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THE EMERGING ROLE OF THE VOLUNTEER IN EDUCATION

Janet W. Freund*

Once upon a time, there was a community that seemed to have everything going for it. The schools were good, the government was reasonable and fair, housing and employment able to meet the needs of the populace. The parks were large and beautiful, library and entertainment facilities were excellent. Citizens treated one another with respect and concern.

To the frightful consternation of the people, children began to get sick and a few died. The scientists in the community discovered that something had gone wrong with the milk that the children were drinking. They investigated further and discovered the governmental body in a nearby community, while it had milk inspection regulations, had not the funds to hire an inspector. This first fine community, in true enlightened self interest collected funds so than an inspector could be paid and soon no more children became ill. These intelligent citizens further concluded that it was not sufficient to maintain high standards of education, employment and housing in their own community but that it was equally necessary to examine less immediate influences that were significantly relevant to their lives and attempt to assist those influences in developing and maintaining high standards also.

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*Speech at Coordinators' Reunion, Barat College of the Sacred Heart, Lake Forest, Ill., May 18,1968.

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As our society grows, the bubble of space and freedom and quiet for each individual shrinks. Compounding the shrinkage is the mounting impact of knowledge and information which bombards the individual. We have much to learn about how to program intellectual stimulation. We recognize that human beings become inhuman at both extremes of the stimulation continuum. The infant ignored too long becomes disconnected with the pulsations of living--or perhaps it would be more accurate to say he never becomes plugged in; the constantly pressured seem to blow their fuses. Variety is a human essential but the tolerance for change is a human variable.

In order to become synchronized again with the changes in society, education is having to revamp. The pursuit of knowledge is not enough. Questions about the use of greatly extended leisure time, about identity of people crowded together, about the meanings to which the expanding knowledge will be applied, are being asked. As the objectives of education are redefined, these questions are taken into account.

It has become imperative for students to be educated in practical ways in the structure of our society, to understand the organizations that support and maintain the community, the extent to which they fail or succeed and why, the influences and power structures brought to bear on them, and above all, the access to influence. Not only is the school becoming a lighted school house with the community coming in, but in rare instances the school is beginning to move into the community.

Schools of the future are described as having fewer buildings, and classes, we are told, will be held in industrial settings, in courts and libraries, in museums and shops. The student will learn to prepare exhibits as well as look at them in the

museum. The visit to the newspaper will extend into a study of a myriad careers from how to keep the presses rolling to selling ads and reporting.

Even before Kindergarten is universal, Head Start and pre-Head-Start classes are spreading. Training for mothers to train their own children in the learning readiness skills, the really important ones, will be the significant career in the educational field in the immediate years ahead. The major preparation for learning, the first reinforcing, is the child's response to the mother's voice, the joyful response of the mother to the early chirps of discovery. The simple peek-a-boo of finding and losing and finding again that so many of us take for granted, is not always available to those of little hope, where a dropped toy symbolizes only tired effort and the uneaten crumb is only what it is.

The early interchange between parent and child relates closely to learning readiness, it is the very accessibility to knowledge and is the bridge between home and school. At the opposite end of the spectrum where attention is excessive and learning becomes part of the game, the return of the discovery to society is lost for the next generation. We have evidence of this in the various expressions of alienation of our youth from social responsibility. We must be concerned with building the bridge from school to the social structure.

As coordinators, the involvement of the student with society, in projects in school using volunteers or in projects that take the student out of the classroom, the relationships and meanings must be purposeful. For the student to have access to the structure of society, he needs to begin early to understand it, see it, study it, and have a role in it. We are learning to program

math from kindergarten through college but too often the visit to the fire station and the post office is the beginning and end of the program of community study. Participation in our social structures is still rare in the early school years. Education is a game that some play expertly and others dismally, depending on how the cards were dealt at an early age.

Many educators are convinced that practically any subject can be made appropriate for any age in school. What opportunities we have to involve older children in preparing younger ones for the educational opportunities ahead!

One gifted school coordinator designed a story telling project with the school librarian and a knowledgeable volunteer. Fifth grade students learned to tell stories to younger children. The advantages in confidence and communication skills for the older children were matched by the image of learning as being highly desirable in the eyes of the little ones.

When we anticipate the amount of leisure time our children will have, we recognize another imperative, that of enjoying the creative arts. The opportunities are glorious for this here at Barat. There is much contagion in this example. If I could dream, as I am always urging all of you to do, I would have a community resource coordinator in every school in the country. This would be a certificated role, based on qualifications of personality, training and experience. The job would include bringing to the needs of education, the community resources in art, music, literature, drama, and dance to permit every child a glimpse into the possibilities of creativity of the present and the past, and a long look into himself to see where he belongs and to develop his own creative tendencies.

There are currently emerging projects in which

students make their own tape and TV programs about the social science data they are studying--and it comes from life as well as books. Careers of the future are coming into the curriculum by way of cooperation between television channels and education.

The hobbies that people have are rarely unrelated to serious studies, but because the focus is for fun and the test is production, rather than examination, we think of it as extra-curricular or enrichment. All teachers cannot know all the mathematics of photography, the physics of glass blowing, the technicalities of printing, in stamp collecting, how to card wool, or embroider or work a potter's wheel, but there are people, many of them using the leisure of their retirement who would find a measure of satisfaction in sharing time and skill with a teacher, a class, or a child. Would we not, in our education language, agree that the self concept of the child is closely related to what he can create. What if the future hobbies were purposefully developed as planned opportunities in which every student could find a bit of excellence for himself each year as part of his educational prescription? In the elementary years when the self concept is so crucial, there are many opportunities through sharing resources to do more doing and less labeling.

I am thinking of a child who was disengaged academically, but very involved in his interest in painting. A fine artist volunteered to work with him once a week (discovered by the community volunteer recruiting service and educationally directed by a coordinator). The mentor encouraged reading for accuracy of the painted backgrounds, presented an image of one who valued learning and investigation. If each school had someone whose job it was to coordinate community resources for education, we could dream bravely. We could dream of beginning where each child is, of serving

teachers, students and ultimately society by preserving and cherishing our human resources and feeding them back to the fabric of life, our youth.

Access to our social structure, ability to use leisure time creatively, fade into the background as we think of the first imperative of educational objectives for a viable society. Is it possible to teach some children to communicate? Is it possible for educators to stop teaching others how not to communicate? Our pattern of consumption of knowledge and feed-back is on the wane but the new patterns need more people to back up the teacher.

A teacher of vision said if she could dream, she would want to be able to designate what kinds of information she wanted on any subject, push a button and have available materials to dispense to students to work on individually or in groups. We may not be able to have the machines or push the buttons for a day or two but in many communities teams of volunteers would be ready to research and compile information on request. With schools that approach learning in this way, students talk to one another about ideas, develop and produce projects, plays and movies, solve problems and behave in ways that say they understand what they are studying more clearly than perfect examination results demonstrate.

A major challenge in the educational retooling process is that inner change in staff that is not easily visible to the public, costs money in planning time and may be difficult to sell to school boards. A good volunteer program in the hands of a skilled coordinator can deliver hope which is the very essence of change, to the staff. It becomes worth the teacher's time to talk with a volunteer whose expertise will be shared with a disengaged student. As enthusiasm develops, the teacher can melt the snowball of academic underachievement by underscoring the favorable developments.

Knowing that community experts are available, that the coordinator will make the consultation arrangements, that materials can be prepared, makes the teacher a different kind of professional, more attractive than the prototype who told and tested. And for the students who need a pace quite different from most of the group, whether it is slower, faster, more complicated or more restrained, if the teacher can fashion the design, if the community can recruit the human resource, the coordinator can make the project work. A volunteer will not always be the resource of choice--sometimes it will be a book, sometimes a game, sometimes a set of materials, and very often the teacher. She or he becomes the diagnostician, selecting the resource and plan most suitable. The resource coordinator looks to materials or community to fill the bill.

Communication, creativity and confidence should be what the C in curriculum means. In order to individualize children and teach them from where they are, learning centers or class rooms run like learning centers are emerging. This type of arrangement requires more variety of materials, extra people to do the non teaching tasks. In order to maximize school time and teacher talents, team teaching is emerging. In one large math class children flow from one group to another as they progress at their own pace. New concepts are taught by the team members to combined classes--sometimes in person, sometimes on closed circuit TV. Laboratory science is also taught in this fluid way. Extra hands are needed to follow up teacher recommendations in small groups, mark scores, distribute materials.

A group of social studies teachers regularly have on their team, experts from the community with slides, exhibits, statistics and reports. One math team taught probability with the help of

a race track owner and compound interest with the local banker! The volunteer recruiting service and the coordinator built the bridge.

Where schools have volunteer programs but no coordinators, very often school administrators or other staff are filling the bill. When they have other responsibilities, the use of the community resource is liable to be slim because it takes time to make arrangements, plan a project with the teacher, instruct and supervise and appropriately appreciate the volunteer. When the volunteer is working as a teacher aide in the classroom, personalities and equipment and roles have to be defined. The use of community resources and the relationship of the coordinator is something like our world food problem--there is enough to go around but we are still struggling with implementing distribution. The community resources are available but not all schools have bridges. I have not heard of other colleges that specifically offer an accredited course which trains people to bridge some of the gaps between school and community. The training borrows from education, social work, community organization and secretarial skills.

In the two and a half years that the coordinators training has been available at Barat College, over 100 people have studied and they in turn, on an inservice basis, have shared their training with about 50 others. Teachers and administrators interested in the use of community resources have participated. Some students have become community recruiters, finding the treasure hunt of seeking out the volunteer of their preference. Of the 50 or so here today, half are working as coordinators, a fourth are recruiting and the rest are educators or volunteers. You may be interested in learning that about one-fifth of our coordinators are over 60 years old, and that the volunteers who are working in the north and northwest communities of Chicago

with which I am most familiar, have from 1/3 to 1/4 older adults for volunteers. In view of the fact that about 1/10th of the national population is in this age bracket and not all are appropriate for educational volunteering, the proportion that is involved is favorable.

In the school volunteer programs the majority of volunteers are between the ages of 40 and 50. They tend to return to the work year after year. One would anticipate that this pattern of involvement will continue and that the numbers of older adults so involved will tend to increase.

Industry is cooperating in this pattern. Not only are they beginning to provide volunteers to cooperate with the schools in occasional lectures but some outstanding situations are known where individuals have been released from working hours to work with gifted students, to develop materials for and with a class. Sometimes the student goes to the industry or business and a modified apprenticeship arrangement results.

Retirement and preretirement programs usually begin their focus on income and health of the retiree. As these classes develop, attention turns toward the need for self actualization through continuing and developing community service.

The concerns we express for our young people, creative use of time, a favorable self concept, ongoing and forward leading communication, are equally the concerns and needs of our older adults. They are the same concerns that lead to satisfying middle years. They do not cease suddenly with retirement.

The volunteers, human resources, like the material resources, are not tied to one community. The recruiting services assist one another and

volunteers like best to work where they are most needed and where they are most appropriate. So like the milk inspector in the story with which we began, they go to more than one school so that many children may benefit, recognizing that our circles of influence extend beyond our own horizons for better or for worse.

THE VOLUNTEER MOVEMENT IN THE UNITED STATES

Bernard M. Kapell*

The volunteer in the United States is a citizen by birth or naturalization, or a non-citizen; young or old, or at some in-between age; male or female. In short, a volunteer is anyone who joins an organization or a cause without financial remuneration for services rendered because he or she believes in it or chooses to become a member of that group. He thus extends the services of this group beyond that possible by the paid personnel of the organization. In some instances there may not be paid personnel; the organization's leadership and its program may be conducted entirely by volunteers.

A volunteer may possess a considerable degree of competence for the assignment he undertakes or may have little experience or skill. Regardless of his competence, the essential factor is that he functions without financial remuneration. This does not mean that the volunteer works outside of a 'reward system' - only that the reward is in a form other than money. For the volunteer the term 'reward' and 'money' are not synonymous. A study of the growth of the volunteer movement in this country is sufficient evidence of the meaningful and personal satisfactions the volunteer achieves through service.

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It has been estimated that more than ten thousand national, regional, state, and local voluntary health and health related agencies now exist in this country. Educated guesses have been made that over 51 million volunteers are serving the estimated ten thousand agencies. Of this number about 30 percent are men and women gainfully employed who serve during their free time. Students, both male and female, make up about 10 percent of the total. By and large women comprise the largest representation, with approximately 55 percent of their number in the category of housewives.

Many volunteers are concerned with church or church-related activity. This is a logical extension of the origins of the volunteer movement in the United States. William Penn (1644-1718) founder of Pennsylvania, is known to have appreciated the value of money, but he believed God gave men wealth to use rather than to hoard. His puritanical attitude reflected his conscience. He believed that if the money wasted on extravagance were put to public use the wants of the poor would be well satisfied. "The best recreation is to do good," was one of his frequently heard pieces of advice.

During the early years of our history Cotton Mather (1663-1728) stood above most men in the development of philanthropy. This grandson of two of the founders of Massachusetts was an early and outstanding exponent of voluntaryism. He proposed that men and women acting as individuals or as members of voluntary associations should engage in a "perpetual endeavor to do good in the world." His own charitable gifts were generous enough to make him virtually a one-man relief and aid society. He promoted many charitable activities, among which were associations for helping needy clergymen and for building churches.

Furthermore, he showed a sincere and perceptive concern for the poor by urging extreme care in the bestowal of alms. He believed giving wisely was an obligation equal to giving generously.

Cotton Mather's objectives were not new - but the proposed voluntary method was - and it was destined to characterize philanthropy in America even unto the present.

Benjamin Franklin (1706-1790) of kite-flying fame was probably not aware of the Quaker influence on his character and career, but the evidence of his work bears witness to his close association with 'The Friends.' He has been quoted as saying that "Leisure is time for doing something useful." In keeping with his own advice he used his leisure to advance his own knowledge, and he worked just as earnestly for social improvement within the community.

At the age of 42 Franklin retired from active work in the business field and devoted his intelligence, his ingenuity, and his talents to service for the common good. He was instrumental in the formation of a club, "The Junto," dedicated to the mutual improvement of its members; out of this grew the first library, started in 1731 by the club. His contributions to better community living are exemplified by the diversity of his activities and service, all of which resulted in improved patterns of community living: he founded a volunteer fire company; developed systems for paving, cleaning and lighting the streets of Philadelphia; sponsored a plan for policing the city; was instrumental in the establishment of the Pennsylvania Hospital and the Academy which later became the University of Pennsylvania; he founded the American Philosophical Society in 1743 for promoting

research in the natural and social sciences; and because of his work and interest in establishing a postal system became known as the 'father' of the U. S. Mail.

Franklin suggested two major principles which were later recognized as good public policy and constructive philanthropy. He articulated the importance of preventing poverty, rather than relieving it; and he demonstrated that the principle of self-help so frequently prescribed for the individual man could be applied with equally beneficial results to society.

Another Philadelphian, Benjamin Rush (1746-1813), soldier, teacher, statesman and writer, made his major contribution as a physician during the Yellow Fever epidemic in Philadelphia in 1793. His treatment of the disease is now known to have been ineffective, but without doubt his faith in his cure and the confidence he inspired were key factors in allaying the panic in the early stages of the epidemic.

This emergency evoked a new type of community action. Mayor Matthew Clarkson and a small group of public spirited citizens remained in the plague-ridden city while others were fleeing; they organized themselves into a 'voluntary committee' and gradually involved many other citizens. In this manner they provided extraordinary services to the stricken community.

Stephen Girard was a hard-driving businessman who would not have made anyone's list as a likely candidate to become a leading volunteer. Born in France in 1750, he became a sailor and settled in Philadelphia about 1775. He was a self-made man whose gospel was work, laissez-faire, and 'caveat emptor.' Girard became a volunteer because he was impatient with the inter-

ruption of business as a result of the Yellow Fever epidemic in Philadelphia. He undertook to organize things so that business could go on as usual. The duty he assumed for a few days stretched into two months. With the dedicated help of Peter Helm, another volunteer, and a French doctor, Jean Deveze, a makeshift pesthouse at Bush Hill was transformed into a well functioning hospital. They were not able to effect miraculous cures, but with care the staff turned Bush Hill into a haven of mercy for the sick and dying.

Girard responded to specific needs rather than to general causes. Unlike Dr. Rush and others who had reformer inpulses, Girard was not interested in preventing social disorder, nevertheless he was an example for acts of compassion and public usefulness.

The name Alexis de Tocqueville is known to all of you. Permit me to quote him once again:

> Americans of all ages, all conditions, and all dispositions, constantly form associations....I have often admired the extreme skill with which the inhabitants of the United States succeed in proposing a common object to the exertions of a great many men and in inducing them voluntarily to pursue it..... As soon as several of the inhabitants of the United States have taken up an opinion or a feeling which they wish to promote in the world, they look out for mutual assistance; and as soon as they have found each other out, they combine. From that moment they are no longer isolated men, but a power seen from afar, whose actions serve for an example, and whose language is listened to.

De Tocqueville was a twenty-five year old French lawyer when he came to this country in the Spring of 1831. Ostensibly, his nine-month journey through the United States was to gather material for a report on American prison systems; his real interest was deeper. In his own words, he was interested in "all mechanisms of the vast American society which everyone talks of and nobody knows." He proved himself a perceptive student and recorded what he observed. He recognized that voluntaryism, and the role of the volunteer, was already an integral element in the cultural and sociological pattern of the United States. Future historians and sociologists validated his observation that democracy, by reducing barriers of class and privilege, generated and stimulated a feeling of compassion for all of the human race.

The earlier role for volunteers had been concerned mainly with alleviating distress after it appeared. Eventually enlightened citizens recognized other social needs and worked to improve conditions which caused illness and dependency. The story merits telling, but the list of outstanding men and women is too long to detail here. Several names deserve brief mention.

Joseph Tuckerman (1778-1840) of Boston, and John Griscom (1774-1840) of New York, were two influential reformers who did not fear that helping the poor would inevitably pauperize them. They supported many reform movements and helped initiate a new series of important conceptual additions to our cultural pattern: the spread of savings banks, life insurance, and benefit societies among the poor.

Robert M. Hartley (1796-1881) was concerned with the material needs of the poor. In 1843 he founded the New York Association for the Poor,

and he directed its activities for the next thirty years. During this time he staunchly supported advances in the fields of housing, sanitation, and child welfare.

Dorothea Dix (1802-1887) was a trained teacher who became involved in improving conditions in insane asylums. For four decades this New England spinster maneuvered and cajoled public leaders and politicians, as well as the general public, into greater efforts to alleviate the shocking conditions under which the mentally ill lived.

By the second decade of the 1800's the volunteer in the United States was ready to accept international responsibilities. Money was raised for the cause of Greek independence. In the autumn of 1830 a shipload of food was sent to the starving inhabitants of the Cape Verde Islands. Irish-Americans demonstrated their sympathy for the sufferers in the Irish famine of 1846-47, but the generous response of all Americans transcended ethnic and religious boundaries. These were but a few of many similar demonstrations of volunteer compassion.

Up to this point the voluntary movement was dominated by the male sex. As the country developed economically after the Civil War the role of American women underwent a subtle and steady change. Little is known about the lives of the majority of American women in the 1800's, and almost nothing about those in the lower income groups. Poverty is a leveler of great force, and drabness is generally fairly uniform. Both are shrouded in a charitable cloak of anonymity. The customs and ideas of women of the middle and upper classes are better known because their patterns of living had greater visibility to those who could take notes. With increasing

prosperity and decreasing time demands for household duties, these women began to discover personal interests to absorb their developing leisure. Some gravitated into the business world; others found expression in serving the less fortunate. Inevitably the service role of the volunteer attracted increasing numbers of women.

One of the pioneers in helping other members of her sex find ways to express themselves and to develop their individuality was Sara Josepha Hale (1788-1879). Her vehicle was the first big women's periodical, The Boston Ladies Magazine, and she was its first editor. Mrs. Hale was a feminist and a persistent and effective reformer. She invidiously fostered discontent with women's lot and encouraged them to enter the labor market at lower wages, in competition with men. Later, as editor of Godey's Ladies Book, she popularized labor saving devices in the home and encouraged her readers to engage in other worthwhile activities outside the home, with the released time.

Other women may have taken more forthright action, but Mrs. Hale drove a wedge into the economic and cultural life of the American scene through which women marched thereafter in ever-increasing numbers.

Clara Barton (1821-1912) advanced the role of her sex and contributed a humanitarian and social concept to the ideals of many who followed her. This dedicated New Englander was a small woman - only a little over five feet in height - but she was a veritable tiger under her nurse's hood. She had a simple philosophy: "What is nobody's business is my business" - an effective guidepost for leadership in any public activity.

At the age of fifty, following a chance meeting in Switzerland in 1870 with officials of

the International Committee of The Red Cross, she decided to found an American Red Cross Society which would respond to public disasters by giving temporary help to victims of misfortune beyond their control. Her goal was to systematize and centralize relief activities in public emergencies so that the unhappy victims could be helped to return to normal lives. Clara Barton met considerable resistance, but this lady with a 'whim of iron' fought the good fight and incorporated The American Red Cross Association in 1881. She was able to make sense to the American people as she showed what could and should be done for victims of natural disasters and catastrophies.

The 1880's also saw the beginning of a new type of volunteer. De Tocqueville's book, "Democracy in America ", had pointed out the limited number of very rich men in this country in the year of its publication - 1835. Andrew Carnegie, born in Scotland in that same year, came to this country in 1848; by 1885 he was a striking example of the new 'millionaire' class. This group of men put new vigor into philanthropy and the role of the volunteer in carrying out the programs of their choice. They were not concerned with improving the morals of the poor or in reforming their characters. They preferred to make indirect contributions - to the community at large instead of to individuals. Libraries, parks, concert halls, and institutions such as Cooper Union and Pratt Institute were their tangible products.

Voluntaryism in those decades was dominated by the 'big givers' who, by the start of the 1890's, numbered 4047, according to an estimate made that year by the New York Tribune. These men did not necessarily concur with Carnegie that it 'was a disgrace to die rich,' but many

distributed large portions of their surplus wealth during their lifetime.

In contrast to the wealthy, who used money as the vehicle for serving the public good, others stepped forward with less tangible but equally valuable gifts.

Louis Dembitz Brandeis (1856-1941) spent a quarter century after his graduation from Harvard Law School in 1877 as an eminently successful practicing attorney. In the Supreme Court case of Muller vs. Oregon (1908) he presented cogent sociological, statistical, economic and psychological arguments in favor of limiting women's working hours, and thus established the precedent for subsequent social welfare legislation. This now famous 'Brandeis Brief' revolutionized the practice of law by introducing the elements of 'human values and needs' into what had otherwise been rigid legalistic patterns. From this point on he devoted himself almost exclusively to practicing law in the public interest. Among other things, he broke the transportation monopoly in New England, protected the consumer against unwarranted railroad rate increases, investigated insurance practices, and was instrumental in the establishment of the Massachusetts savings bank life insurance plan which became a model for other such plans throughout the country. Until his appointment to the Supreme Court of the United States he served without pay as attorney 'for the people' in their fight against many financial and industrial monopolies, and he advanced the cause of conservation of natural resources.

What Louis Brandeis did in the field of law to shape a meaningful social philosophy was emulated by talented men in other field. The National Tuberculosis Association, founded in 1904, was followed within the next twenty years by The

National Society for the Prevention of Blindness, The American Social Health Association, The National Association for Mental Health, The American Cancer Society, The National Society for Crippled Children and Adults, and The American Heart Association. The growth of these national voluntary health agencies, and others equally dedicated, was possible because the medical profession and para-medical individuals and groups all contributed their specialized knowledge and skills to the social and educational processes required by the National Health and health-related agencies. The voluntary health movement presented a vehicle to leading men and women in these fields to work in the public interest - this time for the better health of all mankind.

So much for history. It has been said that history is prologue for today. Today is now - so let us look together at some significant factors which led to the expansion of the volunteer movement, a phenomenon of substantive impact peculiar to the United States:

--The increased recognition of social ills, and the assumption of responsibility for working toward their amelioration;

--Increased immigration and the sensitivity of foreign born and 'the new Americans' who eagerly accepted the folkways of this country and with this the opportunity to serve as volunteers;

--Expansion of the 'middle class' and increased leisure time available to its members;

--The successful institution of the 'membership concept,' which identified

the volunteer specifically with the agency he served;

--Agency competence in imparting a sense of conviction for their mission;

--The growth of a professional staff who could break down agency programs to task-oriented work assignments.

The number of volunteers has multiplied, but so has the number of associations depending on volunteers. Each association must therefore cope with two fundamental questions: "What motivates a volunteer to join?" And, more important, "What sustains his interest and keeps him a volunteer?"

We can assess these motivational drives in the light of a psychological theory first advanced by A. H. Maslow in his book, Motivation and Personality. This theory presents insight into the dynamics undergirding human behavior and is built on several principles:

--Man is a 'wanting' animal;

--Satisfied needs do not motivate behavior - unsatisfied needs influence what man does;

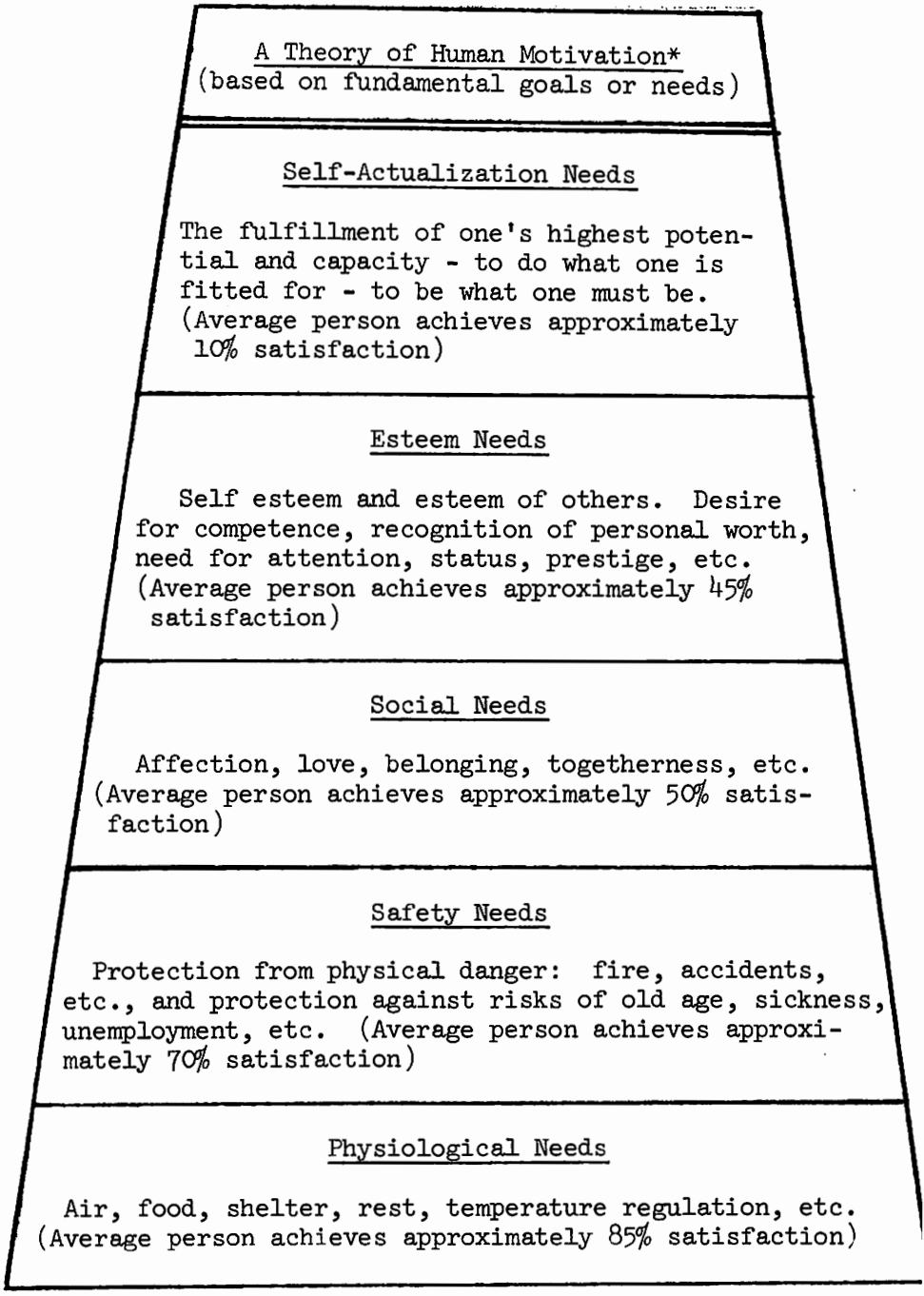
--Human needs and wants are arranged in a hierarchy. When needs at a lower or more elemental level are fulfilled the higher level needs emerge and demand satisfaction;

--Need levels are of relative - not absolute - importance, and several may obtain and overlap at any given time.

To complete this set of principles Professor Maslow presented a hierarchy of psychological human needs, and it is to this hierarchy that we

can look to acquire a better understanding of what motivates a volunteer.

The hierarchy does not concern itself with human behavior - only with the motivational needs which lead to behavior. How a person acts after he is motivated is conditioned by the situational determinants. Motivation triggers the individual. He actualizes his behavior in relation to other people and to the circumstances that are created as a result of people reacting in an environment conditioned by the cultural determinants of society.



*Adapted from A. H. Maslow "Motivation and Personality" (1954

The first two levels of needs are basic to human life. Until they are satisfied they occupy the full-time thoughts and attention of each person. Individuals absorbed with the concerns of these two levels of motivational drives rarely become members of the volunteer pool. They are, in fact, the probable recipients of services rendered by volunteers. Once these needs are satisfied they no longer motivate behavior, at least not to a significant degree.

New and higher levels - the Social Needs and Esteem Needs - now emerge, demanding satisfaction. Most volunteers are recruited from those who are functioning in response to these two levels. The Social and Esteem Needs come to the surface in a variety of ways. Questionnaires and studies have established that the decision to join or not to join a group is an individual and sometimes complicated one for each person. Some may see an advantage in 'joining,' since our society seems to be more responsive to groups than to the lone person. Joining a group or a number of groups is a must for many people if they want to advance their earning capacity. For others there may be a prestige factor in joining certain organizations or groups. Sometimes people join a particular group simply because they want to do the kinds of things that can be done with and in a group. Many join because, like most human beings, they are gregarious by nature and feel the need to be with others. A volunteer may feel a need to 'serve.' Or he may take pride and get satisfaction from being a member of a particular group. He may be looking for an opportunity to put dormant skills or talents to work. Sometimes he wishes to continue a family tradition, or he is responding to the expectations of others. Many have drives to gain recognition and status in the community. Others are motivated to share their special or technical knowledge and competence.

The upmost need in the pyramid - Self-Actualization or Self-Realization - is largely bound up with the fulfillment of one's potential. For those highly motivated to this need, the result is absorption with self because the individual is doing what he 'must' to be at peace with himself. Such people may be admirable, but they are little concerned with the problems of others and they are not longer good candidates for the volunteer role.

Achieving an understanding of the motivational drives that bring forth the volunteer demands an equal understanding on how to retain the volunteer. Here is the point at which organizational behavior determines how the volunteer's motivation is actualized. Unfortunately it is the Achilles heel of agencies and organizations dependent on volunteers to maintain a significant level of service to the community.

The volunteer can no longer be seen as that old stereotyped picture of 'Lady Bountiful,' wearing a big picture hat, cavorting about and dispensing largesse and small favors. Current needs are too pressing and present day volunteers are too sophisticated. The volunteer movement is not dominated by the very wealthy, although people of means do contribute money as well as their talents and time to service-oriented organizations. Their major contributions, however, are good will, perspective, and an ability to work with other people, to satisfy the purposes and goals of the organizations through which they serve.

The assumption that only the person with considerable leisure time can serve as a volunteer must be discarded. Many volunteers do fall into this category, but an effective volunteer may be a busy person with a talent for utilizing time to good advantage. He elects service as part of his pattern for living, and although the block of time

he donates may be relatively small it can be valuable to the favored agency, provided the agency recognizes the volunteer's talents and capabilities and channels them into productive activities.

It is becoming increasingly difficult to secure and retain qualified and competent volunteers. Contributing to this development are the rising cost of living, the economic pressures impinging on middle class households, the greater manpower needs of the professional and business world, and the development of a new set of highly charged emotional causes - some with deep ethnic roots.

Many trained women volunteers in the comfortable middle-class category who never contemplated paid employment now find it advisable, or attractive, or necessary, to supplement the family income. The rising costs of higher education for their college age children has pushed still other middle-class volunteer women into the role of supplementary wage earners. Since the cost of higher education will increase rather than diminish in the foreseeable future, it can be anticipated that more women will leave the volunteer pool.

Previous to World War II a working wife carried some kind of stigma because she was publicly admitting that her husband could not make a living for her. However, since World War II, with the rising number of women workers in professional and highly paid categories, it has become a status symbol to be able to command a paying job after the responsibilities of raising a family have been met.

Many long-time volunteers are given the opportunity - even urged - to accept employment

to perform tasks similar to those which they previously contributed, because agencies and special groups have increasing need for their dependable skills.

Additionally, other special groups, particularly those representing ethnic and racial minorities, are striving for the attainment of better conditions and a more highly recognized social status for the members of their groups. These special groups are draining off a considerable number of trained and capable men and women volunteers to serve their strongly motivated goals and are enlisting a new block of individuals into the volunteer camp. They stiffen the competition for volunteers because they call upon special, deep-seated emotional loyalties which health and health-related agencies cannot claim.

What message does this convey? There will always be a corps of volunteers, and their number may even increase with the population explosion, but the proportion to the demand will be smaller. Proper deployment and utilization of their services will require greater perceptivity and skill than many agencies have exercised heretofore. In the final analysis the competition for volunteers will be won by agencies which offer the most challenging assignments, and which can successfully relate their goals and purposes to the needs and ego-satisfactions of the available volunteers. Having secured the volunteer, it will be the agency's concern and responsibility to retain the volunteer so that its program of public usefulness can be augmented.

How can this be done? Wishful thinking is not enough. Sound training and work programs will have to be initiated and carried through to satisfy the volunteer's motivational needs. They must be tailored to relate to abilities and previous

experience and training, and to meet the service requirements growing out of the organization's goals and functions. A meaningful reward system will need to be developed; one which goes beyond the issuance of a 'certificate,' and challenges the volunteer with increased responsibilities. Others, wiser and more persuasive, will offer additional ideas and specific patterns to further this goal.

It is an imperative for a civilized people - and especially for a democracy - that it utilize its human and material resources to promote and serve the common good. Voluntary health agencies are among the organizations that have been developed and structured in the United States to equalize the benefits of scientific knowledge and advances in medical know-how, so that extreme differences of wealth and power do not discriminate against the less fortunate.

Within this broad framework the volunteer finds a place for exerting his individual thrust to reduce the detrimental aspects of the social struggle. A volunteer may not be consciously aware of his motivation, but by volunteering in a cause he gives expression to his sense of values and offers his individual contribution toward continuing democracy as a way of life.

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