

THE JOURNAL OF VOLUNTEER ADMINISTRATION

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ASSOCIATION FOR VOLUNTEER ADMINISTRATION

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

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

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

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

Finally, AVA produces publications including informational newsletters and booklets and *The Journal of Volunteer Administration*.

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If we are to fulfill our leadership roles [as volunteer administrators] we must know what has happened and what is happening, not only in Korea, but also in Canada, Mexico, Zimbabwe and Indonesia. We must, above all, be informed about emerging issues, about trends, about what is happening next door as well as what is happening at home.

Arlene Schindler

These words from the keynote address by Arlene Schindler for the 1st AVA Asia-Pacific Conference on Volunteer Administration, April 24-27 in Busan, Korea, set the tone for this issue of *The Journal*. Approximately 1500 individuals from 30 countries gathered in Busan to explore the status of volunteering and volunteer administration in various parts of the world. The articles in this issue, chosen from a large cross section of papers presented by speakers at the conference, discuss the profession while encouraging us to look at what is happening next door.

The Journal begins with Arlene Schindler's keynote address. She reflects on the global connectedness of volunteer management professionals, the growing recognition of the profession, and the challenges that face us. She reminds us that volunteering is an activity neither originating in, nor limited to, any specific part of the world, and as professionals we are doing the same organizational and managerial tasks everywhere. With the assistance of technology and instant communication, volunteer management professionals have opportunities to share problems and aspirations for success, and to build an extraordinary potential for influencing the volunteer sector.

The next two articles are summaries of two of the thirteen country reports presented at the conference. The Korean report reflects a highly developed volunteer sector with a growing emphasis on the education and training of volunteer leaders and coordinators. The Armenian report, by a young volunteer I have had the pleasure of working with in Armenia, discusses a country with a very underdeveloped volunteer sector, and offers interesting insights into what might be needed to help the sector grow.

Voluntary Action by Older Persons, a United Nations report from the Madrid International Plan of Action on Ageing 2002, explores the contributions of older people to society through voluntary action. "The Changing Face of Volunteerism," from the *Australian Journal on Volunteering*, looks at how baby boomers have different perceptions of volunteerism as they enter retirement. These are followed by a Minnesota research study designed to find ways to engage retirees in their local communities through volunteer service. These three articles, international, Australian, and U.S., help to reinforce the global connectedness of the issues and trends affecting volunteer management professionals.

Ms. Julia Lam's paper on a family volunteering model, another contribution from the AVA Asia-Pacific Conference, summarizes a Hong Kong project that engaged 500 families in volunteer service in 2001. Ms. Tere Calvo provides a commentary on the importance of the growing relationship between the Mexican Association of Volunteers and the Association for Volunteer Administration, highlighting AVA's ongoing international outreach efforts.

The final article, while not from an international source, draws upon Zen philosophy for a new look at volunteer management and offers some provocative thoughts for enhancing the personal experiences of staff and volunteers.

This issue of *The Journal* attempts to strengthen the profession and build connections by keeping volunteer management professionals informed about what is happening next door, in Korea, Armenia, Hong Kong, Australia, and Mexico, as well as what is happening in the United States.

The Journal is delighted to bring you a diverse assortment of articles from international colleagues, as well as a full spectrum of offerings, including speeches from leaders in the profession, research, research in brief, innovative ideas, and commentary. Once again *The Journal* is offering selected articles in multiple languages.

The Editorial Board is pleased to announce an agreement between *The Australian Journal on Volunteering* (The Journal of Volunteering Australia, Inc.), *Voluntary Action* (The Journal for the Institute for Volunteering Research, United Kingdom), and *The Journal of Volunteer Administration* (AVA) to share articles that are relevant and of interest to each journal's readership. The last issue had an article from *Voluntary Action*, and this issue has a reprint from *The Australian Journal on Volunteering*. This offers us an opportunity to share research and insights from and with our colleagues around the world.

Mary V. Merrill
Editor

- ***Wing With Volunteer Administration for The New Century!***

Arlene K. Schindler, Keynote Address to the 1st AVA Asia-Pacific Regional Conference on Volunteer Administration

In our common effort to empower and mobilize individuals towards responsible participation in their communities, we have created a new subculture—a subculture of volunteerism with its own language, its own activities, its own ethics, its own style, and its own expectations for professional and personal behavior. If we are to fulfill our leadership roles we must be informed beyond our field, we must be trained and skilled, we must examine our personal and professional values, and we must speak out and make our voices heard. The challenge to us as professional managers is tremendous!

- ***Volunteerism in Korea***

Lee Chang-Ho, Deputy Director for the Institute for Civil Society

This paper, presented at the 1st AVA Asia-Pacific Regional Conference on Volunteer Administration, reports the vitality of the newly emerging phenomenon of volunteerism in the Republic of Korea. Volunteerism has been growing greatly in Korea during the past decade and has become a new hope and vision for Korean society.

- ***Volunteering and Volunteer Management in Armenia***

Susanna Grigoryan, Volunteer for Zartonk-89

Volunteer activities play an important role in developing countries, allowing people to assist in the creation and implementation of social reforms. In Armenia, volunteering fosters humanitarian action, which assists social development and ultimately reduces poverty levels. Volunteering helps to build strong and united communities. It stimulates cooperation and mutual assistance and helps to form a cohesive society. The volunteer movement is new, but growing in Armenia.

- ***Voluntary Action By Older Persons***

Robert Leigh, Chief of UNV Representation Office in North America

The process of ageing is often perceived in different societies as a move from a productive role to a non-productive or dependent one. In reality, most older people continue to contribute actively to their households and communities on a voluntary basis. Much of the literature on ageing overlooks the changing ways that older people continue to engage in society, and this poses a challenge for public policy aimed at encouraging the fullest participation of older people. This paper, prepared as an input to the Second World Assembly on Ageing held in Madrid in April 2002, explores the role of volunteerism in productive ageing. (French and Spanish copy included.)

- ***The Changing Face of Volunteering***

Margaret Allison, Director General, Department of Ageing, Disability and Home Care, Australia

Summary of a series of focus groups held in cities and regional areas by the Department of Ageing, Disability and Home Care during the International Year of the Volunteer. The research focuses on how volunteering is changing for older people and in particular how volunteering will fit into the lives of Australia's baby-boomers.

- ***Minnesota Summit on the Future Role of Senior Volunteers: A Planning and Recruitment Concept***

Laura B. Wilson, Center on Aging

John Pribyl, Lutheran Social Services

The Minnesota Summit on the Future Role of Senior Volunteers brought together 35 Minnesotans over the age of 50, along with state and local volunteer organization representatives, to assess the future of senior service and volunteerism in the State of Minnesota. The primary goal of the Summit was to find ways to engage a significant number of retirees in their local communities through volunteer service activities. The Summit participants defined priority issues that need to be addressed:

Better matching of volunteer interests and preferences

Elevation of volunteerism in agencies through elevation of the volunteer coordinator role

Increased recognition of the value of volunteers and

Increased flexibility and mobility of volunteer opportunities.

- ***Bring Learning Home through Family Volunteering***

Ms. Julia Lam, Head of Training Department, Agency for Volunteer Service, Hong Kong, China

This paper is a summary of the workshop presented at the 1st AVA Asia-Pacific Regional Conference on Volunteer Administration. The Family Volunteering Scheme was jointly organized by the Committee on Home-School Cooperation of the Education Department and the Agency for Volunteer Service (AVS) of Hong Kong. It sought to promote active family learning through volunteering. The project was launched for 9 months in 2001 for 500 families (about 1400 participants) coming from kindergarten, primary and secondary schools. During the period, families had to go through training, programme planning, service organization and implementation, service de-briefing and evaluation, submission of reports and volunteer recognition programme, etc. The report illustrates the organization of this large scale project, including the managing system, organizational structure, networking of resources, facilitating skills, etc. But most importantly, how to bring learning home through family volunteering is the main focus to be demonstrated and discussed.

- ***The Future Of The Volunteer System In Mexico***

Tere Calvo

Reflections on the importance of the growing recognition of the role of volunteerism in Mexico, and the developing relationship between the Mexican Association of Volunteers and the Association for Volunteer Administration

- ***A Zen Approach to Volunteer Management***

Michael L. Barnett, Stern School of Business, New York University

Gloria Cahill, Director of Community Service, New York University

Using New York University's Office of Community Service as a case study, we explore ways in which Zen teachings can be applied to volunteer management. We outline some of the general principles of Zen philosophy, including the Four Noble Truths and the Noble Eight-Fold Path, which focus on mindfulness, meditation, and compassion. We find that the application of Zen principles to volunteer management can enhance the personal experiences of staff and volunteers, and improve the services they provide. We conclude with a collection of Zen sayings applied to various principles of volunteer management.

Wing With Volunteer Administration For The New Century!

Arlene K. Schindler

The First AVA Asia-Pacific Regional Conference on Volunteer Administration

On the occasion of the first AVA Asia-Pacific Regional Conference on Volunteer Management, it is with sincere personal and professional joy that I share with you, my professional colleagues, first, some of my thoughts and observations about the field of volunteerism and secondly, some of the challenges that face us. It is a wonderful field in which to devote our energies. Over the course of many years in work with volunteer groups across the globe, I have been privileged to watch — with wonderment and amazement — the growth and maturing of this profession, a profession of which — each of you — has played and is playing an integral part.

As we enjoy our participation in this conference here, in Busan, Korea, it is important that we remind ourselves that we represent but a few of the thousands of managers of volunteers worldwide. We have counterparts everywhere, managers of volunteers who share our vision and our frustrations, and are visible evidence of the extraordinary growth of volunteerism.

I can remember when the popular view of volunteerism was almost synonymous with “good people doing good things” in hospitals and other welfare agencies. I can remember when it meant the Red Cross and Scouts; when it was thought to happen only in the industrialized countries where individuals — primarily middle-aged, older women — could combine leisure time and a certain

degree of financial security and do nice things for people less fortunate than themselves. Of course, we know that is not the picture of volunteerism today, and I doubt that it ever really was.

Of one thing we are sure. The volunteerism we are looking at in this conference has a very different profile. It occurs across all economic levels, gender, age, and interest differences. No longer the instrument of service for solely non-governmental organizations, we find it alive and active in all kinds of organizations, both profit and non-profit, as well as at every level of government and in every imaginable public institution. Indeed, in every aspect of our social structures.

The growth surge of volunteerism worldwide is phenomenal. This surge is particularly evident in Eastern Europe and Asia. The first Volunteer Center in Moscow began functioning in 1996. Today, there are over 50 such centers throughout Russia, which, by the way, has a registry of over 300,000 non-governmental organizations (NGOs). Yugoslavia opened its first Volunteer Center in 1998, less than 4 years ago. Today, there are 9 others centers working with the 25,000 NGOs registered in Belgrade, encouraging them to integrate volunteers into their activities and training them for success in their efforts. These are just two examples. I could have used numerous other examples from Poland or Mongolia or Estonia. Yes, even Korea.

Dr. Arlene Schindler is well known for her involvement in the expansion of volunteerism in the United States and Canada and the development of volunteer programs internationally, specifically in Africa, Latin America and Europe. She served as Associate Director of Peace Corps in Africa; Executive Director of Women in Community Services, Inc.; Vice President for Prison Fellowship; Director of Volunteer Services for Special Olympics; and Director of Training of the National Center for Volunteer Action (now the Points of Light Foundation).

The proliferation of countries with active volunteer programs, and the speed of the growth and expansion of these programs should be evident even to those who are not paying attention.

Equally evident — as reinforced by a simple glance around this hall — is the fact that volunteering is an activity neither originating nor limited to any specific part of the world. We, here, give testimony to the truth that volunteerism is today, and always has been, a universal human activity.

Wherever and whenever human beings have organized themselves into social groups, volunteering has been there. Even the most casual overview shows us that neither wealth nor excess time are prerequisites for volunteering. They may help, but they certainly are not prerequisites.

And now, with the assistance of shared technology, instant and universal communication — not to mention the ease and speed of worldwide travel — we have a wealth of current information about what is happening even in the remote corners of the world. We can see the evidence and consequence of volunteer participation, we can talk with our colleagues daily, sometimes hourly, we can read our own professional journals and visit each other's web pages.

Some time back in his book "Bowling Alone" Robert Putnam, a professor of Public Policy at Harvard presented a rather discouraging picture of the American social scene. He showed how Americans were becoming increasingly disconnected and how social structures — whether they be the Parent Teachers Association, the church or political parties — have disintegrated. I challenge that observation. I believe that the face of civic participation has changed, as have the issues, the activities, and the structures in which individuals involve themselves. I think these are so dramatically different as compared to what we measured just a few years back, that former measurements are no longer valid. In fact, if we could get a truly accurate measure of the activities and impact of volunteers, we

would be stunned at the magnitude of their efforts worldwide.

The real challenge is to find the valid measure. It is true that many of the traditional institutions have seen a decline in volunteer participation. That does not mean that volunteers are not as numerous nor as involved as before. It simply means that they are now involved in different things and with different groups, and sometimes we have not been correct in interpreting what it is we actually are seeing.

Critical observation shows us that the environments in which today's volunteers work vary greatly from country to country — from city to city — from project to project. The structures that have been created by each society, and even by communities within society, to enable citizen participation are often singularly unique, as are the activities undertaken to achieve program goals.

Without exception, individual societies everywhere are defining the nature of their own problems. Citizens are responding with their own appropriate solutions. They are determining how best to deal with their social inequities; they are determining what are the requirements for the advancement of their art and humanities; they are addressing issues of aging, sports and recreation, and the environment; they are devising ways to involve disparate groups, especially the excluded and disenfranchised.

Do these objectives and activities sound familiar? Of course they do, because they are the same for volunteer communities everywhere. The issues are the same. The ways in which programs are structured and the activities undertaken within these programs may be different. Sometimes we cannot see beyond the "difference" to recognize the "sameness."

No matter where volunteers offer their talents, they are engaged in essentially the same things — tending to social, health and welfare needs, enhancing the quality of life, promoting civic responsibility, and facilitating citizen participation in all sectors of society.

Tending to social, health and welfare needs:

One common volunteer program is providing meals for the homebound. In the United States, Canada and elsewhere, this program is usually designed for meals to be prepared in a common facility and delivered to the clients by volunteers. In some places, in several countries in Eastern Europe, for instance, the meals are actually prepared in the homes of the clients by the volunteers, who not only prepare the meals but also join in the eating of them, while sharing an hour of socialization and good conversation. The activity is slightly different, but the intent is the same.

Enhancing the quality of life:

Another common western-world program is one in which volunteers remove graffiti from the public walls and buildings. In Yugoslavia, I met a group of delightful high school students who described themselves to me as the "Graffiti Volunteers" "Oh, isn't that wonderful!" I exclaimed. "You are the ones who remove the graffiti from the walls and fences." You can imagine my surprise when they quickly answered, "No we are the ones who put it on!"

Hiding my shock and investigating further, I discovered that their program and the ones I was familiar with, had, of course, the same intent. Some of us made the city scene more beautiful by ERASING the graffiti. These young volunteers made their city more beautiful by COVERING UP the negative or obscene scribbling of gangs with professionally designed murals. Often, the painters of these glorious murals were the same irresponsible youths who had put the "unwanted graffiti" there in the first place. Recruited by the Graffiti Volunteers, these young people were learning a lot of new lessons. They were experiencing a totally new understanding of "group activity" and civic responsibility.

The intent of the "graffiti volunteers" in each culture is the same, even if the activity is slightly different.

Volunteers in some parts of the world

work with animal shelters in programs designed to help children be responsible caretakers of their pets. Children are taught how to interact with animals for the well being of both. In northern Siberia, volunteers work with school children to teach them how to protect themselves on the way to and from school from wild dogs that roam the tundra during the long dark days of winter. **Same intent, decidedly different activity.**

We, in this room, are the managers and leaders of these myriads of programs and the plethora of activities they evoke. In the worldwide expression of volunteerism, you are determining where the efforts of your organizations are needed, defining the roles of the volunteers, and writing their position descriptions. You are identifying where specific talent and skills can be found so that recruitment efforts can be as successful as possible, you are orienting and training volunteers and staff to work compatibly and productively as a unified team, and you are rewarding individuals and groups who support your programs.

And those whom you recognize and cooperate with come from all segments of your communities. Not only from that group we once called "the volunteer sector." They come from NGOs of every ilk and issue; from government units and political personage. They include every professional, technical and educational field; they come from multi-million dollar corporations and business and religious groups.

Yes, we are doing the same organizational and managerial tasks everywhere. But we are shaping them into appropriate activities that recognize and respond to the uniqueness of our individual cultures and societies. And the reward of such conferences as this is that they provide an opportunity to observe, discuss, question and analyze programs with similar objectives with our colleagues — to copy the ones that fit and modify those which hold promise.

When I think about the difference in the

degree to which this field is now recognized as compared to even 15 years ago, I am awed. It is as if a new and powerful world subculture has come into existence, a subculture of volunteerism with its own language, its own activities, its own ethics, its own style, and its own expectation for professional and personal behavior.

Each of us has experienced a time when we traveled to some new and strange place. We remember how lost we felt. We couldn't read the menus, we couldn't ask directions, and we couldn't do the simplest things. Then suddenly — at a table near us in a restaurant, or on the bus or train — we heard it! Someone speaking our language! Those of us who were shy, simply took comfort in hearing that which was familiar to us. We relaxed in that wonderful moment of security and belonging. The bolder ones probably actually made ourselves known to our countrymen and even today, recall with fondness the conversations we understood with all their subtleties, and the laughter we shared over things that to anyone else wouldn't have been the least bit funny!

So it is that in our common effort to empower and mobilize individuals to responsible participation in their communities, we have created a new subculture — a subculture of volunteerism. I can go anywhere in the world and find my volunteer kinfolk — the members of this new subculture — the subculture we helped create and to which we belong. Instantly, wherever there are volunteers, you feel it — the camaraderie, the kinship, the solidarity of people with kindred spirit. You **SPEAK** the language of volunteerism. You **DO** the same things in your managerial positions. You **SHARE** the same problems and the same aspirations for success. You've experienced this already in this conference.

I urge us here today to recognize and operate within the extraordinary power and potential influence of this subculture to which we belong. It was Victor Hugo who

said, "There is one thing stronger than all the armies in the world, and that is an idea whose time has come." Our time has come.

There is no arena — be it health, welfare, arts, sports, humanities, politics, peace, environment, religion — in which the culture of volunteerism is not an active and impactful force.

But now, having said that, what does that mean for us as professionals?

What does this mean for us as leaders in this emerged and finally recognized sector of the world community?

As organizers of voluntary effort, it means we have an awesome responsibility, but an even greater opportunity, to impact our world in ways heretofore never even imagined. It means, however, that if we are to fulfill our leadership roles we must:

First of all, be informed **beyond** our field. We must know what has happened and what is happening not only here in Korea, but also in Canada, in Mexico, in Zimbabwe, and in Indonesia. And we must be informed **not only in the field of volunteerism**, but in economics, trade, medical advances, and social issues. We, who provide opportunities for citizens to participate in the shaping of their societies, must — **above all** — be informed about emerging issues, about trends, about what is happening next door as well as what is happening at home. We must be informed beyond our field of volunteerism.

Secondly, we must be trained and skilled, not only by attending conferences such as this, but also by broadening our own personal experiences; continuing with our education, becoming volunteers ourselves, understanding and taking advantage of the progress being made in compatible fields. For instance, determining what is the latest thinking in organizational development, what are the new insights in management, in the required attributes of leadership? And then, we must integrate the best of these into our personal management and leadership practices.

Thirdly, being a professional in today's

field of volunteerism means examining our personal and professional values and becoming familiar with ourselves and who we are and what we believe. It means taking our **examined selves** with us to our places of employment so that our professional decisions and our leadership are consistent with our personal ethics and values. It means helping the organization with which we are affiliated discover its own principles and procedures that guide it in the fulfillment of its mission with consistency, predictability and transparency.

Fourthly, it means we must speak out and make our voices heard. We must move our ideas, our perspectives, and our influence beyond the walls of our workplace into the broader society. We must become active in the decision-making bodies of our communities at all levels, in every arena where deliberations are made which affect the nature of citizen participation.

You have a valuable contribution to make beyond your own organization simply by virtue of the unique things that you experience each day. You are privy, by virtue of your involvement in the volunteer sector, to specific community problems, strengths, trends, and resources. This information and this perspective make you a valuable contributor beyond your own organization.

As members of the subculture of volunteerism, we have a critical role. Because of our membership in this subculture, our eyes see different things, our ears hear different voices, our feet lead us down different paths, and our brains come up with different solutions. These perspectives are important contributions to the traditional institutions of each of our communities.

Volunteering today is a paradox. It is the same and yet it is different.

As the leaders in this field, we keep one foot in tradition and one foot in change. We are, at the same time, current and relevant while retaining and promoting the values that

gives us stability and character.

This volunteer community to which we belong has always, everywhere, been the first to draw attention to those aspects of society that needed change. Some small group of volunteers has always been the first to identify the illness and diseases that were not receiving adequate attention; the disenfranchised groups who had special needs to be met and special contributions to be made; the paucity of enriching activities to feed the spirits of our citizens; the issues that portend for serious consequence if not attended to. Our volunteer community has always played this role.

And now, more than at any other time in our history, we see volunteerism being recognized for its role in the development of the civil society. It is being appreciated as a vital partner in empowering an active citizenry.

The challenge to us as professional managers is tremendous! The good news is that as I travel from country to country, I see this challenge being met regularly with excitement and creativity.

I see that which is not given a lot of printed or media space. I see you and your colleagues tending to both personal and professional growth. I hear a unified voice speaking on behalf of involved citizens. I see a field of professional managers accomplishing extraordinary things.

As you attend the rest of this conference, and when you go back to your desks on Monday, do it with a sense of pride knowing that you are engaged in a serious and important field, and that you are making an important contribution in a changing world in which the rules are still being written.

Accept the thanks of all your colleagues worldwide for your commitment and your contribution. Give it your best effort. Welcome the challenges. Rejoice in your successes. You make us all proud!

Volunteerism in Korea

Lee Chang-Ho

As in other countries, volunteerism in Korea is not new. From ancient time, Korean communities have developed their own special mutual-help and volunteer programs all across the country. Dure (community cooperatives), hang-yak (rules and regulations for building communities), gye (mutual lending clubs), pumasi (volunteering to help disadvantages neighbors), are some examples of volunteer programs that have been practiced for at least a couple of hundred years.

It is fairly recent that the terms "volunteer" and "volunteer service" have come to be used in Korean society. These terms were widely used for the first time around the time of the 1986 Asian Games and the 1988 Olympics, in which a number of sports volunteers got involved. After these events the term disappeared in general society until 1994 when there was a revival of systematic volunteer movements in schools, companies, and the mass media.

In July 1994, the JoongAng Ilbo, the second largest daily newspaper in Korea, started a huge volunteer program as a major public-interest campaign for the first time in the history of Korean journalism. They established a separate Bureau of Volunteer Service inside the company. The role of this bureau was to write volunteer stories for the paper and initiate various volunteer events such as "Koreans Make a Difference Day" (since renamed "National Volunteer Festival"). Following this lead, Han-Yang University set up a Social Service Corps in September 1994, to promote and assist student volunteer activities, and in October 1994 Samsung, the biggest

business group in Korea, set up the Samsung Social Service Corps to promote volunteerism among employees. By the end of 1994 the government also began to get involved in the promotion of volunteerism. The superintendent of education in Seoul proclaimed that all the students newly entering the middle school from 1995 should earn 40 credit hours in volunteer service every year in order to graduate. That proclamation was more firmly institutionalized in the education reform of May 1995, in which all middle and high school students were required to do volunteer service for a certain number of hours in order to get into college. Thus, 1994 could be called "the watershed of Korean volunteerism."

The Ministry of Culture and Tourism has assisted in setting up youth volunteer centers in 16 metropolitan cities and provinces since 1995, and the ministry of Women's Affairs has established volunteer centers for women. The Ministry of Health and Welfare also assisted in setting up clearinghouses for volunteering in all provinces. The Ministry of Government Administration and Local Autonomy has since 1966 given funding for the opening of comprehensive volunteer centers in every self governing body, which amounts to almost 250 centers across the country.

Systematic approaches to the education and training of volunteer leaders and coordinators have also been worked out. Volunteer 21, the sole professional volunteer training institute in Korea, has opened a regular training course for volunteer leaders. Also, the

Lee Chang-Ho is Deputy Director of the Institute for Civil Society. The Federation was established in February 1991 to promote and support the development of volunteerism in Korea. Busan Volunteer Center and Volunteer Academy are hands of the Federation. This article is edited from his report at the AVA Asia-Pacific Regional Conference on Volunteer Administration, Busan, Korea. The conference was sponsored by AVA and the Federation of Volunteer Efforts in Korea, Inc.

Federation of Volunteer Efforts in Korea (FVEK), located in Busan, issues a certificate to volunteer coordinators who have completed a training course of 76 hours under the auspices of Association for Volunteer Administration (AVA) of the United States. FVEK has trained and given licenses to more than 350 volunteer coordinators since the program began in September 1999.

The first and only up-to-date, comprehensive survey on volunteering in Korea was done by Volunteer 21 at the end of 2000. According to that survey, the percentage of the adult population who volunteered in 2000 was only 14 percent, which is less than half of the corresponding figure for advanced countries. The average time of their volunteer work was 2.2 hours a week. The money value of their volunteering time was equivalent to 0.58 percent of the total GNP of Korea.

There are many tasks the Korean volunteer community should address in order to ensure a bright future for volunteerism in this country. Following are three of the most important tasks:

- 1) The first and most urgent task to be addressed is quality control for volunteerism. Middle and high school students are required to do volunteer work before graduation, however, their volunteer work tends to be only a formality in many cases. No service learning techniques have been adopted. A social system to do quality control for volunteering, especially for students, is desperately needed.
- 2) To secure as many volunteer coordinators as possible, who are well trained and licensed, is also a desperate need. As mentioned, about 250 municipalities across the country set up their own comprehensive volunteer centers, about half of which are run by voluntary organizations and the other half are run directly by local governments. Both of these two models, however, are lacking well-trained volunteer

coordinators, thus often giving rise to confusion in guidance by lay volunteers.

- 3) There continues to be ongoing effort to seek passage of the Act for Assisting Volunteerism to help build a good infrastructure for a system of volunteer administration. Well-designed volunteer centers and well-trained volunteer coordinators have long been a desire of the Korean volunteer community. To build a national umbrella organization for volunteerism, like the Points of Light Foundation (POLF) in the United States, has also been a long-term quest.

The year 2002 will be the year when the Korean volunteer community opens its doors to the international community of volunteers. International Association for Volunteer Efforts (IAVE) will hold its 17th International Conference in Seoul in November 2002. It is expected that approximately 10,000 scholars, professionals and volunteer coordinators, which include more than 1000 foreign volunteer organizations invited from around the world, will be taking part in the Conference.

Volunteering and Volunteer Management in Armenia

Susanna Grigoryan

Armenia, a former Soviet republic, is now in a transitional period. In December 1988 a ruinous earthquake destroyed about 40 percent of the economy and killed thousands of people. Since 1991, following the collapse of the Soviet Union, Armenia has been an independent democracy struggling to develop a free market economy. A war over disputed territory known as Karabakh, located in Azerbaijan, ended with a ceasefire in 1993, but resulted in borders being closed with Azerbaijan and Turkey (in support of their Muslim brothers), cutting access to railway, motor transport routes and gas pipelines. Mass poverty has been the social consequence of the collapse of the Soviet Union, the blockade, war, the energy crisis, production decline and the economic collapse. All of these factors have brought people together to begin the process of solving these societal problems. As a result many Non-governmental Organizations (NGO) have been formed, and the need for voluntary action has increased.

In preparation for this report I interviewed 20 NGOs and the Ministry of Social Security to investigate the state of the volunteer movement in Armenia. The results showed that only five NGOs had developed volunteering sectors with more formal volunteer systems. The remaining fifteen NGOs had no systematic systems for volunteering, but were engaged in spontaneous volunteer activities. According to the Ministry of Social Security, the Armenian state structure does not support or assist the volunteer movement.

I would like to share a little about four of

the NGOs with more formal volunteer systems.

Zartong-89, organized following the earthquake of '88, formally develops volunteer activities by planning how many volunteers are necessary for the implementation of projects, what kinds of specialists are necessary, and what volunteer activities they must do. Our organization has searched for different forms of encouragement for volunteers, as well as means for evaluating the volunteer work. As encouragement, we give volunteers a transportation fee, rations, gifts to the best volunteers, and we write articles for the press about the best volunteers. These volunteer encouragements help raise the effectiveness of the volunteer work.

The management of our volunteer work is done in the following ways:

- The volunteer chooses the form of work s/he wishes to do.
- The beginning and end times for the selected work must be fixed in written form.
- The volunteer work must be described in written form.

We find that the volunteer work has greater effectiveness when the organization has definite focus, aims, objectives and strategies.

The Armenian Volunteer Union was established two years ago to engage the involvement of Diaspora (Armenians living outside of Armenia) volunteers to develop and strengthen the NGO work in Armenia. They have created databases underlining their

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needs, mission and work focus. Cooperating with other international organizations they provide apartments and health insurance for international volunteers.

Areg-73 is a scientific cultural youth association begun in 1994. The association works in the capital city of Yerevan with disabled children and the elderly and has 120 volunteers. The leader of the group organizes the management of the volunteers. It receives no government assistance, and funds its work through membership fees and entry fees.

Mission Armenia, founded in 1988, implements small business development projects for refugees. In this organization the volunteers are the beneficiaries of services. They serve the elderly, students and refugees. The volunteer department organizes and coordinates the volunteer activities.

In Armenia most NGOs do not work cooperatively with each other. The organizations mentioned here, however, do work cooperatively, and have considered the creation of a volunteer center but lack funding for such a project.

In Armenia volunteering is a developing tendency. The volunteers are mainly the elderly, women, children, refugees and youth. Volunteers become involved because they believe in the aims of the organization and share their ideas. These volunteers are very kind in their works, and this ideological stimulus is a more powerful factor for enhancing productivity than the expectation of financial compensation. Volunteer work tends to develop very quickly, with a positive dynamic. Volunteer work helps organizations economically because they do not have to pay obligatory state salary taxes. While these are positive factors affecting the development of the volunteer movement, there are also negative factors:

- The concept of volunteering is not accepted by the Armenian society as it is in other countries.
- The volunteer movement does not receive government assistance.

- There is no institution to coordinate the volunteering work.
- There is a lack of experience for the exchange of knowledge and awareness of volunteer work and volunteering ideas.

I would like to conclude with the following observations regarding the development of volunteerism and volunteer management in Armenia:

- There is a volunteering movement, but it is spontaneous and must be systematized.
- The administration/management structures of volunteer organizations are poorly developed and very feeble.
- There is an absence of adequate legislation.
- There is a need for organized seminars, trainings and investigation works (inviting best volunteers and specialists) to develop the volunteer movement.
- Create a volunteering fund, which may help the volunteering movement long-term and for great vitality.
- Organize experience exchanges with those countries where there are developed volunteer movements. We must participate in international conferences and forums on the volunteering movement.
- Create a volunteer center in the Republic of Armenia that will systematize the volunteering movement.
- Organize training to raise the skill of administrative management in volunteer organizations
- Cooperate with foreign countries to implement volunteer and management exchange projects.
- Create a state commission with volunteering organizations to work on legislation.

Voluntary Action by Older Persons

Robert Leigh

"Create an enabling environment for volunteering at all ages, including public recognition, and facilitate the participation of older persons who may have little or no access to the benefits of engaging in volunteering."

(Madrid International Plan of Action on Ageing 2002)

For older people the ageing process is generally accompanied by a transition in social and economic roles. In some societies, people move from full-time, formal work to retirement, in others into part-time work of an informal nature. This transition is often treated, erroneously, as a move from a productive role to a non-productive or dependent one. Most older people, far from withdrawing from participation in society, continue to contribute actively to their household, to their descendants and to their community or society — although this contribution may not necessarily be measurable in monetary terms. Rather than producing goods and services, contributions may include a socially valued product like counseling, mentoring, child-care, peer care, end-of-life care or community leadership, political involvement or role model figures. Such non-monetary endeavors may have high economic and human benefits, but they generally go unrecognized.

The term "Productive Ageing" means a continuation of peoples' economic role but a change in its nature. Retirement and volunteering in old age goes far beyond productive ageing, as the *product* is not material but more a contribution to the expertise of life transmitted to other generations. Most literature on ageing refers only cursorily to the changing ways older people engage actively in

society, and rarely emphasizes the wealth of knowledge, experience and wisdom that is available and serves as role model for future generations. This gap in knowledge has serious implications for the development of public policy aimed at encouraging the fullest participation of older people in society.

There are at least two facets to the case in favor of considering the contribution of older people to society through voluntary action. The traditional one, the assets approach, focuses on the notion that older people, as the most rapidly growing segment of the population in many parts of the world, constitute a major resource to be tapped into. Not only do older people fill gaps that the State and the Market are unable or unwilling to fill, but also many organizations could not function without the active involvement of older people with their expertise, networks, and knowledge. In many developing regions, older people play a pivotal role, not only in households but also, and more so, at the community level. Traditional cultures have preserved the important role of elders; they are looked up to for decisions, counseling, and wisdom. Modern society seems to have forgotten the dimension of accumulated experience and knowledge in the name of "high tech", youth celebration, and materially-focused recognition criteria. The dearth of information on this contribution has fueled the stereotyping

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of older people as unproductive, dependent and subject to irreversible decline. This myth needs to be broken, as older persons today are active, healthy, and independent for many more years than at any time before.

The notion of the value of contributions of older people has been complemented in recent years by a *benefit approach*, which views voluntary action as a means of combating marginalization, helping older people to retain self-respect and a sense of purpose, and contributing to healthy life styles and independence. It also helps society as a whole to be cohesive and respectful towards the human dimension and the last period of life, including death. This line of thinking was given significant impetus by a landmark statement on volunteering in the outcome document of the June 2000 special session of the UN General Assembly on the implementation of the outcome of the World Summit for Social Development and Beyond.¹ This was further looked into at the Second World Assembly on Ageing with the inclusion of a specific reference in the outcome document to volunteering by older persons.

The underlying concept is that all voluntary action is based on reciprocity, immediate, or delayed. Young people who volunteer are more employable, working adults gain status in the community through voluntary action, while the link between volunteering and longevity for older people is now being empirically demonstrated. The elders live longer, age longer, are in better health, and are more educated than ever. In many situations, people who are able to help others can expect favorable consideration if and when they find themselves in need of support. The "insurance" aspect of volunteering is particularly prevalent in developing countries where voluntary action most often takes the form of mutual aid and self-help. Seen in this light, voluntary action becomes a first line of defense against poverty and vulnerability, not only enhancing older peoples' possibilities of managing their risks and promoting their

development capacities, but also playing a role in terms of their impact on future generations. From this point of view, the implications of the exclusion of older people, and the poorer segments of older people in particular, becomes more apparent. Today, four to five generations live at the same time, with two generations at retirement age. This is an unprecedented change in history, and gives a new meaning to volunteering between generations. The feminization of ageing, with a majority of women in old age, also brings a new aspect: older women who have been natural and unrecognized volunteers in their family and community throughout their life are very active in old age, but are not recognized, promoted or networked efficiently.

There are many barriers confronting older people who wish to volunteer. In the context of formal service volunteering, they often encounter discrimination in the form of "ageism", and general prejudice on the part of potential user organizations, which limits them to working with other older people or restricting their involvement completely. They are also challenged by restricted access to information about opportunities to volunteer and difficulties of physical access to such opportunities due to economic and other factors. Moreover, because of the perception of older people as passive *receivers* of assistance rather than *solvers* of their own and community problems, resources are rarely channeled to initiatives initiated or run by them. The potential payback that can flow from providing social infrastructure and finance for mutual support and other schemes which permit older people to join forces, to plan collectively, with and for other generations, and to link up with external agencies (including for the purpose of seeking employment possibilities or credit), is only starting to be recognized.

The 39th session of the Commission for Social Development (CSD) in February 2001 and the 56th session of the UN General Assembly in December 2001 both considered

the various ways governments and the UN system can support volunteering. During both general debates, a number of governments drew attention to the need to reflect the concerns of older people and the contributions they make to society through voluntary action. The General Assembly resolution on volunteering² adopted at the 56th Session underlined the need to consider that all means should be available for older persons to become involved in voluntary activities.

Building upon the previous discussions and resolutions on volunteering, the Madrid International Plan of Action on Ageing 2002, adopted at the Second World Assembly on Ageing, highlights the economic, political and social contributions older persons make through volunteering, the reciprocal benefits to older persons that accrue from voluntary action, and the importance to facilitate an enabling environment for older persons to remain active through this form of citizen engagement.

Recognition of volunteering in the Madrid International Plan of Action on Ageing 2002 is important. Giving explicit economic, social and moral value to older peoples' voluntary contributions to their communities and nations now needs to be addressed further. Governments and other development actors need to be in a position to make the correct choices in their strategies to combat poverty, exclusion, conflict, and discrimination if policy measures for preserving a society for all ages and generations are to be truly inclusive.

Through volunteering and social contacts, older people also stay more active and healthy physically, mentally, socially and spiritually which can only benefit society as a whole. Their contribution goes far beyond a social role — they can be the future promoters of key UN issues such as human rights, environment protection, health, and peace. By installing a “memory” of hatred or peace to their descendants, they can be a powerful influence over the way conflict is seen by their family, their society, and their nations.

ENDNOTES

¹ A/S-24/8/Rev.1, annex, sect. III, commitment 4, paras. 54 and 55

² A/RES/56/38

Bénévolat des Personnes Âgées

Robert Leigh

« Créer un environnement favorable à l'action de volontaires de tous âges, y compris la reconnaissance publique, et faciliter la participation des personnes âgées ayant peu ou pas du tout d'accès aux avantages qu'une telle action procure à celui qui se porte volontaire. »

(plan international d'action sur le vieillissement, Madrid 2002)

Pour les personnes âgées, le vieillissement s'accompagne généralement d'une évolution dans leur rôle socio-économique. Dans certaines sociétés, il s'agit tantôt de passer d'un emploi formel et à plein temps à la retraite, tantôt de s'engager dans une occupation informelle à temps partiel. On considère bien souvent, par erreur, que ce passage consiste à abandonner un rôle productif pour un rôle non productif ou de dépendance. Or, la plupart des personnes âgées, loin de cesser de participer à la société, continuent de fournir un apport actif à leur ménage, à leurs descendants et à leur communauté ou à la société, encore que cette contribution ne soit pas nécessairement mesurable en termes monétaires. Au lieu de produire des biens et des services, elles peuvent fournir un produit socialement apprécié comme par exemple : aide psychosociale, encadrement, soins aux enfants, soutien aux pairs, soins d'accompagnement ou encadrement communautaire, action politique ou rôle de modèle. Ces activités non monétarisées ont parfois une grande valeur économique et humaine, mais elles sont en général passées sous silence.

L'expression « vieillissement productif » désigne la poursuite du rôle économique accompagnée toutefois d'un changement de nature. La retraite et le bénévolat, à un certain âge, vont bien plus loin que le vieillissement productif, étant donné que le « produit » n'est pas d'ordre matériel mais

consiste plutôt en un apport de compétences de la vie transmises à d'autres générations. Le plus souvent, les études relatives au vieillissement se contentent d'effleurer l'évolution dans la participation des personnes âgées à la vie de la société et ignorent les trésors de connaissance, d'expérience et de sagesse qu'elles incarnent en servant de modèle pour les générations à venir. Cette lacune a de profondes répercussions sur l'élaboration d'une politique visant à encourager la participation la plus complète des personnes âgées à la vie de la société.

On peut envisager l'apport des personnes âgées à la société par le jeu du bénévolat au moins sous deux angles différents. Le point de vue traditionnel, axé sur les ressources, part de l'idée que, puisqu'elles constituent dans de nombreuses régions du monde le groupe de la population qui connaît la croissance la plus rapide, les personnes âgées représentent une ressource importante qu'il faut mettre en valeur. Non seulement les personnes âgées comblent les lacunes que l'État et le marché ne peuvent ou ne veulent combler, mais aussi de nombreuses organisations ne sauraient fonctionner sans la participation active des personnes âgées et de leurs compétences, de leurs réseaux et de leur savoir. Dans de nombreux pays en développement, les personnes âgées jouent un rôle central, non seulement dans les ménages mais aussi et surtout au niveau communautaire.

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Les cultures traditionnelles ont sauvegardé le rôle important des anciens; on les consulte pour prendre des décisions, on leur demande conseil et on fait appel à leur sagesse. La société moderne semble avoir sacrifié l'accumulation d'expériences et de connaissances sur l'autel de la technologie de pointe, de la jeunesse et des critères matérialistes. C'est la méconnaissance de cet apport qui a créé le cliché de personnes âgées improductives, dépendantes et en proie à un déclin irréversible. Il faut briser ce mythe, car les personnes âgées d'aujourd'hui sont actives, en bonne santé et indépendantes beaucoup plus longtemps qu'auparavant.

L'idée de la valeur des contributions des personnes âgées est complétée depuis quelques années par l'approche des avantages qui considère l'action volontaire ou bénévolat comme un moyen de lutter contre la marginalisation, d'aider les personnes âgées à conserver le respect de soi et le sentiment de l'utilité de leur existence tout en favorisant des styles de vie sains et l'indépendance. Cette approche est également un facteur de cohérence sociale et inculque à la société le respect de la dimension humaine et de la fin de la vie, y compris la mort. Cette école de pensée a reçu un élan dynamique grâce à une déclaration historique sur le bénévolat inscrite dans le document final de la session extraordinaire de juin 2000 de l'Assemblée générale de l'ONU consacrée au suivi du Sommet mondial pour le développement social et au-delà¹. Elle a fait aussi l'objet d'un examen par la deuxième Assemblée mondiale sur le vieillissement qui a inclus une référence spécifique dans le document final sur le bénévolat des personnes âgées.

L'idée fondamentale est que toute action bénévole repose sur la réciprocité, immédiate ou non. Les jeunes qui pratiquent le volontariat trouvent un emploi plus facilement, les adultes occupant un emploi gagnent en considération dans la société grâce au volontariat, tandis que le lien entre volontariat et longévité dans le cas des personnes âgées est désormais démontré de manière empirique.

Les personnes âgées vivent plus longtemps, vieillissent plus longtemps, sont en meilleure santé et sont plus instruites que jamais. Bien souvent, les personnes qui sont capables d'aider les autres peuvent s'attendre à être bien accueillies si elles ont elles-mêmes besoin d'aide. L'aspect « assurance » du volontariat est particulièrement courant dans les pays en développement, où le bénévolat prend souvent la forme d'entraide et d'autoassistance. Vu sous cet angle, le volontariat devient un premier rempart contre la pauvreté et la vulnérabilité, non seulement en aidant les personnes âgées à gérer leurs risques et à promouvoir leur développement, mais aussi en jouant un rôle quant à leur impact sur les générations à venir. Ainsi, les répercussions de l'exclusion des personnes âgées et en particulier des moins favorisées d'entre elles, apparaissent plus clairement. Actuellement, quatre ou cinq générations vivent en même temps, dont deux à l'âge de la retraite. Il s'agit d'un phénomène sans précédent dans l'histoire, qui donne un sens nouveau au volontariat d'une génération à l'autre. La grande proportion de femmes parmi les personnes âgées apporte également un nouvel aspect : les femmes âgées, qui ont pratiqué toute leur vie, au niveau familial et dans la communauté, le volontariat de manière naturelle et sans que cette activité soit reconnue comme telle, sont très actives en avançant en âge, sans toutefois que la société reconnaisse leur mérite, les encourage ou qu'elles-mêmes se constituent efficacement en réseau.

Les personnes âgées qui cherchent à pratiquer le volontariat se heurtent à de nombreux obstacles. Dans le cadre du volontariat structuré, elles se heurtent souvent à une discrimination sous forme d'« âgisme » et, d'une manière générale, aux préjugés des organismes susceptibles de les utiliser, ce qui les condamne à travailler avec d'autres personnes âgées ou à réduire complètement leur participation. Elles sont également victimes de restrictions dans l'accès à l'information au sujet des possibilités de volontariat et de difficultés liées à l'accès matériel à ces possibilités,

pour des raisons économiques ou autres. De surcroît, étant donné que les personnes âgées sont perçues comme des bénéficiaires passives de l'aide au lieu d'être considérées comme des personnes qui résolvent leurs propres problèmes ainsi que ceux de la communauté, leurs propres initiatives ou celles qu'elles gèrent sont bien souvent privées de ressources. On commence seulement à apprécier les dividendes potentiels de la mise en place des infrastructures sociales et du financement de l'appui mutuel et d'autres programmes permettant aux personnes âgées de conjuguer leurs efforts, de planifier ensemble, avec et pour les autres générations, et de s'associer avec des organismes extérieurs (notamment pour ce qui est de chercher un emploi ou de trouver du crédit).

La trente-neuvième session de la Commission du développement social, tenue en février 2001, et la cinquante-sixième session de l'Assemblée générale de l'ONU, en décembre 2001, ont toutes deux examiné par quels moyens l'État et le système des Nations Unies peuvent soutenir le volontariat. Au cours du débat général de ces deux instances, plusieurs gouvernements ont souligné la nécessité de prendre en compte les préoccupations des personnes âgées et la contribution qu'elles peuvent apporter à la société grâce au volontariat. On a également fait valoir que cette question devait occuper une place plus importante lors de l'Assemblée mondiale sur le vieillissement. Dans la résolution relative au volontariat² qu'elle a adoptée à sa cinquante-sixième session, l'Assemblée générale a souligné la nécessité de mettre tous les moyens en œuvre pour permettre aux personnes âgées de prendre part à des activités de bénévolat.

Suite aux discussions et résolutions sur le bénévolat, le plan international d'action sur le vieillissement en 2002, adopté à la deuxième Assemblée mondiale sur le vieillissement, met en lumière les contributions économiques, politiques et sociales des personnes âgées offrant un service bénévole, les avantages

réiproques procurés par l'action bénévole de personnes âgées, et l'importance de rendre l'environnement favorable à une telle action pour permettre à des personnes âgées de rester actives grâce à cette forme de participation du citoyen.

Il est important que l'action bénévole soit reconnue dans le plan international d'action sur le vieillissement en 2002. Il reste qu'il faut s'employer activement à valoriser explicitement l'apport économique, social et moral des personnes âgées à leur communauté et à leur pays. Ce n'est qu'ainsi que les gouvernements et les autres acteurs du développement pourront opérer les bons choix dans leur stratégie de lutte contre la pauvreté, l'exclusion, les conflits et la discrimination, si l'on veut que les politiques s'adressent à tous en préservant une société pour tous les âges et pour toutes les générations. Grâce au volontariat et aux contacts sociaux, les personnes âgées restent en outre plus actives et en meilleure santé physique, mentale, sociale et spirituelle, ce qui ne peut que profiter à l'ensemble de la société. Leur apport déborde largement un rôle social. Elles peuvent également à l'avenir défendre les grandes causes de l'ONU telles que les droits de l'homme, la protection de l'environnement, la santé et la paix. En léguant à leurs descendants une « mémoire » de haine ou de paix, elles peuvent déterminer la manière dont le conflit est perçu par leur famille, leur société et leur pays.

La deuxième Assemblée mondiale consacrée au vieillissement offre une excellente occasion de souligner les avantages mutuels pour les personnes âgées qui peuvent découler du volontariat et de rechercher les moyens de créer un environnement qui permette aux personnes âgées de rester actives grâce à cette forme d'engagement citoyen.

1 A/S-24/8/Rev.1, annexe, sect. III, engagement 4, par. 54 et 55.

2 A/RES/56/38

La Acción Voluntaria de las Personas de Edad

Robert Leigh

“Crear un entorno que posibilite ejercer el voluntariado a personas de todas las edades, en el que se incluya el reconocimiento público, y facilitar la participación de las personas mayores, que posiblemente tienen un acceso reducido o nulo a los beneficios que supone dedicarse al voluntariado”.

(Plan de Acción Internacional sobre el Envejecimiento de Madrid 2002)

Para las personas de edad el proceso de envejecimiento se ve generalmente acompañado de una transición en sus funciones económicas y sociales. En algunas sociedades, dichas personas pasan de la dedicación a jornada completa, en el contexto de un trabajo formal, a la jubilación, mientras que en otras pasan a realizar un trabajo a jornada parcial de carácter no estructurado. Esta transición se considera a menudo, de manera errónea, como el paso de una función productiva a un papel no productivo o dependiente. La mayor parte de las personas de edad, lejos de retirarse de su participación en la sociedad, continúan contribuyendo activamente al servicio de su hogar, sus descendientes y su comunidad o sociedad, aunque esta contribución no necesariamente pueda medirse en términos monetarios. En vez de producir bienes y servicios, las contribuciones pueden incluir un producto socialmente valioso, como las consultas, el asesoramiento, el cuidado de niños y de personas de la misma edad, la asistencia a enfermos terminales o el liderazgo comunitario, la participación en la vida política o el papel que asumen de modelo ejemplar. Dichas actividades, no susceptibles de evaluación monetaria, pueden aportar, sin embargo, grandes beneficios económicos y humanos, que generalmente no se les reconoce.

El término “envejecimiento productivo” significa una continuación del papel económico de las personas, aunque se pro-

duzca un cambio en la naturaleza del trabajo. La jubilación y la prestación de servicios voluntarios de las personas de edad van más allá del envejecimiento productivo, ya que el “producto” no es material, sino que más bien representa una contribución personal al caudal de experiencia que se transmite a otras generaciones. La mayor parte de los trabajos sobre el envejecimiento se refieren brevemente a los cambios que experimentan las personas de edad al participar activamente en la sociedad, y rara vez subrayan el caudal de conocimientos, experiencia y sabiduría de que disponen y el papel de modelo ejemplar que asumen con respecto a las generaciones futuras. Esta laguna de conocimientos tiene serias consecuencias para la elaboración de una política pública orientada a alentar la mayor participación posible de las personas de edad en la sociedad.

Existen por lo menos dos facetas de la argumentación a favor de considerar la contribución de las personas de edad a la sociedad mediante una acción voluntaria. El aspecto tradicional, el enfoque de la utilidad, se centra en la noción de que las personas de edad, como el segmento de la población que crece más rápidamente en muchas partes del mundo, constituyen un importante recurso que hay que utilizar. No solamente las personas de edad cubren puestos y realizan funciones que ni el Estado ni el mercado pueden o quieren asumir, sino que también muchas organizaciones no pueden funcionar sin la

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participación activa de las personas de edad, que aportan su experiencia, relaciones y conocimientos. En muchas regiones en desarrollo, las personas de edad desempeñan un papel central, no sólo en los hogares sino también, e incluso con mayor protagonismo, a nivel de la comunidad. Las culturas tradicionales han preservado el importante papel de los ancianos; se acude a ellos para la toma de decisiones, asesoramiento y sabiduría. La sociedad moderna parece haber olvidado la dimensión de ese cúmulo de experiencia y conocimientos para centrarse en la "alta tecnología", la celebración de la juventud y el criterio del reconocimiento centrado en un enfoque materialista. La escasez de información sobre esta contribución ha propiciado la creación de un estereotipo que considera a las personas de edad como no productivas, dependientes y sometidas a un declive irreversible. Es preciso destruir este mito, ya que las personas de edad de hoy en día funcionan de manera activa, saludable e independiente durante un período de tiempo más largo que antes.

La noción del valor de las contribuciones de las personas de edad se ha complementado en los últimos años mediante un enfoque de beneficios, que considera la acción voluntaria como un modo de combatir la marginalización, ayudando a las personas de edad a retener la autoestima y a encontrar un sentido a la vida, así como una manera de contribuir a un estilo de vida saludable e independiente. También ayuda a la sociedad en su conjunto a mostrar cohesión y respeto hacia la dimensión humana y al último periodo de la vida, incluída la muerte. Esta línea, de razonamiento recibió un importante impulso gracias a una declaración transcendental sobre el voluntariado que figura en el documento final del periodo extraordinario de sesiones de la Asamblea General de las Naciones Unidas, celebrado en junio de 2000, sobre la aplicación de los resultados de la Cumbre Mundial de Desarrollo Social y el estudio de iniciativas ulteriores¹. Este tema fue tratado

más a fondo en la Segunda Asamblea Mundial sobre el Envejecimiento, con la inclusión en el documento final de una referencia específica a la acción voluntaria por parte de las personas mayores.

El concepto básico es que toda la acción voluntaria se basa en un criterio de reciprocidad, inmediata o demorada. Los jóvenes que prestan servicios voluntarios tienen más posibilidades de emplearse, los adultos que trabajan mejoran su situación en la comunidad mediante su acción voluntaria, mientras que el vínculo entre la prestación de servicios voluntarios y la longevidad en las personas de edad se está demostrando empíricamente. Los ancianos viven más, tardan más en envejecer, disfrutan de buena salud y están mejor formados que nunca. En muchas situaciones, las personas que están en posición de ayudar a otras pueden esperar que se las considere favorablemente cuando ellas mismas precisen ayuda. El aspecto de "seguro" del voluntariado predomina especialmente en los países en desarrollo, en donde la acción voluntaria asume con frecuencia la forma de ayuda mutua y autoayuda. Contemplada desde esta perspectiva, la acción voluntaria se convierte en una primera línea de defensa contra la pobreza y la vulnerabilidad, no sólo realizando las posibilidades de las personas de edad de afrontar sus riesgos y fomentar sus capacidades de desarrollo, sino desempeñando también un papel en términos del impacto que puede surtir sobre las generaciones futuras. Desde este punto de vista, las consecuencias de excluir a las personas de edad, y a los segmentos más pobres de las personas de edad en particular, se hacen más evidentes. En la actualidad, de cuatro a cinco generaciones viven a la vez, con dos generaciones en edad de jubilación. Ello representa un cambio sin precedentes en la historia, y confiere un nuevo significado a la acción voluntaria entre las generaciones. La feminización del envejecimiento, con una mayoría de mujeres en edad avanzada, también aporta un nuevo aspecto: las mujeres de edad, que han sido voluntarias

naturales, y no reconocidas, en su familia y en la comunidad durante toda su vida se muestran muy activas en la edad avanzada, pero no se las reconoce, ni se fomenta u organiza su labor de manera eficiente.

Existen muchas barreras que deben salvar las personas de edad que desean prestar servicios voluntarios. En el contexto de la acción voluntaria oficial, a menudo se encuentran con discriminación en forma de "vejez", así como el prejuicio general por parte de las posibles organizaciones que utilizarían sus servicios, lo que les limita a tener que trabajar con otras personas de edad o restringir por completo su participación. También han de hacer frente al acceso restringido a la información sobre oportunidades para prestar servicios voluntarios, así como las dificultades de acceso físico a dichas oportunidades, debido a factores de tipo económico y de otra índole. Además, debido a la percepción de las personas de edad como receptoras pasivas de asistencia, en vez de personas que solucionan sus propios problemas y los problemas comunitarios, rara vez se canalizan los recursos a las iniciativas comenzadas o dirigidas por ellas. Únicamente en la actualidad se está empezando a reconocer el beneficio potencial que se puede obtener mediante la provisión de infraestructura social y financiación para planes de ayuda mutua y otros planes que permitan a las personas de edad aunar sus recursos, planificar colectivamente con otras generaciones, o a beneficio de otras, y establecer vínculos con organismos externos (inclusive a efectos de buscar posibilidades de empleo o crédito).

En el 39º periodo de sesiones de la Comisión de Desarrollo Social, celebrado en febrero de 2001, y el quincuagésimo sexto período de sesiones de la Asamblea General de las Naciones Unidas, celebrado en diciembre de 2001, se examinaron los distintos modos en que los gobiernos y el sistema de las Naciones Unidas pueden apoyar el voluntariado. Durante ambos debates generales, varios gobiernos señalaron a la atención la

necesidad de reflejar las preocupaciones de las personas de edad, así como de reconocer las contribuciones que aportan a la sociedad mediante la acción voluntaria. También se planteó hacer que el tema figurara de manera más destacada en la Asamblea Mundial sobre el Envejecimiento. La resolución de la Asamblea General sobre el voluntariado², que fue aprobada en el quincuagésimo sexto período de sesiones, subrayó la necesidad de considerar la provisión de todos los medios necesarios para que las personas de edad participaran en actividades voluntarias.

Basándose en los debates y resoluciones previos sobre voluntariado, el Plan de Acción Internacional sobre el Envejecimiento de Madrid 2002, adoptado en la Segunda Asamblea sobre Envejecimiento, destaca la contribución económica, política y social que las personas mayores realizan a través del voluntariado, así como la importancia de facilitar un entorno que les permita permanecer activos mediante esta forma de participación ciudadana.

El reconocimiento del voluntariado en el Plan Internacional de Acción sobre el Envejecimiento de Madrid 2002 es muy importante. En estos momentos, es preciso abordar en profundidad un tema como es el de reconocer explícitamente un valor económico, social y moral a la contribución que las personas mayores que se dedican al voluntariado aportan a sus comunidades y países. Los gobiernos y demás agentes de desarrollo podrán de este modo elegir correctamente sus estrategias para combatir la pobreza, la exclusión, el conflicto y la discriminación, y decidir si la política incluye preservar a una sociedad para todas las edades y generaciones.

Mediante el voluntariado y los contactos sociales, las personas de edad también se mantienen más activas y en mejor salud física, mental, social y espiritual, lo que no puede dejar de beneficiar a toda la sociedad. Su contribución va mucho más allá de una mera función social, ya que pueden convertirse en los promotores futuros de cuestiones clave de

las Naciones Unidas, tales como los derechos humanos, la protección del medio ambiente, la salud y la paz. Al implantar una "memoria" de odio o de paz en sus descendientes, pueden representar una poderosa influencia sobre la manera en que se contempla el conflicto en el seno de su familia, su sociedad y su nación.

La Segunda Asamblea Mundial sobre el Envejecimiento proporciona una excelente oportunidad para destacar los beneficios recíprocos que reporta a las personas de edad el ejercicio de la acción voluntaria, así como para considerar los medios de crear un ambiente seguro y propicio para que las personas de edad permanezcan activas mediante esta forma de participación ciudadana.

1 A/S-24/8/Rev.1, anexo, sec. III,
compromiso 4, párrafos 54 y 55.

2 A/RES/56/38

The Changing Face of Volunteering

By Margaret Allison

Baby boomers¹ are changing the face of volunteering in the 21st century and organisations that currently rely on volunteers may need to change their recruitment strategies if they want to attract volunteers of the future.

These are some of the findings of a research report commissioned by the Department of Ageing, Disability and Home Care (DADHC) during the International Year of Volunteers. Based on a series of focus groups held in city and regional areas of New South Wales (NSW) during mid 2001, the research report, *Older People and Volunteering*, was released at the annual Premiers Forum on Ageing in October 2001.

The research focused on how volunteering is changing for older people and in particular how volunteering will fit into the lives of Australia's latest "older" generation — the Baby Boomers. Historically, people volunteered because they were motivated by their desire to "give back" to the community. The DADHC-commissioned research revealed that although this motivation still plays a part, it will not be the baby-boomers overriding reason for volunteering.

Baby boomers when they retire want fulfillment and to remain active and productive. They want a fulfilling experience that fits with their lifestyle and interests.

The research identified four main characteristics of the new volunteers — characteristics that reflect and summarise peoples' motivation to volunteer.

- **Nurturers** are mostly women who are motivated by a desire to make emotional

connections with people who are vulnerable in society. Nurturers are often found in roles such as community visitors in nursing homes, or working with children with a disability.

- **Adventurers** are a key growth segment, under-utilised at present, are not particularly well targeted. Adventurers are mostly women (but some men) who are looking for new experiences and stimulation as they plan their post-employment and post-child rearing years.
- **Socialisers** are motivated by a desire for social interaction. Many Socialisers are found in roles such as Bushfire Brigade, State Emergency Services and committee work. For them, volunteering is all about teamwork, mateship and a sense of belonging with the group.
- **Workers** are among the older Baby Boomers and are mostly men. Their key motivation is to achieve a sense of self-worth by being useful and productive. They are looking for opportunities to use their existing skills in a new setting. Typical Worker roles include people offering handyman or trades-based services to organisations and committee work.

WHAT DOES THIS RESEARCH MEAN FOR ORGANISATIONS?

Most current promotional material for volunteering opportunities focus on appealing to people's sense of civic duty or desire to make a difference, rather than on how the volunteering experience can be personally fulfilling.

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The DADHC-commissioned research contains recommended recruitment strategies to target the most suitable volunteer based on the four key segments. Our research also suggests systems and structures to ensure that volunteers are recognised by their organisations and in turn feel positive and confident about the work they are doing.

RECRUITING THE NEW FACE OF VOLUNTEERING

- **Nurturers:** The key needs for Nurturers are emotional support and positive reinforcement for the difficult job they do. The main barrier for them is their concerns about their ability to deal with unexpected emotions and situations that they might encounter through volunteering.
- **Adventurers:** Organisations wishing to target Adventurers must provide them with a constantly challenging volunteering experience. Adventurers do not like being asked to do tasks that don't challenge them. They are particularly sensitive to being used and because they choose challenging roles, are paradoxically wary of "not being able to do the job".
- **Socialisers:** To attract and maintain Socialisers, organisations must ensure they provide an enjoyable group experience. Barriers to volunteering for Socialisers include friends dropping out or loss of group cohesion and the volunteer activity becoming too serious without the counterbalance of social interaction.
- **Workers:** Organisations wishing to target Workers must ensure that they publicly recognise them for the valuable and unique skills they bring to the volunteer role. If possible, offer them a degree of control and freedom over their volunteering experience. There are a number of potential barriers for Workers including lack of respect for their skills and contribution, being asked to do things "anyone could do" and loss of freedom to manage their own tasks.

RECRUITMENT, SYSTEMS AND STRUCTURES, AND RECOGNITION

According to *Older People and Volunteering* these three areas can hold the key to successful recruitment and growth of volunteers for organisations.

The DADHC-commissioned research recommends a range of strategies covering recruitment advertising and promotion, entry formalities and volunteer recognition programs.

The *Older people and Volunteering* research will be used by DADHC over the longer term to assist in policy development for sectors that rely on volunteers, as well as in the development of strategies to recruit and maintain older people as volunteers.

ENDNOTES

We are happy to share this research with you.

To obtain a copy please contact DADHC's Office for Ageing on (02) 8270 2211.

Copy of the research may be obtained at: <http://www.communitybuilders.nsw.gov.au/builder/volunteering/babyboomers.html>

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¹ Bernard Salt, author of *The Big Shift: Welcome to the Third Culture* (a report on the impact of population trends on Australian culture: Hardie Grant Publishing, Melbourne 2001), defines the Baby Boomer generation as being born between 1946 and 1961

Minnesota Summit on the Future Role of Senior Volunteers: A Planning and Recruitment Concept

Laura B. Wilson

John Pribyl

INTRODUCTION

Will the same approaches to recruiting, placing and retaining volunteers over the age of fifty currently in practice be effective for future generations? Well established organizations with significant experience in senior volunteerism already are noting increased challenges in successfully recruiting volunteers from this target population. Social, economic and technological trends are shaping the choices and values of baby boomers and near boomers. Many competing opportunities for work, leisure, and life-long learning are influencing the circumstances under which they may choose to volunteer in the future. Local community agencies are becoming increasingly aware that the volunteers of the future might have very different backgrounds, motivations and interests in volunteering. Opportunities that attracted volunteers in the past might not provide the same motivation for potential volunteers to serve in the future.

One organization in the State of Minnesota made the commitment to assess the future of senior service and volunteerism in the State of Minnesota. Lutheran Services in America and Lutheran Social Services of Minnesota conducted a Summit in Brainerd, Minnesota in November 2000. The convenors of the Minnesota Summit sought help to ascertain why it was becoming increasingly difficult to recruit and keep older volunteers and to rec-

ommend how volunteer programs could change to make volunteerism more attractive for future retirees. Invited to think strategically were those deemed most likely to have valuable insight: a diverse and previously unaffiliated group of 35 Minnesotans over the age of 50, along with representatives of state and local volunteer organizations. The format of this Summit, the use of a Future Search that facilitated collaborative thinking and shared vision among participants, and the Summit's findings create a model that could be used by other states.

METHODS

The Minnesota Summit emerged from a national demonstration, Experience Corps for Independent Living, funded from 1998-2001 by the federal government volunteer agency, the Corporation for National and Community Service. Implemented in collaboration with AARP in six sites (Arizona, California, Maryland, Minnesota, Utah and Florida), the demonstration tested new ways to attract older volunteers to help the frail elderly remain in the community through the use of independent living services. The Minnesota site was the only rural demonstration site, and the only one to implement the project in four agencies throughout the state rather than one agency. Several concepts were tested: (a) lowering the eligibility age for senior vol-

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John Pribyl is Director of the Senior Companion and Foster Grandparent programs for Lutheran Social Services of Minnesota. He has been the project director for the Minnesota site of Experience Corps for Independent Living. He received his master's degree from St. Thomas University in St. Paul, Minnesota.

unteer participation from 60 to 55, (b) replacing the income eligibility criteria that exist in other federal senior volunteer programs with a monthly cost reimbursement incentive, (c) asking for a commitment of 15-20 hours per week in order to receive the reimbursement, (d) assigning a large percentage of volunteer hours to indirect service activities (volunteer management and recruitment) rather than direct service activities (chore services, friendly visiting, and transportation assistance). Experience in Minnesota in recruiting served as the basis for deciding to collect more information on recruiting from potential volunteers through a summit.

The staff from Lutheran Social Services of Minnesota began planning six months before the Summit. Steps taken included: (a) designing an invitation letter to describe purpose, goals and objectives and expectations for participants, (b) asking volunteer agencies statewide to identify possible participants who were not already volunteering in their agencies, were recent retirees, and came from a variety of professional and occupational backgrounds, (c) sending letters to those identified inviting them to apply to attend the Summit, and (d) informing applicants of their acceptance.

A total of 35 participants were chosen to attend the Summit including retirees from corporations (10), health-related fields (2), teaching (7), social service or non-profit agencies (6), self-employment or small businesses (3), government (2), restaurants (2), other full or part-time situations (2) and student status (1). Among the thirty-five participants, nine married couples chose to attend together. In addition, five staff members from Lutheran Social Services of Minnesota and single representatives from Lutheran Services in America, the Minnesota Board on Aging, and the state office of the Corporation for National and Community Service participated.

The Summit was developed and facilitated

by staff from the University of Maryland's Center on Aging, the technical assistance provider to Experience Corps for Independent Living. As experienced specialists in senior volunteerism, they used the Future Search approach developed by Marvin Weisbrod (1999). The Future Search method was developed, tested, and documented as a consensus planning approach among people with diverse interests. The goal of Future Search is to gain consensus on a desired future and create action plans to realize it. The approach allows for an exploration of common ground based on the ability to learn from experience. Prior to beginning the Future Search, participants had the opportunity to hear current facts and demographics regarding productive aging, employment and volunteerism in Minnesota. The Future Search was based on five tasks that were accomplished through both individual and group participation and assessment.

Task 1: Establish the history of the issues being addressed through the context of both individual and society.

Task 2: Review current trends that affect the issue.

Task 3: Identify the critical aspects necessary to solve the problem.

Task 4: Review all that has been shared in Tasks 1, 2 and 3 and create ideal future scenarios that will address solutions.

Task 5: Look for common themes among the scenarios and develop plans of action and individual commitment to actually address the issues.

FINDINGS

Task 1: Focus on the Past: An Historical Perspective on Volunteerism at both the Individual and Society Levels

Respondents were asked to think back across the past four decades about key events and turning points on both the personal and social levels. Participants provided a comprehensive historical perspective by recording their thoughts on a wall chart marked by four

decades. Small groups reviewed the wall charts and defined general themes for their personal histories and societal events. They identified family as a central theme in their personal histories as well as military participation, marriage, careers, divorce, children, grandchildren, travel and leisure, and retirement. They named globalization as being very influential over the decades as well as the impact of war, the post-war baby boom, the GI Bill, the technology boom, culture and value shifts, the growing economic disparity between the wealthy and poor, civil rights, the changing roles of women, women and work, and shifts in attitudes.

Task 2: Focus on the Present

Summit participants were divided into small groups and asked to perform two mapping tasks: (1) to identify the critical issues and trends that impact current senior service, and (2) to discuss current responses and a desired future response that would enhance senior service participation in Minnesota. The five groups identified five different issues as critical in impacting senior service.

1. Matching volunteer interests and preferences with a suitable assignment. Currently volunteer coordinators do not always interview volunteers in order to determine the volunteer's capacities and interests. The volunteer coordinator may be more interested in filling needs or slots than matching interests. In essence, potential volunteers are not asked about their interests but rather are told about narrowly defined program needs. This focus does not allow for creative matching of skills and talents of each volunteer to agency needs. In the future, volunteer coordinators should interview volunteers to ascertain and match their skills and interests with agencies needs. Coordinators could function as outplacement connectors and refer each volunteer to another agency when a volunteer's interests change during placement or when a match did not exist. Coordinators could use the Internet to enhance the match between volunteers and opportunities.

2. Standardization of the role of volunteerism in agencies. Currently, many agencies are limited in terms of how they view the volunteer and the volunteer coordinator. The role of volunteers is too rigidly defined, and flexibility is lacking regarding the use of volunteers within the organization. Agencies do not adequately value the role of the volunteer. In the future, the role of the volunteer coordinator should be elevated and integrated into the management structure. The volunteer coordinator should be trained on how to most effectively train volunteers. Agencies need to adequately recognize the real resource value of volunteers when making decisions regarding resource needs and allocations.

3. Volunteers do not feel their contributions are important. Currently, volunteers do not always feel their contributions are valued. A poor match of a volunteer with the setting, or failure to move a volunteer to a more appropriate placement make mutual appreciation difficult. Volunteer coordinators may not have the necessary training and skills to correct this situation. In the future, agencies should: (a) encourage well trained and dedicated volunteer coordinators and recognize the critical importance of this position at the managerial level; (b) assure that training and continuing education for coordinators undergo continuous quality improvement; and (c) train coordinators on how to provide recognition, matching volunteer interests with positions, assessing how valued volunteers feel, and seek feedback when volunteers do not feel valued.

4. Enhance the Flexibility and Mobility of Volunteer Opportunities. Currently, opportunities are often too constricted and not responsive to the lifestyle of today's retirees. Current agency structure does not adequately address the types of schedules for different volunteer opportunities, reimbursements for volunteer costs, and shared decision making on issues relevant to the volunteer. In the future, choice is a very important concept for the volunteer of today and tomorrow. Volunteers should be given a variety of options concerning schedules, types of work, and length of

service and reimbursement of costs regardless of income.

5. Expansion of the Volunteer Pool in a Strong Labor Market.

Currently, several national agencies are clear that significant attention needs to be paid to finding ways to continue to increase the rate of senior participation in service activities. Due to a strong economy and fewer young people available to fill positions, people over age 50 are either staying at work, returning to work, or being lured into part-time positions. The rate of volunteer participation may be affected. Programs that the Corporation for National and Community Service has created through demonstration projects are indicators of the kind of response needed. In the future, it is necessary to offer a variety of benefit options as well as adequate and meaningful rewards of a non-financial nature in order to compete with the labor market. It is important to have the capacity to cast the widest net possible to attract volunteers. This means not limiting appeals for volunteers to certain segments of the populations, or being too restrictive in terms of length of commitment, hours worked per week, income eligibility, methods and locations where volunteers are sought, and how and to whom cost reimbursement is distributed.

Task 3: Focus on the Future. Summit participants were divided into small groups and asked to present creative scenarios on: (a) critical issues and responses that had been developed and discussed regarding future recruitment of senior volunteers, and (b) the ideal future for senior volunteerism in the State of Minnesota. Creative scenarios on five major areas were presented through a talk show, dramatization, a song written for the event, and various skits.

1. Incentives: Creative thinking about the kind of incentives which might attract senior volunteers included: (a) offering gift certificates or discounts for such personal perks as massage, classes, or books; (b) lobbying the

state legislature for a \$1000 tax credit associated with a volunteer commitment; (c) organizing free or discounted trips for the volunteers; (d) paying the supplemental Medicare insurance premium; (d) offering frequent flyer mile affiliation so that hours worked would translate into frequent flyer miles; (e) offering transportation to and from volunteer activities; and (f) offering vouchers for participation in continuing education and computer classes.

2. Volunteer opportunities with a social perspective: Some scenarios emphasized that the volunteer of the future would highly value social and interpersonal aspects of a group activity and virtual interaction with fellow volunteers.

3. Transportation: Scenarios suggested several innovative ways to meet transportation needs of volunteers in the future including: (a) using school buses during off hours, (b) working with the legislature to apply a portion of tax dollars to funding drivers, and (c) working with local corporations in a manner similar to meals on wheels whereby work release time is permitted to drivers to meet transportation needs.

4. Recruitment: Scenario building to improve recruitment recommended:

1. Use the Internet as a way to match volunteer profiles and volunteer opportunities not just locally, but nationally and internationally.
2. Establish central places such as the local library where recruitment and volunteer opportunities could be accomplished through computer access or other means.
3. Develop more intergenerational and family volunteer opportunities.
4. Create one-stop shopping for recruitment so that a volunteer will know where to look for opportunity and organizations can determine the best match.

5. Time commitment: Participants emphasized that retirees of today and in the future have many options, and want to pursue life-long learning, recreation, leisure, travel, and family engagement. Therefore, many varia-

tions in time commitment and flexibility are important so that a volunteer can take time out for travel and family activities without fear of disappointing the agency.

Task 4: Focus on Action by Identifying Conditions to Increase Senior Service.

Participants were divided into small groups to review the themes and concepts presented in the scenarios. They reported on the conditions that must be created in order to translate these ideal futures into reality.

1. Offer opportunities for everyone to volunteer through an all inclusive approach: (a) create opportunities based on community need that appeal to all types of people; (b) compile a list of identified needs of the community; (c) establish who are the intended clients, and compile lists of volunteers at various skill levels who can meet these needs; (d) develop assignment profiles and then educate client, staff, and volunteers about expectations and performance regarding these assignments; (e) evaluate on an ongoing basis to assure inclusiveness as well as needs being met; (f) include opportunities for the able and disabled, multi-cultural and multi-lingual, singles and couples, intergenerations, and flexible hours and term of involvement.

2. Providing perks, recognition, rewards, and incentives to attract volunteers: (a) ask volunteers in each agency to assess what is meaningful, necessary, and feasible for them; (b) include stakeholders, funders and others in brainstorming creative and effective incentives which will attract and retain volunteers; (c) develop and maintain personal relationships with volunteers through financial assistance, creative incentives, and recognition; (d) promote the value of volunteerism, and the associated rewards and incentives through national leadership particularly for incentives such as health insurance coverage and tax credits.

3. Conduct recruitment and outreach/volunteer driven opportunities: (a) poll volunteers or a pool of potential volunteers to ascertain how they get information and use these methods

to advertise volunteer opportunities; (b) use church bulletins, corporate newsletters, local media, and local papers; (c) work with corporations to establish a pre-retirement link in order to interest employees in future volunteering or part time work opportunities supported by an employer; (d) create profiles of volunteers and accessible opportunities through the Internet, store front centers, or newspaper job listings; and (e) give volunteers control by asking them rather than agencies to call others about opportunities.

Task 5: Specific Questions Currently Affecting Senior Volunteerism.

Stakeholders attending the Summit asked participants to address four questions.

1. What do volunteers over the age of 50 want to be called? Most of the group did not want the word senior to be used as a part of volunteerism. They felt strongly that the word senior was limiting because they were interested in family and intergenerational volunteerism. They felt that the word volunteer should be inclusive and that adding senior implied an exclusivity that left others out. Alternative names suggested for senior volunteerism included community connectors, caregivers, unpaid staff, unpaid volunteer staff, and service leaders.

2. What kind of incentives do volunteers want? The feeling of making a difference was the incentive that was most likely to keep Summit participants volunteering. They wanted assurance that their program had a real presence in the community, and that the media recognized volunteers. They also named liability coverage, health insurance assistance, free long distance telephone calls, reduction in life insurance or property taxes based on contributing a specific number of volunteer hours, and transportation assistance. Many were interested in educational awards that could be directed to a grandchild or needy student or awards earned by working together with a grandchild.

3. How can more people like you be recruited to volunteer? Recommendations were: (a) focus recruitment on needs that are out there;

(b) educate the public about these needs and what role individuals can play in meeting them; (c) capture the interest of potential volunteers was before they retire; (d) find a regular and viable means to make a connection during the window of opportunity — six months before and up to six months after retirement; (e) work with corporations to smooth these transitions through an out placement format to recruit new volunteers; (f) encourage corporations to build volunteering into the work week of the pre-retirees to enhance long term commitment to volunteerism; and (g) match skills and strengths to flexible volunteer options.

4. *What volunteer arrangements would attract you?* Responses were: (a) participate with family, spouses and other generations; (b) connect with groups that create social networks and share the load; (c) pair volunteerism with another activity such as lifelong learning, recreation, travel, international travel and volunteer exchanges, and service corps; (d) apply skills to community needs.

RECOMMENDATIONS

The Minnesota Summit on the Future Role of Senior Volunteers provided stakeholders, and a sample of persons over age 50, with an opportunity to share ideas, and to generate new thinking about ideal formats for volunteerism in the future. Several themes and priorities emerged as a result of the Future Search process:

1. Offer choice, flexibility, and matching by being responsive to the way we have come to live our lives, by providing numerous options — the ability to choose what and how much volunteers do, and a strong method for matching agency need with potential volunteer talent. Be all inclusive by not limiting volunteer opportunities to one group such as seniors, offering the capacity to volunteer with family, friends, or persons with similar skills, and promoting volunteer opportunities and incentives regardless of age or income.

3. Watch recruitment timing by informing employees prior to retirement about volunteer opportunities so that they can include service in retirement planning.
4. Form corporate partnerships by encouraging corporations to offer employees release time for volunteering before retirement, sponsor information sessions on volunteering as a part of pre-retirement planning, and provide hybrid job opportunities for workers transitioning to retirement that include reduction in job time accompanied by increases in community service time over a specified period.
5. Centralize information and referral by using the Internet, and statewide and national linkages that assure that opportunities are accessible and available to potential volunteers and placement agencies.
6. Enhancing volunteerism by pairing volunteer activity with educational and recreational opportunities, lifelong learning, domestic and international travel, family and intergenerational relationships, and volunteer service and learning that could lead to new employment options.
7. Conducting additional Summits by targeting various subgroups of baby boomers to solicit their input about future service, and using that information to enhance the image and potential of volunteer service.

IMPLICATIONS

The Minnesota Summit on the Future Role of Senior Volunteers provided an opportunity to do strategic thinking with both volunteer agencies and potential volunteers. The format provided for an intensive period of time to focus exclusively on the issue of how to get a significant number of older Minnesotans to volunteer in their communities in the next several decades. The results not only provided a framework for action by volunteer agencies but also created a new model for recruitment. Participants indicated that similar local or state level summits might be an effective method to attract individuals to vol-

unteer. Replicating the summit concept is one step toward the essential process of enlisting a new generation of skilled volunteers to respond to community need. By asking them directly about the best ways to get them involved, the likelihood of successful recruitment in the future increases.

The findings of the Summit build upon current literature associated with concerns about the reduction in social capital production in the United States, the uniqueness of marketing to baby boomers, and an understanding about how differently baby boomers will impact the concept of retirement. In looking into changes in social behavior surrounding civic responsibility in the past few decades, Robert Putnam (1999) notes that while volunteerism has increased in the past several decades, that increase is concentrated in people over the age of sixty (p.129). Baby boomers are actually volunteering 29 percent less than people that age in 1975. Putnam indicates that the boomer cohort is less disposed to civic engagement (p.133), giving a factual basis to the need defined in the Summit to adequately prepare for recruiting boomers rather than assuming the same methods would work that had been successful previously. This need to recognize the individuality of the boomers is echoed by Smith and Clurman (1977) in their book on generational marketing. They indicate that to a large degree, one's generation defines who you are. Boomers, they state, are rule breakers, believe they should have control and are demanding customers. These characteristics have implications for recruitment and retention of boomers as volunteers. Finally, Freedman (1999), writing about boomers and retirement, indicates that boomers report seeing volunteerism as an important part of their later life. He warns, however, that we need a compelling vision to accomplish successful engagement of this population. Volunteer administrators can combine these findings with the recommendations emerging from the Minnesota Summit to help plan effectively for the next generation of volunteers.

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Bring Learning Home through Family Volunteering

Julia Lam

OBJECTIVES OF THE SCHEME

1. To provide the family a valuable platform to learn, share and mutual exchange through volunteering
2. To mobilize family members as a tremendous volunteer force to serve the needy

PROFILE OF PARTICIPANTS

| Parents' Involvement | % (640 parents) |
|----------------------|-----------------|
| Couple + children | 31% |
| Mother + children | 67% |
| Father + children | 2% |
| Total: | 100% |

| Children's Involvement | % (757 children) |
|------------------------|------------------|
| Kindergarten | 30% |
| Primary schools | 54% |
| Secondary schools | 16% |
| Total: | 100% |

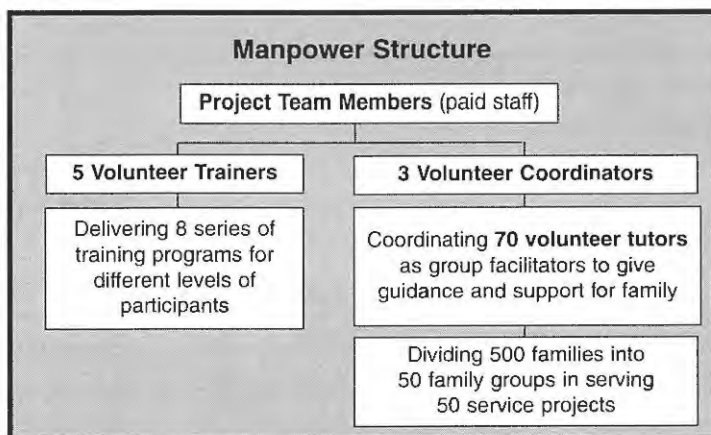
Roles of Volunteer Tutors in Service Guidance

Seventy volunteer tutors were recruited, selected and contracted on a one-year basis. They had to give guidance and support to families throughout the project duration. One tutor was placed in each family group of ten families. During the process, the volunteer tutor had to attend all planning meetings, service implementation and evaluation. They mainly played a role as facilitator to provide guidance and support to group members. The volunteer tutor also acted as a monitor to ensure the service quality, to accomplish the tasks on schedule, and to enhance work competence. More importantly, they were advisors to guide and demonstrate for family members the skills of debriefing and reflection from their learning.

PROGRAMME ORGANIZATION

Organization Structure

To mobilize nearly 1400 family members in this programme, a large scale of manpower was involved in programme administration and implementation, such as providing training, service matching, coordination and communication, supervision and service monitoring, etc. To the right is the illustration of the manpower structure:



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TRAINING PROGRAMMES

Training for Kindergarten Level:

Basic concepts of volunteering with interactive mode and scenario teaching were found more appropriate to cater for the needs of lower aged children. With the guidance of their parents, the children had to express their views on helping others through story telling, painting and drawing, etc. Moreover, the trainers had role-playing situations and asked the children to indicate the appropriateness of the behavior by raising a "√" or a "x". The concept and value of volunteering was affirmed through their active thinking and participation.

Training for Primary Level:

For the junior level, the trainers introduced basic concepts of volunteering and communication skills through the teaching mode of case demonstration, playing games and experiential exercise, etc. With the support of their parents, the children had to make attempts to speak out and demonstrate effective communication skills in practice. In order to encourage new exposure, some pioneering projects were introduced. For example, some volunteers were invited to bring their working partners — dogs or rabbits — to demonstrate the caring skills, and to share their experience of serving patients suffering from terminal illness and blindness with the help of the animals.

Training for Secondary Level:

In order to facilitate their active involvement, warm up games on trendy "Para-Para" dance brought fun to the family. Basic concepts of volunteering, communication skills, and programme planning were emphasized, as each family had to plan and implement their service projects independently. Teaching methods of role-playing, group discussion and sensitivity games were encouraged to stimulate the exchange and sharing among family members.

Training for Volunteer Tutors:

Seventy volunteer tutors were screened and contracted for this scheme. The job description and role expectation were explicit and agreed to by the volunteers in order to draw their commitment to assume responsibilities. A series of training programmes on programme planning, group leading and guidance skills were provided. Moreover, regular meetings and consultation were provided for tutors to encourage mutual sharing, and to find alternatives to handle any difficulties. Three volunteer coordinators (non-paid staff) provided intensive care and support to the tutors in handling crisis or frustration during the process.

SERVICE PLANNING AND MATCHING

AVS developed partnerships with 32 organizations to provide different types of service projects for participants. Families made their own choices according to their family's interest and self-competence. Opportunities included visitation service for single elders, recreation parties for the mentally retarded, fundraising for deprived groups, conservancy works on environmental protection, befriending and logistic support for hospital patients, etc. 500 families were divided into 50 groups serving 50 service projects. One example of active service is illustrated below.

A Fundraising Project for a Rehabilitation Programme for Drug Addicts

Children aged 12 and under participated in a Flag Day fund raising campaign, selling flag stickers on the street in the name of a fundraising group. Parents were required to accompany their children. Family members treasured this valuable experience very much, as they had the chance to get in touch with people from all walks of life. Their children experienced the give-and-take process. The most exciting thing was that families raised more funds for the deprived groups because the small kids were welcomed by the donors. To strengthen the meaning of their helping

action, a follow-up programme was arranged for the families to pay a friendly visit to a drug rehabilitation center to see first hand how the funds were being used for a drug rehabilitation programme. The service recipients shared past experiences, and encouraged the children to reflect on their learning and the parent-child relationship in a positive way. All family members were deeply impressed from the visit.

SERVICE DE-BRIEFING AND EVALUATION

To enhance mutual learning between parents and their children, some assignments were required, such as: writing proposals (families developed proposal for the volunteer activities they wanted to undertake), regular meetings to discuss programme planning, clear division of labor and cooperation, and submission of individual report on their experience and gains, etc. Active feedback and advice were encouraged to enhance mutual understanding and appreciation among family members throughout the process. To reinforce active learning and reflection, every family was given a diary book and stickers with appreciation words such as "well done", "excellent", "keep it up", etc. Each family member had to record their experience, special feelings and gains in the diary, and the other members would use the sticker to give encouragement and support to those positive behaviors. Photo stands were distributed to encourage families to take photos as they were volunteering, to write down meaningful words or thoughts on the photos to encourage reflection and discussion, and to display the photos of their volunteer activities.

VOLUNTEER RECOGNITION

Besides facilitating appreciation in their daily practice, a formal recognition ceremony was held to highlight the achievements as well as to grant awards to families with outstanding performance. Feedback was collected from volunteer tutors, service agencies, as well

as a self-rating of family members. Prizes for outstanding performance on programme planning, reports, and outstanding families were presented by the Director of the Education Department and Chairman of AVS. Some families were also invited to share special or invaluable experiences gained from volunteering. A DVD was produced to record the event, and a booklet was published to collect the pictures, feelings and fruitful experiences learned from the venture. The publication together with the DVD was widely produced and sent to all schools for reference. All teachers were advised to help spread the message of the programme and to use the materials as their teaching kit for classroom learning.

Achievements

Most families treasured this opportunity to bring learning home through volunteering. Through volunteer service they could expose themselves to, and reach out to, deprived groups to better understand social problems and features, and to contribute their time to serve those in need. It was an effective means to guide the children to foster a sense of citizenship and belonging to the society.

Throughout the process, under the guidance of volunteer tutors, every family had much time to reflect on their actions and learnings, and to develop new skills and talents. Frequent mutual sharing and support enhanced their parent-child relationship and communications.

Participating families had to commit nearly 9 months to this scheme. It was a big challenge to retain the commitment and participation for the whole family. The drop out rate of this programme was found to be comparatively lower than for other family activities. More than 70 percent of the participants completed all services and assignments, and were granted a certificate of appreciation in the volunteer recognition ceremony.

Upon the completion of the scheme, many family members promised to continue volun-

teering and to register as volunteers under AVS volunteer referral service. Some members developed their potentials and became volunteers in their work site and school committees. Moreover, in order to sustain their friendship within the group, they organized gathering programmes and service groups.

For AVS it was a new attempt to mobilize a tremendous volunteer force. In quantitative measures, the 1400 family members of 500 families contributed 27,500 service hours to the 5,600 service recipients; 32 working partners were engaged to provide 50 service opportunities. But most importantly, it also demonstrated a high quality of service by bringing fruitful learning experiences for all family members throughout the process. We give special honor and credit to the 80 volunteer trainers, coordinators and tutors who contributed a lot of time and effort to this venture! *Thank you very much for our volunteers!*

GO AHEAD 2002

In order to further develop and consolidate our achievement, the Committee on Home-School Cooperation of the Education Department had again invited AVS to organize a "Family Volunteering Promotional Scheme" in 2002. Besides recruiting 200 families from open recruitment, the project mobilizes 30 schools' Parent Teacher Associations (PTA) to plan and organize family volunteering programmes in their own schools. Some of the terms for participating PTAs are:

- Signature of the school headmaster and PTA chairman to endorse and give support to the programme;
- To delegate 3 to 5 school volunteer leaders (be it teachers and/or parents) to head the project, as well as to receive the training on volunteer management provided by AVS;
- An experienced and well-trained volunteer tutor was placed at each school to provide professional support for the school volunteer leaders so they could plan, organize,

implement and evaluate the programme during the project period from April to December;

- AVS is the central body to back up the volunteer tutors, to develop operational systems to monitor the work in progress, and to control the service quality as well as to tailor training programmes for family volunteers in each participating schools;
- There was a contract for the school to recruit at least 50 families, and to complete 500 hours of service during the program period. The expected output in 2002 is to multiply at least 3 times from the previous scheme;
- During the pilot period, a service model was introduced to the participating schools and they were expected to continue the family volunteering scheme by their own capacity. They also were to serve as models and mentors to other schools in the district that were interested in joining this meaningful program in coming years.

CONCLUSION

From the promotional scheme 2002, AVS plans to develop and utilize the potential of volunteers to self-manage their own programmes. This is a way to maximize the resources and output of services, to bring closer links and support among family members in their own setting, to enhance a sense of belongings, and to sustain their commitment in volunteering. It is very important to study the outcome and impact for the family members' participation, and to measure how much they gained and learned from the scheme. This was actually a challenge to experiment *the gift of volunteer service management*.

The Future of the Volunteer System in Mexico

Tere Calvo

In Mexico, as in other countries, the work of men and women volunteers is an accomplishment of civil society, an unquestionable example of committed and unselfish participation.

Volunteer work opens paths down which philanthropy and professional nonprofit work can walk together.

Those who voluntarily give of their time for others show us that the best apprenticeship is that of knowing how to give, because you derive the most satisfaction out of sharing. Those who place their capabilities at the disposal of others show us that when you share what you know, you learn.

In this way, volunteer work, by the openness it implies, is always a lesson of the value of solidarity, not only for the beneficiaries, but also for the volunteers and for society as a whole. We all move forward with each action taken by a volunteer. In the assistance of the sick and the helpless, in social development, in the protection of rights, volunteer work contributes in inestimable ways to the improvement of citizens and the reinforcement of their feeling of belonging.

Volunteer work expresses a profound truth: that which is born out of a free and conscious decision of what is most valuable for humanity. And along with these other kinds of unselfish participation, volunteer work strengthens the basic social ties, those that emerge from recognition of others as a part of the universe of one's own concerns.

A volunteer's work is guided only by the desire to give others a more dignified life. For this reason a volunteer's commitment is a

proactive and generous critique to a state of being, a reading of the social order that indicates its needs from a point of view beyond the struggle for power. Therefore, it is very important that politicians and the government pay attention to volunteer work. This is one of the best frames of reference for verifying the objectives of politics and the orientation of policies.

President Fox and those who collaborate with him are well aware that citizen participation is one of the major strengths that defines reciprocity. We also know that volunteer work is one of the first forms of participation; it is the key to face the challenges that are still pending in the history of our country, such as combating poverty, extending quality medical services, and elevating levels of education. The politicians are aware that our country needs to improve necessary conditions in order to expand the cultivation of volunteers and for the further development of organizations born of civil society.

In the past volunteer work was not given the importance it deserved. In many instances the State attempted to supplant or control it. This is not only contrary to the principles the politicians defend, but also contrary to administrative efficiency. The world today is more complicated now than it was even for our parents' generation.

We live in a network of multiple relationships that define the aspirations, the desires and needs of each social group and of each individual. Because of this, the modern state cannot be the only provider of services.

The immense variety of needs makes it

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impossible to organize an efficient bureaucracy to deal with them. A different model is necessary, an apparatus whose reaction time for problem solving is faster than that of a centralized planning system. This is where the work and talents of volunteers have an inestimable value.

Just as living organisms have evolved according to the variations of the ecological niche, volunteer groups adapt to the needs of their community, responding to the surroundings to fulfill their social work in an efficient and effective manner. Due to its capacity to reach those corners of the social fabric that cannot be reached by governments, volunteer work forms an integral part of the humanitarian action that every civilized and democratic nation must carry out.

But even if the state had all the practical resources to meet the needs, it should not do it alone and it would fail in its attempt. The civilized society — responsible and creative — which is developing in Mexico and one that all Mexicans want, can only be strengthened if its spaces are recognized, and if the joint initiatives of the Government and organized civil organizations fully respect their autonomy.

For these reasons the Government can no longer make decisions at arms length, nor implant them from their desks. It needs to listen to all the volunteers who have gone out in the streets to be with the community, it needs to let them act, and it needs to work together with those who have experience in helping others.

The way the modern state meets its responsibilities of caring for all is to recognize that volunteer work can address the whole universe of social needs, if it is adequately supported.

This is why President Fox's government assumes its responsibility of generating and sustaining the necessary conditions for volunteers to meet their social function, so that their efforts help the community and are not wasted in surmounting artificial obstacles.

The action of volunteers is a social catalyst of enormous importance, one that mobilizes energies and talents for the realization of the common good.

Faced by this new reality that Mexico is living, one which we perceive as very promising for volunteerism, the Mexican Association of Volunteers has been in touch with the Association for Volunteer Administration to bring the AVA Academy to our country to begin to inform the not-for-profit sector about the Profession of Volunteer Resources Administration.

In this world, which has become so much smaller thanks to communications, it is of vital importance to strengthen international relationships, since we will always have something to learn from one another.

ENDNOTES

Portions of this text were taken from a speech given by Rodolfo Elizondo, General Coordinator of Citizen Alliance of Mexican Government on July 25, 2002.

The translation was done by Alicia Umaña.

El Futuro del Voluntariado en Mexico

Tere Calvo

En México, como en otros países, el trabajo de las voluntarias y los voluntarios es una avanzada de la sociedad civil, ejemplo incuestionable de la participación comprometida y desinteresada.

El trabajo voluntario abre senderos por los que también camina la filantropía y la labor profesional no lucrativa.

Quienes por voluntad propia entregan su tiempo a los demás nos enseñan que el mejor aprendizaje es el de saber dar, porque la mayor satisfacción es la de compartir.

Quienes ponen su capacidad al servicio de los demás nos muestran que cuando brindan lo que saben aprenden.

Así el trabajo voluntario, por la actitud abierta que entraña, es siempre una lección de valor que tiene la solidaridad, no solo para los beneficiarios, sino también para los voluntarios y para la sociedad en su conjunto. Con cada acción de un voluntario avanzamos todos.

En la asistencia a los enfermos y a los desvalidos, en el desarrollo social, en la defensa de los derechos, el trabajo voluntario contribuye de manera inapreciable a la construcción de la ciudadanía y al reforzamiento del sentido de pertenencia.

El trabajo voluntario expresa una verdad profunda. Lo que más vale para el ser humano es aquello que nace de una decisión libre y consciente. Y junto con éstas, otras formas de participación desprendida, el trabajo voluntario estrecha los vínculos sociales básicos, aquellos que surgen del reconocimiento del otro, como parte del universo de preocupaciones propias.

El trabajo de un voluntario está guiado únicamente por el deseo de que otros tengan una vida más digna. Por ello el compromiso de un voluntario es una crítica pro-positiva y generosa a un estado de cosas, una lectura del

orden social que señala sus carencias desde el punto de vista ajeno a la lucha del poder.

Por lo tanto, es muy importante que los políticos y el Gobierno presten atención al trabajo voluntario.

Este es uno de los mejores marcos de referencia para verificar los objetivos de la política y las orientaciones de las políticas.

El presidente Fox y quienes colaboran con él, tienen claro que la participación ciudadana es una de las mayores fuerzas que definieron la alternancia.

Sabemos también, que el trabajo voluntario es una de las primeras formas de participación: es la clave para enfrentar los grandes retos que siguen pendientes en la historia del país, como los de abatir la pobreza, ampliar los servicios médicos de calidad y elevar los niveles educativos.

Están conscientes de que en nuestro país, deben mejorarse las condiciones necesarias para que se extienda la cultura del voluntario y para que se desarrollen más las organizaciones nacidas de la Sociedad Civil.

En el pasado, no se dió al trabajo voluntario la importancia que merece. Y en muchas ocasiones el Estado pretendió suplantarle o controlarlo. Ello no sólo es contrario a los principios que defienden, también es contrario a la eficacia administrativa.

El mundo contemporáneo es cada vez más complejo y es mucho más complicado de lo que era apenas para la generación de nuestros padres.

Vivimos en una red de relaciones múltiples, que definen las aspiraciones, los deseos y las necesidades de cada grupo social y de cada individuo. Por ello, el Estado moderno no puede ser ya el único proveedor de servicios.

La inmensa variedad de necesidades hace imposible organizar una burocracia eficiente para atenderla. Es necesario un modelo difer-

ente, un aparato cuya velocidad de respuesta a los problemas, sea mucho mayor a la de un sistema de planeación central. Es aquí en donde el trabajo y el talento de los voluntarios tienen un valor incalculable.

Como los organismos vivos que evolucionan según las variaciones de su nicho ecológico, los grupos voluntarios se adaptan, sin duda, a las necesidades de su comunidad; responden al entorno para cumplir su labor social de modo ágil y eficaz.

Por su capacidad de llegar a aquellos rincones del tejido social, que no pueden ser atendidos por los gobiernos, el trabajo voluntario forma parte integral de la acción humanitaria que toda nación sin duda, civilizada y democrática debe de llevar a cabo.

Pero aún así, si el estado tuviera los recursos prácticos para atender todas las necesidades, no debería de hacerlo solo, no tendría éxito si lo intentara.

La sociedad civil — responsable y creativa que está desarrollándose en México y que todos los mexicanos queremos, solo puede fortalecerse si se reconocen sus espacios y si en las iniciativas conjuntas del Gobierno y de las organizaciones civiles, se respeta plenamente la autonomía de estos.

Por estas razones, el Gobierno ya no puede tomar las decisiones a distancia ni implantarlas desde el escritorio. Necesita escuchar a todos los voluntarios que han sabido ir a la calle para estar con la comunidad; necesita dejarlos actuar, necesita ir junto con los que han sabido ayudar a los demás.

La manera que tiene el Estado moderno de cumplir con su responsabilidad de velar por todos, es reconocer que el trabajo voluntario accede a todo el universo de las necesidades sociales, si se le apoya de manera adecuada, por supuesto.

Por eso el Gobierno del Presidente Fox asume su responsabilidad de generar y sostener las condiciones necesarias para que los voluntarios cumplan con su función social, para que su esfuerzo sirva a la comunidad y no se malgaste en salvar obstáculos artificiales,

porque la acción de los voluntarios es un catalizador social de enorme importancia, que moviliza energías y talentos para la consecución del bien común.

Ante esta nueva realidad que vive México y que la vemos muy promisorio para el voluntariado, la Asociación Mexicana de Voluntarios ha tenido la oportunidad de ponerse en contacto con Association for Volunteer Administration para poder traer a nuestro país la Ava Academy y empezar a dar a conocer a todo el sector no lucrativo la Profesión de Administrador de Recursos Voluntarios.

En este mundo que se ha convertido en un mundo pequeño debido a las comunicaciones, es de vital importancia fortalecer las relaciones internacionales, pues siempre tendremos algo que aprender unos de los otros.

ENDNOTES

Portions of this text were taken from a speech given by Rodolfo Elizondo, General Coordinator of Citizen Alliance of Mexican Government on July 25.

A Zen Approach to Volunteer Management

Michael L. Barnett

Gloria Cahill

Zen is not some kind of excitement, but concentration on our usual everyday routine.

Shunryu Suzuki

A community service volunteer's efforts are performed on a part-time basis "out of the goodness of one's heart." When faced with the vast needs of the population they have chosen to serve, some volunteers can quickly burn out unless they are able to find the intrinsic value in the contributions they make. Managers in a community service setting must help volunteers obtain a sense of meaning and hope in order to fuel a rich and sustainable commitment. How can they do this? We examine New York University's Office of Community Service to show how this public service arm of a private university has used a Zen approach to volunteer management, and in doing so, built a sustainable volunteer base that effectively serves the ongoing needs of the community, as well as those of the volunteers themselves.

REEXAMINING SERVICE AT NYU'S OFFICE OF COMMUNITY SERVICE

New York University (NYU), the largest private university in the United States, describes itself as "A private university in the public service." According to NYU's president, L. Jay Oliva, "Community service is an integral part of our concept of a well-balanced education, and service is fundamental to our mission of educating the whole person." In furtherance of its goals, NYU established its Office of Community Service in

September 1996. Programs such as Community Service Funding, which provides grants and guidance for new service initiatives and service learning courses, ServiceNet, an online volunteer database designed to match volunteers with service opportunities, and the President's C-Team, which directly places students in local volunteer agencies, were placed under the Office of Community Service umbrella.

The director of the Office of Community Service was provided broad latitude and generous funding to pursue NYU's community service mission. With this mandate in place, programs proliferated over the next several years. Though the number of programs was increasing, it was unclear if the impact of the Office of Community Service was also increasing. Therefore, in the spring of 2000, the director began to reexamine how best to carry out NYU's mission of public service.

At the broadest level, the director of the Office of Community Service is responsible for protecting the university's investment in its service agenda. The university provides funding and personnel, and as the custodian of the students' tuition dollars and a large endowment, rightly expects a measurable outcome. The director has to determine which measures to use to frame the university's community service mission and to convincingly measure its effectiveness. One of the simplest

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yardsticks is the sheer number of volunteers actively involved in community service initiatives. At NYU, over 4,000 students are currently involved in some form of university-sponsored community service. There are numerous categories of service, each with its own unique measure of effectiveness. For example, university volunteers serving the homeless at local soup kitchens can measure that 400 meals were served on a given Saturday afternoon and, by using that count, be satisfied that a positive and measurable outcome was reached. The total number of hours of service provided by the student volunteers can also be counted. The Office of Community Service can calculate the number of hours worked and then multiply that total by the relevant wage rate to determine the dollar value of the unpaid labor force represented by the volunteers.

While these figures are compelling, they alone are inadequate to determine the effectiveness of the Office of Community Service as a whole. Success in, for example, mentoring relationships between NYU volunteers and local at-risk school children is much more amorphous. A mentoring program, like a soup kitchen, can convincingly employ some quantitative measures to illustrate its scale of operations. It can report on the number of children served, the number of volunteers utilized, the number of hours invested in the individual mentoring dyads and the number of volunteer hours invested in the organization as a whole. But these measures often do little to convince the mentors that their time and effort is making a difference. As a result, it can be quite difficult to sustain volunteer momentum over the time necessary to plant the seeds that will later produce meaningful and noticeable long-term results. The mentoring relationship, according to Matilda Raffa Cuomo (1999: xix), founder and chair of Mentoring USA, is one that bears fruit only over time: "Children who are matched with mentors demonstrate a greater interest in school,

increased discipline in performing tasks, and a more positive attitude, which lowers their chances of becoming drug users, teenage parents, or high school dropouts." Short-term measures, while useful in many ways, are simply limited in what they are able to convey about the overall meaning and value of the service efforts.

Many of the most important aims of volunteer efforts are much more intangible than can easily be measured, even in the long-term. One of the chief long-range goals of NYU's volunteer efforts is to enrich the minds of the students by placing them in settings that facilitate the development of compassion, such as the desire to help a child reach his or her potential, the wish to alleviate the loneliness of a homebound senior citizen, or the motivation to provide companionship and assistance to a terminally ill AIDS patient. If the experiences and resulting mindsets of volunteers are the assets the office seeks to create, then clearly objective measures such as number of hours served are inadequate indicators of success. Additionally, these measures may do nothing to enrich or further these efforts. In fact, relying solely on these factors to measure the outcomes of the service initiatives can be counterproductive. At the Office of Community Service, it drained the staff of energy that could better be invested in improving the service experience for the volunteers. Yet what alternatives are there? We suggest that Zen teachings can offer a more holistic system of measurement.

APPLYING ZEN PRINCIPLES TO VOLUNTEER MANAGEMENT

Zen is a rich and complex spiritual system that we would not presume to fully define in a few short pages. For the purposes of this paper, we use the following general description: *Zen is a belief system that encourages its practitioners to seek enlightenment through mindfulness, meditation, compassion, and full engagement in the present moment.* According to Rabinowitz (1999: 1), "To be mindful or

fully present as each moment of our lives unfolds is the foundation of the meditative mind." We believe that such mindfulness is also the foundation of meaningful community service and professional well-being.

"The point of Zen practice is to let go of ideas about boundaries and to feel our limitless true nature" (Kaye, 1996: 108). By placing our focus on the results of our efforts, we are, in fact, limiting those results by placing finite measurements on infinite possibilities. Phil Jackson, former coach of the wildly successful Chicago Bulls basketball team, found this to be true: "I discovered that I was far more effective when I became completely immersed in the action, rather than trying to control it and fill my mind with unrealistic expectations" (Jackson & Delehanty, 1995: 51).

Balance is a state of mind that allows an individual to become fully engaged in the present moment without undue concern for measurement. An effective and sustainable community service organization is one that facilitates balance by freeing employees and volunteers to engage in both measurable and unmeasurable activities. When employees and volunteers are balanced, they are able to focus on the task at hand and perform to the best of their abilities without the undue stress caused by focus on goals and measures. It is this full engagement in the task at hand that produces success.

Community service, like Zen practice, also requires a level of awareness and acceptance of the way things are. At first, this would seem to undermine the very purpose of community service, which is aimed at changing the way things are. However, as the Zen approach teaches us, it is only by experiencing the reality of the situation that one can hope to have a positive impact on it.

"When we let go of wanting something else to happen in this moment, we are taking a profound step toward being able to encounter what is here now. If we hope to go anywhere or develop ourselves in any

way, we can only step from where we are standing. If we don't really know where we are standing—a knowing that comes directly from the cultivation of mindfulness—we may only go in circles, for all our efforts and expectations" (Kabat-Zinn, 1999: 82).

Like meditation, reflection is a vital component of being fully present, and it is an important step toward achieving the emotional balance that will enable the volunteer to effectively improve those conditions. By definition, community service volunteers enter into situations that they hope to ameliorate. They are often so focused on doing their part to fix the problem that they do not take the time to consciously reflect on the true nature of the problem.

In order to incorporate mindfulness into one's community service practice, it is helpful to consider the teachings of Japanese Zen Master Shunryu Suzuki, whose 1958 book *Zen Mind, Beginner's Mind* was a landmark in the introduction of Zen to American audiences. Suzuki encouraged his students to seek the purity and openness of what he referred to as "the beginner's mind." According to Suzuki, "In the beginner's mind, there are many possibilities, but in the expert's there are few" (Suzuki, 1999: 16). It is important for volunteers to rid themselves of all preconceived notions before entering a community service agency. Beginner's mind requires a rejection of all self-centeredness. It may be difficult for volunteers to recognize that their genuinely good intentions are self-centered, but if they become caught up in the notion of what they can do to solve the problem, then there is, in fact, a level of ego that must be abandoned in order to achieve a true understanding of the situation. "When we have no thought of achievement, no thought of self, we are true beginners. Then we can really learn something. My beginner's mind is the mind of compassion. When our mind is compassionate it is boundless" (Suzuki, 1999:16).

Zen teaching is based on four central principles called "The Four Noble Truths," which are: (1) There is suffering; (2) The cause of suffering is attachment to desire; (3) Suffering ends by letting go of attachments to desire; and (4) The Noble Eight-Fold Path outlines how to let go of attachments to desire and so end suffering (Kabatnick, 1998: 4). The Noble Eight-Fold Path has three goals: Wisdom, Ethical Conduct, and Emotional Balance. Wisdom is comprised of (1) Right Understanding and (2) Right Aspiration. Ethical Conduct is comprised of (3) Right Speech, (4) Right Action, and (5) Right Way of Living. Emotional Balance is comprised of (6) Right Effort, (7) Right Mindfulness, and (8) Right Concentration (Kabatnick, 1998: 76).

These principles can be directly applied to volunteer management. The motivation for serving as a volunteer springs from the realization that there is, in fact, suffering. But very often, the suffering is so pervasive that the volunteer grows restless and frustrated because s/he has the desire to eradicate it yet is unable to do so. Thus the volunteer suffers and ultimately so does his/her performance. The attachment to the desire to eradicate suffering can have the adverse effect of creating a sense of uselessness if, in the desire to affect the whole, the volunteer is unable to see the impact s/he may be having upon the part. If the volunteer accepts the Third Noble Truth and lets go of the desired outcome, s/he can alleviate his/her own suffering, and consequently, focus upon the task at hand; i.e., alleviating the suffering of the individual or group s/he has chosen to serve.

There is a Zen saying, "Chop wood; carry water." This rather cryptic statement reminds us that it is the focused and careful execution of the task at hand that enables us to reach the necessary outcome. If the volunteer can get past the desired outcome and, instead, be fully engaged in the immediate work that needs to be done, the desired outcome will prevail by virtue of the volunteer's ability to

stay with the project for the long haul. The long haul is synonymous with The Noble Eight-Fold Path, which has as its goals wisdom, ethical conduct, and emotional balance. Achievement of these goals will ultimately enable the volunteer to attain the best possible outcome both personally and within the context of the service being provided.

The Emotional Balance sought by way of the Noble Eight-Fold Path is particularly relevant to the community service employee and volunteer. This sense of balance is crucial in order to make a meaningful contribution in the face of frequently overwhelming needs. By recognizing that there is suffering, that the cause of suffering is attachment to desire, and that suffering ends by letting go of attachments to desire — even if the desire is to alleviate the suffering at hand — the volunteer can serve in a truly balanced manner. Otherwise, the volunteer, when confronted with the vastness of the need, may feel that his/her personal contribution is so insignificant that it cannot make a difference. This viewpoint leads to a sense of frustration and failure that the Zen poet Shutaku counters by reminding readers that "A single hair's enough to stir the sea" (Schiller, 1994: 229).

Shutaku reminds the volunteer that every contribution has the potential to have a meaningful impact no matter how small it may seem. But it is only achievable by letting go of the personal desire to make a difference. This sounds paradoxical, but it is the essence of effective community service, which focuses on the volunteer's full engagement in the task at hand. Ideally, when all of the volunteers do their part to address the task, whether it be tutoring a child or delivering a meal to a homebound elderly neighbor, the sea does begin to stir and long-term change can begin to take place.

In order to instill these values in the volunteers, the staff of the Office of Community Service recognized that they would have to adopt and mirror these same principles. How could Zen teachings be applied in practice?

The first step on that path was to incorporate mindfulness practices into the day-to-day operations of the department. The most logical place to introduce this new approach was the weekly staff meeting. Prior to adopting a Zen approach, the departmental staff meetings were a useful but predictable weekly ritual. Each meeting followed an agenda set by the director whose role was to trouble-shoot, identify and solve problems, and make sure that all of the tasks discussed in the previous week's staff meeting were still on track. In addition, the staff meeting served as a forum at which any new business was introduced in a timely fashion to ensure that everyone was well informed of the department's priorities. While this may be a perfectly valid procedure, it offered little payoff and provided no reflective context for the work that was being done. Upon adopting a commitment to mindful management, the nature of the staff meetings was, in the words of the popular television chef Emeril LaGasse, "kicked up a notch."

Borrowing from the Zen practitioners who seek enlightenment through mindfulness and meditation, the Office of Community Service began the practice of starting each staff meeting with a five-minute meditation period. This rather dramatic shift in management style was introduced very gradually and is still a relatively new dynamic within the structure of the department, but its impact is already being felt. The staff meeting now is a tool for communication, motivation, and renewed commitment, in addition to its original function of providing an opportunity to exchange information. The new format of the weekly staff meeting still includes an agenda of current and upcoming priorities, but each meeting also brings the staff together as a team, centering themselves so as to focus on the whole rather than simply dissecting the parts. The meditation technique practiced is a simple breathing exercise performed in a quiet room with no distractions. This minor adjustment to the routine appears to have made a profound difference in the staff's level of con-

centration, participation, and creativity.

Building upon that five-minute exercise, each of the participants is asked to take a moment to share a particularly meaningful job-related experience that they have had since the previous week's staff meeting. In order to participate in this component of the staff meeting, the employee must spend some time reflecting upon the previous week's activities in preparation for the meeting. By adopting this practice in their own professional lives, they are better equipped to recommend reflection to the student volunteers they are placing at agencies, thus helping to enhance the educational component of the service experience.

While this practice may elicit impatient groans from more pragmatic managers who place greater emphasis on results than process, it actually has a very pragmatic outcome. Quite simply, *people find what they look for*. In the former staff meeting format, the focus was on trouble-shooting and problem solving. Hence, the trouble and problems were what the employees sought and found. The new model does not turn a blind eye to the problems, but couches them within a meaningful context, which stimulates problem solving. Furthermore, when the employees are able to recognize that what they do makes a difference, they are better able to impart their own sense of satisfaction and accomplishment to the volunteers, who are eager to make a difference through their own efforts. This attitude enriches the service experience for both the employees and the volunteers, and fosters a sense of purpose that will have a lasting impact on the performance and retention of volunteers and employees over time.

CONCLUSION

In practical terms, every volunteer organization needs to generate certain objective measurements in order to convince overseers that their work is effective and worthy of support, and to demonstrate to potential volun-

teers that the time they invest at the agency will have a meaningful impact. Paradoxically, however, we believe that it is the focus on outcomes that hampers them. By emphasizing the tangibles such as the number of volunteers who work at a given site, or the number of hours they contribute, the agency runs the risk of losing its own focus on the here and now. This mindset can often be counter-productive because it fails to recognize the volunteer's need for meaningful engagement that will inspire a long-term commitment and instill a well-balanced mindset. The Zen approach that we recommend provides a framework that will ensure a healthy relationship between the volunteer and the agency and will thereby help to enhance those measurable outcomes by enabling the volunteer to cultivate a deeper, more long-lasting relationship with the agency. By adopting mindfulness, selflessness, and full engagement in the task at hand, the volunteer is far more likely to find a level of satisfaction that will increase performance at the volunteer site.

Clearly, we have outlined only the first step in a long journey. We believe this first step is essential if one is to stir the sometimes-stagnant sea of volunteer management. However, many other steps are involved. We cannot offer a step-by-step guide, but we can provide some further guidance. Below, we offer several Zen sayings, along with ways that the principles implied in these sayings may be applied to volunteer management (all the Zen sayings are quoted from Schiller, 1994). As the first saying implies, the experiences we have outlined above may open the door toward more effective volunteer management, but it is up to each manager to advance beyond this first step.

MANAGEMENT APPLICATIONS OF ZEN SAYINGS FOR THE VOLUNTEER MANAGER

Teachers open up the door, but you must enter by yourself (p. 102)

Training is important, but even the best

training is irrelevant unless and until the trainee has taken the initiative to act upon the information that has been provided. Success lies not in the training, but in the learning and the follow-through.

When hungry, eat your rice; when tired, close your eyes. Fools may laugh at me, but wise men will know what I mean.

Lin-Chi (p. 130)

A burnt-out individual has very little to offer the organization. Success cannot be measured in terms of the number of hours worked in a particular period, but rather in the employee/volunteer's ability to sustain his/her energy and concentration over time — none of which is possible if the fundamental needs for nourishment and rest are ignored.

Zen is not some kind of excitement, but concentration on our usual everyday routine. Shunryu Suzuki (p. 301)

It is easy to become complacent in performing the daily tasks demanded by a job. Errors caused by complacency consume a great deal of effort to repair, or may cause irreconcilable harm. A Zen approach enables the employee or volunteer to practice mindfulness in all aspects of his/her work, thus providing meaning to even the most mundane of duties. This, in turn will improve the overall quality of the performance.

When you can do nothing, what can you do? Zen koan (p. 374)

A koan is a question posed by a Zen master to help lead the student to ultimate enlightenment. The enlightenment is not derived by figuring it out, but rather by full engagement in the process of deep contemplation over long periods of time. We offer this age-old question as a reminder that there is always something one can do — reflect, contemplate, meditate. Too often, we forget the power of this kind of “doing.”

The fundamental delusion of humanity is to suppose that I am here and you are

there. Yasutani Roshi (p. 40).

According to the 2nd Century Buddhist philosopher Nagarjuna, "Things derive their being and nature by mutual dependence and are nothing in themselves." (Schiller, p. 232) The Zen-oriented manager understands that there can be no sense of "us vs. them" in a successful workplace because management and employees are interdependent. The manager has nothing to manage without the employees and the employees have no structure without the manager who provides context and direction for the work.

He who knows others is wise. He who knows himself is enlightened. Tao Te Ching (p. 265)

Employees and volunteers should be encouraged to reflect on their professional experiences both in terms of what they have accomplished for themselves and their organization, and also in terms of who they are as human beings. Reflection is an important way of getting to know oneself and of maintaining a sense of perspective. Through reflection, they are better able to analyze their goals, assets, limitations, and potential without feeling the need to live up to standards that may be unrealistically high, or unnecessarily low. By knowing oneself, the employee can live up to his/her full potential.

Do not seek to follow in the footsteps of the men of old (translated elsewhere as "wise men"). **Seek what they sought.** Basho (p. 107)

It is fine to look to those in leadership positions as role models, but it is important to remember to be inspired not by their rewards, but rather by the commitment that brought about those rewards.

How refreshing, the whinny of a pack-horse unloaded of everything. Zen saying (p. 283)

Don't forget to stop and smell the roses!

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