

***Galina Bougon
Lyubov Sokirkina***

*VOLUNTEERING IN THE USA:
SCHOOLING FOR
CITIZENSHIP*

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FOREWORD

This teaching manual is addressed to those who want to deepen their understanding of American culture. It considers some underlying concepts of American society which are expressed through such notions as volunteering, charity, philanthropy, etc. These notions being a common thread running through all American history are explored from many, sometimes unexpected angles. But it is more than just a book on American studies. It also encourages Russian students to improve their understanding of Russian culture and history. Features that are common both for American and Russian cultures are revealed thus contributing to better understanding between our countries.

Designing this manual we have used 'TAC' integrated approach where 'TAC' stands for – Think! Analyze! Compare! We agree with Confucius that 'learning without thought is labor lost; thought without learning is perilous". Throughout each unit, students are not just given some information but they are encouraged to process it critically, to think over questions, which do not have right or wrong answers, to compare issues, data, and processes. Following this approach we have developed a whole range of activities aimed at analyzing, predicting, comparing, summarizing, reasoning, arguing, categorizing. In each unit quick writing activities are designed in order to stimulate immediate reflection on issues being discussed.

This manual is an exciting vehicle for raising cross-cultural awareness, developing critical thinking skills and facilitating communication in your classroom.

MANUAL OVERVIEW

- UNIT 1. SENSE OF A GOOSE** You will explore the definitions of volunteering and other related concepts discovering the universal nature of this phenomenon, the importance of volunteering for American and Russian cultures and the reasons for volunteering.
- UNIT 2. USA AS PARTICIPATORY SOCIETY** You will analyze current statistics on volunteering, find out who volunteers and who does not volunteer in the USA and Russia and discuss what should be done to increase volunteering.
- UNIT 3. BACK TO THE ROOTS** You will examine volunteering in the light of American beliefs bringing to the surface historical roots of volunteering in the USA and comparing them with the history of Russian philanthropy.
- UNIT 4. CIVILIZATION OF ORGANIZATIONS** You will focus on the role of organizations in American culture, explore different types of volunteering organizations and discuss advantages and disadvantages of volunteering through organization.
- UNIT 5. AND MORE** You will discuss different aspects of volunteering such as changes of 'social capital' in America, advantages and disadvantages of on-line volunteering and discover a new concept 'Pets as Volunteers'.

UNIT 1. THE SENSE OF A GOOSE

Activity 1.

Think over the title of the Unit. What do you think this phrase means?

Read the parable and compare it with your supposition.

When you see geese flying along in "V" formation, you might wonder why they fly that way:

As each bird flaps its wings, it creates an uplift for the bird immediately following. By flying in "V" formation, the whole flock adds at least 71 percent greater flying range than if each bird flew on its own.



People who share a common direction and sense of community can get where they are going more quickly and easily because they are traveling on the thrust of one another.

When a goose falls out of formation, it suddenly feels the drag and resistance of trying to go it alone, and quickly gets back into formation to take advantage of the lifting power of the bird in front.



If we have as much sense as a goose, we will stay in formation with those people who are headed the same way we are.

When the head goose gets tired, it rotates back in the wing and another goose flies point.



It is sensible to take turns doing demanding jobs, whether with people or with geese flying south.

Geese honk from behind to encourage those up front to keep up their speed.



What messages do we give when we honk from behind?

Finally ... and this is important ... when a goose gets sick or is wounded by gunshot, and falls out of formation, two other geese fall out with that goose and follow it down to lend help and protection. They stay with the fallen goose until it is able to fly or until it dies, and only then do they launch out on their own, or with another formation to catch up with their group.



If we have the sense of a goose, we will stand by each other like that.

Author Unknown

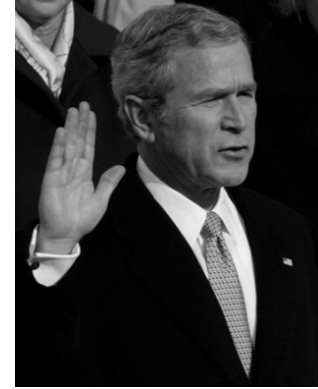
Think of your own examples to illustrate the ideas of the parable.

Activity 2.

- Read the words of President George W. Bush from the Presidential Inaugural Address (January 20, 2001).

“Any definition of a successful life in America must include service to others.”

- What do you think is meant by ‘service to others’?
- Why were they included in the Presidential speech?
- Read the extract taken from President Putin’s Inaugural Address (May 7, 2004)



Мы часто повторяем: в России глава государства отвечал и будет отвечать за все. Это по-прежнему так. Но сегодня, глубоко понимая меру собственной, личной ответственности, хочу подчеркнуть: успех и процветание России не могут и не должны зависеть от одного человека или от одной


политической партии, одной политической силы. Мы должны иметь широкую базу поддержки для того, чтобы продолжать преобразования в стране. Убежден: лучшей гарантией такой преемственности является зрелое гражданское общество. Только свободные люди в свободной стране могут быть по-настоящему успешными. Это основа и экономического роста России, и ее политической стабильности. И мы будем делать все, чтобы каждый человек смог проявить свой талант и свои способности.

- What view of a successful life is given in President Putin’s speech?
- What is your idea of a successful life in Russia?
- Does your idea include such a component connected with service to others?
- Read the words of Muhammad Ali:

**“Service to others is the rent you pay for
your room here on earth”**

- Are you ready to ‘pay this rent’? How will you do it?




Activity 3.

 **QUICK WRITING.** Explain your understanding of the following concepts.







Volunteering (1 min) _____

Philanthropy (1 min) _____


Charity (1 min) _____

-  Compare and discuss your explanations in small groups.
-  As a group work out the definitions that will satisfy all members of your group.
-  Share them with the whole class.


Activity 4.

-  Study the dictionary definitions of ‘volunteering’, ‘philanthropy’, ‘charity’ given on page 45 and compare them with your own understanding.
-  How would you translate these words into Russian?
-  Study the translations of these words given on page 45 and compare them with your translations.
-  How do Russian translations of these words correspond with their English definitions?
-  What Russian words are used to convey the same ideas?
-  Think of a possible question in Russian similar to the following question that you can often hear in US:

“Do you volunteer?”

-  Explain the following phrase.

Charity begins at home.


-  Read the explanation of the phrase. Is it close to yours?

Charity begins at home -
a phrase meaning that you should
take care of your own family,
country etc before you help other people.



 PROJECT WORK.

- Go to the Google search engine (www.google.com)
- Enter the word 'volunteer'. How many search results have you got? What type of links have you found?
- Enter the word 'волонтерство'. Compare the results you have got for this word with the results you have got for 'volunteer'.
- Identify other key words you would use for the Internet search to make a report on volunteering in Russia.
- Report your findings to the group.

Activity 5.

 Read and explain the phrase taken from the document '*Volunteerisms and Legislation: A Guidance Note*' developed within the joint project of the International Federation of Red Cross and Red Crescent Societies, the Inter-Parliamentary Union and United Nations Volunteers:

Volunteering is a nursery for good citizenship.

-  Do you think that such a phenomenon as volunteering is more typical of some countries rather than others?
-  Read an extract from the following document which shows a universal nature of volunteering and identify key words/word combinations which are used to describe three main characteristics of volunteering.

1. _____
2. _____
3. _____

Volunteerism is an ancient and global phenomenon. Since the beginning of civilization, a fundamental human value has been people helping people and, in the process, helping themselves. Most cultures have names to describe it: *Baranguay* in the Philippines; *bénévolat and volontariat* in France; *gotong royong* in Indonesia; *harambee* in Kenya; *shramadana* in India; *mingu* in Andean countries; and *al taawun wal tawasul* in many Arab States. The act is familiar even where the word "volunteer" is not.

Volunteerism is strongly influenced by the history, politics, religion and culture of communities. What may be valued as volunteerism in one country may be dismissed as low-paid or labour-intensive work in another.

Despite the wide variety of understandings, it is possible to identify some core characteristics of what constitutes voluntary activity.

First, voluntary activity is not undertaken primarily for financial reward, although reimbursement of expenses and some token payment may be allowed and even recommendable to facilitate access of individuals from all economic backgrounds.

Second, it is undertaken voluntarily, according to an individual's own free will.

Third, voluntary activity brings benefits to people other than the volunteer, although it is recognised that volunteering brings significant benefit to volunteers as well.

Volunteerism is about people helping, learning and actively participating in communities. Volunteerism has no borders. It is a cross-cutting social phenomenon that involves all groups in society and all aspects of human activity. It can take many different forms, depending on the cultural and economic realities of countries and communities.

- ✚ What other word forms derived from the verb 'to volunteer' are used in the text?
- ✚ Give some examples of activities that can be identified as volunteering according to three main characteristics mentioned in the text.
- ✚ Four more key volunteering related expressions can be found in the document mentioned above '*Volunteerisms and Legislation: A Guidance Note*'. They are:

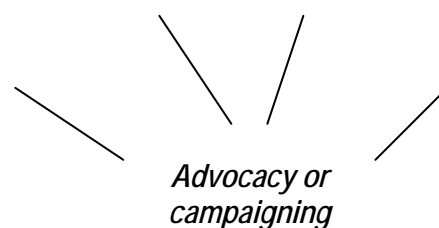
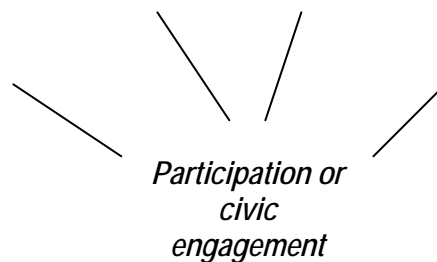
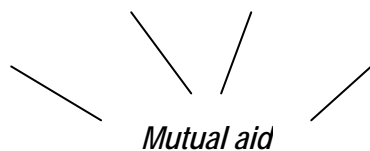
Mutual aid

Participation or civic engagement.

Philanthropy or service to others

Advocacy or campaigning

- ✚ Brainstorm your ideas and associations connected with these notions.



✚ Match these expressions with their explanations.

1. *Mutual aid*
2. *Philanthropy or service to others*
3. *Participation or civic engagement.*
4. *Advocacy or campaigning*

A. This form presupposes that the primary recipient of the volunteering is not the member of the group him or herself, but an external third party, although most people would acknowledge that it includes an element of self-interest. This type of volunteering takes place typically within voluntary or community organizations, although in certain countries there is a strong tradition of volunteering within the public sector and a growing interest in volunteering in the corporate sector. There is also a long-standing tradition of volunteers being sent from one country to another to offer development and humanitarian assistance.

B. This form refers to the role played by individuals in the governance process, from representation in government consultation bodies to user involvement in local development projects. As a form of volunteering, it is found in all countries, although it is most developed in countries with a strong tradition of civic engagement.

C. This form covers working towards a change in legislation affecting the rights of people with disabilities, or the introduction of anti-discrimination measures. Through this form volunteers have paved the way for the introduction of new welfare services in the field of HIV/AIDS, have raised public consciousness about human rights and the environment, and have been active in the women's movement.

D. In many parts of the world this form constitutes the main system of social and economic support. It often plays a primary role in the welfare of communities in developing countries, from small informal kinship and clan groupings to more formal associations and welfare groups. It also plays an important role in industrialized countries, particularly in the health and social welfare field, providing support and assistance to those in need.

✚ Decide which form/forms are typical for modern Russia? For America?

Activity 6.


✚ Read the text about importance of volunteering in American society and identify what ways of volunteering in US are mentioned in the text.

Volunteering is an important American value. It is important in Americans' business lives and in their private lives. Americans value giving. They are not only generous with money, but also generous with their time. Some Americans believe it is even more important to give time than money. They feel that they are able to make a bigger change in another person's life or in their community by giving their time instead of money.


Some volunteers spend 1-2 hours each week volunteering with an organization, which may not seem like very much time, but when there are many volunteers donating this amount of time, it make a significant impact.


Many Americans are interested in improving their communities and in helping other people. People also volunteer to influence government issues, to improve society, and to help solve problems. People volunteer with election campaigns to support the candidate they feel is the best for their community or city. They are supporting a person with values similar to theirs. Many people volunteer with social organizations, such as youth and women's organizations or organizations that help single mothers, organizations that help youth with emotional problems, and many others.

Americans ascribe value, honor, and praise to those who volunteer. Many volunteers receive formal recognition for the contributions they make to organizations, communities, and their nation.

 Discuss the following idea:

“.....it is even more important to give time than money”.

 Make a list of possible areas of volunteering and compare it with the lists of other students.

 Compare your lists with the following one:

Social welfare services for elderly, handicapped or deprived people

Religious or Church organizations

Education, arts, music or cultural activities

Trade Unions

Political parties or groups

Local community action on issues like poverty, employment, housing, racial equality

Third world development or human rights

Conservation, the environment, ecology

Professional associations

Youth work (e.g. scouts, guides, youth clubs etc.)

Sports or recreation
Women's groups
Peace movement
Animal rights
Voluntary organizations concerned with health
Other groups.

✚ Are Russian people involved in these types of activities? Think of examples to support your answer.

✚ Read the extract on diversity of volunteering actions in America and decide whether you personally know anyone who is involved in similar activities.

We organize to serve every conceivable aspect of the human condition and are willing to stand up and be counted on almost any public issue. We line up to fight zoning changes, approve bond issues, improve garbage collection, expose overpricing, enforce equal rights or protest wars. In very recent times we have successfully organized to deal with the rights of women, conservation and preservation, learning disabilities, conflict resolution, Hispanic culture and rights, the aged, voter registration, the environment, Native Americans, the dying, experimental theater, international understanding, population control, neighborhood empowerment, control of nuclear power, consumerism and on and on. Volunteers' interests and impact extend from neighborhoods to the ozone layer and beyond.

Source: America's Voluntary Spirit by Brian O'Connell.

Activity 7.

✚ Do you have any experience of volunteering? What kind of volunteering was or is it? Make a list of your reasons for doing or not doing this.

_____	_____
_____	_____
_____	_____
_____	_____



Look

at the following list of reasons. Are they close to yours?

- Develop new friendships
- Meet new people
- Cope with loneliness
- Have some fun
- Receive praise from others
- Feel needed

- Obtain public recognition
- Feel important and valued
- Influence specific issues or programs
- Seek power
- Express solidarity for the poor
- Learn what is going on in church or community
- Experience personal growth opportunity
- Express values and personal creativity
- Learn or practice skills
- Express compassion for those in need
- Make a professional advancement possible
- Develop academic or employment credentials and references
- Make contacts for employment possibilities
- Use skills not used in paid work situation
- Identify with suffering people
- Fill leisure time
- Express religious and faith beliefs and commitments
- Please others
- Avoid saying 'no'
- Repay services received in past by self or family
- Express gratitude for life's gifts.

*From Sharing the Ministry: A Practical Guide for Transforming
Volunteers into Ministers, 1995, Jean Morris Trumbauer.*

✚ Analyze these reasons and group them according to some principle. Give your arguments.

✚ Think of and list some of the reasons for not volunteering.

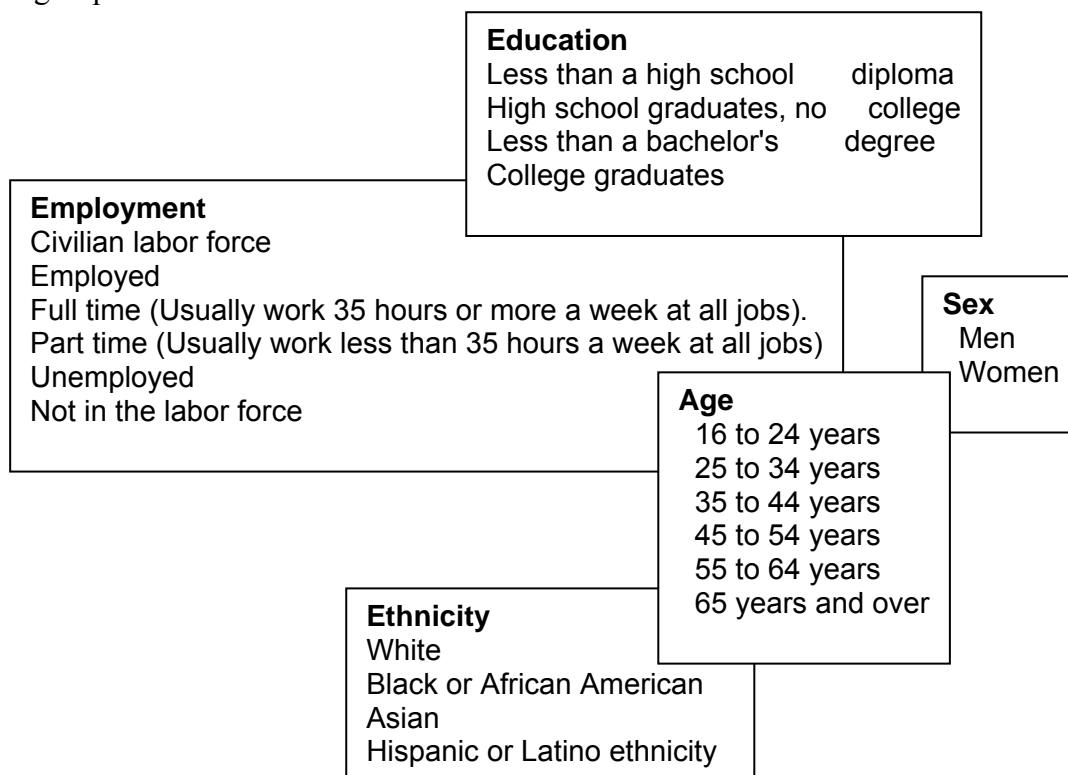
✚ Discuss your lists of reasons for not volunteering with the group and identify common reasons.



UNIT 2. USA AS PARTICIPATORY SOCIETY

Activity 1.

Look at the following social groups of the American society and try to predict what social groups volunteer more.



Study the data collected by the Bureau of Labor Statistics of the U.S. Department on volunteering in the United States. Were your predictions correct?

Reference Note
*In the Bureau's documents volunteers are defined as persons who did unpaid work (except for expenses) **through or for an organization.***

Group	Percent of population		
	September 2002	September 2003	September 2004
Sex			
Total, both sexes	27.4	28.8	28.8
Men	23.6	25.1	25.0
Women	31.0	32.2	32.4
Age			
Total, 16 years and over	27.4	28.8	28.8
16 to 24 years	21.9	24.1	24.2
25 to 34 years	24.8	26.5	25.8
35 to 44 years	34.1	34.7	34.2
45 to 54 years	31.3	32.7	32.8
55 to 64 years	27.5	29.2	30.1
65 years and over	22.7	23.7	24.6
Race and Hispanic or Latino ethnicity			
White	29.2	30.6	30.5
Black or African American	19.1	20.0	20.8
Asian	No data	18.7	19.3
Hispanic or Latino ethnicity	15.5	15.7	14.5
Educational attainment			
Less than a high school diploma	10.1	9.9	9.6
High school graduates, no college	21.2	21.7	21.6
Less than a bachelor's degree	32.8	34.1	34.2
College graduates	43.3	45.6	45.7
Employment status			
Civilian labor force	29.3	30.9	30.9
Employed	29.5	31.2	31.2
Full time (Usually work 35 hours or more a week at all jobs).	28.3	29.6	29.6
Part time (Usually work less than 35 hours a week at all jobs)	35.4	38.4	38.5
Unemployed	25.1	26.7	25.6
Not in the labor force	23.7	24.6	24.7

✚ Identify tendencies in changes connected with volunteering of different social groups of American society.

✚ Imagine that you work for the Bureau of Labor Statistics of the U.S. Department. You have been asked to write a report (1 page) for your boss, describing current situation with volunteering in the USA and main tendencies.

While making a report remember about:

- *formal style*
- *relatively short sentences with few clauses*
- *impersonal language, e.g. passive verb forms*
- *headings and numbering to divide the information clearly.*

Activity 2.

✚ Read the article and identify who volunteers and who doesn't volunteer in the USA.

Data Show Americans Give to Charity, Volunteer

Scholar argues that faith, charity and politics are linked

The stereotype many Europeans hold of Americans as uncharitable towards the poor is wrong, according to a scholar who has studied the link between faith, charity and politics for many years.

Another stereotype - conservatives are hard-hearted and less charitable and compassionate than liberals - is also untrue, according to Professor Arthur Brooks.

He discussed his findings in a talk at Washington's Heritage Foundation, a research and educational institute whose mission is to formulate and promote conservative public policies. Brooks' address was titled, "Are Americans Selfish? The Bond Between Faith, Philanthropy and Healthy Democracies." He answered his own question with a "no" - Americans are generous, said Brooks, an associate professor of public administration and director of the nonprofit studies program at Syracuse University's Maxwell School of Public Affairs.

He cited research data showing that Americans are, on average, significantly more generous than most other nationalities. His comparative data have been challenged by another scholar as skewed by American tax incentives, incentives that generally do not exist in Europe.

Acknowledging this, Brooks defended his analysis by suggesting that robust tax incentives may account for as much as 15 percent of American charitable contributions, which he says does not alter the validity of his comparison.

The 70 percent of American households that make charitable contributions give, on average, \$1,800 dollars per year, or 3.5 percent of their income. This amounts to about \$180 billion dollars. When contributions from foundations, bequests and corporations are added, total charitable contributions in the United States amount to over \$240 billion.

Only about one-third of this giving is to religious institutions.

The United States is also a nation of volunteers. In 2000, the most recent year for which data are available, 44 percent of Americans engaged in volunteer work. The dollar value of their efforts was estimated to be \$240 billion. Volunteers and givers are in general the same people.

Why are these Americans generous with their money and time?

Brooks presented demographic portraits of those who give and those who do not. Givers regularly attend religious services and are skeptical of government, particularly government efforts to redistribute income. The poorest and richest households give the most as a percentage of income.

Those who attend church regularly are much more likely to give and to volunteer even to secular causes, he said.

Nongivers, according to Brooks, tend to be young, unreligious, unmarried males who believe government should redistribute income.

Brooks noted that Utah is the state with the highest average per-capita charitable contributions, followed by Alabama, Mississippi, Tennessee and Arkansas.

Political ideology is not the key to charity, Brooks said. Religious faith coupled with skepticism of government's capacities seems the most important characteristic of those who give. Brooks thinks low levels of private giving and volunteering in Europe reflect European social democratic and secularist attitudes.

When he asked students in a class he teaches at Moscow State University the reason the rates of charitable giving in Russia are low, Brooks said the students responded that their parents have no religious faith and, moreover, think "the government should do it."

Asked whether tax incentives in the United States affect charitable contributions in a positive way, Brooks said that secular giving is highly sensitive to tax incentives, while giving to the poor is highly insensitive. He noted that tax incentives amount to indirect subsidies to charities amounting to \$37 billion dollars in 2003.

The propensity to give he characterized as a “quality-of-life issue” because those who give are happier and healthier and their communities are far better places to live. “Reliance on the welfare state has costs,” Brooks said. Indeed, he closed by saying that, in his view charity is a key ingredient of freedom and democracy.

- ✚ Explain your understanding of the difference between ‘givers’ and ‘volunteers’.
- ✚ Do you agree with Brook’s opinion that the rates of charitable giving in Russia are low? Give specific reasons to support your answer.
- ✚ Find out if there are any tax incentives in Russia that encourage giving and charity.
- ✚ **QUICK WRITING.** Do you agree or disagree with the following statement and give at least one reason either for or against it:

“Rates of charitable giving are closely connected with ‘quality-of-life’ issue”.



Activity 3.

- ✚ Read the facts and figures on American youth and volunteering. Choose the facts that surprised you more. Share them with the group giving specific reasons to support your choice.
 - 73% of America's 60 million young people believe they can make a difference in their communities.
 - Teenagers volunteer 2.4 billion hours annually.
 - Youth who volunteer are more likely to do well in school, graduate, vote, and be philanthropic.
 - Youth who volunteer just one hour a week are 50% less likely to abuse drugs, alcohol, cigarettes, or engage in destructive behavior.

- Only 20% of young people perceive that adults in the community value youth.
- Youth who volunteer are three times more likely to volunteer as adults.
- Teens say the benefits received from volunteering are: Learning to respect others; learning to be helpful and kind; learning to understand people who are different from them; developing leadership skills, becoming more patient, and better understanding of good citizenship..
- Teens rank volunteering, the environment, and eating healthy, as top three activities they consider 'cool'.
- Major reasons cited by teens for volunteering: Youth feel compassion for people in need; they can do something for a cause in which they believe; they believe that if they help others, others will help them.

Taken from Youth Service America Organization Site

<http://www.ysa.org/nysd/statistics.html>

-  How do you see the present-day situation with youth volunteering in Russia?
-  PROJECT WORK. Conduct a survey in your environment concerning youth volunteering.





You can ask the following questions:

1. Do you believe you can make a difference in your community?
2. Do you volunteer? If yes,


How many hours a week?

What sphere do you volunteer in?


3. What are your reasons for volunteering or not volunteering?

-  Analyze your findings.
-  Make a poster presentation summarizing your findings.
-  How do the results of your survey correspond with your initial opinion about the present-day situation with youth volunteering in Russia?
-  Study posters of your group mates. Compare your findings with findings of other students.

Activity 4.

-  Read and explain the following quotation of Sharon Capeling-Alakija (Executive Coordinator (1998-2003), United Nations Volunteers)

“The fact that good deeds grow in the wild does not free us from the obligation to cultivate them.”

-  What should be done to increase volunteering?

- ✚ Work in small groups to develop an Action Plan suggesting what should be done to increase youth volunteering in Russia at three levels: national, local, personal.
- ✚ Make a 3-minute presentation to the rest of your group.
- ✚ While listening to the presentations of other groups make notes on weak and strong points of their plans.

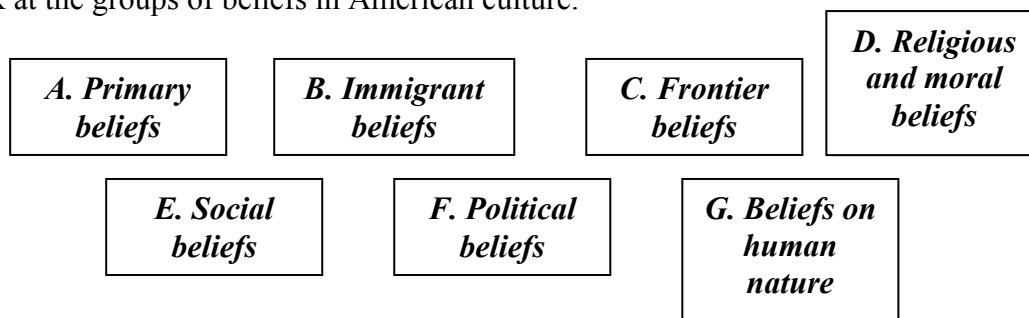
	+	-
Plan 1		
Plan 2		
Plan 3		

- ✚ Which plan looks more realistic to the opinion of your group? Give specific reasons to support your choice.

UNIT 3. BACK TO THE ROOTS

Activity 1. ¹

- ✚ Look at the groups of beliefs in American culture.



- ✚ Predict what beliefs are included in these groups.
- ✚ What group does the idea of ‘volunteering’ belong to? Explain your choice.

¹ This activity is based on materials taken from the book *American Beliefs* by John Harmon McElroy, Chicago, 1999.

Match the beliefs with the titles of the groups.

1

- Society Is A Collection Of Individuals.
- Every Person's Success Improves Society.
- Achievement Determines Social Rank.

2

- Improvement Is Possible.
- Opportunities Must Be Imagined.
- Freedom Of Movement Is Needed For Success.

3

- The People Are Sovereign.
- The Least Government Possible Is Best.
- A Written Constitution Is Essential To Government.
- A Majority Decides.
- Worship Is A Matter Of Conscience.

7

- What Has To Be Done Will Teach You How To Do It.
- Each Person Is Responsible For His Own Well-Being.
- Helping Others Helps Yourself.
- Progress Requires Organization.

4

- God Created Nature And Human Beings.
- God Created A Law Of Right And Wrong.
- Doing What Is Right Is Necessary For Happiness.
- God Gave Men The Same Birthrights.
- America Is A Chosen Country.

6

- Everyone Must Work.
- People Must Benefit From Their Work.
- Manual Work Is Respectable.

5

- Almost All Human Beings Want To Do What Is Right.
- Human Beings Will Abuse Power When They Have It.

Check your answers.

A6 B2 C7 D4 E1 F3 G5

Reflect on each group and decide whether they are relevant for the Russian culture.

Write an essay (200-250 words) explaining your view of how the following beliefs may be connected with each other.

***Each person is responsible for his own well being.
Helping others helps yourself.***

Activity 2.

Read and explain the following quotation by Merle Curti, Pulitzer Prize- winning historian

". . . Voluntary initiative has helped give America her national character . . ."

Read the following extract about the frontier beliefs. What is the historical background of American volunteering?

These four American beliefs, derived from experiences during the first century and a half of settlement in the wilderness of the Atlantic coastal plain as it was transformed into farms and towns, represent often-noted characteristics of American behavior and belief: a tendency to inventiveness and admiration for “hands-on” learning and the “can do” spirit; a preference for self-reliance and independence; a dutiful adherence to generosity; and an enthusiasm for forming and belonging to organizations.

But how is the independence of individuals to be reconciled with a fondness for forming organizations? And how can helping others be consistent with self-reliance? The seeming contradiction in these related beliefs of American culture is more an appearance than a reality.

Life in the wilderness of central North America and in the rural communities and small towns into which the wilderness was transformed required behaviors that may appear contradictory but were in fact complementary ways of accomplishing what Americans refer to as “getting ahead.”

“Getting ahead” has applied, and still applies, to an individual’s improvement of his life; but it likewise applies to social advancement, to the development of a new civilization where before 1600 there had been only wilderness. In America both self-reliance and cooperative social behavior were needed because the progress of individuals and the progress of society were mutually beneficial, indeed synonymous.

Immigrants left Europe for colonial America in order to “get ahead”. They wanted to make a better life for themselves, but for individuals to “get ahead” in America required the creation of a new society and its advancement. During the formative period of American culture, to improve one’s lot in life – and at times just to survive – demanded learning by doing and forming organizations that would not only benefit the lives of individuals directly but also strengthen communities, and in that way indirectly benefit individuals. What benefited the individual in America was a measure of what benefited society; what benefited society was a measure of what benefited individuals, because improvements to the moral, economic, and political order increased the chance for self-improvement. In the wilderness, individuals in a settlement had to behave responsibly toward one another and contribute voluntarily to the general welfare of their community in order to make self-improvement and a viable community possible.

The beliefs *Helping Others Help Yourself* and *Each Person Is Responsible For His Own Well-Being* are, in American culture, both essential to personal well-being. As Americans say, giving someone a helping hand is just a recognition of the truth that “*What goes around, comes around,*” that the person you help today will help someone else tomorrow; so you are likely one day to have the help you gave to some stranger returned to you by another stranger. As a cultural behavior, helping others is a kind of community insurance policy.

Source: American Beliefs by John Harmon McElroy, Chicago, 1999

- ✚ Explain the idea of the following proverb mentioned in the text.
“What goes around, comes around”.
- ✚ Find Russian proverbs and sayings which convey the same or close ideas.

Activity 3.

- ✚ Give names of Russian people who were and are famous for their philanthropy and charity.
- ✚ Think of the French proverb - “**Знатность обязывает**” which was changed by the famous Russian philanthropist Pavel Rybushinski into “**Богатство обязывает**”. Do they mean the same?
- ✚ Think of the Russian history. How do such concepts as “*филантропия*”, “*милосердие*”, “*добровольцы*” and other volunteering related concepts are represented in our history?
- ✚ Read the text about the history of philanthropy in Russia. How did this phenomenon change in terms of key institutions, individuals and social groups?

ИСТОРИЯ РОССИЙСКОЙ БЛАГОТВОРИТЕЛЬНОСТИ

Истоки русской благотворительности уходят корнями в глубокую древность. К тем временам, когда церковь была основой государственности. Монастыри давали приют осиротевшим и больным, делились зерном для посева с бедными крестьянами, обучали грамоте. Для славян, никогда не отличавшимся агрессивностью, поддержка ближнего, сострадание и человеческая доброта были традиционными чертами характера во все времена. Нищих на Руси любили, а самым распространенным деянием благотворительности была милостыня, в дни

поста сопутствующая молитве и покаянию. И богатые, и бедные считали подаяние своей христианской обязанностью, втайне надеясь на то, что имя их будет упомянуто перед Богом в молитве просящего. Независимо от размеров помощи, будь то вклад царственной особы в монастырь или копейка юродивому, главной заботой было не поддержание неимущего, а нравственное совершенствование дарующего.

Государственная политика постепенно стала заменять главенствующую роль церкви в деле заботы попечения о нуждающихся только к концу XVII в.

При Екатерине II для открытого ею в 1764 г. Воспитательного дома в Москве была уже разработана специальная воспитательная программа по превращению сирот в людей, впитавших лучшие идеи Просвещения. Императрица выделила на новое заведение 100 000 руб. личного капитала, остальные деньги поступали от добровольных пожертвователей. Воспитательный дом стал первым коллективным делом состоятельных москвичей. Любопытно заметить, что в копилку благотворительных средств учреждения велено было перечислять специальный налог на ввозимые в Россию игральные карты. Был найден и способ получения доходов самим Воспитательным домом. При нем были образованы 3 казны: Сохранная, Ссудная и Вдовья, что обеспечивало заведению финансовую независимость.

Ту же адресность помощи сохранила супруга императора Павла I Мария Федоровна. Она ведала уже всеми воспитательными домами России, управляла ими более 30 лет, и признана современниками самой щедрой и радеющей благодетельницей. Так, 5-ти столичным институтам императрица пожертвовала при жизни и оставила по завещанию до 4 млн. руб. При ней детей в Воспитательном доме обучали ремеслам, готовили из них учителей и учительниц и даже актеров. А в 1806 г. здесь появилось первое в России учебное заведение для детей-инвалидов - училище глухонемых.


В начале XIX в. Мария Федоровна открыла в Петербурге Вдовый дом для вдов офицеров, чиновников и дам, служащих в придворном ведомстве и казенных учебных заведениях. Вдовьих детей отдавали учиться в различные учебные заведения в зависимости от их происхождения. Дом этот приобрел особую популярность после отмены крепостного права, когда поступило много заявлений от разорившихся помещиц. Просуществовал он вплоть до 1917 г. Особенно много сделала императрица для женского воспитания и образования.

До конца XIX в. в России не существовало еще того гражданского общества, характерными чертами которого были предприимчивость и стремление поддержать неимущего на личные средства. Поэтому дело попечения о нуждающихся и было сосредоточено в руках самого государства или императорской фамилии, которая в глазах народа была главной


заступницей. Среди членов царских семей встречалось немало людей, творящих добро от чистого сердца, отдающих делу попечения не только огромную часть души, но и свою жизнь.


Здесь мы можем вспомнить супругу Александра I Елизавету Алексеевну. Из 200 тыс. руб. личного содержания на свои нужды и оплату штата она использовала лишь 15 тыс. руб., отдавая все остальное на пособия нуждающимся. Причем, о многих ее благих деяниях стало известно лишь после ее смерти.

Но поистине грандиозный размах, какого не знало ни одно европейское государство, движение благотворительности приобрело в России в период между 1860 г. и 1914 г. Великие реформы Александра II дали толчок внутренней активности всего общества. Стремительный рост населения городов за счет пришлых крестьян, увеличение количества бедных и безработных становились серьезными социально-экономическими и психологическими проблемами. Государство было справиться с ними не в состоянии. Появление массовых благотворительных пожертвований оказалось необходимым. К этому времени наиболее платежеспособным слоем населения оказалось купечество, постепенно выходившее на историческую арену. Благотворительность же была одной из немногих сфер легальной общественной деятельности, которой новое поколение купцов так желало. Жертвователи стали объединяться в благотворительные общества, ведающие сбором и распределением средств. К частной благотворительности присоединилась общественная благотворительность. Если до 1861 г. такие общества имелись только в 8 городах России, то в 1866-1875 гг. они действовали уже в 485 в городах и 179 деревнях, а на рубеже веков практически во всех ее уголках.

 Think of the phrase:

«... главной заботой было не поддержание неимущего, а нравственное совершенствование дарующего»

 What is your opinion of who benefits more: those who help other people or those who receive this help? Give specific reasons to support your answer.

 What do you know about philanthropy and other similar concepts in Soviet and post-Soviet times? Ask your parents and grandparents to give examples to illustrate these concepts.

 Report your findings to the group.

PROJECT WORK. ПОРТРЕТ БЛАГОТВОРИТЕЛЯ

1. Work in pairs and choose a person from Russia's past or present who was or is actively involved in charity and volunteering.
2. Gather information about this person using different sources (Internet, library, etc).
3. Make a 10-minute presentation showing the most interesting facts about this person – something that surprised, puzzled or even shocked you.

Вы можете выбрать

- известную историческую фигуру (Екатерина II, супруга императора Павла I Мария Федоровна, и др.);
- известного предпринимателя дореволюционной России из династий Прохоровых, Морозовых, Третьяковых, Бахрушиных, Рябушинских, и др.;
- современного деятеля (Мстислав Растропович Галина Вишневская, Владимир Спиваков, Владимир Потанин, Иосиф Кобзон, и др.);
- человека, который сыграл важную роль в развитии благотворительности в вашем родном городе;
- человека из Вашего окружения.

Activity 3.

- Look at the title of the poem by Ivan Scheier and predict what the poem is about.

'Once, Volunteering Was for Dreamers'

- Read the poem and discuss the ideas put forth by the author.

Reference Note

Ivan Scheier, PhD is known for his professional on-site consulting for volunteer programs and citizen participation efforts in the US and Canada since 1967.

Once, Volunteering Was for Dreamers (1997)

Once, volunteering was for dreamers...
 We were – and some still are –
 pioneers in compassionate enterprise.
 It was the way we
 Got good things done before there were big
 Budgets or bureaucracies.

Once, volunteering was a legacy...
 It was an inheritance from family, friends, or Faith,
 An unself-conscious way of living out basic values.
 Volunteering was just the way we were,

A private matter of public consequence.

Once, volunteering was a power.
We didn't react to trends, we CAUSED them.
We didn't supplement staff, we CREATED them
Politicians didn't use us; we USED them.


And we made dreams happen.

Once, volunteering was for dreamers.
May it soon be so again.

UNIT 4. CIVILIZATION OF ORGANIZATIONS

Activity 1.

 **QUICK WRITING.** Give your associations with the word 'Organization'.

 Read an extract about the role of organizations in American culture.


Settling the wilderness of central North America posed problems for the pioneers that their ancestors in Europe had never faced in recorded history. An inventive, positive spirit – what Americans call a “can do” attitude – was required to solve those problems and achieve progress in the immense task of civilizing a continental wilderness. One lesson the settlers quickly learned in the wilderness, and passed on through their behavior, was the need for organization to initiate and sustain progress. [Such associations had to be formed by ordinary people; their organization could not wait for the impetus of a “higher authority”.

This recognition seems to have been widespread among the American people even in colonial times, for by the mid-1700s there were already “numerous voluntary organizations” in America. Tocqueville in 1835, reporting on his trip to America in 1831-1832, noted that he had found an “immense assemblage of associations”:

“Americans of all ages, all conditions, and all dispositions constantly form associations. They have not only commercial and manufacturing companies, in which all take part, but associations of a thousand other kinds, religious, moral, serious, futile, general or restricted, enormous or diminutive. The Americans make associations to give entertainments, to found seminaries, to build inns, to construct churches, to diffuse books, to send missionaries to the antipodes; in this manner they found hospitals, prisons, and schools. If it is proposed to inculcate some truth or to foster some feeling by the encouragement of a great example, they form a society.”

This was not, Tocqueville noted, the way things were done in his native France or in England. In France the government took the initiative in founding organizations and institutions; in England the initiator and organizer of any association would be “a man of rank”.

Source: *American Beliefs* by John Harmon McElroy

 Compare historical background of volunteering in American and Russian cultures.

 **PROJECT WROK.**

- Go to the following website: <http://usinfo.statwe.gov/usa/volunteer/org.htm> where you will find links to more than 25 American volunteering organizations.
- Choose 3 organizations and explore their websites.
- Complete the following chart for chosen organizations using information from their sites:

Questions to ask	Organization 1	Organization 2	Organization 3
Name of the organization			
Year of foundation			
Who volunteers? (Youth, women, retired, etc.)			
Sphere of activity			
Description of actions			

- What organization would you like to volunteer for? Give reasons for your choice.
- Find someone else in your group who would like to volunteer for the same organization and compare your reasons. Are they the same?
- Make a 3-minute presentation persuading the rest of your group to join you in volunteering for the chosen organization. Use information from the chart.

Activity 2.

- + What do you know about the Red Cross organization?
- + Read and explain your understanding of the words of Albert Einstein (1879-1955)

"The Red Cross is a light in the darkness, and it is the duty of all of us to see that it does not go out."

- + Read a brief description of the American Red Cross mission taken at its official site www.redcross.org and identify main areas of its activities.

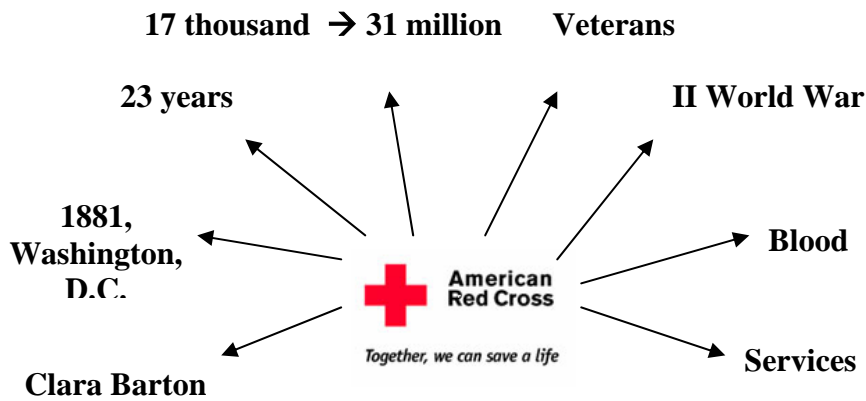
The American Red Cross, as one of the nation's premier humanitarian organizations, is dedicated to helping people in need throughout the United States and, in association with other Red Cross societies, throughout the world.


It depends on generous contributions of time, blood, tissue, and money from the American public to its national headquarters and chapters and blood regions throughout the country in support of its lifesaving services and programs.

The American Red Cross has often been at the frontier of American history. It was one of the first organizations to lead national campaigns for the relief of disaster victims. It was the first and continues to be the official provider of communications and other services to the United States armed forces.



- + These are the most important dates, name, place, figures, key words important for the history of the American Red Cross. Guess their meaning.



 Read the text and check your guessing.

Clara Barton and a circle of acquaintances founded the American Red Cross in Washington, D.C. on May 21, 1881 and headed the Red Cross for 23 years, during which time it conducted its first domestic and overseas disaster relief efforts, aided the United States military during the Spanish-American War, and campaigned successfully for the inclusion of peacetime relief work as part of the International Red Cross Movement – the so-called “American Amendment” that initially met with some resistance in Europe.




Prior to the First World War, the Red Cross introduced its first aid, water safety, and public health nursing programs. With the outbreak of war, the organization experienced phenomenal growth. The number of local chapters jumped from 107 in 1914 to 3,864 in 1918 and membership grew from 17,000 to more than 20 million adult and 11 million Junior Red Cross members.

After the war, the Red Cross focused on service to veterans and enhanced its programs in safety training, accident prevention, home care for the sick and nutrition education. It also provided relief for victims of such major disasters as the Mississippi River floods in 1927 and severe drought and the Depression during the 1930s.


The Second World War called upon the Red Cross to provide extensive services once again to the U.S. military, Allies, and civilian war victims. It enrolled more than 104,000 nurses for military service, prepared 27 million packages for American and Allied prisoners of war, and shipped more than 300,000 tons of supplies overseas. At the military's request, the Red Cross also initiated a national blood program that collected 13.3 million pints of blood for use by the armed forces.


After World War II, the Red Cross introduced the first nationwide civilian blood program that now supplies nearly 50 percent of the blood and blood products in this country. The Red Cross expanded its role in biomedical research and entered the new field of human tissue banking and distribution. During the 1990s, it engineered a massive modernization of its blood services operations to improve the safety of its blood products. It continued to provide services to members of the armed forces and their families, including during the Korean, Vietnam, and Gulf wars. The Red Cross also expanded its services into such fields as civil defense, HIV/AIDS education, and the provision of emotional care and support to disaster victims and their survivors.

Taken from American Red Cross Site www.redcross.org

 Complete the table with further details.

Clara Barton	
1881, Washington, D.C.	
23 years	
17 thousand→31 million	
Veterans	
II World War	
Blood	
Services	

 Identify 8 important historical events which have been mentioned in the text and put them in the table.

 Tick them according to their influence on the history of the world, US and Russia. Give examples to support your answer.

	Event	World	US	Russia
1.				
2.				
3.				
4.				
5.				

6.				
7.				
8.				

Activity 3.

 PROJECT WORK.



- Go to the following website <http://www.red-cross.ru> .
- Read about Russian branch of the Red Cross and complete the chart with the following information.



Year of foundation _____

People who initiated the establishment of the Red Cross in Russia _____

Current spheres of activity _____


- Write a short summary (200-250 words) for the English version of the Russian Red Cross site.

Activity 4.

-  What do you think terms ‘formal’ and ‘informal’ volunteering mean?
-  Read the definitions of formal and informal volunteering.

Informal volunteering refers to engaging in some activity without the support of a formal organization.

Formal volunteering is an activity conducted through a formal organization.

-  Look at the statement.

‘Formal volunteering is more effective than informal one’.

✚ What is the best way for you to volunteer – with or without support of any organization?
Give specific reasons to support your answer.

✚ DEBATE ACTIVITY.

- Form 2 teams. One team is going to prove this statement while the other will oppose it.
- You have 5 minutes to prepare the main arguments to support your position.
- Try to predict the arguments of the other team. Think of possible reasons to oppose them.
- Take turns in giving your arguments and in opposing the other team's reasons.

UNIT 5. AND MORE

Activity 1.

✚ **QUICK WRITING.** Think of the phrase – ‘social capital’ and write down your associations with the phrase.

✚ Look at the Reference Note and study the explanation of ‘social capital’ idea.

Reference Note

The central idea of social capital is that social networks have value.

Social capital refers to the collective value of all "social networks"

[who people know] and the inclinations that arise from these networks to do things for each other.

The term social capital emphasizes not just warm and cuddly feelings, but a wide variety of quite specific benefits that flow from the trust, reciprocity, information, and cooperation associated with social networks. Social capital creates value for the people who are connected and - at least sometimes - for bystanders as well.

Language Note

Reciprocity - a situation in which two people, groups or countries give each other similar kinds of help or special rights.

✚ Study some examples of social capital.

- ❖ *When a group of neighbors informally keep an eye on one another's homes, that's social capital in action.*
- ❖ *When a tightly knit community of Hassidic Jews trade diamonds without having to test each gem for purity, that's social capital in action.*
- ❖ *E-mail exchanges among members of a cancer support group may also be an example of social capital.*

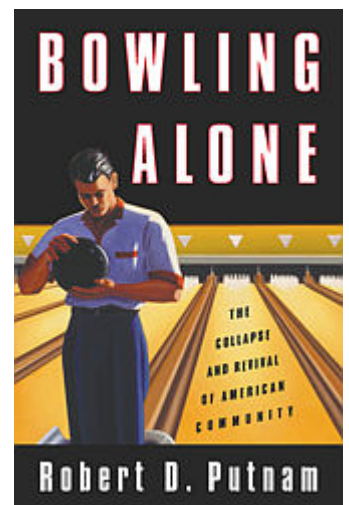
Social capital can be found in friendship networks, neighborhoods, churches, schools, bridge clubs, civic associations, and even bars.

✚ Think of any examples which can be considered 'social capital' in Russia.

✚ Look at the title and the cover of the book by Robert D. Putnam '***Bowling Alone: The Collapse and Revival of American Community***'.

✚ Predict the problem which is discussed in this book.

✚ Read the annotation to this book and find seven factors mentioned in the text which have caused social capital decline.



In a groundbreaking book based on vast new data, Putnam shows how we have become increasingly disconnected from family, friends, neighbors, and our democratic structures-- and how we may reconnect.

Putnam warns that our stock of social capital - the very fabric of our connections with each other, has plummeted, impoverishing our lives and communities. Putnam draws on evidence including nearly 500,000 interviews over the last quarter century to show that we sign fewer petitions, belong to fewer organizations that meet, know our neighbors less, meet with friends less frequently, and even socialize with our families less often. We're even bowling alone. More Americans are bowling than ever before, but they are not bowling in leagues. Putnam shows how changes in work, family structure, age, suburban life, television, computers, women's roles and other factors have contributed to this decline.

America has civically reinvented itself before -- approximately 100 years ago at the turn of the last century. And America can civically reinvent itself again - find out how and help make it happen.

- ✚ Is the problem explored by Robert Putman relevant to modern Russian society? Give specific reasons to support your answer.
- ✚ How volunteering is related to social capital?
- ✚ Two years after publication of his book ‘Bowling Alone: The Collapse and Revival of American Community’ in 2000 Robert Putman wrote an article ‘Bowling Together’. Compare these two titles. Think of possible changes and reasons for these changes that might be explored in this article.
- ✚ Read the extract taken from this article and check if you were right in your guessing.

*The closing decades of the twentieth century found Americans growing ever less connected with one another and with collective life. We voted less, joined less, gave less, trusted less, invested less time in public affairs, and engaged less with our friends, our neighbors, and even our families. Our "we" steadily shriveled. The unspeakable tragedy of September 11 dramatically interrupted that trend. Almost instantly, we rediscovered our friends, our neighbors, our public institutions, and our shared fate. Nearly two years ago, I wrote in my book *Bowling Alone* that restoring civic engagement in America "would be eased by a palpable national crisis, like war or depression or natural disaster, but for better and for worse, America at the dawn of the new century faces no such galvanizing crisis."*

Now we do.

✚ Study the data given by the author on changes of some American attitudes and behavior after September 11.

Change in Selected Civic Attitudes and Behavior, 2000-2001			
	Increased	Decreased	Net
Trust national gov	51%	7%	44%
Trust local gov	32%	13%	19%
Watch TV	40%	24%	16%
Express interest in politics	29%	15%	14%
Trust local police	26%	12%	14%
Trust people of other races	31%	20%	11%
Trust shop clerks	28%	17%	11%
Support keeping unpopular books in library	28%	18%	10%
Trust neighbors	23%	13%	10%
Contributed to religious charity	29%	20%	9%
Expect crisis support from friends	22%	14%	8%
Trust "people running my community"	32%	24%	8%
Worked with neighbors	15%	8%	7%
Trust local news media	30%	23%	7%
Gave Blood	11%	4%	7%
Volunteered	36%	29%	7%
Expect local cooperation in crisis	23%	17%	6%
Worked on community project	17%	11%	6%
Attended political meeting	11%	6%	5%
Read the newspaper	27%	24%	3%
Visit relatives	43%	40%	3%
Attended club meeting	29%	26%	3%
Attended public meeting	27%	26%	1%
Contributed to secular charity	28%	27%	1%
Attend church	20%	19%	1%
Belong to organizations	39%	39%	0%
Had friends visit your home	39%	45%	-6%

✚ **QUICK WRITING.** Pick out and summarize changes in attitude and behavior after September 11 that are related to social capital and volunteering. .

Activity 2.

- ✚ Look at some slogans developed to attract volunteers. What new way of volunteering is advertised there?

Don't just surf – Volunteer!
Volunteer in your bunny slippers
Wear your pajamas to work
Do Good from your desktop
Click into action
Surf & Serve
Click & serve
Download good deeds
Volunteers can do it – ONLINE
Engage in a little mouse to mouse resuscitation
Volunteer whenever you feel like it.
Nighttime, daytime, anytime is the right time to volunteer online.
Make a difference — Virtually!

Taken from ServiceLeader.org

- ✚ Read the extract from the text on online volunteering and identify advantages of online volunteering mentioned in the text.

Volunteering At Your Fingertips!

Once upon a time meetings were face-to-face and volunteers had assigned workspaces in the office. Conversation happened around the water cooler and mail came via the U.S. postal service. Today we have Internet, e-mail, instant messaging, telecommuting and virtual companies. People work together who are not together. Physical space, time differences and distances have evaporated as technology has made it possible to work with others across town, across the country or even across the ocean.

Curious about who volunteers online and what they do? Following are four examples of real people doing outstanding work as online volunteers through the United Nations Online Volunteer Program.

George Okello Gopal, Kenya, produced a research report as part of a larger project on “Globalization, Gender and Health” for the Centre for Research in Women’s Health, Canada. George also researches and summarizes articles on corruption and economic crimes in his region for the US based Fordham Institute for Ethics and Economic Policy.

Kalvani Suresh, India, developed a complete online course in Mass Communication for PEOI, a non-profit educational organization based in the US that offers free online courses to anyone.

Beatriz Iglesias, Spain, translates documents from English to Spanish for several organizations, including Shine a Light, a network of organizations providing knowledge resources about issues of street children in Latin America.

Online volunteers are designing and maintaining web sites; creating blogs; creating newsletters, publications and marketing materials; creating orientation and program manuals – print and online versions; writing grants and developing donor lists; providing direct services such as tutoring and mentoring; and developing resource libraries. Creating a resource library of online resources related to the work/issues/mission of your organization is a great position for an online volunteer familiar with search engines and Internet databases.

Online volunteering can be attractive to potential volunteers because there is a low barrier to entry. Applications and interviews can be done online.

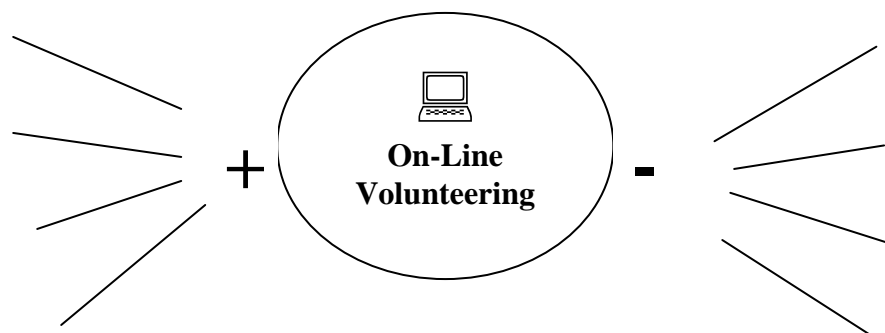
There is no commute. Volunteering can be done anywhere there is access to the Internet, like sitting in an airport while on a business trip or from a hotel room while on vacation.

You can be young, “mature,” shy, homebound, male, female, disabled, recovering from an illness or accident, a student, a professional, retired or unemployed — and it may all be irrelevant as an online volunteer. In the online world, the saying is: No one knows you're a dog!



"On the Internet, nobody knows you're a dog."

🌈 Complete the following scheme with advantages of online volunteering mentioned in the text. Add your own if it is necessary. Add possible disadvantages of on-line volunteering.



- ✚ Make SWOP analysis of on-line volunteering where SWOP stands for Strengths, Weaknesses, Obstacles and Potentials.

Strengths	Weaknesses
Obstacles	Potentials

Activity 3.

- ✚ Give examples of social role that pets could play in our society.
- ✚ Read an extract from the article by Lucinda Miller (<http://leadershipcenter.osu.edu/>). Identify and formulate the main ideas of the new concept ‘Pets as volunteers’.



Pets as volunteers are a novel concept. Companion animals are domesticated animals offering companionship to humans. They provide humans with company and friendship. People develop relationships with animals reflective of their personalities and attitudes (Veevers,1985).

There are many differing opinions and no one consensus on the definition of a volunteer (Ellis and Noyes, 1990). Historically, a volunteer is one who enters into or offers himself or herself for a service of his or her own free will (Safrit, 2001). Other characteristics of a volunteer, according to Ellis and Noyes, are that of positive social action, performing an act without coercion and going beyond one’s basic obligations.

People volunteer with pets through animal-assisted activities and animal-assisted therapy. The Delta Society (1992) defines animal-assisted activities (AAA) as those, which "provide opportunities for motivational, educational, recreational, and/or therapeutic benefits to enhance the quality of life. Animal-assisted activities are delivered in a variety of environments by specially trained professionals, para-professionals, and/or volunteers, in association with animals that meet specific criteria " .

Animal-assisted activities are essentially the informal meet-and-greet activities that involve the human and pet team visiting people. The same activity can be repeated with many people (Delta Society, 1999). A group of volunteers taking pets to a nursing home once a month is an example of an animal-assisted activity. Other examples of AAA would be a volunteer bringing his or her dog to juvenile detention center to interact with the youth, or a couple of high school students taking their pets to a hospital to entertain the children.

I realize that pets do not consciously understand they are volunteering. I also realize that a human must take them to visit. However, I have a Pembroke Welsh Corgi and Cardigan Welsh Corgi [dogs] who are certified to visit nursing homes and other similar facilities. They have been tested for their skills and aptitudes to make certain they are predictable and inspire confidence while visiting. Every time they visit (volunteer?) they each wear a bandana. When I show them their bandanas, they get so excited and happy because they know they are going to visit people, get lots of petting, and maybe a treat or two. When visiting, I believe they sense they are making someone happy or helping someone. I always monitor their stress levels. If they ever get to the point that visiting is something they no longer like, I should be able to tell from their body postures and displacement signals. They are never forced to visit. Sometimes my one Corgi brings me his bandana and I know what he wants. I guess it's anthropomorphic, but he is telling me it's time to volunteer.

I believe that people who have pets living in their house consider their pets a part of their family. As I draw my conclusions, let's look at some components of the various definitions of volunteers and volunteerism. Components supporting pets as volunteers include: serving without pay ... not done primarily for monetary compensation or material gain ... not paid for services ... positive social action ... going beyond one's basic obligations ... not based on obligation ... activity intended to help others ... benefit of others ... can see what others cannot see ... can feel what most do not feel ... who contributes time. Pets, especially dogs, which are the most common animals who contribute time volunteering, are not paid for their services. They go beyond their basic obligations as a family pet and their volunteering is proven as positive social action to help others. Pets have the uncanny sixth sense to see and feel what others cannot and relay those feelings for the benefit of others.

I believe pets are volunteers. My definition of a pet as a volunteer is any pet that provides an organized service engaging in positive social action for the benefit of others without receiving payment. (Payment for a pet would probably be food.)

- ✚ Could other pets be viewed as volunteers? Give your examples.
- ✚ Do you agree with the opinion of the author that pets can be viewed as volunteers? Write an essay (200-250 words) specifying your reasons.

FINAL PROJECT WORK ACTIVITY

STEP 1. Make a team of four and discuss what has surprised you most during this course on volunteering making reference to previous readings, discussions, and classroom activities.

STEP 2. Brainstorm issues devoted to any aspect of volunteering in USA or Russia that you think will be interesting to explore/to compare in more detail.

STEP 3. Choose one issue of special interest that is "researchable," which means that you have resources accessible for your research and agree on a title for your final project.

STEP 4. Consider the nature of the project, its objectives, and the most appropriate means to culminate the project and determine the final outcome.

STEP 5. Structure the body of your project considering the following questions:

- What information is needed to complete the project?
- How can that information be obtained (e.g., a library search, interviews, e-mail, the World Wide Web, field trips, viewing of videos)?
- How will the information, once gathered, be compiled and analyzed?
- What role does each student in your group play in the evolution of the project (i.e., Who does what?)?
- What time line will you follow to get from the starting point to the end point?

STEP 6. Gather information and organize it so that every members of the team can make sense of it.

STEP 7. Compile and analyze information to identify data that is particularly relevant to your project. Weigh the value of the collected data and discard irrelevant data.

You can choose from a variety of options including a written report, poster or bulletin board display, debate, oral presentation, information packet, handbook, brochure, newspaper, video, etc.

Any ideas are welcome!

STEP 8. Think of language support you need from your teacher to succeed with the presentation of your final products.

STEP 9. Present your final product.

STEP 10. Evaluate your project reflecting on the experience you have gained while completing this project. You can reflect on

- the language that you mastered to complete the project,
- the content that you learned about volunteering,
- the steps that you followed to complete the project,
- the effectiveness of your final product.

*And now the very final
activity on
volunteering:*

*"Let's put an end, once for all,
to this discussion of what a
good man should be -
and be one"
Marcus Aurelius*



**Do
SOMETHING
GOOD**

vol-un-teer¹ /vɒlən'tiə/ n [C] **1** someone who does a job willingly without being paid: *Most of the relief work was done by volunteers.* **2** someone who is willing to offer help: *I need some volunteers to help with the washing-up.* **3** someone who joins the army, navy, or air force without being forced to; →conscript

vol-un-teer² v **1** [I, T] to offer to do something without expecting any reward, often something that other people do not want to do: **volunteer to do sth** *Helen volunteered to have Thanksgiving at her house this year.* | [+for] *Sidcup volunteered for guard duty.* | *I volunteered my services as a driver.* **2** [T] to tell someone something without being asked: *Michael volunteered the information before I had a chance to ask.* **3** [I] to offer to join the army, navy, or airforce: *When war broke out, my father volunteered immediately.* **4** [T] to say that someone else will do a job even though they may not want to do it: **volunteer sb for sth** *Mum volunteered Dave for washing-up duties.*

char-it-a-ble /'tʃæri'təbl/ adj **1** relating to giving help to the poor → charity: *charitable groups a charitable donation* **2** and sympathetic in the way you judge people; *a charitable view of his actions* – **charitably** adv.

char-i-ty /'tʃæri'ti/ n plural **charities** **1** [C] an organization that gives money, goods, or help to people who are poor, sick etc; → **charitable**: *Several charities sent aid to the food victims.* **charity event/walk/concert etc** (=an event organized to collect money for a charity)
2 [U] charity organization in general: *All the money raised by the concert will go to charity.* **for charity** *The children raised over £200 for charity.*
3 [U] money or gifts given to help people who are poor, sick etc: *refugees living on charity. Her pride wouldn't allow her to accept charity.*
4. [U] formal kindness or sympathy that you show towards other people: *Mother Teresa's works of charity. Newspaper reports showed him little charity.*

phil-an-throp-ic /fɪlən'trɒpɪk/ adj a philanthropic person or institution gives money and help to people who are poor or in trouble – **philanthropically** /-kli/ adv

phi-lan-thro-pist /fi'lænθrəpɪst/ n a rich person who gives a lot of money to help poor people.

volunteer [vɒlən'tiə] **1.** n **1)** доброволец, волонтер **2)** attr. добровольный, добровольческий **3)** attr. растущий самопроизвольно, самосевное растение
2. v **1)** предлагать (свою помощь, услуги); вызваться добровольно (сделать что-л.; for) **2)** поступить добровольцем на военную службу

charitable /'tʃæri'təbl/ a **1)** благотворительный **2)** милосердный; щедрый

charity /'tʃæri'ti/ n **1)** благотворительность **2)** pl благотворительные учреждения или дела **3)** милосердие

philanthrope /'fɪlənθrəʊp/ - philanthropist

phil-an-throp-ic /fɪlən'trɒpɪk/ a
филантропический

phi-lan-thro-pist /fi'lænθrəpɪst/ n филантроп