

LIVE88

**THE TENTH
BIENNIAL CONFERENCE
OF THE
INTERNATIONAL ASSOCIATION
FOR VOLUNTEER EFFORT**

REPORT

**September 25 - 30, 1988
The National 4-H Center
Washington, D.C.**



When we accepted responsibility for LIVE88, we pledged that we would "have an international conference that just happens to be held in the United States, rather than an American conference to which others are invited."

In making that pledge, we were recognizing that volunteering is truly a global activity. From eastern Nigeria to Beijing, China, from a rural village in Colombia to London, England—volunteering happens wherever there are caring people who are willing to involve themselves in helping others, solving problems and building stronger communities.

Our goal was to reflect that growing globalness of volunteering, in the people who attended, in the program and in the support that made it possible. As a balance of this report reflects, we believe we were successful in every possible way.

We are most proud of the tremendous diversity of the 300 people who participated in the conference. They represented 68 different countries and peoples from every continent. They brought tremendous energy, deep commitment and a shared sense of the critically important role that individuals must play if we are to address our most pressing global problems. Through their work and their presence, they reflected the value of volunteering as a way to empower people to lead fulfilling, productive lives that help to gain safety, opportunity and justice for all people.

The International Association for Volunteer Effort (IAVE) is a membership organization of people who share in those beliefs. It was created in 1972 to link together those individuals and organizations worldwide that are committed to promoting and supporting more effective volunteering. With LIVE88, IAVE became a truly global organization.

Each of us who worked on the conference is grateful to the board of directors and members of IAVE for the opportunity they gave us to be a part of this exciting, energizing event. It is our hope that this report can reflect the tremendous work and sharing that occurred at LIVE88.

—Kenn Allen for the LIVE88 Steering Committee

ACKNOWLEDGEMENTS

The success of LIVE88 would not have been possible without the active support and involvement of a great many people throughout the world. While it is impossible to name all of them, three groups deserve special praise and thanks.

First, and most importantly, are the people of VOLUNTEER—The National Center. As the national leadership organization for volunteering in the United States, VOLUNTEER has a demanding work agenda. Yet

the board and staff willingly accepted responsibility for LIVE88. Special thanks go to Steve Clapp, Kathy Wallace, Lynda Lancaster and Richard Mock for the leadership roles they played in planning and conducting the conference. We are especially grateful to Nancy Sellar and Liliana Barr who joined the staff team for the several months immediately prior to the conference.

Second are those corporations, foundations, government agencies and individu-

als who provided the financial support needed. As a result of their generosity, it was possible to provide partial or complete travel subsidies and scholarships to over 100 participants from throughout the world. Special thanks go to James D. Robinson, III, chairman and chief executive officer of American Express, and Mary Beth Salerno, vice president of American Express Foundation, who made the first grant to the conference and assisted us in raising the balance of the general support funds we needed. Our funders were:

General Support

The American Express Foundation
The Coca Cola Foundation
The RJR Nabisco Foundation

Travel Subsidy and Scholarships

Mr. Arthur Garson
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The Charles Stewart Mott Foundation
The Szekely Foundation
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The United States Information Agency

Third are those individuals who contributed their time, talent and energy to planning and conducting the conference, the members of the steering committee for LIVE88. Three people deserve special praise. Doris Post, Jack Post and Virginia Crowe were vital to our effort. They were our mentors, our conscience and our helpers. Without their attention, LIVE88 would not have happened. To them and to the following members of the steering committee, we give our thanks:

LIVE88 STEERING COMMITTEE

Randy Andersen
Virginia Crowe
Yosef Hadar, The World Bank
Lynda Lancaster, VOLUNTEER
Charlotte Lunsford, American Red Cross
Ruth March
Foster Murphy, Volunteer Centre of the UK
Doris Post
Jack Post
Mary Ripley
Eva Schindler-Rainman
Eleanor Schweppe, RSVP International
Jill Smith
Deborah Szekely
Kenn Allen, *Chairman*

THE WORLD STATEMENT ON VOLUNTEERING

One of the goals of LIVE88 was to engage participants in a joint work activity that would challenge them to articulate and share some of the basic values of volunteering with one another. The process, designed and managed by Foster Murphy, director of the Volunteer Centre of the United Kingdom and vice president of the board of the International Association for Volunteer Effort, resulted in the following statement which was received by the IAVE Council of Representatives at the conclusion of the conference. The board of IAVE has been asked to accept responsibility for disseminating and fostering discussion of the statement over the next two years. It is anticipated that a final statement will be presented for adoption at the 1990 LIVE conference.

Volunteering makes a better world and is an important value for all societies. It enhances the human potential and enriches societies through the involvement of human resources. Giving of oneself to others, stimulating social responsibility and building human solidarity are age-old traditions. Volunteerism is an expression of our love, caring and concern for each other and the environment in which we live.

1. **Definition**

Volunteering is a possibility for all and is not confined to any group.

2. **Basic Principles of Volunteering**

Volunteers:

- recognize and respect the dignity of others;
- offer services to fellow human beings, often by mutual effort;
- are catalysts to improve the conditions and quality of life for individuals and communities;
- detect needs and elicit the involvement of the community in the resolution of their own problems;
- stimulate social responsibility and promote family community and international solidarity;
- may grow as a person, becoming more self-reliant, acquire new skills and increase their capacities to contribute to their community.

3. **The Responsibilities of Volunteers**

Individuals or groups, informal or formally organized, must accept responsibilities which may include:

- to complete the tasks defined together;
- to be loyal;
- to maintain confidentiality in their activities;
- to undertake training if required;
- to respect the uniqueness of individuals and groups as well as their culture;
- to promote volunteerism.

4. **The Rights of Volunteers**

Those who stimulate volunteer efforts should undertake responsibilities to the volunteer, such as:

- proper management and support to achieve the agreed risk;
- training where appropriate;
- protection against risks;
- reimbursement of expenses when necessary;
- respect and recognition of their volunteer work, including for career purposes.



'A TIME FOR RECOGNITION... FOR OURSELVES AND FOR THOSE WHO SUPPORT OUR WORK'

JAMES D. ROBINSON, III, Chairman and Chief Executive Officer, American Express

Some of you may be wondering why I'm here tonight. Why is a businessman taking time out from speaking about world trade, economic development, budget deficits, international debt, and competitiveness, to address a group of volunteers?

I'm here because I believe that volunteer activity is a critical factor in meeting the serious economic and political challenges facing all of us. I'm here because I believe that individuals can make a difference. I'm here because the world's challenges cannot be resolved unless the citizens of all nations have the *will*, the *resources*, and the *skills* to tackle them. And volunteers can provide all three.

With these ideas about the power and the importance of volunteers in mind, I'd like to talk about three things this evening: (1) the scope of volunteerism; (2) my experience with volunteer activities that have made a real difference, and (3) the importance of business participation in volunteer efforts. I hope to leave you with the conviction that you are a vital force in fulfilling our world's potential.

To appreciate the scope of volunteer activity, we can start by looking at the multitude of activities represented by the people in this room The extraordinary energy . . . the enormous power. LIVE88 is the tenth biennial conference of this association. Some of you were at the first conference; I understand it was just a handful of people. You probably all knew each other. Look at the difference tonight—over 300 delegates from 68 countries—volunteer leaders and managers; government officials, business people. The diversity reflects the growing importance of volunteers around the world.

Here, in the United States, volunteer activity has long been part of our tradition of neighbors helping neighbors. Today, more than half of all adult Americans participate in some form of volunteer activity. U.S. volunteers donate some 16 billion hours each year to worthy causes. On a paid hourly basis, that comes to approximately 150 billion dollars. That's about the same as the U.S. budget deficit or our foreign trade deficit. An impressive figure—and on the positive side of the balance sheet. But Americans don't have a patent on voluntarism. Voluntarism happens wherever there are people who care, people who want to help, people concerned about their communities.

The challenge is to build ways to make maximum use of the tremendous volunteer resources in every nation. Let me discuss a few from my personal experience.

First, the United Way, an organization in which I've been privileged to serve for many years, recently as its national chairman and currently as vice chairman. The United Way is the largest organized network of volunteers in America. It brings together people in over 2,300 communities to help

support over 37,000 voluntary agencies that provide health and human services. Those agencies and their volunteers are at the leading edge of dealing with many crucial problems. They help combat AIDS; feed the hungry; house the homeless; educate the disadvantaged. The individuals participating in these and other volunteer efforts are making a real difference in people's lives.

One voluntary agency I'm familiar with, City Harvest, feeds the hungry throughout New York City by collecting surplus food from bakeries, restaurants, even corporate cafeterias. Since 1982, it's provided more than 6 million meals at a cost of less than 50 cents each. And that's just one agency. Nationwide, voluntary organizations have distributed about half-a-billion meals to the hungry and provided over 150 million nights of lodging for the homeless.

There's another volunteer effort in New York that I know well. It brings business and the public sector together to improve the quality of life for all citizens. It's called the New York City Partnership. The Partnership was founded by David Rockefeller, who was its leader for many years, and I now am proud to serve as its chairman.

Government can't solve all of those problems alone. As a businessman, I can tell you that business can't solve them alone. As volunteers, you know you can't solve them by yourselves. But what can't be done separately, *can* be done through partnerships that involve government, business, and the voluntary sector.

Tonight, I especially want to stress the importance to business of volunteer participation in activities that help solve the social and economic problems that affect us all. Corporations know their futures are tied to social, as well as economic



Conference volunteers, from left, Doris Post, Jack Post and Virginia Crowe, ring bell to open conference.

progress. They benefit from stable societies that constructively deal with problems. Corporations benefit from a well-educated workforce. They benefit from health programs that enable people to be productive and on the job. They benefit when the people have safe, adequate, and affordable housing.

The fact is, there's no dividing line between economic and social considerations. They are intertwined; mutually dependent. Education, for example, is often seen only as a social need. But it's also a precondition for economic success in a highly competitive, technology-based world economy.

The world today requires creative people with advanced skills. A literate, educated workforce means higher productivity. It gives companies a competitive edge. That's why business is getting more and more active in helping to educate the children of today, who will be the workforce of tomorrow.

Volunteer involvement by business is growing worldwide. As just one example, a delegation from Japan's Keidanran is visiting the United States to study our United Way. Volunteer activity is growing in that country, and its business community is looking for new and effective ways to participate at local and national levels. I might add that one of my dinner companions this evening is Mrs. Kazuko Toyoda, who is very active in encouraging volunteer activity in Japan. She says it is a way to "combat selfishness." And she is right, whether in Japan, the United States, France, Colombia, Egypt, Australia, or any other nation.

As a businessman *and* a volunteer, I urge each of you to be aggressive in marketing the value of volunteer participation to the companies in your nations.

This may mean changing your national "corporate culture." But don't give up if you meet resistance. Because the arguments for change are compelling—for your countries and your businesses. People are the greatest resource of any company. If business invests in people, the investment will be rewarded many times over. So, knock on corporate doors. Tell them why you need their help and the value of their partnership with you for their businesses. And tell them how they can best get involved.

Too often, companies think solely in terms of cash donations. As important as these are, many agencies can benefit more from loans of space, equipment, management expertise,

and temporary assignment of executives to help agencies stretch their dollars farther.

At American Express, we've found many ways to be helpful through partnerships with public agencies and the voluntary sector. Let me describe one of them that is quite unique and has had very positive results.

In cooperation with local education authorities, we have developed programs that combine classroom instruction with on-the-job training in two important sectors—financial services and tourism. Our Academy of Finance Program operates in 33 high schools in 15 cities. A similar Academy of Travel and Tourism Program is in two high schools in Miami and one in New York. In addition, because we are an international company, we have exported the Academy concept overseas. There are now 27 Academies of Travel and Tourism in Great Britain.

Although our initial intent was to train people to work in our industries when they graduated from high school, that has not come to pass. More than 90 percent of the participants in the Academy programs have gone on to college. Most of the rest have taken jobs with us, or with one of the more than 120 other companies who now join us in sponsoring these programs.

Everybody wins. The students are prepared for careers in growth industries. The schools are helped to provide quality education in real-world careers. Companies get a better-skilled work force. And the local economy is strengthened.

As we have learned at American Express, volunteers—whether corporations or individuals—are catalysts for adding value. This is your role in your nations and your communities. Your efforts have a multiplier effect: New sources of support attract additional ones; new participants in your activities generate additional ideas and achievements.

The people in this room come from different countries and different cultures. We have different perspectives, different priorities, and different approaches to problem-solving. But we share in common a commitment to do good in the world in which we live. It is a world that is shrinking: through the speed of travel; through the speed and sophistication of technology and communications; through the growth in population; and through the decline in the resources of the environment. The smaller the world gets, the more important it is that we learn from each other and help each other to find and share answers to the many common problems we face. We have to make the best use of all our resources; particularly our human resources. Volunteers have the greatest capacity to do these things, because volunteers recognize the power of common effort—working together.

A century ago that American writer, Herman Melville, wrote: "We cannot live for ourselves alone. Our lives are connected by a thousand invisible threads, and along those sympathetic fibers, our actions run as causes and return to us as results."

We are all, indeed, part of that intricate fabric. And you are working to make those ties strong and secure. You do great work. You have great potential and power for good. I encourage you to broaden your base by reaching out to the wider community for support—to government and, above all, to the business sector.

As long as you believe in your mission as volunteers, and in the power of people working together—in every nation—others will believe too. ■



American Express President James Robinson (left) with IAVE President Olga de Pizano (center) and Mary Ripley, past IAVE president.



THE WORLD IN CRISIS

**VIVIAN LOWERY DERRYCK, Executive Director,
Washington International Center of Meridian House International**

My name is Vivian Lowery Derryck and I am a volunteer. In a United States context, that means that I give freely and willingly of my time to organizations and causes in which I believe. Because my background and training are in international affairs, my volunteerism manifests itself in international areas. Therefore, the International Association for Volunteer Effort particularly interests me. You are to be congratulated for your ability to convene a meeting of 300 volunteer leaders from 68 countries.

Let's examine the nature of volunteerism by asking the question, "Why do we volunteer?" Although we may like to tell ourselves otherwise, we volunteer because it makes us feel good. Several studies of volunteerism in the United States have confirmed this. Let me share some of the findings with you.

People who feel in control of their lives are more likely to volunteer. People volunteer: (1) when there is no one else to perform the task; (2) when the act will help someone they know and/or when they have detailed knowledge of the circumstances; and (3) when the voluntary act will help someone with whom the volunteer can identify.

This may help to explain why the U.S. moved so quickly to aid Mexico and Jamaica after the September 1988 damage from Hurricane Gilbert, while aid to Bangladesh lagged. Mexico and Jamaica are close neighbors and many Americans have ethnic links to both countries. Fourth and perhaps, most importantly, people volunteer when asked. If you don't ask, you don't get a response.

Now let me introduce you to my friends. My friends are an international group because volunteerism is not the exclusive purview of any one country.

Eddah Jaybo of Kenya is a scientist and an environmentalist. Kenya suffers from major deforestation. Eddah, who teaches at a Kenyan university, is also active in many voluntary organizations. Linking her

involvement with a broad-based Kenyan women's organization to the deforestation problem, Eddah thought, "Why not get women, who contribute 80 percent of the agricultural labor, to plant trees?" A male-dominated bureaucracy was skeptical and threatened by a powerful, determined woman. Obstacles sprang up. Eddah turned to international women's organizations for help. The result is more than 100,000 trees planted to stem the threat of further deforestation in Eddah's homeland.

Also concerned with the environment and deforestation is my friend, Silu, a Bangladeshi colleague who despairs of saving many lives after the floods of 1988. With three fourths of her country underwater, Silu is searching for practical environmental strategies to prevent such destruction in the future.

Another friend, Gwendolyn H., is from Zimbabwe. Gwendolyn's story is a success story. Zimbabwe approached a 4 percent crude birth rate in 1982-1983, giving the youngest African nation the distinction of having one of the highest birth rates in the world.

In addition to her salaried position as a senior official in a Zimbabwean national ministry, Gwendolyn has worked as a volunteer family planning counselor for seven years. Happily, Gwen has noted that it is increasingly easy to introduce family planning concepts to the women who visit the clinic she runs. Thanks to efforts like hers, Zimbabwe's birth rate has fallen and the country is not only food self-sufficient, but is a food exporter, primarily to other African countries.

Sylvia is a Brazilian farmer. Brazilian national debt has reached \$105 billion, an amount owed primarily to U.S. banks. In order to aid debt servicing, the new civilian government of the PMDB has asked farmers to move from food crops to massive soybean planting. Should Sylvia acquiesce? If she does, what will happen to her family? Where will they get the food

that she usually grows? Sylvia knows that in economies under stress, those at the margins suffer most. She also knows that women in Brazil are the most marginalized sector of the economy.

Finally, I would have liked to introduce you to LaFontant Joseph and Louis Eugene Athis, two Haitian friends. However, they are both dead now. LaFontant Joseph was a lawyer who worked for human rights groups fighting for Haitian social justice, while Louis Eugene Athis was a labor organizer, political leader and volunteer in efforts to secure rights for Haitians living in the Dominican Republic. Both of these men were eloquent visionaries for the kind of political structure their country—the second oldest republic in this hemisphere—should have.

My many friends represent four major global problems: (1) environment and its degradation; (2) overpopulation; (3) debt and debt-servicing; and (4) political problems that become military crises. These problems loom so large that they amount to a world in crisis. For those of us who came of age during and after World War II, our lives were shaped by two powerful forces: (1) the East-West conflict and (2) decolonization. From 1945, through the detente of the early 1970's, until 1987, the U.S. and its allies in both the industrialized democracies of Western Europe and in the developing world, have viewed the Soviet Union as a repressive society domestically, with expansionist ambitions overseas.

Now we are asked to view the Soviet Union as a nation that agrees that Marxist ideology as the basis of an effective economic system is limited. Acknowledgement of the economic and political inadequacies of Marxism to win the battle for economic development is one of the most profound changes of the last half of this century. This new about-face demands that political scientists, development specialists and policy analysts reassess assumptions.

The other major post-war phenomenon, decolonization, has meant change from a world with approximately 45 nation-states immediately after World War II to more than 170 nations now.

From this sobering perspective, let's examine those four global problems: (1) the environment and its systematic degradation; (2) overpopulation and the inability of some countries to divert resources to economic growth because of the need for basic human services for a burgeoning population; (3) growing debt and the inability of some nations to come from under the burden of debt servicing; and (4) political disputes that have turned into military conflicts, e.g. Burma, Haiti, Nicaragua.

Degradation of the Environment

The environment most dramatically demonstrates our interdependence, particularly when we look at deforestation, the greenhouse effect and toxic waste disposal. Cutting trees results in unrooted soil that cannot hold the rain. Rainwater run-offs lead to flooding. In addition, the waters take with them the nutrients, leaving unproductive subsoil. The Food and Agriculture Organization of the United Nations (FAO) estimates that the world will lose 29 percent of the productivity of rainfed croplands by the year 2000.

Nigeria loses a species of tree every day. In the developing world, ten trees are lost for every one replanted. Approximately 1.5 billion people in 63 countries have trouble getting fuel wood on a daily basis.

The greenhouse effect is dramatically altering fragile ecosystems as water tables change. The gradual warming trend is affecting the temperature of large bodies of water, such as the U.S. Great Lakes, changing sea life.

Natural disasters are exacerbated by deforestation and the greenhouse effect. A graphic example lies in Silu's Bangladesh. India, Nepal and Bangladesh border common waterways, so the nations' water management systems impact on each other, but most negatively on Bangladesh, exacerbating flooding problems in one of the poorest countries on earth.

Perhaps the most insidious assault on the environment is toxic waste dumping. The most recent dumping sites have been located in Africa-Guinea, the Gambia, Nigeria, Ivory Coast, Togo, the Congo—all willing or unknowing recipients of toxic wastes.

The consequences of improper dispos-



Vivian Lowery Derryck

al of these wastes are simply not known. Some scientists speculate that land contaminated with toxic waste will be unfit for human use for centuries. Moreover, the waste jeopardizes groundwater as it seeps into aquifers and underground water tables. Fortunately, the UN Environment Program is drafting a convention which will regulate international trade in toxic waste. The convention will be ready in March 1989. The fight for the convention's ratification would be a fit topic for volunteer activism. Each of you can seek out your permanent representative to the United Nations and foreign policy decision makers in your country and urge ratification of this important convention.

Overpopulation

The world will grow by one billion people in the 1990s. Global population now stands at 5.128 billion persons. Another Kenyan friend, Rosa—Eddah's sister—is farming four hectares southeast of Nairobi. Rosa spends five to six hours each day gathering firewood, making and maintaining a fire, fetching water and carrying it back to the fire to boil it and make it potable.

Rosa has five children and is pregnant with a sixth. Kenya has the highest crude birth rate in the world, 54 per 1,000. Although she may not be aware of it, Rosa is contributing to the cruel cycle of poverty, indebtedness and low growth. Africa's

population is growing at 3.2 percent per year, while food production is growing an average 2 percent per year. Rosa would like more information on family planning and birth control methods, but the number of United Nations Family Planning Association staff working in Kenya has been drastically reduced. The relationship between population and agricultural productivity is quite clear. The more people in a country, the more that must be fed. The more persons that must be fed, the more food the government must provide. If the food is not grown domestically, it must be imported, for the first of basic human needs is food.

Quite simply, development cannot take place with population growth rates that dramatically exceed agricultural productivity increases. Let's return to our Kenyan and Zimbabwean examples. As I said earlier, Kenya has one of the highest crude birth rates in the world at 54 per 1000. Zimbabwe follows closely behind with a rate of 47 per 1000. Kenyan agricultural productivity rose an average 4.9 percent per year from 1965 to 1980. From 1980 to 1986 when the crude birth rate was increasing rapidly, agricultural productivity plummeted to a 2.8 percent rate of growth.

Nations cannot achieve development goals with extremely high population growth rates. Limited resources demand choices. The choices are curtailed when citizens must be fed, leaving little or nothing for education, healthcare, housing, investment or ambitious economic development schemes. Even when nations are interested in family planning, expansion of delivery services is imperative. As volunteers you can urge funding for family planning service delivery.

Debt and Debt-servicing

To many economists, foreign affairs specialists and development planners, the debt crisis is the major flashpoint and crisis fulcrum of the 1980s. Third World economies grew on average only 3 percent during the 1980s, rather than the 4.1 to 5.3 percent anticipated by the World Bank and other financial institutions. Reverse resource transfers, the difference between new capital inflows and amortization, interest payments and profits, were \$106 billion for Latin America between 1982 through 1985. Money leaving the developing world for the developed has grown from negative \$8 billion in 1983 to an estimated \$22 billion in 1985. This kind

of debt places an incredible burden on developing countries.

The World Bank and the IMF often call for structural adjustments or austerity plans before approving new loans. However, these plans often require severe sacrifices on the part of individuals, particularly farmers, and strain governments. For instance, Brazil is the ninth largest economy in the world, but its external debt is approximately \$106 billion. A land of extreme wealth and extreme poverty, again this year Brazilian leaders will have to make the decision whether to encourage conversion of food crop acreage to export-oriented production such as soybeans. What does this do to the caloric intake of young children and nursing mothers in extreme poverty?

Aggregate debt of the developing countries has surpassed \$1 trillion. The French and Canadians calls for debt forgiveness for the poorest of the indebted countries (22 of the 25 poorest countries are in Africa) need careful consideration. Volunteers should encourage public discussion of this issue.

Political Disputes and Military Conflicts

The fourth major crisis area are the more than 60 wars going on in January 1988. These include well known conflicts such as the Iran-Iraq War and the lesser known battle for the Western Sahara. Happily, some of the major conflicts are winding down: the Iran-Iraq War; the Afghanistan War; the Sandinista-Contra conflict in Nicaragua; and the Angolan/South African/Namibian conflict.

Not only do wars provoke economic, political and human crises, they cause refugees. Refugees, in turn, drain economies and again divert monies from development into relief efforts. Over 90 percent of the world's refugees are women and children. In a world of limited resources, it is difficult to justify monies to alleviate the other crisis areas of the environment, overpopulation and debt, when refugees are starving in Kampuchea, Ethiopia and the Sudan.

I know that I have painted a dismal picture. The question before us is what are we as volunteers going to do. I suggest the following seven strategies:

1. Reassess the commitment of each of our countries to economic and social development. In the U.S., development policy has become an instrument of foreign

My friends are an international group because volunteerism is not the exclusive purview of any one country.

policy rather than a commitment to aid the economic growth and socio-political maturation of developing countries.

2. Support the multilateral institutions, especially the specialized agencies of the United Nations which, without fanfare, immunize children, share agricultural advances, succor refugees and provide countless humanitarian services. The U.S. has made a good beginning with the repayment of some \$44 million of \$460 million owed to the United Nations and its specialized agencies.

3. Work from a basis of equal partnership with volunteer agencies and non-government organization (NGO) partners worldwide. Volunteers are most effective when they include indigenous groups that know the culture. Volunteers working on a basis of equality can be effective change agents and intermediaries with whom target beneficiaries feel familiar and comfortable.

4. Pay special attention to Africa. Africa, unfortunately, embodies almost every development crisis in the world. Twenty-two of the 25 poorest countries of the world are in Africa. Famine, overpopulation, astronomical debt burdens, high infant mortality, wars, environmental degradation, low literacy and numeracy, AIDS and other health problems all inflict their woes on the continent. As volunteers, try to direct some of your efforts to working with African voluntary groups to alleviate some of the burdens African citizens face.

5. Encourage cooperation among donor countries, especially Japan. Of the four crises we have discussed, three are most acute in the developing nations. Consequently, those of us from aid donor countries have added responsibilities. While the U.S. is the largest aid donor in gross dollars, Japan will soon be the largest aid donor in the world. Japanese voices in the voluntary community will necessarily assume new strength and calls for deeper cooperation will be heard.

6. Find room in your volunteerism to work for basic literacy and numeracy. In some countries, this achievement demonstrates a direct correlation with lower

crude birth rates, greater labor force productivity and higher farm yields. Advances in basic literacy and numeracy skills are especially important for girls and women.

7. Try to ensure the integration of girls and women into development project design and implementation. According to UN statistics based on 1975 and 1985 data, women constitute 51.8 percent of the population worldwide, perform two thirds of the enumerated work hours (worldwide) per annum, get paid one tenth of the world's wages and own 1/100th of the world's real property. Girls and women should be included as equal partners not only because equality of opportunity is now a basic human right recognized worldwide, but because their inclusion makes economic sense. Quite simply, omitting half the population on the basis of gender is not cost-effective.

To conclude this discussion, let's return to my international volunteering friends to see what they are doing to lessen the crises facing us all. Eddah and Silu are working for a world of reforested lands free from toxic chemicals and waste. Gwendolyn from Zimbabwe continues her work in family planning, meeting frequently with other women and men to popularize the idea of effective family planning to encourage development. Hopefully, through international volunteer networks, Gwen will meet Rosa, the Kenyan farmer, who is aching to learn of effective birth control methods.

Sylvia has decided to become an activist to share her concerns about debt. She awaits the outcome of the IMF meetings in Berlin and hopes for further restructuring for debt relief. My Haitian friends, victims of the fourth crisis area, nations in political turmoil, can't be with us. But we wish for their successors a nation-state free of civil unrest so that Haiti—the poorest nation in the Western Hemisphere—can turn to reforestation, increased productivity in the manufacturing sector and an emphasis on basic education and basic health care.

Above all, my friends are optimistic. Optimistic because they know that they are in a fellowship of international volunteers. They are not distressed nor deterred by the crises around them. As Eddah once said, "We are the ones we have been waiting for." My friends, the challenge I leave you with is to continue to work so that their faith in our ability to resolve these crises will sustain us all. ■



VOLUNTEERING TO BUILD DEMOCRATIC PARTICIPATION

OLGA DE PIZANO, President, International Association for Volunteer Effort, Colombia

Experience shows that people are more motivated to act and to respond when they find a good cause, and in Colombia, this cause has been the need to defend the democratic way of life. Democracy is a process started many centuries ago and one which we are still building. The principles of democracy will be meaningless if we forget that it is of vital importance that all peoples have their own intelligent way of thinking and that they all must be free to express it and to act in search of their own well-being and progress.

For a long time in Colombia, people and the state dedicated their philanthropic efforts to provide services to others, which through the need to solve problems already present in the community, promoted paternalism and dependency. For many years the formal education system did not include political education. In time, people lost the patriotic sentiment and the commitment to the country ceased to be a priority.

Today, our democratic system is strongly threatened by guerrillas, terrorism, urban and rural violence and impunity. These situations have motivated many Colombians to think about the responsibility of every citizen to participate in the future of the country and to accelerate the steps to be taken toward a participative, democratic system. Many people in Colombia are transmitting to others the faith in the future of Colombia. And during the past two years, they have organized civic movements in which Colombians, aware of the existing void of civic participation and recognizing their capabilities to change the present situation. All the strikes have taught citizens that participation implies action and that through civic action one can promote democracy.

People act when they recognize that with their input they are able to promote a change. This is true all over the world. There are programs like "Being Con-

scious—Taking Consciousness of the Things" (Spanish translation)—a nonpartisan, civic and political movement which through information and training, enables people to participate in the life of their communities, develop leadership skills, overcome dependency, and become active in the progress of development. Such programs have started to change the concept of volunteering in Colombia from a reactive philanthropic action to a proac-

tive preventive participation.

In Colombia, the possibility of democratic participation has opened up an extraordinary alternative for organized volunteer effort. This framework enforces the importance of the mission of volunteerism to promote commitment.

Democracy is not a panacea. It is the process for achieving pluralistic citizen participation in decisionmaking and peacefully solving conflicts. ■

JAKE MARQUES, Philippines

In the Philippines, NAMFREL is the national citizen's movement for free elections. It is a voluntary, nonpartisan, grassroots organization organized in October 1983 for the specific purpose of safeguarding the electoral process. It established democratic governments that are supposed to be of the people, by the people and for the people. Power is exercised through only one procedure, which is the elections. The people cannot exercise it themselves except when they exercise the right to choose their leaders.

It is ironic that here in democratic America, voting apparently is taken for granted and a very low percentage votes compared to our country. We have reached a high of about 85 percent.

Three years ago in the Philippines, as a friend from Guyana remarked, "We did not have election we had selection." For 15 years, the ruling party had manipulated the elections and made a mockery of voting. For instance, in 1978 when a very popular leader, the late Benito Aquino was running for Congress from his jail cell, there were 24 seats in this area, and he came up number 25. The entire slate of the ruling party had won over Aquino, including a very little known 84 year-old industrialist. It was remarkable how brazen that manipulation was.

The 1986 election actually was seen by the general population as our last chance. A lot of people were already advocating boycotts, not to participate in a useless exercise. It had come to the point that the choice was this election—the ballot or the bullet. If the people again perceived cheating in this election, the faith in the electoral process and faith in democracy would have gone down the drain and the other alternative would have been armed revolution in our country.

NAMFREL was two years old when I joined it in 1985 and it had gone through one congressional election. The record of NAMFREL at that time was that it had covered 55% of the voting stations or precincts and had counted 48% of it. We had two volunteers dead, nine motorcycles of the couriers thrown into the sea, and countless volunteers harassed, harmed, injured or jailed.

In the reorganizational meeting in my city that I attended 90 days before the election, I counted exactly 87 volunteers who had to cover 4,000 precincts in our city! Someone actually volunteered me to become the Executive Director, since I was a businessman and had free time. I suspect, however, it was because I was from another town and I was the most expendable at that time.

This group of 87 was composed of businessmen, some students, the clergy and some professionals who had survived the previous election and were now coming together to form a new core group. Our national chairman was there and our city being the second largest in the country, we were also being asked to help organize the Central Philippines area.

With the 87, I was very discouraged and it seemed like an enormous task because we only had about 10 weeks to go and we lacked at least 8,000 volunteers to be able to cover two per precinct. But what helped us and what was very important during that organizational meeting was the sharing. We split up into small groups and each one started telling his story to the others. It was in this sharing that moral support and excitement and the feeling that it was possible was the biggest morale booster that we had.

We quickly divided ourselves into different committees, each one according to the skills. The professionals handled the legal, the training, the transportation, the speakers bureau. All students were divided into organizational teams, the teams that would go out and organize. The priests were there for the very strong moral guidance. We also had the businessmen who handled the fundraising.

We had some big idea about what kind of organization we wanted. We took a different approach. We looked at our people present and patterned our organization after the skills of our volunteers. So we would find someone handling transportation and at the same time, since he would be able to talk to students, he would be handling the students' equipment. So it was a matrix organization, not a rigid one. We established our headquarters in an unused billiard hall. Since it was big, it was quite convenient. We accepted all volunteers, anyone who was basically nonpartisan, not openly campaigning, and willing to help. Those were our very general requirements.

The weeks that followed before the election were all one speaking engagement. We talked to anyone who would listen to us. The difference with this organization was we needed warm bodies. We needed volunteers. It is not an organization that if more money were put into it, it would be more efficient. We needed people, volunteers, people who would be in the electoral precincts to make sure that the process would be followed. It was one big recruit-

ment campaign. The strength of this movement would be gauged in the number of volunteers that we could field on election day. All over the country we were talking to pastoral counsels, Rotary Clubs,

women's groups, students, retired teachers, veterans' organizations, computer groups, farmers, truck drivers' associations, labor unions, seminarians, and even motorcycle gangs. ■



Listening to "Building Our Skills" presentations, from left, Baladeva Bandara Mediwake, Sri Lanka; Marco Hernandez, Mexico; Marianne de Echeverria, Guatemala; and Koely Roy, India.



Dinner at the U.S. Department of Agriculture.



Bolivian participants at their country's display in the exhibit hall.



TRADITIONS AND TRENDS IN VOLUNTEERING

INDIA

SUBHACARI DASGUPTA, Peoples Institute for Development and Training, India

In India it is usual to pay homage to the pioneers and gurus before embarking on any activity. This is a way of acknowledging their contribution to what one does. Tradition in India is an omnipresent reality and this practice is a recognition of this fact. I would like to pay homage to some great volunteers of the nineteenth and twentieth centuries who have made work of contemporary volunteers possible.

One such person was Vidyasagar, an educator, who not only contributed to the growth of education and particularly female education, but devoted himself to making structural changes in the orthodoxy and religious fanaticism which prevailed in India in his time. He introduced remarriages of widows at great peril to his life and property. Many times he had to protect the newly marrieds from the violence of the orthodox people.

He was not alone in that century, however. Many great volunteers have produced rationality and have laid the foundation for modern India. Some of these great men who did not work for profit pulled India out of a medieval period to the twentieth century. Mahatma Phule in the west, Swami Dayanand in Punjab or Gopabandhu Das in Orissa, have inspired generations of volunteers. I come now to the contemporary scene.

Voluntarism in 20th Century India

Voluntarism is based on personal response to a cultural need of society. Voluntary organizations provide the necessary organizational base required to carry out tasks. The early part of this century saw the formation of some remarkable initiatives for voluntary work. These organizations mainly functioned in the following areas: (1) spread of education, especially women's education, (2) disaster relief, (3) health and body building, (4) development of local crafts, (5) rural development,

(6) religious and social reforms.

Many of the organizations which engaged in these activities were inspired by nationalistic aspirations. For instance, a great deal of activity centered around body building to create a cadre for nationalist struggle. The Gandhian constructive work programs also had a similar objective. The membership of his weavers organization rose to two hundred thousand at one time.

This beginning left a mark on contemporary voluntary activity. We can clearly see that the states and areas which were active in freedom struggles have more voluntary organizations. The motives are different from the organizations of the past but they are influenced by their tradition. For instance, Gujarat as a state has the image of having a very materialist outlook; yet we find in this state a very large number of volunteers. Similarly we find the spread of voluntary activity in Bengal, Bihar, Kerala, Tamilnadu Maharashtra, etc.

Punjab, which had participated in the nationalist struggle, does not have a thriving volunteer movement because it was split to create Pakistan. However, though the situation was very similar in Bengal (half of which is now Bangladesh), the voluntary movement flourished on both sides. Thus the response is rather different in these two areas under a very similar condition. A recent study of voluntary agencies in west Bengal shows that the spread of voluntarism follows the pattern of participation in the freedom movement.

The value attributed to voluntary work by the society has a great effect on voluntarism. During the struggle for independence, many dedicated their lives to freedom for the country. Their sacrifices have inspired generations of activists. Many organizations formed in this period still survive as a reminder of the past. It will not be correct to say that political freedom was the only inspiring goal. India's cultural

heritage, including artistic and creative forms and philosophical and religious contributions, led to dynamic activity. Some of the leaders of such movements were stalwarts like Vivekanand, Tagore and others not so well known such as Gurusaday Dutta. Many of the true volunteers of this day are inspired by these people and their programs.

Since independence in 1947, there has been a transformation in the process of social change. During the British rule in India, people assumed the government would do only the minimum required of them. Therefore, people had to take the initiative. Since independence, people have started to look up to the government for every little need. As a result, the initiative of the people is dying. Government has assumed responsibility for solving all problems of the people. However, it is wrong to assume that bureaucracy can provide the human touch which the volunteer can provide.

One basic difference is that the volunteer depends on people's participation, while the bureaucrat depends on authority. So there is an essential difference in their relationships with people. People's relationship with volunteers is that of friendship, while with an officer of government, it is an adversarial one. Government has created a monopoly and has devalued the status of voluntarism. Volunteers are often looked on as unwanted weeds in the path of government programs. Recently, though, there is superficial acceptance of the positive role of voluntary organizations. In reality, however, the V.A.s are looked upon with suspicion as they often critique many unrealistic government programs.

There is one important reason for devaluation of the status of voluntarism—the growth of economic development. Making fast money has become the goal of the educated who could have contributed a



Kazuko Toyoda and Professor Subhacari Dasgupta

great deal to social development. Even though making a lot of money is reached by only a few, many others are corrupted by a false dream. So, areas of the country which have a long tradition of voluntarism are not producing enough volunteers.

Developing the value and status of voluntarism should become a program to which volunteers dedicate themselves. The task is developing those ethical value standards which would promote social responsibility.

Role of Voluntary Agencies Today

There is a change coming in the role of voluntary agencies in India. Voluntary work in India has been steeped in nationalism and geared to development of a psyche of India. It is true that even now much of the work of the volunteers is still around national goals. Now, a large number of volunteers are becoming aware that many national problems have a global root and international dimension. They are also becoming aware that certain problems are global and that the slogan, "Think Globally Act Locally," is relevant. Thus environmental groups, anti-nuclear groups, appropriate technology groups, development alternative groups and feminist groups are being formed and are making their presence felt by creating lobbies and networks.

I must acknowledge the contribution of western NGO's (non-governmental organizations) in opening frontiers for volunteers in India. New global and regional networks are being formed and are uniting people outside the official agencies.

In this regard this new global movement is a positive contribution towards development of global secular humanism. The basis of this movement is realization that the old and accepted paradigms are not working and that new options must be found for survival of the human race. ■

AFRICA

MATUNGULU KABA, Founder and Secretary General, Association for Internal Cooperation of Volunteers in Africa, 1986-89

SUMMARY:

Solidarity is a very important word to Africans. It implies interdependence and interrelationships with organizations throughout the world. Volunteering in Africa is a way of opening the heart and mind to solidarity.

Kinship is also extremely important in Africa. We have a highly integrated kinship system. It is the core of our solidarity. Thus, volunteerism is being active in service to the community. An individual can only exist in a communal context, rendering diverse services to the global society. It goes beyond individual, self-interest.

The feeling of reciprocity exists in all African societies, especially the agricultural sector, but also in matrimonial relationships and joyful and sad circumstances (birth, death). There is legendary hospitality in Africa—people truly live it. So it is the communal spirit and ancestral hospitality that we would like to promote

as true African volunteers.

When we look at modern ways of practicing volunteerism, we must recognize that there is a universal culture. No society is that primitive or savage. The words "cultural" and "civilized" are erroneously used in same way. The mentality that "we must use all means to civilize" can only lead to failure. All programs to develop such societies have created many problems.

A mental revolution is needed to create new meaning for volunteerism. It must continue to exist, but the question is, What does development mean and what happens to it when we go through a crisis? The voluntary organization should have development as its objective.

We must recognize other cultural models; it is time to recognize differences. This should be the tendency, objective of volunteerism. We must have partnership. We have to have "two"—we cannot work by ourselves. ■

JAPAN

KAZUKO TOYODA, Chair, Toyota Women's Volunteer Society, Japan

SUMMARY:

Seven hundred years ago in an ancient Japanese capital, which was in decline because the capital had been moved, an elderly monk talked with people excluded from society due to ignorance and prejudice. Slowly a group of monks gathered in this city, helping the outcasts which probably included lepers. They founded a temple, a relief center, and toured the country to collect money, forming a network of aid in the process.

The leader started a custom of sharing a cup of tea, which is still followed today. The custom is called "The Big Teacup." It represents the concept of linkage—the spirit of protecting the popular masses. It is a Buddhist concept—nothing exists in absolute terms, in independence; one's life must be defined in terms of relationships with others. It is natural for human beings to share with others.

Linkage, sharing soon disappeared, followed by an age feudalism, of samurai warriors. But the monk's spirit survived internally in our people. After 1945, the concept of self-help disappeared due to re-

construction. Today, however, grassroots volunteer organizations are developing. The emphasis is on heart-to-heart contact rather than the physical act of aid. There is an over-sensitivity of hurting the pride of recipients of aid.

Our modern Confucian concept of volunteering emerged around 1970. The Ministry of Health and Welfare promoted volunteer activities, although volunteering by young people is on the decline due to materialism and the pressure to compete to get into the university.

It is important to nurture the volunteer spirit at home and in the university. We must offer them a place for volunteer activities.

At a regional IAVE meeting I attended, a new light was shed on volunteering. We met with Asian neighbors whose cultures totally differ from Japan's. I was impressed by their stories. A spirit was shared among us; a feeling of mutual trust. I felt I shared a big cup of tea with them.

The network of volunteering will expand further; this expansion will provide more vitality to volunteer in Japan and to achieve our goals. ■



THE CHANGING ROLE OF WOMEN

JEAN WEIDEMANN, Consultant to the World Bank, United States
SUBHADRA BUTALIA, President, Karmika Women's Centre, India
BRENDA WILLIAMS, Conference on the Affairs/Status of Women in Guyana

SUMMARY:

It has been increasingly recognized that it is efficient as well as equitable for development programs to channel resources into women, since women are a key variable in society, according to Jean Weidemann. Investment in the education of women has been shown to benefit not only women, but the family and therefore the whole community in terms of improvements in nutrition, life expectancy and education. It is actually more efficient to invest in a woman's education than a man's, quite beside the benefit of the woman being able to survive economically if abandoned or divorced.

Barriers still stand in the way of maximizing efficient resource use, however. They include women's dual responsibilities at home and in the workplace, the traditional educational imbalance in favor of men in most of the developing world; the cultural debates, sometimes enmeshed in law which restricted women's role to such activities as preparing food, gathering wood, child raising, etc.; and the fact that women were often entrepreneurs on such a small scale that their potential was overlooked.

The programs which have worked best are those that focus on the woman alone, not on the family, for women ploughed the benefits back into the family, while family-oriented programs tended to accrue benefits to the men alone.

The best way forward seems to be small scale economic projects, extending, for example, credit to women for raw materials; multiple service projects seemed less successful. Educational projects which concentrated on nontraditional areas for women, such as electronics, included more employment prospects than training in traditional skills.

Women are disproportionately represented among the poorest of the poor, who too often have been hurt by develop-

ment projects. Voluntary organizations, nonprofits and governments must all raise awareness of the facts and act upon them.

The World Bank, for example, backs new projects that invest in women and pioneers a regional rather than a national approach. The challenge of voluntary organizations is to look at the issues, to see where they can have the most impact in equity and efficiency and to act accordingly.

Brenda Williams spoke of the experience of change in Guyana, where too often young women are looking for a fast dollar and leaving the family and the educational process too young. The task was to get the young women back to school and to tailor programs to their needs by instituting new procedures such as afternoon adult education classes. There were cases where the law had been changed to remedy some traditional inequities, but such laws had not always been implemented.

Subhadra Butalia questioned the traditional presumption that the role of women

was as a housekeeper and mother—it was altogether too restrictive. In her country, India, as everywhere, women were often oppressed; husbands expected women to perform certain functions "to earn their keep." Women's contribution to the struggle for independence had been recognized in a well balanced Constitution which protected women, and which had been amplified by subsequent legislation such as the Monogamy Act.

A strong women's movement had emerged, sanctioned by the Constitution, whose full political potential was still emerging, directed at injustices to Indian women at home and abroad.

Issues arising from the subsequent audience discussion included how young women in particular could be reached and educated in new roles, how further change could be brought about, the importance of economic development to changing roles and the difficulty of reconciling the traditional and the emerging responsibilities of women for the good of society as a whole. ■



Site visit to the House of Ruth, a shelter for homeless and abused women and children in Washington, D.C.



EXPERIENCES IN THE TRAINING OF WOMEN LEADERS IN POOR COMMUNITIES

**ALINA DE CALDERON and Members of the C.E.T.V.
(Coordination of Ecuadorian Volunteer Work), Colombia**

Ecador, our country, is situated on the equator, from where it takes its name. It is part of the Andean Pact, and we share borders with Colombia to the north and Peru to the south. It has a population of ten million.

Ecuador is a developing nation in the midst of crucial changes, which are making the population aware of its social and civic responsibilities towards human needs that constantly multiply and cannot be met only by the State.

It is for this reason that volunteer institutions began forming in accordance with local and regional needs. These have grown and become more technical with time.

In spite of the serious economic crisis that most of the other Latin American countries have gone through, Ecuador has reestablished a stable and enviable democracy. We are conscious that the more we give, the more we receive, and the more we serve, the faster we will progress.

The C.E.T.V.

Volunteerism has existed for many years in Ecuador, but mostly in the form of social help or when emergencies or natural disasters occur. The creation of a social conscience with regard to volunteerism and its promotion has progressed extremely slowly. Paternal attitudes have been replaced with programs that teach self-sufficiency.

Quito and Guayaquil, because of their large populations, have always had many independent volunteer groups. Only recently have these groups been organized in a cohesive form.

As recently as 1986, volunteerism was organized at the national level with the establishment of the C.E.T.V.—Coordination of Ecuadorian Volunteer Work. The objective of this organization is to coordinate, investigate, promote and teach ex-

isting volunteer groups and to direct them towards more efficient work in their communities.

C.E.T.V. was formed with modern ideas and a realistic plan, which led us to divide the country into three parts: Guayaquil, Quito and Cuenca.

One of the most important sources of help that C.E.T.V. relies on is the group Women Workers United, whose goal is the promotion of women toward self-sufficiency in small businesses.

The Objective

C.E.T.V.'s objective is the immediate development of women leaders in poor communities. What is a poor community? It has its own characteristics and evolves in its own particular way. It is totally different and more complete than an urban community because its goals and aspirations are different. A poor man perceives his duties and his rights in a different light and does not live according to our values, priorities or needs.

From there comes the depth of his tragedy. The basic necessities which we respect and all agree on are: knowledge to become self-sufficient; the means and the understanding to educate our children; an understanding of life and the world we live in; the ability to overcome our situation; the ability to share ideas with the people we love so that their love will become stronger; and finally, use of the knowledge we acquire to further our own progress and that of the community and the country in which we live in a more constructive way.

Experiences in the Community

How were the first contacts made with women leaders in the community? We initiated contact in 1985, working as volunteers for ACORVAL. To initiate training we made it very clear that the characteristics we required were basic elementary edu-

cation, community leadership and some experience.

We requested help from organizations which had had some contact with those communities such as INNFA, the women's culture group, and religious volunteer groups, among others.

A group of eleven women from the different communities was organized. They were to be the pioneers to receive the first level of classes so that they in turn could go out into their own communities and teach others.

We were able to overcome many problems—inadequate clothing, for example—for them to manage to attend.

One of the students, Aura Ramirez, told us, "The training I received from the volunteers of ACORVAL was very important for me because it gave me the opportunity to meet other women of my country without concern for social position or religion". (She lives in the Central Guasmo).

The first stage of their training took 36 hours, which allowed us to get to know each other and for them to accept us as friends, thus breaking down social barriers. Now, when they come to our offices to talk about their volunteer work, we feel comfortable with each other, since we are all volunteers working together on the same team.

After this phase of training, each community leader—now a facilitator in her own right—returned to her community and began to multiply the training she received by teaching groups of people in her own area. It is always with the help and cooperation of one of us. This is the follow-up phase of our training and it allows us to evaluate our progress.

We began with eight community groups with twenty women in each group. We noted a 20% attrition rate in all of the groups which had received the first phase of the training. We immediately investigated to find out why we had such a high percent-

age of desertion. We found that in many cases it was the fault of the women's relatives, especially husbands, who were opposed to their wives receiving this type of training.

Equipped with this knowledge, it was decided that in the future, women would be chosen to receive training only after making sure that their husbands and relatives understood what the program was about and gave their consent.

We went to the communities and spoke to the people individually in their homes, as well as in groups where we gave them full explanations of the program. We had invaluable help from parish priests, civic leaders, health organizations, etc.

The impact of the program on the participants was so great, that even before the program was over, they felt prepared to go out and work or to do something better in their own environments, or to organize their neighbors to make their lives better.

Eleven months after the first stage of training, C.E.T.V. organized in Cuenca a second level of training of M.T.U., which focuses on conducting a feasibility study.

The community representatives attended this course, with the intent, as with the first stage, to go back to their communities and pass on the knowledge that they had acquired. With the feasibility study, they

began to understand the need to plan and organize to obtain optimum results.

They became extremely enthusiastic and began to apply their new-found knowledge to their own individual circumstances.

"We will all win because the entire family will be involved in the business," remarked one woman.

Rosa Pachecho said, "I have worked hard all my life but I always felt that my efforts were not appreciated because I was not paid. After the program and the feasibility study, I was able to see all the errors that I used to make and which I had to correct . . . My family and my community now see me as an example."

The feasibility study was handed over to the different community groups and was accepted with great enthusiasm, as was the case at the first level.

These training courses are given to small groups of people who are already very interested through their own involvement in small business.

Finally, the third level of teaching was planned in Santo Domingo de los Colorados, in the province of Pichincha, with the collaboration of community leaders at the national level. This was organized by the C.E.T.V. and the International O.E.F.

Here, the community leaders learned

how to plan their businesses, how to be competitive, how to promote and sell their goods.

One of the women, Juana Pincay, tells us of her experience: "I have a business selling home-cooked foods. Suddenly, someone else set up a shop nearby. With the knowledge I had acquired with M.T.U., I immediately asked my children for help. They painted advertisements with all the naivete of children, offered my food as the best in the neighborhood . . . the success was immediate."

Juana began to dress better and moderated her language because "the client is always right."

The Process

The communities have made a lot of progress. Many of them have organized and joined together, and now many of the leaders participate in M.T.U.

We provide followup and supervision as is necessary. Moreover, we help them to be aware of new reports on small businesses since there are many. This is a program that the government would like to help permanently, but as yet the plan for aid is only for men.

We maintain contact with other volunteer organizations with similar programs, such as the Ecuadorian Peace Corps.

We provide information bulletins which are edited bimonthly by the C.E.T.V.

Broadcast of Information on the M.T.U. Program through C.E.T.V.

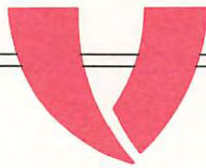
The M.T.U. program was taken over by the C.E.T.V. as a national program. It has been reproduced in various provinces of the country such as Pichincha, Azuay, Esmeraldas, Tungurahua, Manabi, Los Rios, El Oro, etc. and more or less in each case, the progress has been as we have described.

To complete the program and to enrich it, we would like to set up a revolving credit account that would be available to women's groups that have gone through M.T.U. The truth is that we women constitute a real and strong economic force in the world today. It has always been this way, but when they do not have sufficient resources they lose their confidence and feel it is not worthwhile to make an attempt.

A revolving credit account provides an incentive for the women. Their businesses thrive and flourish, and both their families and communities benefit. ■



Delegates from Japan.



MANAGING DEVELOPMENT WORK IN FIJI

MOHAMMED HASSAN KHAN, Coordinator, Fiji Council of Social Services

Iwould like to share with you some of my experiences in "managing" development work in Fiji by voluntary organizations, which include traditional groups, religious organizations, family units and neighborhood groups.

In-community Resources

People of Fiji and the South Pacific Island nations for centuries have managed their village through community affairs and resources to sustain themselves and meet their daily needs. Most of these systems were "perfected" after long experience had served them well.

Just over a hundred years ago, the winds of colonization swept the Islands. Then came the tidal wave of "independence." Now we have the so-called newly emerging or developing Island nations of the Pacific following some sort of parliamentary system. (In their wisdom, the colonial masters set about changing or modernizing the various "traditional" systems by setting up a chain of "authorities" to manage the development.)

We have learned with time that these management institutions are extremely costly, so we now have a rapid movement towards "re-localization," "privatization," "indigenization" or "voluntarization," etc.

I am not suggesting that modernization is bad, but what I would like to emphasize is the blending of the two systems. This is

perhaps a major achievement of a coordinating body like FCOSS, established in 1957 to enable the voluntary organizations to do their work better. The in-community networks are most suitable for development of the people.

For example, the indigenous communities in Fiji have an excellent village-based system under the village head who allocates work after consultation with family heads. Through consensus they agree on the tasks—planting, preparing land, fishing, harvesting, marketing, welfare, social functions, etc. The village heads make up the districts and the district heads make up the province. They all use a similar consensus system of managing development work. The Church now plays a strong role in these systems.

In another example, the Indian community in Fiji builds up self-supporting networks through their family units and religious organizations. The chain of Indian and Muslim primary and secondary schools in Fiji was the initiative of either a single or two or three individuals concerned about the education of their children, preservation of their culture and religion.

Similarly, the economic backbone of Fiji—sugar cane farming—flourishes today because of the united extended family system involvement in management and development. Farming and managing

community institutions like schools were in-community things taken care of by the extended family system.

The social welfare problems that we today call elderly care, child welfare, family welfare, etc., did not exist as the extended family systems had built-in systems of taking care of all these.

The whole economic and social development hinged on strong family units. There has been and still is an element of sharing of resources within the community, and this leads to lower overhead costs.

Human Aspects

Religion, tradition and culture of the people play a key role in development management in Fiji and the South Pacific. The success of the project or program depends on the involvement of the people in the actual planning. Once the key leaders are identified, it becomes easy to mobilize the human resources within the community and to manage the programs.

Management Styles

There are various types of management, i.e., family unit in the extended family system, community-based traditional systems, government managed and statutory organizations.

Collaboration and Coordination

In 1982, FCOSS established the Development Project Fund to obtain funds from overseas and locally to strengthen NGO activities.

It was seen that voluntary agencies and volunteers spent a lot of time looking for funds which left little time for carrying out the programs. FCOSS negotiated a grant from the US Agency for International Development (AID), and through this partnership, we were able to obtain approximately \$1 million between 1981-1987 to finance 212 projects. A total of 30,000 people benefitted directly and 300,000 indirectly. The local input was 3 million hours in labor which is equivalent to \$3 million. ■



The delegation from Portugal.



TRAINING VOLUNTEERS: CASE STUDY

MARIA SOFIA BARBARETTI DI PRUN, Assistant, AMSO

(Associazione Per L'Assistenza Morale e Sociale Negli Istituti Oncologici), Italy

AMSO was founded as a voluntary association in 1968 by a small group of lay people and later, in 1972, the Association was officially recognized. AMSO's primary activity is to assist and give moral and social support to cancer patients, not only when in hospital but also later when they are dismissed and have to face life again. The main aim of the Association is to cope with those human problems that people afflicted with cancer have to face. In addition to medical and nursing staff, this service is carried out by volunteers specially trained to cope with problems connected with the psychology of the cancer patient.

The activity of the Association is carried out in a cancer hospital and each assistant member commits to working a minimum of nine hours per week. All office work, organization and administration of the Association is also performed by AMSO volunteers, who are called collaborating members. Research, study, publicity and health education involve all members of the Association with either personal initiatives or in cooperation with other associations or similar groups, Italian or foreign.

To date (1968-1988) AMSO has assisted 63,000 patients in hospital, 4,900 mastectomized patients have undergone psychophysical rehabilitation therapy, and 370 laryngotomized patients have attended voice training courses.

The School for AMSO Assistant volunteers was started to make sure that all our assistants be well qualified to face their commitment with a good background on the subject, so as to avoid any attitude that might seem unprofessional or improvised there and then, especially considering that the assistance is given to patients who have particular psychological problems deriving from their illness.

In building up the professional side of the AMSO volunteer, we try to avoid any reference to the technical side and specific nature of the illness, but we also realize we cannot approach this kind of patient

without an adequate amount of knowledge and a fairly long training experience. In this branch of medical care more than in any other, the volunteer must know the right things and always be updated with information to put him in a position to operate and face any requirement the patient may have. The typical AMSO volunteer, therefore, must possess certain basic requirements, such as a strong social consciousness and a warm humane sensibility. He or she must be able to adapt to any situation, have a spirit of initiative and be very quick to sense things.

The rigid lines adopted by our association in selecting new assistants, together with the strict theoretical courses and the long training period before actually qualifying as an AMSO Assistant, demonstrate how important it is for us that our assistants acquire a highly qualified professional background and that they work efficiently and seriously.

The patient is the subject that will ultimately benefit from our work and as he is entitled to a highly qualified service, our Association cannot and will not renounce its policy of selecting quality, not quantity.

We must always bear in mind that for many individuals the AMSO assistant is the only humane contact that the patient has in an environment he senses is hostile, mostly because it feels strange and there is too much beyond his comprehension, an actual wall of indifference seems to be erected and so he feels isolated with all his psycho-physical problems which are often dramatically painful.

Our "medicine" consists only of being able to transmit that feeling of active osmosis between the AMSO assistant and the patient, trying hard not to neglect even the smallest detail leading to the humane touch.

Administration of AMSO

The recruiting of candidates is done by the management of the Association, either by selecting people who have responded to announcements in newspapers, or by

taking names given to members of the Association, or even taking people from the entourage of the hospital or via voice or visual publicity.

Through the preliminary contacts we are able to effect a first selection by checking if the candidate has the basic requirements to be able to attend the theoretical course of the School for AMSO Assistants. A high school certificate or similar is required.

A large percentage of candidates who attend the courses have a university degree and others have attended university. In selecting potential volunteers, special attention is devoted to the moral and psychological nature of the candidate. We also give the candidate a form to fill in with details regarding schooling, family and social background, character and behaviorism, what his or her tastes are, the reasons that lead him or her to make this choice.

Up till now the courses were held at least twice a year—autumn and spring—but if necessary an additional course or even two were fitted in for the benefit of particularly qualified candidates, who sometimes even did a crash course on their own. We are now thinking of implementing the school and so we will hold two set courses per year, with program and schedule concurring with the Medical Doctors of the Regina Elena Cancer Hospital. The courses include ethics on the method adopted in giving AMSO assistance; basic anatomy and physiology; medical and surgical oncology. All texts of lessons on medicine and surgery are either tapes or transcriptions of conferences held by Head Doctors of the Cancer Hospital. The texts are periodically revised and updated, considering how quickly science progresses and seeing the recent results in cancer therapies.

At the end of the theoretical course, the school tutors and pupils decide whether the candidate is to continue training in the hospital or whether he or she is not cut out for that type of work. ■



BUILDING OUR SKILLS

LORETTA GUTIERREZ NESTOR,
American Red Cross, United States

The past decade has not been an easy one for organizational decisionmakers. We've been through a period of unprecedented change, increasing competition, decreasing dollars, and growing uncertainty. The years ahead will very likely bring more of the same. In addition, most of us will be asked to meet the challenge of doing more with less. Competition or opportunities for collaboration will become more global through the interfacing of government, multinational corporations, and the nonprofit sectors across national barriers.

Some organizations will prosper in the years ahead, while others will fall back. All too often, an unanticipated change in an organization's environment will turn an apparently masterful strategy into a "what went wrong" story. Luck (that is, being in the right place, with the right programs and services, at the right time) will surely shine on some organizations. But most will succeed only through a sound strategy and leaders using new skills to meet the future.

Volunteer administrators must use strong leadership, creativity and quality improvement to try to get volunteers to envision themselves and their organizations performing not only in an excellent manner, but in a "breakthrough" manner. To do so, they must have a sense of their own possibilities and dreams—what I call a vision.

Visionary thinking is exciting. Specific skills volunteer leaders will need include imagination, creativity, innovation, and future forecasting.

Increasingly, Gareth Morgan tells us, they need to develop attitudes, values, and mindsets that allow them to confront, understand, and manage a wide range of forces within and outside their organizations, as well as in the development of operational skills.

Let me share a brief example of how the American Red Cross met one challenge. About six years ago, I told some of you attending the IAVE Conference in Bogota about a new minority initiative that was

being launched by the Red Cross. We had become acutely aware that the majority of our workforce, paid and volunteer, did not include people of color. We also noticed that more and more of the people we served were minorities.

We looked at the world outside the Red Cross and realized that the minority population was growing faster than the white population. For example, Latinos had increased more than one-third in this decade, growing nearly five times faster than the rest of the population. And more than half of all Latinos in this country reside in just two states—33.9 percent in California and 21.3 percent in Texas. The Asian population was also growing much faster.

Our Board of Governors decided that at every phase of governance and on all decision-making levels, the American Red Cross goal was to increase and achieve substantial participation of minorities. Local chapters and national headquarters

were urged to (a) promote volunteer and staff awareness and commitment to minority initiatives, (b) actively recruit ethnic minorities as candidates for positions at all levels, both staff and volunteers, and (c) empower the minorities to develop programs and deliver services in a way that is culturally relevant to each targeted group.

As Olga de Pizano told us at the beginning of this conference, more than ever, our organizations and our volunteer leaders are faced with the problem of "doing the right things" as well as "doing things right."

But I believe the greatest skill for meeting the challenges of the future is the ability to dream. And the test of a great dream is that it has the energy to lift people out of "doing business as usual" to a level of facing the future with hope and vitality. I've spoken with many of you during the conference, and I know you have a dream. Let us help each other realize those dreams! ■

DR. MEL MOYER, Professor of Marketing and Co-Director,
Voluntary Sector Management Program, York University, Canada

To fully mobilize volunteer energies in Canada, I see six tasks.

First, we must learn how to make profitable use of the tools of business. In Canada, our voluntary sector leaders are finding that if they are to talk persuasively to demanding donors, they must know finance. If they are to allocate painfully scarce resources to worthy but competing programs, they must know accounting.

They are finding that if they are to win volunteers in a society in which most women work, in which many citizens have lost their sense of community, and in which all are time-starved, then they must know marketing. In Canada, the day of amiable amateurism is passing.

Second, we must develop those organizational and interpersonal skills necessary to forge a voluntary sector workforce into a harmonious whole. Behind that easy statement lies a hard task. In a voluntary enterprise, the workforce is potentially

more fractious than in the usual industrial organization.

In a voluntary organization the board members are more likely to be a mosaic of community interests, therefore capable of dashing over ideology. Similarly, the middle managers are often professional caregivers, and may therefore be as dedicated to their own ideals as to the edicts of their supervisors. And, of course, the workers are often volunteers, whose loyalty cannot be bought. This is especially so today, as Canada witnesses the emergence of a more "transactional" volunteer—one who is more candid in expressing his or her expectations and more insistent that they be met.

Given this unruly raw material, most voluntary organizations are uneasy coalitions at best. Therefore, if we are to weld this kind of workforce into an effective team, we will have to bring more sensitive management than in a corporation and more

skillful leadership than in the past.

Third, in Canada, we need to help more women develop the management abilities to be skillful chief executive officers of leading voluntary organizations. To accomplish this, we must unmask, attack and banish the sexism which too often infects the voluntary sector. In this sector, most clients, most caregivers and most supervisors are women. In Canada's voluntary organizations, women far outnumber men—until you get to the top. When you enter the office of the executive director, the president or the chairperson of the board, you usually find a man.

Some might say that in the ecology of the voluntary sector, this is the healthy result of occupational natural selection—the survival and promotion of the fittest. Who will lead us in energizing our industry by eradicating sexism? I hope and believe that the attack will be led by two people. One is the confident man who wants to win the top job, but by competing on a level playing field. The other is the capable woman who insists on exactly the same thing.

Fourth, we must develop leaders who understand and act out the values of volunteerism. Skills without ideals are empty. A gifted manager without ideology is only a technocrat, an operative, a mechanic. Our leaders need values.

But what values? The answer seems plain. Connect the declaration that we will ratify tomorrow. It's all there.

Or is it? Canada's emerging experience suggests that if tomorrow's volunteer efforts are to be truly compassionate and responsibly managed, then our new volunteer leaders will need a set of values more demanding than those we now celebrate. We will need to speak of democracy *and* of efficiency, of altruism *and* of accountability, of passion *and* of analysis, of participation *and* of professionalism, of caring *and* of managing.

To revise our values successfully will be our most painful passage. To those of us who have devoted ourselves to volunteerism, the management-oriented ideals that now compete for our allegiance may prove unfamiliar, uncomfortable, even unacceptable. But address them we must.

Finally, if we are to mobilize volunteer energy fully in Canada, we will need much skillful support from IAVE. That, too, will be a demanding task. IAVE's highest measurable priority is international participation. In Canada, after 18 years, IAVE is a well-kept secret. In Canada, active volunteers

total about 5 million. In Canada, IAVE membership totals about a dozen. So if we are to develop skillful leadership and

management for volunteerism in Canada and globally, we will need vigorous leadership and management from IAVE.

HISAE MAKI, International & Publication Division, Japan Youth Volunteers Association

SUMMARY:

For the human beings who will live in the 21st century, will the future be open? When we think on a global scale, we cannot say that our future is bright. For instance, the damage done by the 1986 Chernobyl nuclear power plant incident is not limited to the area adjacent to the plant; even in Japan, a large voice has formed urging Japan to get rid of its nuclear power plants.

There are some countries with lands that are still battlefields, and in some countries people who seek democracy in a non-violent manner are bombarded with bullets. And on top of all this, if the button of nuclear weapons is pressed even if by mistake, there is no guarantee of life for any living thing on the earth.

When we project the future through the present, what should we think about?

From the Production Principle to the Life Principle

So far, a high value has been placed upon high productivity, and non-productive matters are considered non-valuable. That's why it was quite difficult for the handicapped who cannot work to be recognized, despite the potential they have. To seek efficiency, people are controlled, and whether they like it or not, they are put into situations where they must compete with each other.

From Economic Development to Social Development

Up to now, social development has been nothing but the promotion of economic development. However, achieving economic affluence seems to be different from what makes a society better. We have to focus on the development of a society in which human beings are able to live with enriched minds.

In this regard, there are many things we can learn from methods of social development which emphasize culture, such as Sri Lanka's Sarubodaya Shuramadana movement, which, from its beginning, has promoted social development by treating materialistic value and spiritual value on equal terms.

From Individualism to Co-existentialism

It is a fact that many people pursue bourgeois personal interests as their life goal, because they have persisted in working hard for economic development, with an emphasis upon productivity. Yet, shouldn't the goal we have to project be one of awareness as a citizen on the earth, and the creating of happiness together?

What is required of volunteer groups and leaders to achieve this goal?

1. Create an open space. People have been making complaints to the present society, and have been making a lot of noise in their search for a better society. It is necessary to provide an open space for these people to meet freely and interact.
2. Understand the "voiceless noise." People's actions and noise which, at a glance, seem to have no logical coherence, indicate an aspect of society's distortion and things that need to be changed. It is imperative for volunteer groups and leaders not to control these people's voices and actions but to support them to speak out.
3. Become active "networkers." I think that volunteer groups and leaders not only should provide a place for people but also spotlight those things not recognized in people, to connect various resources and human resources, and to become "networkers" who can present new things.
4. Exchange in different fields. Most of the problems surrounding us do not exist alone, but have a common root, and they cannot be resolved without the cooperation of many fields. Accordingly, it is important to learn about the activities of these different fields. Instead of emphasizing the differences, we should find out what things we have in common.
5. Employ methods of expression that appeal to the five senses. So far, we have been depending on methods of expression that appeal in print and to the visual sense. I wish we could make full use of methods of expression that appeal to various senses that are a part of us. There is music and there are plays. There is the sense of touch and of smell. Let's use the brain and body freely and fully, and regain our animal intuition.



BUILDING OUR RELATIONSHIPS

MARGARET BELL, IAVE Vice President-Regional Development, Australia

In the next four years we may consider a proposal for building relationships within each of these groups: (1) the voluntary sector, (2) the government sector, (3) the business community and (4) the participating public.

In some instances we will need good relationships for survival, in others for a place to belong, and in still others to give a sense of accomplishment to what is already being done in our communities. It may be interesting to note that the variation of the needs-based motivation is likely to effect the variation of intensity of will, and the drive to make it happen.

To begin, we may choose each of the four sectors and ask the following questions of ourselves:

1. Does the target group know about volunteers and what they do in our community? Is the information they have up-to-date, given in clear but brief form? Do they want to hear it? How do we know?
2. Does the target group recognize and value the contribution made by volunteers? How do they show this?
3. In what way do volunteers make an active difference to the lives or work of members of the target group? How do we know? How does the target group know?
4. If volunteers were not present in the community, how would the target group suffer? How will the support for volunteerism of the target group enhance its reputation in the community?

We may be satisfied that relationships are well built in one or more of these sectors. If so, move to the sector that interests you more.

The following is a proposal suggested for a four-year implementation plan.

Year One: The Voluntary Sector

To begin, gather a small team of committed persons who will assist you in the marketing of your program—to build relationships for the future—and preferably who will be available to you for four years.

First spend some quite long and unhurried times together to identify what you really want to accomplish in the next four years.

The voluntary sector needs to be with you in what you do. If you are able to be a team of three to four persons, perhaps you can target the voluntary sector among you, focusing attention on the following groups over a one-year period:

1. Leaders, chief executives, managers, or management committees of the sector
2. Community workers who work in the field with volunteers on a continuous basis
3. Volunteers

Your marketing plan will depend on funding levels and the style of the community life in which you live.

At level one, it may be appropriate to host semi-sophisticated lunches at your office, or it may be wiser to arrange contact at the place of your target person. It may be that you can speak to each other on each other's "territory," through social or business introduction. You may identify that someone else is more appropriate than you to make this senior-level contact because it will be better received.

The purpose of contact with the senior-level manager in the volunteer sector is to have him/her articulate the value of volunteers in that place and to exchange this awareness with you in preparation for later strategy, which will reach the wider community. You will need this target group with you in approaches to government, business community and public sector.

At level two—community workers—devise a means suited to your culture and budget to make contact with community workers who work constantly with volunteers. Finding ways in which they can utilize the resources of their volunteers, and preparing the workers to articulate the value of volunteering in the community will be essential to growth of volunteerism in your country.

Can you do this by visiting local projects? By having workers come together in a central place? By facilitating the conduct of seminars, workshops, in-service training that will benefit workers?

On the third level, reaching out to volunteers is a way of raising consciousness of the value of volunteer effort. Time spent on on-the-job talk and encouragement is i-

deal. Celebrations tied to local festivals are a splendid way of giving recognition. Training programs for volunteers are essential, and December 5, International Volunteers Day, can be used as a pivot of attention to have volunteers themselves organize the ways in which they empower the community in which they live.

The voluntary sector needs to know about itself. Are there such communication links in your community? If not, can you consider how these issues can be kept in front of the voluntary sector, via a newsletter, an annual report of some kind, radio, and best of all, word of mouth?

Year Two—Building Relationships in the Government Sector

Perhaps it is wise to build government relations solidly at the local level first. Take steps to identify all possible levels of government that are touched by volunteerism in your community, e.g., health, welfare, community services, housing, aged services, disability services, youth, children, environment, education, culture, wherever volunteers are to be found.

Gather the facts: Do volunteers make a difference? How? Why? When? Where?

Facts in hand, ideally presented in clear uncluttered and sometimes diagrammatic form, give them to local government officials, later develop more sophisticated material for senior personnel.

Slowly move through the layers of bureaucracy that exist in most countries. Tell your story in written form. Can you produce an annual report, newsletter, community flyer? Ensure that what you do is visible and told as often as possible.

"Friends at court" are important to the right recognition for volunteerism within nations. Many nations have a history of hostility between the government and voluntary sectors. Getting along with your government and bureaucratic personnel in long-range planning is essential. This does not need to be interpreted as "capitulating to."

Middle-level bureaucratic and government officials can be viewed in the same

outreach style as senior-level management in the voluntary sector. Relations cannot be hurried and are built over a period of long negotiation and trust. Similar strategies for contact can be employed. Two qualities that are admired in building relationships with governments are (a) when commitment to cause is demonstrated persistently but in a non-radical manner; and (b) if negotiators know their facts and produce what they say they can produce.

Middle senior-level government officials often seek personal development through high profile, recognition, power and success. We can provide some of that and need to examine how we can:

- (1) publicize "good-news" results from government negotiations
- (2) give personal affirmation to negotiators who have worked in the interest of volunteer effort
- (3) inform ministers and others of the way in which we are able to appreciate work carried out by their subordinates
- (4) figure out in what way can these officials serve our organizations and develop personal image, e.g., through councils of advice, committees, boards of management, public speaking.

Ministers will need to be consulted often after long-term negotiation with government levels 1 and 2. Initial contacts with ministers of appropriate portfolios may be to enhance "good news" stories in volunteer effort, e.g., launch something, open something, speak at a formal gathering, give name to a publication. Contact with them should be pleasant, memorable and well organized, and volunteer effort should be seen as capable and reliable.

Ministers should be contacted only for high priority purposes and together you need to build a confidence that this is how negotiation will work in relating to volunteer effort in your country.

Governor, President, Royalty and other highest level national dignitaries should be invited to participate in volunteer effort. Ideal occasions may be: International Volunteers Day, Volunteer Week (if you have this celebration in your country), opening or presiding over a national or regional conference. You can utilize the services of your IAVE Regional Director by arranging a function for the director to speak at on international volunteerism and inviting a local dignitary to be present.

Any gathering that raises the profile of volunteer effort is invaluable towards

building relationships with both government and business community.

Year 3—Building Relationships in the Business Sector

The business community, like the government, can be reached from the top down and the bottom up. Some few countries are fortunate enough to operate in an environment where the business community sees partnership with volunteer effort as both desirable and possible, but this is rare. For the most part, reaching the business community from the top is still conducted on a "who you know" basis. Support for volunteerism is often offered on the basis of:

- Can we be seen to be good corporate citizens?
- Does what you do have anything to do with our line of business?
- Will you deliver what you say you will?
- Does your organization have good innovative value?
- Can you show an accountability in handling finance?
- Is what you do worthwhile?

Today, most "causes" are genuine and worthwhile. The business community is deluged with requests for contributions and volunteerism itself does not hold the emotive appeal of causes directly serving terminal illness, disabilities services or neglected children.

The business sector likes to be seen by its colleagues. Identify an individual of some standing in your community—mayor, governor, chief executive of a large corporation—and invite him/her to invite your area's "who's who" in the business community to listen to your story. Even if refused at first, keep up the flow of information—annual reports, newsletters, invitations to any major event concerned with volunteer effort. Persistence over a period of time often wins the day.

Making contact from the bottom up—e.g., with the personnel manager, public relations representatives and social clubs within large companies can be helpful. In local communities, seeking small amounts of help from smaller business outlets can help. In-kind support is often a beginning, use of promises, facilities or services can spark an interest.

Employers can sometimes be encouraged to give voluntary service and later to be the "spokesperson" where they work for the value of the endeavor.

Can volunteerism provide resources to

the business community? Yes, in many ways. For example, employee/employer relations or conflict resolution in race, religion or socio-economic imbalances or misunderstandings. Volunteerism knows about working with disturbed clients, disabled people, migrants, transients and others who form part of today's work force. We have been doing it for years, but we need to identify our resources and sell them for a just fee.

Volunteer effort needs to be seen as the *alternative industry* it is. Alternative to materialism, boredom, crisis of uselessness, experience particularly by the aged, volunteerism is a constant reminder that nations live when the community engages in serving the community.

In order to present this idea satisfactorily we need to examine the proposal for:

Year 4—Building Relationships in the Participating Public

The public needs to know which of its members volunteer and why. How can they know? Only by being told.

Word of mouth, especially in the village environment, is ideal. You will need to plan the message, make it short and to the point, and put it out through the village voices.

Those who cannot avail themselves of this method, which is foolproof, will have to resort to visual and listening mechanisms, notice boards, letter boxes, newsletters in schools, shopping centers, wherever volunteers and potential volunteers can be identified:

- Radio if possible. Some countries will be co-operative in allowing time on air.
- Newspapers. Lead stories, letters to the editor, news and feature stories, try it all. Writers empathetic with volunteerism will need to be identified. Show them why you want to promote volunteerism in your area, sell the concept to the writers, follow up with visits to environments to support your story. Get alongside them, ask their advice, make friends and they will help you.
- TV should be used wisely. Seek coverage of national news involving volunteers. Seek coverage at all levels to raise the awareness of volunteer input.

Volunteerism will remain alive for us, we will build relationships we need for the future when we can say, "This is why our people volunteer today." It is for survival, to belong, or to affirm what we do. Let's find out. ■

BUILDING OUR RELATIONSHIPS (Continued)

**BRIGID HAYES, Acting Director, Voluntary Action Directorate,
Department of the Secretary of State, Government of Canada**

When I was asked to participate in this plenary, I was somewhat puzzled by the topic "Building the Relationships We Need." My first reaction was that those relationships already exist, for it's impossible for either government or the voluntary sector to exist in isolation.

Voluntary action has been a part of being Canadian since our country began. It derives its strength from the strong sense of community felt by Canadians. While Canadians look to their governments to provide basic services—medical care, unemployment insurance, pensions, etc.—they have looked to themselves and their communities for resolution of issues and problems.

Most federal government departments in Canada have ongoing relationships with the voluntary sector, and among the various departments, the Department of the Secretary of State has the lead role for encouraging and promoting voluntarism.

Through our various programs, direct support is given to groups representing women, disabled persons, official language minorities, aboriginal people, multicultural groups, young people and to groups involved with literacy, human rights and, of course, voluntary action. Our mandate derives from our responsibility for Canadian citizenship and is based on the objective of increasing participation in Canadian society.

To put it boldly, we could not fulfill our mandate without the active collaboration of the voluntary sector. We share with you a concern for the disadvantaged, victims of discrimination and the disenfranchised.

The problems that confront us all today are too massive to be left to the government alone or the voluntary sector alone. Indeed, many of today's most pressing issues require that we move beyond community or national boundaries in order to seek resolution. I am referring here to the global issues of hunger, the homeless, AIDS, poverty, inequality and discrimination. We need to mobilize all our resources in a systematic fashion. None of us can afford to be isolationist.

Solutions to today's issues cannot be left to happenstance. Partnerships must be forged among all sectors of our society. For many of us, the word partnership is an over-used, in vogue concept. So what exactly do I mean by partnership and how is it different from what went before? In my view, partnership is based on common interests and objectives, on respect, on an understanding of each other's priorities and limitations.

Partnerships are created when two parties agree to collaborate to forge a common agenda on specific issues, with each respecting the other's independence and autonomy. Each party must play its part fully and in good faith.

Partnerships do not prevent parties from pursuing concurrent or even diverging strategies. For example, there are times when the voluntary sector may be persuaded to be an advocate on an issue outside of its partnership with government. On the other hand, government may be moved by other priorities to act independently of the voluntary sector. But, as long as respect and good faith are the guiding principles, such independent efforts ought not to harm relations.

In Canada, our particular system of government has made us past masters of negotiation, conciliation and consensus building. Our system of shared and split responsibilities with provinces, the multicultural reality of our society and the regional diversity created by our geography have taught us how to give and take.

I leave you with three messages, messages which I hope will prove valid for each of you. First, know and understand yourself and what distinguishes the voluntary community from the others. You might want to focus on your sense of humanity and community. Gather strength and confidence from your ability to act as an early-warning system, alerting society to emerging issues and problems. Examine the flexibility and innovation of the voluntary sector, its responsiveness to pressing needs, and demonstrate how that makes your activities different from those of government. Consider your role as social conscience of your nation and take care to

carry out that role responsibly. My point is that thoughtful consideration and debate about who you are gives your partnerships confidence and independence.

In knowing and understanding yourself, consider the state of the voluntary sector in your own country. Is there duplication of efforts, disunity or lack of communication? Seek out like-minded organizations and build coalitions, thereby strengthening individual efforts. Look also to other countries for models that can be adapted to meet your own needs. Conferences such as this one demonstrate the need for global collaboration.

My second message would be: Know and understand your partners. There is nothing more frustrating than having two parties work at cross-purposes simply because neither took the time to understand the other's reality. If you have truly come to know yourself, communicating that to your partner should be easy. But it may be a more difficult task to know and understand your partner.

The following characteristics of government I believe work to shape its approach to partnership: First and foremost, governments play a leadership and coordinating role. The terms "leadership" and "coordinating" imply that there are many players government must deal with and the voluntary sector is just one of those many players. For example, in Canada, the federal government must act to bring consensus among provinces, business, labour, interest groups and the voluntary sector.

Knowing who those various players are will enable you to articulate your position in a way that takes into account those other interests and recognizes the constraints within which governments must work. This will allay concerns of your government partner that it will be unable to balance its interests with the voluntary sector. Demonstrating sensitivity to your partner is a necessary first step.

By the same token, understanding national imperatives that shape your country's history, society and political life will help you understand the "givens" in any discussion with government. In Canada, there are several such national impera-

tives: bilingualism, multiculturalism, regional diversity. These are at the very heart of what distinguishes us as Canadians. These imperatives must be taken into account in all that government does. The pursuit of partnerships with the voluntary sector can not be permitted to divert or thwart government's role as keeper of the flame.

Although every country differs in the role its government plays, and differs, as well, in the strategies used, these roles are common to all governments. In building relationships, consider how you can bring to your partnership opportunities for government to carry out its various roles. Building partnerships means moving beyond unimaginative relationships and stereotypes. I know how hard the voluntary community has struggled to reverse its image as "do-gooders" and to present a credible and humane alternative to dealing with national and global issues.

Yet it is equally important to challenge your own views and perception of government, views that may limit or hamper dynamic and creative partnerships. Government can and does provide more than funding or laws and regulations. Within government there is a wealth of experience that it can bring to any partnership. This includes expertise in social and economic policy development, an array of national networks linking society that may not be available to the voluntary sector, and a formidable track record of successful national initiatives.

Knowing and understanding your partner, viewing your partner as multi-dimensional, demonstrating sensitivity to your partner's reality are key ingredients of a successful partnership.

My third and final message is: Don't allow the building of relationships or the pursuit of partnership to become an end unto itself. Partnerships are only a means to enable you to meet your objectives. I have observed voluntary organizations embracing partnerships with government without a clear vision of why the partnership was created, only to discover that they had strayed from their initial objective, perhaps to the extent that their organizational mission was at risk. Dynamic, living partnerships are excellent mechanisms by which the voluntary sector can achieve its mandate. But partnership for partnership's sake is an empty and hollow process that will inevitably produce disillusionment and disappointment. ■

MANUBHAI SHAH, Consumer Education and Research Council, India

The organizers of this conference have rightly focused our discussions on the topics of building the relationships we need for the future, and developing strong relationships with other major sectors of the society, business and government.

As far as the future is concerned, the highest need is the mutual exchange of our own experience, successful or unsuccessful, pleasant or unpleasant. This week we have had personal interactions. We will be able to continue our dialogue through the International Association for Volunteer Effort (IAVE).

Regarding the development of strong relationships with other major sectors, we need to evaluate them. There are forums like parliament, senate and congress, administrations consisting of politicians and bureaucrats, judicial and quasi-judicial and other regulatory agencies. There is a fourth estate—the print and electronic media—that is the most effective tool for volunteers to use to be effective agents of change. There is a large number of service clubs and women's groups. There are academic institutions. There are practicing professionals, eminent experts whose services will be extremely useful. Volunteers can make use of their services without involving them in their day-to-day activities.

My experience has shown that it has not been difficult to persuade the professionals and experts to render pro-bono services. Most eminent lawyers have volunteered to argue briefs for laudable public interest causes before the highest court in the country without charging fees. Involvement of professionals has been effective by associating them as members of the expert panels in the area of their professional competence.

My interactions have also demonstrated that lobbying with legislators, which are now dirty words (the more refined phrase being "public education of members of Congress, Parliament"), and advocacy before the administrators, have been more effective, less time-consuming and less expensive. They do not make them issues of prestige like what happens before the courts. Advocacy before the administrators is relatively easy, since it requires

only exercise of delegated legislation and no amendment to law.

Judges are also like other members of society. They cannot be approached as crudely and directly as volunteers may do with politicians and administrators. There are various subtle ways of dealing with them. Articles or information published in widely circulated newspapers, magazines, journals, inviting them as chairpersons or for inaugurations, valedictory addresses and other intellectual programs.

Service clubs rendering social services like Rotaries and Lions are softer people. They will be more helpful and willing to provide financial and professional assistance rather than be dragged into any controversy.

As far as my experience goes, with the media, volunteers should do their homework well, know their needs in terms of drafting press releases, translate them in regional languages, and hold press conferences at a convenient time and at reasonable intervals. Volunteers should see that their activities are communicated in a manner or fashion so that they become news.

Teachers and scholars have two major resources available to them—surplus time and the student community. If we, the volunteers, can harness them by persuading them to work effectively, use their free time and tap the energies of young and idealistic students, it can go a long way.

Church groups in the United States and other western countries have played a great role. They have clout and respectability. They have enormous finances and resources. Volunteers working for a particular cause can use their resources and strength profitably.

Both business and government are powerful. They are resourceful on one hand, tricky and slippery on the other. All volunteers have to be careful in dealing with them, with no offense to either.

With the best of intentions, there are chances that volunteers may run into conflict of economic interest or confrontation with political power. Without sacrificing their cause, volunteers may avoid conflict with them. But it may become unavoidable. If need be, volunteers may have to be prepared for confrontation. ■



COUNTRIES AND PEOPLES REPRESENTED AT LIVE88

ANTIGUA
ARGENTINA
AUSTRALIA
BARBADOS
BELIZE
BOLIVIA
BOTSWANA
BULGARIA
CANADA
CHINA
COLOMBIA
COSTA RICA
CYPRUS
DENMARK
DOMINICA-WEST INDIES
DOMINICAN REPUBLIC
ECUADOR
EGYPT
ENGLAND
FEDERAL REPUBLIC OF
GERMANY
FIJI
FINLAND

FRANCE
GHANA
GRENADA
GUATEMALA
GUYANA
HONDURAS
HONG KONG
INDIA
ISRAEL
ITALY
INDONESIA
JAMAICA
JAPAN
SOUTH KOREA
LIBERIA
MEXICO
NEPAL
NETHERLANDS
NIGERIA
NO. IRELAND
PAKISTAN
PANAMA
PERU

PHILIPPINES
PORTUGAL
SIERRA LEONE
ST. VINCENT-WEST INDIES
SINGAPORE
SRI LANKA
SOUTH AFRICA
SPAIN
SUDAN
SWAZILAND
SWEDEN
SWITZERLAND
THAILAND
TRINIDAD
TURKEY
UNITED STATES
VENEZUELA
WEST BANK
YUGOSLAVIA
ZAMBIA
ZIMBABWE