Preparing a Group For a Short-Term Experience in Israel; Some Conceptual Guidelines

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This article presents an orientation program designed to prepare a group of North American Jewish youths for a summer program in Israel. Although the paper is written in terms of a specific program, the program goals, principles of group and leader behavior, and orientation exercises could be adapted for use in other Israel programs.

The orientation needs of a group participating in the American Zionist Youth Foundation's (AZYF) Israel Summer Happening (ISH) program will be specifically discussed here. This orientation program is consonant with the AZYF's goals and based on an analysis of the types of leader, members, and group behavior necessarily compatible with those goals. First, the goals of the AZYF will be identified followed by a brief description of the ISH program. Next, the characteristics of ISH participants will be assessed. Then, taking into consideration both the AZYF goals and member characteristics, the orientation needs of an ISH group will be listed. Substantiation of these needs and explanation of how to meet them will follow, to then serve as a basis in the appendix of a suggested practical program for orienting an ISH group.

The Goals of the AZYF

> The AZYF has a goal: It is to make Israel, and all that Israel means, a living reality for you. In order to gain a feeling for and understanding of Israel, it is vital that you immerse yourself in its history, kibbutzim, education, heritage, people and attitudes.[1]

This goal is both cognitive and affective ("a *feeling* for and *understanding* of Israel"). This and other AZYF goals call for an "immersion" in the institutions and people of Israel. It is hoped that this immersion will have long-term effects ("may prepare you for a lifetime career") and that each participant will "grow and develop as a Jew and a person."[2] In summary, the goal is for each participant to experience a cognitive and affective immersion in Israel having long-term growth enhancing effects.

One context for realizing the goal is the AZYF's ISH, a six-week introductory tour in Israel for high school students. Each ISH group has from 25 to 40 members and is led by 2 Americans and 2 Israelis. The ISH program consists of extensive touring throughout Israel, five days in a Nature Study Center (studying the "ecology, flora, fauna, history and geography of a particular area") home hospitality weekend with an Israeli family, and a visit to a development town.[3]

In planning to orient the ISH participants, one must assess their knowledge and expectations of Israel in general, and of the ISH in particular.

In general, people planning to participate in the ISH are quiet ignorant about Israel.[4] Their lack of knowledge about Israel's history and geography makes it difficult for them to appreciate the significance of the monuments and geographical locations which make up a major part of the touring. This is sometimes reflected in complaints such as: "oh no, another graveyard" or "if I see another wadi . . ." In addition, their lack of basic knowledge about Israeli current events limits their ability to profit from some experiences as they tend to hold simplistic beliefs about the identity of people and things. For example, it is helpful to know who the Palestinians are if one is to understand what the fuss over the West Bank, Gaza, and Israel proper is about.

Besides being ignorant about Israel, many participants have unrealistic or very vague expectations about the ISH. One member of an ISH group expected to spend most of his time on the beach or in nightclubs. Imagine his surprise when he found himself at Gadna Camp (where Israelis receive pre-military training) and the Nature Study Center in the Negev Desert! The participants must have a clear understanding of what the ISH program and itinerary are about so that frustration will be minimized and they will understand what types of behavior goals are appropriate to the ISH. Some of the participants' initial hopes are appropriate to AZYF but are unrealistic for a short-term program. For example, during six weeks of nearly constant travel, it is unlikely that a participant will develop lasting intimate friendships with Israelis. Other initial expectations are compatible with the ISH program but are rather massive and undefined as, "to have a lasting and deep experience."[5] This latter expectation is a fine starting point, but it would be helpful for the participant to further specify in behavioral terms some subsidiary purposes. Of course, participants should not be so rigidly prepared for what to expect that they will not be open to learning from unexpected and spontaneous experiences.

Given the AZYF goals and the characteristic expectations of members of the group, the needs of the group which the orientation program should address can be listed: (Of course, many of these needs are interrelated).

1) The appointed leaders must "earn the right" to lead the group.
2) The leaders and members must work toward building a cohesive group.
3) The members need basic knowledge about Israel.
4) The members need to develop realistic expectations about Israel in the context of ISH.
5) The members need to develop some realistic attainable goals for themselves.
6) The members need to be prepared to successfully communicate cross-culturally with Israelis.

Substantiation of each of these needs and information on how to meet them follow:

Need #1: The appointed leaders must "earn the right" to lead the group.

The emergence of leaders is both a prerequisite for, and step toward, the development of group cohesiveness.[6] While a certain amount of authority and prestige is automatically attached to the position of appointed leader, that authority and prestige are independent of the person holding the position. That person, himself, must present credible characteristics and exercise authority effectively in order to earn the power and esteem that characterize natural leadership.

The Bormanns mention seven ways to exercise authority and emerge as a natural leader. One of the ways is "to not be a manipulator." Here, the word "manipulator" is used in the pejorative sense as one who "gets his way at the expense of the group." For the Bormanns, the opposite of being a manipulator is to "be sincerely and completely dedicated to the welfare of the group."[7] However, it should be pointed out that if one manipulates from the latter position, one is ethically fulfilling his responsibility as the group leader. Indeed, a fairly large group such as the ISH which will be constantly on the move will need a directive leadership that can keep the group together.

Several of the Bormanns' other steps toward emerging as a natural leader can be summarized as follows. The emerging leader demonstrates his dedication to the group through hard work. "The natural leader gets the group's way at his personal expense."[8]

1 Israel Program Center. Untitled. New York: American Zionist Youth Foundation, 1976, p. 1.

2 Israel Program Center. Untitled. New York: American Zionist Youth Foundation, 1977, p. 1.

3 *Ibid.*, p. 18.

4 Consensus of past AZYF group leaders.

5 This quote summarizes the initial goals of many ISH participants.

6 Ernest G. Bormann & Nancy C. Bormann, *Effective Small Group Communication.* Minneapolis: Burgess Publishing Company, 1972, p. 17.

7 *Ibid.*, p. 58.

8 *Ibid.*

Besides working hard, one must be willing to recognize the significance of, and give credit to, other members and their efforts. The last of the Bormanns' seven steps instructs one to work toward building group cohesiveness. However, before proceeding with discussion of group cohesiveness, the issue of co-leadership (in this case, 4-way leadership) will be considered.

With four leaders of both sexes and from at least 2 different cultures, there are sure to be differences among the leaders. Where dissimilarities are complementary, the group experience will be enriched. For example, the two Israeli leaders of ISH-02 of 1976, one a secularist and the other an orthodox Jew, provided the group with a first hand experience of Israeli society's secularist-orthodox disagreements. However, if leader differences cause too much strain and competition, the group may be inhibited and low in cohesiveness. The leaders should be of equal status and competence. In the early cohesiveness building stage of the group, leaders should deal with their disagreements outside of the group. After cohesiveness has been built, the group is better equipped to deal with conflict and an open dignified confrontation between leaders may provide a useful model of conflict resolution. After each group session, the leaders should take time to process the session. Here they can give each other feedback and deal with differences.

When the four leaders finally assemble (the 2 Israelis will not join the group until it arrives in Israel), a small leadership group will be formed, and many of the group issues dealt with in this paper regarding the large group will also be relevant to the small leadership group. Roles will be defined due to competencies and interest differences. Presumably, the Israelis, with their Hebrew language skills and knowledge of Israel will be more involved in administrative affairs and in being sources of certain types of information. The American leaders will be more likely to attend to group dynamics, both because of a cultural difference (Americans tend to pay more explicit attention to feelings and are more introspective than Israelis) and because of their greater ability, as Americans, to relate to Americans. It will be important to build cohesiveness among the leaders and to find some way to share power which will maximize the group's experience.

The emergence of leaders interacts with the development of group cohesiveness. If a person works toward building cohesiveness, he is more likely to assume leadership. If a leader does not emerge, the group will suffer "from absenteeism and low levels of cohesiveness."[9]

Need #2: The leaders and members must work toward building a cohesive group.

One of the AZYF goals for the ISH is to enhance the development of the participant as a person and a Jew. This means that the ISH group should influence its members to learn and mature both religiously-ethnically and personally.

"Group cohesiveness can be operationally defined as the attraction the group has for its members."[10] High group cohesiveness is associated with positive outcomes for group types ranging from task-oriented work groups to psychotherapy groups. An analysis of 300 therapy articles showed group cohesiveness to be a major curative factor.[11] In a study by Berzon et al., therapy group members with positive outcomes indicate the importance of cohesiveness to their group experience significantly more often than did members who were unchanged by therapy.[12] Members of highly cohesive groups "influence and attempt to influence each other more, are more productive and maintain group membership longer."[13]

What causes this positive inter-member influence and productivity in cohesive groups?

First, it is obvious that a group member must attend group meetings if the group is to facilitate that member's success. Yalom cites several studies which show a significant correlation between group cohesiveness and attendance, and between a member's degree of attraction toward the group and his amount of attendance.[14]

Cohesiveness, then, insures that members will be present and available to influence others, and be influenced themselves. "The degree of a group's influence on self-esteem (of individual members) is a function of its cohesiveness."[15] When there is a discrepancy between a cohesive group's public esteem of a member and that member's self-esteem, the member will try to remove the dissonance. Thus a cohesive group can reinforce its members for changing their behavior, attitudes, and feelings, and support those changes over time. This reinforcement value can enable the group to help alleviate disciplinary problems as well as to enhance the members' development.

The establishment of a positive social climate in which members feel valued will raise member self-esteem and increase group cohesiveness.[16] Increased self-esteem is associated with increased "openness to people and ideas."[17] Cohesiveness enables the group to deal with conflicts which open communication (including negative feedback) may arouse.

"Feedback is one of the primary vehicles for the input of new information to group participants."[18] Emotions may interfere with or facilitate the impact of feedback on attitudes and behavior. Both feedback which arouses positive and negative emotions can motivate a member to change. This means that openness to both positive and negative feedback facilitates learning.

AZYF seeks to promote learning and development which will have lasting effects. Jerome Frank points out that a person's attitudinal and behavioral changes may be short-lived unless a supporting group helps that person to maintain his changes.[19] In a program which trained people to "reach out" to form friendships with alienated youths, one of the training groups continued as a support group for the first year after training. This group had a lower attrition rate and its members invested more than twice as much time per week in its task than in other groups which were trained in ways less likely to develop continuity of support.[20] The way that this approach developed a support group was to emphasize a positive social climate in which individual self-esteem and group cohesiveness developed quickly.

ISH-02 of 1976 seems to be an example of how a relatively cohesive group will continue to influence its members in a supportive way. Although the ISH-02 members were from different places in the United States and Canada, the members still maintain contact by mail, telephone, and personal visits. Besides the social aspect of their contact with each other, the members discuss their common experiences in Israel and support a continued interest in Israel.

Because group cohesiveness is such an important pre-condition for the formation and accomplishment of member tasks and goals, the role of the leader in facilitating the development and maintenance of cohesiveness needs to be considered. A leader can structure group behavior toward the development of cohesiveness both by selectively reinforcing

9 *Ibid.*, p. 17.

10 Roger F. Maley, "Group Methods and Interpersonal Learning on a Token Economy Ward" in Alfred Jacobs & Wilford W. Spradlin, eds., *The Group As Agent of Change.* New York: Behavioral Publications, 1974, p. 78.

11 Irwin D. Yalom, *The Theory and Practice of Group Psychotherapy.* New York: Basic Books, Inc., 1975, p. 71.

12 *Ibid.*, p. 76.

13 Roger F. Maley, *Op. Cit.*, p. 78-9. Alfred Jacobs, "Affect in Groups" in Alfred Jacobs & Wilford W. Spradlin, eds., *Op. Cit.*, p. 349.

14 Irwin D. Yalom, *Op. Cit.*, pp. 61-2.

15 *Ibid.*

16 Ernest G. Bormann & Nancy C. Bormann, *Op. Cit.*, pp. 34-5.

17 Merton P. Strommen, "Project Youth: Training Youth to Reach Youth." *Character Potential,* Vol. VI, No. 4 (1974), pp. 177-81.

18 Alfred Jacobs, *Op. Cit.*, p. 330.

19 Jerome Frank D., *Persuasion and Healing: A Comparative Study of Psychotherapy.* New York: Schocken Books, 1963, pp. 78 & 93.

20 Merton P. Strommen, *Op. Cit.*, p. 179-80.

members' spontaneous expressions and by the scheduling of cohesiveness-building activities.

In a study by Lieberman, the therapist of the experimental group reinforced and prompted member "cohesiveness responses which were defined as those response categories related to intimacy, solidarity, or affection."[21] Compared to a group which was led in a more traditional group-centered manner the experimental group showed a significantly greater increase in "the amount of positive affect expressed by group members."[22] A leader's reinforcements will be maximally effective if:

1) He responds as soon after the target behavior as possible,
2) He keeps his intervention as unique as possible, and
3) He speaks directly *to* the [member] rather than *about* him.[23]

Other cohesiveness building statements which the leader can prompt and reinforce include: "We" identity statements, recollections of group experiences, and appreciation for group successes.[24]

As part of the above mentioned "reach out" program, Ardyth Hebeisen developed a *Peer Program for Youth* which depends heavily on the use of structured exercises. The exercises in the first state of the program are designed to build cohesiveness by having members "get acquainted . . . [and by] building trust, caring and openness among the members."[25] The emphasis is on a positive social climate which reinforces strengths and potentials of the participants.

Of course, cohesiveness is not built in a vacuum. Group composition relates to cohesiveness as well as to other group issues.

21 Alfred Jacobs, "Learning-Oriented & Training-Oriented Approaches to the Modification of Emotional Behavior in Groups," in Alfred Jacobs & Wilford W. Spradlin, eds., *Op. Cit.*, p. 391.

22 *Ibid.*, p. 392.

23 *Ibid.*

24 Ernest Bormann & Nancy Bormann, *Op. Cit.*, pp. 32 & 34.

25 Ardyth Hebeisen, *Peer Program for Youth.* Minneapolis: Augsburg Publishing House, 1973, p. 9.

The ISH groups are relatively homogeneous with regard to age, religion, socio-economic background, and knowledge about Israel and Judaism. To a degree, one can assume that this biographical similarity will have led to similar learnings and thus similar interpersonal styles among the group members.

While homogeneous group composition may be undesirable for "intensive interactional group therapy" whose goal is "altering of character structure,"[26] homogeneity is quite compatible with the needs of an ISH group. Experimental results are ambiguous, but clinical impressions express that "homogeneous groups are believed to jell more quickly, to become more cohesive, to offer more immediate support to group members, to have better attendance, less conflict and to provide more rapid symptomatic relief."[27] The importance of developing cohesiveness and support in this type of group has been mentioned above. One can assume that most members of ISH groups are relatively well adjusted. They are screened by an interviewer and are functioning in their communities and schools. Therefore any adjustment problems they are likely to experience in Israel will be home-sickness or culture-shock. Relief from these symptoms should not require anything more than a supportive group and leadership.

The manner in which "natural leadership" and group cohesiveness interact to form a supportive growth-enhancing social environment has been dealt with above. These are the maintenance functions which facilitate the accomplishment of more task-oriented functions.[28] The final four task needs more specifically related to the experiencing of Israel will now be considered:

Need #3: The members need basic knowledge about Israel.

The basis of this need and the ways in which

26 Irwin D. Yalom. *Op. Cit.*, p. 261.

27 *Ibid.*

28 Alan R. Anderson, *The Task-Maintenance Model.* Unpublished. University of Minnesota, 1976.

it can be met are more straightforward than the above mentioned needs for leadership and group cohesiveness. Observation of an ISH group during the summer of 1976 indicated that those participants who had some basic knowledge about Israel were better able to "get into" and learn from the touring. There is little time to teach the basics during the harried six weeks in Israel. After a full day (and often evening) of activities, few participants are interested in holding discussion groups. Rather than on-site teaching in Israel, the orientation period in the United States should include a general introduction to Israel and an exploration of the group members' individual interests. An inventory can be developed and administered to help the leaders and members identify knowledge gaps and interests. This inventory and subsequent learning need not only emphasize "name and date" type knowledge. Interests might range from philosophy to folk dancing. Learning can be pursued both in or out of orientation group sessions on a group or individual basis.

Need #4: The members need to develop realistic expectations about Israel in the context of ISH.

Participants should be prepared for the types of experiences to expect and the types of behaviors expected of them during the ISH. The members should have some understanding of which places they will be going to and what they will be doing there. The frenetic pace of the trip should be described. They should be prepared to deal with frustration that may arise when activities do not occur as planned or when they do not want to participate in a required group activity.

While pure information giving should alleviate the "I thought this was the gala night club and beach tour" syndrome, other more experiential approaches may be used to develop norms of constructively dealing with frustration and of committing oneself to "staying with the group." The current procedure is to have the participants sign a form agreeing to remain with the group at all times when they first apply for admission to an ISH group. However, this agreement seems often to have little effect once the participant actually finds himself frustrated and angry. Perhaps during orientation, the leaders could structure some exercises that would involve dealing with frustration constructively and with the need to stay with the group. In this way, some norms for dealing with these problems could be developed and potential problem members could be identified and dealt with.

Need #5: The members need to develop some realistic attainable goals for themselves.

Once members have gained some basic knowledge about Israel, an awareness of their interests, and a realistic idea of what ISH is, they can begin to formulate personal goals for their Israel experience. The group can help its members to reformulate their goals into behavioral terms. This provides a check on how realistic the goal is. Also, the reformulation provides the member with a clear strategy for approaching what may previously have been a vague and amorphous goal. If the group is cohesive and the members are called upon from time to time to discuss their efforts toward goal attainment, there is a greater likelihood of success.

Need #6: The members need to be prepared to successfully communicate cross-culturally with Israelis.

A major AZYF goal for the participants is for them to "immerse" themselves in Israeli institutions and society. Certainly all ISH members have some desire "to get to know" Israelis. According to a survey of ISH-02 (1976) participants, the single most important activity of their summer was the home hospitality weekend with an Israeli family. Yet despite this desire for contact with Israelis, several of ISH-02's joint American-Israeli programs were not successful, including some individuals' home hospitality experiences. At joint camp fires, the 2 nationality groups tended to remain apart from each other while only the more outgoing individuals interacted across cultures.

To what extent is a cognitive and affective immersion in Israeli institutions and society a cross-cultural experience for North American Jews? To be sure, there is a certain supranational identity shared by all Jews. However, besides the obvious differences in areas such as language (Hebrew versus English) and sociopolitical institutions (e.g., university and government structures) American Jews who have been to Israel report value differences which affect interpersonal communication between American and Israeli Jews. For example, both nationality groups agree that Israelis tend to be more direct in their delivery of criticism. Thus, Americans often experience Israelis as blunt and abrasive. An analogy has been made comparing Israelis to the sabra, a fruit that is prickly on the outside but sweet on the inside. Since ISH participants will have only brief opportunities to get beyond the "prickly" Israeli exterior, it is suggested that they receive a headstart by participating in cross-cultural communication experiences with Israelis as part of their orientation program.

In this article, needs have been assessed and ways of meeting them have been discussed. The appendix contains an outline of how the foregoing can be applied in practice.

Appendix: Suggested Orientation Program

I. Introductions
   A. Purpose
      1. to learn each other's names
      2. to release tensions
      3. stimulate member-to-member interaction (numbers 1, 2 & 3 should begin the cohesiveness building process)
      4. leader can begin to assess group and individual needs
   B. Procedure

      Introduce yourself briefly so that the group knows that you are the appointed leader. Ask each person to pair up with someone they do not know well. Ask each dyad to introduce themselves to each other (3-5 minutes per person) including talking about one thing that they do well and why they decided to go to Israel. Then, reassemble the group and ask each member to introduce his dyad partner to the group. After this is done, the leader may ask each person to briefly describe their initial thoughts and feelings about the group. The leader may respond selectively in order to clarify meanings and let members know that they have been heard.

II. Israel in general
   A. Purpose
      1. get members thinking about what they do, do not, and would like to know about Israel
      2. give leaders a clear idea of the participants' knowledge and interests
   B. Procedure

      Tell the members that you would like to take an inventory of their knowledge of and interests in Israel. Stress that this is for their information and to aid you as a group leader, thus downplaying anxiety about taking a "test." Administer the inventory and tell them they will receive the results during the next group meeting. Process the experience. Were they surprised about how little or how much they knew? What interested them? What can they do about it? What suggestions do they have for your introduction to Israel to be presented at the next group meeting?

III. Israel in general (continued)
   A. Purpose
      1. for the group to learn basic introductory information about Israel
      2. to encourage the members toward further group and individual learning
      3. introduce them to the idea of instrumenting personal goals and setting up learning contracts
   B. Procedure

      First, present basic information about Israel as indicated by the group's performance on the inventory. Invite the group to test their new knowledge by participating in an Israeli game, *miseemot* (missions). The group is divided into 2 subgroups and each subgroup is given an identical list of tasks they must perform within a specified amount of time. The tasks are designed to be fun (e.g., make up a song about . . .) and to demonstrate knowledge. This encourages cohesiveness and builds cooperation within the subgroups. Intersub-group competition is minimized by the humorous nature of the competition as each group performs its creation to the other and to the judges.

      Next, the group may reassemble and consider the emerging individual member interests in Israel. The leader can demonstrate the translation of goals into behavioral terms. Members may be invited to make a contract with themselves and the group to achieve some Israel-related goal over the next week.

IV. What exactly is ISH?
   A. Purpose
      1. to help members develop realistic expectations about Israel in the context of ISH so that:
         a. they understand and commit themselves to behavior appropriate to ISH
         b. they gain limits within which they can formulate goals for their Israel experience

      If possible, bring in members of past ISH groups to help lead discussion. Talk about specific programs on the itinerary as well as general information about ISH. Encourage members that "no question is too dumb to ask." Besides the "nuts and bolts" information (e.g., "what shall I bring?"), include discussion about how past ISH members felt during various experiences. Ask past ISH members to lead discussion on group and individual issues that arose during their Israel experience. For example, how did they feel about their contact with Israelis? How did they feel about discipline in their group? Depending upon his assessment of and relationship with the group, the leader may structure a frustrating group experience (e.g., dinner does not materialize or speaker does not show up) for the group to deal with. Process the experience. How did people feel about it? What can the group do about it?

V. Member goals for their ISH experience
   A. Purpose is to help members set and achieve realistic attainable goals.
   B. Procedure

      Again, bring in members of past ISH groups to help lead discussion. First, relate the present goal-setting task to III.-B above, in which members identified and accomplished Israel-related aims or goals. Offer and elicit examples of goals for their Israel experience. Goals may range from "learning about Jewish mysticism" to "getting a suntan." Break into smaller groups facilitated by leaders and past ISH members. Facilitators can model goal-setting behavior and help members to identify goals and strategies for accomplishing them. Members may state their goals as formally as they wish to. For example, some may find it helpful to write out learning contracts. Offer members the option of meeting periodically to share progress and redefine goals.

VI. Communication with Israelis
   A. Purpose
      1. to make members aware that Israeli-American cultural differences do exist and can cause misunderstandings
      2. to give members some experience in communicating with Israelis
   B. Procedure

      This program has both unstructured and structured activities with the former providing some of the data to be included in the latter.

      Your ISH group can prepare an Israeli style dinner to which several Israelis and members of past ISH groups are invited. (This will provide your group with a sample of what they will be eating in Israel.) Rather than seating people around a table, serve the food buffet style allowing people to choose where they will sit or stand. People will most likely arrange themselves by nationality group.

After dinner, ask everyone to assemble in a circle for a discussion of American-Israeli communication. First, ask the Israelis and those Americans who have been to Israel to briefly describe some cross-cultural communication incidents that surprised, angered, shocked, etc. them. What was behind their emotional reaction? A violation of social "rules"? Values? After discussing a few incidents (which will mostly involve testimony from Israelis and past ISH members), ask your group members if they have had any such experiences or reactions in their contact with Israelis. If appropriate, make or elicit comments about communication that occured during dinner.

Next, ask the group to divide into subgroups of five to ten, with each subgroup including some Israelis, former ISH members, and members from your group. There is a variety of cross-cultural communication exercises you can do at this point. One such exercise is the discussion of "critical incidents." Each subgroup receives a written collection of critical incidents. Each one describing a cross-cultural misunderstanding that arose and how the person involved dealt with it. Subgroup members are told to reach a consensus on how well the incident was handled and to suggest ways that would have been appropriate for dealing with the situation. Depending upon their comfort level, subgroup members may want to role-play various incidents and reactions. The subgroup and their facilitator should try to identify cross-cultural differences in communication styles and values.

The above suggested orientation program is well supported by both the experimental and practice literature on group behavior and by empirical observations of American groups in Israel. It would be worthwhile to compare member outcomes between groups oriented according to the above procedure, groups oriented in the usual atheoretical manner, and non-oriented groups.

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The Professional Staff and the Direct Service Volunteer: Issues and Problems*

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The article deals with the attitudes and problems that professional staff face as social agencies increase their interest in the use of volunteers in the delivery of service. A model experimental program is presented indicating both content and methodology to be used in work with the staff who will supervise volunteers.

Introduction

Voluntarism is taking on renewed significance in our society. All levels of government, industry, education, and social services are promoting and encouraging the use of volunteers. In our own field of social work, there is a growing demand for a new sub-classification of professional, the director of volunteer services. The development is real, even though it has not yet become very evident in schools of social work.

Despite this development, social work organizations and agencies have not yet been able to integrate voluntarism into their programs to the fullest extent, because of a number of obstacles. One of these obstacles is resistance on the part of professional staff, overt and covert, conscious and unconscious, to the effective use of volunteers in new and creative capacities.

The resistance, sometimes almost hostility, has been clearly evidenced, in my work with social agencies, in my teaching experience, and in the research study I did with the Associated Y.M.-Y.W.H.A.'s of Greater New York, an organization of 13 community centers, 10 nursery schools, 9 senior citizen centers, and camps in a variety of socio-economic neighborhoods.[1] The various programs reflect different demographic patterns, so that some areas had very large older adult programs and other Centers served young families. The data demonstrated the variety of ways that staff limited the role of the volunteer, by the assignments they made available, by the treatment of the volunteer, by the recognition of him or the lack of it, by their contradictory responses to questions about reliability, and so forth. Another clear pattern was the practice of using older adult and teenage volunteers, but omitting the middle-adult group.

This study was later replicated by a group of my students in a variety of other social agency settings, including settlement houses, a child-care agency, a psychiatric hospital, a Y.M.H.A., and the Brooklyn diocese of Catholic Charities. Certainly, my experience in the classroom has confirmed the data about professional resistance to use of volunteers, so that I am convinced that this is not idiosyncratic but extensive and pervasive.

Although my original study was made several years ago, I have noted that social workers still confirm the conditions I described. As recently as last month, at a conference of the Association of Voluntary Action Scholars, the current reality of my observation was again confirmed.[2]

Historical Review of Voluntarism and Social Work

It is useful to explore briefly the history of voluntarism as part of the history of social

* Presented at the Annual Meeting of the National Conference of Jewish Communal Service, Washington, D.C., June 7, 1977.

[1] Florence S. Schwartz, *Volunteer Activity in Community Centers: Its Nature and Satisfactions*. Ann Arbor, Michigan: University Micro films, Inc., 1966.

[2] Marjorie Buchholz, "Education for Volunteerism" a report of the session at the 1976 AAVA/AVAS Conference, Boston, October 1976 (mimeo).