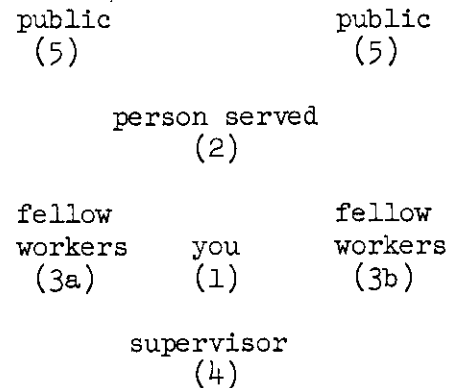
1. Here you are -- right in the middle of things in your organization.
- Q. Who are some of the persons with whom you will have relationships?
2. First of all, the person whom you came to serve.

Construct the chart as you present the material in the opposite column. Numbers on the diagram below correspond to numbers in the text.

Keep this chart before the group for reference in the exercise later in the session.

It might be a blood donor, if you work in the blood center; it could be a serviceman or his family, if you work in the chapter's Service to Military Families; and it is the patient, if you are assigned to a hospital. It will be anyone who steps in the door, if you are chapter receptionist.

Chart Layout



In performing your services to this person, your relationship will be that of a representative of your organization, an official staff member, not a personal friend. You will be able to do for him many things you could not do as a friend, and you will have to resist doing things that your assignment does not include.

You may acquire information that only an official staff member in the organization is given.



If a friend says something unkind, you can decide to avoid him till his temper improves. But when you are a volunteer assigned to give an agreed-upon service, you are not acting on your own but as a person carrying out part of the organization's plan for this individual, whether he pleases you personally or not.

Alternate cartoons for #1 and #2 are supplied. Use one or the other as appropriate to the participant group and their probable volunteer assignments.

3. Besides you, many other people, your fellow workers in the organization, will be serving this individual.
- Q. Who do you think some of your fellow workers might be in a Red Cross chapter?

(Use Fellow Workers 3a on the chart.)



(Possible replies: Social workers, other volunteers, youth volunteers, maintenance man.)

- Q. Who are some of the people whom you are likely to encounter if you are assigned to a hospital?

(Use Fellow Workers 3b.)

(Possible replies: doctors, nurses, etc. Be sure that maids, janitors, and volunteers are mentioned.)

Some of these people may be your very good friends in other circumstances, but as workers in the organization you have a different relationship to them. Each of you has his own special job to do. You are not friends visiting together in this setting but workers fulfilling the organization's plan.

4. An essential relationship between people in an organization is that of worker and his supervisor or "boss." In every organization someone is assigned to give direction and help to other workers. In a large organization there are many levels of supervision: there are those who give direction to those who give direction, and so on.

This person may be called a supervisor, a team captain, a shop foreman, a nurse-in-charge, or a Red Cross unit chairman, depending on the organization in which he is working. But in all cases a person has been assigned the responsibility for giving help and guidance to a certain number of workers according to the organization's plans.

Your supervisor is the person to whom you look, first of all, for assignments, training, and instructions, who is responsible for you and to whom you are responsible.

It is this person's job to see that you understand and follow the organization's plans and procedures affecting your work.

As a Red Cross volunteer you are a part of Red Cross organization. Whatever your assignment as a Red Cross volunteer, you will have a Red Cross team captain or supervisor. In many assignments, your Red Cross supervisor is called the unit chairman.

If, as a Red Cross volunteer, you are assigned to work in another organization, you will acquire also another supervisor assigned by that organization to guide and help you. In most instances, this will be a professional career staff member. It might be a volunteer of that organization.

Sometimes people have an apprehension about supervision. Remember the real purpose of your supervisor -- like that of any team captain -- is to help you to do your best. Think of your supervisor as the person who is supporting you and other workers in giving service.

To the leader: If possible, identify by name persons who will be the immediate Red Cross supervisors of volunteers in this group. If any attend the training, introduce them to the class. Refer to names of supervisors these volunteers will have on assignments outside the chapter if these are known.

Leader: As a part of an organization you also have a special relationship to the general public; for you will be a representative of that organization, its work and its standards. We shall consider this relationship more fully later on in this session.

Place cartoons (#5) at 4 corners of chart.

Right now let us apply this discussion of our working relationships to some specific assignments which you may fill as a volunteer.

To the leader: Use examples of assignments these volunteers may have; or use some or all of the following:

1. Can you anticipate what your specific relations will be if you volunteer at a Red Cross blood drawing?

Possible replies are given in parentheses following each question.

Whom will you serve? (the blood donor)

Who will be your fellow workers? (other volunteers, nurses, doctors, custodians)

Who is likely to be your supervisor?

- (a. the chief nurse;
- b. in some instances, especially if there is a team of experienced volunteers, the immediate supervisor may be a volunteer captain of the day to whom other volunteers will look for guidance and who will relay to them the nurses' instructions.)

2. If you should undertake an assignment to help in a Red Cross learn to swim class, whom will you serve? (those learning to swim)

Who will be your fellow workers? (other volunteers, pool attendants, etc.)

Who will be your supervisor? (the Red Cross swimming instructor)

3. If volunteering in the health room at the local public school, whom will you serve? (the pupils)

Who will be your fellow workers? (other volunteers, teachers, janitor, etc.)

Who will be your supervisor?

- (a. the Red Cross Unit Chairman
- b. the school staff member in charge of this school activity -- nurse or a teacher)

4. If you work as a volunteer driver, whom will you serve? (many different kinds of persons according to each assignment)

Who will be your fellow workers?

- a. other volunteers and Red Cross staff;

Content	Leader's Notes
---------	----------------

- b. workers in other organizations with whom you have contact in carrying out your Red Cross assignment;
- c. maintenance and garagemen, etc., who keep Red Cross cars in condition, will have an interest in your work and are in this sense fellow workers, although they are not a part of the Red Cross organization as you are.)

Who will be your supervisor?

- (a. the Red Cross unit chairman of volunteer drivers;
- b. the staff member in the Red Cross chapter or in the outside agency who requested transportation service, and who provides any needed instructions and guidance regarding the person to be served, etc.)

Leader: We have been talking about the relationships we undertake in working in any organization. Later on in this training we are going to look at some of the ways in which we can make our relationships to others effective and good ones.

Summary

III. SOME RESPONSIBILITIES UNDERTAKEN IN WORKING IN AN ORGANIZATION

Discussion (using Chart #2) 15 min.

Leader: We have spoken of (1) what an organization is and (2) some of the relationships you undertake in working in an organization.

Now, let us look at some responsibilities every person working in an organization undertakes.

Whether the organization is the Red Cross, the industry or business in which you work, or a ball team, you undertake certain responsibilities when you become part of the organization. Some of these responsibilities are particularly significant to volunteer work.

A. Responsibilities of the volunteer

To the leader: Using Chart #2, encourage the participants to comment on the responsibilities listed and to give their own

Introduce here Chart #2, Responsibilities of the Volunteer.

illustrations. The material following the statement of each responsibility below is for your use in stimulating discussion and is not intended to be read aloud or presented as a lecture. To encourage discussion ask such questions as --

- Q. "What does this mean to you?"  
 "What words come to mind on this one?"  
 "How would you illustrate this?"  
 "Why should this be considered a responsibility?"

Remove the slip which covers each statement as the statement is presented and discussed.

Keep this flip chart before the group for reference in doing the exercise that follows.

1. To fulfill the commitment you have undertaken

To do what you have agreed to do; to be earnest, to take your work seriously, to be prompt, to be dependable, to follow through, and to see ways in which you can make your own and the organization's service more effective

2. To accept the plan and procedures of the organization in which you serve

To play the game by the rules

How would it be if each member of the baseball team played only the position he wishes to play and chose his own way to play it?

What we do, when, how, with whom, and for whom must fall within the purpose and plan of the organization.

Understanding why certain plans or procedures are required is important. Only the individual can know when he does not understand a procedure; so each must take the responsibility to ask.

Sometimes procedures are a matter of law, as in public agencies; often they are the policy of the organization in which you

serve. In other words, they must be enforced and are not matters for discussion and decision.

To work within the purpose and plan of an organization does not mean that you must abandon the wish to do some personal and individual things for others which led you to volunteer in the first place.

3. To make the purpose and the interests of the organization in which you serve your own

To really consider yourself a representative of the organization

If you choose to work as a part of a particular organization, it must be because you believe in what it is trying to do. Therefore, your own work should contribute to accomplishing the organization's purposes, not to achieving any personal goals of your own. This means performing services of a kind and quality that correctly represent the organization you have chosen to represent -- whether Red Cross, hospital, church, school, etc.

To make the interests of the organization your own means loyalty. However, this need not be "blind loyalty." It requires that we do not "knock" our organization when we do not agree with what it does, but work within the framework of the organization to bring about needed changes.

This is a good place to comment on dealing with criticism of the Red Cross. Reassure the volunteers that they need not be afraid of criticism and that they cannot know at once all the answers. The important thing is for the volunteer to assure any questioner or critic that the full and correct information will be given him, and then to follow through and see that it is given.

4. To learn and grow in your job

The more the individual worker learns and knows about his organization and his own job, the better able he is to accomplish his own goal of service to others.

To learn and to grow means to change, to accept and work with change, even when it affects your own ways of work.

B. The organization's responsibilities to the volunteer

Presentation (using Chart #3) 5 min.

Leader: If you are undertaking these responsibilities, you certainly expect the organization to have responsibilities to you. And, indeed it does. It has the responsibility to give you the opportunity to perform service that you have volunteered to do. In other words, the organization has a responsibility to give you --

-A real job to do  
(a job in which the volunteer can see purpose, usefulness, meaning)

Use here Chart #3, An Organization's responsibilities to the volunteer

-Training that will enable you to do your work well

-Support and guidance in your work

-Opportunities for growth and increased responsibilities  
(Growth may be in terms of changes in assignment; it may mean deeper understanding and increased responsibility in the same assignment.)

Responsibility is a two-way street, and if you are to give responsible service you must expect responsible direction and help from the organization in which you serve.

EXERCISE (30 minutes)

Leader: Now let us look at some situations in which volunteers work and at some things volunteers do on their jobs, and apply to them the things we have been saying about relationships and responsibilities. For your reference, our charts are on the wall.

See the five cases on next blue pages.

Divide group into subgroups of three to five persons each.

Content	Leader's Notes
<p>You are going to read some cases and then discuss relationships and responsibilities as carried out by volunteers in the cases. Following the statement of each case are some questions to start your thinking. You may also want to make other comments.</p>	<p>Give copies of the five cases to each member of the class.</p> <p>Have Case 1 read aloud. Have all class members discuss the case briefly.</p> <p>Assign remaining four cases so that each subgroup discusses one case. If there are more than four subgroups, assign some cases to more than one group. Allow 5 minutes for study of cases.</p> <p>Have the subgroups studying each case report on it and discuss with total group. All class members will have copies of all the cases for reference. Allow a total of 10-15 minutes for discussion.</p>
<p><u>Leader:</u> The discussion of the actual experiences of volunteers on their jobs has helped us to look at the relationships of these volunteers to their fellow workers and their supervisors and at some of the ways in which they have handled their responsibilities as workers in organizations. Let us turn now to look more closely at volunteers and volunteering.</p>	<p>Summary</p>
<p>IV. VALUES IN VOLUNTEERING</p> <p>A. <u>Values to those served</u></p> <p><u>Leader:</u> The relationships and responsibilities we have looked at are those that any staff member, paid or volunteer, undertakes in any organization. As volunteers, we need to fulfill them to be good members of our team or organization.</p> <p>(Continued on the next white page)</p>	<p>Guided discussion, 25 min.</p>



THE CHAPTER RECEPTIONIST

Helen Dunn volunteers as a receptionist in her chapter every Wednesday. The only full-time career staff member is the chapter executive. Each time at her job Helen has new experiences and meets new inquiries and requests for service. She has taken these up each time with the chapter executive so that she could know how to handle the matter the next time. Sometimes it is pretty quiet, and then she copies records and does filing, if there is any. She always brings along something she would like to read if there is time for it. At first, she was upset when anyone asked for services that the Red Cross could not provide and she had to refer the inquirers to other organizations. On one occasion, early in her experience, she took money from her own purse to give to a man for whom she felt sorry because he was moving his family from town to town in a dilapidated car. The executive discussed with her why she should not do this again.

Now Helen thinks it would be a good idea to have a desk manual, so that anyone serving as receptionist will have some of the knowledge she has gained. The executive has welcomed the idea and suggested to Helen that she discuss it with the volunteers who serve as receptionists on other days. She did this and collected their ideas. One of the other receptionists agreed to help her with putting the information together, and another agreed to do the typing.

- 
1. What do you think of how Helen is doing her job?
  2. Which one of a worker's responsibilities did the chapter executive have to help Helen understand?
  3. What do you think of the relationship between Helen and her supervisor (the chapter executive)?
  4. What do you think of her relationships with her fellow workers?

---

Below this line is material for the leader's use; not to be duplicated for participants.

Discussion of this case should bring out:

Volunteer has responsible attitude.

Volunteer needed help to act as representative of organization, not as an individual.

There are good relationships between supervisor and volunteer.

Volunteer has good relationships to coworkers, which improved her project and Red Cross service to others.



THE VOLUNTEER DRIVER

Bob Handford comes to the chapter faithfully every Tuesday, after his morning classes at the city college, and takes whatever calls come for driving service. He likes to drive the station wagon, and he is a good and reliable driver.

One day, on campus, one of his fellow students said to Bob: "I don't know why you'd use your valuable time volunteering in an outfit like Red Cross. Why, I know as a fact that the Red Cross wouldn't supply blood for some friends of my father unless they paid for it." Bob said, "I don't know anything about that. I drive the station wagon and the people I help in that way really need it, believe me. I don't have time to worry about all the other things going on in that busy place."

- 
1. What responsibility is Bob fulfilling?
  2. Which has he forgotten?
  3. What would you like him to do in such a situation?

---

Below this line is material for the leader's use; not to be duplicated for participants.

Discussion of this case should bring out:

Volunteer has responsible attitude toward his own assignment.

He does not make interests of the organization his own.

He should seek ways to learn correct answers and reply to critics.

THE OCCUPATIONAL THERAPY VOLUNTEER

Fred Smith had always liked to make things with his hands, so, after his retirement from the bank, he volunteered at the state hospital and was a most welcome helper in the occupational therapy shop. He went to the shop every Tuesday and Thursday afternoon. He soon began to suggest and work out ways to develop additional projects that the patients would enjoy. For some of these projects supplies and materials were needed that the occupational therapy shop did not have. Therefore, at a luncheon meeting of his service club Fred made a brief speech criticizing the hospital for not having a more adequate activities' program and suggesting that his fellow members make a project of regularly supplying a small amount of money to the occupational therapist for the purpose of buying special supplies. They agreed to consider the matter and decide later. One of the members telephoned the hospital superintendent to ask for further information about why funds were being solicited for this kind of project. The superintendent had never heard of the matter. He called in the occupational therapist and asked her about it. She told the superintendent about the fine work Fred did with the patients, but said she did not know about the project he had in mind or about his plans to ask his club for money.

- 
1. How do you think Fred is doing his job?
  2. What do you think of the way Fred tried to get supplies? What else could he have done?

---

Below this line is material for the leader's use; not to be duplicated for participants.

Discussion of this case should bring out:

Volunteer has responsible attitude toward his job.

Volunteer is not following plans and procedures of his organization; he needs to work with his supervisor.

His action could have harmed relationship of occupational therapist to the hospital superintendent who is directing her work and who is her supervisor.



## TWO LOYALTIES

Every day of the week volunteers are on duty in the school health room. The supervising nurse set up a plan for them to keep a daily log showing the name of each child whom they have served and what was done. They have kept these records meticulously. The nurse and the school principal review them together regularly at the end of each week.

The volunteers on any one day rarely see the volunteers of any other day, so their Red Cross unit chairman decided to ask them all to a meeting and invited the supervising nurse to attend also. They had a very good time discussing their common experiences.

The nurse complimented the volunteers as a group for the care with which they have kept records, and told them about the way in which she and the principal have used this information to enable them to follow up on children who seem to be "repeaters" in the health room.

The volunteers have heard that their school has been designated as a Red Cross shelter in case of disaster, and they have wondered what their jobs would be. Their Red Cross unit chairman agreed to let the disaster chairman know of their interest in serving and to inquire when there will be a disaster training workshop.

- 
1. Who supervises these volunteers?
  2. What do you think of their attitudes towards their work?
- 

Below this line is material for the leader's use; not to be duplicated for participants.

Discussion of this case should bring out:

The volunteers have a Red Cross supervisor and a school nurse supervisor. It is usually true for Red Cross volunteers that they have two supervisors. The leader can offer other illustrations of this.

Both volunteer and paid staff may act as supervisors to other workers. In this case the Red Cross supervisor is a volunteer. In Case #1 the Red Cross supervisor (the executive secretary) was paid staff.

If they become volunteers in the disaster shelter, they will have another supervisor in that assignment.

These volunteers particularly show interest in learning and growing in their jobs.



A PROBLEM WITH PAMPHLETS

Betsy Kane is a Red Cross volunteer who serves as receptionist at the Public Health Department's well-baby clinic every Thursday morning.

A young veteran, who is a friend of hers, is running for a local political office on the Progressive ticket. He asked her about helping to distribute some fliers announcing his candidacy. She took them with her and put them on the reception desk at the clinic.

When Miss Coleman, the supervisor-nurse at the clinic, saw the fliers displayed at the reception desk, she told Betsy it was inappropriate for the Public Health clinic to seem to promote the interest of one particular candidate. She wondered, too, how the Red Cross would feel about having a Red Cross volunteer do this. Betsy said she knew the Red Cross would think it was all right in this case because of the special interest the Red Cross has in veterans.

Betsy realized that Miss Coleman had the right to forbid display of the leaflets in the clinic. She was disappointed, however, and she showed this a little when she said: "If you don't want them out here in the clinic, I'll certainly put them in my bag now and take them when I go."

Miss Coleman decided to discuss this whole matter with the Red Cross unit chairman.

- 
1. Who is Betsy's supervisor?
  2. What do you think the Red Cross unit chairman will tell Miss Coleman?
- 

Below this line is material for the leader's use; not to be duplicated for participants.

Discussion of this case should bring out:

Betsy has two supervisors: the clinic nurse and her Red Cross unit chairman. The nurse has given her directions about what is acceptable in the clinic. The Red Cross volunteer who is the unit chairman should discuss with her the Red Cross position in such matters.

This case offers opportunity to discuss the relationship between nurse and Red Cross unit chairman. The nurse is wise to raise with the unit chairman any volunteer matters that pertain to Red Cross practices and policies.

The Red Cross does not make any distinction of race, creed, class, or political belief. Therefore, no individual, while on Red Cross service, should promote any political cause or candidate. What an individual does separate from his Red Cross work is his own business, of course.

There must be some special reason why an organization has both volunteers and paid staff working together.

- Q. Let us think about the special reasons for having volunteers. What do you think some of these may be? Allow time for responses.

(Possible replies: reach more persons, provide services not otherwise available, do things staff has not time to do, acquaint a larger part of the community with available services.)

Many times it is said that to the individual served -- the patient, client, blood donor -- to be served by a volunteer has special meaning. Do you think this is so? In what way?

(Possible replies: the very fact that you are not paid, your enthusiasm, a fresh point of view)

List on tearsheet. Use title "Values To Those Served."

As volunteers we are almost always working in partnership with career staff. Let us look for a moment at the special values in having career (paid) staff.

Career staff maintain the day-to-day continuity of the organization's services and coordinate the part-time service or pieces of work of volunteers, weaving these into the organization's total plan. Also, and very importantly, organizations assure themselves of having persons with the essential skills and professional knowledge when and where these are needed by employing staff; for example, doctors, nurses, social workers, secretaries.

In working in an organization, career staff are involved in the same kinds of specific relationships as volunteers and are subject to the same responsibilities we have discussed.

Services by volunteers and career staff complement and strengthen each other.

We hope you will gain confidence from this discussion that, as volunteers, you have something different, something needed and valued, to offer in service to others.

B. Volunteer service has unique values for the community

Individuals getting together voluntarily to do something when they see a need in their community is a special characteristic of American life. This has been true since the early days of our history. Over a century ago, a famous European traveler and author (Alexis de Tocqueville, Democracy in America) observed: "Wherever, at the head of some new undertaking you see the government in France, or a man of rank in England, in the United States you will be sure to find an association."

The custom of individuals' voluntarily joining together to do something about matters of common concern continues in American life. In every community there is a great variety of organizations in the broad fields of welfare, health, education, and recreation through which volunteers are working to meet human needs and to make the community a happier, healthier, more satisfactory place to live in.

At the beginning of our session we listed some organizations in which volunteers work. Let us look back at the list and see whether we want to enlarge it.

Refer to tearsheet developed at the beginning of the session; add to it if the list was small.

- Q. Why should it be considered a strength of our democratic society that many kinds of essential services in our communities are provided through volunteer associations and volunteer activities? Why is it a good thing to have volunteers at all?

List on tearsheet. Use the title "Values to the Community."

(Possible replies: better community because of additional services; more people get in the act; volunteers better informed about whole community; people feel responsible; more people making the decisions; and a way through

which all segments of the community can work together to understand one another.

Some of the organizations having volunteers at work are public and some are private agencies.

What values are there in having volunteers in public, tax-supported agencies and institutions as well as in private, voluntary ones?

(Possible replies: interpretation to community, volunteers are citizens, too, and help to point out needs, accomplishments.)

C. Values to the volunteer

Q. And now, let us think about you again. What will your volunteer service mean to you?

As we began this discussion, you mentioned some of your reasons for wanting to volunteer. These are some of the values you expect to find in volunteering. Would you change or add to this list now?

Whether you find the values you are looking for depends very greatly on you.

Sometimes one comes expecting to find one thing in his volunteer service and stays because he has found another that is of even greater value to him.

A great deal that is profound and moving has been written about volunteering. Here is a quotation that may help us keep our sights and our expectations of ourselves high.

"Every man has to seek in his own way to make his own self more noble and to realize his own true worth. You must give some time to your fellow man. Even if it's a little thing, do something for those who have need of a man's help, something for which you get no pay but the privilege of doing it! For,

Refer to tearsheet prepared early in this session on why the members of the class volunteered. Add to it the title "Values to the Volunteer."

Select one of the quotations given in the text and read it to the group.

Invite comment if time allows and situation indicates.



remember, you don't live in a world all your own. Your brothers are here too!" -- Dr. Albert Schweitzer, internationally known humanitarian.

"It is difficult to imagine what American life minus its volunteers would be like ... They are to democracy what circulation of blood is to the organism. They keep democracy alive. They epitomize freedom and are to our society what the Bill of Rights is to the Constitution which governs us. The health of a democratic society may be measured in terms of the quality of service rendered by citizens who act in obedience to the unenforceable." -- Edward Lindeman, American social philosopher.

"In the end, volunteering is not a matter of statute laws, of pay, promotion, and honor, of professionalism and amateurism. It is a quality of the spirit." -- Walter Lippmann, American author and columnist.

To the leader: You may wish to use a quotation from your own reading. Others can be found in "The Volunteer in Our Society" (The Royal Bank of Canada Monthly Letter), which is provided as supplementary material with this guide.

#### Summary of the Session

Presentation, 5 min.

Leader: Volunteering is an opportunity. To have this opportunity, you will work in an organization and undertake the relationships and responsibilities that volunteering involves. By being a part of the Red Cross organization, you and your fellow workers help this organization to fulfill its purpose of service to people. When you are assigned to work in another organization -- a home, school, clinic -- you are a part of that organization and help to fulfill its purposes.

In doing this you are helping not only the individual you serve, but you are filling a vital role in the society of which you are a part. In this you will surely find a real sense of self-fulfillment.

---

Content

Leader's Notes

---

In our next session we are moving into some of the skills needed to build good relationships.

Distribute "Some Principles of Volunteering" (next blue page). Read aloud if time allows.

## SOME PRINCIPLES OF VOLUNTEERING

Volunteer work is done within an organization of people, organized with a plan and a purpose.

It enables you, as a volunteer, to give service to others in an organized way, but it also demands of you acceptance of teammates and adjustment to an organizational framework.

It allows you the privilege of representing the agency or the institution in which you serve, but it also demands of you loyalty to that organization and a clear understanding of its purpose.

It offers you training, supervision, and recognition, but it also demands of you commitment to your work and an inner discipline that holds you faithful to that commitment.

It gives to you an opportunity for growth, but it also demands the best you have to give at all times.

It endows you with responsibility for others, but it also demands of you that you hold yourself responsible to others.

Session II: WORKING WITH OTHER PEOPLE

Outline of the Session

Focus	Activity	Approx. time required
<u>Introduction</u>	Leader uses Chart #1, (Goals and objectives of session)	5 min.
<u>I. Some reasons why people behave as they do</u>		
A. An imaginary interview	Exercise Participants make notes Leader records on tearsheets	10 min.
B. People are <u>alike</u> and <u>different</u>	Leader uses Chart 2 (All persons are <u>alike</u> ) and Chart 3 (Each person is <u>different</u> ) as guides for discussion	15 min.
C. 3 points about human behavior	Exercise Participants in pairs or threes discuss and report Leader uses Chart 4	15 min.
Summary	Refer to 4 charts	5 min.
<u>II. Some ways in which words and actions convey meanings to others</u>		
A. The person who <u>sends</u> a message	Demonstration by four persons Leader records participants' observations on tearsheets	10 min.
B. The person who <u>receives</u> a message	Presentation by leader and group discussion	10 min.
C. Listening	2 questions for group discussion	10 min.
Summary	Leader distributes and reviews previously prepared summary sheet "Working With Other People-Participant's Notes"	5 min.
<u>III. The volunteer's responsibilities</u>		
A. Relationships in an organization	Review using cartoon chart from Session I, (The Meaning of Volunteer Service)	
B. What is <u>your</u> responsibility	Exercise 4 subgroups discuss assigned situations Leader records on tearsheets Participants make notes	
<u>Summary of session</u>	Leader reviews with group the contents of the summary distributed in II above	5 min.
<u>Summary of Principles of Volunteer Service</u>		
	Leader presents brief summary of total training course	2 min.

Session II: WORKING WITH OTHER PEOPLE

The goal of this session is:

To develop productive volunteers by helping them to be understanding, considerate, and cooperative in their working relationships.

The objectives of the three parts of the session are:

To consider some reasons why people behave as they do.

To consider some ways in which words and actions convey meanings to others.

To consider some ways that behavior and communication relate to the volunteer's responsibilities in giving service to others.

## INTRODUCTION

To the leader: Introduce yourself and have class members introduce themselves if they have not met earlier.

Leader: Our session today is on Working With Other People.

Our goal is to help you become effective volunteers by helping you to be understanding, considerate, and cooperative in your working relationships.

Display Chart #1

The whole purpose of your job as a Red Cross volunteer is to enable others to have needed services. Good human relationships are essential to the achievement of this purpose.

A real Red Cross job cannot be done unless we care also HOW it is done - and about the feelings and relationships that result from doing it. It is for this reason Red Cross includes Working With Other People in your training.

What we will discuss in this session will not be new to any of you. You will recognize and identify ideas and information already known to you though you may see some of this in a new light or reflect on it with increased understanding.

What we shall cover is very basic; and, for that reason, some people may think it is simple. However, every person has something to contribute and can enrich the discussion for all of us by participating freely.

We shall examine some of our normal human behavior and consider why we and others behave as we do and discover how such knowledge can help our relationships with one another be more pleasant and constructive.

Obviously this is far too vast a subject to be covered completely in a 2-hour session. But by gaining a little fresh insight into our own and other's behavior, we may acquire some tools useful in all of our contacts with people, not only in our work as volunteers.

The "material" for this session is human feelings and behavior, rather than facts about an organization or a specific task to be done. It has to do with our feelings and experiences as individual persons - not our knowledge of a particular subject, job, or organization. It does not even depend on our age. Therefore, we have in the experience and imagination of the members of this group all the basic facts that are needed.

As we pull out and examine some of this material from our memories and our imaginations, we shall discover how much we already know and focus this so it will be useful in our work as Red Cross volunteers.

We shall consider some reasons why people behave as they do;  
     some ways in which words and actions convey meaning to others; and  
     some ways that both of these relate to a volunteer's responsibilities in giving service to others.

Uncover objectives one at a time on Chart #1 and read aloud.

The plan of our session is this:

We shall analyze a simple, familiar situation as a means of identifying a number of things that influence behavior and human relations. This will take the first part of our session.

Then we are going to consider an important element in human relationships: communication.

Finally we shall talk about what all this has to do with our ability to be effective and satisfied volunteers.

Before the end of the session you will be given a summary of the main points we cover. You may wish to make some notes of your own, but you will not need to do so.

## I. SOME REASONS WHY PEOPLE BEHAVE AS THEY DO

### A. An imaginary interview

10 min.

Leader: In order to think together about why people behave as they do, we are going

to take part in an exercise in imagination. We shall create some material which we can examine and discuss and from which we may be able to draw some conclusions about human behavior.

### EXERCISE

The situation is this: You are a person of your own age and sex and you are about to enter an office where you will apply for a job. It may be a paid job or a volunteer job that you are seeking. You want this job very much. You do not know anything about the person whom you are going to see. What do you think your feelings would be?

Read this aloud slowly. To make sure that everyone is clear about it, you may want to read it twice.

Take a few minutes to imagine this situation and then jot down words which would describe your feelings.

Allow 2 or 3 minutes

Q. What were your feelings? Say what they were even if you report what someone else has said.

List on board or tear-sheets

(Possible replies: fear, uncertainty, hope, anxiety, anticipation, desire to make a good impression, competition with others being considered; for some volunteers, a sense of guilt about responsibilities being left at home; for employed persons, guilt about leaving present job.)

If participants respond in terms of how to conduct one's self in an interview, be sure to redirect their attention to the question of how one feels.

When the same feeling is mentioned by several, indicate this by a check mark after each time it is mentioned. Give an opportunity for all who have noted other feelings to name them and put these on the board.

### B. PEOPLE ARE ALIKE AND DIFFERENT

15 min.

Leader: Two things are apparent from this list:



1. All, or most of us, had some of the same feelings.
2. There were also quite a few differences among us.

This points up two of the most important facts about people which we need to recognize:

The first of these is that we all share certain basic human needs. There are various ways of listing these needs but here is one way:

1. Physical needs
2. Feeling of security
3. Affection - acceptance
4. Sense of self-esteem
5. Self-fulfillment

Use Chart #2 revealing each point on the chart as it is discussed.

With some groups, you may wish to ask the group to suggest needs and uncover the items on your chart as they are mentioned by the participants.

- Q. How do we experience these needs in our day-to-day lives?

To the leader: Do not use the following material as a lecture. Encourage the participants to comment on or give illustrations of these needs. Questions are suggested as a means of stimulating discussion. Material is for your use in enlarging participants' comments and should not be read aloud or used as a lecture.

1. Can you name quickly some of our physical needs?

(Possible replies: food, shelter, sleep, warmth, etc.)

Usually, our physical needs are not hard to recognize in ourselves or in others. We expect them to be met, and usually most of us can take steps to meet these needs. These are the things essential for sustaining life itself.

Our other needs - which are psychological needs - may be much harder to recognize and identify. An individual cannot always take steps directly and simply to meet such needs for himself, for meeting them relates to how other persons treat him.

2. Can you illustrate or state in some other words what we mean by a "feeling of security"?

To feel safe from present or future harm or threat.

Not to feel strange. Not to be "afraid."  
To be at ease with other persons and not "timid" about them: to feel comfortable in a situation even when it is a new one; assurance of continuing income or employment.

3. The words here represent our "social needs," our needs to feel accepted, understood, and respected by others. Everyone needs to feel needed, wanted, and loved.

Have any of you ever experienced a feeling of being "left out"? Maybe it was an activity, a gang, or club you wanted to belong to. Maybe everyone but you seemed "in the know" about something. Can you tell us what happened and how you felt?

People want to be accepted by the groups to which they belong, by their friends, their neighbors, their office colleagues. Children want to be accepted by their playmates or the gang. Most people work best feeling part of the team - a sense of being "in", not left out. Most of us are moving in and out of groups all our lives, feeling more or less strange and insecure depending on how we are received. All of us remember with gratitude the persons who helped us to feel welcome and accepted at some meeting, reception, party, class in which we were a stranger.

4. | An important word related to self-esteem is recognition.

What does "recognition" mean to you?

To be treated with dignity and respect by others is one way that a person's self-confidence, his sense of being of value as a person is fostered. Everyone needs recognition as an individual. It is important even to the most accomplished and experienced person to know that others feel he has done a job well. Recognition that builds an individual's self-esteem has to come from someone else - we cannot give it to ourselves. If it doesn't come, people have to find ways to get attention or recognition, and sometimes they resort to inappropriate or even destructive ways.

5. | Another way of expressing this is that individuals need to be creative, to grow, to contribute.

Do you think this really is a need we all have?

Our needs are not separate. They relate to one another. This one is likely to be important only after our other needs are met.

An individual feels more completely himself, more fulfilled, and satisfied if he has the sense of being in control of the things that affect him - the right to make his own decisions, to have a feeling of freedom in thought and action. The person who is in need of service from others - such as a patient in a hospital, or the victim of disaster - may feel especially threatened or deprived in this regard.

Leader: Let us now go back to our imagined interview and to the list of "feelings" which the members of the group had. Most of us shared some feelings of fear, anxiety, uncertainty.

Content	Leader's Notes
---------	----------------

Q. May this indicate that in this kind of situation some of these basic human needs were threatened? In what ways?

Allow time for responses.

(The participants will comment in various ways.)

Leader: Now we come to the second thing we noticed about our list of feelings, which is that we did not all feel the same. This points up the second big fact about people:

Each human being is an individual, distinct and different from every other individual.

Reveal Chart #3

Although every person has the kinds of basic needs we have just discussed, how each person's needs are met depends on that individual: some like hamburgers; some, pizzas. There can be great differences, too, in how each person behaves if his needs are not met.

Differences between individuals are as numerous as people. Each person likes his own distinctions because they give him his individuality. One must respect each person's right to be different. Our differences make all our human relationships more stimulating and enriching.

Q. In what ways are people different from one another?

It may add interest to note differences within the group: color of eyes, hair, ages, etc. If participants name reasons why people differ as well as ways in which they differ, this need not matter. Handle this by summarizing first some principal ways people differ, such as physical characteristics, mental abilities, likes and dislikes, interests, values, goals; covering later the reasons these differences occur.

To the leader: In discussing ways people differ, participants are likely to mention those which are easy to recognize, especially physical ones. Emphasize that others not always so apparent, are nonetheless real, especially differences in interests, values, goals.

If not developed through participants' discussion, be sure to bring out that every person has values and standards - spiritual, emotional, and intellectual - by which his behavior is guided. Physically we do not expect others to look like us; but very often we expect others to have the same standards as ours. We are sure ours are the "right ones" that others should have. But they may not be.

To one person being honest comes before all other considerations. To another not the truth but tact seems the more important. In even such comparatively simple matters as being on time or tardy, what the individual thinks is important guides his action. (To refer to illustrations from opening interview exercise may be useful here.) Accepting the fact that the other fellow's values may differ from our own is an important factor in working with him.

Individuals differ in what they seek in life, their goals. One individual may have as his long-range goal to get an education, while another will seek promotion, wealth, fame, to serve humanity. We have many little goals day by day; we may want a new coat, or to see a particular movie, or to meet a certain person, or to finish a certain task.

Sometimes we have a tendency to believe that the other person's goals should be the same as our own. We find it difficult to understand that the goals for which people are striving make sense to them even though they may not make sense to others.

- Q. Why should it be that - with so many basic needs in common - people should all be different?

(Possible replies: family background; personal experiences; education, environment; national heritage; etc.)

Leader: A very significant part of the answer to this question is that almost all of our differences are learned. We have from our birth certain physical characteristics and mental capacities. But almost all the significant differences between one person and another grow out of the accumulation - little piece by little piece - of all the influences he is exposed to from his birth. Even the degree to which he makes use of the physical and mental capacities he was born with is the result of these influences. All the ways we feel and think about things - our attitudes - come this way. First, from the family, then our playmates, our neighborhoods and ever widening groups we come in contact with as we grow older and have additional experiences and responsibilities. Most significant, however, is that for each of us, all of these influences are personal experiences. Though others may be exposed to similar influences in family, school, job, the experience for each person is never exactly the same as for another. And thus are built up the skills, attitudes, knowledge, and feelings that make each individual uniquely himself.

C. Three points about human behavior

15 min.

Leader: Now let us go back to the imaginary situation in which each person was applying for a job.

Divide group into sub-groups of 4 or 5 persons each.

EXERCISE

With several persons seated near you discuss:

Allow 5 min. for discussion. Ask for reports. Note replies on tearsheets.

- Q. How would you hope the person you went to see - the interviewer - would behave?

(Possible replies: interested, friendly, sympathetic, listening.)

- Q. How do you think his behavior will affect your behavior?

(Answers here will depend on those given in preceding question and will come easily)

To the leader: Summarize as follows:

1. One person's behavior affects another's. Use Chart #4  
A person who is sympathetic, friendly, listening, helps us feel secure and at ease. Then we behave in one way. A curt or unfriendly person makes us ill-at-ease, and we may respond with similar behavior.

- Q. What kinds of things might have affected the interviewer's behavior?

(Possible replies: how he feels, he may have a headache; how tired he is; the last two or three people he has seen; the praise or reprimand he received from his supervisor this morning; the fact that he likes your appearance or manner; the fact that you remind him of someone he dislikes.)

To the leader: Summarize as follows:

2. All behavior has a cause.

Psychologists tell us that there is some reason for everything we do - even slips of the tongue or forgetting someone's name - though we, ourselves, may not be aware of the reasons.

It isn't necessary to indulge in psychoanalysis to learn to look for causes for our own and other people's behavior. When we can see a possible cause, it is much easier to understand and accept behavior.

If I find myself restless and unable to concentrate on my work, instead of blaming myself, I might ask, "Why?" Maybe I am physically tired and need to get up and move around. Maybe half my mind is occupied with an unsolved problem, and it would be better to stop and do something about that.

If another person (perhaps the interviewer) is cross and curt, instead of being hurt or speaking curtly to him, perhaps I can ask myself, "What is the matter with him?" Maybe he is tired or has a headache. If I can think of this and respond gently, this may make him feel better and establish a good relationship.

Many times as volunteers you may think the persons you are serving are unappreciative of your efforts or even rude. Instead of letting this hurt your feelings or discourage you, try to remember what we have been saying here.

It is good to remember that I cannot control another person's behavior, but I can try to control my own. And my behavior can greatly affect his.

The final thing we can point out from our brief, imaginary experience is this: The feelings we imagined were the result of that particular situation.

- Q. How would you feel if, when you entered the room, you found the interviewer was an old and trusted friend?
- Q. How would the situation look to you if the interviewer was constantly interrupted by telephone calls, or kept looking over papers on his desk as you talked?

Allow time for responses.

Allow time for responses.

If we are to understand people and their behavior, we have to remember that people behave differently in different situations. Each behaves according to how the situation looks to him.

Have you ever had the experience of someone's saying to you: "Well, it may look that way to you but that's not the way I see it!" Can you illustrate this?

We really cannot know how a particular situation looks to another person.



However, if we try to imagine how it may look or feel to the other fellow, it will often help us to understand his behavior or to adapt our own behavior.

To the leader: Summarize as follows:

3. An individual's behavior is due in part to how the situation looks to him.

Leader: From this little exercise in imagination, we have reminded ourselves of a number of facts about human behavior which will help us as we work with other people. Summary: 5 min.

We picked a job interview because this is a common situation all of us can imagine. But we are all experiencing different kinds of interview situations all day long: talking with members of our families; the grocer or garageman; our fellow students or fellow workers; interviews in which we are working out plans, agreements, or problems.

Think of such an interview you have had in the last 24 hours. Have you got one? Keep it in mind as we review these points:

Refer to the flip charts restating the major points of the discussion.

1. All people share basic human needs.
2. Each human being is an individual, distinct and different from every other individual.
3. An individual's different forms of behavior are learned.
4. One person's behavior affects another's. I cannot change his, but I can change mine.
5. All behavior has a cause.
6. Our behavior will depend partly on the situation.

To the leader: If time allows, it would be well to take a break here, even if only allowing the class to stand and stretch for a minute or two.

Before starting the next part of the session ask 4 members of the class to help with an experiment. Give each person a slip of paper for one of the following roles:

Content	Leader's Notes
---------	----------------

Mother

Say "Please shut the door," as an irate mother who is telling her young son for the tenth time.

Patient

Say "Please shut the door," as a bedfast patient who feels very sorry for himself.

School girl

Say "Please shut the door," as a school girl ready to confide a great secret to her best friend.

Librarian

Say "Please shut the door," as a calm, courteous librarian who only wants a door to be closed.

If the "actors'" abilities aren't known, a quick rehearsal may help to assure that each can convey the intended meaning.

II. SOME WAYS IN WHICH WORDS AND ACTIONS CONVEY MEANINGS TO OTHERS

A. The person who "sends" a message

10 min.

EXERCISE

Leader: Four members of the class are helping with an experiment. Each one is going to say the same words. As each speaks, I want you to write down what each one communicates to you beyond or in addition to the words he speaks. I will tell you only who is speaking in each case. The words all will say are "Please shut the door." You are to note what else each communicates.

This little experiment reminds us that we communicate to others much more than the words we say. In these illustrations the tone of voice was sending a message in addition to the words.

Call on each performer by his role: "a mother," "a school girl," etc. Each is to say only the the four assigned words.

Allow time after each speaks for the group members to make notes of what the speaker conveyed.

After all four have spoken, ask the group what they thought each performer was communicating.

Then ask the performer to read his instruction to see whether the group had caught the irritation, complaint, etc.

Q. In what other ways do we convey our meaning to others?

(Possible replies: gestures, facial expression, bodily position, whistling, singing, etc.)

List on tearsheets

To the leader: You may wish to stimulate thinking by use of such questions as: Do you sometimes convey a message by what you are wearing? How? What do you think a person may be telling you who is always tardy to certain meetings or classes? Or a person who always forgets another's name?

B. The person who "receives" a message

10 min.

Leader: Communication between people is an essential ingredient in any human relationship.

We have seen that communication is more than words. It takes place in many ways. Communication is a two-way affair. There is always a sender and a receiver. Many problems between people can be traced to faulty communication. Sometimes the trouble is caused by the sender, sometimes by the receiver.

If we are aware of some of the common causes of faulty communication, we may be able to improve both our sending and our receiving.

In our experiment and our discussion, we have seen some of the things we need to watch when we are the "senders" of messages. Let us consider now some of the blocks to good communication from the point of view of the receiver or listener.

Q. As the listener or receiver, what might prevent your understanding what another person is really saying to you?

(Possible replies: has a heavy accent or uses a foreign language; uses words I don't understand; speaks too softly, too fast; manner or tone frightens me so that I can't "hear"; he assumes I know what he is talking about, but I don't.)

List on tearsheets

Most of these are fairly common blocks to communication, though we all commit them and have them done to us. There are several other blocks to our receiving messages accurately about which we need to be especially wary.

1. We have feelings about words.

Words may mean different things to the hearer from what the speaker intended, because we may have feelings about some words.

For example, what feeling do you have when I say: "He's a real beatnik?"

Might another beatnik have felt differently?

Do you think it is a compliment to say: "She is a clever woman"? "He is a real politician"?

Do you have feelings about words like: "Democrat" or "Republican", "conservative", "liberal", "management", "Labor", "square", "socialite"?

In the "shut the door" exercise how many thought the librarian sounded severe or stern? Why might this have happened?

Allow time for participants to reply and to supply their own examples of this block in communication.

2. What we hear is influenced by our feelings about the person speaking.

Often, what we hear is influenced by the way we feel about the person who is speaking. If we like and admire him, we usually accept what he says as wise and true. If it sounds foolish, we make excuses: "I probably misunderstood him", or "He wasn't quite himself." But if we dislike or distrust someone, we tend to take anything he says as unreliable -- even when it makes perfectly good sense.

Have you ever observed this in relation to how people feel about what our mayor or the President of the United States may have said?

Allow time for group comment.

3. Sometimes we hear what we expect to hear.

We often jump to conclusions and decide what the message is going to be before we receive it. We have an opinion about the subject, or we assume we know the speaker's point of view. We begin at once to think of what we will reply, instead of really listening to what is being said.

To the leader: An illustration of personal experience in this regard can stimulate participants to share similar experiences. If necessary you may use the following example:

Volunteer dispatcher to volunteer driver:  
We have a regular request to pick up two crippled children and take them . . .

Volunteer driver: (heading for the door)  
Oh, yes. I know about that. I pick them up every Monday to go to the clinic at St. Vincent's Hospital.

Dispatcher: I am speaking of the Lewis twins. Today they are to go to the Park Department day camp.

Volunteer driver: Oh! (coming back) really? Where is it being held?

4. We often express judgments before we have really heard or understood what is being communicated.

We all tend to react with our feelings to what another has said. If his first words upset or antagonize us for any reason or no apparent reason, we tend to express judgment without really considering what he is saying or why. Have you ever, when listening to someone, found yourself saying, "That's foolish," or "It wouldn't work," or "We tried that once"?

Have you ever started thinking of what you were going to reply before another finished speaking?

Encourage exchange of comments by the group.

C. Listening

Leader: We all need practice in becoming good listeners.

10 min.

Content	Leader's Notes
---------	----------------

Imagine a parent of a usually obedient, well-behaved teenager. One evening the teenager says belligerently: "I'm not going back to school. I hate it."

Q. What responses might the parent make which would cut off any real communication?

Allow time for group suggestions.

Q. What might the parent say which would make real communication possible?

Again, let several people make suggestions.

Suppose as a volunteer at the Chapter reception desk you are approached by a man who says rather roughly: "I don't think the Red Cross can help me, but I guess I've got to give it a try. I need some information." What behavior on your part can be helpful to this person?

Allow time for group responses.

From these very simple examples we can note several very important aspects of listening:

1. Good communication takes the time to understand the meanings behind the words.

We need to know why a speaker feels as he does.

2. Good communication builds feelings of security and acceptance.

We need to feel that the hearer is not judgmental about us, that he is willing to listen.

Summary, 5 min.

Leader: At the beginning of the session I told you that you would be receiving a summary of the main points of the session. That is what you are now receiving. Let us look together now at the material under the second heading on the sheet just given to you. As we read these aloud you may add comment or ask questions, if you wish. You may want to make some notes on your copy to serve as additional reminders of our discussion.

Pass out copy to each participant of Working With Other People, Participant's Notes

(next blue pages) and read aloud from it the points under section II.

WORKING WITH OTHER PEOPLE  
Participant's Notes

Goal: To develop productive volunteers by helping them to be understanding, considerate, and cooperative in their working relationships.

Objectives: To consider some reasons why people behave as they do.

To consider some ways in which words and actions convey meanings to others.

To consider some ways that both of these relate to a volunteers' responsibilities in giving service to others.

I. Some reasons why people behave as they do

All persons are alike in having certain basic human needs:

Physical needs

Feeling of security

Affection/acceptance

Sense of self-worth

Self fulfillment

Each person is an individual different and distinct from every other.

Physical characteristics, mental abilities, likes and dislikes, interests, goals, etc.

Family background, education, experience, etc.

Most differences are learned.

One person's behavior affects another's. I cannot change another's but I can change mine.

All behavior has a cause -- though it may not be apparent.

An individual's behavior will depend partly on how the situation looks to him.

II. Some ways in which words and actions convey meanings to others

Communication between people is an essential ingredient in any human relationship.

Communication is a two way process; sending and receiving.



The sender communicates by more than words.

By tone of voice, gestures, facial expression, etc.  
By what he does -- or fails to do

The receiver can be responsible for faulty communication --

When he does not hear or understand  
When his feelings distort the message  
When he does not really listen  
When he makes judgments too soon.

Good communication takes the time to understand the meanings behind the words.

Good communication builds feelings of security and acceptance.

III. The volunteer's responsibilities for effective relationships in giving service to others

Relationships with those served

Relationships with fellow workers

Relationships with a supervisor

Relationships with the public



## III. THE VOLUNTEER'S RESPONSIBILITIES

20 min.

Leader: We shall spend the remainder of our class time considering how the things we have been talking about can contribute to our satisfaction and success as Red Cross volunteers. In our work, we will all be in contact with people, and our ability to establish and maintain good relationships with them and to communicate clearly with them will probably be one of our greatest assets.

There are four principal groups of people with whom you will have contact in your volunteer work.

The people you serve: at blood drawings, in Red Cross classes, in agencies, hospitals, et cetera.

Your fellow workers: volunteer and paid.

Your supervisors: paid and volunteer.

The general public: to whom you represent the Red Cross.

Use cartoon chart on organizational relationships from Session I, or write the underlined words on tearsheets as they are mentioned.

This is a review of material covered in Session I, "The Meaning of Volunteer Service." Therefore, you may wish to ask the group to name the groups before revealing the chart as a reminder or summary.

## EXERCISE

Leader: We are now going to think and talk about how by our own behavior as Red Cross volunteers we can take the initiative or the responsibility in establishing effective relationships with the groups of people we have noted here. We shall be divided into four groups. Each group will have a specific assignment to discuss and to report back to all the rest of us.

Each of the assignments asks you to consider what your behavior should be in relation to one of these situations. Think of your behavior in terms of what you would specifically do or say in the circumstances described. Suggest the appropriate actions, words, tone of voice, gestures, etc.

Divide the group into four groups. Give members of each group previously prepared instruction sheets for one of the situations. Ask one person in each group to read the instructions to his group quietly.

Allow 10 minutes for groups' discussion.

At the end of the ten minutes, ask one representative of each group to read the group's assignment and the things which the group has listed.

Content	Leader's Notes
<p>One person in each group will read the instructions to his group.</p>	<p>If there is time, ask for comments or questions from others.</p>
<p>You may want to choose one person to report for the group, although all may contribute when we are ready for that.</p>	<p>Call attention to the summary sheet given out earlier and suggest that each make notes of suggestions under the appropriate headings given in the third section.</p>
<p><u>To the leader:</u> In presenting the outcome of their discussions, it is possible the participants will give very broad and general answers like "be courteous," "be considerate," "treat him kindly," etc.</p>	
<p>If so, help participants to be more specific about their own <u>behavior</u> in the situation by using such questions as: "What kind of behavior would seem to you to be <u>kind</u> under these circumstances?"</p>	
<p>Questions which may be helpful for this purpose are given opposite the assignment for each group.</p>	
<p><u>Instructions for Group 1</u></p>	
<p>Think about your relationship to a person whom you are serving as a Red Cross volunteer. He may be coming to give blood and be apprehensive. He may be sick, or aged; he may be in trouble or badly upset. To him you may seem to be the one who has power to help. Sometimes he may be disagreeable or demanding. What can <u>you</u> do to establish and maintain a relationship with such persons which will be helpful? How will you convey to each person your respect for him as an individual? What does the group consider the most important things to do?</p>	<p>What would you do if a person whom you wanted to help used language that is offensive to you?</p>
<p><u>Instructions for Group 2</u></p>	
<p>Think about your relationship to the people with whom you will work. Some will be paid staff; many will be your fellow volunteers. Some may be very much like you. Others may be very different in background, age, experience, interests. You may work together</p>	<p>If a group of friends volunteer together, how can their behavior make a newcomer from another part of town feel either welcome or unwelcome?</p>

very closely. What can you do to make these relationships pleasant and satisfying? What does your group consider the three or four most important things?

### Instructions for Group 3

Think about your relationship to a supervisor. Your supervisor may be a paid staff member or a volunteer, of great experience or relatively new to this job. He or she will have to give you instructions and assignments; point out your mistakes; recommend promotions and transfers. What can you do to make this a pleasant and satisfying relationship? What does your group consider the three or four most important things?

### Instructions for Group 4

Think of the fact that, as a Red Cross volunteer, your friends and neighbors will think of you as representing the Red Cross. Suppose that sometime, in a group, someone announces to you that he has no use for the Red Cross and can't imagine why anyone would work for it or give to it. What could you do in this situation which might be constructive? What does your group consider the three or four most important things?

### Summary of Session II

Leader: Now let us turn back to the first pages of the "Participant's Notes" that you were given and look together at our objectives.

Now let us look at our goal. We hope this session will prove to be helpful to each of you in being effective volunteers by being understanding, considerate and cooperative in your working relationships.

### Summary of Principles of Volunteer Service

Our initial training as Red Cross volunteers is made up of two main parts:

What can you do if your supervisor corrects you in doing something you think you have done absolutely correctly?

How will you behave if, after you have made a courteous answer, a critic of Red Cross repeats what you know is incorrect?

A group of 5 or 6 volunteers in uniform take the same bus at a rush hour bus stop every Tuesday. What behavior on their part will give a good impression of Red Cross?

Summary 5 min.

Read each objective aloud one at a time. Invite comment or question on whether each has been achieved.

Note the material under each heading on these summary sheets including the participants' own notes for the third section.

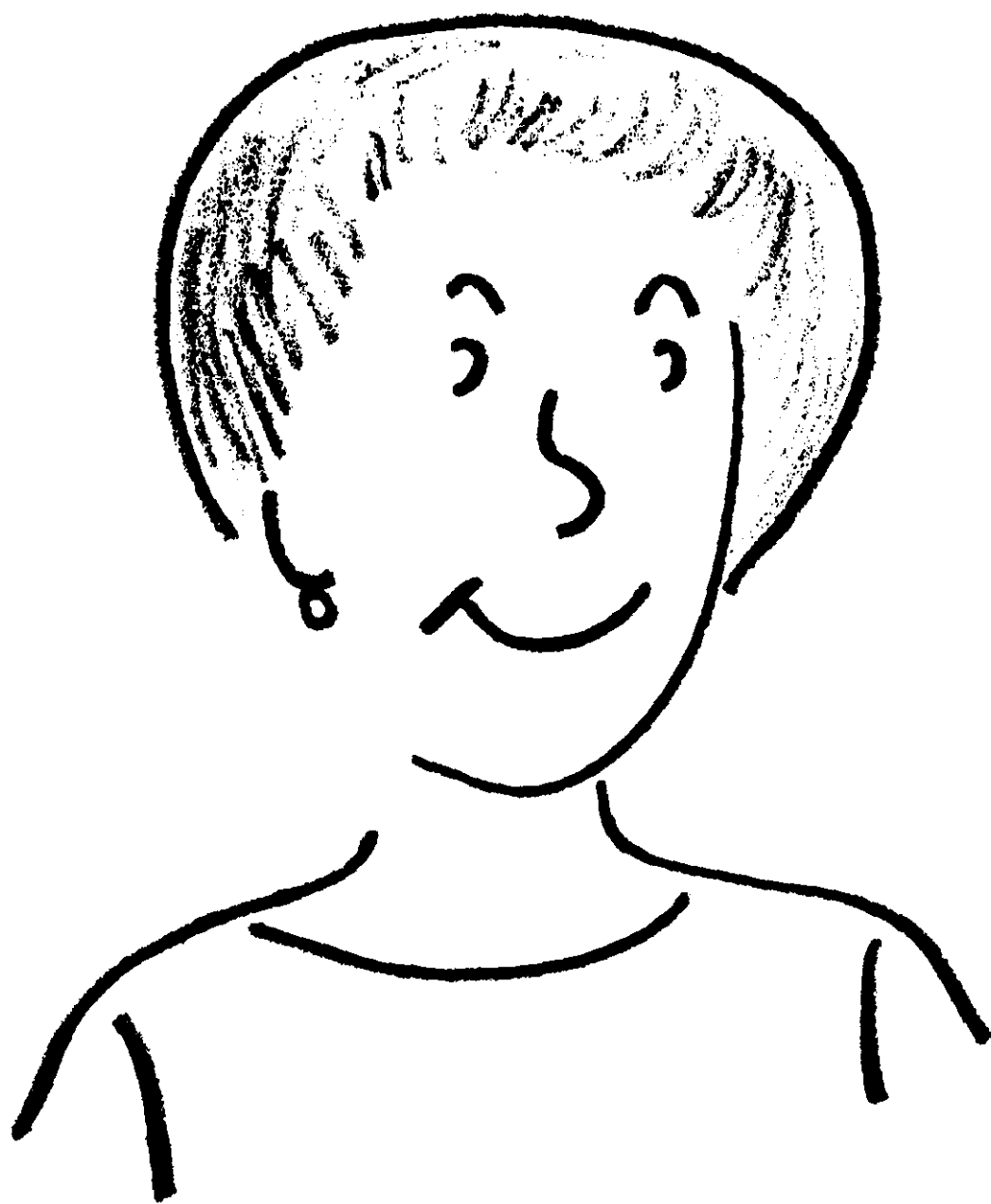
2 min.

1. An introduction to the Red Cross -- the organization of which we are now working members. From this introduction we hope you gained the feeling of becoming a part both of our own chapter and of the world-wide Red Cross movement. All Red Cross service is the outgrowth of Henri Dunant's belief that ordinary citizens like you and me when organized and trained for service could bring relief of the gravest human suffering and could move even great governments to new humanitarian practices.
  
2. The Principles of Volunteer Service. We have just completed this second part of our training. We have discussed The Meaning of Volunteer Service and considered some ways of Working With Other People that would make our volunteer service effective.

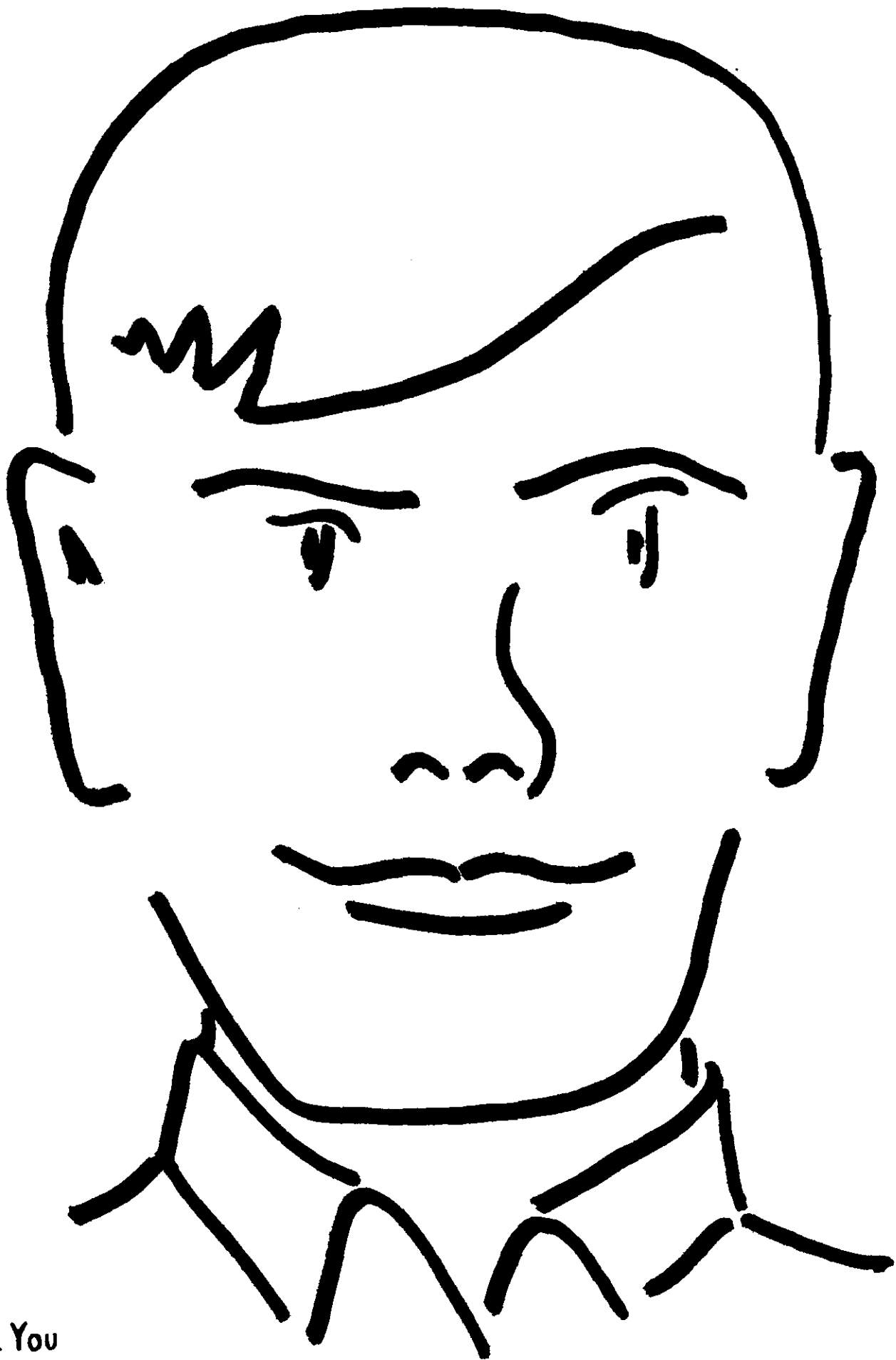
Use this paragraph only if the group has had this part of their training.

In volunteering we join with others -- work in organizations -- to give service to others. Volunteering offers the opportunity to help in meeting human needs, to strengthen the life of our communities, and to enrich our own lives.

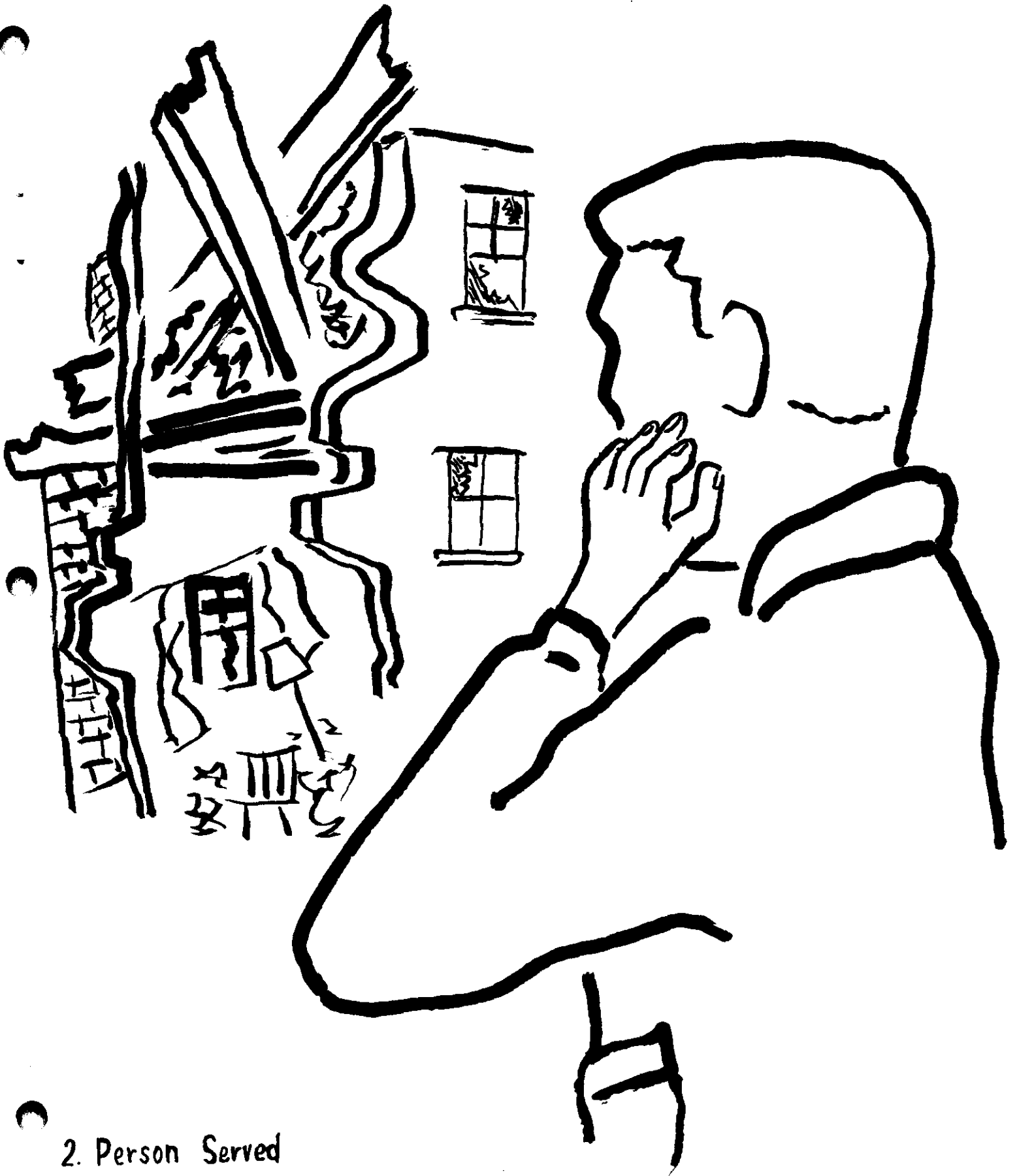
Service given in the name of the Red Cross requires of each person that his work reflect his respect for the precious individuality of every human being to whom he gives service and with whom he serves.



1. You



1. You

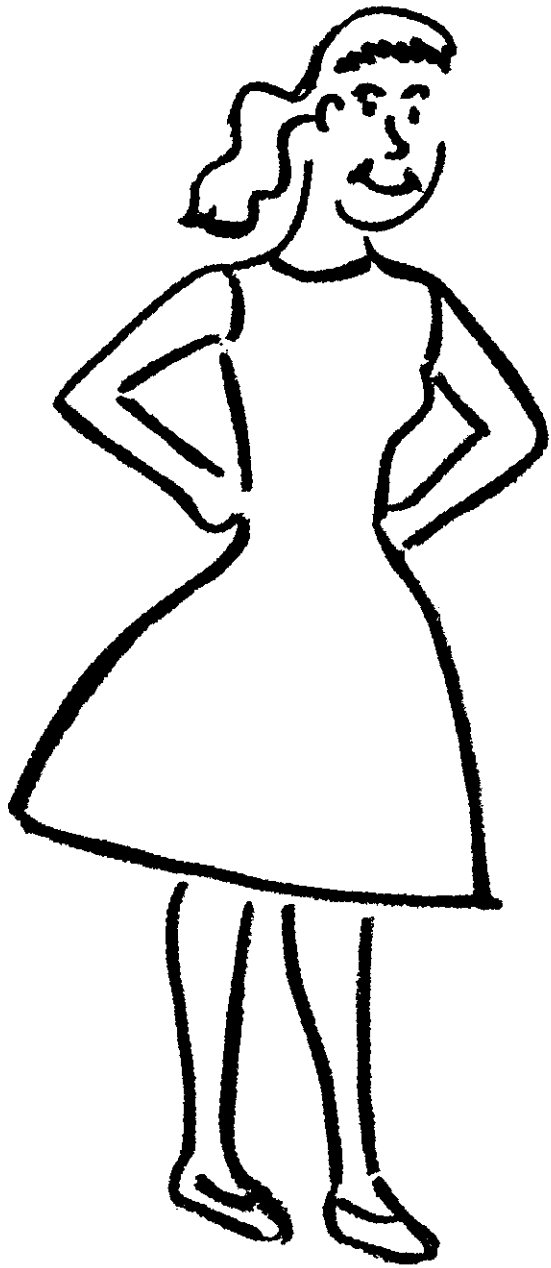


2. Person Served



2. Person Served





3a. Fellow Workers

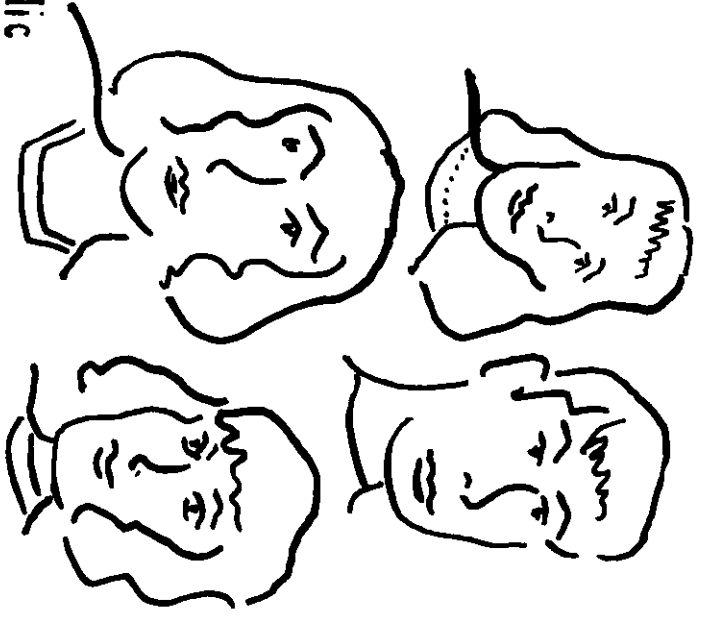


3b. Fellow Workers



4. Supervisor

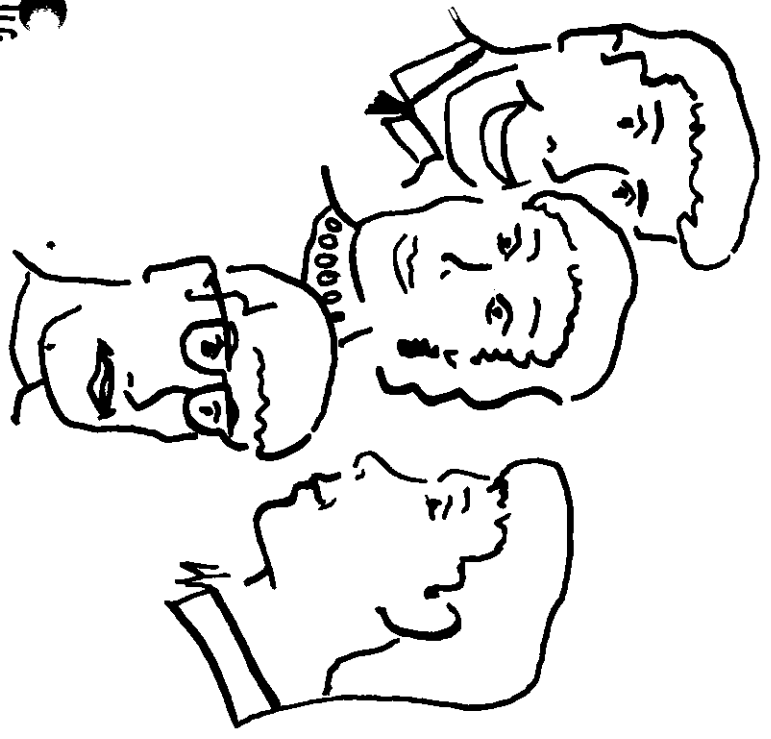
5. Public



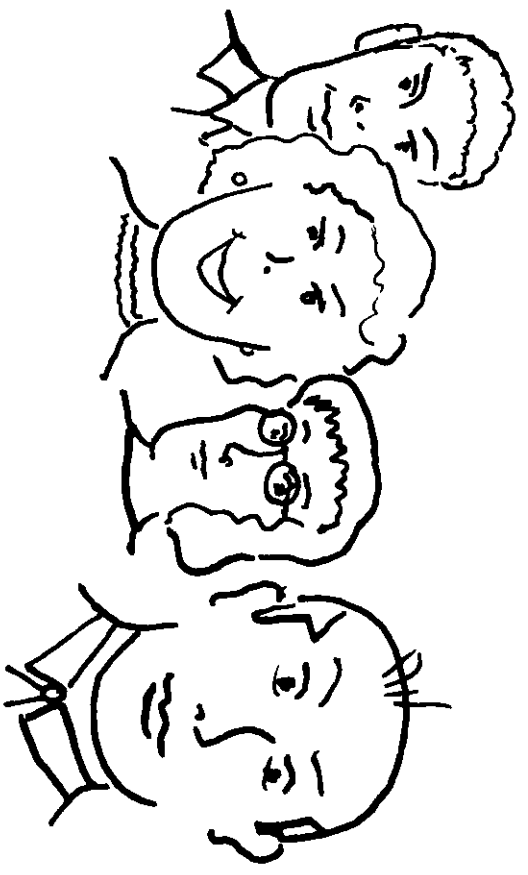
5. Public



5. Public



5. Public



**PUBLIC**

**PUBLIC**

**PUBLIC**

**PUBLIC**

•

•

•

**PERSON SERVED**

**SUPERVISOR**

**YOU**

FELLOW WORKERS

FELLOW WORKERS





# THE ROYAL BANK OF CANADA MONTHLY LETTER

VOL. 43, NO. 8

HEAD OFFICE: MONTREAL, AUGUST 1962

## *The Volunteer in Our Society*

CIVILIZATION apparently is of such a nature that the further we progress in it the more difficult we find it to live together.

We are beginning to think about how poor a place earth would be if the mechanization of living were to deprive us of the contacts we gain in voluntary association with our neighbours. Major-General Georges P. Vanier, Governor General of Canada, said to a Canadian Welfare Council conference of community leaders from across Canada early in 1962: "as our society grows ever more and more complicated and more personal, the need for voluntary work becomes daily greater, for it is essential that there be preserved a balance between complexity and conscience."

One does not need to have a romantically heightened view of giving oneself away, but only to remember that the contribution made by individuals and groups voluntarily is the real foundation of democratic society, and that it is one of the ways in which, in spite of mechanization and automation, we remain human.

"Society", as it is used in this *Letter*, is the kind of life we live in organized communities, where interests and purposes are common to all. A "social" person does not mean one who enjoys parties, but, as Dr. Samuel Johnson defined "social" in his dictionary of 1755: a person "fit for society."

Besides social, there are personal values in voluntary service. The volunteer realizes the quality of experience that can be his through sharing viewpoints and working with others in pursuit of both individual and common goals.

The "why" of working with others is not greatly important. The Talmudic principle is: "A man should perform a righteous deed, even if he does so only for ulterior motives, because he will thus learn to do the right for its own sake."

You may wish for a sense of accomplishment, for the adventure of something new, for a change of pace from the workaday world, for self-expression, or only to belong. There is no better way to banish the blues or to counteract the poison of world crises than by engaging in thoughtful work with and for others. The

end result is self-fulfilment, which is on a higher plane than self-interest.

There is no stereotyped way of being altruistic. Every man in a free society can help in his individual way to shape it; that is what sets him apart from those in a slave society. He has ideas, opinions, interests and abilities to contribute.

Giving service, and not putting on a show, is the distinguishing feature of the good member of society. Charles Dickens gave us a portrait of the poseur in *Little Dorrit*: Mr. Casby, the bold expanse of whose patriarchal countenance was so valuable to himself and so disappointing to everybody else. He seemed brimful of benevolence if only one could lay hold of it.

It is through action that we become part of the setting around us and participate in the transaction of living. If we wish to develop into fully participating human beings we can do so by locating a social need and offering the help it is in our power to give. "According to one's power" was a favourite saying of Socrates, and it is a saying of great substance. Longfellow put it this way: "Give what you have. To someone, it may be better than you dare to think."

### *The nature of society*

Students of anthropology and archaeology have reason for amazement when they consider the brief interval, scarcely a moment of the time this earth has been in existence, in which humanity has built up its present society and civilization.

Social service, in its broad sense as genuine interest in the welfare of others, is as old as the beginning of that civilization, but perhaps it is time for a restatement of our purpose.

In days when we are so concerned with defence, we need to ask ourselves what we are defending. It is not enough to be satisfied with expansive theories of universal peace. They may be proclaimed and paraded without any sacrifice of time or effort. What we must have is concrete illustration of our interest in survival of our society, both what we receive from it and the privilege of contributing to it. As was written in the *Report of the Royal Commission on*



*National Development in the Arts, Letters and Sciences:* "It would be paradoxical to defend something which we are unwilling to strengthen and enrich, and which we even allow to decline."

This is not a matter merely of broad interest: the interest is that of every one individually. In the long run and in the last resort self-interest cannot be separated from the interests of the rest of the community.

By helping a class of need, whether it be in the field of destitution or culture, of delinquency or health, the voluntary worker is promoting and protecting the welfare of all the community.

The self-sufficing ingrown man has no validity in modern civilization. It is fundamental in democracy that citizens do not have to agree, but they must take part. No one is solitary in his origin or solitary in his existence.

Just what sort of groups and social institutions will serve as the vehicles for our participation depends upon the cultural conditions involved in our life history and upon the opportunities we seize upon in our life environment. He is wise who tries to act in a number of different capacities. The men whose names shine brightly in history were versatile, and the stories of their lives tell us how greatly they enjoyed living.

### *An expanding life*

Voluntary work is the source of expansion of our lives. It is characteristic of human beings to seek to extend the range of the setting in which they can carry on their lives effectively.

Whatever we possess in the way of skill, property and joy is enhanced, often without limit, by sharing it with others. Our richest experiences come when we are acting with other people to achieve some common goal. And survival itself depends upon our co-operation with other organisms like ourselves.

If the world seems tame and dull, candor compels us to confess that it is because we are so wrapped up in our own narrow interests that we resist it when other people try to take us into their lives. The instruction to the unhappy rich young man "sell whatsoever thou hast and give to the poor" was not directed toward the welfare of the poor but to the soul of the young man.

The high tide of civilization is heralded by the conscious and rational co-operation of individuals. Only as we shoulder our share of responsibility for planning, for goal-setting, and for working, do we learn the great satisfaction to be had out of directed constructive activity in a world which seems to be filled with chaotic mismanagement.

Men and women have within them truths to communicate, skills to contribute, songs to sing, which demand expression. When their contribution fills a need in someone's life, even for a fleeting minute, it adds to the world's happiness. We must major in the areas wherein we have special qualities, without forgetting the grace notes of understanding, sympathy and humour.

Whatever we do, we should be heartily in earnest in the doing of it. Then we shall find that we have released desirable impulses and qualities which have been repressed by the events of everyday life. One important feature about volunteering for a service is the sense it gives us of rebirth, of controlling our own destiny. This action is not something done of necessity, to earn a living or maintain a status, but something we choose to do as a gesture of free will, as our contribution to society.

### *Voluntary associations*

In voluntary association we find one of the best means of education in the democratic way of life. The increasingly secularist and totalitarian trend of government and civilization warns us that we had better try to generate moral standards, standards of service, and standards of what becomes the good citizen. This setting up of standards can only be done in co-operation with like-minded people.

Voluntary associations are those in which a person is free to participate or not, as he chooses. They are open to persons who share a common interest or purpose. They build their own policy and direct their own activities. They contribute toward the creation of an alert, concerned and responsible public. They may be for learning, teaching or serving.

The importance of voluntary societies in a democracy should need no emphasis in a generation which knows that their suppression is the first move of a dictatorship. They are sometimes discouraged in a democracy in the name of efficiency, but the weakness in this argument is the fact that all-state discharge of caretaking responsibility fails to grapple with the instincts of human nature in its higher forms.

Let us look at some of the functions performed by voluntary associations. A local society is composed of members who manifest their practical interest by contributions of time, personal service and the raising of money. A member does not get his greatest satisfaction from paying dues or making donations.

Of special importance are the great functions of voluntary associations to experiment and to blaze trails which later may be followed up and perfected by the community and government; to stimulate, to check, to contribute a balance of social power; to co-operate with governmental efforts, to vitalize civic interests, to develop the whole field of community organization and institutional co-operation, and to build up an informed public opinion and guide it into effective channels.

These are not easy tasks. The kinds of challenges are more exacting than ever before, and the resources available are under increasing strain. The standard of the work to be done is higher than was demanded in a previous generation, and members must be prepared to study and adopt new methods which are shown to be better than old methods.



## *Cultural activities*

Not all voluntary associations are for relief of need, treatment of the ill and custody of the deserted. Some are for participation in and encouragement of the arts.

One price we pay for mechanization is the cutting down of person-to-person cultural contacts. Mechanized entertainment so handily provided by television takes the place of family and community get-togethers for discussion and conversation. No adequate substitute has yet been found for the intimate knowledge obtained in the local group, not only by the performers and leaders but by their friends who come to criticize or applaud.

There can be no question of the enormous value of the contribution of voluntary societies to the cultural life of Canada. Evidence of their work appears in every chapter of the *Report of the Royal Commission on National Development in the Arts, Letters and Sciences*. In ballet, art, music, writing, and drama, the voluntary groups stimulate and develop native talent, while in the field of education they help to develop the informed public opinion which is so necessary in a democracy. Of the hundreds of briefs presented to the Commission, the great majority represented the views of voluntary societies.

Governments have been slower to assume responsibilities for cultural activities than for adjustment of health and economic needs, and their lack has to be made up by voluntary effort. About one adult in every twenty-five took part in an adult education class or course during nine months surveyed by the Dominion Bureau of Statistics. Private organizations, associations and agencies operated nearly thirty per cent of these courses.

To carry out these tasks, said the Annual Report of the Canadian Association for Adult Education, we need many more professionally trained adult educators, and many more dedicated and trained community leaders. "This means more residential schools like Banff and the Co-op College in Saskatoon, more university extension work like that at Alberta, British Columbia and St. Francis Xavier."

## *Government and voluntary action*

The government's part in social welfare and cultural activity does not detract from the scope, meaning and effectiveness of professional work in private agencies, nor does it eliminate the need for experiment and service by voluntary groups. Though governments may spend millions of dollars every year on welfare services — family allowances, unemployment insurance, old age pensions, mothers' allowances, pensions for the blind, and aid to the handicapped — there are always problems and situations beyond the scope of governments.

Public relief cares for extremity and provides the necessities of existence. The voluntary services provide in the main for special needs and carry the heart into the material forms of aid.

Effective social work cannot be done wholesale. Let governments and government departments and the public service apparatus of all sorts do what they will, there remains the need for individual human contact and effort, which cannot at present be supplied to any great degree in mass programmes.

Public service is preferable to the extent that it gives expression to the duty of the community when it covers large numbers of people, and when the functions of those who administer it can be formulated in laws and in rules. Private service is specially called for where experiments are to be tried in new ways of dealing with needs, where pioneer work is to be done, where public opinion requires education by example of new methods, and in the big no man's land where people and families are not able to cope with their own problems but do not fall into the area covered by public service.

Today's voluntary social work aims at promoting the real welfare of dependents and their children. It is not directed solely to keeping them alive and out of trouble. It does not try merely to medicate and dress an open sore, but to heal it. The emphasis has shifted from relief to rehabilitation, from advice to counselling, and from amelioration to prevention.

There are in this world hundreds of things which are right but which cannot be legislated for, things which will never be done unless someone is prepared to volunteer to do them. As the Governor General put it: "Voluntary service is a boon to the individual and a blessing to the community."

## *Social agencies*

The age-long quest for paths of adjustment to life and peace of mind is now aided by scientific methods of social work, and volunteers need to recognize the point at which their ministry ends and the services of professional people starts.

Up until not so many years ago social welfare services were performed entirely by volunteers, but as living became more complex it was necessary to have full-time and well-trained people. A new profession, among the most important of modern social movements, came into being as a response to need. There are, as indicated by membership in the Canadian Association of Social Workers, more than three thousand professionally qualified social workers in Canada. The first School of Social Work in Canada was established at the University of Toronto in 1914, and in 1918 the second was opened at McGill University. In mid 1962 there were eight schools.

Professional social work is a rewarding profession, in which men and women find their compensation not so much in the money they earn as in love of the work, a sense of its dignity and importance, and the feeling of contributing materially toward the happiness of mankind.



But in their work they need voluntary workers. Sound community planning must originate with the people who live in the community, and must evolve from the joint effort of the professional worker and the volunteer. The professional worker needs to guard against looking upon volunteers as merely unpaid help.

Commenting on the relationship between the professional worker and the volunteer, an article in *Voluntary Action*, published by the Canadian Association for Adult Education, says: "... the efficiency, the sophisticated acquaintance with her environment, the technical training, of a superintendent of nurses, of an executive secretary, of a trained publicist, can intimidate a volunteer to the point of uselessness."

In a world so changing as ours, it is necessary to maintain the active good will of the public and the earnest willingness of the volunteer. The professional worker needs to convey the feeling that beyond doubt this is the proper agency for the job it is doing and that it knows how the job should be done. But the professional worker needs to go further. He needs to do a job analysis so as to find the place which can be filled with the greatest personal satisfaction to the voluntary worker and with the greatest benefit to the agency's clients.

### *Boards and committees*

Much of the work of voluntary organizations gets done by teams of people working on boards and committees.

A good working group is not made up of people appointed because they have caste, or influence, or wealth, but because they are interested in working toward the good of the organization and do so with intelligence, energy and good will.

Talking, even of the most earnest kind, is not the purpose of a committee. People may talk learnedly and with self-satisfaction about juvenile delinquency, but all the talk achieves nothing comparable to one small action. The earnest committee will not pose, nor indulge in vain rhetoric, but will hasten to seek the most appropriate way of accomplishing its purpose. It will brush aside debate about procedures and get on to grapple with the pith of its reason for being: human necessities.

The purpose of committees and meetings is this: one person rarely knows all the facts or all the angles. An exchange of opinions is necessary to spark right action. The conscientious member of a committee will study the problem so as to make his contribution worthy of consideration.

Business men are particularly valuable on service boards and committees because of their habitual way of looking at things. They apply their experience so as to locate the problem, validate it as one affecting this group, set up research and collect information, consider all the various ways of solving the problem or meeting the situation, and reach a decision.

They do not begrudge a minute of the time they spend in meetings of voluntary associations, but they do wish that the meetings were carefully planned and efficiently carried out.

### *Changing times*

It is part of democratic responsibility to see that citizens are not submerged by the rising tide of a new civilization, to preserve them from the feeling of futility.

Some of their problems stem from conditions in society itself, some from the natural waywardness of human beings, some from physical environment, some from the changes involved in the industrialization of an agricultural society and the automation of a manual society.

We cannot say with assurance that the reason for need of help is this or that single cause. More likely the reason was better told in *Gulliver's Travels*, where the giant was bound by pygmies. It was not any one thread that held him to earth, but thousands of strands which the busy little people carried over his body in every direction.

We must realize that in a large and relatively complex society such as ours some people are going to get hurt through no special fault of their own. Multitudes of people require help, not because of fire, flood, and war, but because of heredity, culture and social environment. Great burdens sometimes fall upon people who are not equipped either physically or mentally to carry them.

### *And so: to work*

What we require of volunteers is not a compliant dealing with things as they are, but a positive and spirited adventure into what might be. If it be true, as Galileo said, that you cannot teach a man anything but only help him to find it within himself, then voluntary work for social ends can be the greatest good a person can do himself.

The volunteer is one who is not content merely to change as the world around him changes. He wishes to be in the vanguard of a movement for improvement. He is determined to achieve his highest humanity through leading the way toward constructive relationships with others.

Despite the bomb-clouded nature of our environment, there is no need to give in to pessimism. It is possible to rediscover the foundation of our humanity, however obscured it may appear to be. Men may confront their loneliness, their fragmentation, their isolation from the great stream of events which they understand only imperfectly, by returning so far as it is in their power to a feeling of responsibility for society and to taking part in meeting social needs.

Reprinted, with permission, by the American National Red Cross from Interviewing in Social Security by Elizabeth de Schweinitz and Karl de Schweinitz (U.S. Department of Health, Education, and Welfare, Social Security Administration, Bureau of Old-Age and Survivors Insurance, Division of Field Operations).

#### HUMAN RELATIONS IN SOCIAL SECURITY

Our society could satisfy much more fully than it now does deep-rooted desires for recognition and appreciation, desires present in every human being .... Only when everyone is recognized, feels that he is needed and valued ... will we make the power of knowledge the servant not of any one group, or nation, or race, but of all the children of men.

Merle Curti. American Paradox, 1956<sup>1</sup>

Why is knowledge of human nature and human behavior essential for the OASDI interviewer? First, in order that he can properly discharge his responsibilities in representing the Government of the United States; second, in order that he can contribute to the advancement of the insurance objectives of the OASDI interview; third, that as a person he can live a more effective and more satisfactory life with himself and with others.

Primary among the founding principles of our Government is an emphasis upon the importance of the individual:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.

One hundred and sixty nine years after the Declaration of Independence our representatives joined with those of other nations in signing the Charter of the United Nations, June 6, 1945, whose second paragraph begins, "To reaffirm faith in fundamental human rights, in the dignity and worth of the human person." However much attitudes toward the individual may have differed among the signers of this document, no one was prepared to deny the principles set forth in the preamble.

The affirmation in the Declaration of Independence, and the reaffirmation in the Charter, of the importance of the individual reflects the urge of all men to be regarded with respect by their fellows and to be treated with dignity. So fundamental is this urge that it is present in our every human experience, in the slightest and most casual contacts as also in the closest and deepest personal relationships. It is expressed in our pleasure at a friendly glance of recognition from an acquaintance who passes us on the street, as well as in the more formal honors which men confer upon one another. The OASDI interviewer finds this characteristic in the claimant or beneficiary who will take from his wallet or, if at home, from desk or bureau, worn newspaper clippings, reporting some event with which he has been associated, of significance to him as a mark of his worth.

<sup>1</sup>Merle Curti, American Paradox: The Conflict of Thought and Action (New Brunswick, N.J.: Rutgers University Press) pp. 102-103.

Nor is this desire for appreciation confined to persons who have had little opportunity for public attention. It exists on all the top echelons of power in business, government, and in social intercourse where protocol becomes a ritual and the symbols of precedence are everywhere. How essential it is to some people that they sit on the platform and how equally true is it that to the person who does not care about that sort of thing, some other form of recognition is of consequence.

### The Hurt of Being Disregarded

Just as we find satisfaction and strength in feeling the respect of others so also we are hurt when we are disregarded. One man tells of an experience he had as a patient which remained vivid in his mind for years.

I lay on a stretcher for an hour waiting for my turn to be X-rayed. I was apprehensive and exhausted from a sudden traumatic illness, but I reached the low point when I heard a voice say, "Take that man, now." I was not a person. I was, "a thing -- no Self at all."

How simple it would have been to use "Mr." and the surname of "that man," but only a person who cared deeply about respecting the dignity of others would, in that situation, have troubled to get and speak the name of the patient. Unfortunately, while nearly all of us assert the worth of the individual we are only too often thinking of ourselves and we forget when somebody else is involved. While there are many deliberate affronts to human personality, most disregard of others is a sin of omission, of thoughtlessness, and a lack of consideration. Margery Fry, a distinguished citizen of London, shortly before her death, after her 80th birthday, pointed out in a perceptive paper presented to an international gerontological conference, how prone we are to see the age rather than the person in older people. To the world at large --

An individual may be just "that old woman; I think her name is Jones," but to herself she is the Katie Jones who won a prize for scripture and had the smallest waist in her class with a thousand other distinctive features -- who just happens to be old.<sup>2</sup>

It is frequently necessary to use categories in speaking of people -- the young, the old, and so forth, but there is a difference between employing classifications and referring to individuals in terms which are invidious and condescending such as, for example, "oldster," one of the crudest ways of describing an older person. This common tendency to be thoughtless about others makes it all the more important that the OASDI interviewer should truly express the principles upon which the Government he represents is founded.

Curtis Bok urges this point in his book, "I Too, Nicodemus," in which he draws upon his experience as a judge. A friend of the hero, Judge Ulen, says:

You get needlessly wrought up over the accuracy of your sentences; you're decent enough not to hurt anybody too much, and that's about all that need be avoided or can be.

<sup>2</sup>Margery Fry, "A Public Oration" in Old Age in a Modern World Report of International Gerontological Congress, 1954 (Edinburg and London, E. & S. Livingstone, Ltd., 1955), p.6.



Judge Ulen replies:

It's not the sentence I'm concerned with. It's the whole trial, its tones and its overtones, and what everyone in court will take away with him when it's over. The main difference between tyranny and democracy is courtesy -- an attitude of affectionate respect for everything that lives because it lives. If people don't learn that in our courts they won't learn it anywhere.<sup>3</sup>

What Judge Ulen said about the courts can well be applied to the social security district office, or any other place where OASDI interviews occur. It is the responsibility of the interviewer, as a representative of the United States, to show that appreciation of the dignity of the individual which is reflected in our Declaration of Independence and in the Charter of the United Nations. Recognition of the significance of each person as a person is the beginning of the knowledge and practice of human relations. It should enter into every contact, however slight, which the OASDI interviewer has with people.

While this recognition of the dignity of the individual is a foundation principle in the administration of old-age, survivors, and disability insurance, there are a number of other significant human characteristics and desires which, if taken into consideration by the interviewer, can facilitate the use of the OASDI service by the person interviewed and the ability of that person to understand the conditions, requirements, and responsibilities which accompany or affect the receipt of benefits.

#### A Significant Occasion

It is essential that the interviewer should appreciate what a significant experience the OASDI interview is for the person interviewed. He will find it revealing to observe how differently persons respond to that experience.

For most people coming to the district office to file a claim for benefits is an event. Usually it is the first visit of the claimant since, perhaps years ago, he came for and received a social security number. There are some individuals who have had one or two contacts with the Bureau of Old-Age and Survivors Insurance, and a few have been in a district office several times. Rarely, however, has anyone come often enough to feel the kind of assurance which goes with knowing one's way about; and for everybody, of course, there is always a first time.

To the BOASI staff whose work is in a district office it all seems familiar and friendly. How comfortable and at home the interviewer, who has settled into the job, feels as compared with his first day when he still found everything new and strange. With most persons who enter the social-security office it is "the first day," and there is a touch, perhaps more than a touch, of the uncertainty and insecurity that goes with being in an unaccustomed situation; but the social-security office is his office. It is his office as a citizen and it is his office as an insured person. He is now about to make use of a service which is his by right and by special entitlement.

Many people have a real sense of this right and of having earned their claim to OASDI benefits. To them the term social security has

---

<sup>3</sup>Curtis Bok, I Too, Nicodemus (New York: Alfred A. Knopf, 1946), p. 220.

long been familiar. The words have become part of everyday life. We are accustomed to being asked to include the social-security number on various forms and documents. After name and address, it is the first item of information asked for on the income-tax return. What better indication of the importance which people attach to participation in our system of social insurance, than the announcement over the loud-speaker at a recent football game attended by thousands of persons that a social-security card had been found which its owner could obtain by identifying himself. Add to incidents like this the fact that nearly everybody has friends or acquaintances who are receiving retirement, survivors, or disability benefits and there is every reason why one should enter a social security district office with a feeling of being where he belongs.

Nevertheless, not everybody has this kind of assurance. Most people do not have a clear idea about what is involved in entitlement. There are, for example, persons who still have a mistaken but nonetheless uncomfortable sense of being in the position of the person who applies for help because he cannot make ends meet. The recipient of aid or assistance has a right to what he receives but this right is his because he is a member of the community, or of a special group for whom the aid is provided, and because he is in need. The right to social insurance is of a different kind; it is an earned right based on work and contributed payments. Whether or not the individual is in need does not enter into the determination of his eligibility for benefits. He can file with the sense of satisfaction of the man who said:

This is a great day for me. This is something I have worked for. I have long been an advocate of social insurance. I am proud that the time has come for me to file for benefits.

That is the spirit in which we would like to have everybody come to the district office, but all our visitors do not feel that way. What we do hope is that we can receive them in such manner that they will be secure and comfortable in using our service. There are few travelers who have not at one time or another entered an airplane with apprehension but usually this feeling passes in the presence of the captain, the stewardess, and the other members of the crew. Their friendly, comfortable welcoming of the passengers, the matter-of-factness in everything that is said or done, causes the traveler to take his seat with a kind of confidence that puts an end to or minimizes any concern he may previously have felt. Very different, of course, is the uncertainty with which the person filing for benefits may enter the district office, but the attitude of the OASDI personnel can change an initial insecurity to the sort of assurance that facilitates the interview for both BOASI and the beneficiary.

#### When People Are Insured

People may know that they have a right to benefits and to the information which the social security district office provides, but, even so, they may arrive in a hesitant and unsure state of mind. Social security, as they have read and talked about it, has been one of the great facts of life but when they reach the actual point of filing for benefits they suddenly realize how little they really know. The whole process begins to seem confusing and difficult. They find themselves unprepared. What about proof of age when one hasn't a birth certificate? What other documents are required? Suppose one has an opportunity do do

parttime work now and then, what is possible when he is receiving benefits? The insured person probably has kept no record of his earnings in past years. Will the social security office know? Few people realize the extent and completeness of the wage records which the Bureau maintains. Not everybody has the confidence of the woman who said:

I'm not sure just how much my benefit will be, but they'll know and they'll see that I get what I'm entitled to.

In talking with such a person the interviewer starts with a great advantage; the way has been prepared for a satisfactory interview. Even so, the visitor is going through a significant experience, and the manner in which the conversation with a purpose proceeds will determine whether or not the confidence of the prospective beneficiary has been justified.

The importance of OASDI in dollars and cents plays a substantial part in the way people feel about the interview. For many individuals the decision about eligibility will determine whether they will be able to live an independent life or whether they will have to rely largely upon others for their maintenance. To the great majority of beneficiaries the monthly check is the keystone of their livelihood. It is the base upon which savings and other kinds of resources are built. That the claimant may be within an upper income bracket does not mean that he is not concerned about the benefit. He may have been counting on what he will receive to round out his income. To him the stake is not necessarily insignificant. Money is involved and, for him, as with others, the visit to the district office is an event. He may enter the interview with more concern than one might imagine. If he has been an executive, he has been accustomed to being "the boss." People have come to him, not he to them. He is not used to waiting his turn, and here he is like everyone else.

At the other end of the economic scale is the person receiving assistance from an agency, or dependent upon help from relatives or friends. If the OASDI benefit to which he is entitled is sufficient to restore him to financial independence then indeed the interview is a great occasion for him. If, however, he is not entitled to a benefit large enough to make such a change possible, he may come to the office without hope of improving his condition. Perhaps he has often been in the position of having to apply for something; he may be weary of answering questions, and he will need the kind of recognition of himself as a person which may lessen his sense of frustration and defeat.

Being in a new and unfamiliar situation and not having an assured knowledge of social security, about what one can expect and about what will be expected of him, is true of almost everybody; and for everyone money is involved. People are variously affected by these facts and respond differently to them, but if these were the only problems with which the interviewer needed to be concerned, the art of human relations in OASDI would be less demanding than in fact it is.

There are circumstances which cause people to come to the district office with anxiety and sometimes even with fear.

"My mother was so nervous she was almost sick when she went for her social security," said the daughter of a woman who had filed for widow's benefits. This woman had been told by a friend that she must have a birth certificate, and she did not have one. Moreover, her marriage had been registered by mistake in her sister's name, a name closely similar to her own. She was afraid that



the interviewer would think she was lying -- and how to prove the truth? She knew little about the basis of her husband's entitlement. With difficulty her daughter persuaded her to go to the office. She slept very little the night before, and in her anxiety she may well have acted in a way that would throw doubt upon her statement. That in the end she was able to produce the evidence necessary to establish her claim did not cause the apprehension with which she entered the interview to be any the less.

Even more upsetting is the emotion which often is occasioned by the disclosure of facts such as those having to do with common-law marriage or a marriage following divorce. The anxiety about entitlement is complicated by the embarrassment of having to tell things which have been kept secret, especially when the information is about behavior or ways of life which the interviewee feels would, in general, be contrary to what the community would approve.

### In the Midst of Great Experience

Almost every person who enters a district office is in the midst of one of the great experiences of life. One man may be at the commencement of a retirement that he has eagerly anticipated. He is glad to be free of the demands of an exacting job. Another may look to the future with the kind of uncertainty reflected in the comment which, though lightly spoken, showed an underlying concern: "I'm not sure what I'll do. My wife won't let me sit around the house all day." To some individuals retirement seems like the end of everything. "When a man no longer has a job, he is in a bad shape," said one such person. He spoke with sadness at what he was leaving behind him. Another said with bitterness: "I would be working now if my boss hadn't given me a job which he knew was too hard for me physically." Set off against the feeling of freedom which goes with retirement is the conviction of being less important to others. The person who has left gainful employment may, therefore, be sensitive to the way in which he is received when he files for benefits.

The interviewer must be aware of the need for special consideration when a visitor, arriving in a state of exhaustion or pain, grief, or anxiety finds it difficult to proceed with the interview. Little can be done which is concretely helpful, and verbal expression of sympathy is often inappropriate. The sensitive interviewer gradually learns what in his approach may comfort the troubled person and reinforce his ability to fulfill the purpose for which he came. A tribute to this kind of consideration was expressed in a letter to an interviewer from a woman who had recently filed for benefits in behalf of her husband who was in a State mental hospital.

I shall never forget your wonderful kindness. You have such an understanding heart. I was so sad that day, and frightened, and you made it so much easier.

The exact ingredients of "kindness" and "understanding" may at first seem so illusive and intangible that they cannot be cultivated. Admittedly they are not acquired as rules are learned. The underlying essential, as in all interviewing, is respect for the individual. Bentz Plagemann points to two of these ingredients in his description of an interview with his commanding officer during World War II.

I went away warmed with his quiet attention to my words and by his ability to imply with a word or gesture the sharing of a common humanity.<sup>4</sup>

Some people plainly show their concern, their nervousness, or anxiety and some are free enough to say that they feel apprehensive. Many persons, however, are not unlike a man whom Lafcadio Hearn describes in his Japanese letters:

My cook wears a smiling, healthy, rather pleasing face. He is a good looking young man .... One day I looked through a little hole in the shoji, and saw him alone. The face was not the same face. It was thin and drawn and showed queer lines worn by old hardship .... I went in, and the man was all changed -- young and happy again .... He wears the mask of happiness as an etiquette.<sup>5</sup>

So too, the visitor to the social security office; like Lafcadio Hearn's cook, he may be wearing a mask. It may be a mask of composure or even indifference although he is feeling confused and upset. Occasionally, it is a mask of arrogance or assertiveness which covers fear or anxiety or a lack of self-confidence. There are times when the mask may lift, showing the scars of cruel experience and hurts that have rankled through many years. With another person, as the interview proceeds there may emerge from a surface of shyness, a quiet sense of humor, occasionally even a quick and delightful gaiety.

Perhaps if one knew what was behind the mask, one might find it easier to meet certain kinds of behavior -- anger, irritation, impatience, for example, but under any circumstances what one would see would be only partial. The experienced interviewer will not try to push aside the curtain. The facts necessary to the determination of eligibility for benefits are not those which have to do with the intimate emotional life of the individual. Entitlement to benefits is based on information outside the person or on the periphery of his personal affairs -- the record of past earnings and of contributions to the insurance fund, age, survivorship, relationship. Even in medically determined disability, where, however, a state of mind or feeling may block the movement of a patient toward recovery, or toward vocational rehabilitation, the essence of the insurance approach is its emphasis upon objective fact.

At the same time the interviewer must be perceptive in recognizing the kind of problem or of personal perplexity in which an interviewee may want help. OASDI service includes the provision of information about resources in the community where one can find some special kind of assistance which he may require. Even here, the most frequent inquiries are about facilities which form part of our social security system or are closely related to it -- unemployment insurance, the employment service, public assistance, workmen's compensation, railroad retirement, veterans services, but sometimes also, family counseling, child guidance, and health services.

<sup>4</sup>Bentz Plagemann, My Place to Stand (New York: Farrar Straus & Co., 1949), p. 9.

<sup>5</sup>Lafcadio Hearn, The Japanese Letters of Lafcadio Hearn, Elizabeth Bisland Wetmore, ed. (Boston and New York: Houghton Mifflin Co., 1910), p. 37. Permission granted by the National Savings and Trust Company, executor and trustee of the Estate of Elizabeth Bisland Wetmore.

Seldom does OASDI interviewing call for an effort to find out what is causing a troubled and upset state of mind. Whatever the situation or disposition of the claimant for insurance, happy or unhappy, pleasant or unpleasant, the OASDI representative, whether or not he knows or suspects what is behind the mask, must, while always being aware of the claimant as an individual, focus upon the getting of the necessary facts and upon the making of whatever explanations about requirements, conditions, and responsibilities are involved. He will be supported in the provision of this service by his appreciation of the various ways in which people respond to the experience of filing claims and of visiting the district office or being visited by the OASDI representative.

#### Alike But Different

In addition there are three facts or axioms about human nature and human relations which have special relevance for the personnel of social insurance. The first is that people are alike in significant ways, but also each person is different from every other person.

We are alike in wanting to be recognized as individuals; in needing response and love; in wanting to have success; in needing a sense of achievement; in wanting security and to be safe; in wanting to have new and stimulating experiences; in wanting to be in control of our own lives.

Although in these various respects we human beings are alike, each of us is different from every one else in the urgency and extent of his wants and desires. While affection is a universal need, it is less important to some people in certain situations than a substantial increase in salary or a job with wider responsibilities, and sometimes long friendships are sacrificed in the competition for positions of influence. Often, also, a person will prefer employment with people whom he likes, to a job with greater chances of material success. Some individuals want security more than they want change. What seems like monotony to some people causes other people to feel safe.

A man returning from active duty in World War II, when asked what had seemed good in the whole experience, replied:

It was good to realize how much alike people are. Out there, for instance, we were all afraid, even though we were afraid of very different things.

What causes one person to feel apprehensive, as sometimes the visit to the OASDI office does, may not have any such effect upon another person.

Under the strain of anxiety, one man may act cocksure or demanding, another may become withdrawn and uncommunicative, still another may express an exaggerated humility.

A man, late for work, takes a taxi instead of his customary bus. The taxi driver picks up another customer; delivering him adds several blocks to the trip; then the cab is blocked in a traffic jam. It would be unusual if the man in a hurry were not annoyed, even angry, but different men would express this annoyance differently. Mr. A angrily berates the driver; Mr. B makes a critical and sarcastic comment but keeps his own temper; Mr. C, who was once a taxi driver himself, vents his irritation on the policeman who should have handled traffic better; Mr. D is remote and refuses to respond when the taxi driver tries to start a

friendly conversation; Mr. E omits his tip, and Mr. F seethes inwardly and continues to be upset all morning.

A corollary of the fact that all people are alike and all people are different, is the temptation to endow all persons who are similar in one respect with likeness in every other respect, that is to catalog people by categories, and then to think of them only as representatives of the category in which we have placed them. "The world does its thinking in terms of fixed notions," said a journalist to a colleague who had just lost his sight:

There are good fixed notions ... and there are bad ones such as the fixed notions about racial and religious minorities. The latter we call prejudices. There is now a prejudice about you. That word, as you know, means prejudgment .... Whether you like it or not, from now on the world is going to think of you as endowed with a set of characteristics that they imagine all blind people have.<sup>6</sup>

"I am convinced that most people are honest and try to give accurate facts," said a thoughtful claims representative, "but I tend to except certain groups. I know this is not fair and it is certainly not a good attitude. Instead of seeing a claimant as a stubborn flexoline on my tally, I should see him as Mr. Smith, and go on from there."

In social security where categories play so large a part -- the aged, children, the widowed, the disabled, the wage earner, the self-employed -- one sees that each category has its characteristic problems. Through repeated experiences in dealing with persons in a particular situation or class, one meets what seem to be typical issues and one learns how they bear upon the administration of social insurance. This does not mean that each individual is affected by them in the same way or approaches them in the same manner. No matter how typical a problem, the interview is with one person and each human individual is unique. It is by recognizing and studying the implications of the paradox, All people are alike and all people are different, that one can increase his knowledge and understanding of human nature and human behavior as related to the OASDI interview.

#### Feeling Often Outweighs Reason

The second axiom is that feeling often outweighs reason in human relations.

We like to think of ourselves as rational human beings, but emotion rather than reason controls much of what we do; even much of what we think. We want to do things for people whom we like and we resist doing things for people we dislike. We take a suggestion or idea from a person who is agreeable and are likely to reject the same words from a person who rubs us the wrong way. Often we are enthusiastic about one organization and are critical of another on the basis of personal experience rather than substantiated facts.

Desirable or undesirable though one kind of feeling may be, logical argument alone is unlikely to bring about a change, in fact argument often intensifies feeling. Thought may affect emotion; and reason

---

<sup>6</sup>Hector Chevigny, My Eyes Have a Cold Nose (New Haven: Yale University Press, 1946), p. 16.

frequently starts a shift in feeling, but feeling cannot be willed. We can more easily change the way we behave than the way we feel. Even so, it is a rare person who under emotional stress and strain can act as if no such situation existed. Take for instance this description of a first visit to a district office.

To start with, I was nervous; I can't tell you why. And then I was asked to wait. Finally my turn came. It must have been less than 20 minutes since I had come in, but it seemed much longer. Because it was such a busy place, I felt apologetic to be asking to talk with someone merely about whether this would be a good time to apply. I didn't want to act like a worm, however, and to my consternation in stating my request my voice sounded rather abrupt and demanding -- not at all the way I felt. But as soon as that receptionist spoke to me, I felt better about the whole thing. There was something in her manner that made me feel I had a right to be there and that any question I might ask would get consideration and not be treated in an offhand way. She was nice but businesslike and had no air of doing people a great favor by answering their questions. It was her job, and she seemed to like it.

In this illustration, the inquirer, a professional woman, was not able to control her behavior however much she wanted to appear calm. Her voice which to her own ears sounded "abrupt and demanding" was not the kind of voice she wanted the receptionist to hear. The ability of the receptionist, with a long background of interviewing experience, to receive the visitor in a pleasant way and to "make me feel that I had a right to be there," immediately eased the situation.

Feeling is seldom all of one kind. It is usually mixed. We want to be independent but there are things we like others to do for us. So, too, with children. Said a loved and loving 4-year-old: "Mother, I miss you every time you go away, but I don't want to be with you all the time. Why don't you join a club?"

Strong as is our desire to be seen and treated as individuals, we also want to be related to others. We want to belong. The trade unionist, the newspaperman, the physician, the lawyer enjoys his feeling of kinship with other members of his fraternity.

To realize the strength of this desire to belong is to appreciate the loss that retirement brings, not only in the severance of personal ties, but in separation from an organization which has been a source of security and, through the contacts it has made possible, has been a means of expanding one's personality. Nevertheless, the urge to be seen as an individual still continues to be as strong as ever. We feel two ways; we want to be unique and we want to be part of others.

The interviewer who said: "Some people want to work; some people never did want to; and some people are just scared by their doctor," was not only oversimplifying a complicated human problem but was failing to see the mixture of feeling which is present in most people most of the time. We like our job and we also become annoyed with parts of it. We rebel against work and then, almost in the same moment, we realize that we want our job and that life might be savorless without it.

So, too, with almost every aspect of life and every emotion. Like and dislike are near neighbors and that applies also to the opposite sides of all kinds of feeling. It is the recognition of the importance and nature of emotion that can help the interviewer through perplexing situations.

## Know Thyself

Third, there is the familiar, often quoted maxim, "Know thyself," pointing to a special kind of knowledge with which the competent OASDI representative must become acquainted. He must learn to see himself in his role as interviewer and to be aware of how he conducts himself during the conversation. To observe oneself in action without becoming excessively introspective is not easy, but to be objective in analyzing what one says and does is an essential element in the process of achieving self-discipline. Some people seem almost never to be aware of themselves and their actions. Often persons who are acutely sensitive to anything which appears to be a slight or an affront to them are oblivious to the impact of their own behavior upon others.

Inexperienced interviewers sometimes pride themselves on their ability to get along with people, without examining what their attitude or their behavior may mean to the other person. "I simply loathe being called 'young lady,'" said a mild-mannered woman of 60 to her husband after she had been addressed in this way. Another woman, who had been told that she and her daughter looked like sisters, remarked: "He thought he was flattering me, but I thought it was impertinent." To this woman such a contrived compliment felt like an attack upon her dignity.

Do our words mean what they say? "I'm sorry," said a traveler briskly and automatically, after bumping into another passenger. "You're not either," was the angry response. The man was right. The offending person had not taken time to be sorry. What had been said was appropriate but the tone of voice showed indifference. The speaker had acquired the routine of good manners but being preoccupied had not been enough aware of the other person to express a sincere apology. More seriously oblivious was the interviewer in a conversation reported by an irritated claimant:

I had telephoned about a delayed first check. The man who answered was curt. He said: "It isn't necessary to phone. All checks had to be slightly delayed because a new ruling is being put into operation. You'll get your check in due course." His tone of voice made me feel that I wanted never to have to call that office again.

If the interviewer had been considerate and if he had expressed regret for the delay, his explanation about the reason for it would have been more acceptable. The claimant might even have been reassured by the fact that she was not the only one whose check was late. But people are seldom interested in the problems of administration and explanations of this sort tend to sound like attempts to justify the inconvenience caused. In this instance the interviewer was absorbed with the organization and had entirely lost sight of the person.

The BOASI representative needs to watch his own spontaneous reaction to the attitude and behavior of the other person in the interview. What is it that the interviewer himself finds irritating, what gets under his skin? To one interviewer, the person who is demanding, or the man who knows all the answers, is hardest to bear; to another it is the individual who is slow of comprehension or is apathetic; to still another, it is an obsequious manner, or slovenly dress. Awareness of what one particularly minds is the first step toward increasing one's ability to be fair and considerate under all circumstances.

Perhaps nothing requires more attention to one's attitude and actions than the responsibility of the interviewer for directing and

controlling the interviewing process. There are times when one must be decisive. There are occasions when it is essential to be firm. Can this be done without sharpness or rigidity? Can a negative answer be given with as much consideration as a positive one? Can we tell an inquirer what he does not want to hear, without adding to his irritation by either a brusque or an oversolicitous manner? In the effort to see that the interview moves toward its purpose, or ends when it should end, can the interviewer keep in mind unfailingly, the viewpoint of the other person?

The answer to these questions will in no small part be found in the ability of the OASDI representative to realize what he does as an interviewer and this, in turn, calls for that special kind of knowledge of which Thales spoke when he said: "Know thyself." This kind of awareness is not easy to achieve. "Who hath sailed about the world of his own heart, sounded each creek, surveyed each corner, but that there still remains therein much terra incognita to himself" -- thus Thomas Fuller, one of the kindest students of human nature, writing more than three centuries ago; and with all the scientific discoveries made during the years since he wrote, we still find a disciplined, self-knowledge the most elusive of goals.

The nature of oneself, the nature and power of feeling, and the ways in which we human beings are alike and are different from one another -- these are among the psychological facts which the interviewer will find it valuable to think about and to study. Such knowledge, when reinforced by a conviction about the dignity and worth of each human being, can be of value to anyone, in or out of the social security district office, in the living of a more effective and more satisfactory life. Add to this special kind of knowledge, awareness of the feelings and the behavior that enter into the experience of being a claimant, beneficiary, or an inquirer about social security, combine with this awareness a substantial foundation of technical information, and the interviewer who is thus equipped will be able to make a constructive contribution in the administration of old-age, survivors, and disability insurance, adequately representing the Government of the United States in this significant area of the public service.