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EDITORIAL NOTE:

This issue is devoted to college student volunteerism. The articles were solicited and compiled by JOHN H. CAULEY, JR., DIRECTOR OF THE OFFICE OF VOLUNTEER PROGRAMS AT MICHIGAN STATE UNIVERSITY.

COLLEGE VOLUNTEER PROGRAMS

by Jonathan Bacon
Mike Hartman
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"This edition is introducing a new revolution, one which will reach its zenith when men truly care for their fellowmen. This revolution has invaded the classroom, the courtroom, the action center, and every citadel of poverty, ignorance and injustice. The soldiers of this crusade are college students working for community betterment.

College students, numbering more than 14,000 were involved last year in this campus-community revolt. They were working with the young, the elderly, the black, the white, Mexican-American, and Indian. Volunteers are functioning as tutors, teacher aides, club leaders, court aides, big brothers and sisters, nurses aides, community action center coordinators, and whatever else is required to help their fellowman. More than 180 different programs on nearly 50 different campuses have been established to provide student manpower to better the community.

No one can predict where this revolution will end. No one can predict how many volunteers will devote time and energy this year. The numbers have grown steadily over the last several years. Each year new programs are started on new campuses across the state and nation. But like all revolutions, we fight time. Injustice, individual neglect, uselessness, and ignorance, all are fast-maturing diseases. The volunteer movement fights against the very seeds of the sickness which infests mankind.

We fight the feeling of uselessness, and we fight to make men whole. After all, the loss of an individual is too great a loss."

From "College Volunteer Programs"

Michigan Challenge, Volume X, No. 2, November 1969

Volume IV, Number 4

TABLE OF CONTENTS

- In Defense of Student Activism 1
LAURA HOWARD
- Volunteer Services at Kent State 4
JUDIE LaFORME
- √ An Experience Survey of College Volunteer 7
Attitudes towards Methods for Social Change
JONATHAN PAUL BACON
- Integrating the Volunteer Role into the 14
College Curriculum: an Experiment
ATHENA THEODORE, Ph. D.

IN DEFENSE OF STUDENT ACTIVISM

by

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Although the phrase "student activism" seems to evoke a negative reaction these days, few people understand that student volunteerism is a part of this same general trend. The two are, in fact, deeply and thoroughly interrelated. Students, concerned about society's problems and its future, are acting out their concern in volunteer as well as strictly political activity.

The growth of student volunteer activity on the University of Wisconsin campus is reflected in the University's efforts to keep up with that interest. What is today the Office of Student Volunteer Services in the Union, the campus center, began in 1964 as a quarter-time project assistantship in the Division of Student Affairs. With the increase in student volunteer interest since then, the position has grown, to half-time in 1966, to three-quarters in 1967, and to full-time in 1968, when the campus liaison functions of Peace Corps and VISTA were also absorbed. Today the Coordinator of Student Volunteer Services tries to meet the needs of the Madison and campus communities in as wide a range as possible.

The 1960's have been called The Decade of Concern. Certainly the increasing awareness of students to world and national social problems is reflected in the commitment of young people to the ideals of the Peace Corps and VISTA as well as to the solution of problems closer to home. An important feeling among college students throughout the last few years has been that, yes, there are serious problems in our society but, look, we can do something about them. Witness the popularity of tutoring programs on college campuses across the country; tutoring programs directed largely toward minority group and culturally disadvantaged children in the public schools. College students seem to approach these tutoring programs like this: I know that I am working with only one person but I think I can make a difference, and perhaps later this difference will have an impact on society as a whole. After some months of experience and after the initial idealism has mellowed, many tutors still discuss their feelings in terms of what might be; they admit to the magnitude of the social and economic problems involved but they continue to tutor nonetheless . . .

The ideology of student volunteerism is fairly consistent. College volunteers want to work in one-to-one relationships with other people and they want to know that what they do as volunteers is important. The degree of importance, however, can vary. On the one hand, the traditional volunteer concern, the relationship, is important; for a tutor it might be helping a potential drop-out find a reason for staying in school. On the other hand, the student volunteer's concerns are non-

traditional, long-term goals: helping society to change, to eliminate the causes of poverty and to remedy the reasons for ignorance. Frequently today's student volunteer sees his activity not as just an individual effort but as part of a generational action to make things better. One tutor is only part of the solution; it is the group thrust, the sum of the parts, that will get things done.

A second general kind of student volunteer interest, more traditional, is one in which the relationship is the only concern, for instance, in programs for mentally, physically, or emotionally handicapped people. Usually this concern is, and is expressed as, an offer of friendship. In terms of sheer numbers, interestingly enough, volunteers on this campus are probably equally divided between working with the culturally disadvantaged and with handicapped people.

In both of these kinds of volunteer activity, however, with the focus on the individual relationship alone or with the focus on the relationship as well as on the possibility for social change, it is important to note that the volunteer works in a world of manageable size, with an individual or a small group. Perhaps in these days of megalopolis and the mega-University, of polarization within the society and on the campus, this making of smaller worlds serves a purpose more vital than ever, for the volunteer and for the people with whom he works.

The new reasons for which students do volunteer work, towards societal ends, have serious implications for the agencies seeking college student help, for much of the new volunteer rationale is not at all traditional. As a result, students generally will not accept many of the traditional volunteer roles, that of fund-raiser, or envelope-stuffer, or gift shop clerk, nor will they be satisfied with the traditional volunteer rewards, recognition teas, service pins, etc. This is not meant to imply a value judgement about student volunteer motivation; it is more a statement of fact.

The student volunteer commitment to an individual or to an idea of social change is an activist commitment. The student volunteer is willing and eager to do something constructive to help. In this light, student volunteers can be very broadly categorized as political moderates, those who favor social change through non-violent, though sometimes non-traditional, means. What follows is an interpretation or general impression of the events on this campus last spring immediately after the announcement of the Cambodian incursion policy.

In times of natural or man-made upheaval it is obvious that patterns of normal day-to-day activity are disrupted. This is as true of the situation on campus as for anywhere else. During the unusual events of last May, students who were volunteers in one program or another in Madison were almost inevitably part of the student crowds observing and on the periphery of confrontations with the police. At the height of the disturbances, large numbers of moderate students were drawn into the fringes of activity by the very nature and violence of events. By definition, among them were students who were also volunteers. I was there

myself, watching, until the situation became physically dangerous. Then I went home and watched the news, not an unusual activity, and then I washed clothes, a most normal activity. The point is that I too disagreed with the Cambodia decision and wanted to protest, that I was involved in a police confrontation activity as a member of the crowd up until the moment of danger, and that afterwards I resumed normal activities fairly quickly.

It is my guess that most student volunteers, as well as most moderate students, responded the same way, that normal non-academic activities were interrupted only briefly by the events on campus. It is also my guess that most student volunteers who remained in Madison* continued with their volunteer activity, perhaps contributing even more time as a few classes and campus activities were postponed.* The critical factor here is that student volunteers had non-campus community activities to which they could turn at a time when the University was not functioning normally.

If this interpretation is correct, it could have important implications for college volunteer activity in the future. During a crisis on campus, student ties with the community through volunteer activity may be strengthened as a reflection of a commitment to that community and as a seeking for stability in a chaotic world. Some students never will be affected by volunteer opportunities—those who believe it futile and those who are too self-concerned. But if campus disruptions continue, a larger number of moderate students may be receptive to the volunteer idea, if programs and opportunities are relevant (the agency responsibility). At any rate we can, I think, be hopeful about the future, not overly optimistic, but hopeful . . .

*It should be noted here that some students did leave Madison during the disruptions and some of them did not return for exams, having made other arrangements with professors, etc.

VOLUNTEER SERVICES AT KENT STATE

by

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What happened at Kent State University on May 4, 1970 with the shooting of four students probably could have happened at a University almost anywhere in the country. Many people asked why a university in a rural community and filled to overflowing with apathetic people, erupted in the type of violence that resulted in death? There are many reasons and we may never have the whole answer, but I would like to discuss one aspect of student frustration which leads to protest, but also leads to bettering the system through volunteer service.

The majority of the students at Kent were not involved that tragic day, but some of them who were, included the same students who suffer from a sense of meaninglessness, helplessness and frustration with the general society's disrespect for the ideals of decent human relations and the freedom principles on which this country was founded. Many of these same students or students like them found their way to the Office of Volunteer Services at Kent this year to offer their help in a very personal one-to-one type of giving in a mutual learning experience.

Probably most notable about the majority of these young people was a great need for meaning in their lives and a frustration with the depersonalized, mechanized environment in which they lived. Over and over I heard variations on the same theme. They found little satisfaction with their studies: very little learning by experience; not much chance to be creative or pursue the subjects they would like to choose; classes were too large; everything was memorized to be recited back to the instructor on his exam; some classes were televised; professors were never in when they were most needed; more often than not academic advisors were of no help; decisions that affected their lives were made by unseen, unavailable administrators; the buck was passed, sending them from office to office. Besides all of that our country's constitution and bill of rights were being flagrantly and blatantly disregarded by key people; an incredible war was being fought on the other side of the world; America was intervening in other countries through economic interests; pollution was at a dangerous level; a high percentage of the "greatest" nation in the world were poverty stricken; young people couldn't vote; worst of all some human beings were disrespected, harassed, discriminated against and even killed because their skin was black. The people of America talked justice, honesty and love, but their actions disproved their words.

Many of these students are attracted by the idea of voluntarily serving others as one possible way to influence their society. They tutored other students and children from culturally different backgrounds, set up a hotline and crisis center, gave blood, supervised recreation for

children, cleaned up the city and campus, and on and on. This was personal relations and experiential and experimental learning. For many this helped give meaning to their lives.

A few others were very skeptical, however, and became frustrated because so many people, and especially many students, didn't care. And except in rare cases the volunteer activities were bandaides—short term patching of immediate scratches without finding the cure. Tutoring a child was one thing, but finding an effective method to bring change to the school system was another. Setting up a crisis center was a big step, but it didn't prevent the crisis. Picking up litter did very little to call attention to the danger of air and water pollution. While volunteer effort tended to contribute toward relieving the pain temporarily, it was futile and ineffective in changing the direction of poverty, poor health, unemployment, poor education, and racism.

They were suspicious that, although voluntarism may be the mainstay of American life for trying to solve pressing national and community problems (an estimated 55 million volunteers served philanthropic organizations in 1968 according to Sargent Shriver) and has been since the beginning of our nation, perhaps it accomplishes just the opposite and complicates and blurs the problem. Has it, instead, given established groups and agencies such as government and the family, the excuse for not doing their jobs? In some ways these students are right. We have a long way to go at Kent before volunteer service manifests its potential.

The university student of today has parents who have worked hard and as a result the student has time and financial support to allow him to take these frustrations to heart and try to do something about them. The student is impatient, but that doesn't make his protest less real or less worthy.

If universities (faculty, administration, and other students) would listen seriously to the search for meaning and the reasons for the frustration, the members of the university community could work together to better society—to search for the truth and make it known. What better place than a University? I feel that what most of the students here at Kent in volunteer programs have experienced shows what volunteer work can do and what that type of activity if expanded and supported can add to education.

The volunteer way, if given full support (and I mean time, manpower, money, transportation, etc. by university and community) can mean respect for all others as human beings, people of all races, religions, nationalities, political persuasions; faculty, staff, students and townspeople working together for peace and prosperity.

Although students have been performing volunteer activities for campus and community since the beginning of the university in 1910, only after many years, student protest, and the hard work of a few administrators did Kent establish an Office of Volunteer Services to facilitate and expand the work in this area. Students are now just beginning to

learn about it. Fifteen hundred students and faculty worked in some way through this office as volunteers the year 1969-70.

The charter of Kent State University states that two important aims of the university are the student and his development, and service to the community outside the university. Encouraging Volunteer Services is one way for the university to serve the community and "to help the student realize his potential as an individual and as a responsible and informed member of society."

One of the biggest complaints of our student volunteers is that they are constantly told that they are preparing for life, when in fact they are living life right now. They want to influence those who make the decisions. We hope in the next few years to work with community organizers to better determine the needs of the surrounding community through the people themselves and work with those people to support them in their fight for better living conditions.

We have already seen this year that the cooperative effort of the university and hard workers in the community may result in water and sewage for several areas nearby. What couldn't be done with combined manpower and cooperation? More volunteer programs need to lead to constructive change. We need band-aids too, but we need to go beyond that. Students can and will provide a tremendously energetic manpower for good through their volunteer efforts.

Oh, that people will begin to listen and then to act in a constructive way so we will be around to do the job that needs doing so desperately. We are all guilty. Is it too late for Kent?

AN EXPERIENCE SURVEY OF COLLEGE STUDENT VOLUNTEER ATTITUDES TOWARDS METHODS FOR SOCIAL CHANGES

by

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In recent years, much thought on the university campus has been directed toward campus violence and unrest. Because of its cost in dollars and cents and its devastating effect on good public relations, many administrators have sought ways to channel youthful dissent into constructive and not so costly avenues of action. One such move on some campuses is the attempt for the university to espouse voluntary action on the part of its students.

Often the establishment of an office of voluntary services or of an administrative office to advise student-run volunteer programs is effected upon the premise that students involved in volunteer activity are less likely to become involved in campus unrest. Another reason is the favorable publicity that sometimes accompanies such a move.

On the other hand, some administrators have claimed that student volunteers because of a first hand experience out in the community are more apt to become radicalized. The suggestion is that they are deeply touched by their volunteer experience and can be expected to empathize with the frustration and anxiety of the people with whom they work.

This is a report of an experience survey conducted to begin to discover the attitudes of committed volunteers toward social change and "appropriate means" for achieving it. This is only a beginning. The attitudes and values of each volunteer are as individual as their persons. But certain trends can be at least tentatively identified.

The sample for the survey included eighteen volunteers working through the Michigan State University Volunteer Bureau. The minimum amount of time engaged in volunteer programs was seven months. Several of the sample had been involved for up to three years. In a 1969-70 tally of demographic information on M. S. U. students working through the volunteer bureau, it was found that approximately two female students volunteer for every one male. The sample included twelve women and six men students. The sample was more heavily weighted with Juniors and Seniors because of the long term commitment of most of the sample. The tally included two graduate students, one recent graduate, six Seniors, eight Juniors and one Sophomore. The ages of the sample population ranged from nineteen years to twenty-two years of age. The programs represented in the sample in-

cluded Campus Community Commission, Students for Community Organization through Personal Effort (SCOPE), Emergency Service Corps (ESC), volunteers at the Boy's Training School, and volunteers at the Veteran's Administration Hospital. Each of these programs requires a minimum amount of weekly participation and commitment.

The sample population was surveyed not to present an accurate statistical picture of all volunteers (the sample is too small for that), but rather to gain useful insights into the attitudes of these volunteers who are probably some of the most committed working through the M. S. U. Volunteer Bureau.

On the survey form, the sample was asked to identify those "means" or methods for achieving social change which they thought were appropriate. The criteria for appropriateness was: "would you personally use" the method? Six different means were identified for them as choices. They are: (a) working through established channels (i.e. campaigning, canvassing, committee work, etc.), (b) taking part in peaceful demonstrations where LEGAL, (c) taking part in peaceful demonstrations even though ILLEGAL, (d) taking part in demonstrations with VIOLENCE ONLY TO PROPERTY, (e) taking part in demonstrations with VIOLENCE TOWARD PEOPLE, and (f) taking part in a revolution or revolutionary activities aimed at destruction of the existing order so that a new order may be formed.

A second sample was also asked to respond to the above portion of the survey. That sample was a completely random sample of M. S. U. students. The resulting comparison was not what one would expect. Below are those responses charted according to the number of respondents finding each choice of methods acceptable. The letters correspond to the above listing of choices.

It should be noted that one volunteer did not respond to the six choices because she "could rationalize every means listed." Only seventeen respondents are listed.

Choice Letter	a	b	c	d	e	f
Volunteer Sample	17(100%)	16(93%)	11(64.7%)	2(11.76%)	0(0%)	4(23.5%)
Non-Volunteer Sample	25(100%)	22(88%)	12(48.0%)	4(16.0%)	0(0%)	5(20.0%)

The interesting thing about the responses is the striking similarities in the answers of the two samples. For those who advocate volunteer activity as a means of deactivating students, their theory at least initially seems to be in error.

Through a self-report a deeper probe was made to see if the volunteer sample had altered their views on appropriate methods for social change. The volunteer sample was asked to reflect upon their volunteer

experience and determine if it had changed their views and in what direction.

Five of the sample indicated that volunteer activities did NOT change their approach to appropriate means for social change. Twelve of the respondents answered that "yes" their views had been changed by the experience. This may have been a very hard thing to perceive as was evidenced by the eighteenth respondent who checked neither yes nor no.

"I've had a big change in my life due to the college experience which includes the volunteer programs. That makes it extremely difficult to gage the effects of one influence over another. During the Spring Strike (1970), my life was so affected that I imagine people in CCC (Campus Community Commission) could tell it bothered me. On the same plane, my academic life was affected. What I'm trying to say is that I can't pinpoint direct change in attitude to one cause or another. My life is too complex to answer this type of question."

The survey tried to probe still deeper to determine what kinds of changes took place because of the volunteer experience. The sample population which answered that the experience had changed their views were asked to identify which of the six listed methods of social change represented the respondent's views before volunteer work. The same six choices ranging from working in established channels to revolution were listed.

Only two of the respondents indicated a more traditional outlook on appropriate methods for change as a result of their volunteer experience. One male Senior indicated that "they (the volunteer experiences) have solidified and made more rational my views." That student indicated a change from working in peaceful demonstrations whether or not legal to working and taking part in only legal, peaceful demonstrations. He went on to say:

"It is my opinion that those who would engage in d, e, and f (Violent activities and revolution) are just as twisted and sick as that which they claim to despise. The system of American democracy is amazingly functional and open to change. But that change must come free from intimidation. It will not come overnight; it takes years. But change will come. Violence is the tactic of children and no child should be in a position to alter this government."

Three other respondents indicated that the only change was a solidification of views, not a change in the perception of appropriate methods.

"The way my views have changed is that they have become established within me. I would say that prior to my volunteer experience I was passive and uncommitted. I couldn't

remain uncommitted much longer. My volunteer experience created a tremendous impact upon my whole life."

The other seven respondents indicating a change of attitudes due to the volunteer experience all became more radical in outlook. All but one of that number would have taken part in only legal activities prior to their volunteer involvement. Only one of the seven would limit his volunteer activity to legal methods after the volunteer experience.

Three of the volunteers who became more radical due to volunteer activities added a new method to those they deemed "appropriate": revolution. Each of those three added that voluntary service "caused all the change in my attitudes" or that voluntary service "caused more change than any other activity."

To have volunteers working in the community believe in revolutionary activities as appropriate methods for changing the social system is an unusual finding. To find out that they developed that attitude as a result of their volunteer involvement is even more astounding! The author questioned those volunteers further and the following conversation seems typical of their responses.

The Author: You said in your survey form that you believed revolution was an appropriate way to change the system. Could you explain what you meant?

Volunteer: Well, revolution to a lot of people is violence. The only revolution which comes to most people's minds is the American revolution and naturally that was obtained by violence. It was overthrowing existing institutions, to put it very glorifyingly, that put the people in chains.

I would like a revolution in the existing institutions plus a revolution of the value system we have. This is what I mean by revolutionary activity. Trying to totally change, totally turn about the existing systems that we have.

Author: Are you really talking about a revolution to eliminate our present institutions or are you talking about a crisis evolution of American Institutions?

Volunteer: Maybe that hits it more closely. Given the constitution of this country, it was a document that was established for America, and I basically want to have a revolution to preserve that. And I believe strongly in what was put down in the constitution, even with as wide a range of interpretations as we have. But basically I would like to see a place where people are free, and I mean free in almost every respect, mindwise.

Author: So basically you believe in an evolutionary revolution?

Volunteer: Yes, a revolution to free the soul, maybe.

Author: Can it be peaceful?

Volunteer: A very qualified yes. Right now I strongly believe that if enough people would get into their minds that change is inevitable and that the future has to be looked at as well as the present and "Live for today" is great but let's do something about what's going to happen to our kids. I hope people get in their minds that change is inevitable and we must condition ourselves to look at change as not only adaptive to a problem. Oh Wow, there's a haze outside. There's eventually going to be a haze covering the whole earth. What are we going to do? We, as humans, have always adapted to the damn thing. We'll go out and buy oxygen masks and walk around. We won't go to the cause of the problem. There has to be a revolution in that, we have to stop adapting and start changing.

Each of the volunteers who indicated revolution as an appropriate method added a footnote of sorts. "In 'f' I refer to a non-violent peaceful revolution." "Revolutionary activities that are come by peacefully." Perhaps one of the weaknesses of the survey was that no distinction was made between "violent revolution" and a "peaceful evolution" of the system. The volunteers favored the latter.

One outstanding finding from the survey was the absence of any approval for "demonstrations with violence toward people." This could be a result of a deep reverence for life. It could also be due to the social undesirability of such a response. Even though such violence was not deemed appropriate, some of the volunteers had some fateful thoughts on the matter.

"Violence towards people is in the middle future, and I would term the next 20-30 years the middle future. It's mainly because if things don't change, if there are not enough people who really believe in peaceful revolution, then violence towards people will happen. I believe very strongly that violence toward people is inevitable, unless change comes."

Of those volunteers who would favor violence toward property as an appropriate method for change, the following statement seems typical.

"I would take part in d (violence to property) only under the most dire circumstances. And I'm not sure what they would be. I'm wholly committed to non-violence as a matter of practicality in long range terms. Violence breeds hatred; and attitudes are much more difficult to change than laws or policies at which violence is aimed. But I find no basis for making non-violence an inviolate moral dogma

either. Violence simply must be recognized for the strict limitations it has as an instrument of social change."

Two other statements must be added to complete the picture of those students who are radicalized through their volunteer experience. These also are typical of the mood of many respondents.

"The need for civil disobedience, a la King and Chavez, has been exposed to me, especially after becoming a volunteer. The greatest amount of change was due to working in the Lansing Boycott (Grapes) and Gene McCarthy and Richard Austin (for Mayor of Detroit) campaigns in 1968-69."

"I really believe that my participation in a volunteer program is a means of peaceful demonstration. If I thought everything was fine, I wouldn't be involved in any volunteer activity."

SUMMARY: At this point, generalizations are hard come by. The volunteer experience seems to radicalize certain volunteers, while other members of the same program become more conservative. Many volunteers do not seem to change their views regarding appropriate methods for social change. This may indicate that they joined the volunteer program either because they believed in working through the system or the other alternative is that social action does not enter into the picture. Their activity within the volunteer realm may be for other reasons or rewards.

It seems rather significant that there is no wide gap between the attitudes of volunteers and non-volunteers, At least by self-report, twelve of the eighteen volunteers sampled were changed by the volunteer activity. The change seems to better match their attitudes on methods with those of their peers. Their peers may also be changed by non-volunteer forces. Who is changed is not really known. It is not even certain that volunteers are actually changed by the volunteer experience. Their self-reports which show change could be biased by limited recollection or perception.

It is evident that the majority of this volunteer sample see something wrong with the system. Their approaches to correction of the wrongs is diversified except in one respect: they volunteer as a means for social change. Volunteerism is a means of "peaceful demonstration." This does not imply that volunteers may not be sitting in buildings and attending rallies.

Further research is needed, but at least initially volunteerism seems to radicalize more volunteers than not. Perhaps the best explanation of the volunteer experience and its impact upon college students can be stated by the following survey comment.

"I guess it opened my eyes really to what the hell was going

on. I was living in a little dorm room and then I moved to a fraternity house and I just walked from the fraternity house to campus and back. I met people and went to mixers and then I started working with this (volunteer) project and found there were other people around that needed and I was just yanked out of that (college) environment and put in another environment, the real one. And I saw how things worked out there. I didn't like it. I took a look at myself and through that process of stepping into volunteer work, it became a process of changing me."

INTEGRATING THE VOLUNTEER ROLE INTO THE COLLEGE CURRICULUM: AN EXPERIMENT

by

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Can the volunteer role be integrated into the college curriculum so that college, student, client, and community all benefit? And if so, how?

The purpose of this paper is to report on an experiment in which Freshman students in a woman's college worked as volunteers in various social agencies in the Boston metropolitan area as an integral part of a course in sociology called Urban Communities. The main objective of this experiment was to expose the entering college student to the life and problems of the urban community through an actual field work experience in the role of volunteer. In the attempt to accomplish this objective, the course was expected to provide volunteer help to social agencies requesting such help, to place the student's knowledge and attitudes about a community in proper perspective, to create enough interest in the problems of an urban environment so as to effect future community involvement, to contribute to the student's personal growth and maturity, and to give the student an opportunity to explore career interests. No specific hypotheses were tested in this first experiment, since the intention was to observe the various dimensions of an inductive approach to learning whereby the student would be gradually led from the empirical world of the community to the theoretical and conceptual world of the classroom. The traditional approach is to begin with the theory in the classroom and then apply it to the world outside. Although the idea of "field work" is not an uncommon practice in the social sciences, what is unique is the utilization of a "natural" role such as that of volunteer to aid in the achievement of knowledge.

The decision to use the volunteer role in this experiment was made because it appeared to present several advantages from both the administrative and pedagogical points of view. First of all, placing students in social agencies would be a relatively easy task to accomplish in a city where the demand was high for college student volunteers. In addition, an already established agency would provide the necessary degree of structure for volunteer participation since the organizational staff would assume at least initial responsibility for assigning, orienting, and supervising the students. A second advantage of the volunteer role was that college students facing a new situation for the first time would feel comfortable in the volunteer role, especially if they had previously participated in volunteer work and came from socio-economic backgrounds in which volunteering was a tradition. Third, since most social agencies are located either in or near the central city or its depressed neighbor-

hoods, the volunteer assignment would provide students with an opportunity to go into parts of the city with which they were not likely to be familiar. At the same time, affiliation with an agency would be less likely to induce resentment by the indigenous neighborhood population than if students lacked such affiliation; moreover, they would go where they were wanted. Fourth, the volunteer role had the advantage of sustaining the students' interest. For one thing, it was task-oriented: students had something to do rather than merely observe what was going on. For another, it was action-oriented to a greater or less degree, requiring students to make decisions on their own as to how they would solve the social problems confronting them.

Twenty-five Freshman students were randomly selected according to their career interests for each of the two semesters in which the course was offered from all those incoming Freshman students responding during the previous summer to an invitation to take the course. The total percentage of these interested students constituted 65 percent of the entire Freshman class.

Students were assigned to agencies which included settlement houses, hospitals, government agencies, and a few miscellaneous social action programs, some of which were part of the anti-poverty program. The presence of a student volunteer clearinghouse in the college served to reduce the effort needed to locate agencies recruiting college student volunteers, and placing two or more students in the same agency was an efficient way of handling this problem. However, it was still necessary to make telephone calls to the selected agencies to explain the purpose of the course and to elicit their cooperation in offering students the kinds of experiences which would give them the broadest possible view of the urban community, yet at the same time offer the agencies the maximum possible utilization of the students' talents and energy. Needless to say, the promise of non-dropout volunteers brought an enthusiastic response from the agencies contacted.

Besides their volunteer participation (one morning or one afternoon a week for approximately two to three hours), students attended classes for two class periods each week, read five books on the various aspects of urban sociology, toured the city and its periphery in a three-hour guided bus tour, took a mid-term and final examination, and wrote a term paper on a topic concerning the urban community which derived from their volunteer participation. They were also required to keep a weekly log of their experiences as volunteers—to record what they saw, heard, and felt, whether or not this seemed to be directly related to the urban community. These logs, examinations, and term papers, together with a questionnaire administered on an anonymous basis at the end of the semester and the instructor's personal observations and interviews with the individual students, provided the data on which the following summary of the findings and conclusions of this experiment is based.

The most significant finding in the course was that the field work exper-

ience was an exciting, necessary, and different way of learning. Students indicated that they felt that the best way to learn about the community was to relate field work to class work. There was not one student who did not feel that the field work was an important and integral part of the course. They felt it gave them an opportunity to see and understand the urban community in a way that class lectures and assigned readings did not. Actual contact with and involvement in community life made the knowledge gained in the classroom more meaningful.

The particular volunteer assignment was an important determinant in the extent of the student's enthusiasm for the course. However, even those students who were either indifferent or dissatisfied with their particular assignments (about one-fifth) thought that the idea of the volunteer role was a strong feature of the course. In addition, for the Freshman student the urban community was defined mainly as a slum. Those students who worked in the slum areas or with culturally disadvantaged individuals or groups in the various settings expressed the greatest degree of satisfaction with the course, while those who were located in the downtown business area or who had routine and unchallenging tasks or limited interpersonal relationships with people having problems felt less satisfied.

Despite certain recognized shortcomings in the placement process, did the course accomplish its objectives? Did students learn about the life and problems of the urban community? This study indicates that they did learn. The fact that the various aspects of the course—the volunteer role, the class lectures, the discussion periods, the bus tours, the reading assignments, the independent study projects—were all integrated into one total experience makes it difficult to state unequivocally that they learned more than they would if even one of these elements were missing. For one thing, there was no discernible difference in the quality of the examinations from previous classes in which traditional lecture and discussion procedures were followed without a field work requirement. For another, no two instructors would be likely to agree on just what ought to be learned in a course in urban sociology even if they agreed that something was learned. Although evaluation of the pedagogical merits of field work might require a controlled experiment, the fact remains that the students stated emphatically that their volunteer involvement should be an integral part of instruction. Far from becoming expert urbanologists, they nonetheless showed a substantial progression toward a rational perspective about the city and the people who lived in it. Even within the period of one semester they felt that their attitudes about the city and its people had changed in the direction of greater understanding and tolerance. However, there was no evidence to indicate that they had made any changes in career decisions since entering the course.

Thus, while the degree and nature of the knowledge gained by the stud-

ents and the exact contribution which the volunteer role made to the academic goals set for the course must await more systematic study than the research procedures used here revealed in forming the above conclusions, there is far less question as to the emotional impact of the volunteer experience on the student. A first-hand view of the neighborhoods and life in the inner city and the interpersonal relationships developed in the course of volunteering constituted a deeply stirring experience for these college students. They expressed over and over again in their personal logs such words as *shocked*, *amazed*, *surprised*, *afraid*, and *excited* on the one hand, and *very satisfied*, *thrilled*, *rewarding*, and *worthwhile* on the other. They attributed their changing attitudes to exposure to poverty and neglect, ethnicity, race, and urban blight. Their own impressions were that they had derived strong personal benefits in the form of growth and maturity, freedom and excitement.

Another interesting observation may be noted. It was not until the initial shock was over that these college students began to write or speak of wanting to help the person or persons whom they had been recruited to help. What seemed to occur was a movement from a self-oriented to an other-oriented position and that, despite earlier expressed desires to take the course to learn about the city, they appeared to use this experience to meet personal and emotional needs. It may well be that a variety of motivating forces were operative simultaneously which the present research effort was unable to determine.

In any case, this finding constituted an important consideration in reaching the conclusion that the specific content of the course might be less important than providing the novice college student with the opportunity to invade the inner city, relate to different groups, and to do so within a goal-oriented structure such as that provided by voluntary participation rather than through mere observation or other kind of field work assignment. What was clearly evident from the experiment was that learning at the college level requires some socialization prerequisites when students of high or middle socio-economic backgrounds are confronted for the first time with the social problems of poverty, race, and deprivation. There may indeed be a kind of conditioning or emotional "readiness" which must be cultivated similar to that found in the elementary school stage when the first-grade child is about to begin reading. In this respect the volunteer role related to the course as described above appeared to serve this "readiness" function by favorably predisposing the novice college student to academic study through an emotional experience not provided for in the conventional college curriculum. This conclusion points to the failure of college-level pedagogy to consider adequately the needs of the large majority of college students—those who come from environments which have been relatively free of social problems. In a sense their particular kind of deprivation is not unlike that of their lower socio-economic counterparts residing in the urban ghettos: both have experienced a denial of

certain kinds of learning experiences and social relationships by virtue of their residential locations.

What were the implications of the experiment for the further involvement of college students in changing their society? The students in this course evidently achieved a sufficient degree of confidence that they might be able to change the undesirable aspects of what they had learned about the urban community. Many students expressed the strong conviction that changes were badly needed. They stated that they would continue their work in the agencies after the course had ended if their schedules would permit even though they were not required to do so, and almost all stated that they planned to continue to be involved in volunteer work after graduation from college. It might thus be possible to conclude that they had internalized the volunteer role as a constructive approach to the solution of social problems. There was no anger or disillusionment expressed that changes could not be made in the future given both the continuation of volunteering and the acquisition of further knowledge. This conclusion indicates that volunteer work which is not integrated into a course (most volunteering) may have a different impact on both the present and future behavior of college students than when it is thus integrated, an observation which clearly calls for further research. It may be that students in the course-related volunteer role view the role in less change-oriented terms than do students in the non-course-related volunteer role.

A final word concerning recommendations. Some of these have to do with the discipline of sociology itself and others with the volunteer role. With respect to sociology, the principal conclusion drawn from this experiment was that it would be more desirable to introduce the volunteer role in an introductory course where students could concentrate on learning the basic sociological concepts through their volunteer experience without also having to cover the vast amount of substantive knowledge included in the standard urban sociology course as it is usually offered in the space of one semester. The principal conclusion drawn concerning the volunteer role was that students should have full knowledge about the approach to be used in the course so that they might assume all the obligations of the role, including the willingness and even enthusiasm to want to contribute to the solution of urban problems. The principal responsibility thus falls on the instructor to see that his students have both meaningful and academically sound experiences but also to insure that the cooperating agencies are not exploited in any way.

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