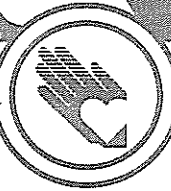


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THE JOURNAL OF VOLUNTEER RESOURCES MANAGEMENT

VRM

Winter ... 1996



VOLUME ... 5.1

DIVERSITY



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EDITORIAL

If we are to appreciate the diversity that surrounds us, we must first seek to understand it. In this issue of JVRM, authors share personal experiences and thus bring us on a journey of discovery about the world in which we live. Aileen Feicho relates her reaction to the response she received as a "foreigner" during a trip abroad and how that led her to a new perspective on the diverse cultures in Canada. Mireille Roy and Paula Speevak-Sladowski describe their experiences as members of labelled groups. Kelly Ritcey addresses diversity among the disabled. Makes me think anyway...

... I think of how strong our tendency is to lump people, ourselves included, in groups and then label them (women, Jews, immigrants, whites, disabled, gays). It becomes easy to make assumptions – develop prejudices – about the groups of others:

- women are victims
- Jews are rich
- immigrants soak up resources
- whites are patronizing power grabbers
- the disabled are unable
- gays lack moral fibre.

We all, in some way, suffer from the prejudices of others, and from our own.

Can we not shed those assumptions and look at individuals, each different from one another, with strengths and weaknesses, needs and wants, likes and dislikes, qualities and faults? Can't we see that different does not mean bad, that different does not mean "them", that we are all "us"?

If we could achieve this inclusion, perhaps then could we enjoy the wonderful diversity of our communities and find some harmony in these troubled times.



Ginette Johnstone is Senior Consultant of
Johnstone Training and Consultation (JTC) Inc.

DIVERSITY & ITS IMPACT ON MANAGERS OF VOLUNTEERS AND THEIR PROGRAMS

by Aileen Feicho

The Webster dictionary defines diversity as "the condition of being different." Never before had I understood that definition more clearly than during a recent International trip, where I was privileged to meet and work with individuals representing many different countries and cultures. Twelve hours after leaving Winnipeg, I was standing in a new country, where everything that provided my sense of security, was about to be challenged... I was culturally different. As I passed through customs, I realized my fair complexion in this instance, was advantageous. I did not speak, read or write the language, my clothing identified my country of origin (North America), assumptions were clearly being made as to the type of person I was and how I would be treated based on the fact I was a Canadian citizen. As a "North American" woman travelling alone, interesting beliefs surface, such as; very independent and powerful, wealthy, unflattering morals, and an opportunity to better one's life. The differences in currency, food, lodgings, and transportation, made daily activities challenging, CNN and the telephone became my links to home, while two co-workers from a neighbouring country became my ex-

tended family. I was no longer street wise and could easily, through ignorance, break laws such as regulations which were maintained in large public places due to terrorist activity. The realization that the Charter of Rights and Freedoms, which I take for granted to protect me as an individual, held no special meaning other than the interesting activities of a neighbouring country.

What an exciting and educational adventure. There is no greater teacher than first hand experience. Each day, as I relied on strangers to educate me to the values, beliefs and routine functions of my new environment I was reminded that an experience such as mine was occurring in our province every day. Affirmation that diversity impacts on the Manager of Volunteer Services and the management process. And as we enter the new century that impact will be great!

Managers of Volunteers preparing for the new century must have vision and creativity, as well as a pioneer spirit. They will need to have a comprehensive understanding of cultural diversity. Individuals who doubt such a statement should consider these facts:

- Manitoba, for example, has a population which is approximately 10% Aboriginal
- By the year 2000, 25% of new entrants into the labour force will be Aboriginal.
- Approximately 35% of the population of this province's capital city is either an immigrant, a visible minority, or Aboriginal
- Over 45% of the labour force is female

An article by Karen Kelly "Visible Minorities: A Diverse Group", in Canadian Social Trends (Sum 1995), identified these immigration patterns:

- By 1991, the 1.9 million adults in a visible minority in Canada represented 9% of the population aged 15 and over, doubling the 1981 proportion.
- 90% of all adults in a visible minority group live in one of Canada's census metropolitan areas compared to only 59% of other adults.
- The Pacific Rim influence. By 1991, 26% of Canada's visible minority adults were of Chinese background, 20% were from southern Asia, 7% Filipino, 5% SE Asian, 3% Japanese, and 2% Korean – almost two thirds of the total. Black, West Asian, Arabs, and Latin Americans comprise the remaining one third.

Looking to the future, Karen Kelly pointed out that we can expect to see our visible minority population continue to dramatically increase:

- The number of visible minority adults will triple between now and 2016 while the rest of the adult population will increase by only one quarter.
- By 2016, these 6 million visible minority adults will represent 20% of Canada's population • double the current 9%
- The growth rate will not be even – declining from a 42% increase between 1991 and 1996 to only a 17% increase between 2011 and 2026
- The west Asian and Arab community is expected to be the fastest growing quadrupling between 1991 and 2016.

Managing diversity will require continual education to ensure a clear factual knowledge of the various components which define different cultures, i.e. style, etiquette, values, language, preferences, traditions, customs, belief systems, and world views. The volunteer sector represents an incredible cross-section

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WHAT ABOUT MY TRADITION?

by Paula Speevak Sladowski

When we talk about diversity, we often refer to people from *elsewhere*, from *other* cultures, speaking *different* languages, leading *alternative* lifestyles. Other than what culture, different from which language, and an alternative to whose lifestyle? Yours, mine, the norm, the majority, the socially acceptable...?

Let's talk about our diverse communities right here where I am as different from you as you are from me. Let's begin by including *ourselves* when we talk about diversity rather than brag about our acceptance of *them*.

I can appreciate how difficult it can be for people of the majority culture to distinguish that which is ethnocentric. Our statutory holidays, business promotions, and school units, are largely based on Christian holidays. One would get the impression that these are simply all part of *Canadian culture*. Anything else is exceptional, out of the norm, imported from somewhere else, perhaps even exotic.

When I walk into a public office or agency mandated to serve the entire community, I am struck by the number of ethno-specific decorations, greetings, and

symbols. Those of us from minority backgrounds might ask ourselves:

"Do I belong here? Can this agency relate to my needs? Will I be welcome if I do not celebrate the holiday that is being portrayed?"

When I am asked to stand for grace at a professional conference, I suddenly focus on feeling different rather than the skills and issues that have brought us all together. When a management workshop for women is started with an ice breaker on describing five characteristics that attract you to a man, I check to see whether in fact I had mistakenly signed up for a workshop on *Management Skills for Heterosexual Women*.

If we accept, as statistics Canada has long been reporting, that we have been a multi-cultural society for a long time, then the services we provide need to be culturally sensitive and inclusive. In order to do this we need to first become aware of what it is we do that is ethno-specific. What assumptions are we making in the way we deliver our programs and services, and how is this

A LONG TRADITION OF CARING: French Speaking Volunteers

by Mireille Roy

Although volunteering started in England, the French speaking population has been volunteering for as long as any other population but were giving this action a different name : CHARITY.

Under the title of charity, people were led to help neighbours without consideration for their personal needs or for receiving anything in return. Contributing time and energy to others led to a better quality of life.

Times are changing, so are values. Once we saw groups helping their neighbours in a charitable way to relieve them of chores, or become involved in militant causes. Today's volunteering is anonymous and so much more accessible. The religion that led most of the French speaking lives promoted charity; the clergy was very strong and preaching that being charitable was an important thing to do in order to stay in the church.

French-speaking volunteers grew close to the church. For this reason, in the minds of many, this became a religious tradition. Volunteering in the 90s has changed tremendously. It has expanded

beyond churches and parishes to all sectors of society. It is present in our daily lives, our social programs, helping the needy, soup kitchens, mass education programs, welcoming new immigrants, environmental occupations, sports, and many more.

From this act of Christianity, it has become a gesture of social action. Volunteering amongst the French-speaking is not very different than the English speaking. However, French speaking volunteers would rather stipulate that this act of volunteerism has been chosen by an individual who wishes to act for a cause that is important to him/her.

Traditionally French-speaking community families took care of their own. The number of children, and the fact that many generations lived under the same roof, allowed each and everyone to share the responsibilities. What overflowed from the traditional family's ability to cope could only become the responsibility of the church or of religious orders. These helpers were everywhere, in schools, hospitals, orphanages, mental institutions.

With the silent Revolution, the state substituted little by little some of these responsibilities taken on by the Church, which have now become paid positions. Legislation provided a framework and gave professional requirements, from which we now see structured community services, social services and leisure programmes. Today we see both volunteers and paid staff working together, even in French speaking communities.

Unfortunately, unions and the volunteer work force do not always see eye to eye. For many it is clear that volunteering must remain a supplement and a complement to the work of paid staff. Their action must be spontaneous and timely. If this need becomes permanent and essential then this can no longer be a volunteer position. In the years to come union and volunteer organizations will have to sit down and delineate where volunteering starts and where it ends.

French-speaking volunteers of today resemble English speaking volunteers. There is no longer a need to see them differently. Although English Canadians have a long tradition that explains that volunteerism has always been part of their lives, the charitable action performed by French speaking Canadian has similar value. Since their early arrival

to the country, they have been moved by clergy to always act and do onto others in a charitable way.

A document - by Payette-Vaillancourt - Université of Montréal under the seal of Centre of Research in Economical Development titled - "Portrait of the Quebec Volunteers" dated in 1983 reveals that a typical french Canadian volunteer is one that is highly skilled, professional, very active, and who usually takes on huge responsibilities, sometimes more than other individuals.

Yesterday, one would act without meeting his/her personal interest, forgetting his/her own needs, serving as a vehicle for volunteer action. Today even the most selfish needs can be met through volunteering, and it is still called volunteering.

Mireille Roy is currently the Director of Volunteer Services at St. Vincent Hospital in Ottawa and is the 3rd Vice-President of the Canadian Association of Directors of Volunteer Services in Healthcare. She is also a former Board Member of the Ontario Association of Directors of Healthcare Volunteer Services and a former Board Member of the Volunteer Centre of Ottawa-Carleton.



UNE LONGUE TRADITION DE COMPASSION:

Les bénévoles francophones

par Mireille Roy

Les temps ont beaucoup changé, les mœurs aussi, fini le temps des grosses corvées, des activités d'éclat et des gestes d'envergure. Le bénévolat revêt aujourd'hui une forme beaucoup plus anonyme et tellement plus simple.

Le bénévolat francophone a pris son élan autour des clochers. Pour cette raison, il est dans l'esprit de plusieurs l'affaire d'une tradition religieuse. Mais le bénévolat des années 90 a beaucoup changé. Il a élargi son territoire bien au-delà des paroisses et de la misère du monde. Il a éclaté dans tous les secteurs de notre société. Il se niche parfois même au plus vif de l'actualité les services sociaux, le soutien aux défavorisés, la souprière de l'amitié, l'éducation populaire, l'accueil des nouveaux arrivants, les préoccupations environnementales, les sports, et encore beaucoup d'autres.

D'actes de charité chrétienne, le bénévolat est devenu un geste d'action sociale. Les bénévoles francophones et anglophones se ressemblent. Toutefois, de préférence les francophones aimeraient surnommer ce geste d'action bénévole en stipulant que celui-ci est

choisi, par un individu qui désire agir pour la cause qui lui importe.

Traditionnellement dans les milieux francophones, la famille prenait en charge les besoins de ses membres. Le nombre élevé d'enfants et le fait que plusieurs générations aient vécu sous un même toit, incitaient le partage des responsabilités. Ce qui débordait du cadre familial ne pouvait être assumé que par le clergé et les communautés religieuses. On les retrouvait partout, dans les écoles, hôpitaux, asiles et orphelinats.

Avec la Révolution tranquille, l'État s'est petit à petit substitué à l'Église et beaucoup d'activités sont devenues des emplois rémunérés. Des lois ont rapidement tout organisé, professionnalisé et encadré; si bien que dans les services de santé, dans les services sociaux et dans les loisirs se côtoient maintenant des travailleurs rémunérés et des travailleurs bénévoles.

Mais malheureusement les positions syndicales et celles du milieu bénévole ne semblent pas conciliables. Pour certains, il est clair que le bénévolat doit

demeurer une action complémentaire au travail du personnel rémunéré. Il doit être un geste spontané et ponctuel. Que le besoin qu'il comble devienne permanent et essentiel, c'est que ce besoin n'est plus du ressort du bénévolat. Il faudra inévitablement dans un avenir rapproché que les bénévoles et syndiqués s'assoient à la même table afin de délimiter une fois pour toutes où commence le bénévolat et où il s'arrête.

Les bénévoles francophones d'aujourd'hui ont une ressemblance très marquée aux bénévoles anglophones. Il n'y a pas lieu de les différencier. Chez les Canadiens anglophones, une longue tradition explique que le bénévolat soit profondément intégré à la vie de toute la collectivité. Il en est de même pour les francophones, alors que dès leur arrivée au pays le clergé les incitait à aider les autres.

Un document - "le rapport Payette-Vaillancourt", portant le sceau du Centre de recherche en développement économique de l'Université de Montréal dont le titre dit tout: *Portrait des bénévoles québécois*, en date de 1983 et toujours d'une grande réalité aujourd'hui, peint un portrait robot du bénévole québécois. Il s'agit d'un individu actif, plutôt scolarisé et engagé à plein dans la vie professionnelle avec souvent un niveau

de responsabilité largement au-dessus de la moyenne.

Autrefois l'oubli de soi et le désintéressement servaient d'arène au geste bénévole. Aujourd'hui, les justifications et la motivation les plus égoïstes peuvent même créer ce besoin personnel de rendre service tout en apprenant et acquérant une expérience de travail en vue d'utiliser et faire valoir les compétences que l'on possède, besoin de combler sa solitude et même d'exercer un certain pouvoir dans sa communauté.

Mireille Roy est la Directrice des services bénévoles à l'hôpital Saint Vincent, Ottawa. Elle est la troisième vice-présidente de "Canadian Association of Director of Volunteer Services in Healthcare".



continued from page 3
DIVERSITY & ITS IMPACT...

of the world's population. The range of diversity here is more extensive than within the paid workforce where language and educational criteria are often very strict. Learning about our differences will teach us about our similarities. This in turn can provide a key for understanding; a path for successful communication.

We as managers of volunteer resources play a significant role within our organizations. As visionaries, educators, and managers of volunteer services, we need to assist our organizations and co-workers to create an organizational environment which respects and values the differences of its volunteers. We must provide guidance and understanding to ensure that the organizations' management will embrace and support this vision. Without their support, there is no hope for positive change.

Management of Volunteer Services addresses issues which will break down attitudinal, behavioural, and physical barriers. We need to identify the benefits of investing in the organization's human resource component. We must promote ourselves within the community, as an organization that provides equal

opportunity as well as employee and volunteer education regarding diversity. This will address fears and provide factual information. Knowledge is power. Ignorance grows fear.

This presents a challenge. First, acknowledge differences, allowing volunteers to function successfully. Second, ensure human resource principles are practised. The effect on the volunteer management process will be positive. Bob Terry, author and consultant said it best: "Diversity is essential if we are going to get new ideas, be innovative and create a prosperous future". Diversity will provide organizations and volunteer programs with exciting vision, uninhibited creativity and challenge volunteer opportunities. Organizations and managers of volunteer services who encourage and support the diverse volunteer population within our communities today, will be the leaders of the 21st century.

Aileen Feicho is an international consultant out of Winnipeg and a facilitator in the field of volunteer and human resource management.



ITEMS OF INTEREST

Schoene, Lester P. and DuPraw, Marcelle, *Facing Racial and Cultural Conflict: Tools for Rebuilding Communities*, 1994

Seita, Trudy and Waechter, Susan, *Change, Meet it and Greet it*, Downers Grove, Illinois: Heritage Arts Publications, 1991.

Simons, George, *Working Together, How to Become Effective in A Multicultural Organization*, Los Altos, California: Crisp Publications, 1989.

Vineyard, Sue and McCurley, Steve, *Managing Volunteer Diversity: A Rainbow of Opportunities*, Downers Grove, Illinois: Heritage Arts Publications, 1992.

Where to get Resources

Anyone interested in acquiring these resources can call (613) 256-5516 for a list of distributors. Any distributor wishing to be included on the list is invited to send their resource and price list to the JVRM.

WHIT AND WHIMSEY

by Lynne J. Savage

Diversity is in all areas of our lives: food, fashion, finances, families... Think about it. Look around. Appreciate and explore the variety. It's mysterious, exciting and challenging!

food – spicy, bland, sweet, sour...
 fashion – fitted, flowing, bright, dark...
 finances – piggy bank, bingo, mutual funds, credit...
 families – size, religion, race, lifestyle...

It makes sense to embrace DIVERSITY and its qualities within your organization!

DIVERSITY ...

Dynamics
 Influence
 Vitality
 Experience
 Resources
 Strength
 Inspiration
 Talent
 Y essss!

Do not forget the main ingredient for success... RESPECT.

Everyone needs and deserves RESPECT!
 Remember...

Rodney Dangerfield's lifelong lament ... "I don't get no respect!"

Aretha Franklin's vocalized ...
 "R...E...S...P...E...C...T... Find out what it means to me!"

And that never-to-be-forgotten question of morals..." but, will he respect you in the morning?"

Respect the differences within your group. Recognize the various needs and respond to them. Diversity is not a hardship, it is an opportunity to learn and grow in all ways!

I remember so vividly the day my cousin asked her 4 year old daughter what she and her new playmate Jamal would like to have for lunch. After a few moments of intense thought, Chelsea replied, "He don't eat peanut butter and he don't eat hot dogs—but I know what! I'll have a girled cheese sandwich for me and a boyed cheese sandwich for him!"

Now that's DIVERSITY
and RESPECT!

Lynne Savage is a speaker and writer whose philosophy is Laugh & Learn. She welcomes your comments at 905 371-0700 or by writing to her at 7340 Fern Avenue, Niagara Falls, Ontario, CANADA, L2G 5H2



LOOKING AHEAD

National Volunteer Week April 21-27, 1996

Slogan- Volunteers, Our Greatest Natural Resource
 Les bénévoles, notre plus grande richesse naturelle

1996 Conference on Volunteer Administration May 21-24, 1996

"Sowing the Seeds"

MacMaster University, Hamilton, ON.

For more information contact:

Liz Weaver at (905) 523-4444 (OAVA)

Janet Roscovich at (905) 573-7777 ext.8162 (ODVH)

Suzanne Christie at (905) 568-2660 (VO)

CDVH Annual Conference, "Opening Doors" June 9-12, 1996

Le Clarion Hotel, Hull, P.Q.

For more information, contact:

Mirielle Roy at (613) 782-2761

**1996 International Conference
 on Volunteer Administration October 16-19, 1996**

Calgary, Alberta

For more information, contact:

Anton Walker at (403) 282-5328

TIPS AND TOOLS

by Kelly D. Ritcey, BA, MA.

One of the more interesting aspects of the world of volunteerism is its incredible diversity. This diversity is twofold.

First, the field offers a vast array of activities. Volunteers are needed in almost every facet of life, from healthcare to daycare, from sports to the arts, the list goes on and on.

The second area of diversity involves the volunteers themselves. Volunteers come from all walks of life, all races, cultures and ethnic groups, all religious orientations, all abilities and disabilities. A volunteer may be of virtually any age and any socioeconomic status. He or she may possess any imaginable gifts, talents or skills that can be helpful to others in any number of ways.

In an ideal world, we should all be able to participate in the activities of our choice without hindrance. Anyone who wishes to volunteer his or her services should be able to do so without limitation. Unfortunately, however, even in such an altruistic area of our society, this is not always the case. Barriers to participation exist for some individuals with time and services to offer.

The individuals in focus in this discussion are people with disabilities. Many of these people experience barriers to full participation in numerous segments of their

lives. Sadly, these roadblocks can also prevent people with disabilities from sharing their knowledge, talents, and skills as volunteers.

The impediments that arise are often the same or similar to those that plague people with disabilities in other areas of daily living. Fortunately, these issues can all be resolved relatively simply with a little time, effort and consideration on the part of fellow volunteers and those utilizing volunteer services. These resolutions will be discussed along the way.

To begin, an unhappy side effect of having a disability can be that of financial hardship. Many people who are physically or mentally "challenged" are not employed (for a variety of reasons which will not be explored here). Still others are employed but poorly paid. Such individuals frequently live on fixed incomes and sometimes only on disability pensions. One may initially think that it costs nothing to be a volunteer, but a variety of expenses may be incurred. Volunteers may have to pay for meals, transportation, education, training, perhaps use special materials, clothing or equipment. Several solutions are available in such cases. One obvious answer is to provide volunteers with anything that they may need to carry out their duties. If this is not possible, perhaps other arrangements

may be made: hold meetings or activities at the home of a volunteer or close by, ask other volunteers to provide transportation, schedule work at times when meals are not necessary, and so on. Many organizations and individuals who require volunteer services may be struggling financially as well, but with some creativity and thoughtful planning, money need not be an obstacle for volunteers and those who need them.

Other barriers to participation are more "disability-specific". For example, someone with a visual impairment may need to work in a well lit place and alternate formats of written materials such as braille, tape recordings or large print.

Making these things available should not be particularly difficult or costly, and will enable individuals with visual disabilities to share their gifts in a volunteer capacity.

People with mobility challenges face different difficulties. They cannot volunteer their time and talent in locations that are not accessible or do not have accessible washroom facilities. Such issues must be considered when activities and events are planned that may call upon the services of volunteers who use devices. If accessible facilities are not available, perhaps volunteers could be given "off site" tasks such as making phone calls, doing in-home computer work, preparing mail-outs, etc. Lack of proper facilities should not exclude anyone from some form of meaningful participation.

Some volunteers may have mental or intellectual difficulties which necessitate various types of support for their participation. Some people may need materials and/or discussions to be presented in plain, understandable language. It may also be necessary to provide some people with support in meetings or activities to ensure that they understand the proceedings and are able to contribute.

To outline all of the barriers and solutions related to all disabilities would require many pages. Suffice it to say that the field of volunteerism has only to benefit when everyone who wishes to contribute is able to do so. The diversity of volunteerism will not only be maintained, but enhanced if people from all segments of society are given the opportunity to share their gifts with those who need them.

Kelly Ritcey hails from New Brunswick and has been involved in volunteering for at least 16 years. She has been both a volunteer and paid staff working with volunteers. It has been her privilege to work with people of all ages, backgrounds, abilities and disabilities. The bulk of her recent experience has been as a member of staff in an advocacy organization for people with intellectual handicaps.



JOURNAL OF VOLUNTEER RESOURCES MANAGEMENT

Editorial Process and Guidelines for Authors

Objective

The Journal of Volunteer Resources Management is intended:

1. to serve as a credible source of information on the management of volunteers in Canada;
2. to provide a forum for the exchange of ideas and to encourage networking among managers of volunteers;
3. to provide a professional development tool for managers of volunteers;
4. to recognize and encourage Canadian talent in the field of Management of Volunteers;
5. to include in each issue at least two articles that will consider different views of a specific and predetermined theme.

Target Audience

The Journal's intended audience includes managers of volunteers, educators, media and funders of not-for-profit organizations across the country.

Submissions

All manuscripts will be accepted either on diskette or on typed, double spaced pages. Submissions should be written according to "The Canadian Style - A Guide to Writing and Editing" - Secretary of State, Dundurn Press.

External reviewers may be engaged to review content if deemed advisable by the committee.

The revised draft is edited for clarity and consistency by the Editorial Team.

The edited version is returned to the author for acceptance along with an approval form for signature.

The signed form is to be returned to the Editorial

Team within a week along with any suggestions for final revisions.

Format and Style

Authors are asked to respect the following word counts:

	<u>Words</u>	<u>Pages</u>
Lead Article	2000	5-6
Secondary Article	700-800	2-3
Book Review	150	1

The lead article will look at the topic in some depth and will normally require the author to conduct research into current trends and perspectives on the subject.

The secondary article will adopt a more practical approach, including personal experiences and opinions.

Advertising

Limited advertising will be allowed in the Journal, for materials of direct relevance to managers of volunteer service, and as long as it conforms to the guidelines set out by the Editorial Committee. All ads are subject to the approval of the Editorial Committee.

Suggested Guidelines:

1. Only 1/4 page and 1/2 page ads will be accepted.
2. Ads must be camera-ready.
3. A maximum of one page of ads will be permitted per issue.
4. Ads are to be placed near "Items of Interest" or toward the end of the issue.
5. Job ads are not recommended.
6. Cost is to be determined by the Editorial Committee.



DEADLINES
FOR SUBMISSION AND THEMES

<u><i>Issue</i></u>	<u><i>Deadline</i></u>	<u><i>Theme</i></u>
<i>Spring '96</i>	articles due on the 24th of February	Technology & Volunteerism
<i>Summer '96</i>	articles due on the 24th of May	Seniors
<i>Fall '96</i>	articles due on the 24th of August	Special Events Volunteers
<i>Winter '97</i>	articles due on the 24th of October	Labour Relations



A SPECIAL THANKS ...
... to Aarkade Design & Offset Printing Inc.
for their help in producing this journal.

