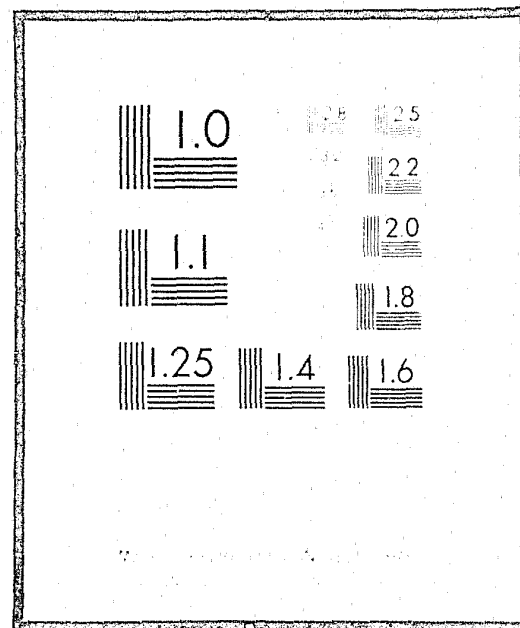


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LAW ENFORCEMENT ASSISTANCE ADMINISTRATION
NATIONAL CRIMINAL JUSTICE REFERENCE SERVICE
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EDMUND G. BROWN, JR.
Governor

FINAL REPORT

Conference on Volunteers IN THE CALIFORNIA CRIMINAL JUSTICE SYSTEM

Presented by

DEPARTMENT OF THE YOUTH AUTHORITY'S
ADVISORY COMMITTEE ON VOLUNTEER SERVICES

AND

MODEL VOLUNTEER PROJECT

in cooperation with

OFFICE OF CRIMINAL JUSTICE PLANNING

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April 17-19, 1974

Fresno, California

Date filmed 7/29/76

State of California

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I. INTRODUCTION

"Volunteers in the Criminal Justice System - a conference devoted to the enhancement of cooperation between volunteers and the criminal justice system in order to deliver quality services to the community" was the theme of the first statewide conference for volunteers in the California criminal justice system held in Fresno, California on April 17, 18 and 19, 1974.

Participants from all over the State including volunteers, criminal justice and related agency staff as well as clients of the system attended the Conference. It was anticipated that one-half of conference participants would be volunteers working in the criminal justice system. Final tally of those attending was 355 of which 175 (49.3%) were volunteers and 180 (50.7%) were criminal justice agency staff, staff of other agencies and volunteer programs with interests in delinquency prevention and criminal justice plus a few identifiable clients.

The stated goals of the conference were:

1. To exchange ideas and explore critical issues related to the maximum delivery of effective services through the successful functioning of volunteer programs as part of the criminal justice system;
2. to provide support and recognition for volunteer efforts;
3. to establish relationships to improve communication among the different components of the system as represented by the participants, and;
4. to provide volunteers with a better understanding of the system in which they serve and highlighting the points where they can best intervene to influence the nature of volunteer services to staff and to client.

II. BACKGROUND

A brief look at the history of the development of volunteerism in the criminal justice system in the United States and California provides the backdrop for California's first statewide conference on volunteers in the criminal justice system.

The practice of utilizing volunteers in criminal justice agencies has been steadily growing in size and popularity on a national level for the past ten years. In 1972, a national survey by the National Information Center on Volunteers (NICOV) for the Law Enforcement Assistance Administration (LEAA) indicated that approximately 60-70 percent of all criminal justice agencies (exclusive of city courts and law enforcement agencies) have correctional volunteer programs. This represents a 100% increase over the previous two to three years in the number of correctional agencies which have somewhat structured volunteer programs.

It should be noted here that many correctional agencies have informally utilized volunteers for the life of their existence. However, in the past ten years, correctional agencies have been assuming the responsibility for leadership and management of such programs with the goal of more effectively utilizing their services to extend new and enriched services to their clients.

California has not been an exception to this national trend. By 1970, several correctional agencies in California established extensive volunteer programs with specialized staff within their agencies assigned to administer the programs. In addition NICOV in Boulder, Colorado was receiving 400 requests yearly from Californians for information and technical assistance relating to correctional volunteer programs.

In answer to this expressed need, the California Youth Authority applied to LEAA for a grant to establish the Model Volunteer Project which was designed to offer technical assistance, consultation and training services relative to the utilization of volunteer services in correctional agencies in California. With a staff of three volunteer services consultants with regional responsibilities and a project director, the Model Volunteer Project became operational in April of 1972.

In a statewide survey completed by the Project in December of 1972, it was ascertained that at least 81 correctional agencies (excluding law enforcement agencies) had functional volunteer programs and that 42 others were anticipating the initiation of such a program within the coming two years. This number of operational programs far exceeded previous estimates that approximately 60 correctional agencies in the State encompassed volunteer programs.

Provision was made in the structure of the second year of the Model Volunteer Project to maintain a statewide Advisory Committee on Volunteer Services to the Department of the Youth Authority. The Advisory Committee which made input into the original purpose for the Model Volunteer Project was designed to include a cross section of those interested and involved in the area of criminal justice in California. Appendix A (page 23) includes a current list of those serving on the Advisory Committee.

Those working on behalf of the vigorous and sound growth of volunteer programs in correctional agencies have been made aware of the grave difficulties facing such programs since the publication of "LEAA Guidelines and Standards for the Use of Volunteers in Correctional Programs" by NICOV in August of 1972. Among other information gained from a nationwide survey,

the report states that the failure percentage rate of such programs is estimated at roughly 15-20 percent over the last two years; that the need for training conferences is the number three national priority of those who manage correctional volunteer programs across the United States; and that such training efforts which are undertaken are poorly attended due to lack of funds.

Volunteers are rarely well represented at such functions since agencies usually haven't sufficient funds for their paid staff to attend, much less enough to subsidize the attendance of their volunteers. The lack of funds within the State for such purposes was validated by the California survey of volunteer programs in criminal justice agencies conducted by the Model Volunteer Project in California in 1972. This survey revealed that out of 69 agencies responding to a question concerning the existence of budgeted funds for volunteer programs, only 15 (21.7%) had a budget for their programs and 50 (72.5%) had no budget. Of those fifteen programs indicating the existence of a budget, only three reported that some monies were set aside to reimburse volunteers' expenses and ten indicated some funds were included for staff training and workshops.

From its inception, the Department of the Youth Authority's state-wide Advisory Committee on Volunteer Services had discussed the possibility of enhancing the utilization of volunteers and improving the chances for success of California's correctional volunteer programs by bringing together a cross section of those concerned for the purpose of exploring critical issues related to improving the effectiveness and efficiency of community participation in criminal justice agencies.

At an Advisory Committee meeting on November 15, 1973, several who had recently attended the national VIP-NCCD Conference held in Denver, Colorado

commented on the large deficiency of volunteers attending such conferences. Subsequently in the meeting, the Advisory Committee voted to sponsor the first statewide conference for volunteers in the California criminal justice system in April, 1974 in Fresno, California. It was felt that a statewide conference held at that time would considerably enhance the National VIP-NCCD Conference which will be held in San Diego, California in the fall of 1975. It was also decided to attempt to seek funding to aid the attendance of volunteers and/or clients at the conference.

By common consent of the Advisory Committee, Mrs. Beulah Spencer was named Chairman of the Conference and Mrs. Shirley Williams was named Vice-Chairman. A number of members of the Advisory Committee volunteered to serve on the Conference Planning Committee. In February, Mrs. Williams had to withdraw from Conference and Advisory Committee activities and Tadini Bacigalupi assumed Vice-Chairmanship of the Conference as well as Chairmanship of the Program Committee and the Financial Reimbursement Committee.

III. PREPARATION AND ORGANIZATION

A. Funding

Immediate activity began to prepare a proposal which was finalized and submitted to the California Council on Criminal Justice (now Office of Criminal Justice Planning in January 1974). The grant was funded (OCJP Proposal #1874) and was designed to provide for the two-day conference: per diem for 156 volunteers and/or clients; per diem and travel for 22 conference staff members (these could include volunteers, clients and/or staff of criminal justice or private agencies); and an emergency fund to be utilized for registration fees and transportation expenses. Since it

was intended to launch an intensive statewide effort to notify as many as possible about the Conference, some funds for postage were included in the grant proposal. In addition, a Funding Committee was established by the Conference Planning Committee to explore additional possibilities for supplemental funding. Although this Committee made several efforts, there was insufficient time to adequately explore sources and obtain additional funds.

B. Site Selection

Fresno, California was selected as the site for the Conference because its geographical location is almost central to the State. In addition, it was ascertained that sufficient air transportation was available to that location. Efficiency and convenience dictated that a facility be chosen which offered lodging as well as meeting rooms in the same complex. It was felt this was desirable over an arrangement which would house delegates in separate locations and necessitate their transportation to a central location for meetings.

C. Conference Organizational Structure

The list of committees formulated to implement the Conference and committee members appears in Appendix B (page 25).

D. Publicity

The initial publicity flier on the Conference was mailed to over 5,000 agencies, groups, and individuals on January 19, 1974. See Appendix C (page 27) for initial flier. Publicity releases were mailed on February 26, March 21, and April 11. The first and second releases went to approximately 825 media representatives and 300 copies of the third release were distributed. In addition, notices appeared in several publications of professional correctional associations and agencies.

E. Conference Format and Program

It was decided that the Conference would focus primarily on seven subject areas relative to the efficient and effective functioning of correctional volunteer programs. The format selected was one which placed up to 20 participants in homeroom groups. It was planned that these groups work together intermittently for the two-day conference and share the learning from the workshops to formulate conclusions and recommendations concerning the seven subject areas addressed by workshops.

Conference participants would have five opportunities to receive information to stimulate thoughts and feelings about the Conference subject topics. These would include:

1. Panel presentation on a critical subject area.
2. A keynote address by a speaker of national stature.
3. Three opportunities to attend workshops presented on the seven subject areas mentioned earlier.

On the last morning of the Conference, homeroom groups would be expected to finalize conclusions and recommendations relating to the seven subject areas. Reports from all homeroom groups would be combined and presented by a volunteer at the closing session of the Conference. In addition, it was planned that time and facilities would be set aside for special interest groups to form and meet and an opportunity would be provided for these groups to report at the closing session if they so desired.

After the general format was selected and the subject areas determined, the Program Committee then proceeded to selection of the panel members, keynote speaker and conference staff for the workshops. It was determined that the subject of the panel discussion would be: "How to Achieve a Trust Relationship Leading to Cooperative Rapport Among the Volunteer,

Staff Member and Client". Panel members were selected to represent a diversity of views on this subject. They were: Mr. Vic Contreras, Miss Betty Delaney, Captain Al Howenstein, Mr. Robert Weigle, and Mr. Art Mathews. Judge Andreen of the Superior Court of Fresno County who is a member of the Advisory Committee was selected to be panel moderator.

Nationally recognized speaker Professor Howard Higman of the University of Colorado was chosen to deliver a speech entitled "The Genetic Society". Professor Higman's resume' appears in Appendix E (page 71).

IV. IMPLEMENTATION

A. Registration

While participants went through the pre-registration process, all conference committees carried out their functions concurrently and in an interrelated manner. Arrangements tentatively made with the hotel for rooms, meals, and lodging were finalized when a fairly accurate prediction of the attendance at the Conference could be made. Transportation, reception, and hospitality arrangements were made. The Fresno Convention Bureau was most helpful and volunteers from the local area assisted with registration during the first hectic day.

As pre-registrations were received, participants were assigned to homeroom groups and the first three workshops of their choice. A concerted effort was made to keep all groups to a pre-determined number in order to facilitate maximum participation of all members of the groups. Conference folders for each participant were formulated.

Conference participant registration began at 10 a.m. on Wednesday, April 17 and records show that a total of 355 registered for the Conference of which 180 were public and private agency staff members, a few discernible clients, and 175 volunteers. A list of

conference participants appears in Appendix J (page 94). Criminal Justice system clients and ex-clients are listed as volunteers in the roster.

B. Organization of Workshops

Sixty-two persons of which 27 were volunteers and 35 were staff of various agencies accepted the responsibility of being either a workshop leader, resource person, homeroom group chairman or recorder. Selection of staff was made from recommendations made by the Advisory Committee, the Model Volunteer Project staff, and other knowledgeable public and private agency staff. Immediately prior to the opening of the Conference and as registration proceeded, a two-hour staff orientation training session for workshop leaders, resource persons, homeroom chairmen, and recorders was conducted by Robert L. Smith, Deputy Director and Elizabeth Yost, Volunteer Services Consultant and Staff Coordinator for the Program Committee.

C. Program Progress

The program proceeded basically as planned in this report. (See Section III, E.) (See Appendix D, page 28, for Program.) The opening general session was convened by Mrs. Beulah K. Spencer, Conference Chairman, who welcomed participants, gave an abbreviated background of the development of the Conference and presented an overview of the Conference format and program. Mr. Allen F. Breed, Director of the Youth Authority, made a few remarks in which he noted the significance of the Conference in terms of its place as the first California statewide conference for volunteers and the fact that it was attended by a significant number of volunteers. These remarks are contained in Appendix I (page 89).

Judge Andreen and panel members Vic Contreras, Betty Delaney, Captain Al Howenstein, Robert Weigle and Art Mathews discussed the topic, "How to Achieve a Trust Relationship Leading to Cooperative Rapport Among the Volunteer, Staff Member and Client." While the panel discussion proceeded, conference participants recorded pertinent questions to the panel on 3 X 5 cards which were collected by monitors and given to the moderator who inserted them in the panel presentation as points to stimulate thought and verbal exchange among panel members. General areas of discussion covered by panelists appear in Appendix E (page 39).

Following the panel presentation and before dinner, homeroom groups of which there were 14 gathered for members to become acquainted and to define their plans for the final morning of the Conference when they would formulate conclusions and recommendations on the workshop topics. Although the Conference format scheduled only three meetings of homeroom groups, many additional spontaneous meetings of these groups took place during the Conference.

The first day of the Conference concluded with the keynote speech given after dinner by Professor Howard Higman of the University of Colorado. The speech is contained in its entirety in Appendix E (page 42). Officials of the City and County of Fresno attended the dinner event.

The second day of the Conference 24 workshops were held during morning, afternoon, and evening periods designated for this purpose. To facilitate interaction, an effort was made to limit the number of participants in workshop sessions. As a result, pre-conference registrations containing sign-ups for topics dictated the number of times a workshop

was presented. The following are the workshop topics and the number of times they were presented:

- Topic #1 Volunteer Participation: How much responsibility can volunteers take on in the running of programs? What are those responsibilities? (Presented six times)
- Topic #2 Communications Barriers: How can all concerned citizens be listened to (by the community and decision makers)? What are the cultural differences that make a difference in being listened to? How can these cultural differences be overcome? (Presented four times)
- Topic #3 Volunteer Accountability: What are the responsibilities of the volunteer to the agency, the client, and to himself? (Presented four times)
- Topic #4 Agency and Independent Volunteers: Is there a difference between the agency volunteer and the independent volunteer? If there is, how does it manifest itself? (Presented two times)
- Topic #5 Evaluation: The need for evaluation of volunteer services and programs and what should be evaluated. (Presented three times)
- Topic #6 Energy Crisis: What effects will there be on volunteer programs? How can we cope with these effects? What additional opportunities does this create? (Presented one time)
- Topic #7 Involving Total Community: How can the ethnic minority volunteer at each socioeconomic level be involved in a volunteer program and how can the poverty volunteer be involved in programs and organizations? (Presented four times)

On the final morning of the Conference, homeroom groups met and formulated conclusions and recommendations on the seven topics of the workshops. At the final general session of the Conference, Connye' Kubo, a volunteer from Fresno County, presented a composite of all the conclusions and recommendations concerning the seven topics of the Conference workshops. This final report appears in Appendix F (page 72).

Following the final report from homeroom groups, an opportunity was presented for individuals and special interest groups to address the closing session. A representative of a Black Caucus presented recommendations which are included in Appendix G (page 83). Several individuals spoke in favor of greater involvement by minorities in the planning and execution of the Conference; Blacks, youths, clients, Chicanos, and Indians in particular were mentioned in this regard. One person spoke in favor of modifying future conference formats to allow more time for special interest groups to meet and another urged that correctional staff be given more training in methods of utilizing volunteers. Representatives of a Chicano Caucus presented a verbal report followed by a written resolution which appears in Appendix G (page 80). The Conference was closed by Pearldean Golightly, Volunteer Services Administrator of the Department of the Youth Authority and Conference Manager who spoke of the depth and sincerity of the participants and their recommendations and urged participants to personally assume the responsibility for implementing the recommendations of the final report in their home communities. The responses of the Conference Chairman and Conference Manager to members of the Chicano and Black Caucus appears in Appendix H (page 84).

D. Miscellany

Of special interest to participants were action pictures of the Conference which were snapped daily by a photographer and posted on a centrally located bulletin board.

The Conference received excellent publicity and it was felt by the Information Officer of the Department of the Youth Authority that this was due to the fact that the Conference was convened in a medium-sized

community and not a large metropolitan area where there would be extensive competition for news time and space. All three Fresno television stations interviewed Mr. Breed, Director of the Youth Authority, and one station gave coverage to the panel presentation and the major keynote speaker. Many local newspapers all over the State carried news releases concerning people from their area who attended the Conference, particularly those who volunteered to serve as conference staff.

Cassette tapes of the opening general session, the panel presentation, and Howard Higman's speech are in the Model Volunteer Project Library.

E. Reimbursement

A Financial Reimbursement Committee was created to formulate procedures and standards for handling conference participants' requests for financial assistance made possible through funds granted by OCJP for this purpose. Committee membership consisted of five volunteers and one criminal justice agency staff member. Every registration packet circulated throughout California to potential conference attendees contained the form through which financial assistance could be requested to attend the Conference. No requests for assistance were turned down since the number of applicants and total amount of financial assistance requested matched almost exactly the funds available.

Altogether, 85 volunteers and 22 agency staff members were furnished financial assistance. In all cases the applicant and an authorizing official of an agency attested to the fact that the applicant would be unable to attend the Conference without such assistance.

V. EVALUATION

A. Conference Project Objectives

The Conference project objectives submitted in the funding proposal to OCJP were to:

1. Conduct a statewide conference which would enhance the development of correctional volunteer programs by bringing together a cross section of volunteers, staff, criminal justice officials, and clients to exchange ideas and information on critical issues relative to volunteer programs in criminal justice agencies. Goals for composition of conference attendees were:
 - (a) 50% volunteers
 - (b) 25% staff
 - (c) 25% staff from decision making level of agencies in the criminal justice system
2. Provide support and recognition for volunteer efforts.
3. Improve communication and to provide volunteers a better understanding of the criminal justice system.

B. Methodology

Evaluation information was gathered from two major sources. Tabulation of information from participants' registration forms was carried out to determine the number of volunteers and agency staff attending the Conference. In addition, a conference evaluation form was designed which collected information from conference attendees in the following areas:

- Who attended the Conference (volunteer, agency staff, etc.)?
- Reactions to conference presentations including the panel, the keynote speaker and the workshops.
- Reactions to four questions indicating whether or not participants felt the goals of the Conference were achieved.
- Conference participants' degree of satisfaction with the Conference structure and program format.
- Additional comments by participants concerning their overall reaction to the Conference and suggested changes for future conferences.

The Conference Evaluation Form and statistical evaluation of participant responses to the form appear in Appendix I (page 87).

C. Results

1. Registration Information

A total of 355 registered for the Conference and information furnished by participants on their registration forms indicated that 180 conference attendees were agency staff members and 175 were volunteers which was slightly short of the goal of having 50% of the Conference composition be volunteers. The goal of having 25% of the attendees come from agency staff was clearly achieved. Concerning the goal of having conference composition reflects that 25% of the attendees be administrators, managers or supervisors in agencies in the criminal justice system, the information in applicants' forms was neither extensive nor descriptive enough to conclusively make such identifications. However, 34 or 17.3% of 197 participants who responded to the Conference evaluation form identified themselves as representing that segment of agency population.

The Conference attendee data indicates that only two identified themselves as clients of the system. Inasmuch as bringing clients, volunteers, and staff members together was a goal of the Conference; efforts to recruit clients for any similar future conference will require additional effort.

2. Conference Evaluation Forms

As can be seen in Appendix I (page 89) 197 (55.5%) of the 355 registered participants of the Conference completed evaluation forms. Although participants were strongly urged

to turn in evaluation forms, time was not set aside within the framework of the Conference for this purpose and no requirements were placed on participants to comply with the request that the evaluations be completed.

Examination of the evaluation tabulations show that the panel presentation, the keynote speaker, and the workshops were, in general, well received. (page 90).

In evaluating participants' responses to the Conference Goals Section of the evaluation form, participants were given alternatives to answer only "yes" or "no" to these questions. Satisfaction or dissatisfaction with having met or failed to meet conference goals was not measured on a sliding scale as is frequently done in evaluations.

In responding to the four questions on conference goals (pages 91-92) participants supplemented their yes or no answers with written comments. These vary from 26.4% to 43.7%. Written comments in that section of the evaluation were entirely optional and such percentages of freely offered additional written comments would indicate a substantial degree of interest on the part of participants. Volunteers' answers to the question of whether or not this conference met their needs more than others they had attended brought forth the strongest criticism of the Conference which is to be found in the evaluation forms. Participants noted their

feelings that the Conference was oriented more toward staff than volunteers.

Of special interest was the fact that 51 volunteers indicated in response to question #4 (page 92) under the Conference Goals Section of the evaluation forms that this was their very first conference.

Responses to the question concerning participants' overall reactions to the Conference structure show that 146 (82.0%) of 178 responses were of a positive nature and that 32 (18.0%) of those responding to the question indicated dissatisfaction (page 93).

a. Additional Comments by Participants

As the final item on the Conference Evaluation Form, participants were provided with space in which additional comments or suggestions for improvement could be made concerning their reactions to the two-day conference. A very large number (159 or 80.7%) of 197 participants who completed evaluation forms took the time to make additional written comments varying in length from one sentence to a paragraph of 100 words. Confines of time and space do not permit reproduction of these comments in their entirety. Following is a brief overview.

Responses to the structure of the Conference were generally positive; however, some felt that night meetings were difficult and that the two-day conference was too tightly

scheduled. Participants responded extremely positively to the homeroom concept and moderately enthusiastically to maverick groups and some responded negatively to the quality of food.

Concerning workshops, participants preferred strong leaders to control group members who tended to dominate discussions and suggested that group leaders be carefully selected and given intensive training in leading workshops for future such efforts. Some objected to situations which appeared to be "gripe sessions". Suggestions were made for modification of workshop topics and several commented that they would like to have had workshops on more specialized subjects. A few felt the workshops were too elementary in content and several commented that the workshop sessions were too long. There were many strong recommendations that workshops be limited in size to permit no more than 15 members in order to facilitate interaction.

Feelings were expressed that the Conference was oriented too much toward the staff's point of view. There were also comments that too much emphasis was placed on the one-to-one and probation volunteer.

Several positive comments were made concerning the wide diversification of conference participants while other attendees urged a broader base of involvement beginning with the planning state of the Conference by youth,

clients, minorities, ethnic groups, and agency administrators.

The overall impression gained from reviewing many of the participants' written comments was that of satisfaction with the Conference as a whole and a few complimented staff on its planning and execution.

3. Observations

During the planning stage, it was anticipated that there would be a percentage of participants who would not attend various workshop sessions, particularly those in the evening. It was noted, however, that almost all workshops were fully subscribed. It was observed that some homeroom groups developed a great deal of cohesiveness and team spirit as evidenced by spontaneous meetings of these groups. While developing their final recommendations and conclusions, some homeroom groups were observed applauding and cheering at the results of their efforts. In addition, attendance at the closing general session appeared to be very high considering that many people were on tight travel schedules.

D. Summary

It is difficult to quantitatively evaluate a statewide conference of which the overall goal is to enhance the activities of volunteers in the criminal justice system in order to make the services as effective and efficient as possible. The eventual effects of the Conference will be felt when the new ideas, attitudes, information, and contacts gained from the

Conference by the participants are taken "back home" and utilized. The following brief quotes taken from participants' written evaluations indicate the likelihood that this will happen:

- "Have met interesting people whom I would contact for information."
- "Those I have met eroded my preconception that the criminal justice system is insensitive."
- "I feel that just being able to share what we are all doing is worthwhile alone which makes this type of conference necessary to all in the program."

Overall participants' evaluations indicated that they felt the most serious shortcoming of the Conference was its orientation which appeared to them to be more towards staff than volunteers. Another fact bringing comments was the lack of clients in attendance. Recruitment for conference attendance and difficulties with labeling hampered the attendance of clients and the possible fruitful exchange with volunteers, agency staff, and others in attendance.

A wide diversity of representatives from public and private agencies and groups attended the Conference and demonstrated a high degree of inter-agency cooperation by serving in conference staff and leadership positions.

The first statewide conference for volunteers in the criminal justice system in California was the first conference experience for 51 volunteers who attended. Additionally, the attendance of 85 volunteers and 22 agency staff members was made possible through OCJP funding.

Many written comments by participants indicated general satisfaction and enthusiasm for the Conference as a whole. In addition there were evidences, some of which are noted below, that conference participants

were highly motivated and receptive to the opportunities presented by the Conference:

- The high degree of attendance at workshops, particularly those scheduled in the evening.
- Repeated requests for a similar conference in the coming year.
- Informal gatherings and interaction among participants.
- Expressions of intentions to meet "back home" with other conference attendees.
- The high level of participation in homeroom group activities.

Current times are characterized by complex human needs and limited resources to meet these needs. This first statewide conference for volunteers in the criminal justice system has demonstrated that California's criminal justice and related public and private agencies have joined forces to accept the challenge of more effectively utilizing these vanishing resources.

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CONFERENCE COMMITTEES

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Tadini Bacigalupi, Vice-chairman
Pearldean Golightly, Manager
Ronald Hayes, Secretary
Lyndsay Brown
Betty Delaney
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Connye' Kubo
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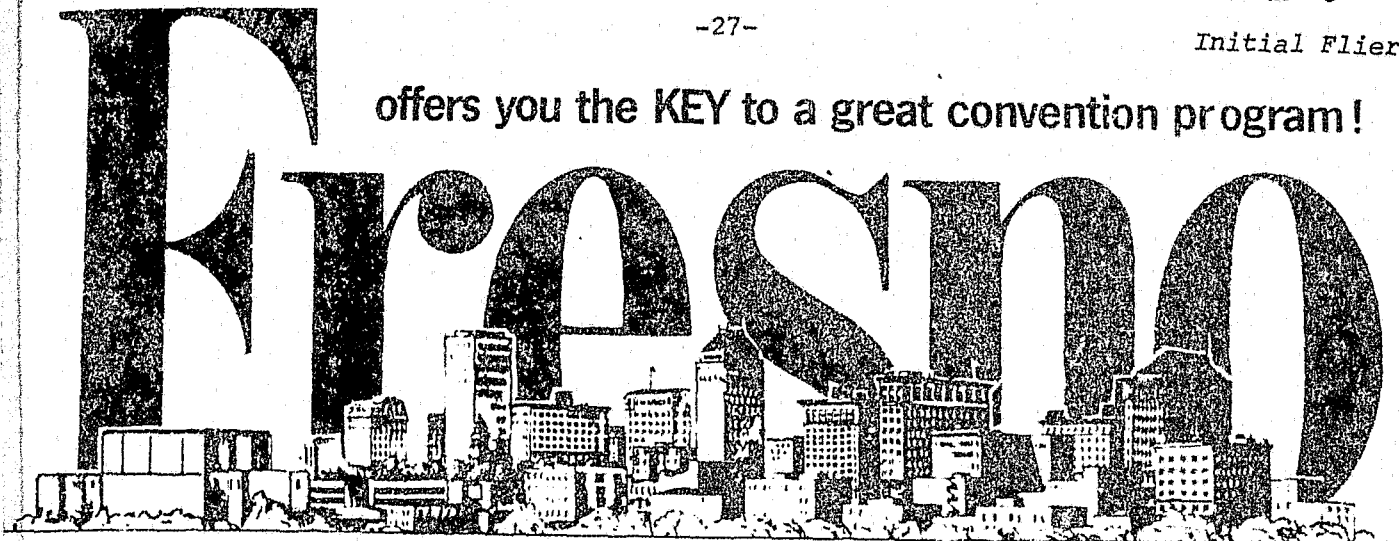
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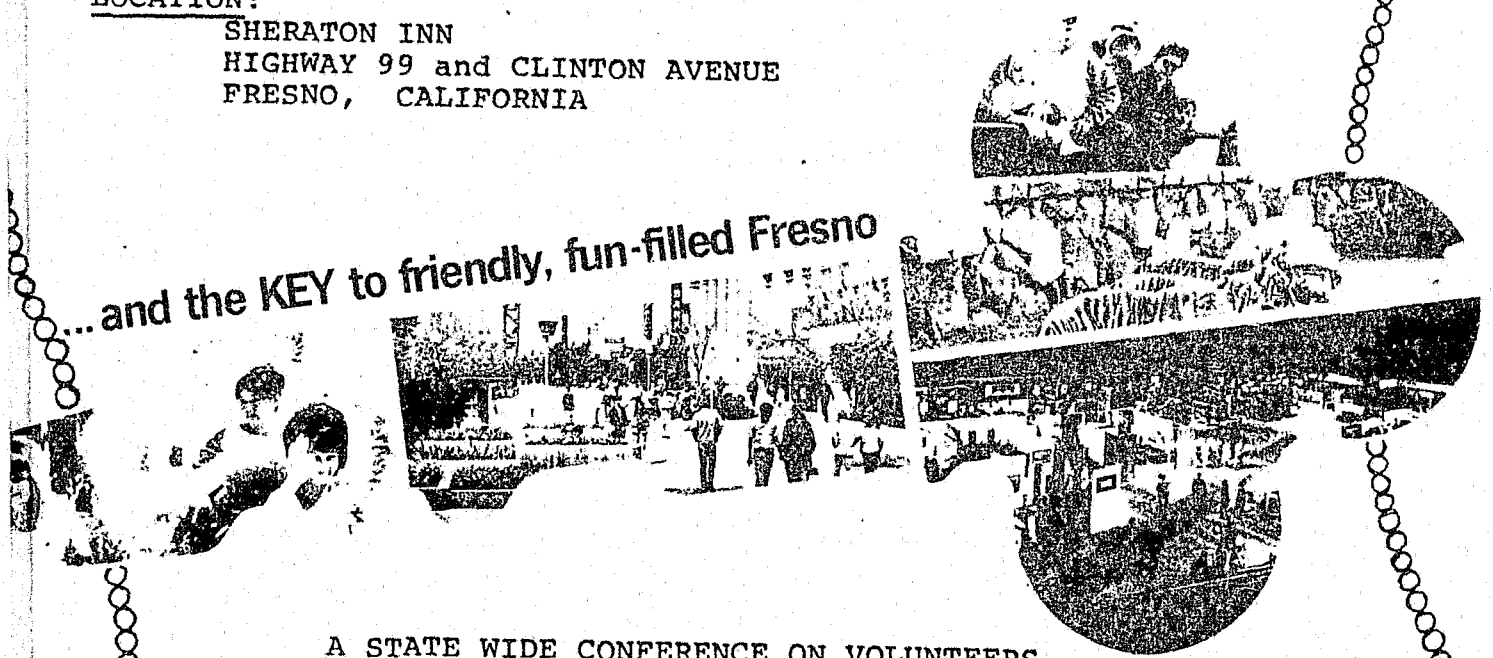


CONVENTION CENTER OF CALIFORNIA

DATE: 12 NOON WEDNESDAY, APRIL 17, 1974
to
12 NOON FRIDAY, APRIL 19, 1974

LOCATION:
SHERATON INN
HIGHWAY 99 and CLINTON AVENUE
FRESNO, CALIFORNIA

...and the KEY to friendly, fun-filled Fresno



A STATE WIDE CONFERENCE ON VOLUNTEERS
in
THE CALIFORNIA CRIMINAL JUSTICE SYSTEM

SPONSORED BY: DEPARTMENT OF CALIFORNIA YOUTH AUTHORITY,
ADVISORY COMMITTEE ON VOLUNTEER SERVICES

IF YOU ARE INTERESTED IN ATTENDING, RETURN ENCLOSED POSTCARD
AS SOON AS POSSIBLE, AND FURTHER INFORMATION WILL BE SENT YOU

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RONALD REAGAN, Governor

CONFERENCE PROGRAM

Conference on Volunteers
IN THE
CALIFORNIA CRIMINAL JUSTICE SYSTEM

Presented by

DEPARTMENT OF THE YOUTH AUTHORITY'S
ADVISORY COMMITTEE ON VOLUNTEER SERVICES

AND

MODEL VOLUNTEER PROJECT

in cooperation with

OFFICE OF CRIMINAL JUSTICE PLANNING

Printing courtesy of
ALAMEDA LIONS CLUB
Alameda, California

FRESNO, CALIFORNIA
APRIL 17-19, 1974

Welcome and congratulations to each of you for taking time from your busy schedules to attend this unique conference--the first Statewide Conference on Volunteers in the Criminal Justice System.

The conference will be devoted to breaking down negative barriers and rebuilding a much stronger working relationship to better serve clients within our communities.

Beulah K. Spencer
(Mrs. A. Kenneth Spencer)
Conference Chairman

Tadini Bacigalupi, Jr.
Conference Vice-Chairman
Program Committee Chairman

V. Pearldean Golightly
Volunteer Services Administrator
Department of the Youth Authority

I. GENERAL INFORMATION FOR CONFERENCE DELEGATES

A. Conference Makeup

The Volunteers in Corrections Conference is composed of participants from all over the state including volunteers, criminal justice agency staff and clients of the system.

B. Conference Theme

"Volunteers in the Criminal Justice System - a conference devoted to the enhancement of cooperation between volunteers and the criminal justice system in order to deliver quality services to the community."

C. Conference Goals

1. To exchange ideas and explore critical issues related to the maximum delivery of effective services through the successful functioning of volunteer programs in the criminal justice system.
2. To provide support and recognition for volunteer efforts.
3. To establish relationships to improve communication among the different components of the system as represented by the participants listed above.
4. To provide volunteers with a better understanding of the system in which they serve and points where they can intervene to influence the nature of volunteer services.

II. METHODOLOGY OF THE CONFERENCE

A. Home Room Groups

Each participant will be assigned to a "Home Room" group which will meet together at the beginning of the conference, once during the conference, and then for a final session on the last morning of the conference. It will be the task of Home Room groups to formulate a statement of conclusions and recommendations regarding each of the

workshop topics listed. A pre-designated Home Room Chairman will lead the group in accomplishing this task. It will be the job of the Recorder (also pre-designated) to record these findings in a clear and concise manner.

B. Workshops

Workshops on the seven topics will be presented as many times as pre-registration choices by participants dictates. These sessions will be led by pre-selected Workshop Leaders and each will be assigned a Resource Person knowledgeable in the subject covered by the workshop. The task of these workshops will be to stimulate interest and transfer knowledge regarding the subject of the workshop so that participants will have some thoughts and ideas to take back to their Home Room groups for inclusion in the Home Room groups' final reports.

III. RESULTS OF THE CONFERENCE

Immediately following the final meeting of Home Room groups, the recorders' cards will be collected and the conclusions and recommendations from all the group sessions will be combined into one final report which will be given at the closing session of the conference. These results will be summarized in a conference report which will be forwarded at a later date to all delegates of the conference.

NOTE: Conference attendees are encouraged to attend the workshop to which they are assigned and at the designated hour since a concerted effort was made to regulate the size of workshops so that participants will have maximum opportunity for input. See Room Assignment for Workshops and Home Room meetings in your conference packet for exact location of all meetings.

PROGRAM IN BRIEF

Wednesday, April 17, 1974

10 to 1:30 p.m.

REGISTRATION
(Rotunda)

2 to 4 p.m.

OPENING GENERAL SESSION

Welcome and Overview of Conference -
Mrs. Beulah K. Spencer
Conference Chairman

Opening Remarks -
Mr. Allen F. Breed, Director
California Youth Authority

Panel Presentation -
Judge Kenneth Andreen, Moderator
Fresno County Superior Court

Mr. Vic Contreras
Miss Betty Delaney
Capt. Al Howenstein
Mr. Robert Weigle
Mr. Al Mathews

Panel Topic:

"How to Achieve a Trust Relationship
Leading to Cooperative Rapport Among
the Volunteer, Staff Member and Client."
(Las Vegas Room)

4:30 to 5:30 p.m.

HOME ROOM GROUPS
(See Room Assignment for Workshops and
Home Room Meetings for locations.)

5:30 to 7 p.m.

NO HOST SOCIAL HOUR
(Las Vegas Room)

7 p.m.

DINNER

Welcoming remarks by representatives of
Fresno City and County Governments.

Keynote Address -
Prof. Howard Higman
University of Colorado

"The Genetic Society"
(Las Vegas Room)

Thursday, April 18, 1974

7:30 to 9 a.m.

CONTINENTAL BREAKFAST
(Las Vegas Room)

9 to 11 a.m.

WORKSHOPS
(See Room Assignment for Workshops and Home Room Meetings for locations.)

12 noon to 2 p.m.

LUNCHEON AND HOME ROOM GROUP MEETINGS
(Las Vegas Room)

2:30 to 5 p.m.

WORKSHOPS
(See Room Assignment for Workshops and Home Room Meetings for locations.)

5:30 to 6:30 p.m.

NO HOST SOCIAL HOUR
(Las Vegas Room)

6:30 to 8 p.m.

DINNER
(Las Vegas Room)

8:30 to 10 p.m.

WORKSHOPS
(See Room Assignment for Workshops and Home Room Meetings for locations.)

Friday, April 19, 1974

7:30 to 9 a.m.

CONTINENTAL BREAKFAST
(Las Vegas Room)

9 to 10:30 a.m.

HOME ROOM GROUP MEETINGS
(See Room Assignment for Workshops and Home Room Meetings for locations.)

10:30 to 11:30 a.m.

SPECIAL INTEREST AND MAVERICK GROUP MEETINGS
(Locations to be announced.)

11:30 to 12:30 p.m.

CONFERENCE REPORT - FINAL GENERAL SESSION
(Las Vegas Room)

12:30 p.m.

ATTITUDE ADJUSTMENT AS DESIRED

NOTE: Coffee will be available in convenient locations from 4 to 4:30 p.m. on Wednesday; 11 to 11:30 a.m. on Thursday; and 10:30 to 11:30 a.m. on Friday.

WORKSHOP TOPICS

1. VOLUNTEER PARTICIPATION

How much responsibility can volunteers take on in the running of programs? What are those responsibilities?

A. How much supervision do volunteers need by paid staff?

B. How and to what extent should volunteers be involved in the decision making process?

C. What are the methods that can be utilized to start a volunteer program, finance it, staff it, and operate it?

2. COMMUNICATIONS BARRIERS

How can all concerned citizens be listened to (by the community and decision makers)? What are the cultural differences that make a difference in being listened to? How can these cultural differences be overcome?

3. VOLUNTEER ACCOUNTABILITY

What are the responsibilities of the volunteer to the agency, the client, and to himself?

4. AGENCY AND INDEPENDENT VOLUNTEERS

Is there a difference between the agency volunteer and the independent volunteer? If there is, how does it manifest itself?

A. Who is the consumer of the services of the independent volunteer?

B. Who is the consumer of the services of the agency volunteer?

C. How and where does the client fit as a volunteer?

5. EVALUATION

The need for evaluation of volunteer services and programs, and what should be evaluated.

6. ENERGY CRISIS

A. What effects will there be on volunteer programs?

B. How can we cope with these effects?

C. What additional opportunities does this create?

7. INVOLVING TOTAL COMMUNITY

How can the ethnic minority volunteer at each socioeconomic level be involved in a volunteer program and how can the poverty volunteer be involved in programs and organizations?

1. Allen F. Breed's Opening Remarks of the Conference
2. Highlights of Topics Covered by Panel Members
3. "The Genetic Society", a speech given by Professor Howard Higman, University of Colorado
4. Resume' of Professor Howard Higman

The Governor of the State on Monday issued a press release in support of National Volunteer Week, April 21-27, and declared that next week will be National Volunteer Week in California. I think it is very fitting and proper as a prelude to that recognition that we, this week, are holding the first Statewide Conference on Volunteers in Criminal Justice in California.

Although I'm sure there will be the opportunity to recognize those who have worked on this conference for many months, I would like to recognize and thank the following: Mrs. Ken Spencer, who has been the tremendously capable and able conference chairman; Mr. Tad Bacigalupi, who served as vice-chairman and then, in the middle of the planning, took over the very difficult assignment of program chairman; the Statewide Advisory Committee on Volunteers in Corrections which has acted as a sponsoring group for this conference; the Model Volunteer Project staff itself, including Pearldean Golightly, who is the conference manager, and her very capable staff of Elizabeth Yost, Lyndsay Brown and Judy Maxwell; and the host of volunteers who did the work that makes it possible for us to be together for the next three days.

Within your packet there is a very well-done set of objectives for this particular conference. I'm sure you've already read the plan of events and to say anything more about that would be redundant. I would, however, like to take one minute to share with you my personal and professional commitment to the use of volunteers in the criminal justice system, and specifically in the field of corrections. There are, as you well know, many reasons for the use of volunteers. I will list just three which I believe are of major importance from the standpoint of a correctional administrator.

First, there is just no question in my mind that the resources we need to make any impact on the lives of our clients are not available in the amount we need. The only way that we can hope, in the years ahead, to be able to provide those resources is to turn to the private sector and ask for the help of volunteers.

The second reason is perhaps even more important. My professional colleagues and I agree that despite our training and experience, we have a certain stigma that goes along with being a professional in a correctional field. This is something we cannot always overcome. The individual who is able to break that blockade, I have found, is the volunteer who comes from a different framework than the professional, from a different kind of background, and from a different set of motives. Our clients understand them. Corrections benefits through this marriage between the professional and the volunteer, with the volunteer opening many doors that the professional could not otherwise open.

And then the third reason. As a correctional administrator committed to change in the field of corrections, I find that it is almost impossible to bring about change in a bureaucracy from within the bureaucracy itself. There has to be a catalyst; there has to be someone detached from the system who acts as a facilitator and who is constantly pointing to directions that must be taken to stimulate those in managerial positions. Once again, in my estimation, that is the volunteer. Once the volunteer has been invited into the field of corrections, corrections never again will be quite the same.

This conference that you're starting this afternoon is unique in many ways. Not only is it the first statewide conference, but I also believe it is the first conference on the use of volunteers in corrections where we have not only staff and volunteers, but also clients of the system. Also, this conference has been structured so that by Friday noon there will be some specific accomplishments, recommendations, and ideas which you can take home and use.

So between now and Friday, together, we can share ideas, information, techniques and even dreams. We can work to improve communications, cooperation and coordination. We can go home committed to change and progress in the field of criminal justice toward a partnership and a team effort of staff and volunteers. I look forward to the opportunity of working with you in the process.

Panel Presentation - "How to achieve a trust relationship leading to cooperative rapport among the volunteer, staff members and client."

The following are taken from tape recordings of the panel presentation and notes of a participant in the audience. Comments have been rearranged so that an overview can be given of each major topic discussed and some of the comments relative to that topic.

Why is a trust relationship needed?

- Only way to be effective.
- Each person in a client/volunteer relationship needs to develop mutual trust.
- Client suffers most if there is not a trust relationship.

Is it more important to have a trust relationship between staff member and volunteer or client and volunteer?

- Trust between volunteer and client is more important.
- Trust between volunteer and staff person is of great importance.
- Is most desirable for good relationship to exist among all three.

How does the client see the volunteer?

- As an extension of the Man.
- As a go-between.
- As a friend and confidant.
- As a do-gooder to be conned.
- Undoubtedly varies in each case depending on expertise of volunteer and emotional state of the client.

Are volunteers needed or desirable?

- Volunteers are a substitute for governmental action or responsibility.
- Love is needed and a client may not accept this from a staff person with an authority relationship involved.
- Volunteers are politically popular.
- Clients matched with volunteers are carefully selected to ensure success.
- Untrained volunteers are a liability in that they can present a distorted view of client's progress.
- Governmental "bureaucracy" tends to corrupt the volunteer; the volunteer tends to adopt the attitudes of the system.
- Volunteers become so "trained" by the professionals that they become mini-probation officers and lose the qualities for which they were recruited.
- Volunteers tend to avoid conflict which is sometimes necessary in order to work with a client.
- How can probation make good use of volunteers when they sometimes don't have the answer. How can they advise the volunteer when they, themselves, do not know how to cause behavior modification in each case.
- Probation volunteers are often an extension of the probation officer.
- Client's expectations of volunteers which are not fulfilled can be detrimental.
- Good communication is a necessity.

What is the importance of screening volunteers?

- How are volunteers successfully screened?
- Screening is overemphasized.
- The actions of one or two volunteers give volunteers a bad name. Screening should be tight to keep out the undesirable.
- What are the dangers involved in loose screening practices?
- The object of screening should be to fit the need of the client to the volunteer.
- Screening is a tool to try to make sure the volunteer is reliable. The client must not be let down. They have been let down too often.

Confidentiality

- Files of clients should be open to the volunteer.
- Volunteer must share information of felonies committed by probationers with probation officer or others responsible.
- Volunteers should not see files because it may prejudice them.
- The confidence a volunteer feels staff has in him may be destroyed if the probation officer does not share information regarding the client with the volunteer.
- Volunteer should try to work out confidentiality problems with the client.

Miscellaneous Comments

- Volunteers pose a threat to staff and officials.
- Volunteers sometimes get the brush-off from agencies.
- Volunteerism is being used by some agencies as tokenism.
- With total community involvement, volunteers could be very effective.
- Some of the roles volunteers can fill are big brother, advocate and confidant.

GENETIC SOCIETY

BY

HOWARD HIGMAN

There is one thing about which there is almost universal agreement at the present time. There seems to be general consensus right now that things are very strange. "It isn't like it used to be." "I don't know where we're going." "I don't understand people anymore." "Why can't people be more like me?"

My purpose here is to step back from the immediacies of our everyday current experiences to look for some perspective.¹

The style of training at Center for Action Research is manifest by now to you. We call it clinical, empirical, and inductive with a didactic component.

In every Institute, the participants have asked about, and resented somewhat, the fact that the Basic Instructors were not briefed and conditioned before they got here so they would know all about ACTION, who everybody was, and what we are up to. We did not design the Basic Instructors, feed them a line, and have them deliver it to you. We did not design your experience here today, and have it "happen" to you. We haven't even engaged in role-playing. We have tended to create circumstances wherein the world that is really there occurs. The world that occurred here today with the Basic Instructors is different from the one that occurred in Hartford, which is different from the one that will occur in Cleveland.

What we get out of this training is that we constantly change gears so we don't get satisfied with ourselves. Having had an exceedingly practical down-to-earth experience, we are now going to reverse gears, and fly into the highest forms of theology. That's my job, so the first thing I'll do is make a

moral statement--which you may challenge. I wish to give you a quotation from Quincy Wright's book, A STUDY OF WAR:

To avoid this paradox, if peace is to be achieved the ideal should be conceived not as a grouping of favorable persons from which the unfavorable should be expelled, but as a reorganization of all persons and groups. Unfavorable persons should be treated not as evil, but as a consequence of an inadequate organization of all. Thus, the community of nations must be built by a continuous development of the principles, institutions, and laws of the world as a whole, not by an organization of the angels, with the hope of ignoring, excluding, converting or destroying the devils. Such a continuous development presupposes that the symbols of the world as a whole dominate over those of lesser groups in world public opinion.²

That is the thing which Mike Balzano refers to as the non-zero-sum-game.

What we are trying to say here is that because we do not understand, problems frustrate us, other persons' behaviors and utterances anger us, and we are inclined to try to solve problems by the angel-devil theory. I am not identifying devils today. I am going to try, however, to take a strong, stretching, intellectual look, in which we see to some degree -- maybe -- how it is that things that we don't like, or don't understand, are. If we see this, we may not do too much about it other than feel less bad about it and, thus have less of a need to be punitive.

The first thing I am going to say is that you and I happen to live in an exceedingly unusual time. When my father was my age he did not live in a world that was exceedingly unusual. In fact, his world was somewhat different from his father's world, but not all that different; and from his grandfather's world, but not all that different. Whereas my world is all that different from the world in which my father lived when he was my age.

In a quick phrase, I call this "discontinuity in history." There is continuity in history and discontinuity. Change is gradual and slow, but sometimes when we look back upon it, it appears exceedingly abrupt, and we date a break in the continuity of history by saying that everything that went before is different from everything that came afterwards.

When I was little, I was taught that Rome fell in 429 A.D.; and I had visions of persons going to bed in Rome that night, that there was a terrible clatter, everybody rushed to the windows, looked out to see what was going on, and yelled, "Rome's falling!" Well, I'm told that if I had been there at the time, I would not have noticed the fall of Rome. In fact, I've been told that there is still one man there who has not noticed it.

Because I want to cover a great deal of ground, some of which will be of interest to some of you, but not all of it to all of you, I deliberately will be disjointed. Being a college professor, I am capable of taking an extra hour in weeding transitions so that you would not see the disjunctures, but I'm not going to bother you with that.

In the Western World since a Greek named Anaximander came along, we have had a thing called the dichotomy between spiritual and material. Some of you know that most of the people in the world have not looked at it materialistically. That is why some of the young are interested in Asian religions today; because, by and large, they look at the world spiritually as do the contemporary Native American Indians. But the Greeks, the Western Europeans, and most of us tend to be materialists.

The materialist who has the most fame was a German in England by the name of Karl Marx. But I submit to you that the greatest materialists who have ever existed on earth are contemporary members of American Rotary Clubs.

The alternative to the materialist's view is the idealist's view, or the idea that ideas dominate and that material is secondary. Being an opportunist, I shall not choose between these views, but rather choose them both.

There are several revolutions in our history. The first revolution introducing discontinuity into the experience of life occurred about a million years ago. It marks the break

between the first billion years -- or two billion years of pre-human life on earth -- and the last one million years of human life on earth. We say that life has been on earth about a billion or two years and that we human beings have been on earth about one million years, but we continuously make it longer ago because we have Anthropology Departments with graduate students who invariably dig up older graves. We say normally that non-human animals do not have funerals or cook eggs so when we find fire places or burial grounds, we refer to them as human.

The first revolution, in its spiritual aspect, is the invention of symbolic or abstract language. Pre-human animals do not use abstract language. They have language. We may call it signals. Signals have to be here and they have to be now. Let me summarize it by saying that dogs do not make appointments.

We understand that there is a collection of chickens at Cornell University with a thirteen-word vocabulary. They have a word for "the trough is full of water," "the bowl is full of corn," "jiggers, here comes a hawk," and "goodie, goodie, here comes the rooster." This is not abstract language. Abstract language is neither here nor now. Possibly it isn't at all, like "success" and "honor." I can say to you that I will meet you in Dallas tomorrow, the thirtieth day of August, at four-thirty p.m., and that is not here and that is not now. It is abstract, symbolic language.

The first revolution in material is basically the invention of tools. Pre-human animals basically do not employ tools. The things they use to manipulate their environments are parts of their bodies: hawks don't have telescopes, they have eyes that see very far; bears don't have vices, they squeeze you to death with their arms; skunks don't have mace, they have their own mace.

In each case, the human animal is, by and large, weak and mediocre compared to the non-human animal that can do something -- not everything -- but something -- swim, fly, hold, pinch, leap, run -- better than a human. In fact, Wes LaBarre tells us that you and I have bodies equivalent to a fetus of a chimpanzee in the womb: a great, big head with a little body hanging down and little tiny masseter muscles that can

barely bite through a branch of a tree. Human beings are too underdeveloped in such failure on their parts as to develop a mechanical sexual periodicity -- being in heat -- which means that they can learn to attach themselves sexually to a wide variety of times, places, and things.

The tool can be thought of as the missile and the lever. The missile is simply a rock grabbed by an ape and thrown into the air, which accelerates in energy, and by the time it reaches the lion, has enough force to knock him dead. The human fist could never do that by itself in confrontation with the lion. The lever is merely a log over a log and under a log and, if you put a hundred pounds down on the ten times longer end of it, you exert a thousand pounds up. This multiplies by tens of times the energy factor which the human animal has to bear in manipulating his physical environment -- in peace or in war.

With language and tools, life is monotonously repetitious for almost a million years. The life of a daughter is identical to her mother and grandmother and great grandmother. Then, about ten thousand years ago -- a tiny end of million years -- we had another revolution. We call it the invention of civilization. We say it occurred somewhere between the Tigris and Euphrates rivers. This revolution was the invention of writing and, thus the phrases, "historic and pre-historic," "literate and pre-literate," and "civilized and primitive."

Writing makes two things possible; two things that are impossible without it: One is the enlargement of the size of the human group to any size. Without writing no group can be larger than the distance over which one man's voice can be heard. Those of you who know the first book of John know "that in the beginning was the word and the word was (good) God," depending on how you spell it. It's a pretty small group that can hear one person speak. Any group that gets bigger than that would break down from internal incohesion.

With writing, on the other hand, you can write "the word" on identical scrolls and yeomen can go to the Upper Kingdom and the Lower Kingdom, and Egypt, or Phoenicia, or Assyria can be created.

The other main thing that writing makes possible is the permission of deviance. Most of us might not have thought about it, but, without writing, the rules for survival can be preserved only

in conduct. The only way we can know how to behave is by seeing it.

I had this actually happen to me once. There was a telephone fastened on the wall with a telephone book fastened on the wall beside it, but the telephone did not work. So I marched across to a telephone that did work, but there was no telephone book. I had no pencil. I returned to the first telephone, looked up the number, kept saying it, walking across the room -- "788-3121 - 788-3121 - 788-3121," and somebody looked up and said, "738-8211." At that moment I lost the number and I turned to that person and said something unattractive and went back and looked up the number. But suppose there had been no telephone book in which to look the number up again; then I would not have said something unattractive, I would have killed him. And that discourages deviance.

Next comes a revolution in energy -- the horse and the wheel. Whether or not that horse is an elephant, a camel, a dog, or an ox, it is an explosion in biological muscle of animals under the direction and control of a human will. You put a horse before a cart with wheels bearing an Assyrian with a spear, and that man is now thousands of times more powerful than his primitive enemy on foot.

That is "civilization" and it runs along essentially uninterrupted -- with writing and the horse and the wheel -- until about four hundred years ago.

About four hundred years ago we have a revolution of equal magnitude, disconnecting that which went before from that which was to come after it. This revolution in energy you may call gunpowder or chemical explosions or jet airplanes or cannons or hydroelectric power or electricity -- things going on inside engines instead of inside muscles of horses. (Even though we use the word, "horsepower," to describe it, very few bits of horsepower are provided by horses anymore.) Engines represent hundreds of thousands times more energy directed by human will than that directed in the world of the horse -- hundreds of thousands of times.

The concomitant revolution in communications was printing. What the Gutenberg Bible did in printing was to make universal literacy possible. Prior to printing, the word was written, but it was

written in longhand and was unbelievably rare and expensive. Every book up to four hundred years ago was written by hand, and it took a college boy four, five, six, seven, eight years of taking courses at the University in Bologna in Italy to acquire one copy in his own longhand of Aristotle's "Poetics" or "Politics." In fact, the word "college" entered the language as a labor union against professors. It was a collegium of students forcing professors to read their copy of their book so slowly that one could get his own copy by taking a course no more than four times. If you had a copy of a book, you were a professor and you ran around reading your copy. You may have noticed that this is still going on.

Printing, on the other hand, is cheap. Although librarians don't know it, books are very, very inexpensive. We have a lot of librarians who feel that everything is in the right order if every book is in the library on the shelf in the right place locked up.

Anyway, we can say that four hundred years ago, with gunpowder and printing, we have democracy. A stupid individual at the corner of Thirteenth and Wazee with a gun pointed at my temple is remarkably my equal. Printing and gunpowder are democratizing. When printing came into England four hundred years ago, people wrote political tracts and tacked them on lamp posts, and people stood around and said, "hmmm, yes," and "hmmm, no." It was called public opinion, and gave rise to the House of Commons.

Well, that's the life some of us have known: a life my mother knew, my mother's mother knew, my mother's mother's mother knew, and the life into which I was born. I am a person who was born into a world of books and gunpowder. I was reared on THE LITTLE LAME PRINCE and Louisa May Alcott's LITTLE WOMEN and LITTLE MEN -- that's why I am a little man.

Now has come another revolution: the revolution in energy from sources other than sunlight. Oil, fossil fuel, wind, coal, hydroelectric power come from sunlight in some form or another; but we now have energy coming from the center of the atom: helium fission, uranium fission, nuclear, thermonuclear energy. It multiplies by millions of times the energy factor that man has to bear for peace or for war. Not hundreds of

thousands of times, but millions of times.

If you want to date that theoretically, you would use the date 1905, when Albert Einstein at the University of Berlin made the observation that mass and energy were equivalent: the equivalency of energy equals mass times the speed of light squared, and that parallel lines do meet in space, and so on.

If you have an engineering point of view, you might use the date of March 1, 1954, when the Americans detonated their first hydrogen bomb in the Pacific, the ash of which fell upon a Japanese fisherman seventy-five miles away and killed him.

Another revolution in communication obviously is electronic communication: radar, television, computers, Telstar.

I will make the argument that, when human beings around the world on one day saw live on television one man shoot another man dead in the second floor jail in Dallas, Texas, that united the human race spiritually in a fantastic way. We studied editorials written in Russian, Romanian, Portuguese, French, German, Mandarin, Swahili, and they had a strangely similar identity. They created that dead American President almost into a symbol of man on a tiny, tiny, tiny little earth with shared problems and shared values. The live Kennedy was one thing; the dead one was a totally different thing in terms of the meaning around the world. Any of you who were in Africa in the Peace Corps saw signs that went up immediately in the most remote places about Kennedy. These people were speaking for themselves -- the human race -- and it is the result of instant communication. There are vast consequences of this.

If you look at the military or engineering side of this thing, theoretically, we now can say we have the capability to fabricate electrical energy sufficiently to light the earth at no cost of the power at the bus bar. We are presently building a breeder plant in Tennessee which will produce more fuel than it can consume.

When I was little, we heated our house with coal. My dad would send me down to take out ashes and clinkers to the back yard and put them in a square box, and somebody would come and take them away once a month. If I had a breeder plant, I would not be taking out clinkers and ashes, but coal, to the back yard.

And finally the back yard would be full of coal. I'd call my friend and say, "Hey, guess what, I've got a back yard full of coal you can have," and he'd say, "Hell, no, so have I." This is a technical fact.

Looked at materially, a payload of a World War II bomber (the kind of bomber that leveled Tokyo, Dresden, and Coventry) would be the equivalent of about four tons of dynamite. If you let four tons of dynamite be represented by four cubes of sugar standing on a table, the bomb that we dropped on Hiroshima (which was of uranium fission) would be column of sugar cubes extending into the air as high as the Empire State Building. The difference between the Empire State Building and the four cubes of sugar is a quantitative difference that is really qualitative. The March 1, 1954 bomb would be a column of sugar cubes extending into the air as high as sixty-three miles. That is fourteen megatons.

The explosion of March 1st made Mr. Eisenhower and Mr. Churchill totally aware of the total obsolescence of warfare, often referred to by Mr. Churchill as "the mutual balance of terror."

Mr. Krushchev understood it, too. He went before his authoritarian council and repealed the communist constitution which had in it the proviso that World War III was an "inevitable war." Krushchev learned from that explosion that there could not be an "inevitable war."

Do not suppose that your political leaders are as stupid as the things they say. They are not. But no political leader can remain a political leader saying anything brighter than his audience.

Mr. Eisenhower called up C.D. Jackson from New York and said, "Wise up the people of America as to what they're up against." C.D. Jackson set out on what was called "Operation Candor." But who ruled the day? Not C.D. Jackson, not Dwight Eisenhower, but a Senator from Wisconsin, Joseph McCarthy, with his devil-angel theory. Simultaneously you and I went running around looking for communists in a high school journalism class or under the bed. You may not remember 1955, 1956, 1957, but it was not a time of preoccupation with the realities of the

world in which we lived at all, but a completely fantastic avoidance of anything real.

Some of you are old enough to remember in 1961 when John Kennedy came along and said, "Alright, I think I've got a way to make them understand." So he said, "Okay, if you want to have your Cold War, go out and dig yourself a little hole in the back yard in which to hide." We did. We spent a couple of months talking about what to put into that little bomb shelter. Then we talked about how to ventilate it. Then a Methodist Bishop authorized us to shoot our neighbor's daughter dead if she tried to get into our bomb shelter. Then my friend, Willard Libby, of the Atomic Energy Commission, built a bomb shelter in Santa Monica. We read that it burnt down in a brush fire. He fixed it, and the next month that same bomb shelter went down the drain in a flood. Then we learned that our bomb shelter was of no use if we were more than seventeen minutes away from it at any moment. Then we discovered that we were never within seventeen minutes of our homes. The last straw was when we discovered that 87.6% of Americans do not have back yards.

At this point, Senator Everett Dirksen and Senator Russell accepted the advice of Stanislaw Ulam over the objections of the monomaniacal physicist named Edward Teller and engaged in what came to be called the "Test Ban Treaty." This started because of the world of Dr. Strangelove which is not fiction, but is, indeed, a documentary. Even though a majority of our college students today do not list the avoidance of the coming of thermo-nuclear Armageddon as a top social problem, it nevertheless is.

Television is instant communication and information. By and large, the young today derive their views of politics in forty-seven seconds. Anyone who seeks to run for office and can't put himself across in a forty-seven second statement cannot win. That is unlike my grandfather who spent hours reading the Lincoln-Douglas debate in the newspaper before setting out to vote. We now have instant people with instant views. We say this about the young; but what we are discovering is that those of us who are decrepit, arthritic, and old (meaning me) are not reading either, because we, too, pick it up from Huntley-Brinkley or on Walter Cronkite.

The difference between television and books is that television doesn't have boundary lines. Books start with chapters, have margins, start at the beginning, like ALICE IN WONDERLAND,

go to the end, and stop. But that's not true with TV news.

Looking out of that window I see half of a building right now. I wouldn't say to you, "I see half of a building." I'd say, "There's a building outside." I see half of it, and I presume that the other half is also there, out of sight. I'm not an empiricist like Professor William James. He was riding in a carriage with a friend who happened to look out the carriage window remarking, "See, Professor James, the sheep on the hill. They've just been sheared." Professor James replied, "Well, on one side, anyway."

If three-year-olds, four-year-olds, five-year-olds look through the television tube and see an irate African leader talking about American imperialism in the Sahara, it doesn't have a beginning nor an end like a book or newspaper does. It goes on and on.

To get off this subject quickly, let me say simply that it is symbolized for me and you by the difference in my music and the young's music. My music is baroque. I like Vivaldi, Bach, Corelli, and Mozart. I'll never forget how pleased I was when I learned when not to clap. What use would that information be at Woodstock?

Let us turn to poverty.

Poverty as a problem is ten years new. Poverty as a fact is as old as the human race--a million years or so. The difference between a problem and a fact is that a problem has a solution and a fact does not. We live in a world that has lots of facts with no solutions. Americans have more problems than people do. For example, in America marriage is a problem. In France, marriage is a fact. No Frenchman would think of regarding marriage as a problem. He knows marriage is hell--something up with which you put, a fact. When he lands at Kennedy airport, he's totally startled to see all kinds of books on "How to Make Your Marriage Work." Don't Americans know that that is impossible?

Though poverty as a fact is as old as man, some of us are likely to recreate the past. There is nothing to be found in the 1960 campaign about poverty except a slight reference to Appalachia, the solution to which was a bank called EDA, if you remember. The New Deal was not a poverty program. It was for the entire population. All of us were flat on our backs in the world of economic collapse after 1928.

Poverty was never a problem to my father. He'd see poor people. He noticed poverty. He would say, "Mr. Tompkins is just poor, that's all." "And the poor ye shall always have with you." That's a fact.

The cause of poverty has had three explanations in the course of time: my father died believing in explanation number one; my mother died believing in explanation number two (most Americans (about 87.6 %) believe in explanation number two); and finally there is explanation number three. Explanation number one came into being one million years ago; explanation number two came into being one hundred years ago; and explanation number three is coming into being right now. Or you might date it 1906 if you're theoretically oriented. Or 1962 if you relate to persons like Harrington who wrote THE OTHER AMERICA, when, at the same time, Kenneth Galbraith embarrassingly published a book without reference to poverty called THE AFFLUENT SOCIETY.

What are these explanations or causes of poverty? Cause One of poverty is God. Most people throughout most times have been animists. They have believed that the world is animate; that everything is spiritual -- that every blade of grass, every grain of sand, every drop of rain has its own will. It is the job of the shaman or witch doctor to propitiate those wills. If a coconut falls from a tree and kills a neighboring tribesman, someone told that coconut to fall and kill that person. There's a spirit in both the coconut and the person. That's animism: millions and billions of spirits.

I must confess to you that I caught my daughter, Alice, who is a teacher of Anthropology at Regis College in Denver, practicing animism. I once heard her speak to a hammer.

About ten thousand years ago the Greeks came along and reduced these billions of spirits to a measly thirty-six or so. These spirits lived on a mountain called Olympus. One of them I rather liked. He was a drunk by the name of Bacchus. If you remember, you read Sophocles, Euripides, and Aristophanes who told you that the Greeks knew that life was in the hands of the gods. What people did down on earth was the will of the gods.

Then along came the Jews with Jehova and the Christians with Jesus and Mary and, finally, my father, the Presbyterian. He believed in predestination; Con de favor de Deos; "God moves in

mysterious ways his wonders to perform:" God's will. If Mr. Tompkins is poor, that's between Mr. Tompkins and God. It is not up to me or ACTION.

I didn't know until I was grown up that my Presbyterian father and Marx's communists were just alike: they both believed in predestination. The only difference was the Russian accent of my friends, "According to historical development...." As I said, my father died believing "that there isn't anything you can do about it." And you know people who believe that now: what people are is between them and God.

Cause Two of poverty is heredity. This explanation of poverty came about one hundred years ago when we had a revolution in England. The names connected with this revolution are Lamarck, Mendel, Charles Darwin, and a man named Wallace, who oddly enough was not a governor. Today words for this are chromosomes, genes, and physical inheritance. Genetics. "Genetic Society." These biologists came forward and said that behavior was the consequence of little things that we inherited. We ran around seeing people doing things, so we'd say they inherited them. We had a little gene for running, walking, sitting, stealing, giving, eating, laughing, crying, associating, dissociating; and this was inheritance. Charles Darwin had a museum in which he had a hierarchy of skulls from superior to inferior. He had monkeys, chimpanzees, gorillas, Negroes, Orientals, Europeans, Caucasians, and at the tip top, Englishmen. He had a Rodgers and Hammerstein singing their glory: two men by the name of Gilbert and Sullivan. They sang, "For he is an Englishman, and it's greatly to his credit, for he himself has said it; he is an Englishman." He had a poet named Rudyard Kipling who sang the songs of the white man's burden.

Across the English Channel there was a Frenchman who tried the same thing. The French always do. His name was Gustav LeBon at the City College at Paris. He, too, had a museum with monkeys, chimpanzees, gorillas, Negroes, Orientals, and Caucasians. At the top, however, there was one difference: DeGaulle. That comes down to us today as the Common Market.

Now the point is that these things are related to the cause of white supremacy, colonialism around the world, and Little Rock, Arkansas, as well. These are the intellectual bases of the racist society in which we live. They have a basic, funda-

mental, universal, elite, intellectual, scholarly basis. My mother had racist notions which had this intellectual basis and scholarship. She thought Negroes were innately amorous, musical, beautiful, and indolent. Therefore, if you invented a job for an amorous, beautiful, indolent person, you were doing the right thing. She believed these things to be inherited, and a great number of Americans believe that the characteristics of peoples' behavior are something they inherit.

You hear people say, "Yes, Billy plays the violin real good. He inherited it from his Uncle Ben in Philadelphia." He's never seen his Uncle Ben in Philadelphia! Another belief to be mentioned is that the virtuous things tend to be inherited through the germ plasma of the female strain of the family.

The idea that personality characteristics are inherited is a racist idea. It is widely held, and widely believed -- either virtuously or adversely. I can speak of Germans as having an inherited tendency to understand science; Italians to have an inherited tendency to be musical. These are the ideas of the dominance of chromosomes and genes.

We have two very foolish Americans today: one named Shockley and one named Jensen. Shockley did a proper job in inventing the transistor; he knows something about physics, nothing about sociology, but he is now currently famous for running around having there be a genetic deficiency in Black Americans. Jensen is another person of the same variety.

We have a ridiculous professor of Anthropology at Boulder who is under the delusion that the American Indians have a gene for drunkenness. Our biology department can't find the gene, but the professor can find the Indians.

Cause Three of poverty is the current view. It rejects heredity as a cause of poverty. Cause Three can be attributed to a book by William Graham Sumner (Ginn and Company in 1906), FOLKWAYS. Everyone in this room knows the words "folkways" and "mores." But not everybody in this room knows that those words did not exist in those meanings until sixty years ago. They are not to be found in the thinking of Karl Marx or Herbert Spencer or Auguste Comte, let alone Socrates or Plato, or anywhere in the Koran or the Bible. Sumner collected all sorts of missionaries' diaries, and from them he discovered that the European

idea that Europeans had morality and other people were without it was not true. In 1870, you could go around the world and teach all of the immoral natives to wear dinner jackets to dinner. Actually, these missionaries were the first anthropologists. They were sent out from their home church to remake the natives. When they found that the natives were delightful people, they wrote wonderful diaries, but they didn't write home about it because they would have lost their funding.

Anyway, we can summarize the work of Sumner in his book as saying that "the interesting things about persons are learned." That is a very carefully constructed, heavy sentence: "The interesting things about persons are learned." It is a new idea, and though it is probably only coincidence, it is hard to believe that the time lapse between that thought and its translation into action is the same as the gap between the development of the theory behind the hydrogen bomb in 1905 and its detonation on March 1, 1954.

In 1954, the Brown Decision of the Warren Supreme Court said that if it is true that personality differences are the result of learning, then it is illegal to provide alternative learning styles: places where you can learn to be dumb and places where you can learn to be bright. But, the illegal kind of school system we had in 1954 we still have in the United States of America right now.

In summary, the third definition of the cause of poverty is that poverty is the result of an unfair, uneven opportunity to learn.

Three of you will walk out and say, "Higman said there's no such thing as heredity." I did not. There are some things that are hereditary. Some of our friends and relatives have had children born who happen to have physical defects: they're born blind, without a voice, without hearing, with a defective nervous system or heart murmurs. They are physically-retarded individuals who will have to have special care as long as they live. But we are not talking about them. We are talking about the idea that there are inherited characteristics called "Chicano characteristics" or "German characteristics."

Secondly, I will admit that there is a game you can invent in which heredity is crucial, such as professional basketball

in which a "short" center is six feet six inches tall. So I will admit that heredity is involved. There are some people here old enough to remember a woman by the name of Jane Russell about whom something hereditary was interesting.

However, that is not the main thrust of this presentation. I go back to the statement that the interesting things about persons are learned. You can test this for yourselves because almost anything you say this week about somebody, I bet, will be about something that is interesting -- interesting -- it will be something that Mr. Brown learned or did not learn. It will not be genes or chromosomes. They are there, but they are not interesting. They are fantastically homeostatic. Heredity is vastly more stable than the weather. Thomas Jefferson and Thomas Paine were right when they said, "All men are created equal." They are -- equally stupid. As far as I can see everyone in this room has two nose holes. I admit that that is hereditary, but I assert that it is uninteresting, and I am not going back to Colorado and say that everyone here has two nose holes. Of course, if anyone has one or three, that I'll report.

The term, "heredity," has given rise to words like Chicanos, Blacks, Whites, Honkies. These personality characteristics we now believe are learned. We have observed what we call "systematic retardation" on Indian reservations. For instance, during projects in which we worked with Indians in Pine Ridge, South Dakota, we tested a method developed by Professor David Hawkins for intellectualizing a child which involved the use of water, icicles, and mud -- non-verbal things. The Indian children were the absolute equals of the white children from the B.I.A.

There is no difference in children whatsoever until we get them into the school. Then begins systematic retardation. The language in the school has nothing to do with their lives. We know there is a language called "Chicano." It is not Spanish. There is probably a "Black" language in the ghetto, although that has not been established.

A child is born without language and culture. In 1964 we went into Lariat, a Spanish-American ghetto, and there was a little boy named Herman, living in a room with thirteen people. When he was six months old he rode around on the back of his thirteen-year-old sister. We picked him up for Head Start and to

our amazement we discovered that at the age of four he had no name. There was no response to our calling him "Herman." He had never seen a paper clip or a crayon. He couldn't conceive of red, white or blue. He didn't know what "color" was. But he could learn his name. At the end of the week he was beaming when the bus rode up: "Hello, Herman." "Hello, Mrs. Hunter." We discovered he didn't have a face. He had never seen a mirror. We took a picture of him with a polaroid camera. He couldn't find himself in the picture. We put a mirror on the wall where he could see himself: "Oh, it's me, Herman!" He could learn it.

Hundreds of thousands of such children are going to school and becoming brutalized by the schools we have invented. It is not because we are devils.

Given this psychological perception, we now say that the cause of poverty is an unfair, uneven opportunity to learn. That is the reason why Justice Warren found it is illegal for American children to have unequal opportunities to learn. This profound philosophical point is not controversial in the world of behavioral scientists or in law, in spite of the fact that large numbers of Americans presently do not understand it.

The entrance intelligence tests given to soldiers in World War I ranked White northern males tops, Black northern males second, White southern males third, and Black southern males bottom. There is a high correlation between that ranking and the opportunity to learn as provided by the local schools at that time in those places.

Politics is who gets what, when, and where. We can put under three headings what you can get. First, there are goods and services which are obvious: your salary or your monetary emoluments. It's back rubs, beer, beds, theater tickets, college tuition, airplane tickets, coats, clothes, hi-fi sets, gasoline, everything you buy with money. And obviously some people have more than others.

Secondly, we can classify political values under the word, "security." Security is the illusion that that which is will continue. It is a very, very powerful drive.

The human animal is unbelievably conservative. All of us are. The less we have, the more conservative we are. It's

terribly hard to explain to affluent middle-class college boys from Shaker Heights why the poor don't want to rush around, throwing away the little things that they have. It's hard for college students to understand that the peasants fought not for the revolution; not for Cromwell, but for Charles I; not for Tom Paine, but for George III; for Louis XVI, and for Nicholas II. Having very little, there was much to lose.

Nobody wants to lose anything. No regional director wants to lose a state, even though he has hated the state until the minute it is to be taken away from him. "It's my state. It's mine. It's mine." Walk into an office and find an old Woodstock typewriter that hasn't been used in fifteen years. It's covered with dust, sitting in the back corner. Walk in and pick it up -- "What are you doing?" "You don't use this thing." "I know, but it's mine." People want to keep bits and pieces of their domains and turfs.

There is no difference between a welfare mother with her welfare check and a vice president of General Motors with his bailiwick. Take anything away from either of them, and they'll yell, "It's mine!"

Security. Some people are more secure than others. In military affairs armies used to be for the purpose of preventing foreign people from entering a country; or, if they did enter, they were used to drive out the foreigners, as the Russians drove out the Vikings in the eleventh century, the Tartars in the thirteenth century, the Prussians in the fourteenth century, the Swedes and the Poles in the seventeenth century, Napoleon Bonaparte in 1812, Kaiser Wilhelm in 1914, Woodrow Wilson in 1918 (although I didn't realize it at the time), and Adolph Hitler in 1941. That, of course, is why we call the Russians "aggressive."

Today, on the other hand, you're eighteen minutes away from destruction by an intercontinental ballistic missile. The persons protecting this meeting here are persons for whom you and I did not have the opportunity to vote. They exist in the presidium of the Soviet Union. If Mr. Breshnev does not want ACTION to be here today, he sends over a little intercontinental ballistic missile, and eighteen minutes later we see a yellow dot in the sky; eight seconds later we are a green-yellow silicate mass. We wouldn't hear a thing, because the sensory mechanism would be gone before the shock waves arrived.

In a like fashion, if there is a meeting of volunteer organizations in Kiev tonight, it is there because Mr. Nixon wills it. This is simply an objective reality, and whether or not we know it, the young know it: we live at the pleasure of a foreign government.

The third value is deference. Deference must be described because we never speak about it. We don't because it is divine. Security and goods are profane. Everyone talks about them. If I get a job to do and have some jobs to offer, persons will come in and say, "Okay, how much will you pay me?" Then they say, "Is it soft money?" "Sure." "How long will it run?" "A year." "Okay." That is security. But they never say, "Oh, by the way, will you show me deference?" Deference is so precious that it is not referred to.

However, being profane, I will refer to it. Deference is the right not to know that you're not loved, not wanted, not admired. We think, ideally, we'd like to be loved, wanted and admired by everybody. Dr. Freud tells me I would not, that it would make me tired. But that doesn't matter, since there's no chance I will be. So the point becomes if you're not loved, wanted, admired by somebody, the next best thing is to not know it. I will illustrate this for you.

There is a girl in the bank in my town who does not love, admire, or want anything to do with me. I discovered this because she told my secretary's husband who worked in that same bank. She asked, "How come you let your wife work for that Communist?" "My wife doesn't work for a Communist." "Oh, yes she does." "Who do you mean?" "Howard Higman -- he's a Communist. Everybody knows that." "Where did you get that idea?" "I read it in the newspaper." "Do you believe everything you read in the newspaper?" "Yes."

Some of you can date this because a couple of days later a candy manufacturer from Watertown, Massachusetts, put a story in the newspaper that Dwight Eisenhower's brother, Milton, was a Communist and that John Foster Dulles' brother, Allen, was a Communist. Mr. Brandenburg took the article to the bank and she read it. "Oh, who would have thought it!"

Anyway, I went down to the bank, went over to her, and said, "I have lost track of my bank balance and need to see it."

She looked at me and said, "What is your name?" I said, "Howard Higman." "How do you spell that?" I said, "H-I-G-M-A-N." She picked up the phone as though it were a totally strange name and said, "There's a Mr. Higman here to see his bank balance." A month later, I had to return to the bank for the same reason. Went to her and said, "I lost track of my bank balance." "What is your name?" "Howard Higman." "How do you spell it?" Well, she knew exactly who I was, and what she wanted to say to me was, "Why don't you go back to Russia." But she didn't dare. If she had, I would have got her job. That's deference.

Deference -- the right not to know you're not loved, wanted, or admired -- is wonderful. There's a professor who does not like me at all. One day he came home and his wife said, "Honey, here's the dinner guest list for this Saturday night: the Browns, the Jones, the Mannings, the Higmans, the Simpsons. . . ." He exclaimed, "Higmans! They're not coming to my house." So I was crossed off that guest list. But I did not know it. Again, I was crossed off a list to be chairman of the Search Committee for a new dean of the Graduate School; I was crossed off a list to be one of three members of the State Civil Service Commission to pick the new director for YOC; I was crossed off lists all day, but I did not know it.

I have news for you. So were you. The point is: what a hell of a life it would be if, in the morning when the postman came, he brought me a list of my disinvitations. I would sit down, open the mail, and find that I wasn't going to be going to the Browns, to the Jones, to the Simpsons. It would be very depressing.

Suppose that professor I told you about hired a billboard and put on it a sign: "Howard, Marion, Anne, Alice or Elizabeth Higman will not enter my house." My kids would ask, "Daddy, how come we can't go in his house?" I would have to say "Well, that's very complex; wait until you grow up and I'll try to explain it to you."

What I am pointing out is that there are millions of Americans today who do have to rear their children with just such billboards scattered around, announcements that these persons are not desirable.

We were running a training program for Negro college administrators in the South to teach them how better to deal with

their Black student bodies. The most poignant story I heard came from a Dean of Women at Bishop College in Dallas. She described to us what it was like as a little girl in Dallas, Texas to wonder how White water would taste. When she was a little girl, there were public fountains: by law and convention one was for colored and one was for Whites. She was not allowed to put her little orbicularis oris around that jet of White water. That is not deference. This is not freedom from not knowing you're not loved, wanted, or admired. It is rubbing it in.

As late as the election of John Kennedy after World War II, it was against the law in parts of the United States for Black urine to mix with White urine in a public urinal in a bus stop restroom. That is not deference, or as the minorities often refer to it -- "dignity." You can't legislate love, but you can legislate deference, because deference is how one acts, not how one feels. You can make it against the law to act certain ways. I agree that you can't make it against the law to feel certain ways. Ask a high school student, "Didn't you have a teacher you didn't love, didn't want, didn't admire?" "Yeah." "And did not tell?" "Yeah!" "Did not tell" is the point.

Last year, I went into a bar in Shreveport, Louisiana, where two men were sitting not being waited on. The waitress said, "What do you want?" "Service." "You've had too much service already. See the sign: 'No Niggers, Mexicans, or dogs allowed.'" U.S.A. 1972. That is not deference.

And this has something to do with the reason for militancy in America today. The Civil Rights Act was passed before Black militancy occurred, just as the equality of the Asian Indian to the Englishman was described at Oxford and Cambridge before the activism of Ghandi. The sit-in in the Woolworth stores by White northerners awakened the Black community of the South. The militancy came afterwards, not before, and therefore was not a cause of the civil rights movement, which was supported by the ethnic groups and the labor unions. What turned the ethnic groups and labor unions off was Watts and Detroit and "U" Street in Washington, D.C. -- burning, violence, and looting.

You and I are, by and large, ~~Puritans~~. Puritanism is new -- four hundred years new. The real good Puritans were a bunch of hippies from Amsterdam, who, in 1620 headed for North

Carolina. They misfired, and landed at a teeny, weeny rock off the coast of Massachusetts where it was too cold in the winter, too hot in the summer, surrounded by hostile Indians, and covered with rocks. And there they discovered the turkey.

Puritanism was a European invention, but we carried it to its real extremes.

Puritanism has four main characteristics. The first is individualism. Most people throughout most times have been cooperative, communalistic, "groupie." "You are your brother's keeper." But not with the Puritanistic Luther, Calvin, and Knox. One looks out for Number One. It's individualism, and we have all kinds of words for it: "private enterprise," "self-reliance," "do-it-yourself," "ask-what-you-can-do-for-yourself." Individualism is continuously being reinvented by the young; the newest name for it is "Doing your own thing."

The second Puritan characteristic is work as an end. Most people work as a means: work to get enough food and quit; work to get enough shelter and then quit to love, live, laugh, play, and revere. Not Puritans. Puritans work to get enough food, then they work to get more food and more food, and work to get shelter and then more shelter. They work to work to work to work.

There are two brothers. Bill helps old ladies across the street, plays with little children, plays the mandolin, writes poems. He's a lovely fellow, but doesn't hold a job. His brother, John, a bastard, gets up before dawn, holds down two jobs, beats his wife. He closes down the bar at 2:00 a.m., but everyone says, "Well, you'll have to say this about John, he works anyway." It is a virtue.

Having worked, you then keep it. This is called thrift. You save everything. My father and I saved nails. In fact, we saved used nails. We saved bent, used nails. We saved rusty, bent, used nails. On Saturday afternoons we would classify them by degrees of bentness and rustiness in Mason jars. String was saved, and the ball got bigger and bigger and bigger. Wax, tin foil, and old National Geographic Magazines were saved. I had an aunt, and when she died, we discovered a little box. It said, "String too short to save."

Fourth and finally, having done it, having worked, and having kept it -- I don't understand this -- you then wash it. Literally, I heard a first grade school teacher on the Pine Ridge Reservation say happily, "I always say there isn't a thing wrong with these dear little Indian children that a little soap and water wouldn't fix."

In New England there were two families. One family, the Hopkins (my relatives), had eighty units for survival, while the Tompkins only had forty. I don't know why the Tompkins only had forty. Maybe they fell into groups talking, stopped working to play, or someone came by who was hungry so they gave it away, or maybe they didn't wash it, and it fermented and they drank it. If the Hopkins had been Spanish Catholics and communalistic, when winter came along they would have said, "Oh, oh, the Tompkins are running out of food. Run over with a casserole, dear." The winter would have continued and they would have run over with another casserole. The ratio became sixty-sixty -- communalism. That winter it took sixty-five to survive, so they both would have gone down the drain. Fortunately for me, however, we were Puritans and not Spanish Catholics. So, when winter came, ten-twenty-thirty-forty units were used up. We looked out the window and said, "Oh, oh, there go the Tompkins."

David Ricardo recorded in the IRON LAW OF WAGES that the crust of the earth was stingy. The Englishman, Robert Malthus, recorded it in his ESSAY ON POPULATION in which he said that the passion between the sexes will remain a constant and, therefore, food will decrease arithmetically and population will increase geometrically, and soon there will be gasping hunger, and excess population will be controlled by vice, famine, and war. Malthus was caricatured by Charles Dickens as a person called "Scrooge" who at Christmas refused to his nephew alms for the poor, saying, "I'll let them die to decrease the surplus population."

My favorite quote from Malthus was the one he made on the floor of Parliament in England when he got up to propose the abolition of OEO. He said, "As you all know, I am in favor of the postponement of marriage, but even with marriage postponed to the late age of twenty-eight, however badly the deprivation may be born by the males, there is still time for a devastating torrent of children."

The facts are that the Green Revolution, in spite of peripheral setbacks this year in wheat sales and bad weather, has provided an abundance from the crust of the earth. Ever since the days of Franklin Roosevelt, in order to maintain a price we had to create an artificial scarcity of agricultural goods. A few years ago in the Mississippi Delta, Mrs. Senator Eastland received a check for \$185,000 to not grow food and fiber. Six million dollars went to other non-growers to not grow in the Mississippi Delta. Five billion dollars went out across the country to non-farmers to not farm."

When Mrs. Eastland doesn't grow cotton in the Mississippi Delta, Negroes do not pick cotton in the Mississippi Delta. They move to Detroit, and turn Black. Some persons think that if we can pay Mrs. Eastland something not to grow cotton, perhaps we could pay Negroes not to pick it. But that may be radical.

Last year in the Pacific Northwest the earth coughed up more potatoes than could have been eaten. If they had hit the market, today they would have been free. Fortunately for me, we didn't let them hit the market, for if they had, the farmers would not have had enough money to pay the tuition for their daughters to attend my classes.

So it is not the natural scarcity of the earth anymore, it is the system. The year before last in the sub-continent of Asia, the Indians grew more cereal due to new hybrids than they could have eaten had it been delivered to them. It was not, but it was a social and political thing, not a chemistry thing. The cereal was eaten by rats or rotted because it was not delivered. But that was not due to the stinginess of the crust of the earth.

In April 24, 1972, I read an article in TIME Magazine. (I never read TIME except on airplanes and then only if I cannot get BETTER HOMES AND GARDENS.) The article was supposed to show me why I would be paying more for beef. But the significant thing about the article was that it describes the disappearance of agricultural America in a period from 1950 to 1970. Farmers decreased from 10,000,000 to 2,000,000. The year can be projected in which there will be more employees in the U.S. Department of Agriculture than there will be American farmers. And it is before 1990.

I was told by Timothy Findley of the SAN FRANCISCO CHRONICLE that last year in the Imperial Valley of California there were ten thousand ex-agricultural workers who were no longer needed because of the modern technology we use to produce food in America today. They are receiving eight million dollars in welfare checks, not because they are unwilling to work, but because there is no work for them to do.

At the same time that the ex-agricultural workers in the Imperial Valley are receiving eight million dollars, ten million dollars are being given to five hundred farmers in soil bank checks to not farm. That, of course, is not called welfare because that supports the system. It comes out of the U.S. Department of Agriculture instead of HEW. Once more, these farmers don't have names like George and Charley; they have names like Gates Rubber Company.

In the San Luis Valley in the 1940's thousands of potatoes were grown. Then along came machines for planting them; then along came machines for irrigating them; in 1965 I saw the first harvester which dug the potatoes, and then separated the potatoes from rocks, graded them by size, washing them, and packed them. Farmer Limon said to me as he pointed to a sack of potatoes, "Look here. No human hand has ever touched one of these potatoes." I replied that when I got home, I would go to the Safeway store, open a sack of potatoes, and say, "Look, Potato, here's a hand!"

What impresses me the most about the charts in TIME is not what is on the chart but what is off the chart. I want you to think about this. Here are all these people who are not used -- not growing cotton, not picking beets, not harvesting tomatoes. They exist now largely in the vacated centers of American cities. I refer to this as the de-ruralization of America, not the urbanization of America at all. These persons are rural persons with rural views and rural skills sitting in an abandoned part of Denver, of Kansas City, of Chicago, of Los Angeles, of Detroit.

We speak with abhorrence about drop-outs -- children dropping out of schools. Dr. Elliott made a longitudinal study of Spanish-American kids leaving a San Diego school which showed that their brush with the law occurred not after they dropped out, but when they were in school. The contemporary American urban public school is at odds with these people. To reiterate, their first brush

with the law comes when they are in school. And it is not because they don't get to be doctor of medicine, it's because they don't get to play football, read a poem, or have a pom pom, or the teacher says, "Dance with someone of your own kind." In fact, we are finding that dropping out is not a cause but a solution to the problems of the youth. Those who solve their problems do so largely by dropping out, getting a job, and a woman. A woman seems to be the essential ingredient to "making it" in the world. A strong, beautiful woman of sixteen.

These studies show an enormous need to rethink totally the impact of what we think of as schools as solution to the problem that nobody caused. You see, I am not speaking of the public school as a devil or the Whites as racists. Nobody designed this system, but it exists and lots of persons are suffering from it. Fifty years ago not twenty per cent of the population thought of going to high school. There was no reason to go. Women learned what they learned from role models -- sewing, cooking, punching plugs in switchboards in telephone offices. Males learned carpentry, masonry, mining, lumbering, butchery from role models, not schools. A handful went to high school, and most of those went to learn to be computers, if you will, for the establishment. They learned to keep accounts and send bills. And even fewer persons went to college. Henry Ford didn't get a degree from Harvard Business School, nor did John D. Rockefeller. Those who went became lawyers, ministers, doctors, and college professors. They were a handful of intellectuals. Suddenly, all kinds of persons who previously did not go to school are installed in large, irrelevant, urban schools where they become brutalized, and end up in court.

We've been inclined to turn our courts into churches and art galleries. Nine out of ten kids who are incarcerated are incarcerated for something ugly or something sinful. It need not also be criminal. In one city, Twin Falls, South Dakota, I talked to a probation officer who said that recently eighteen out of twenty boys sixteen-to-twenty years-old had been picked up for having an open bottle of alcohol in their possession. That problem could be solved by shipping them all to France. Whether you know it or not, \$22,000 a year is spent in the state of Massachusetts on one incarcerated kid. That is vastly more than it would take to put him on a Greyhound bus forever.

I'm going to give you two stories that I think have a bearing on what I'm trying to say.

I was on a TV talk program six or seven years ago. I hadn't bothered to rehearse or think much about it. I was not going to speak first because then I could take a position different from the first speaker. But I was out-foxed because the interviewer started talking to me right off. The camera was cranking away. "Professor Higman, what is the cause of the riots in the cities?" I said (using the voice of a Republican Senator from Illinois whom I admired terribly), "The concept, cause, is not a scientific concept; it is a moral concept and it has to do with what it is you want to blame. . . " By this time, I'd thought of an answer, so I said, "The basic cause of riots in the cities is television." The host ducked and said, "Surely you don't mean that all of the arson and violence and warfare on TV is making people violent." I said, "Of course not. It's not the fairly tales on TV; it's the truth."

"My grandmother lived in 1870 in Racine, Wisconsin, in poverty, and did not know it. She got up before dawn, packed water, rendered lard, made sugar cookies, bore seven children, saved the lives of five, went to bed at night exhausted, and hoped God hadn't found out.

"Today, there's a woman in a rocking chair on a porch in Watts in Los Angeles staring out at a freeway with cars going past her in both directions, but none for her. Her mother had come up from Mobile, Alabama in the days of patriotism to help Henry Kaiser build liberty ships to sink Hirohito and Tojo in the Sea of Japan. Suddenly the defense industry requires calculus, and there's not anyway in the wide, wide world that this Black woman is going to be able to get a job. Her tooth aches and her government doesn't have enough money for a health clinic, but she turns on her television set and sees two fellows spending fifty billion dollars dancing around on the way to the moon, picking up rocks. I know. You say, "Well, I see she has a TV set. How come she doesn't spend the money for clothing for her children?" You can get a television set for fifty cents down. It costs two thousand dollars to get a flush toilet."

At this point in the show, the host said, "We'll have to stop for station identification." The next day I received a call from the Governor's office which said, "You sure used those commercials to prove your point." I said, "I didn't see them. What

were they?" It turned out that the first was a gal by the name of Ethel Merman who sang the glories of the Red, White and Blue where everybody on this side of the Iron Curtain had everything. The other commercial was by a loan company called The Associates. The message was: "Now you too can have up to ten thousand dollars on your signature." Well, that woman on the porch could not cash a check at a Safeway store, even if she had the money in the bank, because of the gestalt of her life style in the society we now have in American cities in 1973. And you know that. And it makes her angry.

The second story is about a young man who had made the error of coming to Seattle because of relatives. He was a Black from Alabama, and there was no way, given the job opportunities we currently provide and given the education he had, for him to make a legitimate living. Now, it may come as a surprise to some people, but the human animal when it cannot make a legitimate living prefers to make an illegitimate living than none at all. Fortunately for him at that time the State of Washington had a law against the sale of wine on Sundays, so our hero found he had a job. He bought wine on Saturday and sold it on Sunday. He did this rather well, until, unfortunately, one day he tried something else at which he wasn't as good. Herein is a lesson for all of us. One Saturday night came an employee of Boeing Aircraft Company down to the streets of Second and Yessler. He was in search of amatory athletics. Having consummated his desire, he passed out under the steering wheel of his car under a street light. His jacket was open and his wallet visible. Our hero spied him and the wallet, and he relocated the wallet. Unfortunately for the people of the State of Washington, the wallet had seventy-six dollars in it, and because grand larceny in Washington is seventy-five dollars, he was sent up to the state penitentiary with a sentence of nine years in prison. This meant a cost of \$22,000 a year, more or less, for the taxpayers of Washington.

Now, your brains and mine can take that figure, multiply it over and over and over and over, and even if you haven't got a streak of humanism in you or the tiniest bit of compassion for a human being, you can realize coldly and rationally that there is no way for a society operating like this to continue into the future. There is no way for us to have prisons from coast to coast in America for the ejectees of our broken-down agricultural economic system.

Howard Higman

Professor, Chairman, Department of Sociology, University of Colorado
 Director, Center for Action Research, University of Colorado
 Chairman, Conference on World Affairs, University of Colorado
 Director, University Training Center, University of Colorado
 Director, Junior Year in the Field Program, Department of Sociology,
 University of Colorado

Other Professional Activities

1965 - 1970	Director, University of Colorado VISTA Training Center
January - February 1969	Consultant, Denver Department of Health and Hospitals Experimental Design Project for Psychiatric Rehabilitation
January - June 1969	Consultant, Western Interstate Commission on Higher Education New Careers Planning Commission
December 1969	Consultant and Faculty Member, Community Resources Training Center, United States Department of Justice, Seattle, Washington

Publications

The Monte Vista Story, (An evaluation report on the University of Colorado
 Monte Vista Training Programs for Volunteers in Service to America),
 Bureau of Sociological Research, Report #411965, 1965.

The Colorado Story I, (A description and evaluation report on the University
 of Colorado's Employment Security Institute on the Management and Opera-
 tion of Youth Opportunity Programs), Howard Higman, Robert M. Hunter and
 William T. Adams, Bureau of Sociological Research, University of Colorado,
 1965.

The Colorado Story II, (An assortment of articles on poverty, ed. Robert M.
 Hunter and an evaluation report on the University of Colorado's Employment
 Security Institute on the Management and Operation of Youth Opportunity
 Programs), Howard Higman and Robert M. Hunter, Bureau of Sociological
 Research, University of Colorado, 1966.

CONFERENCE PARTICIPANTS' RECOMMENDATIONS AND COMMENTSON WORKSHOP TOPICSINTRODUCTION

This is the final report which constitutes a combination of responses from all fourteen of the Homeroom Groups. In preparing this summary, an attempt has been made to use your comments directly as far as practical, but some liberty has been taken occasionally to recast language where duplication occurred. The number of comments and concerns expressed prove your real and continuing interest and that the Conference has been very thought providing. These recommendations and conclusions are yours.

There seems no better way to begin to summarize the feelings expressed in all Homeroom Groups than to quote these comments selected from conclusions on the topic of Communications Barriers:

Conclusions: "The key in overcoming communications barriers is to be in touch with one's own humanness and to reach out and find/touch that humanness in the other person -- whether staff, client or volunteer.

"This conference ought to be an annual affair. Communication amongst volunteer, staff and volunteer coordinator here is an integral part of the program and should be part of our daily ongoing process.

"There should be a volunteer coordinator for each program and a volunteer advisory committee made up primarily of volunteers to be instituted as a vehicle for improved communications within and among agencies.

"Any conference set up for recommendations directed towards clients services that clients be included from the beginning.

"California Youth Authority actively advocate among the decision makers in the criminal justice system the recommendations from this workshop conference and keep participants of this conference informed of the progress.

Following are conclusions and recommendations on the other workshop topics:

VOLUNTEER PARTICIPATION - How much responsibility can volunteers take on in the running of programs? What are those responsibilities?

Conclusions: "The 'right' volunteer can take on any responsibility that the agency is willing to give. Examples of possible volunteer activities are recruiting, training, screening, coordinating programs, public relations and serving as advisory members to policy decision makers.

"Professional staff must be prepared to utilize volunteers commensurate with their special skills.

"It is recognized that not all individuals have the skills, background, training and temperament to work within the criminal justice system. It is the responsibility of the screening volunteer coordinator to refer those people who have volunteered to work in the criminal justice system but lack the necessary skills to other agencies where their expertise can be better utilized."

Recommendations: "It is essential that volunteers have access to both the formal and informal communications system that exist within the agency in which they are working.

"Youth should be included on the Model Volunteer Project Advisory Board.

"There should be wide application of the use of organizational development techniques such as team building in the training of staff and volunteers in the criminal justice system.

"There should be administrative policy on making time, money and manpower available for both private and public agencies with volunteers being given shared task responsibilities."

COMMUNICATIONS BARRIERS - How can all concerned citizens be listened to (by the community and decision makers)? What are the cultural differences that make a difference in being listened to? How can these cultural differences be overcome? (The recommendations and comments on Communications Barriers are included in the introduction of this final report.)

Conclusions: "In many respects it appears that this was the most important topic discussed. The concerns expressed were many and it is impossible in a brief report to list every factor which was discussed. However, the conclusions most frequently expressed included the following.

"It is essential to be knowledgeable about the community, to carefully develop rapport and empathy, to listen and to refrain from imposing one's own value systems on others. (This is a problem that runs through the entire system.)

"Communications barriers include stereotyping, language (especially the use of explosive words and phrases), failure to listen, actual or felt personality barriers, lack of true communication at all levels, administrative to volunteer to client and failure to recognize and accept cultural differences.

"The volunteer and the staff need mutual awareness of the needs and responsibilities of the other.

"Common barriers are fear, prejudgments, preconceptions, lack of mutual trust with the staff and the staff's feeling of being threatened by the use of volunteers."

Recommendations: "To overcome communication barriers, we recommend training which shall include: Cultural differences, values, spoken and silent language (ethnic and/or street jargon), environment or setting, geographic distance, knowledge of self, client and program.

"Each communication involvement must be underscored by true respect of individual human rights.

"Rules and procedures should be viewed as secondary to recognition of client and staff needs.

"Agency administration must be open to change.

"Of great importance is individual honesty. Emphasis should be placed on the human element and not the system.

"Each person should attempt to be, himself/herself, open-minded to listen and really hear when listening. In addition, an attempt should be made to recognize where people are "coming from."

VOLUNTEER ACCOUNTABILITY - What are the responsibilities of the volunteer to the agency, the client and to himself?

Conclusions: "Accountability is inherent in volunteer participation. The volunteer and staff must accept that fact and find ways to discharge that responsibility with mutual cooperation.

"Volunteers are not always sure what their responsibilities are or to whom they are responsible.

"It is the joint responsibility of the agency and the volunteer to define their respective responsibilities and commensurate accountabilities.

"There is a need to develop a trust and feedback system between the volunteer to the agency and vice-versa."

Recommendations: "There should be clear cut, written job descriptions for all volunteers.

"There should be regularly scheduled meetings between staff and volunteers.

"Staff should be trained how to most effectively utilize the efforts of volunteers.

"Any available grant money sources should be made known to the volunteer coordinator in order to develop ongoing programs."

AGENCY AND INDEPENDENT VOLUNTEER - Is there a difference between the agency volunteer and the independent volunteer? If there is, how does it manifest itself?

Conclusions: The comments of all the groups can be summed up in this particular conclusion from one of the groups. "It is a ridiculous question and really doesn't make any difference." It was noted that it is important to obtain clients as volunteers wherever it can be done.

EVALUATION - The need for evaluation of volunteer services and programs.

Conclusions: "Evaluation is a necessity for every program component. Research people should be consulted in establishing an evaluation design. Agencies should be encouraged when practical to develop their own evaluation capability with the necessary trained personnel.

"Ideally, evaluation should be conducted by outside independent evaluators. Recidivism rates and cost analysis factors should not be considered the only measure of a successful program.

"There is a need for both qualitative as well as quantitative evaluations. Reporting is only one part of the evaluation process."

Recommendations: "Measurable objectives should be developed during the program planning states.

"Post-program evaluation is essential.

"Evaluation reports should be made public and widely disseminated.

"If a program is a failure, it should be accepted as such.

Negative aspects of programs need to be evaluated as well as the positive.

"When evaluating a conference, staff should consider all aspects of the Conference in their evaluations including workshop leaders, speakers and participants."

ENERGY CRISIS - What effects will there be on volunteer programs?

How can we cope with these effects? What additional opportunities does this create?

Conclusions: "The energy crisis has hurt but better program planning should result in order to minimize losses due to energy crisis.

"Energy crisis has increased possibilities of use of volunteers.

"It has created a problem of more expense for the volunteer.

"It has or may tend to cut down on personal contacts and the total volunteer services being rendered.

"It will force an evaluation of programs."

Recommendations: "Make assignments with energy crisis in mind.

"Program needs to work on helping the volunteer with money.

"Lobby for tax relief for volunteers.

"Increase recruiting efforts in communities. Ways should be explored to reimburse volunteers for transportation costs.

"Use volunteers more efficiently. Assign volunteers and clients who live close to each other.

"Let volunteers know about tax advantages."

INVOLVING TOTAL COMMUNITY - How can the ethnic minority volunteer at each socioeconomic level be involved in a volunteer program and how can the poverty volunteer be involved in programs and organizations?

Conclusions: "When minorities are labeled, they are in fact being excluded.

"This conference did not have enough minority involvement.

"The needs of a community must be assessed by involving the people in the total community and expressly seeking their involvement.

"Minorities, in fact all people in every area, must have full participation in decision functions.

"To involve the poor, extra work is needed on improving the self-image of volunteers and creating greater outreach into the community.

"You must be sure you want to involve the total community."

Recommendations: "Use the word 'aide' or 'assistant' instead of volunteer.

"Have meetings in actual locations close to volunteer operation.

"Give all participants full self dignity. Use a people-helping-people approach instead of the leader directing the people.

"Recognize that the poor need expense money as a part of their volunteering.

"Agencies must commit themselves to affirmative action.

"Seek out minority individuals in their own community setting.

"Find realistic ways to make it physically and economically possible for minority volunteers to participate -- cut down on red tape."

1153 East Grand, Apt 3
Corona, Ca 91720
April 24, 1974

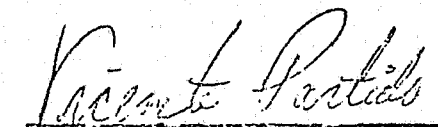
Mrs. A. Kenneth Spences, Conference Chairman
Conference on Volunteers
714 "P" Street, Room 1000
Sacramento, Ca 95814

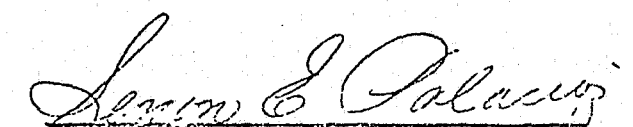
Enclosed herewith is a resolution prepared by the Chicano Caucus at the Fresno Conference on Volunteers in the Criminal Justice System, April 17 - 19, 1974. The resolution reflects concerns of chicano volunteers and user agency staff. We believe a gross injustice was dealt the Chicano Community by certain acts of omission on the part of the conference planners.

The resolution represents our affirmative contribution and continuing cooperative effort by calling attention to a serious problem and to offer solutions and manpower.

The Chicano Caucus requests your consideration and a reply to its appointed coordinators at the earliest date possible, but no later than 90 days (July 19, 1974). Please address your reply to: Senon Palacios, 1153 East Grand, Apt 3, Corona, Ca 91720 and Vicente Partido, 714 "P" Street, Room 792, Sacramento, Ca 95814.

Very truly yours,


VICENTE PARTIDO (S44)


SENON E. PALACIOZ

cc: Allen Breed, Director
California Youth Authority

Julio Gonzales Vice Chairman
California Youth Authority

Anthony Polumbo, Director
Office of Criminal Justice Planning

Pearldean Golightly
Volunteer Service Administrator

Sal Baca, Chairman L. A. Chapter
Mexican American Correctional Association

Al Varela, Chairman
Chicano Correctional Workers Association

Greg Zermeno, State Chairman
Mexican American Correctional Association

RESOLUTION

Whereas: The planning of the conference on Volunteers in the Criminal Justice System did not include Chicano participation.

Whereas: Funding for conference attendance in the form of grants was made on an "earn-your-own-keep" basis, as opposed to meeting the financial needs of the poor, particularly affected Chicanos.

Whereas: An erroneous basic assumption was made by the conference planners in regards to the unavailability of Chicanos with adequate education, training and experience to participate in the planning, implementation and conduct of the conference.

Whereas: The workshop topics did not properly address themselves to the problems of the Chicano service recipients.

Therefore be it resolved that:

The Chicano participants in the Conference on volunteers in the Criminal Justice System must be seen as viable resources in the evaluation of this Conference, and to give of their knowledge and experience in future planning on this theme.

Be it further resolved that:

The Conference on Volunteers in the Criminal Justice System establish a Chicano Task Force on volunteers to facilitate but not limit itself to the following:

a. Evaluation of the conference held in Fresno April 17-19, 1974.

b. Accountability of grant funds for conference attendance.

c. Planning of future conferences including agenda topics, location and participants in perspective of service recipients.

d. Panel participation to better represent the community that needs volunteer services.

e. Selection of keynote speaker who might better focus on local problems and of the minorities. i.e., a Chicano educator, professional or volunteer.

f. Funds be allocated to permit the Task Force to properly carry out its mandate.

RESOLUTION (Cont'd)

Be it further resolved: The Committee on Volunteers in the Criminal Justice System and the Model Volunteer Project Staff recognize Messrs. Senon Palacios and Vicente Partido as the coordinators of the Chicano Task Force assisted by a committee to be selected from among the drafters of this resolution, namely the Chicano Caucus.

Chicano Caucus Participants:

Richard Aguilar
Celia Arreola
Lou Betancourt
Angie Bravo
Victor Contreras
Manuel Del LaRosa
Toni Goff
Riquetta Keller
Arnold Mejia
Gloria Montenegro
LaVerne Polanco
Annette Roldan
Rich Rose
Olivia Veloz
David Veadugo

BLACK CAUCUS REPORT

Recommendations: Must have response within 90 days regarding the following:

- (1) That Blacks and other minorities be placed in positions as administrators of volunteer programs in all justice system agencies such as probation departments, corrections, etc.
- (2) That Blacks have input from the beginning in planning of future conferences related to the justice system of which Blacks and other minorities are the majorities.
- (3) That Blacks and minorities have a representation of at least 50% on the State Advisory Committee on Volunteers with client participation of at least one-third percent.
- (4) That there be a coalition of activities between all minority groups.

STATE OF CALIFORNIA—HEALTH AND WELFARE AGENCY

DEPARTMENT OF THE YOUTH AUTHORITY

2222 SIERRA BOULEVARD
BUILDING D, SUITE 16
SACRAMENTO, CALIFORNIA 95825



August 26, 1974

TO: MEMBERS OF THE CHICANO AND BLACK CAUCUSES

ATTENTION: Senon Palacios
Vicente Partida
Leola Wade

In response to your resolutions to the conference planners of the 1974 Conference on Volunteers in California Criminal Justice, the Director of the Youth Authority has established a task force to review the conference recommendations and resolutions and to develop guidelines and activities for the continued operation of the Advisory Committee on Volunteer Services. A conference spokesperson from each of your groups has been invited to become a member of the task force in order that your concerns may continue to be heard and acted upon.

We anticipate that you will share this information with the members of your respective groups. It is an initial step and a direct result of the concerns voiced through the conference.

We are acutely aware that we have not yet responded to the list of recommendations delineated in your resolutions. The conference report, to be released in the fall, will clarify several of the issues raised by both caucuses.

Additionally, your participation on the task force should afford the opportunity for you to actively pursue the intent of the resolutions in cooperation with the Advisory Committee.

We would, however, like to respond to some of your statements in this letter and to share with you the responses of the Advisory Committee at its meeting on June 5, 1974.

To begin, one very important goal of the Advisory Committee is "to broaden the scope of participation of various segments of the community in volunteer programs..." In concert with this goal, the Committee sought to attract the attendance at the conference of persons from all segments of the community. To do this, the Committee sought and received funding through the Office of Criminal Justice Planning in order to make conference scholarships available to some participants, as well as to reimburse workshop leaders and resource persons for their expenses, thereby removing one's financial ability to bear their own expenses as a prerequisite for conference leadership.

Workshop leaders were selected from recommendations submitted to the Program Committee from various sources, including volunteers and staff. No assumptions were advanced about any groups availability or adequacy. Although limited, diversity was achieved to some degree as can be seen from the spokesmen at the close of the conference, i.e., youth, Indian, Chicano and Black. Senior citizens were also represented, and upon leaving the meeting room the conference manager was approached by a volunteer who stated she was a controlled epileptic and felt more should be done to remove the barriers against the involvement of the handicapped. There were also several offenders and/or ex-offenders in attendance; and although they decided not to speak, they did have an opportunity to voice concerns to each other for further consideration.

While obvious that the broadness of representation was not achieved to the maximum, this limited beginning where so many felt an openness and freedom of expression and a commitment to express their frustrations in an affirmative manner was encouraging.

We urge each of you to take a leadership role in bringing to the ranks of criminal justice volunteer services the active participation and influence of the Mexican-American Correctional Association and the Black Probation Officers Association. We did not receive any discernible response to our mailing to either group nor from the Welfare Rights Organization or the Urban Leagues of several cities. We ask you to join us in a greater outreach to these groups and others. The complete mailing list will be part of the conference report and no doubt a discussion of methods to reach the various interest groups will be part of the deliberations of the Task Force.

Regarding the question of scholarship funds, all persons who made application were funded. The Advisory Committee, in the interest of spreading the money as far as possible, decided to fund room and board only, expecting that people would seek transportation on their own. Limited transportation monies were available for individuals who had absolutely no other resource and made an active request for transportation funds.

Hindsight suggests these decisions should be reviewed for future conferences. The Committee relied a great deal on people to share information with each other. Portions of many different groupings at the conference, including Chicano and Blacks, received funding. There were no restrictions on who could apply. All conference information mailed requested that the information be passed on and that each person recommend others who might be interested. The principles of the "grapevine" and "help thy neighbor" did not operate as well as expected. Five thousand flyers with information regarding financial assistance were mailed and financial assistance applications were part of the registration packet. The information was not passed on at least to the extent that it made a discernible difference. Again, the conference report will give you further details about the scholarships and a complete financial report will be made to the Office of Criminal Justice Planning.

Other expressions of the Advisory Committee's desire to have a conference for all people can be seen in its choice of workshop topics. The topics were chosen because they were broad enough to be adapted to the needs of a variety of groups and individuals which might attend. The workshop "Involving the Total Community" was specifically designed to examine that question and was described in conference flyers as a discussion to include the issues: How can the ethnic minority volunteer at each socioeconomic level be involved and how can the poverty volunteer be involved?

The workshop "Communication Barriers" was also designed for a discussion of the concerns you voiced. This workshop included discussion on: How can all concerned citizens be listened to? What are the cultural differences that make a difference in being listened to? How can cultural differences be overcome?

Additionally, the special interest groups were designed to allow participants with grave concerns of a specialized nature to share these concerns also.

A variety of groups were also represented among the planning members. Additional persons were actively recruited to share in the planning and implementation of the conference. Without conscious design, two blacks and two Chicanos were added to the ranks of the other minority members of the planning committee, one of whom began as the vice-chairman, however, was unable to attend the conference.

Needless to say, all of the areas listed in your resolutions will be targets for improvement in future conferences. To this end we invite your continued participation and cooperation, beginning with membership of your representatives on the aforementioned Task Force.

Sincerely,

Allen F. Breed, Director
By

Beulah Spencer Pearldean Golightly
Beulah Spencer, Conference Chairman
Pearldean Golightly, Conference Manager

PG:sh

cc: Allen F. Breed
Bob Smith
Dick Tillson
Bill Price
Ted Walker
Advisory Committee Members
Planning Committee Members

CONTINUED

1 OF 2

VOLUNTEERS IN CORRECTIONS

CONFERENCE EVALUATION

APRIL 17-19, 1974

WHO ARE YOU?

- | | |
|---|-----|
| 1. Volunteer | () |
| 2. Administrator, Manager, or
Supervisor in a Criminal
Justice Agency | () |
| 3. Other Paid Employee of a
Criminal Justice Agency | () |
| 4. Client | () |
| 5. Other _____ | () |

Motivated me to Action

Presented New Ideas

Some New Ideas

No New Ideas

CONFERENCE PRESENTATIONS

- | | | | | |
|--|-----|-----|-----|-----|
| 1. Panel - "How to Achieve a Trust Relationship" | () | () | () | () |
| 2. Howard Higman - "The Genetic Society" | () | () | () | () |
| 3. Workshops | () | () | () | () |

CONFERENCE GOALS

1. As a result of this conference do you have new ideas to try when you return home?

Yes

No

Comments: _____

2. As a result of this conference do you feel you can improve communication with other areas of the criminal justice system?

Yes

No

Comments: _____

3. (Volunteers only) As a result of this conference do you have a better understanding of the criminal justice system?

Yes

No

Comments: _____

4. (Volunteers only) Criminal justice conferences tend to be oriented to staff. Did this conference meet your needs more than others you have attended? Yes No

Comments: _____

CHANGES

The structure of the conference was designed to maximize information exchange through a panel presentation, workshops and home room groups. How pleased are you with the structure?

Excellent
Very Pleased
Pleased
Unhappy

Additional Comments: _____

Please leave this at the door on your way out. Thank you for helping us.

Signed (optional) _____

PARTICIPANTS' RESPONSES TO CONFERENCE EVALUATION FORMS
STATISTICAL RESULTS

WHO ARE YOU	NUMBER RESPONDING TO QUESTION	PERCENTAGE OF THOSE RESPONDING TO QUESTIONNAIRE
1. Volunteer	107	54.3
2. Administrator, Manager or Supervisor in a Criminal Justice Agency	34	17.3
3. Other Paid Employee of a Criminal Justice Agency	29	14.7
4. Client	2	1.0
5. Other	25	12.7
Total Responding	197	100.0

Registered Conference Participants	355
Participants Responding to Questions	197

<u>CONFERENCE PRESENTATIONS</u>	<u>NUMBER RESPONDING TO QUESTION</u>	<u>PERCENTAGE OF THOSE RESPONDING TO QUESTIONNAIRE</u>	<u>PERCENTAGE OF THOSE RESPONDING TO INDIVIDUAL INQUIRIES</u>
1. Panel - "How to Achieve a Trust Relationship"			
A. Motivated me to action	14	7.1	7.7
B. Presented new ideas	35	17.8	19.2
C. Some new ideas	93	47.2	51.1
D. No new ideas	<u>40</u>	<u>20.3</u>	<u>22.0</u>
Total Responding	182		
2. Howard Higman - "The Genetic Society"			
A. Motived me to action	47	23.9	25.0
B. Presented new ideas	88	44.7	46.8
C. Some new ideas	36	18.3	19.1
D. No new ideas	<u>17</u>	<u>8.6</u>	<u>9.0</u>
Total Responding	188		
3. Workshops			
A. Motivated me to action	39	19.8	19.8
B. Presented new ideas	48	24.4	24.4
C. Some new ideas	89	45.2	45.2
D. No new ideas	<u>21</u>	<u>10.7</u>	<u>10.7</u>
Total Responding	197		

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<u>CONFERENCE GOALS</u>	<u>NUMBER RESPONDING TO QUESTIONNAIRE</u>	<u>PERCENTAGE OF THOSE RESPONDING TO QUESTIONNAIRE</u>	<u>THOSE RESPONDING TO INDIVIDUAL INQUIRY</u>
1. As a result of this conference, do you have new ideas to try when you return home?			
YES (Without Comment)	94	47.7	49.0
YES (With Comment)	<u>68</u>	<u>34.5</u>	<u>35.4</u>
TOTAL YES	162	82.2	84.4
NO (Without Comment)	17	8.6	8.9
NO (With Comment)	<u>13</u>	<u>6.6</u>	<u>6.8</u>
TOTAL NO	39	15.2	15.6
TOTAL RESPONDING WITH COMMENT	81	41.1	42.2
TOTAL RESPONDING	192	97.5	100.0
2. As a result of this conference, do you feel you can improve communication with other areas of the criminal justice system?			
YES (Without Comment)	79	40.1	44.4
YES (With Comment)	<u>45</u>	<u>22.8</u>	<u>25.3</u>
TOTAL YES	124	62.9	69.7
NO (Without Comment)	32	16.2	18.0
NO (With Comment)	<u>22</u>	<u>11.2</u>	<u>12.4</u>
TOTAL NO	54	27.4	30.3
TOTAL RESPONDING WITH COMMENT	67	34.0	37.6
TOTAL RESPONDING	178	90.4	100.0

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<u>CONFERENCE GOALS</u>	<u>NUMBER RESPONDING TO QUESTIONNAIRE</u>	<u>PERCENTAGE OF THOSE RESPONDING TO QUESTIONNAIRE</u>	<u>THOSE RESPONDING TO INDIVIDUAL INQUIRY</u>
3. (Volunteers Only) As a result of this conference, do you have a better understanding of the criminal justice system?			
YES (Without Comment)	43	21.8	34.1
YES (With Comment)	<u>42</u>	<u>21.3</u>	<u>33.3</u>
TOTAL YES	85	43.1	67.5
NO (Without Comment)	28	14.2	22.2
NO (With Comment)	<u>13</u>	<u>6.6</u>	<u>10.3</u>
TOTAL NO	41	20.8	32.6
TOTAL RESPONDING WITH COMMENT	55	27.9	43.7
TOTAL RESPONDING	126	64.0	100.0

4. (Volunteers Only) Criminal justice conferees tend to be oriented to staff. Did this conference meet your needs more than others you have attended?			
YES (Without Comment)	13	6.6	10.4
YES (With Comment)	<u>17</u>	<u>8.6</u>	<u>13.6</u>
TOTAL YES	30	15.2	24.0
NO (Without Comment)	18	9.1	14.4
NO (With Comment)	<u>26</u>	<u>13.2</u>	<u>20.8</u>
TOTAL NO	44	22.3	35.2
TOTAL RESPONDING WITH COMMENT	43	21.8	26.4
FIRST CONFERENCE ATTENDED	<u>51</u>	<u>25.9</u>	<u>40.8</u>

<u>OVERALL REACTION TO CONFERENCE STRUCTURE</u>	<u>NUMBER RESPONDING TO QUESTION</u>	<u>PERCENTAGE OF THOSE RESPONDING TO QUESTIONNAIRE</u>	<u>PERCENTAGE OF THOSE RESPONDING TO INDIVIDUAL INQUIRIES</u>
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The structure of the conference was designed to maximize information exchange through a panel presentation, workshops and homeroom groups.

How Pleased Are You With
This Structure?

1. Excellent	27	13.7	15.2
2. Very pleased	51	25.9	28.7
3. Pleased	68	34.5	38.2
4. Unhappy	<u>32</u>	<u>16.2</u>	<u>18.0</u>
Total Responding	178	90.4	100.0

Additional Comments (See Evaluation Section of report, page 14)	159	80.7	
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LIST OF CONFERENCE PARTICIPANTS

Note: The information contained in this list was taken from participants' registration forms. An "S" by the name indicates the participant has identified himself/herself as a staff person; "V" denotes volunteers.

CONFERENCE ON VOLUNTEERS
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April 17 - 19, 1974

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