

MF-1

*Value Base of
Juvenile and Criminal Justice Volunteerism*

Teaching Module Booklet

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KEITH J. LEENHOUTS, Director
Municipal - District Court Judge, 1959-1969

TO: Professors of Juvenile and Criminal Justice.
Professors of Sociology, Psychology, etc.
teaching juvenile and criminal justice courses.
Professors, Trainers and others conducting training
for juvenile and criminal justice volunteer programs.

FROM: The Curriculum Development Committee: Dr. Vernon Fox,
Professor G. LaMarr Howard, Dr. Gordon Misner, Mrs.
Marcia Penn, Dr. Ernest L.V. Shelley, Judge Keith J.
Leenhouts, Project Coordinator and Ms. Vera I. Snyder,
Associate Project Coordinator

During the past decade there has been a proliferation of information about volunteering. For those professionals interested, we are pleased to provide you with curriculum materials to assist you in teaching and developing classes or courses in juvenile and criminal justice volunteerism and juvenile and criminal justice general curriculum.

We have given much time and thought to this project since we are convinced volunteerism is one of the best, if not the best, development in juvenile and criminal justice programs during the last two decades. Volunteers, working under careful and intelligent supervision, reduce recidivism by greatly increasing effective rehabilitative services.

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We do suggest broad flexibility in the use of these teaching module booklets. The Teachers Outline, suggested Questions and Answers, Learning Exercises, Bibliographies and Content Pages are to be used by you in any and every way they will be most helpful. Please feel free to be creative, imaginative and utilize the materials in a manner which will best suit you. The same is true of the resource packets, modules numbered eleven and twelve.

We feel volunteerism has a very legitimate and important place in juvenile and criminal justice curriculum. We hope you agree and find these resources helpful.

Please let us know if we can be of any further assistance. We wish you the best in your classes and courses on this most vital, crucial and critical subject.

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VALUE BASE OF JUVENILE AND CRIMINAL JUSTICE VOLUNTEERISM

One of twelve teaching module booklets to assist Professors to teach classes and/or courses on juvenile and criminal justice volunteerism.

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Complete List of Teaching Module Booklets Available:

- 1) History of Volunteers in Juvenile and Criminal Justice
- 2) VALUE BASE OF JUVENILE AND CRIMINAL JUSTICE VOLUNTEERISM
- 3) Volunteer Resource Development
- 4) Management and Administration of Volunteer Programs in Juvenile and Criminal Justice
- 5) Dynamics of Individual and Group Counseling by Volunteers
- 6) Many Uses of Volunteers in Juvenile and Criminal Justice
- 7) Volunteers in Juvenile Diversion, Probation, Detention, Institutions and Alternatives
- 8) Volunteers and Adult Misdemeanant Courts
- 9) Volunteers with the Adult Felon
- 10) Issues, Trends and Directions for Juvenile and Criminal Justice Volunteerism in the 1980's
- 11) Corrections Volunteer Information Portfolio (Resource Booklet)
- 12) National Education-Training Program (Resource Booklet for Juvenile and Criminal Justice Volunteerism)

Additional copies of student material (blue pages) may be photocopied or ordered from VIP-NCCD, 200 Washington Square Plaza, Royal Oak, Michigan 48067. Copies ordered from VIP-NCCD will be printed and bound similar to this booklet (at cost). Additional copies of the complete teaching module booklets are available at cost.

*Volunteers in Prevention, Prosecution, Probation, Prison, Parole

OUTLINE

VALUE BASE OF JUVENILE AND CRIMINAL JUSTICE VOLUNTEERISM

- I BASIC AND PRIMARY GOALS:
 - a) Deliver all the help needed.
 - b) Facilitate the natural desire of people to help others.
 - c) Involvement of people in the process of democracy and government.
 - d) Educational value of volunteer involvement.
- II CONCEPTS OF VOLUNTEERISM:
 - a) It is the American way.
 - b) Helps us relate to others.
 - c) Involvement in problem solving brings about changes in attitude.
 - d) A positive way of expressing commitment to society.
- III FACTORS OF MOTIVATION:
 - a) Fulfills the need to relate to other humans.
 - b) Negates our sense of guilt.
 - 1) We are doing something.
 - c) One thing we can do to make us feel better about ourselves.
 - d) Creates a feeling we can make a difference and, thus, we are significant.
 - e) Volunteerism makes sense.
 - 1) Few volunteer programs give services in trivial areas.
 - f) Gives us an opportunity to do good.
 - g) Creates a feeling of doing something, even if it is less than the total solution to an enormous problem.
 - h) Religious motivation.
 - i) Motivation by crisis.
 - j) Volunteerism can unify fragmented efforts.
- IV VALUES OF VOLUNTEERISM:
 - a) It brings hope to troubled people.
 - b) Volunteers bring a fresh and new point of view.
 - c) The more people who are involved in a problem, the more likely we are to find answers.

- d) Volunteers help us analyze the strengths and weaknesses of programs.
- e) Volunteers become advocates.
- f) "I am only one, but I am one."
- g) The bird, "One does what one can."
- h) Advocacy and one-to-one volunteers---Conflict or complimentary?
 - 1) Both are important and each should work with and appreciate the other.
- i) Importance of enabling the apprehended offender or delinquent prone juvenile to also volunteer his or her time to others.
- j) Volunteerism builds professionalism.
- k) Often advocacy and direct service volunteers are one and the same and perform both roles.
- l) Assisting victims or offenders? We really do not have to exclude either and should assist both.
- m) Volunteer experience leads to professional employment.

V ANOTHER VIEW OF THE VALUE BASE OF JUVENILE AND CRIMINAL JUSTICE VOLUNTEERISM:

- a) Importance of knowing "why" we are working.
 - 1) We soon burn out if we do not know the reason why we are working.
- b) Volunteerism: A mandate for the survival of our democracy.
- c) Effect of urbanization.
 - 1) Individuals not as visible.
 - 2) A decreased sense of ownership.
 - 3) We live and work in boxes.
 - 4) Effect of T.V.
 - 5) Delegation of authority.
- d) The "hired gun."
 - 1) Not enough money to hire all the "guns" we need.
 - 2) Negates personal responsibility.
- e) Volunteerism, the answer to the loss of personal responsibility.
 - 1) Safety and security cannot be purchased. Only personal responsibility can guarantee safety and security.
- f) How can volunteerism solve this problem.
 - 1) The challenge must be presented in a believable manner.
 - 2) Volunteers must be made to feel secure.
 - 3) Director of Volunteers must provide a reasonably safe structure for the volunteer.

- VI THE NEED TO BE SIGNIFICANT:
 - a) Basic motivation for volunteers.
 - 1) Need to feel effective
- VII NEW ROLE FOR PROFESSIONALS ("Hired Guns"):
 - a) Not delivery of services but:
 - 1) Enable citizens to do the job.
 - b) New job description for the professional.
 - 1) No longer in direct service.
- VIII WE ARE ALL OFFENDERS:
- IX IMPORTANCE OF ADMINISTRATION:
 - a) Human services using volunteers involves people in three ways and therefore must be administered three times better than a product producing process like the automobile.
 - b) Humanitarians are not necessarily poor administrators. The stereotype is not necessarily true.
 - c) Again, the importance of knowing "why."
- X THE REALITIES OF THE 1980's:
 - a) No new money for social services.
 - 1) Hiring professionals, which was never the answer, will be even less of a solution in the future.
 - b) Cannot afford any more half-hearted efforts.
 - c) Need greater support and commitment, particularly from the top.
- XI WHEN THE PROFESSIONAL SUPERVISES VOLUNTEERS RATHER THAN GIVING DIRECT SERVICES, AMOUNT OF TIME EACH PROBATIONER RECEIVES IS INCREASED AS MUCH AS 240 TIMES.
 - a) The new role for the professional.
- XII IMPORTANCE OF PROBLEM OF APPREHENDED OFFENDER. INDIVIDUAL PROBLEM BUT ALSO SOCIETY'S PROBLEM SINCE IT HAS DISRUPTED AND JEOPARDIZED SOCIETY:
 - a) Must be solved. We must do all we can--minimal services not acceptable.
 - b) Also, we must do our best if we are to be an humane nation.
- XIII RELIGIOUS, ECONOMIC, POLITICAL AND SOCIAL ASPECTS:
 - a) Volunteers --- A mandate and imperative for the future.

SECTION II

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XIV VOLUNTEERS AND STAFF ARE BOTH PEOPLE AND SHARE A COMMON HUMANITY. THEY ARE VERY MUCH ALIKE.

- a) The properly selected staff person can effectively deal with any situation.
- b) The same is true of volunteers.
- c) Each are limited only by their individual limitations.
- d) Like staff, some volunteers are best working in security, others in authoritarian roles and others as inspirational personalities.
- e) Like some staff, some volunteers are very dedicated people and others are less dedicated.
- f) Like staff, volunteers must be assigned the proper task for which they are well qualified.
- g) Like staff, volunteers must have meaningful work to do.
- h) Like staff, volunteers need recognition.
- i) Like staff, volunteers must be properly recruited, screened, trained and supervised.
- j) In summary, both volunteers and staff have the same needs.
 - 1) Drawing lines of distinction between them is artificial and unrealistic.

XV PROFESSIONALS SHOULD UNDERSTAND VOLUNTEERS

- a) Most professionals are volunteers who donate their time in other endeavors such as Little League sports, Community Chest fund raising drives, Sunday School, YMCA, YWCA, etc.

XVI VOLUNTEERS AS UNPAID STAFF

- a) This concept a step in the right direction.
- b) All people, staff or volunteers (unpaid staff) have the same needs and should both be treated with the same expectations and dignity.
- c) This will insure the success of the working team composed of volunteers and staff.

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SECTION III

A CHRISTIAN CONCEPT OF JUVENILE AND CRIMINAL JUSTICE VOLUNTEERISM

I WHAT CAN A CHRISTIAN DO IN CRIMINAL JUSTICE:

- a) Be a Christian and become involved.
 - 1) Follow the commandments of Micah, Amos, Isaiah and Christ
- b) Follow the example of modern day Christians.
 - 1) The engineer
 - 2) The housewife
 - 3) "Ed", the insurance agent
 - 4) Prison program
 - 5) Juvenile adventure/one-to-one program
 - 6) Canoeing alternative program

II JOHN 1:14 -- AND THE WORD BECAME FLESH

- a) We do not understand rules, laws and commandments. We do understand flesh and blood.
- b) Citizen volunteer involvement the answer
- c) We need many more volunteers who are dedicated to excellence in spirit, sweat and science

III THE GOOD SAMARITAN

- a) What will happen to me if I do not help others who are hurting?

VALUE BASE OF JUVENILE AND CRIMINAL JUSTICE VOLUNTEERISM

QUESTIONS AND ANSWERS

- 1) What is the basic and primary goals of juvenile and criminal justice volunteerism?
*See outline, Section I - Page 1
- 2) What are the key factors of motivation?
*See outline, Section I - Page 1
- 3) What are the values of volunteerism?
*See outline, Section 1 - Page 1-2
- 4) What do we mean by the saying, "We live in boxes?"
*We live in houses, drive in automobiles, work in offices and never really feel safe out of boxes.
- 5) Discuss: One of the primary functions of the director of volunteers is to make people feel safe when they volunteer.
*See discussion
- 6) Why must volunteer programs in human services be administered so carefully?
*See outline, Number IX
- 7) Discuss the religious, economic, political and social issues of juvenile and criminal justice volunteerism.
*See end of Section I

*Indicates Correct Answers

VALUE BASE OF JUVENILE AND CRIMINAL JUSTICE VOLUNTEERISM

QUESTIONS AND ANSWERS

- 1) Volunteers cannot work with psychiatrically disturbed inmates or probationers.
a) True
*b) False (Volunteer psychiatrists can do so)
- 2) Staff cannot work with psychiatrically disturbed people.
a) True
*b) False
- 3) Unlike staff, volunteers will not work in security roles.
a) True
*b) False
- 4) Both staff and volunteers must be properly recruited, screened trained and supervised.
*a) True
b) False
- 5) Why should professionals understand volunteers?
*a) Because most of them are volunteers in other activities such as in churches, sports programs, fund raising drives, etc.
- 6) Explain the concept of volunteers as unpaid staff.
*a) Recognition that everyone, paid or unpaid, has equal responsibilities to the program. Also everyone has the right to be treated with dignity and respect.

*INDICATES CORRECT ANSWERS

A CHRISTIAN CONCEPT OF JUVENILE AND CRIMINAL JUSTICE VOLUNTEERISM

QUESTIONS AND ANSWERS

- 1) What did Amos, Micah, Isaiah and Christ say about justice?
*See Section III
- 2) Tell about the engineer, the housewife and the insurance agent
*See Section III
- 3) How is the concept of incarnation likened unto rehabilitation?
What is the key Bible verse?
*John 1:14 (See Section III)
- 4) What three factors are critical? Explain.
*Spirit, Sweat and Science
- 5) A little different interpretation of the Good Samaritan is given by the author. What is it and how does it apply?
*See last page of Section III

*Indicates Correct Answer

LEARNING EXERCISES

THE IDEAL VOLUNTEER EXPERIENCE

- OBJECTIVE: To define what makes a "good" volunteer experience
- PROCEDURE: ...Have each student list five positive volunteer situations he/she is familiar with and what made them "exciting," "fun," "rewarding," "meaningful," etc.
- ...Now ask students to examine (two) as to why they were positive and list reasons
- ...After several minutes, form small groups and compare answers and underline ideas two or more persons agreed upon
- ...Feed-back to total group. Find similar ideas
- ...Can group come to some consensus about general elements of a good volunteer experience?

PROBLEM SOLVING WITH SELF-HELP GROUPS

- OBJECTIVE: Role play to understand a problem solving process that allows for a win-win-win solution
- PROCEDURE: ...Have students discuss a problem existing at the university or class level
- ...Get agreement on problem statement
- ...Select two students, one taking the "pro" side, the other the "con" side
- ...Have both students state their sides of the issue
- ...Recheck problem statement---do both agree?
- ...Ask both students to offer solutions (list on flip chart)
- ...Ask the rest of the class to honestly review list, critique and modify if possible
- ...Test out possible solutions with pro and con students. Can both agree? (You may need to go back to prior step and repeat process)
- ...Attempt to state solution---make certain both understand
- ...Discuss implementation of solution
- ...List "who" -- "what" -- "when" on flip chart
- ...Ask pro and con students to make commitments
- Why are active listening and clear and honest communication essential to this process?

VALUE BASE OF JUVENILE AND CRIMINAL JUSTICE VOLUNTEERISM

- See Module Eleven, this series. Corrections Volunteer Information Portfolio
- See Module Twelve, this series. National Education-Training Program. 34 hours of audio-visual TV cassettes
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- Volunteer:-- National Center for Citizen Involvement, Religion and Volunteering, A First Portfolio, Box 4179, Boulder, Colorado, 165 pages - \$11.95 (Notebook)
- Voluntarism at the Crossroads, Manser and Cass - See Module Eleven, this series. Page 68.
- People Power: An Alternative to 1984, Doughton, See Module Eleven, this series, Page 68.

VALUE BASE OF JUVENILE AND CRIMINAL JUSTICE VOLUNTEERISM

The basic and primary goal of volunteerism in any community is to deliver all the help needed by troubled people. This involves every area of need which is present in a community and, of course, is not limited to the needs of those caught up in the criminal justice system.

A secondary goal is to facilitate the natural and universal desire and ability of people to help each other. Although this motivation is certainly not limited to the United States, it has become much more prominent and more dramatically emphasized here.

A third goal of volunteerism is to make it possible for citizens in a democratic society to involve themselves in the governmental process and in social agencies and programs.

A fourth goal is an educational one, to help citizens learn through their own participation and involvement the problems and issues of their social agencies. We believe an educated citizenry is an absolute necessity in a democracy. We further believe citizenship education is most effectively and comprehensively achieved by the involvement of citizens in the process, thus learning first hand what the problems and needs are and how various solutions might work.

The concept of volunteerism is essentially the same whether the programs are in the criminal justice system, mental health, public health, education or social service.

There are certain basic philosophical concepts which are the very foundations of this movement: (1) It is the American way. Volunteerism is part of our American heritage, from the day of the first colonies on the east coast, which survived only by joint volunteer effort, to our modern programs in all areas of human want scattered across our country serving every kind of need. This country was founded on the proposition that a group of people could cooperatively identify their problems, cooperatively plan for solutions and cooperatively solve the problems. This was the unique nature of the New England town meeting.

(2) Volunteerism offers an outlet for one of our basic needs as human beings which is to relate to other people. We are, by innate nature, social beings. We need to interact and to influence and be influenced by others. We come to our best development in a social setting where interaction is positive, constructive and wholesome.

(3) One of the best ways to bring about a change of attitude is to involve people in the process of problem solving. Of course, it is possible the experience of being a volunteer could make some people more discouraged, negative and perhaps even hostile. However, this is generally not the experience. In almost all instances involvement as a volunteer in an agency increases one's respect for the efforts being made by staff and gives a more positive, constructive and optimistic expectation of future developments.

Part of the basis of volunteerism is a wholesome, constructive and socially positive way of expressing one's loyalty to the society in which one lives. Volunteerism is patriotic because it is seen so clearly and accurately as a way of serving the common good.

Psychologists generally agree that being social beings is one of the most common human characteristics. We are made to relate to other people. We feel restless and uncomfortable when we are not relating to others. Volunteerism gives us many opportunities to realize this potential and to meet this basic innate need. It helps us to express our need for relationship in a constructive, positive and helpful way. This is one of the basic motivations of most volunteers, although it is generally unrecognized by them. It is, nonetheless, a key reason for volunteer involvement.

Another part of our motivation in volunteering is to satisfy, in many cases, a nagging sense of guilt. We frequently are well aware we have not done what we should and what we might have done to help solve some of the common problems. Sometimes we realize we are part of the problem. Good volunteer programs offer people an opportunity to assuage this guilt feeling and purge themselves in a constructive way. Instead of sitting on the sidelines, ringing our hands and lamenting the fact we have not done what we should have done or have not done as much as we should have, we can get involved, make our contribution and thus compensate for our earlier failures.

Another important part of motivation seems to be selfish. This is not necessarily wrong. There are some kinds of desirable selfishness such as an individual wanting to feel he or she is now involved in an activity which is more important than most of the things they have done in the past. If being involved effectively in a good volunteer program makes one feel better about one's self, that is not to be disparaged. A kind of enlightened selfishness can be effective and desirable motivation. Christ said, "Love your neighbor as yourself." All religions teach the importance of self-love and feelings of self-worth. We are supposed to love our selves and volunteering is one way we can grow in proper self-love and esteem.

Still another important motivation is the basic feeling that somehow, in some way, we can make a difference. Although we generally feel people, in our complicated and complex society, tend to despair about making any real individual impact, basically most people have a haunting sense that they might make a difference and at least they should try. This is much more applicable in a democratic society since we believe all people should be involved in the decision-making process. We believe individuals are important and can make a difference.

Another very important motivation for many people, particularly in our day, is to get involved in something which, for once, makes sense. So many of us spend so much of our time doing things which have so little purpose and importance. Thoughtful people soon come to realize much of their life is given to activities which are really not going to matter too much or make much of a difference. In a materialistic society, this is especially true. It is hard to get a feeling of much social significance out of tightening two bolts on a car coming down the assembly line or writing advertising copy to sell a few more bottles of mouthwash. So many people do so many meaningless and superficial things in our jobs that more and more of us need opportunities to bring some meaning and purpose into our lives.

There are very few volunteer programs which perform services in travail areas. Hospitals, mental institutions and old age homes are not trivial and meaningless places. Certainly programs in criminal justice matter a great deal and there is a tremendous amount of significance, meaning and purpose in being involved in these programs. While we are always looking for ways to develop more meaningful

occupations which make sense and have deep significance, volunteer programs offer an opportunity for people to express this kind of motivation immediately.

Another aspect of volunteering is the desire to be a "do-gooder". Again, like selfishness this is not necessarily bad. Maybe we have been entirely too sarcastic and critical of the do-gooder without realizing it is legitimate motivation. Who doesn't want to do good? When this becomes an end in itself, or a means of self glorification, it is not too helpful. But we need to recognize that do-gooders are people also and accept their motivation, using it as effectively as we can and perhaps helping them move on to a deeper motivation.

It is so easy to see the overwhelming immensity of the social problems which face our society. When you look at the rapidly increasing problems in mental health, public health, education, social service and the criminal justice system, one can be completely overwhelmed by the enormity of these problems, become totally discouraged, withdraw from the game and simply sit on the sidelines. However, volunteerism, by involving us in solving problems, gives us the good feeling that "one does what one can." We can look at the immensity of the job and say, "I'm going to help with this part of the problem. At least I can do this. That may not solve the whole problem, but at least I have done something". This is very valid and an important part of the psychology and values of volunteerism.

There is also a very important and probably greatly under-estimated group of people who are largely motivated by religious convictions. These people take seriously the teachings of their faith and believe we are brothers of each other and that we have a Creator who is the Father of us all. They think we are under the duty and obligation to treat troubled and suffering humanity as our brothers and sisters. The desire to implement religious faith, the desire to live according to its precepts and the desire to serve suffering and troubled humanity is a legitimate and bonafide motivation for volunteerism.

Some of the most effective, dependable and helpful volunteers in the criminal justice system are those who are religiously motivated. In the last analysis, religious motivation is actually one way of expressing some of our basic psychological needs. Perhaps religion has had a deeper insight into basic human needs than any other philosophy and it recognizes and endorses the efforts of religious people to express their religiosity through volunteer activities.

It is also not at all uncommon for some volunteers to be motivated by the psychology of a crisis. It is unfortunate we often let problems become so neglected that we are finally faced with a crisis, but this frequently happens. On the other hand, a crisis sometimes unexpectedly develops. In any event, a crisis must be faced and certainly people are highly motivated in a time of crisis. We should have no quarrel with the psychology which prompts people to get involved in helping with a problem because the problem now has acquired critical proportions. It is often the crisis which brings people together for the first time because they are forced by the situation to gather together and this experience can be the basis for further, more extensive and deeper working relationships.

Another basic value of volunteer programs is the opportunity to bring together into an effective and concerted thrust diverse community efforts which previously may have been diluted in strength and effectiveness by functioning in overlapping or unrelated efforts. A good volunteer program offers an opportunity to bring

together into a dynamic relationship and sharpened focus previously diverse efforts. In the criminal justice system, this is especially true, because it is still a fragmented system. (There are those who maintain it is not even a system). Good volunteers can bring together the efforts of custody and treatment in criminal institutions. Good volunteers can bring together into a total treatment previous diverse efforts in education, both academic and vocational, craft skills, counseling, religious services and recreational experiences. An excellent volunteer program will tend to do this.

There are probably more people who are bothered by fragmentation and diversity than we realize. They see inefficiency and ineffectiveness. Many people would like to be part of an effort to correct this fragmentation and gather things together into a working whole.

One of the very important values of volunteerism is the hope it brings to the troubled people they are trying to help. In the justice system this is badly needed by those who are labeled offenders and are on probation, in jail or prison or on parole. Most of them feel hopeless. They have given up on themselves and have long since despaired of society ever understanding their situation and their feelings. When people volunteer to bring help into their lives, whether this is advice, counseling, teaching or whatever, the offender often believes there is someone who cares and there is hope. There can be no other reason why these volunteers would help and continue to be involved even though they frequently face disappointment and failure.

Another very important value of volunteerism in the justice system, and any other social system, is the fresh and new view point volunteers can and do provide. Those of us who work with the problems day after day have great difficulty seeing the forest for the trees. We are confronted each day with the great need for additional help and live daily with the inadequate resources we have to give this help. We soon become discouraged. This is particularly true in juvenile and criminal justice.

The volunteer with his or her enthusiasm, naivete and freshness can "rub-off" those feelings on us. The very fact someone from the outside is willing and able to assist us and they come into a working relationship with us in doing the common tasks cannot help but give us encouragement and renew our inspiration.

It is also true, the more people who are involved in seeking an answer to a problem the more apt we are to find it. The more we involve volunteers in helping us find the answers to some of our problems in the justice system, the quicker we will find them. One of the most deplorable mistakes we professionals make is to assume if the answers are to be found, we are the only people who will ever find them. We so easily take upon us the burden and the responsibility for the whole operation. We should share it with volunteers who in their naivete and innocence, but with deep enthusiasm and conviction, are willing to help. Maybe then we will reduce some of the cynicism which is so common among correctional people. We might also find new answers which have not occurred to us.

Another great value of volunteer programs in the justice system, or in any other, is its ability to identify both the strengths and weaknesses of programs. We professionals are somewhat biased as we look at what we are doing. It is hard for us to see the whole picture. The person who comes in with the fresh viewpoint and who gets involved in the operation notices things which escape

our attention. A number of weaknesses in treatment programs in the Michigan correctional system were discovered by volunteers who pointed them out to we professionals in the system. Professionals also identified unsuspected and unrecognized strengths because volunteers spotted them.

Another very great value, both to the volunteer and the system, is that good volunteers soon become our best advocates. We professionals then realize we are not fighting the battles alone. We cannot be accused of having only ulterior motives for the things we are doing. We have advocates who have some familiarity with our problems and who will speak for us to the legislatures, the general public and to special groups with whom we have important relationships. In any government and especially in a democracy, the professionals in government, particularly those that serve troubled people, must have the help of advocates other than themselves. Then the problems receive adequate representation and are brought clearly and effectively to the attention of those who should be dealing with them.

Professionals do not own the prison system. We just administer it. These volunteers represent the public who does own and have a deep stake in the system. Let us use them.

Very much a part of the value base of volunteer programs was expressed by Daniel Logan, founder of a one-to-one volunteer juvenile justice program in Missouri. Dan summarized his feelings about voluntarism at an appreciation banquet one night when he said, "I am only one, but I am one. I will not let what I cannot do keep me from doing what I can do to make this a better world, even if it is just for one other person."

Others have likened the philosophy of juvenile and criminal justice volunteers to the story of the bird who was lying on his back with one foot up in the air. When asked what he was doing, the bird replied that he heard the sun was going to fall and he would try to hold it up with his leg. When he was told how ridiculous this was and how he could not possibly succeed, the bird simply said, "One does what one can." One-to-one volunteers do what they can.

A number of professional people in criminal justice feel advocacy is far more important than one-to-one volunteers. They insist the goal should be to advocate a change in the entire system and to bring about progressive system change. Some seem to think one-to-one volunteers who are delivering services to probationers, prisoners and other juvenile and criminal justice clients are doing more harm than good by putting "band-aids" on the system. Thus, they contend, volunteers help hold the system together and prevent the efforts of advocacy and system change volunteers.

We have found this objection to be far more theoretical than actual. It is difficult to find a one-to-one volunteer who does not do what he or she can to bring about progressive system change. Also, many advocacy and system change volunteers have been one-to-one direct service volunteers. Many advocacy volunteers learn about the necessity to change the system while serving as one-to-one volunteers. We often hear about the theoretical possibility of a one-to-one volunteer being captured by the system and therefore defending the system simply so they can continue to be a one-to-one volunteer. However, this rarely happens in practice.

Also, it is interesting to think about Christ and other great religious leaders. When the paralyzed man was brought on his bed to Jesus, Christ did not look at him for a moment and then immediately launch a campaign to improve the food and sanitary conditions which might have contributed to his condition. Rather, he looked down at the man and healed him. Perhaps caring for individual needs is the most important single thing we can do.

This is not to say one-to-one volunteers and other volunteers in direct service should in any way depreciate the role of advocacy and system change volunteers. This should never be. Direct service volunteers should always do all they can to support advocacy and system change volunteers.

However, the opposite is equally true. It is really sad when a one-to-one volunteer depreciates the value of advocacy and system change volunteer or when advocacy volunteers look down upon one-to-one volunteers. We need both so desperately. It is important we support each other and become involved on both battle fields of service.

Is it not ridiculous for one half million direct service volunteers in criminal justice to quarrel with perhaps an equal number of advocacy volunteers? Should not both groups seek to involve the millions of citizens who are doing nothing?

One-to-one volunteers have also discovered the importance of encouraging their clients to become involved in volunteer activity themselves. One example was a one-to-one volunteer who was matched with a probationer who was overweight, who did not feel good about herself and had dropped out of high school. The volunteer continued to meet with the girl for months with no apparent progress until she asked the probationer to assist her with the art work in her Sunday School class.

At first the probationer could not believe the volunteer would want her to be associated with Sunday School kids. However, after a few weeks, the probationer became convinced the volunteer was sincere and she did assist with the Sunday School class and particularly with the art work.

Being a volunteer herself seemed to really help this probationer. After a little while she went on a diet, returned to high school and graduated. After that she worked for a year and saved her money. She then went to college and graduated with a degree in education. She is now a very successful homemaker and grade school teacher. All because a one-to-one volunteer was willing to share the joys of volunteering with her probationer.

It is also interesting to note volunteerism in juvenile and criminal justice has actually built professionalism. There are now hundreds of professionals in juvenile and criminal justice who owe their very existence and jobs to volunteers. They are called directors of volunteer programs and their number is growing each day. Thus, volunteerism has furthered professionalism in criminal justice rather than detracting from it.

One other thought about advocacy and direct service volunteers. In one city every person who appeared before the court was immediately fined or jailed after guilt was determined by a plea or judgement. Seconds after guilt had been determined, a fine and/or jail term was assessed and executed. Only this and nothing more.

Then this court began to utilize volunteers. Within a short period of time every person who pled guilty or was found guilty received an intense pre-sentence investigation lasting between three and twenty hours. After the careful pre-sentence investigation, many were diverted into a community service program. Many of the rest were put on probation with very complete rehabilitative services. Every apprehended offender was handled in this manner.

Question, did these volunteers give direct service to criminal justice clients or did they completely change the entire system? Of course, they did both. One of the most effective ways to change the entire criminal justice system is to deliver complete, compassionate, humane and effective services to every apprehended offender where no such rehabilitative services existed before.

Direct service or system change is not an either or proposition.

One other concern has arisen. Very justifiably, we are becoming more concerned about victims in juvenile and criminal justice. This is entirely as it should be. However, it is very unfortunate some professionals in criminal justice seem to feel you must either help the offender or you have to assist the victim. Some seem to think you cannot help both. This, of course, is very erroneous. In the first place, statistics reveal that most offenders at one time or another are victims and most victims at one time or another are offenders. Are we going to refuse services to the same person at one time but give services at another time?

Also, are not offenders and victims both human beings and are not each entitled to the best we can do for them? Treating victims with humane, compassionate, caring and effective services is not mutually exclusive to caring for apprehended offenders and delinquent prone youth in the same way.

It is also very evident that volunteer experience has helped prepare many people for professional jobs in juvenile and criminal justice. One example is a pre-sentence investigation department which utilizes housewives, salespeople with flexible schedules and other volunteers. One of the first volunteers to work in the program is now the director of this volunteer pre-sentence investigation department. This, of course, happens many times.

Another leader in volunteerism in juvenile and criminal justice recently had this to say about the value base of the volunteer movement.

First, it is extremely important to know why we are volunteering our time. If we do not know why, we will not long endure. This is true not only in volunteering but in any task we undertake. Professional staff will soon "burn-out" and lose their effectiveness if they do not know why they are doing their job. No one can maintain enthusiastic performance if you do not have any idea why you are doing the tasks you perform every day, day after day.

What we are doing has to make sense or we lose all sense of importance. Therefore, it is important to know not only what we are doing but also why we are doing it.

Thus, each volunteer should know how the task performed fits into the over-all goal of the organization and why the mission of the organization is important.

If a juvenile or criminal justice agency is using volunteers to assist it in the mission of the organization, the volunteer must realize they are performing acts which are helping to give to each person their just due. Justice is not a trivial matter. Justice is extremely important. One need only read the ancient literature to discover time and again the importance of justice. Justice, particularly justice for the oppressed and down-cast, is stressed time and again. It is important for the volunteer to know they are part of the justice system and justice for everyone is a vital and important part of our religious, social and political heritage.

Every volunteer and every staff member in a juvenile and criminal justice program should know how the task they are performing is helping the criminal justice system become more effective and humane.

It is important for each volunteer to know how their involvement is furthering the important cause of justice and they should also see the importance of what they are doing in a larger context.

Many believe volunteerism is a mandate for our future democratic survival. Some time ago a speaker who is knowledgeable in international relations said, "Underdeveloped countries will have a hard time developing as democracies because they have no tradition of volunteerism." He went on to explain that without a tradition of volunteerism, there was no feeling of involvement and without a feeling of being involved, there can be no democracy.

Thus, without the volunteer tradition, there can be no democracy and without volunteerism, democracy cannot long endure.

This is one reason why every voluntary act is important. Without this tradition, democratic countries cannot survive.

Should not volunteers know this? Should they not be aware of how important their acts of volunteerism are to the basic political foundation of our nation. This is important.

As we become more and more organized, this tradition is harder to maintain. Think about the farmer who becomes ill during harvest. What happens? A neighbor farmer helps out. Also, in a rural community, if we see kids fighting we break up the fight. Why? Because if a neighbor does not help the sick farmer in a time of need, everyone knows it. He does not want everyone in a farming community to think, and to say, that he did not help out a neighbor in time of trouble. He is very, very visible in the community.

Also, he has a sense of ownership. The community is not owned by a mayor he has never seen. He and his neighbors run the rural community. He takes responsibility.

However, in the urban community we are not as visible. We tend to live in boxes. We live in a box called a house. Many of us in the city scarcely know our neighbors. We tend to be isolated. Inside the box called our house, we watch another box called a television set. We see tragedy every day and we tend to become immune from the tragedy of starvation, murder, rape and catastrophe. We see it over and over, day after day.

Then we leave the box called the house and get into another box called the automobile. We roll up the windows, turn on the heater or air conditioner and speed through the city. When we go through a neighborhood of a different ethnic group we often check to make sure the box is real secure by rolling up the windows and by checking the lid on the box, the locks on the doors.

We arrive at our work-place and park our box next to hundreds of other boxes and rush to another box called an elevator which takes us to another box, called our office or work-station. At night we simply reverse the process. All day we rush from one box to another and we never feel very secure during those brief moment when we are out of one of our boxes.

We tend to delegate authority in the city. If we see trouble as we peer out from under the lid of one of our boxes, we think to ourselves, "Oh, the police will handle the situation. That is what we pay them for."

Thus, the visibility, the feeling of ownership and belonging in the rural community gives way to anonymity, alienation and delegation in the city.

Therefore, particularly in the urban society we turn to the "hired gun". We hire someone to do what we used to do ourselves in the rural community. (Police, Fire-fighters, Probation Officers, etc.) We no longer have the duty and obligation to make things right. We hire people to do that with our tax money and we no longer feel the duty or responsibility. Then, when tax money is short and we cannot buy enough "hired guns," the feeling of personal responsibility and obligation to do what is necessary is no longer present and our society becomes jeopardized.

The question then becomes, how do we move from dwelling in boxes---which gradually become less and less secure and safe---to personal responsibility. The answer is volunteerism. Since finding the answer is so crucial and critical to our survival, volunteerism is a mandate and not a mere option. It is essential for our future.

We must help people take responsibility since the concept of the "hired gun" simply does not work. We cannot buy safety and security. It cannot be purchased by individuals or by nations, as Germany discovered with Hitler and Italy with Mussolini. People must take the responsibility and people become responsible through volunteerism. We simply cannot delegate this responsibility and authority to the "hired gun," who we now call more sophisticated names like social workers, probation officers as well as police officers. Delegation often creates more problems than it solves and it never gives us the answer we need.

How is this done? First, the challenge must be stated in a manner which seems possible. Those being challenged must hear the opportunity and solution stated in a manner which is believable and acceptable:

As an example, you do not suggest to a citizen that he lock himself in a cell with a group of murderers awaiting execution so he can talk with them. You do suggest to him that he becomes involved in a carefully administered prison program like the Job Therapy prison program in California.

One of the key roles of the director of volunteer programs like Job Therapy is to alleviate the fear of those who would like to become involved. It is

necessary to give the citizen-volunteer a structure in which he will be reasonably safe. It is "scary" when we leave all our boxes and one of the basic needs is to provide a new box called a program which will give the volunteer a feeling of reasonable security and safety.

Not too many of us are willing to go to a strange house in a part of the city which is completely unknown to us, ring the door bell and tell the startled occupant, "I'm John Smith and I want to help you." For nearly all of us, it just does not seem to be the way to do it.

This is also true on the international scene. Had President Kennedy simply challenged our youth to go to foreign countries to help out, how many would have done so? However, he did far more than simply challenge our youth. He provided a structure and thousands of our youth responded to the challenge when a reasonably safe structure was provided called The Peace Corps. This is what we need to do.

So we must provide the programs and the structures wherein citizens can volunteer their time with reasonable safety and with the probability of being effectively involved. This is what a good volunteer program does.

When we provide the challenge and the structure, then our citizens will volunteer.

We all have the need to feel significant. Many older people say the happiest time of their lives were the years when their children were growing up. Why? Because they were needed and they were significant in the lives of others. Children are dependent upon parents and when the parent enters the room and the little children run for them with arms outstretched, you know you are important and significant in the lives of others. We all have this need.

People long to be significant. All of us have a need to write our name on the universe in some way. We all need to be important to others. Volunteering fulfills this need. We do become important in the life of the apprehended offender or delinquent prone juvenile. We do become significant and we all long to be important and significant.

Thus, we need only to provide the structure so that people can be significant. This is so necessary because it is too frightening, complex and complicated without a structure. We need programs like Job Therapy of California to provide the organization to make us feel reasonably secure and effective. Without it, we simply do not know how to become involved in juvenile and criminal justice.

Thus, our "hired guns" who are called probation officers, social workers, judges, etc. should become enablers. They should make it possible for citizens to become involved. There will never be sufficient money to hire all the guns we need. Thus, the old concept of the "hired gun" doing the work must give way to the concept of the "hired guns" as enablers who make it possible for the citizens to accept responsibility for the rehabilitation of the apprehended offender.

Then the probation officer and other professionals in juvenile and criminal rehabilitation will become the bridge, the coach, the enabler, the supervisor, the helper and the cheer-leader. They will perform the services necessary to provide a structure so citizens can do that which can only be done by the citizenry. We have tried alternatives and they simply do not work. In the final analysis, only

the community acting as volunteers can provide the services we need to assist the apprehended offender and delinquent prone youth. The citizen can do it only with the proper structure and only the "hired guns" can provide the structure. This is the way we must go.

The volunteer director can make the risk acceptable. This is one of the prime functions of the director of juvenile and criminal justice programs.

The "hired guns," therefore, must have a new job description. The probation officer no longer has the responsibility to spend three minutes a month with a probationer, which is the average amount of time a probation officer has with a probationer, and hope rehabilitation somehow occurs. The probation officer has an entirely new role. Now they spend their time providing an organization which enlists and supports volunteers who give about twelve hours a month with each probationer furnishing them the individualized, intense and intelligent services necessary to assist them to cope successfully in society.

We also need to understand we are all offenders. We must accept the words and philosophy of one volunteer leader in criminal justice who said, "We are all offenders. Some of us are apprehended offenders. Some of us are unapprehended offenders. I happen to be an unapprehended offender. It is important we enlist as many unapprehended offenders to assist the apprehended offenders as possible. This is why I try very hard never to talk about the "offender." I try to talk about the "apprehended offender." It is important for those of us, like myself, who are unapprehended offenders to be involved in the lives of apprehended offenders in a positive way."

This is certainly true. We have all heard of college classes where common acts which are contrary to the law such as taking a watermelon from a farmer's field are described to the students. The students are told to add up the number of days after each act they committed, most of them in the spirit of harmless pranks. Seldom is any student completely free of prison time and many of them add up a large number of years. We are all, virtually without exception, either apprehended or unapprehended offenders. Few of us fit into the third category, totally perfect people. We should all be responsive to the needs of offenders because we are, with very few exceptions, offenders ourselves. We all have ample reason for helping others with great humility and gratitude.

We must also have faith in people and their willingness to give to the apprehended offender and delinquent prone youth. One program in the western part of the country asked its volunteers to give three hours a month. Volunteers gave an average of five hours. Another in the east required five hours a month and received an average of eleven hours. Another program in the mid-west asked six people to volunteer their time to begin a program. Two of the six brought friends and the program began with eight volunteers. Years later the director of the program said this seemed to be the spirit of the program all the way through. Most of the time the citizens responded to a degree even greater than requested.

Of course, these three programs were extremely well administered. This brings us to another very important part of volunteerism.

It is important volunteer programs in juvenile and criminal justice be extremely well administered. When you really consider the administrative aspects of volunteer programs, you realize how important careful administration is to the

success of such programs. One veteran leader of juvenile-criminal justice volunteerism explained it this way. When you have paid people making a product, like an automobile company, you have to be very careful administering such a program because those who make the product are people and people function well only in a good administrative setting.

However, when your product is a material like an automobile, the administrative needs are only with those producing the product and not with the product itself.

When you are working in the field of human services, people not only produce the product but the product itself is people in need. Thus, the administrative needs are doubled since people are not only producing the product but people are also the product.

When you have a volunteer program working in human services, you have not only the staff who are producing the product but you also have volunteers who are involved in producing the product and the final product is hurting people. Thus, you must have three times more careful administration when people are involved in all phases of the production of the product and the final product itself as contrasted to the manufacturing of a material product.

Therefore, careful administration of volunteer programs in human service is extremely important and three times more difficult than in an material producing business.

Unfortunately many people seem to think humanitarians who are concerned about others are always poor administrators. This has been true in some cases but it certainly need not be true and we see this happening less and less.

For example, one would have to look far and hard to find a program or an organization which was administered better than the Partners juvenile program in Denver, the Royal Oak Municipal Court Volunteer Probation Program in Michigan from 1959-1969, the Friends Program in New Hampshire and a number of other outstanding juvenile and criminal justice programs.

Therefore, it is extremely important those of us in juvenile and criminal justice volunteerism administer our programs with extreme care. In the final analysis, the programs which give the most effective services are the programs which are administered carefully.

The careful and meticulous attention to detail day after day is the mark of any organization and program which is well administered. In order to have this continuing care and concern for administrative details it is necessary to have a deep philosophical persuasion to the program and to the task of the organization. Therefore, a thorough understanding of the mission and a deep faith in the objective of the organization is imperative if we are going to give the day to day, week to week, month to month, year to year attention to administrative details which is so important to any excellent program.

Without this, we soon get burned out and the program suffers from lack of careful administration.

Therefore, it is important we carefully understand the mission in order to sustain the burden of meticulous administration and dedication to details which is so necessary for us to sustain programs which deliver outstanding services.

It is also important to face the reality of the 1980's. No new money sources for juvenile and criminal justice and, indeed, for all social welfare will become available in the foreseeable future. We can only re-distribute funds within the social welfare field. There will be less and less funds available since more and more money will be used for military purposes, highways, etc. Therefore, at best, we will not have any additional funds but only a re-allocation of funds within juvenile and criminal justice. With inflation, the economy and Proposition 13, we will have even less professionals in the future. Therefore, we cannot hire more professionals and we cannot rely upon the professional to do what is necessary in juvenile and criminal justice. Thus, the solution will have to come from those who have the problem. The problem really does not belong to the hired professionals. It belongs to the community and only the community will be able to solve the problem.

It has been said that volunteers in juvenile and criminal justice, the luxury of the 1970's, will be the necessity of the 1980's. This certainly appears to be true as we enter the new decade.

Part of our problem in the past has been many courts and other juvenile and criminal justice agencies which have heard about the use of volunteers and decide to try it. They give the job of the director of volunteers to a probation officer who is already overloaded and quite often is the very least talented, experienced and capable probation officer.

This probation officer often does his or her best but he has very little support from the top people. After a few months the head of the program says, "We tried to use volunteers but it didn't work." This probably explains why too many volunteer programs fail before their second birthday.

There must be real commitment from the top and those involved in the program must be experienced and talented individuals who know how to administer programs very well.

In addition thereto, there has been many cases in which the director of volunteers is the first person fired in the event of a financial crisis. Thus, there has been a reluctance of some excellent professionals to become the director of volunteers since they know they will be the first to go if there is a financial squeeze.

What we really need is the catalyst model so the professional, the "hired gun," becomes the enabler of services rather than the deliverer of services.

In one juvenile court program probation officers were giving three minutes a month to each probationer. However, when volunteers were used the probation officers became the supervisors and administrators of the volunteers. Then, rather than working directly with over one hundred probationers, they worked with about one hundred volunteers who increased the amount of time each probationer received from three minutes to twelve hours a month. This increased the amount of rehabilitative services each probationer received by 240 times and greatly increased the effectiveness of such rehabilitative services.

Thus, we can no longer afford the luxury of the professional giving direct services to the probationers. We are spread too thin and the amount of time professionals can give to probationers is so minimal it is extremely ineffective. Therefore, rather than using probation officers and others involved in juvenile and criminal justice rehabilitative services in direct services, we must utilize them as

supervisors, directors and counselors and guides to volunteers who furnish the direct service to the probationer and other criminal justice clients.

Therefore, the probation officer should not work with over one hundred clients but rather he should work with one hundred volunteers, greatly expanding the rehabilitative services.

It is imperative for a good volunteer program in juvenile and criminal justice to provide a structure which makes it reasonably safe for volunteers to relate to apprehended offenders and delinquent prone youth.

It is also necessary for these programs to become the catalyst or enablers of services. The professionals associated with the volunteer program in juvenile and criminal justice should not give services themselves but should direct the use of volunteers who give the direct services under the direction, supervision and guidance of the professional staff.

One excellent volunteer program in juvenile justice says, "We do not counsel kids. We make it possible for hundreds of volunteers to counsel, guide, direct and become friends to kids. We do not have any doctors, dentists, or lawyers on our staff. However, our staff has enlisted hundreds of professionals who give volunteer services to the kids we work with through our volunteers.

"We do not give services. We simply enable services to be given by volunteers. This is the only way we are going to be able to provide the quality and quantity of services kids need so desperately."

Another concept about juvenile and criminal justice volunteerism should be mentioned. It is absolutely necessary the apprehended offender and delinquent prone youth receive all the services they can possibly benefit from when they appear in the juvenile and criminal justice system.

We should never forget their problem has caused them to commit an offense. Therefore, their problem is very important because it has jeopardized the safety, peace and general welfare of the community. It is not simply a problem of a private individual. It is a problem which has jeopardized society to a greater or lesser extent. Therefore, it is important the problem be solved and the trouble be eliminated for the good of society.

If the problem continues unabated and we simply treat the symptom rather than the real trouble, it will probably cause another criminal act which will further jeopardize the community. As a matter of fact, subsequent criminal acts are very often more serious than the earlier criminal act because of society's punishment of those acts without any understanding of the problem. As all of us know, most people come out of jail, prison and juvenile institutions worse than they were before they were sentenced to serve time.

Therefore, society does not have the luxury of ignoring these problems which have jeopardized our cities and villages. We simply cannot ignore them as a matter of self survival. We must understand what the problem is and deal with it in a very careful and effective manner. We must do this simply to survive.

Every apprehended offender and delinquent prone youth must be carefully analyzed and then given complete rehabilitative services which are necessary simply to

protect society. Looking at the defendant for a second or two after he or she has been found guilty and then immediately assessing a jail term or a prison term will not solve the problem. It will only make it worse and create an even greater threat to society.

In addition to the necessity of solving problems simply for survival, we also must consider the humanitarian aspects of the situation. From every way of looking at it, the defendant must receive the best services we can possibly give him if we are to be considered a nation with humanitarian instincts and principles.

Religiously, every person who appears before the court is a child of God and therefore an extremely important person. This is certainly part of our Judeo-Christian heritage and principles.

Economically, every person who appears before the court is important since a citizen who is coping and functioning is a tax-payer and a citizen who is not coping and functioning is a drain on the tax dollars of this nation. Simply from a matter of economics, it is important to have as many citizens as possible working, paying taxes and contributing to the welfare of society rather than being in jails and prisons where they cost our society \$20,000 a year or more.

Politically, our nation has a history, tradition and deep belief in the importance of each individual. Democracy, unlike totalitarianism is based upon the belief that each of us is endowed with inalienable rights. We are all important simply because we are citizens of a democracy. Not to give to each person who appears before the court our best in rehabilitative services is a denial of our democratic tradition and history.

Socially, the importance of each individual to the entire society is evident as mentioned above. If we do not solve the problems of apprehended offenders and delinquency prone youth with our rehabilitative services, the peace and safety of society will be jeopardized and threatened even greater than before.

It is, therefore, extremely important to utilize volunteers in juvenile and criminal justice. It is not simply one of the alternatives but it is a mandatory imperative for the future.

It is all together fitting and proper to seek a peaceful way to live in our cities, villages and country. However, this will only come about when we realize we cannot hire people to do this for us. It is our responsibility and only we citizens can meet the challenge of crime in and to a free society.

VOLUNTEERS AND STAFF:

It is disturbing to note the tendency of many people to think of volunteers as one type of people and staff as another. Actually, both staff and volunteers are members of the human race and, as such, share equally in abilities, talents, skills, limitations of skills, etc.

So often we hear someone say, "A volunteer cannot deal with a probationer or inmate who is psychiatrically disturbed." This statement is as true and as false as the statement, "Staff cannot deal with a probationer or inmate who is psychiatrically disturbed."

Obviously, if the staff person has never been trained in psychiatry then the staff person cannot deal with severe psychiatric problems. However, if the staff person is a psychiatrist then he or she can deal with an inmate or probationer with severe psychiatric disturbance.

The same is true of the volunteer. If the volunteer is a psychiatrist, then the volunteer can deal with severe psychiatric disturbance. However, if the volunteer is not a psychiatrist, then the volunteer cannot be used in this manner.

Thus, to say all staff cannot deal with psychiatrically disturbed probationers and inmates is erroneous. It is also equally erroneous to make the same statement about volunteers.

What is the limit of staff? This depends upon their individual limitations. Some of them function extremely well in counseling, others function well in administration and still others operate best in pre-sentence investigations and in other tasks.

Exactly the same thing is true of volunteers. They have a common humanity and share the abilities and limitations of all other people. Thus, some of them function very well administratively while others can be best used in pre-sentence investigations or in other capacities.

Like staff, some volunteers function best in security roles. One court utilized retired citizens, several of whom had worked as security guards for large corporations, to perform the necessary security functions when probationers reported to volunteers at the City Hall one evening a week.

Another example of the utilization of volunteers in authoritarian roles is a court which utilized volunteers in a program called Home Detention. After the juvenile judge had made a determination a juvenile must be placed in detention, the court then sends the child to his or her own home. A volunteer makes one or more randomly timed daily telephone calls to the home to check on the child and also sees the child every day in person during the period of detention. This volunteer also checks with the school authorities, the employer and the parents each day. The function of this volunteer is totally disciplinary.

This is the last function many volunteers will do. However, there are volunteers who would rather perform this function and are not interested in serving as volunteer inspirational personalities in the lives of probationers and inmates.

On the other hand, many volunteers have absolutely no interest in serving in authoritarian or security roles and seek only to entwine their lives in an affectionate, warm and compassionate manner with the apprehended offender or the delinquent prone youth in an attempt to instill in the troubled person a new attitude, self-image and way of life.

Is not exactly the same thing true about staff? Some staff are hired to work in security because they have good aptitudes for such a task. Other staff would never function well in such a position and are hired to work as counselors. Thus, exactly the same thing is true of staff and volunteers. Both are human beings and each have some characteristics and are lacking in other qualities. Each have some skills and are lacking in other skills. Each have some aptitudes and interests and are lacking in other aptitudes and interests.

Therefore, a selected staff person can do anything. The same is true of a selected volunteer. He or she can do anything.

Nor is there any real limit to the degree of dedication and willingness to work above and beyond the call of duty. There are some staff who willingly put in thousands of over time hours during the course of their career completely without compensation. There are other staff who are very anxious to leave at 5:00 P.M. Nothing else matters.

The same is true of volunteers. There are some volunteers who will give a specified number of hours a month and, regardless of the crisis, will not work beyond those hours. There are other volunteers who will give of themselves in a time of great need or crisis far beyond the time they agreed to volunteer.

Thus, the point we are attempting to make is very obvious and yet is completely overlooked so many times. Both staff and volunteers are human beings. Each of them can do some things and cannot do other things. Thus, it is totally erroneous to say volunteers as a group can or cannot do a certain task. It is also totally erroneous to say this about staff.

The basic idea with staff is to hire the person who has the education, training and experience necessary to perform a certain task and then assign the proper task to him or her. Exactly the same thing is true about volunteers.

It is our hope we can end the artificial distinction between volunteers and staff. All share a common humanity and the proper volunteer or staff person can do every task required in a court or corrections rehabilitation program.

It is also interesting to think about the needs of staff and volunteers. Volunteers must have meaningful tasks to perform. They must feel they are doing something worthwhile. Is it not also true of staff? How long will you maintain a qualified and effective staff person if you have him or her do meaningless work?

It has been said volunteers need recognition. Is this also not true of staff? How long can a person work in a staff position and never have his or her contributions recognized by anyone? Never to be recognized is a devastating experience for any staff person and soon causes staff to burn out and become ineffective.

It has been said volunteers must be properly recruited and screened. Is this not also true of staff? When a bank hires a new teller do they grab the first person in sight? Of course not. It is entirely possible the first person they see might not be able to add or subtract and cannot develop the basic skill even with careful training. Obviously, staff must be properly recruited and screened. The same is true of volunteers.

It has been said volunteers need training before they become involved in programs of prevention, diversion, probation, institutional programs and parole. This is certainly very true. Is this also not true of staff? It is absolutely imperative staff receive training before they begin to work at their job. What bank would hire even a qualified person to serve as teller and then provide them with absolutely no training? Both volunteers and staff need training.

It has been said volunteers need supervision. This is very true. However, is this not equally true of staff? When new staff is hired, it is absolutely necessary to give them on-the-job training, continuing supervision and even surveillance. Thus, volunteers and staff are exactly alike. They both need continuing supervision.

In summary, both volunteers and staff have exactly the same needs. Drawing lines of distinction between volunteers and staff is totally artificial and unrealistic. Each have the same needs, the same abilities, the same need to be assigned to the correct task, etc.

Sometime ago a veteran national leader of juvenile and criminal justice volunteerism was speaking to a group of probation officers attending an orientation session on the use of volunteers.

The speaker asked all the professional probation officers who had never volunteered their time to any activity to raise their hand. He said, "I would like to have everyone raise their hand who has never volunteered their time to a Sunday School class, a Little League sports program, a Board of Directors of a non-profit corporation, a fund raising drive for non-profit activities, the YMCA, YWCA or Salvation Army, etc. Please raise your hands if you have never given your time to any volunteer activity."

Of course, absolutely no one raised their hand. The leader anticipated this result. Most probation officers are sensitive to the needs of others or they would not be probation officers. Therefore, all of them had volunteered their time to the area of expertise of another person like the Director of Christian Education Programs of a church where they taught Sunday School.

The point was well made. Of course these probation officers understood volunteers because they all are volunteers. Certainly they can understand the motivation, needs, limitations and desires of those who volunteer their time to them because they volunteer their time to others. They know volunteers because they are volunteers.

It is, of course, very evident we are all human beings whether we are acting in a volunteer capacity in a particular program or if we function as a staff person in such a program.

Perhaps this is the reason why many programs are now referring to volunteers as unpaid staff. These programs have adopted the philosophy that all persons associated with the program are on their staff. Some of the people on the staff are unpaid. While these unpaid staff are volunteers, they do not think of them as being volunteers nor do they refer to them in such a manner. Rather, they refer to them as unpaid staff.

This seems to be a step towards the ultimate recognition that all people who work in the program have the same needs and the same opportunity to serve with dignity and effectiveness.

Perhaps this is the ultimate answer. Maybe the growing trend to refer to everyone who works on the program as a member of the staff, whether paid or unpaid, is the ultimate recognition of the common humanity of both volunteers and staff.

SECTION III

A CHRISTIAN CONCEPT OF JUVENILE AND CRIMINAL JUSTICE VOLUNTEERISM

What can a Christian do in criminal justice? How can you reach out effectively to those in trouble with the law? First, be a Christian. Christianity demands concern and involvement. As Christians, we know all are offenders. Some of us are offenders who have been apprehended by the law. Others of us are unapprehended offenders.

From 1965 to 1975, the number of Christians who became involved in a loving, kind, affectionate, disciplined, firm and demanding way with apprehended offenders grew from zero to about one half million in about five thousand courts, jails, prisons, juvenile institutions, diversion and prevention programs. Christians are becoming involved and are putting the Commandments of the Prophets and our Lord into action. Great things are happening!

What Prophets? Like Micah who asked, "What does the Lord require of you but to do justly, to love mercy and to walk humbly with your God?" And Amos who commanded us to "Let justice run down as waters and righteousness as a mighty stream." And Isaiah who said, "The Lord has annointed me to preach good tidings.....to proclaim liberty to the captives and the opening of the prison to them that are bound."

Finally, Christ said we are to be ultimately judged worthy or unworthy of God depending upon how we acted in six situations, one of them being visiting the prisoner. For Christ said, "I was in prison and you visited me."

Time and again, in both Testaments, Christians are commanded to care for the "fatherless." Who is more fatherless than the apprehended offender, young or old. No Christian can ignore the duty to visit, comfort, help and minister unto the needs of and assist those who are in prison, or on probation, or parole, or jail or who are rapidly headed into a life of delinquency and crime. All right, you say, we have the duty to help, to be involved, but what can I do?

Study what other Christians have done in the last decade of our second century. Like an engineer in Pennsylvania. He read about the volunteers in criminal justice movement in a national magazine and asked the judge of his city to start a volunteer program. The judge refused. A few days later the engineer was back with a proposition. "Let's bet on a probationer," he told the judge. "Assign me the worst one you have. If I have not helped him in six months, I lose the bet and will quit bothering you. However, if he's changed, you lose the bet and we begin a program."

At the end of four months the volunteer was discouraged. Most are. For such a long time all you can do is simply be there and listen. It takes a long time to earn the right to be a friend. But the awesome power of the listening ear was working. At the end of six months the 18 year old Puerto Rican was completely changed. Then the engineer asked the judge, "Did I win or lose the bet?" The judge was amazed. "I never dreamed I'd lose that bet. Johnny was the worst probationer we had, absolutely the worst. But you win. You can start a program."

The program began, grew, expanded and is very effective. What began as a program utilizing only members of one church and administered by it grew. Many volunteers

from the community became involved. It served as a model for the development of over 150 programs using volunteers in criminal justice in that state within eight years. All because one Christian refused to take "no" for an answer.

A housewife in Illinois told the judge they needed to use volunteers. He agreed but would not do it without a full-time director of volunteers and he said they had no money. She told the judge, "You do not need any money. I'll work forty hours a week as a volunteer for a year." She did. At the end of the year the city was so pleased with the efforts of the hundred plus volunteers that they hired another woman to serve as the director of volunteer programs. This program continues to serve its city well by reducing the rate of repeat crime, by making the streets safe, by saving large sums of money and by helping lives emerge out of delinquency and crime towards the fulfillment of their destiny.

Of course, in five thousand courts, jails, prisons, juvenile institutions, diversion and prevention programs you do not have to start a new program. You only need to become involved in an existing one.

Like Ed, the insurance agent who volunteered his time to work with Glenn, a probationer. Glenn committed his fourth felony in seven years. However, a witness failed to appear and the case was reduced to a misdemeanor. Had the witness appeared, Glenn would have gone to prison for the fourth time. Now he was in the lower court and was assigned to a volunteer.

The volunteer spent several months with Glenn and slowly, tortuously earned the right to be his friend. During this time the volunteer became even more convinced that Glenn, an eighth grade drop-out or push-out was highly intelligent. He had fine verbal skills.

Being a veteran volunteer, Ed asked Glenn when he last had an eye examination. Glenn said, "I never had my eyes examined." Ed asked if Glenn would go to a volunteer optometrist if there was no cost. Glenn agreed. The optometrist soon discovered Glenn's vision was distorted. With the help of the local Lions' Club, Glenn received the eye care he needed free.

After a few more months, Ed convinced Glenn to take his High School Equivalency Test. He passed. A few months later Ed took Glenn to a nearby university where he enrolled in Chemical Engineering. He graduated with high honors. Today he is a well functioning engineer. The difference between a fourth time offender and a valuable member of society was a volunteer ---- a Christian who gave the words, "concern and caring" flesh and blood. And Christ's Parable of the Last Judgment was fulfilled when the word became flesh through one of the one half million volunteers in our land.

Another Christian began a program in 1967 which has placed ten thousand volunteers into the lives of ten thousand prisoners. The relationship, established in prison, continues throughout the parole period and often throughout the life of the man we call an ex-con. Often it takes many months to establish a relationship with these felony offenders, adults who have usually been in prison many years with absolutely no communication from the outside. The program has helped thousands of prisoners and ex-offenders. It has reduced the rate of return to prison by about fifty percent.

A young Christian began a program in 1968 with absolutely no money or staff to work with juveniles. The program grew rapidly and now involves hundreds of volunteers who combine friendship with exciting adventure. Relationships include airplane adventures, rafting trips, mountain climbing and gives twelve hours a month to the juvenile. Since the national average amount of time a probation officer spends with a probationer is three minutes a month, they worked two hundred forty times harder. Exciting adventure slowly cements the relationship. At first the youngster could care less about a volunteer friend. But as they see athletic events together, go skiing, rafting and engage in other activities, they become friends.

The director of the program puts it this way, "The activities are like a crutch. At first the broken leg is useless and the crutch does everything. Slowly the leg heals and the crutch is discarded, its job over." So it is with the adventures. They help establish the relationship and are put aside. This program has reduced the rate of repeat serious crime by fifty percent. Like the prison program, which also greatly reduces the rate of repeat crime, when utilized nationally, it will save not millions but billions of dollars. And of even greater importance, countless lives will reach their potential and fulfill the destiny God intended.

Another young Christian college student volunteered his time to a juvenile institution. We call them by nice names like "State Homes" and "Training Schools," but actually they are very much like adult prisons. He soon learned that some of the youngsters there, all of whom were sixteen years of age or younger, were so terribly damaged and hurt by life that only a very intense experience would make them whole once again. He started a program using canoes and, in a few years, took fifty kids out of prison and gave them an opportunity to go all the way from Lake Superior to Hudson Bay.

Amazing things occurred. First, they accomplished a goal for the first time. The trip is difficult and extremely demanding. These young sixteen year olds, who had never accomplished the way most kids do in music, academics or athletics, suddenly knew the thrill of attaining their goal. "They came back proud of accomplishment rather than ashamed of being in prison." Achievement brings dignity, pride and self respect. Those with self respect seldom commit crimes.

Second, the sheer beauty of the trip changes you. As one young man, who had been in prison just two months before, said when he paddled into an extraordinary sunset, "There, that is how I know there is a God." On another occasion the Northern Lights suddenly appeared out of a very black night. Another young man said, "It was so beautiful. Suddenly God had given us once again his gifts of light, life and love. I could only kneel and weep." Yet another said, "Sitting here on the shore of Lake Of The Woods, I cannot believe I used to steal. I cannot go back to stealing. The world is just too vast and beautiful."

Third, it is an incredible manifestation of love. One kid put it this way, "At the beginning of the trip we swore at and with each other constantly. However, after a while, relationships formed and love developed. Suddenly profanity was no longer appropriate. When you love deeply, you can hurt the other guy real bad. Our love became so deep we could not swear at each other. It hurt too much."

However, the key element is the personification of love in the guide, who is a volunteer. He says----not with words but with his life----"For seventy five days

and nights I will be with you and share the agonies and ecstasies of life. When you are cold, I'll be cold. When you are scared, I'll be scared. When you are hungry, I'll be hungry. When you see the glories of the sunsets and the Northern Lights, I will see them too. I share life with you because I love you." Thus, through seventy five days and nights of incredible hardship and unbelievable beauty, the work of love becomes flesh.

To many Christians, the highest mountain top of the Bible is John 1:14. "And the word became flesh and dwelt among us." Thus God redeemed mankind when His word --- love --- became flesh in Christ. We never understood His laws, His rules, His commandments. We only understood when the word, which always has been --- the word of love, the word of God --- became flesh and blood. When the word became flesh in Christ we understood because, although we really do not understand laws, we understand the loneliness of Gethsemane, the suffering upon the cross and death at Golgotha.

Why? Because we are flesh and blood and we understand flesh and blood. We do not understand rules, laws and commandments because we are not rules. We are flesh and blood. Only when the word became flesh did we understand God. Only when the word of the law becomes flesh in the life of someone who loves will the offender and delinquent change. There is no other way.

Why do we have the highest crime rate in the world? One prime reason is for nearly two hundred years judges have only used words like fine, jail, probation, parole and so forth. In appropriate cases, those words are important. In some cases punishment is necessary. We need to right our wrongs. Wrong-doing does result in painful consequences. If wrong-doing is not punished appropriately, the wrong-doer lives in an unrealistic world. To create an unrealistic world is the ultimate of cruelty.

However, punishment alone is not the answer. It must be combined with loving concern, manifested and personified in flesh. We are learning what it takes. In 1965 virtually no citizen volunteers were involved in our courts, jails, prisons and juvenile institutions. By 1976, about one half million volunteers bestowed their bi-centennial gift to the nation --- a movement of citizens involved in criminal justice.

We have only scratched the surface. We need five to seven million volunteers in every court, jail, prison, juvenile institution, prevention and diversion program. In every appropriate case, offenders must have a volunteer citizen who will give them warmth, understanding, kindness, discipline, firmness and demanding love. They must do for every apprehended offender what Ed did for Glenn, give him the total love of unconditional acceptance and, when it is appropriate, enable him to receive the professional services needed, free if necessary. We need the involvement of several million more laity and clergy.

Three factors are extremely critical, spirit, sweat and science. As Christians, you have the spirit and you are willing to sweat. You only need help with the third requirement, science. There is now much help available with the science. Call upon VIP-NCCD and other national organizations.

Christ asked us to love our neighbors as we love ourselves. All of us struggle to love ourselves in a Christian way. Perhaps you will never have as great an opportunity to grow in self love as when you give yourself to an apprehended offender or delinquent-prone youth.

It has been said that when the Samaritan saw the man lying by the side of the road, beaten, robbed, bleeding and dying, he looked down at him and said, "If I do not help that man, what will happen to HIM?" But there are all kinds of answers to that question. We can hear him say to himself, even across the centuries, "He'll probably make it. There will be a native who will come along soon and help his own. He will handle it so much better. I'll just go on my way. I'm sure he'll make it."

The Samaritan went on for another hundred yards or so and then he was stopped by the unanswerable question. "If I do not go back and help him, what will happen to ME? What will happen to how I feel about myself, to my dignity, pride and self respect? How will I be able to love God and others if I do not love myself? The Samaritan had no answer to the second question. He went back, ministered to the man and became the Good Samaritan.

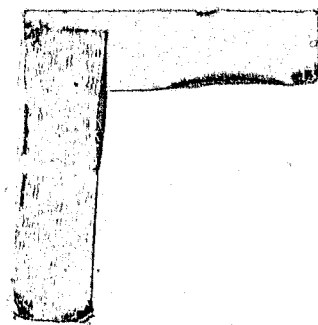
Christian* ask yourself not only what will happen to him but what will happen to you if you do not become involved. There is no way the word of caring, concern, giving, sharing and loving will become real in the life of the offender except through flesh.

The word must become flesh and dwell among those in courts, jails, prisons, juvenile institutions and those headed there. How about you, Christian, will the word of love become flesh in the lives of those who need you? Our very survival as a nation depends upon your answer.**

See Voluntary Action Leadership, Fall of 1979, for an article entitled, The Place on the Map for Rural Volunteers. This tells about a church inspired, planned and managed program. Write to VOLUNTEER, National Center for Citizen Involvement, P.O. Box 4179, Boulder, Colorado 80306 for a copy of Voluntary Action Leadership.

*Of course, Christians are only one group of people involved in juvenile and criminal justice volunteerism. We regret we do not have several pages describing the motivation and philosophy of people of other faiths and those who are motivated solely by humanitarian and ethical concerns. We have often requested such an article but have never received an answer to this request. We regret this omission.

**From a script of a film-cassette available from VIP-NCCD entitled "Christians and the Challenge of Crime."



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