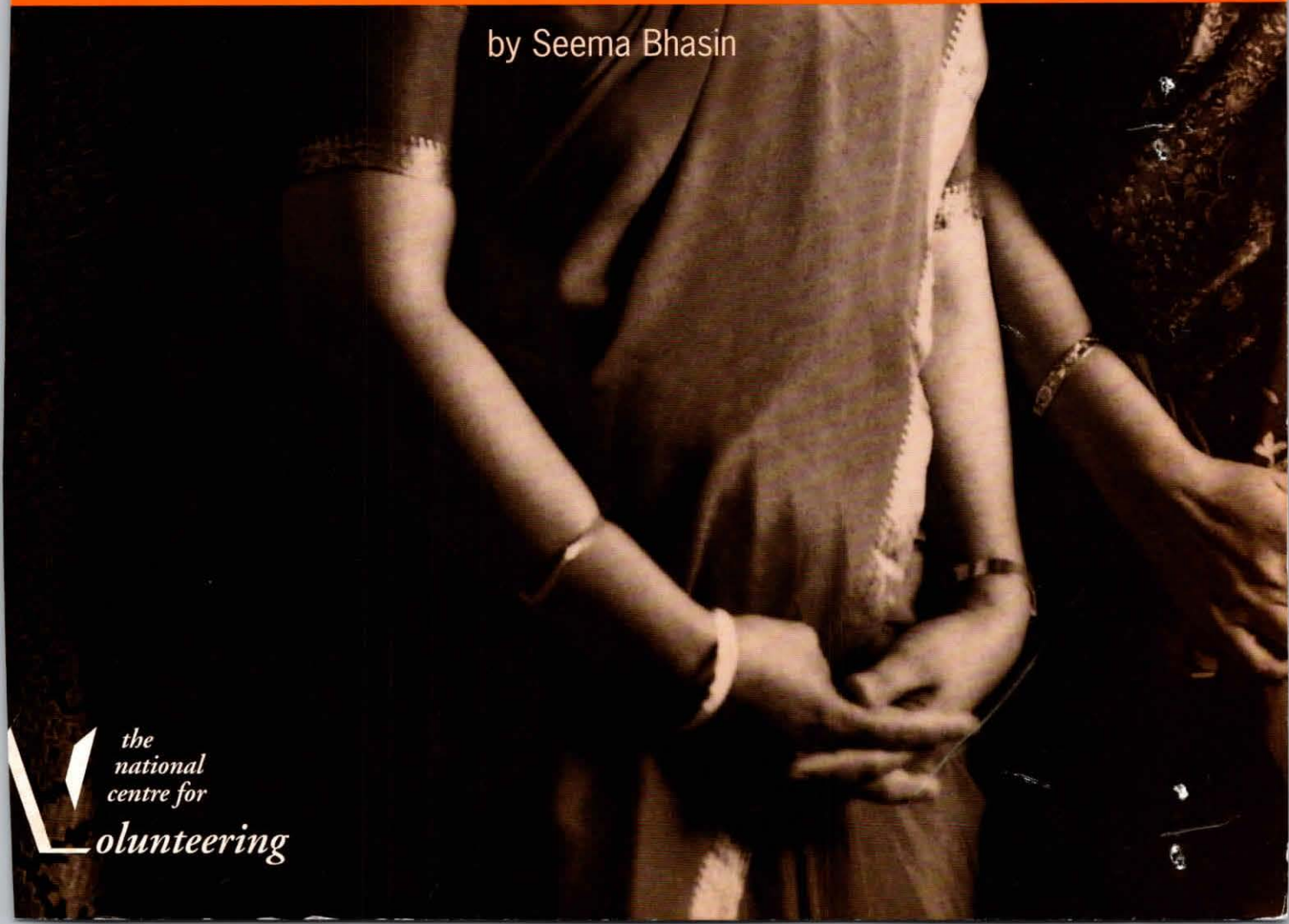
My Time, My Community, Myself

Experiences of Volunteering Within the Black Community

by Seema Bhasin



the national centre for Volunteering

My Time, My Community, Myself

Experiences of Volunteering Within the Black Community

by Seema Bhasin

First Published in 1997 by The National Centre for Volunteering,
Carriage Row, 183 Eversholt Street, London. NW1 1BU
Tel: 0171 388 9888
Registered Charity Number 265866

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the publisher.

© The National Centre for Volunteering 1997
ISBN 1 897708 92 0

Designed by Ideology
Printed by Direct Image Ltd

Acknowledgments

I would like to express my thanks to all the volunteers and volunteer co-ordinators of the 15 organisations that agreed to take part in this project. The organisations were as follows: African and Caribbean Evangelical Alliance (ACEA), African- Caribbean Mental Health Association (ACMHA), 'Apna Ghar'(AG, 'Our Home'), Birmingham Chinese Youth Project (BCYP), Black Environmental Action Group (BEAG), Black Prisoners Support Project (BPSP), Blackliners, Gharana Housing Association (GHA), Glasgow Central Mosque and Islamic Centre (GCM), Jawaan aur Azaad (JAA, 'Young and Free'), London Chinese Health Resource Centre (LCHRC), Progressive Youth Organisation (PYO), Shri Swaminarayan Mandir, (SSM), Sikh Community and Youth Service (SCYS) and Ugandan Community Relief Association (UCRA). Without their co-operation and willingness to spare precious time this project would not have happened.

Special thanks goes to my sister, Geeta who spent many hours helping me to formulate my ideas into a clear structure. Thirdly, I would like to thank all the members of the Advisory Group. They are: Lena Choudary (Confederation of Indian Organisations), Jean Foster (Research Officer at the National Centre for Volunteering), Monica

Hingorani (National Youth Agency and Editor of Shabaab), Judith Lockhart (Co-ordinator - National Network of Black Women's Organisations at Sia), David Obaze (National Coalition for Black Volunteering, NCBV) and Amma Owusu-Atuahene (National Association of Volunteer Bureaux). The Advisory Group ensured that I was on the right path and their guidance and comments were of great value to me. Particular thanks to Jean for her support within the Centre.

I would also like to thank Aaysha Shah and Charles Kijjambu for their support and commitment through the course of this project. Aaysha accompanied me on visits to organisations as well as conducted background research. Charles took photographs of organisations.

Seema Bhasin

Contents

INTRODUCTION 6

DESCRIPTION OF THE FIFTEEN ORGANISATIONS PROFILED 11

CHAPTER ONE
The context of black volunteering 14

CHAPTER TWO
Motivation of volunteers 20

CHAPTER THREE
Successful recruitment strategies 30

CHAPTER FOUR
Nurturing conditions 40

CHAPTER FIVE
Benefits to the community 54

CHAPTER SIX
Summary and recommendations 70

Appendix 1 78

Appendix 2 79

Appendix 3 80

References 84

Introduction

In 1995 funds were made available by the Voluntary Services Unit (now the Voluntary and Community Unit) within the Home Office, to the National Centre for Volunteering to research volunteering in the black[1] communities. The aims of the Centre are to promote, develop and support volunteering by influencing policy and practice. The Centre, in providing funding for this project, acknowledged the fact that historically it has not focused on volunteering activities within the black community. The realities of under-representation, lack of information and low funding levels, limit opportunities and choices for black people. They also contribute to the sense of invisibility that characterise black volunteers. A lack of recognition and appreciation of volunteering in the black community is damaging since this can reinforce stereotypes amongst mainstream organisations that black people do not volunteer.

Objectives

It is because of this lack of attention and understanding of black volunteers that this research project was established. Its primary aim is to raise the profile of volunteering in black communities by highlighting successful volunteering practices by black people in black communities.

[1]In this report the term black will be used to refer to members of the African, Asian, Caribbean, Chinese and other communities who are oppressed by racism.

We have also sought to achieve the following objectives:

- to document the views of black volunteers
- to draw attention to the extent and types of volunteering activities in the black communities
- to demonstrate how volunteering can be developed and supported by adopting good practice with recruitment and management strategies in Black Voluntary Organisations (BVOs)
- to examine the motivations of black volunteers and to look at the impact of the activity on volunteers
- to demonstrate anti-discriminatory practice

It is hoped that readers of this report will gain a better understanding of the factors that encourage and inhibit volunteering as well as an appreciation of the personal, cultural and historical motivations for black volunteering. Additionally, some of the issues raised in this project could also be applied to other 'disenfranchised' communities such as disabled and Gay and lesbian people.

Structure

This report is divided into six sections (with three appendices and a detailed list of references). The Introduction (this section) attempts to present a brief background for this project and, crucially, a broader definition of volunteering which takes on board the traditional self-help activities that have always been a part of black communities but which usually go unseen or unacknowledged, especially since they do not constitute part of recognised, mainstream volunteering networks.

- Chapter One is a brief description of the context of black volunteering.
- Chapter Two examines the motivations of black volunteers.
- Chapter Three highlights the issues that are important in recruitment.
- Chapter Four explores the conditions within organisations that make volunteering a positive, rewarding experience for Black volunteers and highlights the common themes that emerged from the 15 organisations researched through interviews and desk research.
- Chapter Five focuses on the individual and community benefits gained by volunteering.
- Chapter Six - offers general conclusions about black voluntary activities and makes recommendations to both black and mainstream organisations.

The emphasis of this project is to represent and give a voice to black volunteers, hence the extensive use of quotes throughout the project.

Definitions

Black voluntary organisations

Black Voluntary Organisations are those organisations that are: black managed ie. managed by black committee members and are black led ie. working for and concerned with black people. (Qaiyoom,1996)

Anti-discriminatory practice:

An approach which seeks to reduce, undermine or eliminate discrimination or oppression specifically in terms of challenging racism, sexism, ageism & disabilities and other forms of discrimination .....Anti-discriminatory practice is an attempt to eradicate discrimination from our own practices and challenge it in the practice of others and the institutional structures in which we operate.

Volunteering:

Volunteering is generally understood to mean the range of activities that happen within formalised - generally mainstream - organisations and agencies with significant resources and networks at their disposal. This understanding of volunteering is in itself problematic since financial support of volunteer work by funding agencies means, for them, the funding of these types of agencies to the exclusion of black self-help groups. Added to this is the fact that a significant number of black volunteers do not describe their activities as 'volunteering', indeed there are instances where the term itself has negative connotations for them. However, the objectives of their work - alleviation of hardship, community support and self-development - do not differ from those of larger, formalised agencies. The key features, as stated by the National Association of Volunteer Bureaux (NAVB) (1995) of both the formalised networks and black 'informal' self-help groups are identical:

- Volunteers are people who, unpaid and of their own free will contribute their time, energy and skills to benefit the community.
- Volunteering is voluntary, something an individual chooses to do, there is no duress or coercion, their time is freely given.
- Volunteering is unpaid, there is no payment or expectation of payment (This is readily distinguishable from reimbursement of expenses.)
- Every individual has a right to volunteer. Volunteering can be associated with a charitable or voluntary body. It can also include involvement with statutory agencies, self -help and informal community groups.
- Volunteering includes action that affects social change. It is not confined to the performance of a service for another.

Methodology / Approach

An advisory group was formed early in the project, composed of organisations directly concerned with volunteer-involving issues both in the mainstream and in Black Voluntary Organisations (BVOs). The group met three times during the course of the project. This was a useful mechanism to ensure involvement and consultation with organisations and to ascertain that the information would be of direct interest to Black Voluntary Organisations.

The project focused on six black communities

- African
- African Caribbean
- Bangladeshi
- Chinese
- Indian
- Pakistani

In each of these communities the project identified examples of good practice in respect of the involvement of volunteers. The project also highlights volunteering in organisations that pool volunteers from the above communities as well as other black communities in Britain.

The initial identification of organisations was a prolonged process which can be attributed to the fact that there is no central information resource on black voluntary activities and many BVOs do not keep records as they are unable to spend time promoting themselves. Organisations also did not respond well to written requests for information and the most effective way to gain information was to visit them or speak on the telephone.

After three months of networking, researching and visiting BVOs, 15 organisations were selected for more in-depth study. The directories, organisations and literature that were used to identify the organisations can be found in Appendix 1. Some of the projects were specifically selected because they were run largely by black young people for black young people. The organisations are listed as follows:
(contact details can be found in Appendix 3).

1) African and Caribbean Evangelical Alliance (ACEA)
2) African-Caribbean Mental Health Association (ACMHA)
3) 'Apna Ghar'(AG, 'Our Home')
4) Birmingham Chinese Youth Project (BCYP)
5) Black Environmental Action Group (BEAG)
6) Black Prisoners Support Project (BPSP)
7) Blackliners

8) Gharana Housing Association (GHA)
9) Glasgow Central Mosque and Islamic Centre (GCM)
10) Jawaan aur Azaad (JAA, 'Young and Free')
11) London Chinese Health Resource Centre (LCHRC)
12) Progressive Youth Organisation (PYO)
13) Shri Swaminarayan Mandir (SSM)
14) Sikh Community and Youth Service (SCYS)
15) Ugandan Community Relief Association (UCRA)

The reason for selecting them was that these groups encompassed a variety of communities and activities and were successfully involving volunteers at all levels ie. from being members of the management committee to administrative work.

Volunteers and co-ordinators of volunteers from the 15 organisations selected were interviewed (a topic guide of questions was used, see Appendix 2). Volunteers were seen individually as well as in groups. The interviews were taped and transcribed. Each interview lasted approximately one hour.

A total of 54 volunteers were interviewed, 36 of whom were females and 18 males. In addition 11 co-ordinators (paid workers) of organisations were interviewed, 4 of whom were female and 7 male. The volunteers were drawn from a variety of age groups from teenagers to those who were retired.

Abbreviations

Where an organisation is introduced for the first time the full name will be used with its abbreviated form in brackets. eg. National Association of Volunteer Bureaux (NAVB).
Additionally, this document makes extensive mention of four kinds of agencies:
Black Voluntary Organisation (BVO)
Councils for Voluntary Services (CVS)
Confederation of Indian Organisations (CIO)
National Coalition for Black Volunteering (NCBV)
Abbreviated forms have been used throughout this document.
Generally, where there are quotes and words are emboldened, the emphasis is ours.

Description of the Fifteen Organisations Profiled[2]

African and Caribbean Evangelical Alliance (ACEA), Kennington, London (est. 1984). This organisation seeks to encourage the church to be actively involved, pioneering community building and development. ACEA is committed to Networking and Skills Development. It also offers an Advisory service to churches. Examples of its projects include the Watoto project (a mentor scheme) and the Black Gospel Media Arts Network.

African-Caribbean Mental Health Association (ACMHA), Brixton, London (est. 1982). ACHMA provides appropriate care and support to people of African-Caribbean descent who experience forms of mental distress. The Association has a Legal Advisor, a team of counsellors, a black carers and clients project and therapists. It has a flourishing volunteer befriending/advocacy service.

'Apna Ghar' (AG, 'Our Home') Ethnic Minority Women's Centre, South Shields, Tyne and Wear (est. 1988). Its aims are that through the empowerment of Asian women there will be an opportunity for them to secure their entitlement to basic rights and resources and to maintain their cultural identity. Volunteers play an important role at various

[2]In order to emphasise certain points, mention is made in this report of a few organisations that were initially visited (Belgrave Baheno in Leicester, the Chinese Community Centre in Soho and the Somali Project in Cardiff) but were not part of the 15 organisations listed here.

levels in the organisation, from being on the management committee, doing outreach work in the community to sharing skills with other women.

Birmingham Chinese Youth Project (BCYP), (est. 1992). BCYP's aims are to provide young people of Chinese origin with educational, cultural, social and emotional support through empowerment. Volunteers are involved in a variety of activities such as being part of the management committee, the Women's group and the Drama company.

Black Environmental Action Group (BEAG), London (est. 1993). The aims of BEAG are to promote participation and representation of black people at all organisational levels in environmental fields. Volunteers engage in activities such as providing training, promoting the group and it's activities, and influencing policy and practices.

Blackliners, Brixton, London, (est. 1989) aims to support black people living with or affected by HIV and AIDS by providing direct services such as housing, counselling, practical home help and advocacy. Volunteers are involved in a range of activities such as 'buddying' and health promotion activities.

Black Prisoners Support Project (BPSP), (est. 1994). This is a three year partnership between Leicester Racial Equality Council and Leicester Probation Service. Its aims are to give support to black prisoners, ex-prisoners and their families and to enable re-integration into their communities and help provide an environment which discourages re-offending. The co-ordinator is assisted by a steering group of volunteers with skills in law, housing, probation and community work.

Gharana Housing Association (GHA), Wellingborough (est. 1989). The Association aims to meet the general housing needs of the black communities throughout Northamptonshire. The main voluntary forum in GHA is it's management committee, which has been successful in giving clear direction and leadership.

Glasgow Central Mosque and Islamic Centre (GCM), (est. 1984). The Centre aims to advise and guide the community in respect of religion, social and cultural issues as well as providing a social welfare service. There are three main departments in which staff and volunteers work together to achieve these aims: the departments of Islamic affairs, Education and Culture and Social Welfare services.

'Jawaan aur Azaad'(JAA, 'Young and Free'), Bolton (est. 1994) aims to work for the empowerment of young, black, disabled people living in Greater Manchester, aged between 13 and 25 years. This self-help group has created a forum that allows young

disabled people to meet and exchange views and opinions, to develop skills and ways of working to progress the aims of the group.

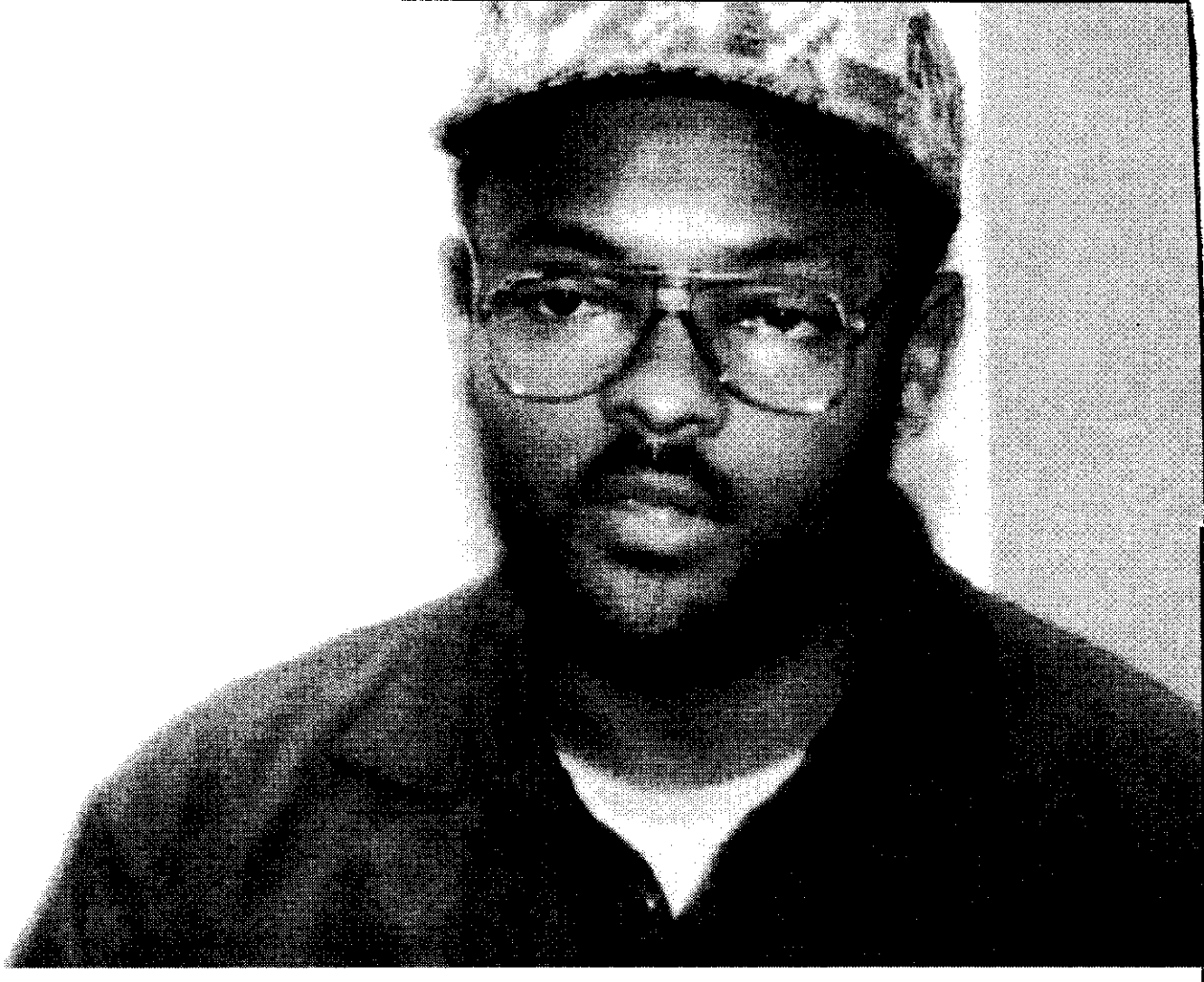
London Chinese Health Resource Centre (LCHRC), Soho (est. 1987). The Centre aims to promote racial equality and equal opportunities for the Chinese in the National Health Services. In order to do this it plays a key role in identifying and monitoring the health needs of the community as well as raising and promoting awareness of health rights. One of the schemes at the centre was the Volunteer Befriending Scheme where volunteers provided help and support through home visits and visits to hospitals to people experiencing problems related to an illness, disability, age or social problem. The organisation has been unable to secure further funding and the scheme is now closed.

Progressive Youth Organisation (PYO), Tower Hamlets, London (est. 1979) aims to provide a focus for the youth, primarily working with Bengali boys and girls. PYO is actively involved in challenging racism, providing recreational facilities and supporting young people with educational and careers advice. Volunteers are involved in various areas of work such as drug prevention, outreach work, being on the management committee and drama education.

Sikh Community and Youth Service (SCYS), Nottingham (est. 1988) aims to identify and meet the needs of the Sikh Community through investing in people for community and economic development. Activities that volunteers are involved in include fund-raising, youth work, training and helping at residential camps.

Shri Swaminarayan Mandir, (SSM) Neasden, London (est. 1996). This is the first traditional temple to be built in Europe. Over 1,000 part time volunteers and 100 full time volunteers were involved in the construction of this temple. Volunteers are involved in a variety of activities in the running of the temple as well as in the community such as recycling activities and holding medical welfare events.

Ugandan Community Relief Association (UCRA), Wood Green, London (est. 1984). UCRA's areas of work include advice, welfare and housing. They involve paid staff alongside volunteers. The Association has recently been recruiting volunteers for a women's befriending project as well as a health project.



CHAPTER ONE

The context of black volunteering

Black volunteers are severely under-represented in mainstream voluntary organisations. The report, Encouraging Signs (1991) found that the extent of black volunteering in volunteer involving organisations was less than 3 per cent - a third of the organisations having no black involvement at all. The National Coalition for Black Volunteering (NCBV), a national resource agency which aims to promote the involvement of black volunteers, is working actively to ensure that equal opportunity policies are implemented. However NUBV acknowledges that progress is slow.

The black community has also been under-represented in research findings on voluntary activity. The 1991 National Survey on Voluntary Activity in the UK, conducted by the Centre, only had a sample of 2.5 per cent of black people which constitute a total of 5.5 per cent of the British population.

Added to these factors is the reality that many black voluntary organisations (BVOs) are struggling to increase or even maintain existing funding. Wenham (1994) indicates that black organisations on the whole do not have the same access to information about funding, sources and networks as their white equivalents. It is a matter for concern that

less than 4 per cent of the £40m allocated by the Lottery's Charities Board in 1995 went to the black communities (Sia, 1995).

Traditions of self-help

The history of black communities in Britain highlights the importance of self-help and informal volunteering (Fryer, 1989). Self-help can, in this context, be defined as the use of one's (individual and communities) own powers to achieve change without dependence on aid from others.

"Both Asians and African-Caribbean's took to pooling their savings until they were sizeable enough to purchase property. The Asians operated through an extended family system or mortgage clubs' and bought short lease property which they would rent out to their kinsfolk and countrymen. Similarly, the West Indians operated a pardner'(Jamaican) or Sou-Sou (Trinidadian) system, whereby a group of people would pool their savings and lend out a lump sum to each individual in turn. It was a sort of primitive banking system engendered by tradition and enforced by racial discrimination."
(Sivanandan, 1982)

The tradition of self-help within black communities has developed out of the necessity to meet unmet needs. This type of response has been relied on because of the poor accessibility to mainstream resources and information. Black people extended their support not just to family and friends but also to those in the community who were in a similar position to themselves. Dedicated individuals have formed voluntary organisations to cater for the social, religious and economic needs of the black community.

It is this tradition of self-help that has shaped the nature of, and approach to, voluntary activity in black voluntary organisations (BVOs) today.

"This willingness to assist, to help out, is part and parcel of our experience, not a separate venture over and above what we already do. For many black people this notion of volunteering extends throughout our lives. We become involved because circumstances demand it. The levels of maturity, astuteness, assertiveness and self-reliance amongst black communities because of our experiences are therefore remarkable."
(Patel, 1994)

"In a number of ways we are trying to respond to the needs of the black communities irrespective of what the state is doing."
(Martins, Director of Sia, 1996)

"Self-help proliferated as a means of survival and networking for support and sharing skills and experience of dealing with state bureaucrats and to combat isolation."
(Clinton, 1993)

Black communities have recognised that in many cases the most efficient way to get their needs met is through specific organisations set up to meet those needs. Today there is a call to revive the strong self-help movement of the 1960's and 1970's. An example of this revival is the African Caribbean Evangelical Alliance (ACEA) which has set up an Agency for the Selection and Support of Individuals Starting Trade (ASSIST). This agency provides small loans, advice and training for black people who want to set up businesses. ASSIST retains the principles of self-help, and by being linked in with a National Alliance, they will be able to maximise their effectiveness in the community with improved networking between churches.

"We are encouraging churches to have skills banks to identify the skills of their members so that they can work together and share those skills."
(Nathan, General Secretary of ACEA, 1996)

The existence of such organisations has traditionally been out of necessity to survive and thrive by:

- preserving identity, culture and religion
- gaining access to services
- offering support and empathy
- integrating and participating more effectively in society

Features of black self-help organisations

These organisations usually have the following features:

- they are often invisible and not recognised
- their activities are not seen as volunteering
- their emphasis is on mutual support and equality
- voluntary activity is a collective rather than an individual action
- they are not professional
- they lack infrastructure and often have short term goals
- they share common concerns
- they are locally based
- they are creative and innovative
- they are holistic rather than specific.

The issues that arise from self-help within the black community are:

- the on-going necessity for such groups
- continuing invisibility of black voluntary activity because it is not linked into mainstream networks.
- lack of representation and support on a national level
- short term existence because of the absence of long term objectives, lack of support and limited or no access to resources
- the emphasis on the basic needs within the community
- non-recognition by mainstream organisations of the work that is going on.

Today, attempts are being made to grapple with these issues, but while the basic necessity of service provision and access to services still exists for many and there continues to be a lack of funding in the black voluntary sector, it will take some time to move forward in terms of development.

CHAPTER TWO

Motivation of volunteers

When asked about her motivations, a volunteer from the Birmingham Chinese Youth Project, described it as involving aspects of, "my time, my community and myself." There were benefits to be gained for herself individually but she was firm about her motivations to benefit her community. This duality is a common theme for volunteers and although in this chapter the main motivations are separated out, no single factor can be seen to operate in isolation.

How black volunteers described what they do gives an insight into their motivations. Below are a selection of the most common ways.

"In terms of the church, you don't see it as volunteering you see it as part of your role as a Christian, wanting your church to be doing things and exercising your faith". (Volunteer from ACEA)

"The whole project is about positive action and achieving race equality and I always say that if other people were doing this, we wouldn't have to in terms of achieving race equality. What we are doing is about Community Action and undertaking community

activist roles."
(Volunteer from GHA)

"I don't really use 'volunteer' because it doesn't give us credit to what we are actually doing...it doesn't justify the time and effort, it is not just volunteering your time it's about putting yourself out in order to improve other people's situation."
(Volunteer from BPSP)

"Before I came here I was introduced by a friend of mine and she explained to me what volunteering means, the benefits and what future achievements you can get out of volunteering. Before that I knew it was doing work which was not paid."
(Volunteer from UCRA)

There is limited research on motivational issues for black volunteers. However three specific studies are referred to in this chapter. The first is the survey on black volunteering undertaken by a pressure group called Black Perspectives in Volunteering, (1988). The second is an American study by Latting (1990) which specifically looks at motivational differences between black and white volunteers. The third is a small-scale study conducted by Marn (1995) which focuses on the refugee community and volunteering.

Response to the black communities' needs

The 1988 survey on black volunteering found that 25 per cent of black volunteers wanted to 'meet needs', (meeting the needs of the community rather than individual needs). Very few of the volunteers put self-development and acquiring of skills as a reason for getting involved.

Organisations profiled in this project such as Blackliners, Black Environmental Action Group, Gharana Housing Association and the Black Prisoners Support Project, were all formed as a direct result of black people coming together and expressing concerns about poor access to services and their needs not being met. Members of the community who joined these organisations were concerned about injustices for black people in housing, the environment, the criminal justice system and services to black people with HIV and AIDS The organisation, Advice and Development for Volunteering and Neighbourhood Care in London (Advance, 1990) states that,
"Black people do volunteer, but they prefer to work in organisations that particularly reflect the needs of the black community."

Racism and social injustices

"As black people in this country we have certain things in common and our experiences of racism is one of them. So when people talk of the black community it is usually in relation to racism and in that sense we are all one."
(Bernie Grant MP, 1996)

Many of the volunteers interviewed in this project referred to social injustices and were concerned about the impact of racism on the black community. The unmet needs of the community were apparent and the appeal was to volunteer or gather together with others to form an organisation that was positively trying to challenge and improve these needs.

"Our black prisoners need a lot of help. For a start most of the probation officers are white and many don't understand black prisoners' needs. As a black person, I make the time and help probation officers to understand their needs."
(Volunteer from BPSP)

"If you look at the way provisions are made for the black community in terms of access to the countryside and inclusion in environmental issues it is always neglected. The number of black people who have been dislocated from the natural environment is very concerning. When I go on trips to the countryside with community groups, people say this reminds me of home..., when I was a girl I used to do this...there is a whole outburst of memories and feelings which they get within half an hours drive outside of London...what we are talking about is racism - regarding access to the countryside, on all levels people are denied access because of racism."
(Volunteer from BEAG)

"The reason why I am on the management committee is because I want resources for the community and for my friends and family to be able to gain access to those resources. If nobody does it and people that have the skills don't participate then those resources will never be there."
(Volunteer from BCYP)

A collective voice

"You can run out of steam if you are one person but if you go collectively they have to listen to you."
(Volunteer from BEAG)

Some of the volunteers interviewed were motivated to join a black organisation because they wanted to be with people who shared a common understanding in terms of

awareness and strategies in tackling racial discrimination. Volunteers did not want to be the 'educator' by being called upon to inform the organisation of cultural and racial issues. They wanted to channel their energies with others into gearing services to meet the black communities' needs. These organisations also supported colleagues who worked in predominantly white organisations to challenge and educate within the existing structure, as well as doing this as part of an organisation.

"It's just too much hard work to take white people along to an objective as opposed to doing it for yourself. Around here no other Housing Associations were taking on the issue of black housing and support. There is no motivation for me in terms of working in a white organisation when you know you have to work ten times harder just to get to the baseline let alone achieve results."
(Volunteer from GHA)

"You have a safe arena to contradict each other which you don't have the freedom to do in a white group."
(Volunteer from BEAG)

Feeling effective, comfortable and welcome

33 per cent of black people sampled in the survey on black volunteering in 1988 preferred volunteering within their own community. Volunteers appreciated a place where they felt at ease and where their religion and culture were respected and understood. For some it was important that they were able to speak freely in their own language. Similar opinions were voiced by volunteers in projects we visited.

"I would volunteer for a group where there were few Bengali's but I would not have a big impact because we have to work with young people and you need to know the cultural way of dealing with them. We would have to study and gain knowledge and maybe after some years we would be able to do that."
(Volunteer from PYO)

"I felt it would be much easier with a black organisation. In the first place I would feel more comfortable to explain it to a black person because he would understand much more easier. I thought it might be difficult to understand a white person."
(Volunteer from Blackliners)

The survey on black volunteering (1988) also found that 12 per cent of black volunteers experienced racism in mainstream organisations, although the incidences were subtle/institutionalised rather than overt.

"Odd remarks were dropped. Nothing specific, but I was always aware, I felt I was being judged for my colour, not for myself."
(Volunteer's view of a tenants association, 1988 Survey)

The findings in this project also highlight negative experiences that some volunteers encountered in mainstream organisations. Some of the volunteers interviewed had worked within mainstream organisations but felt unfulfilled and disappointed because the organisation did not meet the needs of the black people within the community. None of the volunteers had accessed volunteering in positions of power and influence eg. on management committees in mainstream organisations. Only one volunteer cited a positive experience of working for a mainstream organisation which then led her to become involved in a black organisation. Some volunteers did not want to be part of an organisation that was like their workplace. They referred to feelings of racism, being inhibited, being isolated, and being unable to use the language they felt comfortable with.

"Previously I was working for organisations that were not really catering for my needs. My needs were to work with black people; not to say working with other people was a problem, it was not, but I felt that I was being used by everyone rather than the people who I felt closely knitted to."
(Volunteer from BPSP)

"I worked for a national charity at a children's Saturday club, when I was there I was the only black volunteer there and I was treated with suspicion and people were saying, 'I wonder why she has come here.' I was there for four months and I didn't like it at all, I wasn't welcomed...I feel more comfortable here."
(Volunteer from ACMHA)

Identity and culture

Many of the volunteers interviewed wanted to contribute towards investing in securing and preserving their children's identity and culture. Parents and young people wanted to share their knowledge and offer support to others, acting as informal mentors.

Some volunteers knew few people from their own community, and there was a sense of isolation. Keeping in touch with one's community was therefore very important. For others it was about consciously seeking out a black organisation to re-affirm their own identity. Black voluntary organisation's (BVOs) whose activities may be mainly social or cultural play an important role in tackling discrimination, since they address the problems of isolation and alienation, and restore dignity and pride in the cultural heritage of the black community.

"I am a Sikh, I might be involved with other voluntary organisations but I want to know more about my own community, my own identity and I want to pass this on to my children."
(Volunteer from SCYS)

"I was aware that I wanted to be in a black organisation, it was crucial for me as a personal need, self-affirming my own image, feeling better and trying to improve my sense of myself as a black woman. Spending time to focus on your own black people was to mirror that you endorse something that is valuable about you and the black community."
(Volunteer from Blackliners)

"There isn't a group like this anywhere else and to have a group like this is great. The thing is with the Chinese Community it is so dispersed and up until I went to University I didn't have any Chinese friends at all. In a way it is a very personal involvement and it has a lot to do with identity as well, BCYP has done a lot for me and so what I give back, it is not just like I have to do this, it is almost like the commitment is like a duty."
(Volunteer from BCYP)

Self development

For some volunteers, their main motivation was the need to enhance their job opportunities. The hope was that volunteering would be the stepping stone to opportunities in the labour market. For other volunteers it enabled them to decide about career moves as well as gave them the chance to use a skill that had been neglected for some time.

The findings from Ugandan Community Relief Association (UCRA) confirm the study by Marn (1995) on the Migrants Resource Centre which suggests that the main reason for refugees doing voluntary work is the need to have an understanding and knowledge of the British system, as well as work experience and references. Refugees became involved because they felt circumstances demanded it, and not merely because they had been invited to do it. The second strongest motivation was the belief in mutual aid and helping others. This is contrary to the research evidence obtained in the Survey of 1988 when few volunteers put the development of skills as a primary reason for getting involved, and would indicate the importance of recognising specific motivations for refugees.

"I reached a stage when I thought this (low paid manual work) is not going to be anything for me in the future. Sometimes it is better to establish yourself and then enter

into employment."
(Volunteer from UCRA)

"Somebody told me that you could do voluntary work and after doing that you could pursue a job, you will have proper references, you will have built up your skills and confidence...Surely I have bills to clear, I have a daughter to look after how will I be able to do unpaid work? At that time I didn't realise what voluntary work meant, as time went on I realised that I shouldn't waste my skills. I am a professional teacher from home although I can't get into the profession here. That's why I came into the voluntary services."
(Volunteer from UCRA)

Altruism

A study conducted by Latting (1990) into motivational differences between black and white volunteers found that black volunteers were significantly more likely to report altruistic reasons for volunteering than white volunteers. The results indicated that the norms of altruism and social responsibility were consistently more salient for black volunteers than they were for their white counterparts.

Altruism - the unselfish concern for the welfare of others and the desire to improve society - was a strong motivation amongst many volunteers interviewed in this project, especially in the context of the injustices that exist for the black community. Volunteers in both the Social and Religious groups expressed an altruistic motivation.
The indications of the prevalence of altruism and social responsibility as a motivation for black volunteers would be an interesting area for further research.

Religion

The 1991 Census indicated that membership of Trinitarian churches (ie. Catholics and Protestants) had fallen by 17 per cent to 6.7 million. However membership of non-Trinitarian churches increased by two-thirds and membership of other religions more than doubled, ie. in 1970 there was estimated to be a quarter of a million Muslims but by 1994 this rose to 600,000. In the Sikh Community in 1970 there were 80,000 members and this increased to 300,000 in 1994. *The Voice* (2 April, 1996) noted that one in four of the UK's Black African and Caribbean population go to a black church regularly.

Within such religious organisations a substantial amount of volunteering goes on. These may include sitting on committees, cooking and serving food, teaching, cleaning, fund-raising and befriending others. An example of the voluntary effort that goes on can be seen within gurdwaras (Sikh temple). Most have a langar (free kitchen)

and food which is donated by the community is available to anyone that comes to the gurdwara. This is prepared and served by volunteers and takes place 365 days a year.

Religion instils a strong sense of responsibility in the community, giving to others without expecting a return. People are motivated to put into practice aspects of their religion which involve serving the community. Many of the religious organisations provide voluntary services and support in the community as well as classes on language, faith and supportive meetings.

"The only objective in our minds is to do service for the community, if we do not do work for the community, then what will happen to our next generation is that they will be totally in the dark. We are Muslims, we think that if we do work for someone else we are getting 'Sarab' that will be of benefit to us in the next world. In Islam the two main principles are 'Haqooq Allah' (Duty to God) and 'Haqooq-al-baad'(Duty to man) this is very important and means serving and helping other people."
(Volunteer from GCM)

"These devotees form the backbone of our volunteer force. Yes they are devotees but when something needs to be done it is they who are called and are asked...with the aim of pleasing our Guru (Pramukh Swami Maharaj) that is their motivation...it is that which drives us endlessly whether it be menial jobs or more high profile jobs that is not the issue its just that the aim is achieved by the means."
(Volunteer from SSM)

"True religion from the Bible is about a very strong social conscience with a spiritual perspective. With Christianity you're energised and bought into a positive way of thinking through Jesus Christ and you are energised by that way of thinking and relationship. So I think that volunteering for me is closely linked with the Christian walk and existence."
(Volunteer from ACEA)

"The belief is there that 1/10th of your earnings should go to a charitable cause on that same hand 1/10th of your time should go towards serving the community. I think that service to the community plays a big part if you think that all the gurdwaras are run on a voluntary basis, the cleaning, the maintaining, the langar. It is a unique situation. You will see all walks of people who want something from God, they are asking for something but the offering is always there. Just paying respect to the faith is very encouraging to see."
(Volunteer from SCYS)

CHAPTER THREE

Successful recruitment strategies

The majority of organisations interviewed make a continuous effort to recruit volunteers. Effort is necessary in order to gain trust and respect in the black community as well as increasing awareness about volunteering opportunities and the benefits to be gained through an organisation, as opposed to the more traditional forms of informal help.

For most of the organisations the division between service user/member and volunteer remains ambiguous. Recruitment is not for specific jobs but is rather for 'the cause' and 'the community.' The organisations encourage as many people as possible to become involved, with an emphasis on training and mutual support, rather than on quality of skills.

The Sikh Community and Youth Service's (SCYS) Newsletter states, 'We require more volunteers. If you have any spare time no matter what experience you have, we need you.' This appeal enabled the volunteer/member to be actively involved in determining a role within the organisation. Service providing organisations such as Blackliners had a diverse range of 15 volunteering opportunities to choose from, so again the element

of choice and flexibility was very high.

Overcoming the negativity

Many of the organisations faced cynicism at the start of the project from mainstream organisations and the community about their chances of survival and success. Qaiyoom (1992) found that in general there are many negative perceptions about black voluntary groups. This 'negativity' has been stifling and counterproductive since it can create a barrier even before beginning a recruitment campaign. It has been important for BVOs to recognise the damage this view can have and to combat it. Organisations projected positive images of competence, success and longevity.

"People thought we would not succeed being a black organisation. It is a question of showing the community that we can do better work...often the black community is the last community people expect good things from."
(Volunteer from GHA)

The co-ordinator from the Black Prisoners Support Project (BPSP) faced discouragement at the beginning of the project. People would comment that the Asian community did not volunteer. Fortunately, he did not find this to be so and he discovered that it was, "easier than I thought and was told it would be to recruit people from the Asian community."

BPSP also found that few referrals were made by probation officers (predominantly white), yet when black volunteers visited black prisoners, other prisoners expressed an interest in the support and practical advice they offered.

This emphasises the need for service referrers in the community to be aware of and recognise the significant role played by such organisations, especially in meeting community needs.

Raising awareness of formal volunteering

The co-ordinator from Blackliners states that for some black people 'volunteering' in formal organisations is a new phenomenon. The community is adapting to it but it is difficult.

"There is a long history of people helping their neighbours and relatives and this is very common. Volunteering which is structured is viewed with suspicion and can be interpreted as serving the institution or Government."

This is particularly pertinent for those people who have fled from political regimes or

experienced a poor relationship with a previous government. Volunteering can represent an involvement which is more regimental and hierarchical rather than one where mutuality and equality are emphasised.

Raising awareness of the term volunteer and its associated activities and benefits in mainstream and black voluntary organisations, are important focuses for organisations in the black community.

Some volunteers stated that their parents appeared apprehensive about them being involved in voluntary work and thought it would affect their financial security. These volunteers explained to their parents that they saw it as a step forward rather than backwards. The involvement of younger generations in volunteering is naturally challenging the perceptions people have and creating a positive focus on the benefits for the individual and the community.

Using the right terminology

As indicated in chapter two, many of the volunteers did not use the word volunteer to describe what they did. David Obaze from the National Coalition for Black Volunteering advocates the use of the word 'helping' which he believes is more acceptable and less alienating.

"I come from Africa and volunteering makes me think of conscription and wars, it is a very combative word which many people from developing countries consider misleading. Ask a black person to help and there is no problem, it is part of our culture. Helping each other is not considered exceptional, but ingrained in the culture as part of the make-up."
(Obaze, 1993)

However, a few volunteers were very familiar with the positive use of the term volunteer and would use it to describe what they do. This was more apparent amongst the younger volunteers. What is important for recruitment is that the terms used should be understood and related to by the targeted community. The use of language which is familiar to people will also have a greater impact on the individual. For example, the word sewa' (selfless service) is used by many Hindus and Sikhs:
"Sewa is when you do something from your heart from your inner self."
(Volunteer from SSM)

The Confederation of Indian Organisations (CIO) is in the process of detailed consultations with the community and is planning to set up a project looking into peoples' interpretation and inclusion of activities that embody the meaning of 'sewa'.

For Muslims the word is 'khidmat' which has a similar meaning to 'sewa'. All generations within SCYS and Shri Swaminarayan Mandir (SSM) are familiar with the term 'sewa' and use it to define their voluntary work. These terms are not just religious but seek to embody altruism.

The message

Latting (1990) suggests that recruitment drives should be directed toward black people who:

a)strongly identify with the black community
b)consider themselves to be socially responsible.

The appeal should place some emphasis on the moral pay-off of fulfiling an obligation to help. Potential recruits therefore need to feel that the organisation is making positive strides to rectify the wrongs in society and ultimately in their own community; that their involvement in an organisation which is seeking to create change and challenge some of the injustices will help to make a difference. However, this should not preclude messages promising benefits of social exchange ie. gaining skills and increasing confidence. Many of the volunteers interviewed had not anticipated the intangible and tangible benefits that they would gain and it is these benefits which organisations should also emphasise and promote.

Clearly, the most successful message is that which emphasises the fact that the organisation is meeting the needs of the black communities. The African-Caribbean Mental Health Association (ACMHA), in a brochure aimed at recruiting volunteers to befriend those who are unwell in the community, emphasised that it is a black organisation. In its appeal for volunteers it described an example of the reality of mis-diagnosis: "I went to the doctor because I was depressed, now I find I am in a psychiatric hospital being told I am mad."

The importance of location

"The location is very significant being in the heart of Chinatown, the majority of Chinese people will come here on Sunday."
(The co-ordinator of BCYP)

For some people the accessibility of black organisations has been a stepping stone to becoming more involved in the voluntary sector. AG is situated in the heart of the Bengali community of South Shields; the women were consulted in respect of where would be the best location for the centre. Since accessibility is very important it needed to be in a place with which the women were familiar as well as near their houses because of their domestic responsibilities.

Listed below are some of the successful strategies used by organisations to involve members of the community.

Language, word of mouth and personal recommendations.

Language is an important consideration in recruitment plans. The PSI study (Brown 1984) indicated that a significant proportion of Asians over 30 do not speak English (especially high amongst Muslim women). Brown also indicates that 33 per cent of Asian women had left school before they were 12 in their countries of origin, or had no schooling compared to 2 per cent of white women and women from the West Indies. These factors highlight the importance of community languages and adopting a personal direct approach, especially for the elders in the community. Translated literature is likely to have a limited success rate (illiteracy and black people's preference for oral communication) and therefore organisations need to adopt direct and personal approaches in the black communities.

Being asked personally, by someone in the organisation is important in motivating individuals to join, especially when people have, over the years, developed low self-esteem or do not think that they can offer anything.

"If one person is satisfied with what we have done, they have gone out and said all good things about the organisation. The volunteer's have then come themselves."
(Volunteer from AG)

"I was isolated... I was staying at home. I could speak Urdu and Bengali but at that time my English was not very good. I was at a health centre and I saw one Bengali woman. She saw me there, I was an Asian, and she told me here is our centre, come here."
(Volunteer from AG)

The only practical option

The Black Environmental Action Group (BEAG) would like to get more people involved in the organisation but is restricted by resources and the absence of any paid workers. All the volunteers are carefully stretched with existing work during the day. To recruit they rely on word of mouth, although they know they could do more if they receive funding.

This emphasises the point that for many black organisations that receive little (if any) funding, reliance on word of mouth is all that can be practically used.

Networking

Networks are extensive, and pooling resources can produce a really effective synergy. A

number of volunteers were active in their area in the black community in a number of different BVOs. If certain skills were needed they would tap into this network to determine if the skills existed there.

ACEA plays a key role in networking with other churches. They organise events aimed at bringing churches together to talk about and formulate action plans in respect of how they can become more involved in community development while tapping into the resources of their membership. For example in 1994 ACEA hosted a 'Black users and carers church and psychiatry consultation'. Another of its projects was formed because as a Networking agency, it was aware of the need for a Black Media and Gospel Network. ACEA suggested this idea to a number of people throughout the U.K. who have since formed a group.

Smith (1994) states: 'The general rule is that the more people you reach through a medium, and the less personal contact, the lower the response rate, the proportion of people who take up your invitation to volunteer is likely to be.'

Involving all generations of the family

SSM and the Sikh Community and Youth Service (SCYS) were both highly successful and dynamic in involving all generations in the organisations.

"We encourage parents to come in with their children, rather than just dropping them off at the door and going away. At least to come in as an observer if they cannot participate and be a critic in one sense."
(Volunteer from SCYS)

"Sometimes my family feel that I am doing too much. So I tend to include my family in the activities. At the residential camp both my sister and my mother came. When they are part of it then there is no problem."
(Volunteer from SCYS)

Families can exert an important influence in recruiting additional members to the organisation. In religious organisations, parents acted as a positive influence upon their children and encouraged them to become more involved. There is, however, a need to be sensitive to public perceptions when involving a family in voluntary organisations, especially if a particular family is seen to be over-represented on the Management Committee or occupy a large number of positions of power and influence within the voluntary organisation.

The black media - national and local

The Commission for Racial Equality has a comprehensive list of newspapers, radio stations, satellite channels etc in Britain that could be tapped into in order to recruit and raise awareness. Many people are bi-lingual but prefer reading and listening in their mother tongue.

Some organisations have developed this as a successful strategy. The LCHRC used the chinese radio station, 'Spectrum' and the Chinese newspaper 'Sing Tao' very effectively to recruit volunteers. This is particularly important with the Chinese Community because it is much more dispersed than other black communities. ACEA has used *The Voice* newspaper, ACMHA uses the Gleaner newspaper and BPSP uses the local Asian radio station in Leicester, 'Sabna' Radio, amongst other strategies.

The Confederation of Indian Organisation's (1993) report on voluntary health organisations emphasised that the use of the black media was very helpful. Groups found that Asian radio and press were willing to highlight issues and organisations, if it benefited their communities. In the research, *Encouraging Signs* (1991) only 10 per cent of mainstream organisations surveyed used the black media to recruit volunteers.

Mobilising existing membership

"Nearly every traditional black organisation is membership based and relies heavily on those members to volunteer, contribute money and solicit others to participate. Soliciting others was essential because the success of any effort depended on the active participation of as many individuals as possible."
(Carson, 1990)

This strategy was used successfully by the Ugandan Community Relief Association, who have a membership of over 2,000. They initiated a recruitment campaign targeting and sending mail-shots out to it's female members to volunteer in it's Women's Project. This direct targeting proved successful in terms of time, effort and money.

At the GCM, SSM and ACEA if volunteers are needed, an announcement is made to the members. Organisations made regular commitments to profile volunteering opportunities within the organisation. The co-ordinator at PYO states that, "Every summer we do a talk to all the members about volunteering, how they can get involved and what are the benefits." PYO positively promotes the role of the volunteer within the organisation and it is a position that is respected within the organisation.

Targeting non-members

Some organisations adopted 'direct targeting' in order to recruit specific skills that were not within the organisation.

"The requirements for Housing Association committee members comes down to skills which we try to find locally by introducing people that we know.... we would ask them to come and get involved because we are trying to hand pick those skills. Because we cannot find the skills in people that are coming in to join the organisation we are having to advertise."
(Volunteer from GHA)

SCYS made a conscious effort to involve teachers and social workers initially, as it was these professions that could influence local authorities to recognise the importance of Sikh youth retaining a positive identity. This also meant that local authorities would have an improved understanding of Sikhism. The organisation was so concerned about the community that it looked at how it could make the maximum impact both outside of the organisation as well as in the creation of SCYS.

"They were invited to open meetings held by SCYS. The professionals were convinced it was a good cause, a lot of them had their own children. The way we think of it, is that if we help our own children along with others as well then we are serving the community."
(Co-ordinator from SCYS)

SCYS, BEAG and AG have all initially attracted professionals to the organisation but they are conscious of the importance of including and remaining representative of all sections of the community. At 'Jawaan aur Azaad'(JAA) social workers have been involved in the group from the beginning. They play an important role in supporting the group and in informing black clients of JAA, thus allaying family concerns about the group and initially supporting young people to come to meetings.

The role of the volunteer co-ordinator

The co-ordinator played a key role in the successful implementation of recruitment strategies. All of the co-ordinators interviewed had similar personal and professional characteristics which were essential in attracting and recruiting volunteers. These were:

- boundless energy
- genuine belief in the cause
- excellent communication skills
- good linguistic skills
- empathy
- pro-activity
- ability to motivate
- networking skills
- trustworthiness
- charisma

PYO is an excellent example of the way in which staff consciously make an effort to determine if the young people would be interested in becoming more involved.

"I used to hang about with this character and I really respected him... he would take me along with him because he knows it's going to benefit me but I didn't know, I'm going into the unknown, I was just asking questions and was curious... I see him go into Youth clubs, kids respect him, when he is on the streets everyone knows him and people listen to him. This used to play around in my mind. He could see I was interested, maybe he saw my sincerity that I really wanted to help the community so he took me along with him."
(Volunteer at PYO)

The co-ordinator is tremendously important as role model and mentor. S/he commands respect is perceptive in identifying people who are committed and is pro-active in getting members involved. The volunteer quoted above is himself now a co-ordinator.

Another critical area of recruitment is that of new Management Committee members. The identification and involvement of volunteers with skills and knowledge that will benefit the organisation at that level, is a time-consuming and meticulous task that is usually shared by both the co-ordinator and existing members of the management. Dedicated, capable, committed management committee members are rare and valuable resources for BVOs. Many of them already have previous knowledge of the black voluntary sector, are working in similar areas or are heads of voluntary organisations themselves. Their input can often make the difference between a healthy, focused organisation and an ineffective one.

CHAPTER FOUR

Nurturing conditions

In all of the groups we studied, the emphasis on empowerment has enabled volunteers to have a positive involvement. Many volunteers come to the organisation with strong motivations to seek change. The organisations have been able to provide the working conditions and stimulus to enable members of the community to develop their full potential. Volunteers have felt valued, equal and welcomed within the organisation.

In all of the organisations, volunteers themselves have formed the organisation and are in positions of power.

"You are working with your fellow people from your country. That makes it comfortable, no one is going to play you around in the form of race."
(Volunteer from UCRA)

"It's the environment; if you do not feel safe in the environment then you will never blossom and if you never blossom then you cannot make the children blossom."
(Volunteer from PYO)

A positive atmosphere

The groups conveyed an atmosphere which felt relaxed and warm with inviting undertones. A volunteer from Blackliners stated: "I felt I had come to the right place."

Within a short time volunteers felt they belonged to the organisation, many expressing feelings, as if it was part of their extended family.

"It is very friendly, just like one big happy family. Of course we have fall outs but we sort it out."
(Volunteer from SCYS)

A volunteer from Blackliners who had previously been involved in a mainstream organisation stated that one can feel stunted in an environment that "doesn't allow you to be yourself. I was not confident to express my feelings, but here I can express myself and feel more at ease". The importance that volunteers place in being in an environment that is relaxed cannot be understated.

"I feel more comfortable with my own people, there is lots in common: the language, banter, background etc. You don't want it to be like your workplace."
(Volunteer from SCYS)

"People naturally get involved, first they come and see the centre. It is always like a "Ghar"(translates to 'home' in Hindi), it is not like an office."
(Co-ordinator from AG)

Making space for women

The Glasgow Central Mosque (GCM), Shri Swaminarayan Mandir (SSM), Sikh Community and Youth Service (SCYS), Birmingham Chinese Youth Project (BCYP), Progressive Youth Organisation (PYO) and Apna Ghar (AG) all had forums for women to meet and volunteer separately. In GCM and SSM men and women volunteered separately because of the religious convention of having no mixed gatherings. For other organisations it was to address specific areas of concern to women. It is important for organisations to recognise that some women may be uncomfortable in a mixed setting. Some of the women volunteered in a women's group in addition to being on the mixed management committee.

"This organisation is only for women, and we are all safe here and feel free here. I haven't really got any experience in other voluntary groups. The first time I came out of the house was to Apna Ghar."
(Volunteer from Apna Ghar)

It has worked out lovely, the men do their work and we do ours, we communicate and we have joint activities where we work together but where we can, we work separately. The women can do their own thing, it brings the best out in you."
(Volunteer from SSM)

At SSM they recognise that many of the women who have children would like to volunteer, but can only help from home and therefore organise activities so that women can still help from there. For many of the women this was their first experience of becoming involved in a voluntary group. At AG some women come to use the crèche and to have a chat and a cup of tea; this socialisation was important for many, some of whom were isolated and not linked into any formal support services. Apna Ghar provides women with somewhere to go, where they feel comfortable. Some women may present themselves as needing support in a specific area ie. health, domestic violence, benefits and child care. If AG is not able to provide this they will support the individual by making a referral to the appropriate agency

When AG established the Women's centre, they included the men at the beginning so they could appreciate and support that area of their work. This early involvement dispelled any apprehensions they may have had, and they were then not concerned about women using the facility. Men use the centre today but mainly for the free legal advice the centre offers.
"In the beginning men were suspicious. Initially we let men come in and have a look around, now by appointment only."

Only SSM and AG provide crèches, and only Ugandan Community Relief Association (UCRA) was able to pay child care costs. In this case, it was only for women who volunteered for 15 hours or more. The lack of funds available to BVO's seriously limits opportunities for women/parents with children to volunteer.

Sensitivity to religious and cultural differences

The organisations researched demonstrated sensitivity, awareness and respect for religious and cultural differences. The co-ordinator of the London Chinese Health Resource Centre (LCHRC) points out that just because someone is Chinese people should not make assumptions about them. It is important to be aware of the diverse range of religions within the community such as Christianity, Buddhism, and Catholicism. Within the Ugandan community, for example, there are 32 tribes encompassing a variety of religions and political viewpoints. It is crucial that these differences are respected if people are to feel safe enough to work productively. These differences are also important to recognise and appreciate when the organisation is matching clients with volunteers to befriend.

The majority of organisations had equal opportunity policies and in some organisations volunteers were instrumental in researching and developing these. Co-ordinators spent time with individuals explaining what this term meant and always took into account any religious and cultural issues relating to the volunteer, ie. having time and space made available to them to pray. Volunteers appreciated the fact that they could share religious occasions and cultural events with each other without having to explain.

"There's times like cultural events and religious occasions, everyone understands here and that is another good thing about our group here."
(Volunteer from JAA)

Flexibility and informality

"You have to be flexible; that is what volunteers appreciate. It is not a tragedy if they miss one meeting. I feel you are not understanding the issues for volunteers outside of the organisation. This is very important, this is life, this is emotion...In other organisations if people did not come to support meeting they would be rejected, however many of us do not feel support from structured meetings but by other methods."
(Co-ordinator from Blackliners)

The organisations found they needed to operate in a flexible manner to accommodate the volunteer. There is little bureaucracy, and although some organisations had a formal policy, it was implemented in a way that made it comfortable for the volunteer. Obaze (1995) recommends the 'thinning out' of much of the bureaucracy that sometimes goes with becoming a volunteer within the mainstream organisations. However, funders' prerequisites often necessitate the presence of some formality around policies and procedures. BVOs therefore have to successfully balance these issues.

"Time is important and I find the Chinese more understanding - I had to work and was not able to attend the training sessions, but they understood. If I joined another organisation then perhaps they would not understand."
(Volunteer from LCHRC)

Most of the volunteers interviewed felt comfortable in an organisation that was not constrained by rules and procedures and managed to retain an informal feeling. This was very important and enabled the volunteers to feel empowered within the organisation.

Flexibility exists in thinking about current roles within the organisations and challenging notions of what is expected and how things 'should' be run in order to

maximise the available opportunities for volunteers. Volunteers were willing to get involved in whatever tasks needed to be done as well as making suggestions to the group about creating new roles. AG recognises that for many women it is difficult to make a regular commitment and so when they do offer their help it is still welcomed and a role is identified for them. This works well because of the understanding and acceptance within the organisation of the difficulties for some women to make a regular commitment

Establishing trust

Organisations placed tremendous importance in gaining the trust of volunteers as well their family members and the community. BCYP states in it's 1995 Annual Report that 'A fundamental approach to the project has been the work undertaken with the youth, both as individuals and within the context of their families. Recognising the family as an important set up in the Chinese community, it was necessary to gain support for the project from parents. This has been vital in enabling greater participation of the youth within the organisation.' SCYS spent considerable time establishing trust in the community, becoming involved in community issues and gaining respect. The organisation has been conscientious about ensuring inter-generational and family involvement, this has contributed to it's assured reputation with the community.

"When we take children away on trips, parents feel comfortable in the girls going as well. They trust the organisation."
(Co-ordinator from SCYS)

"My family know the staff and know who their family are and this probably helps. The Chinese community tend to know each other."
(Volunteer form BCYP)

Trust develops between volunteers, members and staff and this is sustained because of the sharing of common goals.

"There has to be trust, there is no way I could have picked up that knowledge if they did not trust me. You can tell if you can trust someone and someone you can't, all of us have a common trust we believe in morality, ethics, and truthfulness. This is a shared belief and it rubs off on others."
(Volunteer from PYO)

"It is important to be approachable and to value the volunteer and what they do and allow people to make mistakes and let them know that you still trust them and believe in them."
(Co-ordinator from PYO)

The establishment of trust is important in order for potential clients to benefit from the organisation. Organisations do their best to ensure that the community is aware and informed of their existence and purpose. Trust and reliability ensure respect and acceptance in the community. Volunteers from the community play a key role in creating and establishing this trust. AG stresses: 'Our relationship with our clients is a partnership, one that begins when the initial contact is made. Critical to the successful development of the relationship is the team of dedicated voluntary outreach workers.'

Wandsworth Age Concern (Yee 1995) points out that initially Asian carers in Wandsworth were reluctant to accept the respite offered. When they did they were reluctant to leave their relatives at home and go out alone with the volunteer. Trust was established over a period of three months and carers are now confident about going out. This seemingly lengthy process should not be seen as a deterrent. It should be viewed as active implementation of equal opportunities, providing enormous benefits to those who eventually receive the service. There was a similar experience at the LCHRC in Soho. They set up a befriending scheme for the Chinese elders, it took many months for the co-ordinator to convince the clients and families before actually introducing the volunteer. After three years funding, this project is no longer running and all the work and effort of the co-ordinator and volunteers have been lost for the future.

At 'Jawaan aur Azaad'(JAA) the group felt at ease sharing concerns about the negative ways in which disability is viewed by the local Asian community and they worked out ways to overcome this barrier. This is a priority issue for the community in Bolton where they have had to develop strategies in order to ensure members attend, as well as to increase awareness of disability issues within the Asian community.

Good communication

The importance of communication cannot be underestimated within BVOs. Making time for general conversation and 'chit chat' can often lead to the formation of ideas as well as enabling the volunteer to feel part of the organisation. Mulgan (1995) emphasises the importance for communities to be prepared to invest time in itself: 'They work when people invest time in them, getting to know the little details, talking, gossiping, the things sometimes benign, sometimes malign, that make real human societies work.' In the same sense this is what works well within black voluntary organisations.

Language is also important. The existence of organisations in which the predominant language is not English provides opportunities for people who do not speak English to volunteer and express themselves freely. At LCHRC, bi-lingual trainers were used as many of the volunteers spoke only Cantonese or Mandarin.

Communication within the organisation

Volunteers had excellent relations with the co-ordinator. They felt valued because they were included in the information exchange and were contacted regularly.

The following are some of the ways in which the organisations ensured that communication was maintained:

1. Holding Volunteers Forums (the chair also sits on management meetings)
2. Keeping accessible volunteer records of individuals training and certificates
3. Reserving a place for messages and mail
4. Writing reports after each visit/session
5. Offering feedback forms to be completed after training sessions
6. Doing satisfaction surveys (available in two languages)
7. Using newsletters
8. Attending staff meetings
9. Making a suggestion box available
10. Supervision
11. Maintaining direct contact by phone

Empathy of the co-ordinators

In most cases the co-ordinators had experience of being a volunteer or were still volunteers themselves. They could therefore appreciate how volunteers felt.

The co-ordinator of Ugandan Community Relief Association (UCRA) states:
"I myself was a volunteer for 15 months before I gained employment... I encourage volunteers that through their work this is what you can achieve. I went through this... it was not easy and there were difficulties but when I persisted this is what I got and now I don't remember the past."

The co-ordinator of Blackliners shared an understanding with volunteers,:
"There is a specific difficulty for volunteering in the black community. Due to circumstances, our life is not stable, our objectives are short-term, problems are many and on a daily basis. Volunteers have to juggle with all this and still be committed to the organisation. Knowing and understanding this and supporting volunteers is important."

The co-ordinator at PYO was himself a volunteer with the organisation. He uses his experience to shape the future path of the organisation.
"I try and do a mirror image of what I went through and let volunteers go through the same experience. I am trying to improve on some things. Before you were a volunteer

but there was no such recognition, I have changed that now because volunteers now have the same access to facilities as the staff and are able to take on more responsibility."

The co-ordinators stressed the value they place on the volunteer and wanting to be of assistance to them in their personal development as well as delivering a service to the community. This is a strong feature in all organisations and was appreciated by volunteers.

"They gave me a lot of support, do you want to go for this training, it is very good? They gave me good suggestions. They trusted and encouraged me."
(Volunteer from AG)

"I tell them that, because they are a volunteer doesn't mean that you don't know anything. I might be paid, but it doesn't mean that I am better than you. So they feel confident, if they do not it will affect their work, it will affect job interviews etc."
(Co-ordinator from UCRA)

Volunteers appreciate this support and feel valued as a result of it.

"With the co-ordinator there is emotional support and exchange and he really wants to know that you are okay. Many times I have felt if he wasn't here I would be unsure if I would still be a volunteer here."
(Volunteer from Blackliners)

The co-ordinators were seen as 'one of us', volunteers felt that co-ordinators were giving their all to the cause and the community and therefore were respected.

"Women trust me, they feel like I am a friend, it is not like a co-ordinator sitting in the office and giving orders and supervising things."
(Co-ordinator of AG)
"The structure around the volunteer needs to be good, they are put with people who respect and who in turn command respect of others, it has to be a two way thing. It is achieved by the person in that position first rolling up their sleeves and working, you have to lead by example, you lead from the side. Side by side, it is in this togetherness that respect is earned."
(Co-ordinator from SSM)

Feeling part of the team

Feeling part of the team was a strong theme that emerged from our research. People were united in their understanding of the mission of the organisation and worked

together to advance this.

"We are goal - orientated and everybody is working towards that, personal issues go out of the way and we try and get on with where we want the organisation to go."
(Volunteer from GHA)

"We are clear in our own position that it is the group that matters and it is not just one individual making all the decisions."
(Co-ordinator from SCYS)

Most management committees were heavily involved in the day-to-day running of the organisation. Staff and volunteers were aware who was on the management committee and there were regular meetings and social gathering.

Some concerns were expressed about the impact of external funding and the contract culture on this sense of togetherness. Some volunteers felt that not all the people in the organisation had the same level of commitment to the aims of the group and this impacted on the volunteer and to the feeling of being valued.

"Because of the nature of the work you need a few more people like the co-ordinator that don't just operate in an orderly way but are more flexible. There is a conflict between running a business and keeping everything in order and responding to the needs of service users and volunteers."
(Volunteer from Blackliners)

Expenses

Organisations operate on limited funding and for many the payment of expenses is not possible. Undoubtedly this affects the extent of volunteering in BVOs. Mulgan (1995) points out that the main factor that stops people volunteering apart from the fact of not being asked is the absence of paid expenses ie. travel and child care.
Some of the organisations, in order to combat the problem of travel and expenses, developed a number of approaches:

- sharing transport/ providing free transport
- charging a small fee to people attending a course that the volunteer was running
- linking in with CSV
- locating the organisation in a place that was easily accessible to the community
- offering volunteer perks ie. free attendance at residential weekends/ use of facilities
- providing free lunches.

Both SSM and GCM did not offer expenses, nor did they think that it was appropriate. If people were having difficulties coming to an event then fellow volunteers or workers would ensure that they helped that person to come. They did not think that it was appropriate to pay for expenses. In doing voluntary work the individual was expected to meet any expenses, their involvement is seen as performing their duty of their faith.

The process of becoming a volunteer

For some of the organisations - Blackliners, Black Prisoners Support Project, (BPSP), African-Caribbean Mental Health Association (ACMHA), and Ugandan Community Relief Association (UCRA) - formal guidelines exist in respect of the recruitment and subsequent involvement of volunteers. In these organisations, where a specific service is being provided, it is essential at the outset to establish the commitment of the volunteer and ensure they understand what is expected from them.

Initially, there would be a meeting with the volunteer to exchange information. The next process would be attending a series of training sessions. With all these groups references and an 'interview' would be requested but this is conducted in such a way that the volunteer always felt comfortable. Other organisations had a more informal process that was more gradual.

Open evenings

Some potential recruits came to open evenings which were arranged to be as informal as possible. They were hosted by the co-ordinator, staff and volunteers. This was found to be an effective way to introduce people to the organisation.

"The key people there made you feel that this was right, a lot of the volunteers worked and were on their way home and this allayed my anxieties about working and still being able to contribute. Many of the people I met that night were volunteers and they explained the process to me. There were no closed doors, the atmosphere and everybody was welcoming."
(Volunteer from Blackliners)

Interviews

The co-ordinators were conscious to make interviews comfortable by being aware of the language they use and the types and methods of questioning.

"I make sure that the interview is informal and I try not to make them panic. Sometimes you can scare people if you make it too complicated. The main purpose is to find out whether the volunteer is committed. Sometimes I don't use the word 'interview' I just tell them you come along for a chat so we can meet and know each other and other members of staff."
(Co-ordinator from UCRA)

"It was not really like an interview, it was like a friend talking to you, introducing something new and asking you to join us, The co-ordinator is a friend and I don't think of her as a leader; it was easy to join here."
(Volunteer from LCHRC)

Some volunteers anticipated that the process would be quite formal. In organisations where references were asked for, the volunteer did not express any anxieties about offering this.

"I think it was quite informal, asking for references does not put me off because it is the normal thing now every time you fill in a form for an interview."
(Volunteer from ACMHA)

Where individuals were interacting with children, police checks were carried out by the organisations and this was accepted by the volunteer. However LCHRC decided to withdraw this formality in their process, "We did it in the first few months but there was a problem with this because it wasn't very nice because it was saying, we disrespect you and we have to do police checks, we decided not to do it then, the volunteers were not working directly with children."

At UCRA the induction of volunteers was done in a sensitive and planned way. There was an emphasis on valuing the individual and accepting that ultimately people wanted to gain employment. Staff positively assisted the volunteers in any way they could.

With regard to member organisations ie. PYO, the process of becoming a volunteer was more gradual.

"There is more of a hidden agenda, most volunteers wouldn't know they are going through an induction. I think it is a good way as long as we know what they are doing...It is very informal..if we make it formal like you have to do an induction it becomes a bit off-putting. The way it is they are giving their own time; if we say you have to do this/ that, it is like ordering them. We encourage them to do certain things but keep it hidden."
(Co-ordinator from PYO)

"A lot of the experience and knowledge I gained was through meeting different people and listening to them – I would pick things up. I find practical involvement much better and slowly, naturally, I found myself in a position where I was taking the register, filling in referral forms, walking around with staff and then people started approaching me; without realising it you are basically a youth worker. Through my volunteering the

organisation saw I was committed, they trusted me."
(Volunteer from PYO)

Training & support
Where formal training existed this was well planned and comprehensive, emphasising a black perspective ie. LCHRC ran a course on the health needs of the Chinese; Blackliners had courses on ethno-centric counselling and class, culture and sense of self; ACMHA's training aims to examine the role of psychiatry in Britain from a black perspective, focusing on its effect on the black community.

Training was particularly effective because people felt at ease with each other. The knowledge gained through the training was of benefit to volunteers personally as well as professionally.

"The training has been comprehensive and informative. Many of the trainers were of African descent and were able to communicate in a language that was understood by all volunteers. For those whose first language was not English it was good if there was a misunderstanding then these could be sorted out there and then rather than waiting until the end of the session."
(Volunteer from Blackliners)

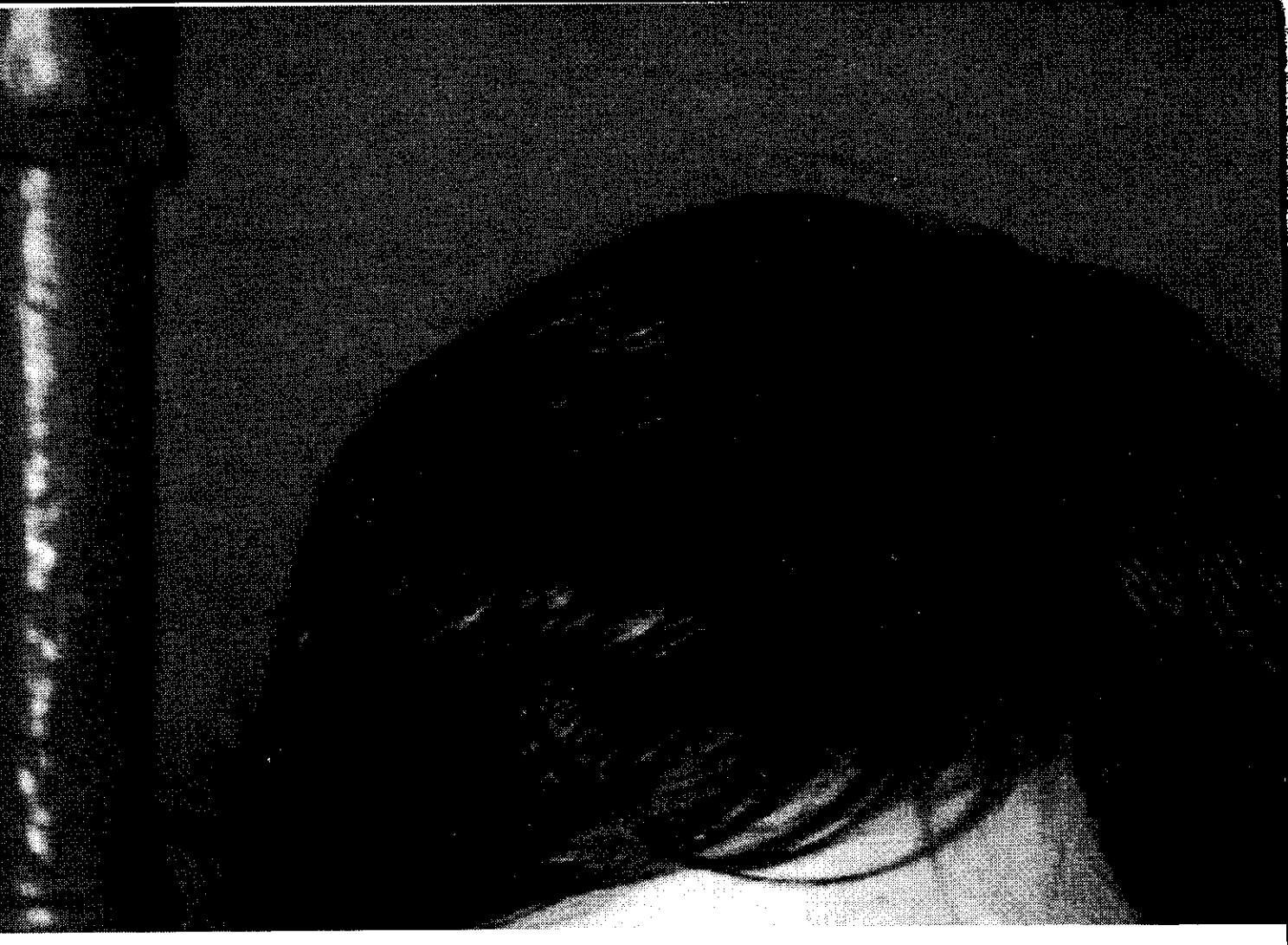
"People were open and free to talk...Some of us had only read about things and seen things on television, but people like the nurses were really able to fill us in and say yes this is really what happens and this is how it is. I think they may not have been so free to say this if it was a mixed group."
(Volunteer from ACMHA)

For the more informal groups, development came from sitting and talking with each other and sharing knowledge. The main role of JAA is to offer support to fellow members with disabilities. It does this principally through the sharing of their experiences with one another. For example one individual expressed concerns about how difficult it was for him to find employment. The group empathised with his situation and offered him some practical suggestions.

For the religious organisations, there tended to be less formal training. People felt supported and motivated by regular prayer meetings and discussions.

"Every Saturday we meet and have devotional songs, scripture readings, discussions, that motivates us, it rebuilds our confidence and motivation. We talk about the glory of our religion and our Guru and we look at the things they did in their life for other

people. We are made aware of the importance of being a better person." (Volunteer from SSM)



CHAPTER FIVE

Benefits to the community

The environment within the organisations has enabled volunteers to participate fully. With the emphasis on empowerment and community work, many volunteers have gained confidence and developed new skills. Effective participation has included the sharing of skills, outreach work, mentoring and the encouragement of devolved decision-making in organisations.

Limited resources have meant that organisations, in order to survive, have had to make the best use of limited resources. Black Environmental Action Group (BEAG) states in it's Annual report: 'Due to limited resources the work programme of the group has not been as extensive as we would have liked. We have attempted to maximise our meagre resources'.

Empowerment

Often volunteers approach organisations, offering a particular skill and idea and this is welcomed. The process around skill exchange and utilisation is empowering as it involves validation of skills, development and giving power to volunteers to share these skills with others. This cycle is effective as it involves a number of people within the

organisation as givers and receivers. Thus organisations are adept at recognising and validating the skills of volunteers.

At Apna Ghar (AG), women initially come to the centre to attend various courses. Many have low self-esteem and take for granted the skills that they already have. The co-ordinator plays a crucial role in gaining the women's trust, and spends time finding out what the women are accomplished in and would be able to share with others. Women appreciate this approach and gain extra satisfaction and confidence by contributing something.

Volunteers in Sikh Community and Youth Service (SCYS) recognised the wealth of skills amongst its members and stressed the importance of enhancing and developing these skills. For example SCYS devised a popular and successful child development course to validate and provide the women with a certificate of recognition. One of the volunteers states: "I was encouraged by my husband to use the teachers qualification that I gained in India and I got involved in a play-scheme as well as going into schools." This volunteer went on to gain employment as a community worker.

Some of the volunteers interviewed were highly skilled. Many had gained their qualifications from abroad but were unable to secure similar employment in the UK Organisations recognised this fact and utilised these skills for the benefit of the organisation as well as the individual. One of the volunteers interviewed was a factory manager in Uganda but in Britain was only able to secure manual work. In starting work at Ugandan Community Relief Association (UCRA) they recognised his skills and within a short period he has been given a position of responsibility.

Perceiving the positive aspect of language skills was important in the organisations. People who did not speak English or were not confident were not viewed as a hindrance. The organisations could and would develop itself alongside this if it sees the contribution that the individual could make by offering support to others as well as helping the organisation in terms of communication. One of the volunteers at AG offered to teach children to read and write in Bengali. In 1992 the course was recognised by the local education authority and pupils can now take a GCSE exam in the subject. The volunteer is now employed as a language tutor.

As well as offering something to the organisation, this individual gained an additional language herself from the other women at AG: "Most of the community here are from Bangladesh but their dialect is Sylheti, so I started to learn this with their help." SCYS held a training course for teaching Punjabi language in supplementary school and trained 30 participants - 24 of whom were teachers and 6 of whom went on to write

guides on Sikh youth in educational establishments for teachers.

This recognition of a person's skills did not just benefit the organisation, but there was encouragement given to the individual in terms of their contribution to society as a whole. The members of the SCYS recognised the skills that one of it's members had both professionally and personally and as a group supported her application to become a magistrate which she has successfully gone on to become: "I knew I wanted to be a magistrate but I always thought it was beyond me, it was members of the group that got the application and encouraged me."

Recognition, monitoring and awareness within the organisation of people's skills ensure that they can be utilised when necessary. In it's Annual report BEAG lists the spread of the diverse bank of information, expertise, experience and skills within the group.
"We have the resources and we tap into them when they are needed, I contact a member, she contacts someone else... It is hard work but it works in the sense that we have the skills amongst us."

Sharing skills within the organisation
"Most people have skills, what we try to do is to enable others to acquire them informally as well as formally."
(Volunteer from SCYS)

It is always assumed that individuals would contribute their knowledge and skill if this was needed in order to further the cause of the organisation since the focus for the organisations is to maximise the skills and knowledge base amongst the group. The sharing of skills existed between volunteers as well as staff. Some examples are illustrated below.

At Progressive Youth Organisation (PYO) volunteers are given various responsibilities in the organisation. They are encouraged and guided by the more experienced volunteers and staff. One volunteer states that at PYO you can be given a budget and asked to create a variety of activities from this. "If you can do it, they will go ahead with your ideas. You feel proud that this knowledge has been passed onto you." In the Youth club they have a volunteers day and this means that if volunteers are present, staff give them encouragement and authority at times. "We take volunteers out when we are doing detached work and meeting people, basically they see how we approach things and a couple of weeks later we let them try and it goes from there."

At UCRA staff spend a considerable amount of time informing volunteers about basic rights and clients' entitlements. "When you are in an environment like this you learn a

lot from paid staff, they are very helpful and are ready to help you if you need it."

Despite having heavy caseloads, paid staff take time to discuss issues with volunteers and because this was the ethos within the organisation, volunteers were not reluctant to ask.

At African Caribbean Evangelical Alliance (ACEA) a volunteer regretted that he had not been able to use his knowledge in a subject that he enjoyed at school, but in becoming involved in the mentor project he was able to share his passion for the subject with young people. "In my case I enjoyed Science, but I was not able to make a career in science. I found that I missed that science. In a sense it was how can I use the skills I have to help people. So we took our skills and brought them into a set up like this."

Conway, (1994) states that 'Groups are capable of dealing in imaginative ways with skill development and discussion of important issues. Giving and receiving feedback can enhance learning and self-awareness, and allow volunteers to take more active roles within the organisation.'

At the African-Caribbean Mental Health Association (ACMHA) volunteers learnt from each other during the training as well as the support groups. "The support groups are very good, we all give an update on our clients and if you feel other volunteers will benefit from your experience then you share this with the group."

At AG the sharing of skills was an important feature of the organisation. "It is a bright future. I have gained experience, grown more confident and become more involved with other ladies in the exchange of ideas. There are women from all backgrounds, there are Hindus and Muslims, Sikhs, Arabs, Chinese and when we sit with each other we just talk and exchange ideas and learn from one another."

Sharing skills outside the organisation

Outside of the organisation, volunteers were involved in sharing their knowledge and running training courses. BEAG collaborated in a training session with The British Trust for Conservation Volunteers. The course was about involving black and ethnic minority communities in the countryside. Presently they are working with Hertfordshire University on a project which looks at the under-usage of the countryside by the black community.

"You have to cover things at all different levels that's why we are linked in to Research at universities. The more levels you attack the problem at, the few people involved can have a greater effect."
(Volunteer from BEAG)

Volunteers also provided practical support and information to local groups in order to access the countryside.

"People cannot choose unless they have an informed choice, now the choice has to be presented to them and that needs to be dealt with."
(Volunteer from BEAG)

Mentoring

Mentoring in the organisations is recognised as an important aspect of voluntary work. For all organisations, the sharing of skills, knowledge and experiences with each other was significant. For members, staff and volunteers, there was a commitment to assist and guide others, especially with regard to passing on life experiences about overcoming discrimination, helping people set goals and encouraging achievement of ambitions. This is reflective of self-help development. This type of voluntary work - where others were benefiting from the sharing of life experiences - was held in high regard by the volunteer.

At PYO volunteers play an important mentoring role, particularly those involved in volunteering in the streets, doing outreach and drug prevention work. These volunteers have stayed in touch with the community through their 'street volunteering'. They play an important role as they are known and trusted. Through training at PYO they are also equipped with knowledge on resources available to the youth in the area.

"I feel comfortable when people come to me and call me Safal Bhai (Bhai translates to Brother and is a respectful way to speak to someone) When I speak to young people, I talk about issues that are genuinely good for them and they listen to me and respect me."
(Volunteer at PYO)

"At SCYS we are active in involving people and enabling people to do things. They want to make you feel comfortable in a situation and then they want to help you move on and encourage you to get a job. If they hear of anything they will let you know and encourage you to apply and would act as a reference for you."
(Volunteer at SCYS)

"It has made me very angry seeing the deprivation and heartache some of these people go through. For me as a black male, I don't like the representation I see when I go to prisons. What balances it out is the joy I get from talking to people and providing support to people when they get out. I like to think that I can be effective and make a difference."
(Volunteer from BPSP)

At ACEA, the mentoring project engages the volunteer in all aspects of a child's life. The mentors recognise the long term benefits of developing this relationship and want to help others in the same way that they were helped.

Advocacy

For those in the community who are disempowered and unsure of their rights and entitlements, the volunteer can play an essential role as an advocate. Such volunteers ensure that clients' views are represented and that they are informed of all choices of action available to them. For volunteers this was a demanding and challenging role but one they found rewarding. London Chinese Health Resource Centre's (LCHRC) volunteers played an important role in advocating on behalf of their clients. They were trained specifically in communication and assertiveness to enable them to feel confident in performing this role.

The role of advocacy is by its very nature challenging. Black volunteers can also face the additional, stressful task of challenging racist remarks and practices. A volunteer from The Black Prisoner Support Project (BPSP) explained the difficulties they can face when they visit prisoners. "You get a lot of stick from prison officers and you have to make complaints and take it higher." At LCHRC, some volunteers believed their clients were not treated fairly in hospitals. "We select volunteers who are able to advocate and are more outspoken to act on behalf of the clients. This also makes the volunteer feel very rewarded in their work."

The support and understanding of the organisation is crucial in this area in ensuring the volunteer is able to advocate when faced with potential confrontations.

Volunteers also feedback to co-ordinators any concerns after visiting clients.
"When I visited my client, I sometimes wanted to talk to other people but they didn't really answer my questions, they didn't want to talk to me. I felt embarrassed so next time I never talked to them and just spoke to my client. Maybe they feel you are not from my country you won't help me, you won't be so interested."
(Volunteer from LCHRC)

This volunteer was concerned about the elderly client in this establishment and it was apparent from the volunteer's experience and from talking to the client that she felt isolated in the home.

Volunteers play an important role in informing people of their rights. The strength of informal networking in the black community has a ripple effect and through informing one volunteer many others in the community also become informed. A volunteer with

LCHRC is still also involved in informal volunteering within her community, people asking her for advice on various issues. The comprehensive training she received with LCHRC has made her better equipped and in effect she is now acting as an informal referral agency in her community.

UCRA's guidelines states that: 'It is the responsibility of the volunteer to encourage service users independence and the assertion of their rights. It is important for the volunteer to ensure that the client is informed, but it is equally important that the volunteer empowers the client, so they can in the future advocate for themselves and maybe others as well.'

A volunteer at BPSP, where many of the issues that volunteers get involved in are to do with basic human rights such as respect and understanding of religious and cultural needs said: "One of my clients put in a formal complaint and is following this through. The effect is to make other inmates have the confidence to do it. Whereas before they didn't have the confidence to put the complaint on paper."

Innovation and creativity

Energy, commitment and vitality within organisations coupled with nurturing conditions such as flexibility, good communication and team-work ensures the enhancement and development of innovation and creativity.

Below are some of the instances in which volunteers and organisations demonstrate this within their work:

In Birmingham Chinese Youth Project (BCYP), the first National Chinese Youth Conference took place as a result of suggestions made by members. The members were encouraged to become involved in the working party to organise the event and to be responsible for it's implementation. The group was assisted by the advisory group.

A Blackliners volunteer felt that a particular topic was not adequately covered on a training course. This volunteer raised her concern with the organisation and was encouraged to devise a course. She now successfully runs this course to new volunteers.

In Blackliners the traditional monthly meetings with volunteers were not successful. Many members were unable to attend regularly because of other commitments. A volunteer suggested weekly reports by phone as well as the continued one-to-one meetings with the co-ordinator. This idea was accepted and is being implemented by the volunteer as the organisation ensures awareness of both the volunteers' and the clients' needs.

At SCYS a volunteer with excellent computer skills, recognised that many of the parents were computer illiterate, although they wanted to learn, but were unable to attend courses. The volunteer suggested that he run a course at the same location where the youth club was held so that parents could attend the course while their children were attending the club.

In PYO a volunteer who used to be an outreach worker has now established a local youth organisation. With the support of PYO, satellite projects are emerging which are locally based on housing estates. The organisation takes the stance of empowering local young people to be responsible for their community. The strength of such organisations rests on the fact that they have been created by people that live in the community for themselves and others in the community.

'Grass-rootedness is considered to be a positive feature within the BVO's since it implies a greater involvement of, and accountability to the local black community.'
(Qaiyoom, 1992)

Developing innovative organisational structures and procedures

BCYP supported two young people to become members of a interview panel. They were inexperienced, but by providing relevant training in selection and interviewing skills, as well as support from members of staff, these volunteers have become competent enough to be on interview panels.

BCYP found that, initially, its members were reluctant to be on the management committee. They lacked confidence and were convinced that they did not possess the skills to become officers. "How we get around that is to vote in a management committee, usually retaining half of the previous management committee, with no positions whatsoever, and then we go through the training."

People with experience chair meetings, but the emphasis is on encouraging others to come forward and develop their skills so they in turn feel confident enough to contribute. The chair of the group commented that, "Traditionally organisations don't like to organise this way but you have to adapt." Because of this new arrangement individuals who previously would never have come forward have done so and contributed effectively to the running of BCYP.

Many of the organisations have been effective in involving volunteers to develop, implement and interpret various policies. At BCYP the equal opportunities policy was formulated by a group of volunteers with the assistance of the advisory group. For many, this was the first time that they had been involved in such a process. For them,

inclusion promoted understanding of what equal opportunities meant in practice.

Examples of how other organisations formulated structures which have been innovative include:

- volunteering from home
- accepting volunteers who could offer help occasionally.
- attending management meetings by the chair of the volunteers forum
- being involved on advisory and research groups

Anti-discriminatory practices

The very existence of these organisations indicates that they are addressing unmet needs in the black communities. Many are formed because of discriminatory practices in mainstream provisions of services and resources. Their activities and campaigns have been recognised and accepted by mainstream organisations over time. Bringing about changes is a struggle for the organisations but they persevere.

Some specific examples are given below.

A report by BCYP (1996) highlights the fact that over 70 per cent of the Chinese youth were not using any facilities for the youth before BCYP existed. One of the factors that explain this was the high percentage of youth involved in family catering businesses, especially on Friday and Saturday nights when the majority of youth clubs were open. They have now established opening hours that suit young Chinese people's free time. This tends to be on Sundays.

The Gharana Housing Association (which consists of a group of black volunteers from different communities) came together after it was apparent that their communities' needs were not being met by other housing associations. They have now successfully set up sheltered accommodation for Asian elders in the local area and commissioned the University of Salford to conduct research into the needs of the African-Caribbean communities in Northamptonshire.

At Shri Swaminarayan Mandir (SSM) medical screening days are held in the temple. The community are invited to have free medical check ups, provided by volunteer doctors and nurses. Many of the elderly Asians benefit from this because they can feel intimidated speaking to non-Asian speaking GP's.

In BEAG a specific focus of the group is to enable the black communities to access the countryside. In general they have found that black people can feel uncomfortable going into pre-dominantly white environments. They found that there existed an atmosphere

of uncertainty and sometimes fear of going into the countryside. The organisation, in consultation with local groups, sought to develop ways to facilitate these groups accessing the countryside, for example arranging a trip in which a local black group met with another organisation from outside of the city. As well as enabling a trip to the countryside it was also a social event which was important for the individuals.

The group has also challenged the norms of how people are expected to participate in leisure activities. BEAG arranged a water sport trip for Bengali women who wore their Salwar Kameez (traditional clothes). The women thoroughly enjoyed their experience and some may not have participated if they had to wear bathing costumes. In considering and representing the black communities needs, BEAG has been successful in opening up choices for people.

SCYS ensures that women are given access to opportunities to develop themselves and stresses the importance of female role models within the organisation, for example a female member of the management committee was encouraged to give a talk at the local gurdwara where traditionally it is men who speak.

Informing and educating

Through training and increased awareness of the unmet needs in the community, some volunteers became energised. They want to do more to help in the community either formally or informally. A volunteer in Blackliners was concerned about the lack of awareness around HIV and AIDS amongst the community of West Africans in London. He wanted to do something to raise awareness within this community to which he belonged. Supported by the co-ordinator initially, he now does outreach work. The volunteer sets up a stall where the community groups meet and distributes leaflets and condoms. He also talks with fellow members about HIV and AIDS. "Every Sunday of each month, every tribe has it's own support group, virtually every Sunday I meet a different group from a different tribe....I feel very happy and satisfied, now there is a lady as soon as I go there she takes on everything, she starts distributing condoms and advising people. There is a lot of change in attitudes and someone is now helping me."

SCYS have held seminars on issues of particular interest in the community which were well attended. Volunteers at SCYS have also produced two comprehensive booklets, *Young Sikhs in Educational Establishments* (a guide) which was supported by the Education Department. The book offers clear guidance to people who are involved in the education of Sikh pupils. *Sikh History in Britain* is a resource book that provides historical information for teachers, parents as well as young people themselves.

SSM and Glasgow Central Mosque (GCM) encourage volunteers to show people

around their place of worship, explaining to them about their faiths. GCM also has a mobile library that goes around Scotland offering seminars and support to Muslims as well as improving understanding with the non-Muslim community. This service is provided by a team of volunteers and plays a significant role in terms of providing support to people in the more rural parts of Scotland.

Networking

'By being in touch with one another, members of the group can develop positive identities, a collective strength and powerful influence which would not be possible if dispersed throughout the whole community.'
(Gilchrist, 1995)

ACEA has established 5 Regions and 15 Networks in the UK and many of their initiatives are innovative ie. the Mentor Scheme and the ASSIST Scheme. Such schemes are piloted in a local area and if successful they are shared with the other black churches. ACEA plays an important role in enabling churches to network in order to discuss social issues affecting the community. *The Voice* newspaper, gives excellent coverage of its schemes and therefore reaches a far greater audience.

Some BVOs also recognised the importance of networking with mainstream organisations as this was an important means of influencing strategic policies and becoming visible.

"As individuals in the organisation we have to operate at a political level with politicians and at senior level with local authorities to attract funding and promote the organisation and at an operational activity."
(Volunteer from AG)

BEAG closely works with statutory, voluntary and educational organisations to influence their race equality policies and practices. BEAG also involves other local black groups in their meetings to ensure good networking. "As an organisation aspiring to ensure it remains and retains grass-roots base, our work to extend our contacts with the communities continue to be regarded as high priority."

JAA received support from numerous people in setting up their group. A member states: "I think you have to work hand in hand with professionals and other service users. You can learn a lot from them, no one is going to take away the identity of the group."

Blackliners has given organisational development support to local community

organisations to develop their own volunteering programme. Blackliners is well known and trusted in the community and therefore its intervention is readily accepted by local organisations. Such organisations are more able to access people within their own communities (National Aids Trust, 1995). Limited funding and time restricts the amount of activity that Blackliners can become involved in.

There are clear benefits to be gained by networking and although examples can be found amongst the organisations, it was not developed to a great extent.

Community spirit

The organisations all played a significant social role. People enjoyed going to the organisation, meeting friends and being in an atmosphere where they felt relaxed. Many of the voluntary activities were seen as fun and sociable and individuals appreciated this.

A satisfaction survey for volunteers at LCHRC determined that the majority believed that their volunteering had helped them achieve a broader understanding of the Chinese community and their needs. Through becoming increasingly involved in the organisation, volunteers become more motivated to raise awareness in others.

"My involvement has snowballed and my commitment has grown over time, I realise how much needs to be done. I never feel we do enough but there is a limit to how much you can achieve... especially a small organisation."
(Volunteer from BEAG)

"There are more social problems which we have to train our future kids for because they have to deal with these problems, it is not just training ourselves, now we have to be aware, to make the kids aware."
(Volunteer from PYO)

"It is a good feeling, a wealth of experience around you which is good for your personal development as well as self-interest for the children and getting a little closer with the community."
(Volunteer from SCYS)

"It makes me feel worthwhile, that I am doing something for someone else, gives me a sense that I belong to something, and that I am valued in some way."
(Volunteer from BCYP)

The accessibility of black organisations is viewed by some individuals as a stepping stone. They build self-confidence there and then go on to become involved in mainstream organisations and other black organisations. For many of the volunteers this

was their first experience of getting involved in voluntary work in an organisation, the start of a long process of being involved in the community.

Career development

In many of the organisations, volunteers have gone on to full-time employment, either in the organisation in which they volunteered or in an organisation that had similar aims and objectives. For others, the commitment became so strong they wanted to go on and study in this area.

"After training, I moved away from Law and am now studying Gender and Ethnic Studies and I know it is directly from the pleasure I have gained through volunteering."
(Volunteer from Blackliners)

"All these injustices started to make me think, there was a commitment to wanting to do something about it rather than philosophising about it. I reached a point where I decided to go to college to learn so eventually I can be in this environment in a more official capacity."
(Volunteer from BPSP)

"I have grown a lot from the experience, learnt a lot and found skills that I never knew I had and I try to pass these on to other people as well. I am a different person to the person I used to be, more confident, more motivated."
(Volunteer from AG)

Organisations had to be adept at tapping into available resources within the community in order to secure training for its volunteers. SCYS management training was supported by Nottingham City Council. The BPSP had no funds for training but through networking they were able to rely on professionals in the community and to offer their time to train the volunteers. BCYP accessed mainstream resources and 20 members participated in youth work training, successfully completing the course. From this, 6 people have been employed at various times as sessional workers and others have become more involved with the organisation. Prior to these groups existing, this section of the community would not have not been able or aware enough to tap into mainstream training opportunities in such numbers.

Retaining identity

Through their existence, many of the organisations ensure that cultural identity is promoted and maintained. SCYS describes how a number of young people have returned to their faith, and interest has been rekindled in traditional activities amongst the youths. Others groups also recognised the importance of this benefit,

"If you have never had a chance before to express your cultural identity with other Chinese people before, people do say that there is something missing."
(Volunteer from BPSP)

The co-ordinator of the youth volunteering section within SSM states: "This temple has gone a long way in re-establishing the confidence within the Hindu community and that has made us re-evaluate our identity with confidence. Yes we are Hindus, lets be good Hindus."

Ladwa (1996) praises the work of SSM in providing young people with an accessible approach to Hindu philosophy and values.

Volunteers at PYO stress moral values as guided by their faith, 'PYO have firm views about preserving the Bengali identity of the Bangladeshi youth, unless you feel positive about yourself, you are not going to be effective in anything you do. It is unhealthy thing for an individual not to be aware of and not appreciate his own racial, ethnic and cultural origin.'
(King, 1994)

BCYP's inventiveness transpired into designing language courses which were far more user-friendly than the traditional way of learning by rote. They had set up a karoake club at the request of members where people could sing the most current pop music from Hong Kong. The songs are written in Cantonese and Mandarin so that while having fun, members were also practising their language.

Members of SCYS were interested in rekindling traditional activities that the youths enjoyed such as Punjabi Gatka (Sikh Martial Arts) and Punjabi music. These cultural skills are taught by older members of the organisation and is now recognised by the Duke of Edinburgh's Award Scheme.

Restricted benefits

Research conducted by CIO (1993) into health activity in the Asian voluntary sector concluded that these groups are meeting the local needs of their communities as best they can.

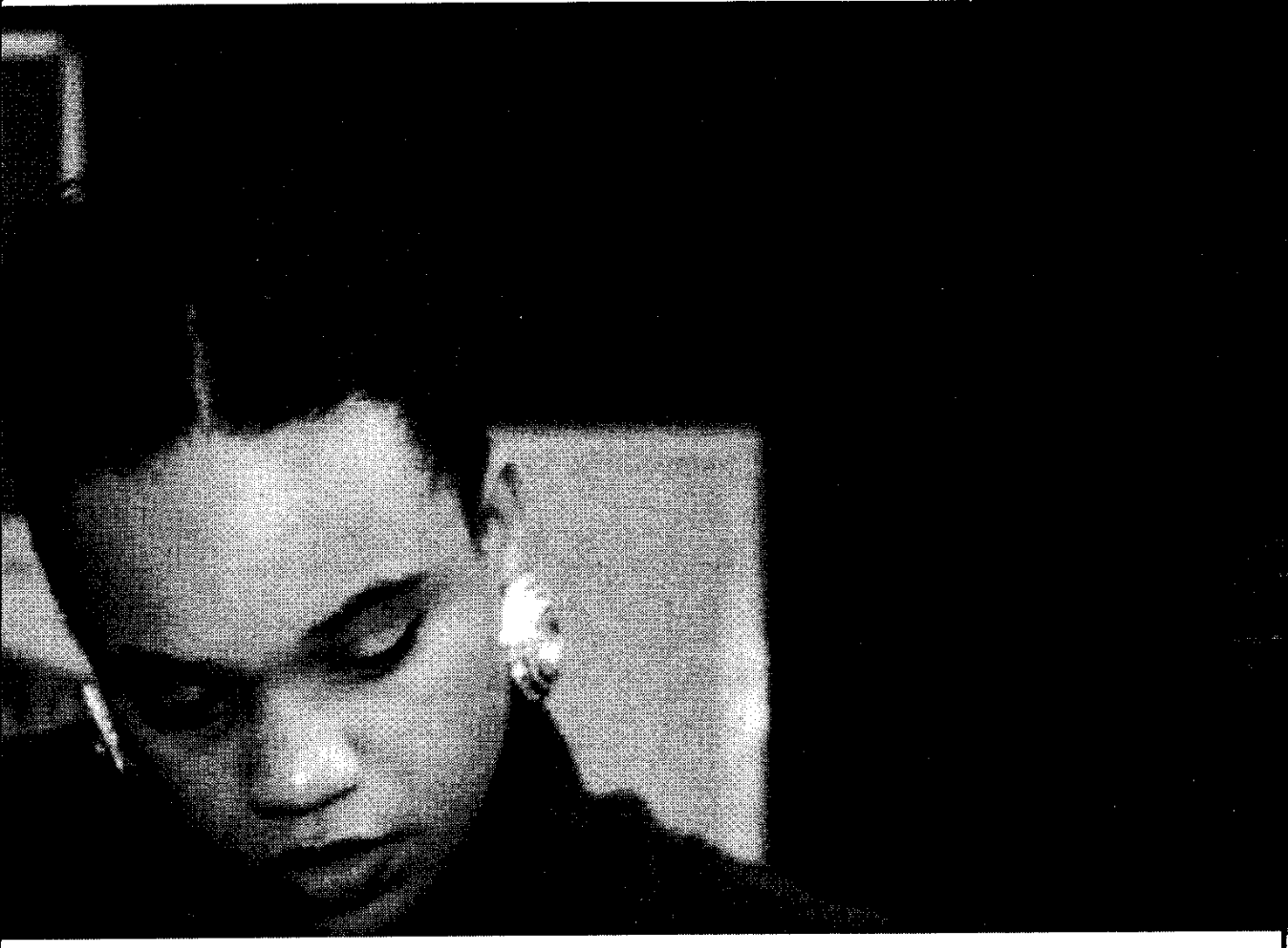
It is clear that any long-term growth strategy can only be planned with security of funding, and it is important that demands are placed on funding bodies to allow groups this opportunity. At the same time, groups need to rely less on one source of funding and consider schemes which would lead to generation of income and growth.

The co-ordinators who play such an essential role were under pressure, often having work other than co-ordinating the volunteers. Short term funding of projects leaves the organisation uncertain about it's future. The LCHRC was hoping to secure funding to develop it's advocacy project and train existing volunteers in more specialist areas of health, working specifically with the Chinese elders. However, after building up the project for three years they have been unable to secure further funding and the project has now closed.

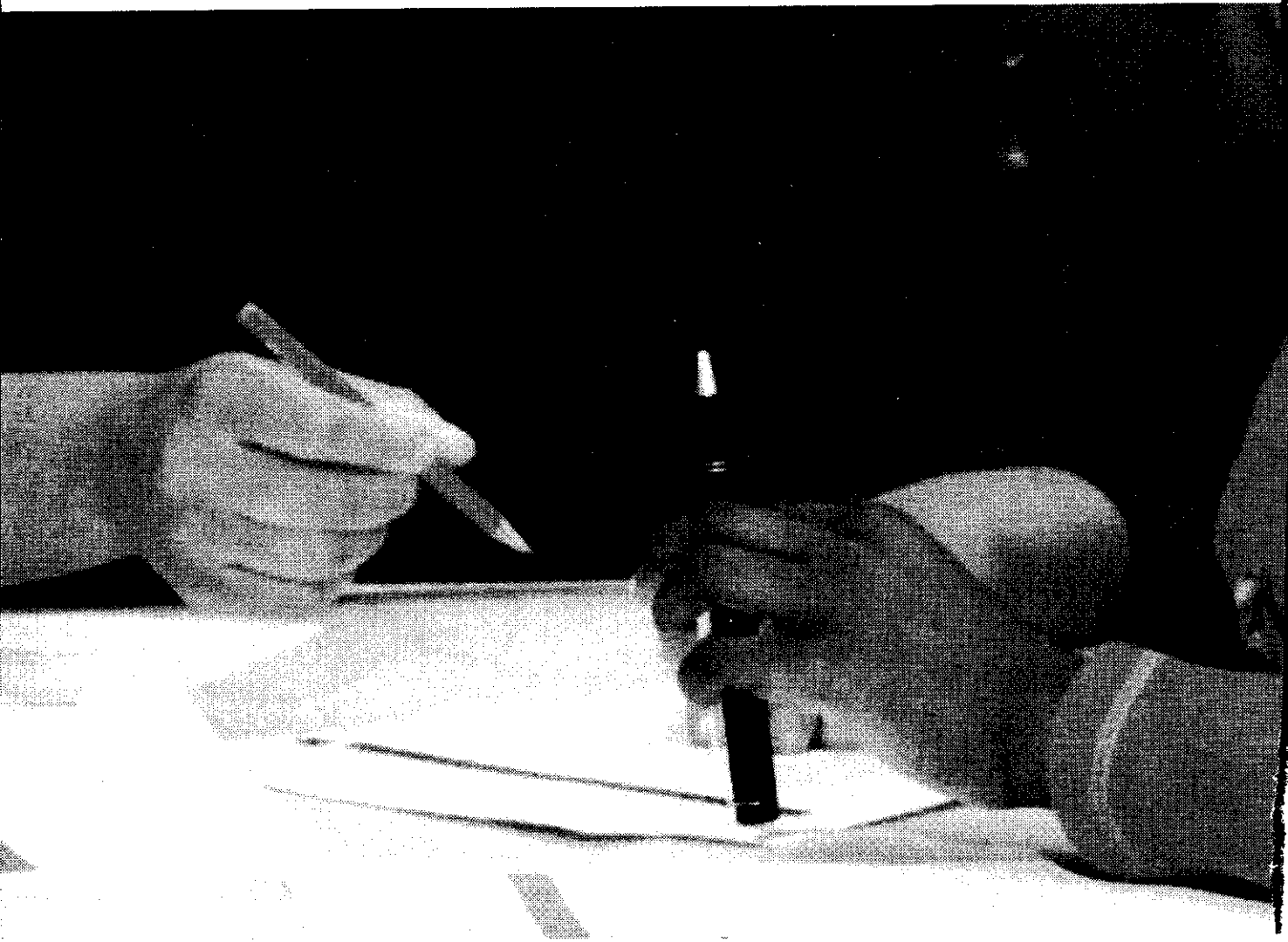
The BPSP which has been able to highlight inefficiencies within the probation service, is also funded for a short period of time. PYO has seen a drastic cut in its core funding and is surviving by developing short-term funded projects. Limited opportunities are available for training and support. Inadequate premises restrict the number of people that can become involved and is particularly difficult for black disabled people.

One organisation had been provided with accommodation but it was being constantly vandalised, another was located on a top floor and had no emergency exit and many of the groups were meeting at peoples home or offices as they did not have their own place.

Another project reported that: "Recently we have got a person who wants to volunteer but she is disabled, we are finding that this may be difficult because we don't have a lift here we have stairs."



CHAPTER SIX



Summary and recommendations

'A society in which the rights of all citizens to engage in voluntary or community action is unequivocally recognised and valued as an essential part of a living democracy.' (Make a Difference: An Outline Volunteering Strategy For The UK, 1995)

This project has provided an opportunity to recognise and appreciate the voluntary activities that occur within the black communities. I have been humbled by all the commitment and effort by volunteers on my journey. The commitment from volunteers is strong and exists because of the sense of ownership and common purpose shared by people involved in the organisation. Some of the groups have effectively tapped into the community for support, both financially and in terms of volunteer power.

On the other hand, I have been dismayed by the struggle and lack of support many of the groups are faced with, and the direct, limiting effect that these have had on volunteering opportunities within these organisations.

Summary

Voluntary activity occurs within the black community out of necessity.

There has been a failure on the part of mainstream organisations both in the statutory and voluntary sectors to meet the needs of black communities.

The necessity also exists in order to maintain the faith, identity and culture of black communities.

Black volunteers in black organisations :

- volunteer where they can see the black communities' needs are being met
- volunteer as an integral part of their faith
- are less likely to define themselves as volunteers
- are committed to the aims and mission of the organisation
- are valued and play a critical role.

Black voluntary organisations have an enabling role:

- for people unable to access mainstream organisations to volunteer ie. those who are not fluent in English and those who initially, for various reasons, are anxious about becoming involved in an organisation
- for those with specific interests and skills in Race Equality to channel this energy with like-minded people, working actively together
- in the personal and professional development of volunteers
- in allowing people to be in positions of power and influence.

Black voluntary organisations and volunteers make positive contributions to society by:

- enabling the community to access services
- establishing and/or campaigning for services to meet their community's needs.
- educating, challenging and influencing the wider community
- working in partnerships with mainstream services
- empowering individuals and communities
- being Mentors and Advocates
- generating greater awareness of needs within the black community and wider afield
- networking with other organisations.

Black voluntary organisations are pioneering, creative and innovative.

There is much to be learnt from BVOs in relation to volunteering.

Volunteering is seen as part of a wider ethic or responsibility, it:

- encourages the youth to appreciate and undertake voluntary work (via family/ religious and youth groups)
- involves inter-generational involvement within organisations
- is innovative about the ways in which people can volunteer, ie. 'street volunteering', working at home and occasional volunteering
- effectively uses the skills that volunteers have.

Recommendations for black voluntary organisations

1. Emphasis needs to be placed on issues that are limiting the development and growth of volunteering opportunities in BVO's. Ultimately the core issues are organisational support and funding. Chauhan (1995) is critical of the Conservative Government's Make a Difference report, with its failure to acknowledge the presence of black volunteering and its focus on parameters and definitions 'Rather than specifying in concrete terms how the infrastructure and financial resource base of volunteering will be strengthened.'

2. Despite obstacles and limited resources BVO's would benefit by actively involving more members within the black community. Organisations could build on the specific niche it has in respect of opportunities for those who do not speak English etc. Bearing in mind the importance of word of mouth and personal testimonials, it would appear that organisations already have a pool of people 'waiting to be asked'. Organisations therefore need to be proactive in making greater links in the community. Greaves (1996), a Pentecostal minister, believes that black churches have a long way to go as far as community involvement is concerned:
"I think they are involved more than they used to be, but a lot more needs to be done. There are barriers to greater involvement such as lack of knowledge of their own community and an inability to relate effectively to their local council, potential funders and local businesses."

A member of JAA felt that the group would be even more effective if it could engage more people in the community to become involved; "If the community helps out it would be even more positive."

An American study found that the 'Majority of blacks of all socio-economic backgrounds give most of their volunteer time either to organisation run by blacks or to organisations that primarily serve black people.'(Carson, 1990)

3. Initiatives such as The Bristol Black Voluntary Sector Unit, the work of CIO, Sia KENTE (undertakes organisational development support to groups in London who are

new, small and emerging and who want to provide services directly) and The Evelyn Oldfield Unit (provides specialist aid and support to refugee communities in London) need to be supported and built upon in order that BVOs can access support in terms of organisational issues and funding. West (1991) highlights the need for black local development agencies. The National Aids Trust (1995) research found that two of the black co-ordinating and support organisations covered in the research were insufficiently resourced to work directly with groups. Sia recently received a grant of a quarter of a million for the next three years which will enable the agency to develop a regional programme of advice, support and networking to black voluntary groups and community groups.

4. Black organisations should document and report on their volunteering experiences. This will be valuable as a record and as a basis for funding applications. It will also contribute to the sharing of good practices with other local organisations. Initiatives such as *The Voice's*, Awards for Community Action should be encouraged to raise the profile of volunteering in the black communities.

5. A major concern has to be that of the contract culture and its impact on the black voluntary sector. In a sense, this project calls for flexibility and informality for fuller black involvement. The contract culture places great emphasis on systems and quality control and far less on the volunteer. There would appear to be much less scope for innovation and creativity and the devolution of decision-making to the volunteer.

6. BVOs need to build on and establish networks with other black groups in the local area and further afield

Recommendations for mainstream organisations

1. Racism within mainstream organisations must be recognised and addressed as a priority. Institutional racism within mainstream organisations continues to exist although some organisations are actively trying to change their internal culture. Sudbury (1996) points out that 'mainstream organisations are in fact managed by and primarily for white people'. She goes on to say that 'there would need to be fundamental changes to staffing, service delivery and the ethos of such an organisation before it could be described as serving the whole community.'

A study by Wikstrom (1995) in America concludes that African-American participation in voluntary mainstream organisations increased where the organisation had devised a policy to enhance the involvement of this community, and where organisations made use of mass media, mailing lists, churches, personal referrals and, most significantly, the example of African-Americans on staff served to enhance recruitment.

It is a matter of concern that when some individuals volunteer their time to benefit the community, they can be faced with a hostile and unwelcoming environment. Such barriers need to be urgently addressed within organisations. There needs to be active implementation of Equal Opportunities policies. Positive examples are being highlighted ie. *Making it Happen* (1994) and *A Route to Opportunity* (1996).

2. The future lies in improving integration as well as acknowledging and supporting the need for separation.
There is the question as to whether large, formal organisations can actually create structures that are less formal and more flexible, and have provisions for people who do not speak English. Such a change of culture is unlikely to occur and even if attempts are made it will take time. In such organisations there are increasing numbers of outreach workers being employed to educate and question the organisation on issues of Equal Opportunities eg. in the Scouts and Samaritans. Some of the larger mainstream organisations have set up groups specifically to meet the black communities' needs and in doing so have increased dramatically the involvement of black volunteers. Two successful projects that were visited were the Barnardos Black Women's Centre in Cardiff and Minds, Asian Befriending Scheme in Uxbridge.

3. Mainstream organisations need to recognise and value BVOs.
Mainstream organisations need to work in partnership with these organisations where opportunities arise. The first step is to make these activities visible.

The reasons for the above are as follows:

- to enable more people to become involved
- to recognise the value of these BVOs to society and thus enhance the prospect of funding in order to develop these organisations
- to increase the likelihood of networking and co-operation with other local volunteer involving organisations
- to raise awareness of formal volunteering opportunities as well as self-help as this brings with it the need to establish and build up trust in the community
- to counter the negative perceptions of BVOs by highlighting organisations that are positively effecting change in the community.

It is possible to achieve the above through national and local networking agencies recognising these types of voluntary activities, through inclusion in awards and outreach work in the community.

It is positive to note that the Whitbread Volunteer of the year for 1995 was Jakarea Islam who has been volunteering full time for the Bangladeshi Youth League in Luton. The BCYP was awarded Super Citizens Award in 1995. This was the first time that a Chinese Community group had been recognised for it's activity. Additionally, funds need to be made available by the government in line with their proposal for the 'Make a Difference' campaign in order to create local directories of volunteering opportunities within the black community. Such directories need to be supported in order to maximise their effectiveness through a dissemination strategy.

Bradford CVS has recently produced a new guide for black groups in Bradford. It states that, 'There is a lot of community activity going on in Bradford but this is the first time the information has been pulled together.' (Eastern Eye, May 1996). The 1990 Trust is presently compiling a national directory of organisations working with black elderly people.

4. VB/CVS/ local mainstream organisations actively need to establish links and partnerships with BVO's.

As pointed out in a NACVS information bulletin (1993), such contacts need to be sustained and meaningful: 'If a group has a record of supporting Black initiatives, with clear policies and practices on the issue of racism, then it is likely that contact will be seen as genuine and not exploitative.'

5. Funding needs to be made available for further research to highlight areas and ways in which volunteering opportunities can be improved for people in the black community.

Suggested areas include:

- informal volunteering
- men and volunteering
- religion and volunteering
- refugees and volunteering
- black communities in rural communities
- black volunteers experiences within mainstream organisations.

6. The black community must be represented in mainstream research.

7. Funders need to be proactive in including the black community

8. Greater focus should be placed on the personal development of the volunteer

9. Co-ordinators play a crucial role in volunteering. They should demonstrate active commitment to equal opportunities.

Partnerships... the way forward

Although this project focuses on representing the black volunteer, the issue of the involvement of white volunteers in black organisations in an important area for further study. Two white volunteers were also interviewed during this project, both of whom were invited to become part of the organisation. Such collaborations with members of the white community who shared the values of the organisation and brought with them additional skills, were of benefit to the organisation.

West (1995) argues the necessity to use volunteers constructively in community groups. Local partnerships amongst community groups would appear to be beneficial but does not appear to happen in a very effective way. This would enable sharing and pooling of resources, facilitated by such bodies as CVS/VB and any local black agency if they existed in the area.

There needs to be a change in the traditional way of thinking about black involvement as indicated by the National Aids Trust (1995). "Instead of thinking how we can get black people involved in what we are doing, we need to ask what black people are already doing and how we can work together to achieve development."

Such partnerships would appear to be the way forward in respect of the most effective involvement of volunteers in the community.

Appendix 1

The following directories, organisations and literature were used to identify the organisations:

Information Bulletins

SIA (National Development Agency for the Black Voluntary Sector, it provides organisational development support services to black groups)

CIO (The Confederation of Indian Organisations, an umbrella body for voluntary groups serving the Asian community, a key aim of which is to provide strategic management support to Asian organisations in Britain)

Directories

Grapevine (voluntary organisations within the African-Caribbean community, produced by Community Information Services, 1993)

Directory of Asian Voluntary Organisations (produced by CIO, 1993)

Directory of Black Organisations in Birmingham (Birmingham City Council, Race Relations Unit, 1991)

Organisations

Regional Race Equality Offices (produce listings of BVO's in their locality)

Volunteer Bureaux (local voluntary organisations specialising in giving local advice and information on all aspects of volunteering)

Councils for Voluntary Services (local voluntary organisations set up in order to support, promote and develop local voluntary action)

Literature

The black press – *The Voice* and *Eastern Eye* were particularly informative. Specialist Periodicals :

'Shabaab', Produced by the National Youth Agency, it focuses on young black people's community action.

'Black Echo', A Newsletter produced by the National Coalition for Black Volunteering.

'Black to Black', Produced by the 1990 Trust , an organisation created for the purpose of creating, developing and sustaining black networks.

Appendix 2

Topic guide

1. Description of activities undertake in the organisation

2. The term volunteer - meaning and usage

3. Motivations to become involved

4. Recruitment process

5. Atmosphere of the organisation

6. Experience of training

7. Support

8. Benefits of participating

9. Why volunteer for this organisation

10. Families views

11. Any other comments

Appendix 3

Contact details

African Caribbean Evangelical Alliance
Whitefield House
186 Kennington Park Road
London
SE11 4BT
Tel: 0171-735-7373
The Director is Ronald Nathan

African-Caribbean Mental Health Association
35-37 Electric Avenue
Brixton
London
SW9 8JP
Tel: 0171-737-3603
The Co-ordinator is Michelle Guthrie

Apna Ghar
124 Ocean Rd
South Shields
NE33 2JN
Tel: 0191-456-4147
The Co-ordinator is Vimla Storey

Birmingham Chinese Youth Project
Unit B108 Arcadian Centre
Pershore St
Birmingham
B5 4TD
Tel: 0121-622-4292
Contact person is Justine Fan

Black Environmental Action Group
44 Normandy Avenue
Barnet Herts.
EN5 2JA
The Chair is Parmodh Sharma

Blackliners
Eurolink Business Centre
49 Effra Road
London SW2 1BZ
Tel: 0171-738-7468
The Co-ordinator is Yohannes Ligiam

Black Prisoner Support Project
39-41 Millstone Lane
Leicester
LE1 5JN
Tel: 0116- 254-5220
The Co-ordinator is Robert Green

Gharana Housing Association
1 Church Way
Wellingbourough
NN8 4HL
Tel: (01933) 273885
The Chairperson is Pratima Dattani

Glasgow Central Mosque & Islamic Centre
Mosque Avenue
Glasgow
G5 9TX
Tel: 0141-429-3132
The contact person is Dr. Choudhury

Jawaan aur Azaad
35 Sherringham Place
Bolton
BL3 5EX
Contact person is Anis Haroon 01204-522311 ext. 1043

London Chinese Health Resource Centre
7th floor, Queen's House
I Leicester Place
Leicester Square
London
WC2H 7BP
Tel: 0171-287-0904
The Co-ordinator was Fungyee Lee

Progressive Youth Organisation
179-181 Whitechapel Road
London
E1 1DW
Tel: 0171-377-1997
The Co-ordinator is Aliur Rahman

Shri Swaminarayan Mandir
115-119 Brentfield Rd
Neasden
London
NW10 8JP
Tel: 0181-965-2651
The contact person is Tarun Patel

Sikh Community and Youth Service
27 Park Road
Lenton
Nottingham
NG71LB
Tel: (0602) 507481
or 01159-507481
The Co-ordinator is Janak Singh Sanghera

Ugandan Community Relief Association
Selby Centre
Selby Rd.
London
N17 8JN
Tel: 0181-808-6221

Other Useful Contacts

Sia
Winchester House
9 Cranmer Road
Kennington Park
London
SW9 6EJ
Tel: 0171-735-9010

CIO
5 Westminster Bridge Rd.
London
SE1 7XW
Tel: 0171-928-9889

KENTE
356 Holloway Rd.
London
N7 6PA
Tel: 0171-700-8148

EVELYN OLDFIELD UNIT
356 Holloway Rd.
London
N7 6PA
Tel: 0171-700-0100

NCBV
Carriage Row
183 Eversholt St.
London
NW1 1BU
Tel: 0171-388-9888

1990 TRUST
Southbank Technopark
90 London Rd
SE1 6LN
Tel: 0171-717-1579

References

Black Perspectives in Volunteering Group, (1988) *Black People and Volunteering, A Report on a Survey*, Advance.

Brown C, (1984) *Black and White Britain: the Third PSI Survey*, London, Heinemann.

Carson E, (1990) 'Black Volunteers as givers and fund-raisers' in a working paper for the Centre for Study of Philanthropy

Chauhan V, (1995) 'Make a difference a Black perspective' in Shabaab, No 15, September.

Clinton L, (1993) Community Development and Black Communities Confederation of Indian Organisations, *Building on Strengths, enquiry into health activity in the Asian Voluntary sector.*

Conway L, (1994) *Working with Volunteers, Support*, The National Centre for Volunteering.

Directory of Social Change, (1992) *Funding Black Groups, A Report into the charitable funding of ethnic minority organisations.*

Fryer P, (1989) *Staying Power, The History of Black people in Britain*, Pluto Press

Gilchrist A, (1995) *Community development and networking*, Community Development Foundation.

Greaves D, (1996) 'Keeping it in the community', The Voice, April 2nd.

Grant B (1996) 'Black Community. Who? Us?', The Voice, 27th February.

Hedley R, Smith JD, (1994) *Volunteers and the Contract Culture*, The National Centre for Volunteering

King J, (1994) *Three Asian Associations in Britain, Monographs in Ethnic Relations* No. 8, Centre for Research in Ethnic Relations.

Ladwa M, (1996) 'True identity', Eastern Eye, Friday February 23.

Latting J.K (1990) 'Motivational Differences between black and white volunteers,' Non-profit and voluntary sector quarterly, Vol. 19 pp 121-135.

Hedley R and Rampersad G (1992) *Making it Happen! Involving Black Volunteers*, NCBV and the National Centre for Volunteering.

Marn M, (1995) *Migrants Resource Study on Volunteering and Refugees.*

Martins L, (1996) NCVO News, April.

Mulgan G Dr, (1995) 'Ten challenges for volunteering in the 21st Century,' The Geraldine Aves Memorial Lecture on Volunteering, Tuesday 4th of December.

Nathan R, (1996) 'Keeping it in the Community', The Voice, April 2nd.

National Aids Trust, (1996) *Shared Responsibilities, Promoting a coherent response to HIV/AIDS by developing partnerships between statutory and voluntary sectors and black and minority ethnic agencies.*

Network Views (1993) 'Contacting Black Groups,' Circulation 257.19, June

Obaze D, (1993) 'Helpers, not volunteers,' The Independent, 26th August.

Parker D, Li J, Fan J, (1996) *The needs of young people of Chinese origin in Birmingham, Birmingham Chinese Youth Project.*

Patel P, (1994) 'Volunteering - on whose terms?' Shabaab, No. 10, January.

Quaiyoom R, (1992) *From Crisis to Consensus, a strategic approach for local government and the black voluntary sector,* SIA

SIA (1995) 'Race Enters Lottery Debate', Sia Information Bulletin, No. 14, November.

Sivanandan A, (1982) *A Different Hunger: Writings on Black Resistance*, Institute of Race Relations.

Smith D (1994) *Working with Volunteers, Recruitment and Selection*, The National Centre for Volunteering.

Sudbury J, (1996) 'Growing up is hard to do', NCVO News, April.

Voluntary Action Research, (1990) *Encouraging Signs ? A Report on a Survey of Black Participation in Voluntary Organisations*, Paper No.5, The National Coalition for Black Volunteering and The National Centre for Volunteering.

Voluntary Action Research, (1991) The 1991 National Survey of Voluntary Activity in the UK, Paper No.1, The National Centre for Volunteering and Social and Community Planning Research.

Wenham M, (1993) Funded to fail: nuff pain no gain, African Caribbean community development unit.

West A, (1995) Two approaches, one purpose in Volunteering, No 13, November.

West A, (1991) Supporting Black Voluntary Action, The need for Local Development Agencies, National Council for Voluntary Organisations.

Wikstrom N, (1995) African - American Participation in Mainstream Greater Richmond Voluntary Organisations: A Report from the field in The journal of Volunteer Administration, Fall 1995.

Williams A, (1992) Caring for People Caring for Profit, African Caribbean Community Development Unit and London Voluntary Service Council

Yee L, (1995) Improving support for Black Carers, A source-book of information, ideas and service initiatives, King's Fund.

Promoting, developing, supporting volunteering in England

Carriage Row
183 Eversholt Street
London NW1 1BU

Telephone: 0171 388 9888
Facsimile: 0171 383 0448
E mail: voluk@aol.com

£12.00 December 19