

A Special Series of  
The National Information Center on Volunteerism  
1221 University Avenue  
Boulder, Colorado 80302

**RECRUITING MINORITY GROUP AND LOW INCOME PEOPLE AS COURT VOLUNTEERS**

A Selection of Topical Readings

by

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Note: Neither Mrs. Yancey's, Miss McFeeley's, nor Mrs. Lake's  
opinions are necessarily endorsed officially by their organizations.

The National Information Center's FRONTIER series attempts to address current court volunteer problems rapidly and vitally as they are occurring. We see no point in reports three years later, with sophisticated explanations of why we failed. Rather we intend to report respectfully the thoughts of capable people in the midst of the struggle, here and now.

Frontier 1 was a primitive systems analysis of challenges attendant upon "Incorporating Volunteers in Courts".

VOLUNTEERISM FOR ALL . . . OR ONLY FOR SOME

(Reprinted from the Volunteer Courts Newsletter, August, 1970)

Here's a cheer for middle class militancy, the kind that's powered the court volunteer movement thus far. But we can't remain just an exclusive middle class club. We must make an effort to attract, as volunteers, those less favored economically, the people who previously have been the clients of the court, not its staff, the people who are truly indigenous to our city ghettos, our rural slums, etc. We haven't succeeded thus far, by any means, but we have to try, and a few seem to be making some headway here; we think particularly of Phyllis Lake, Friends of the Juvenile Court in Washington, D. C. (410 E St., N.W., Zip 20001). Here's a few suggestions for recruiting and keeping poor people:

1. Expense-subsistence money must be routinely, completely and promptly proffered, with dignity. These folks may be willing to work for you free, but they can't afford to lose money doing so. Moreover, maybe the money should be offered a bit ahead of time. Viz. the ghetto lady who wants to come to your volunteer meeting but simply can't afford the \$.90 for a bus crosstown.

2. And why should she have to take a bus crosstown, anyhow? Try setting up your volunteer office and headquarters as a natural part of the neighborhood. Keep the administrative head in the imposing, threatening, and remote courthouse, if you wish, but, for attracting ghetto volunteers, put the day-to-day operation in a "storefront" right in the neighborhood. Volunteer Opportunities, Inc., 501 East 161st Street, Bronx, New York, is trying this.

3. Where possible, try to get a paid professional or sub-professional of similar background to lead volunteers of the same background. As a closely related point, deal with minority group people in their own language - - don't force them to adopt yours. Thus, Los Angeles' VISTO's recruiting brochure, targeted for Spanish-Americans, is written in Spanish.

4. Relax your requirements as to punching clocks, any bureaucracy, any of the more formal stuff. That happens to be a middle class thing. Non-rich volunteers will want to be, have to be (?) less uptight about clock rules. Try to arrange work so they can help you within their own systems of working.

5. Again, when less privileged people come to you (as a group, particularly), they may have their own more "militant" ideas about what needs to be contributed to the court to improve probation effectiveness. They may not accept as readily, or fit your volunteer job descriptions; they have their own ideas; for example, the Hispano college group who may want to fire up your Hispano probationers with pride in their cultural heritage (while your programs may be more to adapt them comfortably to the culture as it is). Ask yourself, are you at least prepared to negotiate here? [And - - let us face it - - some groups or individuals may be so distant from the court in outlook, even "militant", that there is no real chance they will work totally within the court structure as the court's own volunteers. But that is no reason to lose contact with them altogether, failing to seek at least some areas where mutual interest do coincide. We forward an excellent suggestion in this regard, made by Mr. Fred Persily, Community Services Consultant for the Parole and Community Services Division of the State of California (3745 South Grand, Los Angeles 90007). Mr. Persily suggests that while we are probably not going to "supervise" the work of some minority group people, ex-offenders, etc., in the sense of their being

under direct court control, we at least ought to train certain court or corrections specialists in how to understand these groups, communicate with them, seeking to avoid unnecessary conflict, while accentuating areas of common objective. This kind of ambassador to militant minority volunteers would indeed have to be as specially selected and trained for this position as any traditional direct supervisor of volunteers. ]

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#### VOLUNTEERS AND MINORITY GROUPS

(Paper read at the Volunteers in Probation Conference, Detroit, Michigan, October, 1970, by Mrs. Theresa Yancey, Head of the Volunteer Program, Juvenile Division, Circuit Court of Cook County, Chicago, Illinois)

My frame of reference on the subject, Volunteers and Minority Groups, which I will discuss in two parts, is limited to our own experiences at the Juvenile Court of Cook County in Chicago, Illinois which I found to be those also shared by some other programs in large cities.

Cook County is a large county with a population of (according to 1960 census) 5 million people; Chicago has a population of 3,500,000. The black population numbers 1,250,000, Puerto Rican 20,000 and the Mexican population slightly higher. The 1970 census figures are not available. The juvenile population is not known, but this gives one an idea of the enormity of the population.

I would like to talk about, first, the problems in recruiting volunteers from minority groups and secondly, the problems in the working process and relationships.

To begin the task of recruitment, it would be well to consider that the tradition of Volunteerism is different from one ethnic group to the other.

The Spanish-Americans were traditionally accustomed to having services rendered by the church or religious orders. For them self-organization is new.

With the Orientals and their patriarchal system, outside help was traditionally not welcome.

The Southern and Middle European depended on fraternal self-help in crises, and help outside the family was not understood.

The Jewish had a strong tradition of "You are your brother's Keeper".

The black slaves always helped each other individually. With freedom, responsibility and hardships, came church help and benevolent organization, but mostly services and help came from white man as his redemption. When the need arose however, the black man has always made room for one more at the table, or a pallet on the floor.

There was generally, among all groups, historical acceptance of church-sponsored or state-imposed programs of help.

When we look closely at the problems in recruiting volunteers from minority groups, and in the working relationships and attitudes in the process, we will find both racial and economic factors involved. Often we find that the economic and social factors outweigh the racial.

Some of the same difficulties exist in recruitment of middle class white volunteers as in the recruitment of middle class Black Volunteers, but there are also some differences that we found. And, some of the same attitudes and prejudices exist among middle class Black Volunteers and other minority groups that exist among middle class White Volunteers in working with minority groups. Let us examine some of our experiences in Chicago in these areas.

Thinking to reach the largest number of good, concerned persons at one time,

1. We started our recruitment in the Black churches. We were disappointed as to numbers. They seem skeptical and inclined "not to condone bad behavior, or rebellious youth". Many were inclined not to get involved in things and to leave it to the paid professional. Many "just did not have the time". The church projects embraced only their own membership and the larger more established program. The church and the Court have not been close together in the Black Community.

2. We secured more Volunteers from White churches with less effort. However, they were not seeking to work with Blacks or other minority groups. Volunteering to work with the courts and with children in institutions was not new to them because of their heritage - church and state.

3. While Blacks do volunteer for work in hospitals, as fund raisers for heart and cancer funds, etc., or work with children in foster homes, or in old folks homes, or in missionary work etc., many Blacks and Spanish people are reluctant to become involved with court problems or the power structure. However, when a strong appeal was made to "Be a friend to a child", they came in good numbers. Minorities love their large numbers of children!!! Also twice as many women volunteered as men.

4. Many middle class Blacks fear the wave of juvenile violence and gangs in their communities and prefer to remain anonymous. We were quite successful however in getting good numbers of Black middle class volunteers. If what I have said before presents a dismal picture, it is not so.

If one can accept some college training and \$10,000 or more income as the line of the middle class from the lower class, our Volunteer Corps boasts a majority in the middle class range, Black and White. Of the 46 Black men, 33 had some college, graduated, or had higher education.

Of the 106 Black women, 57 had some college, graduated or had higher education.

The White segment had similar proportions. Of total of 47 White men, 39 had some college, etc.

Of total of 84 White women, 66 fell in above category.

If this classification is acceptable, then our middle class Blacks have the time, and give their services to this program.

5. Recruitment of Volunteers in Black Communities must be more aggressive to compete with the larger social movements and civil rights programs, which seem more urgent and immediate. More T.V. coverage, more personal small group contacts, more dramatic coverage on Black radio and T.V. programs and through

Black news media. Posters, spot announcements and evening and night programs on radio and T.V. handouts proved necessary.

6. Recruitment among professional groups gave small but excellent quality returns. Out of a meeting of 35 female AKA Sorors, we secured only 5 Volunteers, but they were excellent teachers with Masters and one PHD degree. All were very warm, and are functioning well. We have not done strong group recruitment among doctors or lawyers but they have not shown interest individually, to any extent. Adams County, Colorado has many White lawyer volunteers we are told, and their program started with recruitment among lawyers, by the Clerk of the Court for older misdemeanors.

Concerned lawyers in minority groups were mostly involved in civil and legal rights cases and volunteer services in their own field. The same seems true of the medical men, who are busy making inroads for Blacks in medical institutions. We do plan to make a bigger thrust into the Black Sororities and Fraternities and Trades. How this will turn out remains to be seen.

7. A small recruitment thrust at the University of Illinois (in Chicago) resulted in 8 Black Student Volunteers out of a class of 40 which resulted in 21 volunteers, 4 of the White dropped out after about three months leaving 9 Whites and the 8 Blacks remain very active. We have not tapped other colleges or universities for Blacks or Whites.

8. Poor Blacks, as poor Whites, do not readily volunteer because of the reality of the lack of funds, carfare of \$.90 to \$1.10 a week is an extra hardship (some courts have a special fund); if they take the child out, it is much more. Some spend \$8 to \$10 occasionally on an outing.

9. Minority groups, who have more of the poor and sick, have less to offer a child as example in raising himself out of his despair, and though they may have the time, they do not always have the energy, enthusiasm, and stick-tuitiveness.

10. The minorities may also feel insecure, inadequate, and not sure they have a contribution to make, especially if they are poor and uneducated. But we find many have a valuable contribution to make in the way of warmth, sincerity and friendship.

In the processes of assignment and operation of the Volunteer, we find that usually:

a. Probationers relate more effectively with persons of their own race, they feel more comfortable about their shortcomings - Black, White, or Spanish-American. This is not always true, however, and we have a few cases where there is mixed matching with wonderful results and good relationships. We have fine examples of Black forming good relationships and doing wonderful things with White families and vice versa.

[Editor's note, not Mrs. Yancey's note: This excerpt from the February 1970, Volunteer Courts Newsletter " . . . is race a factor in (volunteer-probationer) matching? Most courts appear to think so; that is, wherever possible many courts will match probationer with a volunteer of his own racial background. But could we have been a bit hasty here in assuming this as an invariable rule? The Stiles Hall University YMCA Project (Berkeley, California) had a one-to-one project which matched college volunteers with potentially delinquent boys, in quite structured and supervised relationships.

Matchings were in all possible combinations:

White volunteers with White boys  
White volunteers with Negro boys  
Negro volunteers with Negro boys  
Negro volunteers with White boys

The finding: race was not a significant factor in the relationship's success or failure."}]

b. The thing now is "Identification with" "Black for Black" like 150 Negro tutors volunteer from Howard University giving "an image of black womanhood and black manhood" to ghetto children! We are told. These new values may indicate need for identification "with one's own" and finding out who one is.

c. It is not always comfortable in some communities for a Black child to have a White Volunteer or vice versa. We respect the request of the probationer and the family. We do however have some good White Volunteers who move about freely in the Black ghetto the same as some good White Probation Officers. They become known as "a friend", "for real", and a "real fair person". They are respected for what they are. This will also be true of the Volunteer. Some Black kid will be glad to have a White friend.

[Editor's note, not Mrs. Yancey's, excerpted from June, 1969 Volunteer Courts Newsletter, regarding the work of Mrs. Eva Scott, United Planning Organization of the National Capital Area, 1100 Vermont Avenue, N.W., Washington, D. C. "Mrs. Scott's Volunteer Services Division recently sponsored a session on 'White Volunteers in Black Neighborhoods'. Expand 'Black' to Spanish-American, Indian or just plain poor, and you have an issue that sooner or later comes up in all court volunteer programs - - matching across race or class gaps. Try to sweep it under the rug - - some courts do - - and the rug gets kind of lumpy after awhile. Why not meet it head on, like UPO. To be sure, hard things were said, for example: 'Why not address yourselves to the fact that Black communities do not want White volunteers.' Okay, the feeling was out in the open, for debate and confrontation. And, while volunteers are by no means obliged to do all of the necessary adjusting, they do have to look at themselves carefully, to identify in themselves and then obliterate, such volunteer stereotypes as: 'The African Queen', 'Lawrence of Arabia', 'The Messiah', the 'Peeping Tom', 'Shirley Temple', and of course, that lingering lady, the 'Lady Bountiful'."]

d. Volunteers working with minority groups will need to familiarize themselves with the life styles in the community, ghetto conditions, subcultures, and values. And they should not use their own standards to measure the probationer.

e. Matching across race or class may sometimes produce problems. Our culture has prepared us for the expected assignment of White Volunteers for Black or Spanish-American children, but not so much for Black or Spanish-American Volunteers for White children.

f. Black and White may not have had training or life experiences that enable them to shift their social perspectives and identify with people in trouble.

We are saying that the values, attitudes, prejudices of the specific groups have to be reckoned with. They may be restrictive, apprehensive and even anti-volunteerism. On the positive side we look for what they can give that no one

else can or what their needs are that will require special assignment of the volunteer.

The thing we found most important was being really sincere and really caring because they can spot a phony. Working as a Volunteer can be very rewarding; working as a Volunteer with minority groups can be more rewarding.

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Let's look at the Harris Survey done for the Joint Commission on Correctional Manpower & Training on Volunteers: "What kind of people volunteer their services to those agencies who are interested in assisting full-time personnel in correctional agencies? According to a Harris survey, 57 percent are professionals, executives, or other white collar workers. Twenty-six percent are housewives. Better than 50 percent of the volunteers have a family income in excess of \$10,000. Almost 50 percent are college graduates and 74 percent have had at least one year of college. More than 90 percent of present volunteers are White. Most are motivated by altruism - the need to help others." Very few had any actual knowledge of the specialized area of problems which they were desirous of helping to solve and very few of the agencies using such help had meaningful training programs designed to increase the expertise of the volunteers.

Our experiences are in agreement with this report except we find the statement "more than 90% of Volunteers are White" is not true. Blacks are volunteering in larger numbers and we have more Black Volunteers than White. Though we admit the original recruitment thrust was in the Black community, other recruitment efforts were geared to the White community and we came out about even.

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. . . ABOUT RECRUITING BLACK VOLUNTEERS

(Excerpts from a personal communication to the National Information Center's Director, August, 1970, from Sandra McFeeley, Coordinator of Volunteers, Bureau of Rehabilitation of the National Capital Area, Suite 520, 666 11th Street, N.W., Washington, D. C. This organization has been using volunteers in correctional settings for at least fifteen years. In very kindly granting us permission to quote from her letter, Miss McFeeley stresses her own limited experience in the area and that others know much more. However that may be, we are grateful for her willingness to put her opinions on the line for all of us to benefit from, whether we agree or disagree.)

"The (volunteer) sponsor program is fairly closely held to the one-to-one friendship concept, and volunteers interested in other kinds of relationships with the institution are referred to its Recreation Department.

Because all but a few of the children and most of the staff are Black, to have an all-white volunteer group (particularly the sponsors) is racist, paternalistic, and detrimental.

However, our experience has been that the invitation to join must be more aggressive and more active for the Black community. Several reasons may be suggested for this: larger social movements (Resurrection City; Mississippi Project, etc.) may be more attractive and answer a more desperate need. The Black adult's status (and income and leisure time) is harder in coming, more recent, and more precarious than his White counterpart's. If he takes his assigned youngster home to play or out to eat, he may be more painfully self-conscious of the child's lack of social skills.

We should be clear however that 'middle class' is not necessarily different from 'indigenous'. The indigenous people of Washington embrace all social and economic classes and a wide variety of lifestyles and values. In an effort to make the volunteer group diverse, we draw on as many groups as possible.

Many mass recruiting techniques are counterproductive for enlisting Black volunteers. Too often most of the respondents are White. Additionally the screening process is time consuming, and the problems of small staff, great distance between city and institution, and the need to provide a challenging but not discouraging orientation means that a great deal of time is consumed in finding the few suitable volunteers.

Young Black professionals are reached best through community publications such as "Black Dollar" magazine, and the "Drum" (an underground newsletter by and for Black Federal employees). Speaking to groups like "Blacks for the American Dream" and noontime forums at federal agencies is also effective, if adequate preparation is made for the attendance of target groups.

My experience, which is limited and reflects some of the (initial) difficulty of being a White volunteer recruiter, suggests that middle-class church groups are the least responsive. Ministers are a bit suspicious and politically wary. Why should they hook up with what appears to be a white local social agency when their social action energies are more easily mobilized around larger issues? In some cases the Christian social action committee is better equipped to talk about than do social action.

We are moving in two new directions: there is a weekly "Black News" on a local Metromedia TV station. We have interested some of the crew in volunteering; the audience is the next target. The Tent City Rangers, a SCLS-affiliated group formed after Martin Luther King's death, has become involved in school patrolling and other community protective work with the blessing of the school board, police and groups seeking protective services. They are responding to recruitment efforts and seem to be more able recruiters of additional volunteers.

We still feel ourselves a new group and nearly every approach seems to be an experiment. The normal frustrations of recruiting volunteers seem more acute when the target group is Black: people listen eagerly, express great interest in the concept and activity of the program, but can't quite make it to the first interview."

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Miss McFeeley closes by noting that recruiting leads naturally to a discussion of how one sustains and guides the efforts of minority group volunteers, once they've been recruited.

In a later letter (November, 1970) she notes a quickening interest in this whole area: "Many agencies in Washington are actively seeking low-income



and minority group volunteers. Some of these are the D. C. Red Cross, Big Brothers, and the Social Service Administration. While their experiences are not primarily with adult or juvenile offenders, they have similar problems and rewards of involving and sustaining volunteers."

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#### ON RECRUITING LOW-INCOME VOLUNTEERS

(Prepared in December, 1970, in response to a special request from the National Information Center, by Mrs. Phyllis Lake, Director of Volunteers, Friends of the Juvenile Court, 410 E Street, N.W., Washington, D.C.)

"Volunteer Coordinators who are interested in low income, minority, Black volunteers, whatever the label, may really not know where to look, how to relate or to keep them after they've signed up. They also may be doing the right thing for the wrong reason or defining low income incorrectly.

First, let's assume that low income Volunteers are there to be found, and that the Volunteer Program offers them meaningful assignments once they have expressed an interest.

Second, hire people for the staff who are knowledgeable about the community and can readily relate to low income people.

Third, change the focus of the program so that it meets the needs of low income people.

GET YOURSELF READY. Become knowledgeable about the community problems faced by volunteers. That means going where the action is, not expecting it to materialize at your feet.

It means, for example, offering suggestions for solving problems brought out at community meetings, after neighborhood people see specifics as problems. It means having patience and knowing when to be quiet. Community participation is required.

Make sure the volunteer understands how his job is related to the smoothness and efficiency of the overall operation of the volunteer program.

Examine your own attitudes and motives for the thrust toward low income Volunteers. Low income does not necessarily mean dull, insensitive or lack of ability. People who have had to deal with a myriad of agencies in order to secure their daily bread certainly have an idea as to how an office should be run. Be prepared to spend time training them as you would any other volunteer.

As you would any other volunteer -- why make a distinction, why make it a separate category in the statistics. If you do, you will surely lose the respect of your volunteers. Examine your own motives and forgo the publicity.

GET THE ASSIGNMENT READY. Look for specific jobs to be completed at odd times. Low income volunteers are not usually reliable for a number of good reasons, so don't give them assignments which call for continuity. Lack of

money for transportation, or baby sitter, an unreliable baby sitter, doctors' appointments which are an all day affair for low income people, as are visits to Social Welfare agencies for securing necessities, like food stamps, etc.

There are always jobs which go lacking in any office, I never have the time to do follow up on volunteers who fail to show for orientation sessions.

Coordinators should explore the use of Juvenile Court clients in the office. I have found several teenage girls, currently on probation, to be helpful. They enjoy clerical jobs and routine chores. I am especially glad to see them when it is time to assemble and mail the Newsletter. Most teens like to use the phone. Questions designed to get specific information should be written out before hand and given to the volunteer to use as a guide when calling "delinquent volunteers", (those who do not regularly report contact with the children or those who sign up and make a million excuses for not reporting).

These assignments serve many useful purposes: (1) they provide the delinquent volunteer with office contact; (2) since each contact effort is dated, they justify record discard; (3) they provide the volunteer with a status job; (4) they all can be terminated at any point, to be resumed whenever another volunteer is available.

Low income volunteers are also very helpful in reminding active volunteers who forget to send in time and attendance forms; they can collect the attendance record over the phone.

If a specific program only uses Volunteer Aides, many can gather school information over the phone for several Probation Officers.

SCOUT AROUND. Use Community Action Agencies, Anti-poverty Agencies, read your daily newspaper, etc. Wherever low income people gather there are potential volunteers. Suggest that low income volunteers bring a friend along to work on a related assignment.

KEEP YOUR VOLUNTEERS. Use part of budgeted funds to defray transportation expenses. Here in Washington a round trip, bus fare, will cost \$.80.

Now that you and your low income volunteers are ready to begin, be sure you know within yourself, why you recruited them. Be sure the reason is not a matter of "vogue" but a genuine interest in allowing less fortunate people a chance to share in a very rewarding pursuit once reserved for the affluent only."

[Editor's note: In the letter with which Mrs. Lake enclosed this contribution, she makes a further statement well worth quoting:

"I think it's only fair to tell you that the suggestions I and others will give will not magically answer the question.

Either you have a warm, accepting personality, the basic respect needed to draw people to the program initially, and a meaningful relevant Volunteer program which makes them stay, or you haven't."]

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INGROUPS AND OUTGROUPS (II)

(An adapted excerpt from the Volunteer Courts Newsletter, October, 1970. Where previously, these readings have concentrated on the important area of recruiting Black volunteers along with low income volunteers, this excerpt reminds us that there are other minority races we should involve in our court volunteer work. Indeed, there are many minority groups that are not racially defined at all.)

"Continuing the series "Volunteerism For All . . . or only some", we recall this statement made about the purpose of correctional volunteer training: to reduce the social distance between the volunteer and the client. At first we saw that as smart; then we saw it was sad, too. For are we so resigned to becoming a comfortable middle class club that "social distance" must be accepted as a given, for training to try to paper over? Maybe social distance between volunteer and client should be better bridged, not by training, but earlier, by recruiting and screening. Let's review some common volunteer outgroup categories and see what's being done about it, if anything.

Race. Let's talk first about the folks who were here first, the American Indians. We continue to pick up encouraging instances of their being involved. Mr. and Mrs. Earl Allen, Nez Perce people of Lewiston, Idaho, are doing tremendous volunteer work, says Mr. Ernest Callahan, Probation and Parole Officer there. In Billings, Montana, U. S. Federal Probation Officer Arthur Vance (P.O. Box 1113) reports voluntary citizen support was crucial in setting up wilderness pack trips for Indian juveniles and these were led by three Indian adults.

Among other groups which deserve serious mention here, one thinks immediately of Spanish-Americans, and we must give far more attention to this problem.

Age. All our outgroups are not social-cultural, however. Some pretty bad age prejudices linger, too. Old people are often out in the cold, a terrible injustice not just to them, but to clients who could be benefitting from their assistance. Are old people "weak sisters" (as secretly the prejudice says)? Hear this, from Denver's "Volunteer Counselor": "It is now almost eight months since Volunteer Court Services (V.C.S.) was formed, and we're proud to report that for the first four Associate Counselors hired, whose age averages 70 (63 to 77), not a single hour has been lost from work because of illness." Working in the same area as V.C.S. nationally will be "Project Interface", attempting to create meaningful second careers for poverty level older people (55 or above), as paraprofessional probation personnel to assist local court systems. For further information, write Mr. John S. H. Carter, National Institute for Community Development, Inc., 2021 L Street N.W., Washington, D. C.

Parents. Perhaps the most astonishing outgroup is parents of juveniles, when by rights they should be the most ingroup of all. This from a volunteer coordinator in North Vancouver, B.C.: "I certainly feel that it is essential to explain fully and carefully to parents the value of a volunteer . . . ." Well said, Mr. Mounsey, but who's doing it? No one we know of, really, in a planned and systematic way. Some efforts here and there we've heard of: (1) Prepare a special brochure for parents (or wives of adults) explaining the volunteer program purposes; distribute this right at the beginning. (2) Have a staff person prepared to back this up with a personal chat, answering questions,

etc., with or without the volunteer being present (maybe both with and without). (3) At any introductory meeting of the volunteer program, have parents there too as well as volunteers, staff (and maybe probationers as well). (4) Fulton County's idea (last NEWSLETTER) of regularly inviting parents' opinions at various stages in the probation process. (5) Any other ideas that have worked for you or that you think might work? Mr. Charles Horejsi of Denver University is currently conducting research on the impact of volunteers on parents of juveniles and we're sure that will give us much good guidance.

Of course, we should not stop with just explaining the program to parents. How about bringing this outgroup in to participate or at least be worked with? We've spoken before in these pages of group discussions (led by volunteers) for parents (or wives) of probationers, and even mixed parent-probationer groups. We've also spoken of the Family Volunteer, e.g. the person or couple who tries to work with the entire family as a living unit. Most recently, we've heard of volunteers teaching courses for parents (or wives of adults). Even more, isn't it possible that we might sometimes use parents of probationers as court volunteers in capacities that don't personally touch their own children? For example, if their own child has been placed in a court foster home, the natural parents might possibly serve as volunteer foster parents for another child. Why not, as a possibility to be carefully considered on its individual merits? They know the problem from the inside, and they might have good communication with any child but their own.

Religion. Finally, as an outgroup in the court volunteer movement, how about people who, whatever their private faith or struggle for it, are not public members of any organized religion? Is your program concept and recruiting geared, however inadvertently, to excluding them? Should they be excluded? Indeed, an issue focussing ever more sharply in our thoughts today is whether the court volunteer movement is basically to become a religious movement, in which the major mission of the volunteer, whatever its variations, will be to carry religion back more strongly into probation, parole, and corrections. We should think about this. Do we conceive court volunteerism as basically a religious movement in which secular people are welcome, or a secular movement in which religious people are welcome? Or does it belong to all Americans?"

[This last paragraph, and events at the VIP Court Volunteer Conference in Detroit (October, 1970) appear to have focussed a great deal of controversy in the area of the non-religious person as a "minority group" in court volunteerism.]

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#### CONCLUDING REMARKS

Actually, no real "conclusion" is envisaged, for we are only just beginning now. THE COMMENTARY AND CONTRIBUTIONS OF READERS ARE URGENTLY NEEDED, IF WE ARE TO PROGRESS FROM THE FIRST APPROXIMATIONS REPORTED HERE. Please address these to The National Information Center on Volunteers in Courts, P. O. Box 2150, Boulder, Colorado 80302.