

THE AMERICAN FRIENDS SERVICE COMMITTEE

Background, Administration,
Social Work Contributions

by

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ABSTRACT

The purpose of this thesis is twofold: There is an attempt to discover the contributions which the Society of Friends has made to social work through the study of the background of the Society, and the current activities of its social work division, the American Friends Service Committee.

A second objective has been the intensive study and analysis of one section of the AFSC, so as to contribute a modest piece of research to this organization.

The material was gathered from interviews and correspondence with Friends, workers with the AFSC, social workers; analysis of a questionnaire; personal observation through participation in a St. Paul work camp and available publications on this subject.

Chapter 1 defines social work, its concepts, principles, and methods. It also gives a brief description of the origin and growth of the Society of Friends as it pertains to the profession of social work.

Chapter 2 describes the current activities of the AFSC--the largest social work organ of this religious sect. The strengths and weaknesses of the AFSC administration as compared with other social work agencies are portrayed in Chapter 3.

Chapter 4 provides an analysis of the Mexico volunteer work camp projects. A questionnaire was sent to 300 volunteer work campers with the AFSC from 1951 through 1953. Fifty four percent were returned in the allotted time. This study revealed that work campers are a potential source of supply for the profession of social work--particularly social group work, community organization, and social action, though in addition, a goodly number engage in case work. There was individual resistance to writing down the techniques and a greater emphasis on their practical application; something which proved to be true of the organization as a whole, as was demonstrated in the study of AFSC administration in Chapter 3.

Chapter 5 is an attempt to analyze the theory and practice of social work by the AFSC.

ACKNOWLEDGMENTS

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TABLE OF CONTENTS

	Page
Chapter 1. <u>Origin, Evolution, and Theory of Social Work</u>	
Definition, difference from other professions, concepts, principles, origin, development, and methods of social work. Focus, method and purpose of this study. Background of the American Friends Service Committee and its origin in the Society of Friends. Contributions to the development of Social Work--principles, practices, penal reform movement, organizational development, techniques, mental hospitals	1
Chapter 2. <u>Development of the American Friends Service Committee</u>	
Beginnings, relief in World War I, post war years, World War II work with refugees, conscientious objectors, and relief in Europe and Asia. Educational progress. Current activities in more than twelve countries--64 projects, outside United States, Technical assistance. Work within the United States	19
Chapter 3. <u>Administration of the American Friends Service Committee</u>	
Dynamics, executive functions, relationships with staff, officials, and boards. Planning and organizing, operating authority, flow of work, policy making. Personnel administration, conditions of service, staff development, use of volunteers, reporting and public relations, Conclusions	40
Chapter 4. <u>Mexico Volunteer Work Camps</u>	
History of work camps, current U.S. camps, general description of Mexico camps. Questionnaire analysis--list of camps, 1951-53; analysis of tables and charts. Conclusion including Reicken's pertinent findings of work camp experiences.	86
Chapter 5. <u>Theory and Practice of Social Work by the American Friends Service Committee</u>	
Reason for the study, contributions made by the Friends,--concepts, principles, methods, general philosophy	117
Appendices: A. By-Laws	135
B. Application	140
C. Total Pattern of Purposes Expressed	141
D. Copies of Letters from Workers	142
E. Bibliography	150
F. Persons Interviewed	160

TABLES AND FIGURES IN THE TEXT

(a) <u>Tables</u>		Page
Table 1.	Total Pattern of Purposes Expressed, Classified According to Activities	100A
Table 2.	Opinion of Project Members as to Extent to which Purposes were Realized on Projects	103A
Table 3. and 4.	Extent Project Members Attempted to Live on the same Level as the People with Whom They Worked	105A
Table 5.	Individual Techniques Used by Project Members	108A
Table 6.	Group Techniques Used by Project Members	108B
Table 7.	Opinion of Project Members as to Extent the Village People Would Carry on the Work after Members Left	109A

(b) <u>Figures</u>		
Fig. 1.	Division of American Quakerism	16A
Fig. 2.	Organizational Chart	46A
Fig. 3.	Committees of the Executive Board, January, 1954	58A
Fig. 4.	Committees of the American Section, January, 1954	60A
Fig. 5.	Committee of the Foreign Service Section, January, 1954	61A
Fig. 6.	Reorganizational Chart	61B
Fig. 7.	Flow Chart	61C
Fig. 8.	Interpreting the Work of the Agency	77A

Fig. 9.	Summary of Funds	82A
Fig. 10.	Consolidated Budgets	82B
Fig. 11.	Total Pattern of Purposes, Expressed, Classified According to Activities	103B
Fig. 12.	Opinion of Project Members as to Extent to which Purposes were Realized on Project	103C

DEFINITIONS

AFSC: abbreviation commonly used for American Friends Service Committee, a social work branch of the Quakers in the United States.

Concept: the essence of a general and relatively abstract idea.

Concern: an altruistic, positive, active orientation toward one's fellow man, especially if he is in trouble, disadvantaged, or in any way in need of assistance.

Inner Light: the conviction that God speaks directly to any man who will listen. (Reader's Digest, August, 1954).

Method: a way of accomplishing the desired goal by means of specific techniques.

Principle: a doctrine; tenet; a settled law or rule of action (evolved from a concept).

Quaker: now synonymous with Friend; a member of the Society of Friends.

Sense of the Meeting: unanimity of opinion of those in the group; consensus; unanimous decision.

THE AMERICAN FRIENDS SERVICE COMMITTEE

CHAPTER 1.

ORIGIN, EVOLUTION, AND THEORY OF SOCIAL WORK

To understand the work of the American Friends Service Committee and its contribution to social work, a definition of social work such as that given by the United Nations is helpful.

Social work as it is actually carried on has certain very general characteristics in all countries.

1. It is a helping activity, designed to give assistance in respect to problems that prevent individuals, families, and groups from achieving a minimum desirable standard of social and economic well-being.

2. It is a social activity, carried on not for personal profit by private practitioners but under the auspices of organizations, governmental or non-governmental or both, established for the benefit of members of the community regarded as requiring assistance.

3. It is a 'liaison' activity, through which disadvantaged individuals, families, and groups may tap all the resources in the community available to meet their unsatisfied needs....

Social work differs from other professions in its integration of the family and community resources to provide the fullest possible development of the client's potential growth and adjustment in his society. "The members of other professions define their responsibility as pertaining solely to the client or patient, leaving with the latter the responsibility of adjusting himself to the 'mores'." ¹

¹ Bruno, Frank J., Trends in Social Work, Columbia University Press, 1948, New York, pp. 289-290.

Dr. Bruno comments, "In social work it is implicit in the word 'social' that the practitioner must maintain a dual obligation: to society--the body of opinion roughly entitled, 'mores'--and to the individual served."¹ Present recognized types of social work are: casework, group work, community organization, social action, and research.

Concepts

The practice of social work has arisen from the following concepts and principles: "All people have universal and basic human characteristics, ways of reacting, and needs."² These needs include physical, emotional and social satisfactions. As they grow, they are subject to pressures from within as well as outside themselves, which cause changes in their personalities. Each person has a different background of culture, experience, and family. As a result of his heredity and environment, everyone has some inner conflicts in most phases of his life.

Principles

Each client has the right to self-determination, self-help, and confidentiality of the information he gives the worker; the right to be different and be accepted as a

¹ Op. cit., p. 289.

² Casework Syllabus for School of Social Work, Vancouver, Canada.

person of worth. Diagnosis of the strengths and weaknesses of the person or group, treatment by means of relationship and through the use of family and community resources, and evaluation from time to time are the principle methods used.

Origins

From the earliest records of the Egyptian and Hebrew cultures, in the Bible, the writings of Confucious, and Cicero, we find references to social work beginnings. This young profession with its age-old background has a double parentage. One was the charitable and philanthropic approach. The other was the political expediency of caring for the underprivileged when social pressure demanded. The Friends have followed the first approach. From this heritage came two philosophical concepts. (1) the giving of relief as a salvation for the soul of the giver and (2) the theory that giving of relief without helping the cause, is basically immoral. The Friends have taken the second view.

Development

The idea of the Common Chest which had been practiced by the apostles of the New Testament, was revived by Martin Luther in 1523 and in the middle seventeenth century this method was used by the Society of Friends to care for their own people and, later, for others in need.

Social work also profited from the work of Vives and St. Vincent de Paul in the 16th century who stressed helping others to help themselves and organized community groups to aid those in financial difficulties. St. Vincent taught the worth of the individual through the helping of children of unwed mothers and establishing convalescent homes where the patients were supervised in mind, spirit and body. This idea of growth through supervision and guidance was carried over by the Friends to the first improvement in prisons - the Philadelphia system - in early Pennsylvania.

The English Poor Law of 1601, limited as it was, climaxed centuries of efforts by governments to deal with social problems and helped to publicize and organize the work of giving relief and aiding the unemployed. Many social action and public welfare movements resulted from the impetus. George Fox and the work of the Society of Friends which began in 1662 added much to the theory and practice of social work which is described in Chapter 5.

At the beginning of the 19th century Thomas Chalmers' statement that every individual has within himself the strength to solve his own problem was a formulation of a principle of social work. Out of this thinking evolved the "indirect" method which is illustrated by some of the work camp techniques mentioned in Chapter 4. Chalmers "is best known for

his theory of locality for the administration of parochial relief." ¹

Training

Professional training for social casework was begun in 1898 by the New York Charity Organization Society with a six weeks' course. Training for social group workers did not come until years later. The Friends evolved their own training of workers for social group work, community organization, and social action, through the American Friends Service Committee, organized in 1917.

Throughout this evolution of social work, private philanthropy and social agencies were the result of individual endeavors. As the small groups educated and exerted pressure on the larger community, the government was brought in to organize the work on a larger scale--often with improved efficiency. The place of the private organizations has been that of pioneering, of specialization, and of social action. The AFSC is continuing this in various types of "pilot projects" as described in chapters 2 and 4.

Not all people in social work agencies are social workers. Employed also are the business and clerical staff.

¹ Miles, Arthur P., Introduction to Public Welfare, D.C. Heath & Co., Boston, Mass. 1949.

Social workers are employed in other organizations, particularly social service, such as visiting teachers in the schools, or medical social workers in hospitals. Helen Witmer concludes that "the activities that are social work are chiefly in the fields of social case work and group work", and that "They also include those organizational, administrative, and research activities that are a part of social case work and social group work."¹

Focus, Method, and Purpose of This Study

This study describes the various phases of the work of the American Friends Service Committee. It poses the question: Are there contributions which the AFSC has made and can make to social work and vice versa?

In order to answer these questions there is a spelling out of the background and current activities of the AFSC and its contributions to the evolution of the profession of social work. To evaluate the current activities, a statistical analysis was completed. A description of the AFSC administration and its comparison to other social work agencies more clearly identifies their mutual contributions. To accomplish this end, material was gathered from American Friends Service Committee publications, from the Society of Friends, and from other related subjects such as the

¹ Witmer, Helen Leland, Social Work: An Analysis of a Social Institution, Rinehart & Company, New York, 1942.

University Commission on the Doukhobors, through the analysis of replies to the questionnaire, and through correspondence and interviews. The general philosophy, concepts, principles, and methods of the AFSC and social work concludes the study.

Background of the American Friends Service Committee

The American Friends Service Committee is the largest social work branch of the religious sect, the Society of Friends, commonly called "Quakers". Other groups and individuals within the Society of Friends are active in community organization and social action, but they are not connected with the American Friends Service Committee, although they may collaborate. The English Friends Service Council and the Canadian Friends Service Committee are such organizations. The initiator of the project, "Houses for Hiroshima", Floyd Schmoe, is an example of a concerned individual who started a movement within the Society of Friends and is responsible for it.

Though there are many religious sects and many social work and social service organizations, the American Friends Service Committee is unique, as it combines the religious and humanitarian aspects in its community organization, group work and social action activities. Today the Quakers are known throughout the world for their work--especially in times of crisis as in the World Wars,--but this was not always

true. It is the outcome of a gradual development from the spiritual concept of Christian living. The history of this movement goes back three hundred years.

Religious Origin of Society of Friends

George Fox, the founder of the Religious Society of Friends, surveyed the churches of the middle seventeenth century and felt strongly that the dynamic Christian message was buried beneath ecclesiastical liturgy, form, and ceremony. This crystallized in 1652 into a conviction that Christ could speak to him directly, and to every other person, without outward forms. Though Fox and other early Quakers did not intend to start a new sect, this movement became the first of the Protestant perfectionist groups, the Methodists beginning shortly after. The unexpressed spiritual life of hundreds of thousands of people in England was challenged and inspired by this powerful, moving preacher who taught that no ritual was necessary. "Quiet meetings" came into being. People spoke only when they were inspired to do so. Even an all-quiet meeting could be so dynamic that people were converted to Quakerism by the experience. The name "Quaker", was applied to them by observers who noted that the impassioned force with which some spoke caused them to tremble or "quake". By 1660 the movement had spread so that there were Friends in America, Antigua, Barbados, France, Germany, Ireland, Italy, Jamaica, Newfoundland, Norway, Palestine, Scotland, Surinam,

Switzerland, Turkey, and Wales.¹ The missionary zeal of the movement spread and is still evident in the social service program.

Plainness in dress and speech outwardly expressed the Quaker's belief in the necessity for humility and the equal worth of all men. They were not as concerned about the way in which one became holy as about the fact that one became so. In this they differed from the oriental mystics and the followers of Ignatius Loyola.²

Quaker Defences

Though at first George Fox believed in capital punishment, eventually he and the Quakers were led by their doctrines to the conclusion that this was wrong, as was all war. Three hundred years later, social workers and others know that minds are not changed by violence or annihilation. The Friends stated that they would support their knowledge, but not with "carnal" weapons--rather with psychological and spiritual weapons--as their purpose was to change the mind of the enemy. Again, they were in agreement with modern social work principles in maintaining that they should not take away defenses until others can be used. When questioned by William Penn, George Fox told him to "wear a sword as long as

1 Canter, Bernard, comp., The Quaker Bedside Book, Hulton Press Ltd., London, 1952, pp. 2, 23.

2 Hinshaw, Cecil, Speech, Jan. 24, See Appendix.

he felt he could." These principles were largely responsible for the peaceable relations with the Indians in New Jersey and Pennsylvania when, having received Penn's grant from the Crown, large numbers of Friends settled there. It has been said that more Quaker lives were lost through persecution by the Puritans than by the Indians! ¹

Code of Ethics

The Friends' attitude toward money also helped in dealing with the Indians. They paid the Indians for the land they occupied and did not try to cheat them as did other settlers. From the first, Quakers did not believe in bargaining, but set what they considered fair prices for items in their business. Their integrity, thrift, and frugality caused many to become well-to-do. This led to a temptation to improve their standard of living, which was censured by the Friends Meeting. They desired to apply their principles in social action as in every other area in their lives.

Concern of the Meeting - Self-Determination

Emphasis on study, action, and worship led to the development of a method which was highly individualistic yet almost totalitarian in nature. This is the doctrine of "the concern of the meeting". George Fox was a shrewd business man and established that anyone who had "a concern" was to speak; if not, it was assumed that he agreed to the procedure

1 Ibid

being recommended. (Perhaps this accounts for some of the forthrightness with which Friends are blessed.) However, if all members, after discussion, did not eventually agree, the matter was left until another time, or another solution was proposed. Obvious as this may seem, this right of self-determination and the attempt to prevent "railroadin" were new ideas. Strong emphasis on brotherly love made for harmony among themselves; it also led to concern for others.

Because the early Quakers were perfectionists and had a strong missionary zeal, they felt a responsibility for their own government and people, and dared tell them where they were wrong. Naturally, they made enemies. They did not flee to another country for refuge when their ideas were considered illegal, but desired that the truth should be known to rich and poor.

Penal Reform Movement

Thousands of Friends were thrown into prison, their houses burned, and various kinds of coercion were attempted to repress this new, dynamic sect. Indeed, because of the number in prisons, societies were started in England and America for the relief of their fellows; all of this made them more keenly aware of the plight of those cast into prison for other misdeeds. George Fox protested to the judges from the prison at Derby, "What a hurtful thing it was that the prisoners would lie so long in jail, showing how that they

learned badness one of another in talking of their bad deeds, and therefore, speedy justice should be done." Here, again, this proposal of penal reform in 1650 still has a modern ring, and the church continues to urge reforms because of the corrupting influence of prison associates.

As fewer Friends were imprisoned, the work turned to helping those less fortunate. John Howard worked in close contact with Friends like Dr. John Fothergill and Catherine Phillips; the latter visited American prisons (1744-1745), and put into effect the principles of John Howard.

Elizabeth Fry, one of the most well known Quakers because of her social action in the field of prison reform, began her work at the age of seventeen when Stephen Grellet, a French Quaker living in America, came to Europe in 1812-1813, and interested Elizabeth in the terrible prevailing conditions. By 1816 she was able to organize a small school for the children in the prisons. By the next year the "Association for the Improvement of Women Prisoners" was formed. She appeared before the House of Commons to plead for separate quarters for men and women, and for separation of debtors from those who had committed serious crimes. She and other Quakers joined with the association for the abolishment of capital punishment. By an Act of Parliament in 1830, capital punishment for forgers was ended and the number of crimes punishable by death decreased from 150 to ten by the beginning of the twentieth century.

A "Society for Lessening the Causes of Juvenile Delinquency" was organized by Friends whose investigations found thousands of London children living by robbery. William Allen, a well known philanthropist and scientist, and Peter Bradford were active in this group. "Hunger, slum-living, lack of work, and a minimum of education were the causes of crime and delinquency."¹ This was pioneer work in the field of child welfare.

Quakers believe that the man in prison has rights as a human being and that to correct the cause of the crime, in the man and in society, should be the objective of society's treatment of prisoners. As a result of their endeavors, the Howard League for Penal Reform was organized in 1866. William Penn instituted prison reforms in his colony in America, limiting capital punishment to treason and murder, and allowing bail except for capital offenses and free food and lodging for prisoners. "The Philadelphia Society for Relieving Distressed Prisoners", an association of Friends in charge of the Walnut Street Prison in 1790, abandoned cruel punishments, provided work, garden walks, and sanitary facilities. Solitary confinement for prisoners' meditations was eventually abandoned because of the corruption of idleness and increase

¹ Van Etten, Henry, "Prison and Prisoners", The Quaker Approach, G. P. Putnam's Sons, New York, 1953, pp. 143-160.

of mental illness. A new penitentiary in Philadelphia, Cherry Hill, introduced work but kept the solitary confinement.

Relief of suffering of Friends in prison was revived in 1917 in the United States when there were at least four thousand "unwilling to serve in the armed forces for reasons of conscience." Though the law supposedly made allowance for Quakers, Mennonites and a few other groups, the clause was seldom applied. In World War II, though they were not generally allowed to do the work of constructive nature which they requested, some were put in special camps. In July, 1943, of the 6000 Friends who were "C.O.'s", 594 were in prison. The "Prison Service Committee" ¹ of the AFSC was set-up to help them.

Organizational Development

A clearer picture of the movement of the Society of Friends is given through Howard Brinton's four periods of Quaker history:

- "1. The synthesis or balance of mysticism and evangelicalism, about 1700 to 1800.
2. The period of greater mystical inwardness, about 1700 to 1800.
3. The conflict of mysticism and evangelicalism, about 1800 to 1900.
4. The rise of a paramount interest in rationalism and the social gospel, about 1900-----." ²

1 Op. cit., Van Etten, pp. 159-160

2 Brinton, Howard, Friends for 300 Years, Harper & Bros. 1952, p. 176.

After the first period of deep conviction and intense missionary zeal, came that of the growth of the inner man. Emphasis was given to organization and structure of the Society of Friends. Each group of Friends is a Meeting. Their business meetings, usually held once a month, are called Monthly Meetings. Two or more groups unite for Quarterly Meetings, and the largest gathering is the Yearly Meeting. An important group, from the point of view of this study, is that designated as the Meetings for Sufferings, a representative body formed in England in 1675 from the Yearly Meetings to deal with the relief of Friends under persecution, and perhaps the first big step toward the formation of the American Friends Service Committee. A still larger group, the Five Years Meeting, was formed in the United States, later, and a Uniform Discipline or declaration of faith was drawn up in 1887 but this did not contribute to unity.

John Woolman (1720-1772) was an illustration of the sensitive Quaker spirit--sensitive to the power of love and well-being of man. He was active in social action, a preacher and writer of considerable ability, who used methods similar to those used today in visiting homes and having intimate talks to help the laboring man, the Indian, or the slave. It was he who led the Friends to declare that holding any man in servitude, without pay and against his will, was disobeying the will of God. The first official statement was that of 1758, a pioneer step towards the abolition of slavery in the United States. In England, the movement led by Wilberforce

and Joseph Sturge finally accomplished the passage of the Act of 1833 which enfranchised between seven or eight million slaves in the British colonies, and of a further Act which released the negro apprentices in the West Indies." ¹

"In business, too, Woolman led in the idea of service as a basis of successful business, and the efficient salesmanship established friendly relations with customer or client." ²

The third period brought a conflict between the introvert and extrovert elements in the Friends, which resulted in splits into evangelical and more orthodox groups. Until after the Revolutionary War, Quakers were the most numerous of any religious group in North America, but this third period saw a decrease in numbers in proportion to the population, due to the increased emphasis on restrictions, as there was more contact with the outside world. The Philadelphia branch, out of which the American Friends Service Committee evolved, stood midway between the evangelical, authoritarian, and theologically conservative branch, and the more mystical, liberal, non-creedal branch. ³ The diagram on page 16A shows the divisions.

Mental Hospitals

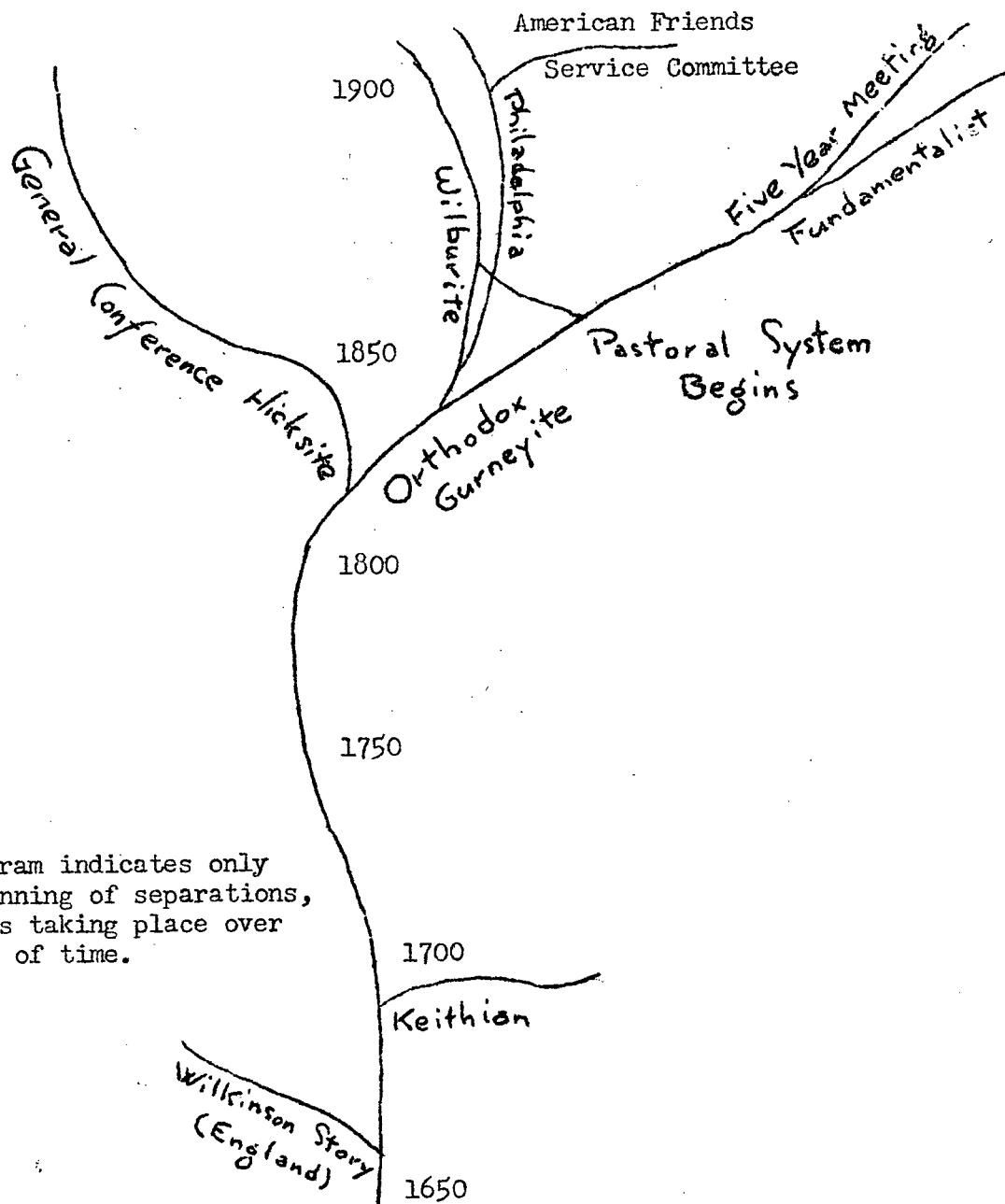
Of special interest during this period is the activity

1 Op. cit., Canter, p. 200

2 Op. cit., Woodman, p. 28

3 Op. cit., Brinton, p. 193

Fig. 1. Divisions in American Quakerism as Related to Mystical and Evangelical Trends



The diagram indicates only the beginning of separations, sometimes taking place over a period of time.

MYSTICAL EMPHASIS - EVANGELICAL EMPHASIS

of Friends toward treatment of mental illness. Previously, there had been mention of a need for a home for the demented so that they would not be out on the streets, but it was over 100 years before William Tuke brought the idea before the Friends Yearly Meeting in 1792. He became superintendent of such a home and emphasized kindness, as little restraint as possible, and pleasant and restful surroundings. By 1811, another such home was established in Dublin, Ireland. More recently, at Asfuriyeh in The Lebanon, the only large mental hospital in the Middle East was founded by a Friend, Theophilus Waldmeier.¹

The fourth and last period brought an increasing emphasis on the return to the "primitive Christianity"--the original principles founded on the Inward Light and on the New Testament.

Education for Women

Before leaving the history of the Society of Friends, earlier called the "Society for Truth", mention should be made of their contributions to the status of women and to education.

George Fox thought that education should be provided for both boys and girls. Usually, wherever a meeting house was built, a school was constructed beside it. William Penn wrote that not only grammar and languages should be taught, but science and mechanics. Boarding schools were started,

1 Op. cit., Canter, pp. 122-123

partly to provide enough teachers to supply the elementary schools. Colleges were built later in America, Africa, Asia, Australia, and Great Britain. One original feature in several of them is the emphasis on nature study.

Marriage similar to Doukhobors

Early Quaker women shared equal status with the men in religious matters, and some of them suffered much in the persecutions of those pioneer Quakers who publicly proclaimed their faith. Since there is no Quaker priesthood, marriages are conducted by the couple in the meeting-house at a Meeting for Worship, where in silence and prayer they rise and say their vows to each other. If a Friend marries some one not a Friend, permission is asked of the Meeting to do so, and a committee looks into the matter. At the present time, this is more a form than a stern restriction. Some of these customs are similar to those of the Canadian Doukhobors.

Since the Quakers were not in favor of the military or church professions, many have gone into science and health professions. George Fox himself had special ability in healing both body and spirit and John Bellers, John Hunter, and Dr. Jenner have gained distinction in the field of medicine.

CHAPTER 2

DEVELOPMENT OF THE AMERICAN FRIENDS SERVICE COMMITTEE

In the previous chapter a brief explanation of social work and its development was followed by a summary of the history of the Society of Friends as its growth pertained to the evolution of the social work profession. Besides the philosophical concepts and methods which the Society contributed to social work, a separate organization was set up to give additional and more efficient outlets for the American Friends' emphasis on community organization through group work and social action. This became the American Friends Service Committee.

Development of the American Friends Service Committee: English Friends were involved in World War I before the United States, and, feeling unable to join the conflict with the use of force, they asked for volunteers for ambulance work, refugee-relief, assistance to aliens and conscientious objectors. Friends have always believed that in war, as in any disagreement, the purpose is to change the mind of the enemy, not to annihilate him. Violence does not change the mind, but love does; therefore, they use weapons of brotherly love. Friends in the United States sympathized with those in England, and sent contributions and some workers.

When the United States entered the war, in spite of neutrality pledges, many young men felt they could not go to

battle but wanted just as urgently to give their lives "for the unity of men in the family of God."¹ Twenty-four days after war was declared, a group of fourteen representing the majority of Yearly Meetings in the United States, met in Philadelphia. Under the leadership of Rufus Jones, the American Friends Service Committee was formed, declaring this statement of purpose: "We are united in expressing our love for our country and our desire to serve her loyally. We offer ourselves to the Government of the United States in any constructive work in which we can conscientiously serve humanity."²

Relief in World War I: The first step in the relief programme of World War I was consultation with the government and the Red Cross. One hundred men, chosen from many applicants, were selected to take the short training course at Haverford College and were sent to France where they joined the Mission initiated two years before by English Friends. Soon, almost six-hundred men and women from AFSC were working there, helping the French distribute medical supplies, food, and clothing in more than 1600 villages, rebuilding homes, re-establishing agriculture and industries, and caring for children. "From 1917-1919 Service Committee teams went into Austria, Germany, Poland, Russia, and Serbia."³

1 AFSC, The Story of the American Friends Service Committee, 1917-1952, Philadelphia, 1952, passim.

2 Ibid. Passim.

3 Pickett, C.E., For More Than Bread, Boston, Little, Brown & Company, p. 85, 1953.

At the invitation of Herbert Hoover, about one million children were fed each day during the worst periods of 1920 to 1922 in Germany. Many stories are told of the devotion to assignments and unique and resourceful methods used to fit the need.

Because of the peculiar difficulties in Russian relief in 1918, the Quakers were the only outside relief commission in that country. In Austria, in the early 1920's, a fresh milk distribution plan was effected which caused the Committee to be the largest distributor of milk in Vienna.

Realizing that the seeds of another war would grow from the revival of nationalism in Germany, the Committee felt that a great effort should be made to help them and to promote understanding and friendship. The International Centers formed in six different countries in 1922-1923, staffed by permanent representatives from England and America, served to forward this aim.

Post-War Years:

(World War I) After the war, hundreds of young people offered their services to the Committee. The emphasis seemed to be more on work in the United States, particularly with the coming of the depression. "Work in the coal mines, beginnings of self-help housing, the first work camp, peace caravans, the first part of the race relations program, and work in Mexico began at this point. Back of all this work

was a reaction to what was described as the 'basic immorality of relief'--a recognition of the urgent needs, of which relief needs were only a symptom, to do something which would help eliminate conditions that made relief necessary." ¹

This meant the development of programs concerned with economic justice, race relations, and peace education.

Meanwhile, in 1937, the need for help in Spain caused the Friends of AFSC to send workers to join the Mennonites and Brethren in both Nationalist and Loyalist Spain. When the refugees poured into France, Quakers went with them, setting up canteens along the way, and ministering to their needs when in France.

A year later, World War II broke out, and refugees from Holland, Belgium, and Luxembourg, filled the roads going south. AFSC workers in Paris utilized a large swimming pool as a hostel for 3000 people who arrived at night and left in the morning, moving southward. During the war, the work of the Committee spread around the globe from the United States to Austria, China, Finland, France, Germany, Hungary, India, Italy, Japan, and Poland. "By the end of 1946, the Committee's budget for the next fiscal year called for seven million dollars for relief programs alone. Clothing shipments that year totalled close to seven hundred tons." ²

1 AFSC, Handbook for Project Leaders, Philadelphia 1953, p. 5

2 Op. cit. p. 5

The Committee administered some of the Civilian Public Service Camps for conscientious objectors as well as "special service units through which men were released from camps to work in mental hospitals and to serve as 'guinea pigs' in the search for ways to control or cure typhus, jaundice, virus pneumonia, and malaria, and in experiments with starvation diets and high altitude conditions. Some 3,400 men were in the camps and special units administered by the Service Committee."¹

After the second World War, educational programs were intensified. A School Affiliation Service matched elementary and high schools in the United States with schools in Germany, the Netherlands, France, Italy and Japan, for the purpose of exchanging needed supplies for letters, poems, paintings, and by 1949, teachers and students. The Committee of Educational Materials for Children published letters for parents and teachers as well as for children, and was set up to encourage friendships between children in the United States and those in other countries.

Though it was necessary to give relief many times, Quakers believe that the contrast between plenty in one country and want in another do not stimulate understanding and friendship. Other means of getting countries and peoples to help themselves are used wherever it seems possible. For example,

1 Ibid.

in 1947 there was a need in Finland for an expert authority on small industries to help develop and find markets. The Committee was able to do this, which meant furnishing a tool for them to be self-sufficient. This is the type of work which the Service Committee attempts to do. Tools of similar character were furnished to India and Pakistan, China, Israel, Italy, and Mexico.

Current Activities:

Besides the regular AFSC activities, social and technical assistance is being given to projects in six countries. El Salvador, India, Israel, Italy, Mexico, and Jordan have varying degrees of financial assistance, publicity and propaganda provided.

India and Pakistan:

In India are two major programs at the present time. The International Center at Decca will be mentioned under International Centers. The other program is that of Social and Technical Assistance. Two projects, one in Orissa and one in Madhya Pradesh, were undertaken in December, 1951, after a survey team of two--an agriculturist and an economist,--was sent to visit existing projects of the U.N., of Point IV of the Food Program, of the Indian Government, and private organizations. They talked with government officials who had knowledge or concern about a project, and after discussion, it was decided that the purpose would be to share technical

and social skills and experiences. Through joint efforts, improved standards of food, health, shelter, and education would be planned and provided--a basic attack on the causes of tension and insecurity. This is in line with the Quaker philosophy that such methods can avert war if used on a large enough scale, and will divert attention from the mounting Communist and anti-Communist war hysteria. It is also a well-known principle of social work that when basic needs are met, people do not have the mounting hostility and aggression which would otherwise be used to acquire these necessities of life.

For the first two years, project funds were provided in part by the Technical Cooperation Administration of the United States Department of State, though AFSC has independent direction. The project in Orissa is planned for ten years, and the one in Madhya Pradesh for five years.

The Orissa pilot project is located in twenty villages surrounding the town of Barpali where Western and Indian technicians are responsible for stimulating local participation in agriculture, education, public health, crafts, cooperatives, and village industry. The ten technicians train ten village workers who work "at the village level," and eventually will carry on the project when the western technicians withdraw.

In Madhya Pradesh the British Friends Service Council has been sponsoring, with the local government, an

85-bed hospital, a 40-acre farm, an elementary school, and a consumer cooperative. With the help of AFSC, they are now expanding the outreach to twenty-five nearby villages, doubling the size of the demonstration farm and adding a model dairy to aid development of a milk cooperative.

The work in India differs from most AFSC projects in that expert technicians are sent to share their knowledge, instead of untrained but willing workers. They differ from Point IV technicians in that their attitudes are so screened beforehand that it will be certain they have a belief in the basic AFSC principles and have the humility of one who shares, rather than one who controls the situation. In other words, they must have some ability to love and get along with people as well as technical knowledge.

Israel:

From 1948 to 1953 a team was sent to distribute U.N. supplies in the Gaza strip in southern Palestine. Over 200,000 Arab refugees received supplies. Schools were started in large tents, using refugee teachers to supplement the few there. By April, 1950, the program was turned over to the U.N. The trained workers on the team had trained Arabs to carry on the work wherever possible. The U.N. planned to change the program from relief to public works and local action.

Before this ended, three other programs were planned. "In February, 1950, an agricultural project in the Arab village

of Tur'an, near Nazareth, was begun; in October of the same year, work commenced in the Community Center in the old city of Acre. An international work camp has been held during 1952 and 1953, and seven young Arabs were trained in mechanical skills by the end of the year 1953 to aid in the program."¹ On the staff in Tur'an were two members, and two were in Acre. All were trained specialists.

The purpose of the work in Palestine was to show good will to both Arab and Jew in helping the plan of resettlement, particularly since the Arabs felt that the United States was siding with the Jews in the conflict.

Jordan:

After a two-man survey of the Middle East, planning a resettlement project for Arab refugees, it was decided, instead, to have a community development project similar to the pattern of the one in Orissa, India, with trained technicians training local people. Two have begun the work, and others are to follow. The Ford Foundation is providing most of the money for the first three years, beginning in 1953.

Italy:

In Italy, technical assistance is emphasized more than social assistance. AFSC has one staff member working alongside four or five other small organizations, including

1 Op. cit. Financial Manual. p. 67

the Union for the Struggle against Illiteracy. Financial and material aid are being given. AFSC has shared in building about eight community centers with the purpose of raising the level of living, and has helped with teacher-training courses, agricultural experiments, handicrafts, and economic rehabilitation.

Mexico and El Salvador:

An extensive work camp program is carried on in Mexico, which will be discussed in following chapters. In El Salvador, at the invitation of the Ministry of Public Health, an AFSC Unit joined the United Nations Integral Demonstration Area for Health and Education, and started settlement of landless agricultural workers on the cooperative farms in 1952. The men of the unit are building houses, while the women help in the equipping of public health clinics and dispensaries, assist teachers, and carry on a manual arts and crafts program. Some are doing beginning social work under the direction of the government social workers, helping the people adjust to new ideas and habits of living. The El Salvador program also comes under social and technical assistance, but the Mexican work is that of AFSC with only the propaganda and publicity supplied by TCA.

Japan:

Pre-war contacts with the Japan Yearly Meeting led

to AFSC joining with LARA and later opening a Neighborhood Center in July, 1949. The government recognized AFSC as one of the three voluntary agencies supplying relief goods.

(Church World Service and the National Catholic Welfare Conference are the other two.) The plan for 1953-54 is to send 150,000 gross pounds in material aid. NCSW pays for all costs connected with it.

A neighborhood center and a day nursery are located in Tokyo, and a kindergarten and neighborhood center in Setagaya. Another center in Mito, about seventy miles from Tokyo is in the Old Friends Meeting House and is sponsored in part by that Local Meeting. There are six staff members in Japan.

China:

In 1951 the Friends withdrew from China after five and a half years of transportation, medical service, relief, and rehabilitation through the Friends Service Unit. Previously, the Friends Ambulance Unit was active in World War II.

Korea:

A hospital and a service center are being provided by a team of six doctors, three nurses, a transportation expert and his wife who is the secretary. This is on the west coast of Korea in Kunsan. People with social work training are also being sent to this new project. Tons of clothing have been sent, but many other supplies are needed.

Floyd Schmoe's program of "Houses for Korea" is being sponsored by the U.N. in Kyonggi-do province, south of Seoul.

Elmer Brown was sent to make a survey tour of the situation before the Unit was established, and other aid is being planned.

Austria:

As a part of the Germany-Austria Refugee Services Program, AFSC has set up several refugee projects. A farm loan project with a revolving fund serves Upper-Austria, Salzburg, and Kaernten, where investigations are made before approval is given, with the goal of stimulating progressive and skilled farmers. This pilot project suggested a similar project to the Austrian Government.

A student employment program on a self-help basis has funds provided by AFSC from Ford-U.N. funds. The universities of Innsbruck, Graz, and Vienna help in student selection. This also aids the social welfare programs, such as camps for refugee children for day care, to improve the quality of their services.

A loan fund for refugee tradesmen and intellectuals has been set up similar to the Farm Loan project, giving about thirty loans in 1953. Language training classes are given for prospective emigrants. Quakerhaus is shared with British and Swedish Friends to provide educational and recreational activities for young and old.

A summer work camp has been arranged with Quaker International Volunteer Service, and an international student seminar has been held in Graz. Supply distributions include student doctors, TB children, the blind, delinquent girls' home, training school for crippled persons, and old people's homes. Approximately \$154,230 in supplies was distributed. The AFSC staff in Austria consists of two volunteer appointees.

France:

The refugee program and the work with students is being carried on under the International Centers Program. (See below)

Germany:

A neighborhood center in Berlin has a varied program including week-end seminars and work camps, a kindergarten and summer day-care camp for children, welfare services for refugees, and special conferences for community leaders in education, social work, and religious affairs. Other neighborhood centers with some of the same activities are in Cologne, Darmstadt, Frankfurt, and Wuppertal. The last named also has a child-guidance clinic. These centers, German-American run with affiliation in the International Federation of Settlements, are cooperative, with an average of half self-supporting.

Student centers are located in Munich and Freiburg, which are being turned over to the universities for management,

the latter under the students. The material aids program shipped \$525,059 worth of supplies in 1952-53 to refugees, dependents of missing or dead ex-soldiers, and returning prisoners of war.

The refugees services program in Germany is a result of a special study in 1951-52, and is a part of a six-agency program of the United Nations High Commissioner for Refugees. AFSC-operated projects are: (1) Oldenburg, where the unit concentrates on resettlement of refugees in camps. (2) Munich DP camp, where a small kindergarten and an adult library help to bring Germans and DP's together.

Indigenous projects where aid is given local groups are believed to encourage social responsibility. They are: (1) student employment, (2) construction of refugee homes, (3) vocational training and placement of refugee youth. Money from the Ford Foundation is used in all these projects, though AFSC pays for most of the personnel and administrative costs. There are sixteen AFSC staff members in Germany.

The Doukhobor Project:

The American Friends Service Committee, cooperating with the Friends Service Committee, was asked by the Canadian Government to aid in solving the conflict with the Sons of Freedom--a Doukhobor sect--in the province of British Columbia. The Friends had assisted the Doukhobors in their move to western Canada from Russia in 1899. In their pacifist and

religious views the two groups had much in common, but, in addition, the Sons of Freedom have been unable to accept the idea of citizenship, and have come in conflict with the local community. The original resistance stemmed from their refraining to support anything pertaining to war.

Emmett Gulley and his wife, Zoe, have worked since 1950 with the Consultative Committee made up of representatives from the three Doukhobor sects, the Friends, the churches, the boards of trade, and scholars and scientists of the University of British Columbia. Though the Committee is no longer operative the Gulleys have continued to work with the government. The provincial government of British Columbia assumes the major cost of the work.

Community Relations

This program arose from the concern in race relations in 1944. It now includes Community Counseling, Projectfilled Counseling, the Washington D.C. Community Relations Program to eliminate segregation, and the North Richmond, California, Neighborhood House, a community center for an interracial area of inadequate housing, sanitation and jobs. Each of these activities attempts to resolve tension between the AFSC work and the community.

Community relations also includes a Job Opportunities Program for minority groups; a Housing Opportunities Program for racial integration, including cooperation with the

Catholic Interracial Council of Chicago on a project in Cicero, Illinois; and a Visiting Lectureship to make available to colleges and high schools negro lecturers who are recognized authorities.

Economic Relations

Since 1947 this program has worked toward labor-management understanding, has held Industrial Relations Seminars in Chicago from 1947-49, and arranged a conference of Quaker economists in 1950 which put forth a statement of Quaker beliefs on industrial relations. A report on "American Surpluses in a Hungry World" evolved from a 1950 agricultural seminar.

American Indian Program

Voluntary work camps have been held since 1952 in Arizona, New Mexico and California and short visits were arranged for Southwest Indian Children to private homes in Los Angeles, where there is also an Indian Center for information on community resources.

In Rapid City, South Dakota, there is a community project to aid in food, shelter, and recreation problems, and to increase understanding between Indians and non-Indians. Here, too, AFSC emphasizes the development of initiative and leadership among the Indians.

Friends International Centers:

The International Centers, staffed by international groups of all nationalities, religious beliefs, social, political, and economic convictions, "are located in areas of tension.... At the heart of each center is the Quaker meeting for worship." ¹ The program provides activity--discussion groups "to search for basic truths which reconcile differences," ² projects of direct relief or services to refugees, or a pilot project such as the operation of a school in the slum section of Calcutta. An intervisitation program provides specialized professors and others for interpretation and good will purposes.

"An international team of Friends recruited from England, Mexico, Sweden, and the United States met together in New York and worked together with some of the delegations on the questions of major concern to Friends which were being considered by the General Assembly. This effort of the Committee to relate moral values and experience of Friends to political issues has been well received by the various U.N. delegations." ³ Meetings are held in Quaker House in New York near the U.N. building.

Some AFSC help is given Centers in Delhi, the Dutch

1 Op. cit. Financial Manual p. 85

2 Ibid.

3 Ibid.

Center in Amsterdam, and in Peking, in cooperation with the British Friends. A Center is supported by AFSC in Kingston, Jamaica, in conjunction with the American Friends Board of Missions. The Geneva Center is working with the Paris and New York Centers on several international problems including East-West tensions and the refugee problem. The Center in Dacca, East Pakistan, has as its core reconciliation work between India and Pakistan. In Dacca, as in the Center in Shanghai, an open forum is maintained for widely divergent views. Shanghai also has a receiving home for orphans and a university student program, as do most of the Centers.

International Student House in Washington, D.C. also sponsored by AFSC, accomodates thirty-five foreign students, besides providing "a full educational and entertainment program for four hundred resident and non-resident members. The dining room (is) open to all, regardless of race." ¹

Other International Centers are located in Mexico City, Copenhagen, and Davis House in Washington, D.C.

International Seminars:

In order that representatives from all countries may learn to study, work, live, and play together to develop warm personal relationships, and thereby develop a desire to settle international problems, peacefully, International Service Seminars were arranged in 1943. They have been held in India, Japan, and Europe.

1 Op. cit. Financial Manual, p. 85-3

Two diplomat seminars were held in Switzerland, August, 1953, attended by junior diplomats and civil servants from Europe, North America, and Asia. Co-chairmen were Ralph Bunche of the United Nations and Gilbert White, President of Haverford College. The first meeting in 1952 was called "an experiment in adult self-education."¹

In 1952, seminars for public school teachers and administrators were initiated, and four were held in 1953 in Washington, D.C., with about thirty members each. The purpose was to help the District educators in the change from a segregated to an integrated school system. International Student Seminars with students from many countries were held in seven States and five additional in Europe and Asia. Seminars on Industrial Relations have been held in the United States.

Material Aids Program:

The shipment of used clothing which was begun in 1917 has expanded to include surplus foodstuffs made available by the U.S. Department of Agriculture. Gifts and discards were solicited from the textile, leather, shoe, hotel, soap, and paper industries, with medical supplies donated by manufacturers and sent overseas to Austria, El Salvador, France, Germany, Greece, India, Italy, Japan, Korea, Mexico, the Middle East, and Pakistan. A small amount went to the U.S.A.

¹ AFSC, American Friends Service Committee Bulletin, Philadelphia, October, 1953, passim.

programs. The budget for shipping and storing in 1952-53 was \$203,250 for about 1,425,000 pounds.

Since the emphasis of this study is primarily on work outside the United States by AFSC, a brief mention of other social service programs within the States will be given. A few are given which are both in the States and abroad.

The School Affiliation Service sponsors an international teachers' conference and exchange of pupils and teachers among 113 American schools and 131 foreign schools in France, Germany, Holland, Italy, Japan, and Jordan. The Committee on Educational Materials for Children helps children from six to twelve find ways of sharing with different national, religious, racial, and economic groups - a total of \$83,282, gifts-in-kind and cash during 1952-53. The College Program has eleven college secretaries who interpret AFSC to all levels of college life.

Services to Conscientious Objectors is in connection with the civilian work program with seven thousand conscientious objectors assigned in 1953 or subject to assignment. Friends Peace Service works directly with Friends Meetings and Churches. Peace Education programs deal with other church groups, on the community level, farm and labor groups, and works with national peace organizations. Since 1948 the Prison Work program has been active, particularly in California.

Several pilot projects in self-help housing resulted

in the Self-Help counseling Service to make this experience available to other groups.

A Secretary for Education works as liaison between education and AFSC and becomes aware of significant trends. In the field of human relations, Social Science Seminars with persons in current history, social psychology, anthropology, public opinion, and international relations, have been meeting in Davis House, Washington, D.C. at regular monthly intervals. Another group of directors of personnel of federal agencies also meets at Davis House. Many Institutes of International Relations for college students and some for high school students are being held yearly.

Work Camps in the United States are usually in slum areas, Indian Reservations, or with migrant rural workers, and since 1934 about 193 projects with over 3,000 people have been carried on. Further word about work camps in other countries is given in Chapter 2. Interne-in Industry, Interne-in-Cooperatives, and Interne-in-Agriculture projects are unique ways to give young people first hand knowledge of these areas. ¹

Of particular interest to psychiatric social workers are the Institutional Service Units of ten to fifteen members each, which work as regular personnel within mental hospitals from three months to a year-round basis. They are paid the same as attendants and not only help but gain insight into the causes and results of mental illness.

¹ Further information on any of these activities may be obtained from AFSC offices.

CHAPTER 3

ADMINISTRATION OF THE AMERICAN FRIENDS SERVICE COMMITTEE

To understand the individual projects of the AFSC and why they continue to make a contribution to social work, it is necessary to have some conception of the administrative aspects of this organization. Almost no written material was available for this study except a staff handbook from the Philadelphia headquarters, and minutes of a few meetings of executive secretaries. For additional facts, the writer travelled to the Seattle, Portland, and San Francisco Offices and was able to discuss the administration of the Mexico program with the director of these projects on his visit to San Francisco. Correspondence with the Philadelphia headquarters brought out additional facts which were not otherwise available nor in an organized form.

This social group work agency (See Chapter V p.130) is an example of social work administration with exceptional strengths in some instances but with weaknesses, too. The AFSC is unique in its extensive and unusual use of volunteers and its application of techniques for community planning and social action.

I. - Dynamics of AFSC Organization

The development of this administrative framework

goes back to the beginnings of the Society of Friends and their first leader, George Fox. According to Roger Wilson, he showed something like genius for devising methods of administration which, in the language of the Friends, "left the spirit free" and yet maintained order within the group and between the Quakers and their often hostile surroundings. The Friends tried to accept this hostility without recrimination, but outsiders were not always sympathetic. The American Friends Service Committee has carried on this method and tradition of the Friends. They do not believe in a hierarchy of authority but have a form of circular administration. The professional staff and boards (volunteer policy-making members who, with the staff, formulate the latter's official action) are not there to tell the others but to serve a needed function with the approval of the others.

In the regional offices, of which there are thirteen, the executive secretary of each acts as the team coordinator. He does not lay out his program and show his staff the job and his way of doing it, supervising them in detail as is done in some social work agencies, but points out the work to be done with some expression of his own ideas, leaving the job for the staff member to do in his own way. The executive board in turn sets the policy framework for the executive secretary.

The program is fitted to the person, particularly in the regional offices, because of the general abilities (rather than specialized) and interests of the staff member.

In other words, self-determination and self-help are greatly encouraged on the part of staff members as well as the people with whom they work. There is not always a chance for close supervision but a great opportunity for the development of initiative. Some apportionment of work is made so that the new member will not be likely to attempt to handle too much.

In some ways this Service Committee resembles a family or a town where the people seem related to each other in one way or another and there is a strong feeling of unity and loving support for each other. A regional office executive secretary has said that "weak sisters" who could not work in some organizations can become quite important in the AFSC. Because of the strength of character necessary to hold to the Quaker point of view and the creative ability needed for the job, most of the professional staff are reputed to possess a stronger than average personality. There is "Sibling rivalry"--more frequent in work camps--or more than average individualism and forthrightness, but these qualities used or changed to proper perspective are assets when pioneering ventures or courage is essential for the success of the work.

Though relief work is not the primary purpose of the Friends, there are times when this is absolutely necessary in order to keep the recipients alive and well enough to accept other help. Other than in war-torn areas, relief is not generally the first emphasis as this is considered secondary

to helping people establish emotional stability and physical standards so that they can take care of themselves.

As in most social work agencies, both the staff and volunteers are carefully chosen for their particular function, according to their motives and personality qualities. In some situations, such as with demoralized refugees on an Aegean Island, it was found that workers from secular agencies were less able to stand up to the sheer misery of the situation. The new settlers were as dirty, quarrelsome, and lacking in integrity as could be found, and work with them was not rewarding as results were not noticeable.

It is to the credit of the administrators of the AFSC that they have been sensitive to both the needs of the workers in the field and to the desires of the Corporation and the Executive Board, and that they are able to give backing to field workers and interpretation to policy makers. This is important in all social work agencies. Precedence in the field is given to need rather than to administrative tidiness--more than is true of most social work organizations. As each worker feels that his loyalty and inspiration (see definitions, p. vi) come from God, it may be more difficult for him to believe that the "Light within" is burning more brightly in the office at home than abroad. In other words, the worker abroad who will naturally feel that he has as great a knowledge of what needs to be done in the emergency as the administrator at home who is giving the orders. He does

realize, however, that unprecedented needs, leading to new tactics, may throw the Service Committee's plans out of gear and the person in charge at the home office will be inclined to select purposes which will suit the smooth running of the whole machinery. A common fault of administrators, to be avoided in social work or in business, is to assume more power than is necessary for accomplishing the purpose. Because humility is considered an essential virtue of a staff member, Friends are particularly wary of applicants showing an excessive desire to dominate.

"Moral responsibility is found through the 'sense of the Meeting' by the Friends. Administrative responsibility is translating the sense of the Meeting into action, being guided all along by the moral obligation to remain true to the sense of the Meeting." ¹ Because of the moral responsibility of all members, there is more than average insistence on carrying responsibility. The main difficulty seems to be determining in advance who is interested in power, and who is able to take responsibility but can be detached about it. This is one reason for such a thorough inquiry before staff is hired. Perhaps some such tension can be exhilarating if it is recognized by the individuals concerned that there is an appropriate role for each and that no one is perfect. The "rational" use of authority is needed in all social work agencies as well as the encouragement of individual responsibility.

¹ Wilson, Roger, Authority, Leadership and Concern London, 1949, p. 45.

The AFSC endeavors to be flexible and able to move quickly when necessity demands. Perhaps there is less lethargy in the American Friends Service Committee than in some Yearly Meetings composed of people from many different Meetings, but the traditions of the Friends also operate to prevent action upon the impulse.

The work of the AFSC has been described as "second grade work by third grade people", meaning that the total product of the group was better than that of individuals, separately, and that many are ordinary individuals who would not be outstandingly successful in themselves, in that area of endeavor, which is often not their own profession. They do not consider their work as "first grade" as the organization is not large enough to do work such as the UNRRA or the UN are able to do.

One value of smaller committees, of which there are many in this organization, is that they have a knowledge of each other's backgrounds, business, and ways of thinking so that they can be effective critics of each other, should the concerns expressed seem biased. The efficiency and flexibility of the organization are possible through this method of administration through small groups.

The Executive Functions

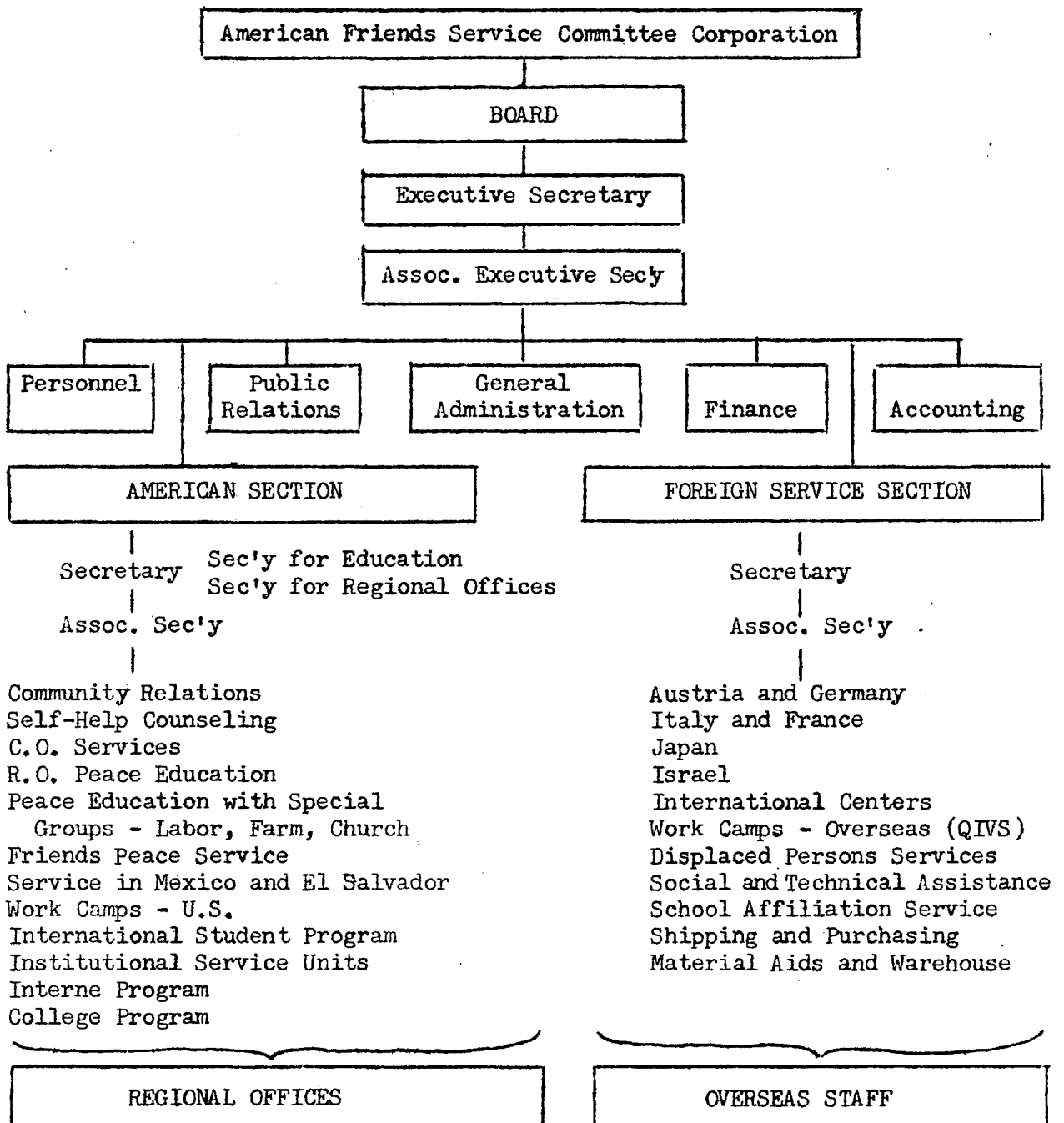
The Executive Secretary of the American Friends Service Committee is generally responsible for the AFSC and

is himself responsible to the Executive Board. His business manager and consultant, the Associate Executive Secretary, helps him in implementing policy, as well as the Advisory Committee and the Executive Board who determine major policies. Under the previous set-up, about eight staff members were reporting directly to him about activities, though under the reorganization plan the Interoffice Coordinator handles most of the program and regional office administration with consultation with the Executive Secretary. (See Organizational Chart on following page).

The chief function of the Executive Secretary is in interpretation and public relations--speaking, writing, visiting regional offices and giving recent data to Friends Monthly and Yearly Meetings. The Executive is also responsible for the overall budget planning, and he consults with fund raisers and has considerable financial control, though this is usually done after consultation with the various Advisory Committees or Executive Board or Executive Committee.

The eight staff members mentioned above include the head of the American Section, the Foreign Service Section, Public Relations, Finance, Personnel, General Administration, and the Regional Office Secretary. They compose the chief Advisory Committee to the Executive, with perhaps the exception of the small Executive Committee discussed under "Organization".

ORGANIZATIONAL CHART



American Section functions through these offices. They also represent locally the interest of the Foreign Service Section.

Through this Advisory Committee the Executive learns just how the various units are operating and in turn can help them by giving the overall picture and pass on the policies or suggestions of the Executive Board. Another function of the Executive Secretary is to keep the AFSC up-to-date on changes in program as well as in policy. This is largely done through mimeographed memoranda which are mailed to each unit, board, and committee.

As was mentioned under dynamics, the Executive Secretary, who acts as the Administrator in AFSC, is concerned with the smooth flow of work, interpretation, and order in the organization. It is easy for him and the staff at home to be remote from the work done abroad and in activities in various parts of the United States. The Advisory Committee, the field visitors, and the direct communication through copies of correspondence (mentioned in "Flow of Work") are for the purpose of counteracting this tendency.

The Executive Secretary has the greatest responsibility of any of the AFSC positions and probably gives more interpretation of the agency functions for a longer period of time than any other persons on the staff. Though he initiates policy and must make decisions, he is somewhat protected and has less responsibility in this regard than some executives. Much of the policy is suggested by board or committee members or comes from Meetings and then is examined carefully by the Executive Board or Advisory Committee after

being initiated by the Executive Secretary. Some decisions, of course, call for speed and must be made at the discretion of the executive.

Another qualification of the Executive Secretary includes a sense of timing, which not only comes through training and experience with the AFSC, but appears to be an innate quality to some extent. In a social work agency a knowledge of social movements is valuable for correct timing of social action and major changes. To correctly estimate cultural lags and profit, thereby, intelligence, skill, and knowledge are necessary. In the Service Committee, as in other agencies, the long view is particularly important in reference to prolonged projects such as social and technical assistance. The executive and his advisors must decide whether the project will be worth the time and money in relation to the ability of the local people or governments to carry on the work after the project is completed or turned over to the people.

The Executive Secretary of the AFSC, as described by a regional office secretary, when first chosen should be young enough to grow with the job, and from a solid and conservative religious background, even though many of the board and committee members are liberal or radical Friends in their own viewpoints. They have found through experience that one from a conservative background would be less inclined to split hairs over theological semantics and would get along with both the radical and conservative groups, whereas a radical would

not be able to have a good relationship with the conservative element. As a general policy, the executive secretary embodies the Friends' approach but need not have been spectacular in his past achievements as his potential is more important. The present executive secretary, Lewis Hoskins, had had experience with the Friends as head of the China Unit, and was head of the Portland Regional Office for a few months before becoming personnel secretary in the Philadelphia Office when he was chosen for the executive position.

Though most AFSC staff members are employed with a term of not more than three to five years in mind, the Executive Secretary is appointed with exceeding care as he may remain in the office for almost a lifetime of service. His qualifications are studied for attitudes, ability, and experience, potential for growth, and religious background. The appointment is made after about three years of searching for the right man and observation of his activities, in a general way, by the staff, Executive Board, and lay Friends. (This is not a policy but an occurrence.)

Relationships with Staff

In most large social work organizations, it is not usually considered advisable for the executive to form close personal relationships with the staff as personal characteristics then come so strongly into the picture that efficiency on the job may not be given proper perspective. With the Society of Friends and the AFSC, the situation is somewhat

different because of the group support, frankness, and early training in objectivity and lack of prejudice with Friends as well as those people met in daily contacts. Informality, kindness, and courtesy are expected from all staff members, including the executive. A special effort is made to eliminate status distinctions. Everyone calls everyone else by his or her first name. In the smaller offices, the staff eat together, and in the Philadelphia Office there is a lunchroom where friendly sociability is encouraged. At staff meetings everyone is encouraged to participate and most of them do.

Other staff requirements include: patience, intelligence for jobs assigned, ability to cooperate with the group or other workers, honesty, usually a variety of skills rather than too specialized abilities, health for the job assigned, courage and ability to work under strain, and industry. The last quality is stressed.

The Staff Handbook states that no smoking is to be done in the Philadelphia Office as it is objectionable to other workers. In a social work office where many smoke a great deal, smoking is often banned during interviews unless the client also smokes. However, with the Friends, smoking is uncommon.

Because of the high degree of moral responsibility assumed by professional staff members, there is no hard and fast rule about the regularity of hours, should an emergency or unexpected appointment be necessary. This can be made up

at other times, but no check is made. In the Seattle office, as in many others, regular hours for clerical staff are maintained.

In some of the offices a real effort is made for staff members to meet each others' families and get acquainted in a social way. This is not done in all offices since commuting distances may make it impossible as in Philadelphia, Chicago, or Pasadena. This is considered a limiting factor in developing rapport, which is so necessary in this organization where salaries are not adequate for the amount and quality of work to be done and the overtime necessary. Some attempt to become socially acquainted is also made with boards, committees, and volunteers.

Though there is a staff organization, it is the unwritten rule that any staff member may contact any other staff member when he wishes. There are no hard feelings when one staff member goes "over the head" in line operation, and an attempt is made to avoid confusion. It may be somewhat responsible for the enormous amount of copies of correspondence. (See the "paper snow")

The biggest problem in staff relationships is the coordination of the regional work. Therefore, the executive receives carbons of all correspondence between the regional or national office and in this way can help at times by having the overall picture when the correspondents have only their own letters.

As is described in Chapter 3, qualities which are more characteristic of the AFSC than of most agencies are: (1) lack of religious, race, or national prejudices; (2) sympathy with or belief in pacifism; (3) willingness to work with people and to live on or near their standard when necessary.

Relationships with Officials and Boards

Since so many problems in social welfare are settled by committee action, the wise executive trains his social workers to participate in this activity.¹ The various committees and boards in AFSC are particularly well suited to train the staff, as all staff members are expected to visit meetings and participate whenever possible. The Quiet Meetings held at least once a week in every office are helpful; inspiration (see definitions) is received, not only from the meditation itself, but from listening to those who have been impelled to speak. It is stimulating to individual initiative to realize that anyone who receives inspiration and can formulate it verbally is free to speak, and in a sense, is obligated to speak if he has a concern. However, there have been occasions when someone has spoken often and long and without the quality of spirit which the others felt was true guidance. Chastisement was given by another who was moved to mention this in reproof. These instances are rare as the right of self-determination is recognized in this matter as well as others.

¹ Atwater, Pierce, Problems of Administration in Social Work, Minneapolis, Minnesota, University of Minnesota Press, 1940, p. 42.

This feeling that each has a right and obligation to contribute, regardless of the amount of responsibility assumed, is carried through in the relationships with officials and boards and the corporation. The atmosphere of friendly informality and calling each other by first names is true here, also. Respect for each other and individual rights as a person is strong enough to act as self-discipline when, in another group where this does not apply, it might mean anarchy.

As both staff and boards are concerned with the program, the Executive Board does not lay down rules; the staff is consulted at all points. At times the staff is expected to bring matters to the Board, and in some instances, the Board will express a desired policy. A staff member is considered a participating member even if he is ex-officio. Because of the size of the room or the group and the pressure of time, the number of those not members is sometimes limited or rotated. If the regional office is large with many others on the staff, the rotation system is used for their own board meetings.

As in more specialized social work agencies, the Executive Secretary acts as the interpreter and conveyor of information among the staff, the committees, the boards, and the Corporation. About six hundred people are on committees in the national office, alone. One task of the administrator is to make use of these advisory and working committees, and

still not spend more time with them than is necessary. Good judgment of timing, balance of schedule, preplanning, clear discussion and interpretation are the essentials for smooth relationships between the executive and the officials and boards. One of his jobs is to encourage the advisory boards to formulate policy rather than to leave it all for him, and at the same time to keep them informed of current policy, problems, and programs for which they are formulating policy.

There is a strong tradition and insistence from the Executive Board that use be made of the lay people who form the committees. The Advisory Committee to the Executive Secretary can add continuity to the program when there is a change of executives as well as be a help in planning and policy. In practice, some of the making of policy with the advice of the full Advisory Committee breaks down somewhat because of: (1) the necessity for speed in some situations; (2) lack of decision in instances where there are two opposing trends of thought; (3) lack of time and interest enough to attend the committee meetings regularly because of outside pressures. Precedence and tradition play a major part in formulating the program and attitudes among staff, board, and committee members.

II. Planning and Organizing

Principles of Organization and Structure:

The concept of the AFSC that its role is both

education and service has led them to the question, "Are we giving clear expression to our method of truth?" rather than, "Are we operating effectively on this problem?"¹ Priority is given to programs which work at this level. Each year, the whole Committee is evaluated to see whether the organization is functioning at the highest level it can operate, or whether part or all of it should be scrapped. It is a grass roots movement with a great deal of coordination in program, finances, and publicity.

It has been pointed out that the Society of Friends has evolved various ideas of organization. "The early Friends believed in leaders, but not a system; the Friends of the second period in leaders and in a system; the Friends of a later period were content to have a system without leaders; but the Separationists believed neither in leaders nor a system."² (See Chapter 1, Background). From this the AFSC has evolved a system of organization which looks on paper like a line organization but in reality is more of a circular operation as it meets their requirements more efficiently. In this way, too, there is less danger that any one or a small group of individuals can control the whole organization. It is representative of a more healthy type of organization than one in which authoritation sanctions are evident.

¹ Pasadena Conference of Secretaries, Summary of Proceedings and Minutes Adopted, AFSC, Inc., Jan 4-8, 1954.

² Wilson, Roger, Op. cit. p. 57

The Friends Relief Service of England used the idea of any member of the organization being able to challenge any other member, though this member be in authority over him. This was based on the old Quaker doctrine of equal rights for individuals. The AFSC has also used this principle, particularly through bringing out the challenge within a group so that the decision may be weighed more carefully. This also leaves the superior official free to make necessary decisions at the time. This idea has considerable influence over the organizational structure, workings, and policy making. The two basic principles of the AFSC are (1) efficiency, and (2) flexibility, though not in the usual sense. They may seem inefficient by some standards but efficiency is attempted in the personality-preservation-stimulation sense, though the time consumed be great to get a "sense of the Meeting". Also, AFSC endeavors to close out or lay down a program when its function (often one in social pioneering) has been performed. Programs are not continued by habit or tradition. For example: the Seattle Region Inter-racial Children's Camps and Seattle Institutes were terminated on such a basis. To serve the purpose it is felt better to work on a small scale or with small units, rather than on a large scale such as the UN Social Welfare Division. AFSC tries to be a channel for concerned individuals to work on problems growing out of the experience of Friends. The business end of the organization exists solely for the purpose of enabling the rest of the program to function.

The Authority under which the Agency Operates

The answer of a regional secretary to the writer's question, "Under what authority does the AFSC operate?" was, "God". He said that this is more directly true than most religious organizations because of the Quaker belief that each man is possessed of the "inner light" and if he will listen and act accordingly, testing out his "guidance" with others in the group, he will be fulfilling the will of God. (Harry Burke).

Of the three types of organizational structure which are most common--Administrative Board, Policy Making Board, and Single Executive--the AFSC has elements of all three. The American Friends Service Committee is headed by the AFSC Corporation, legally incorporated in the state of Delaware, and composed of two hundred members chosen from Yearly Meetings in Canada and the United States. The By-Laws which are a sort of constitution, are in the appendix of this study. The AFSC standing Nominating Committee nominates officers of the Corporation, the Executive Board--except regional members--and Board Committees (mentioned below.) Executive Board members are chosen from the Corporation, which is composed of Friends. This Executive Board makes the policy which is usually initiated by the Executive Secretary, who, more than any other person or group, directs the activities of the AFSC. Therefore, it would seem that the agency operates under the authority of the State of Delaware through the Corporation

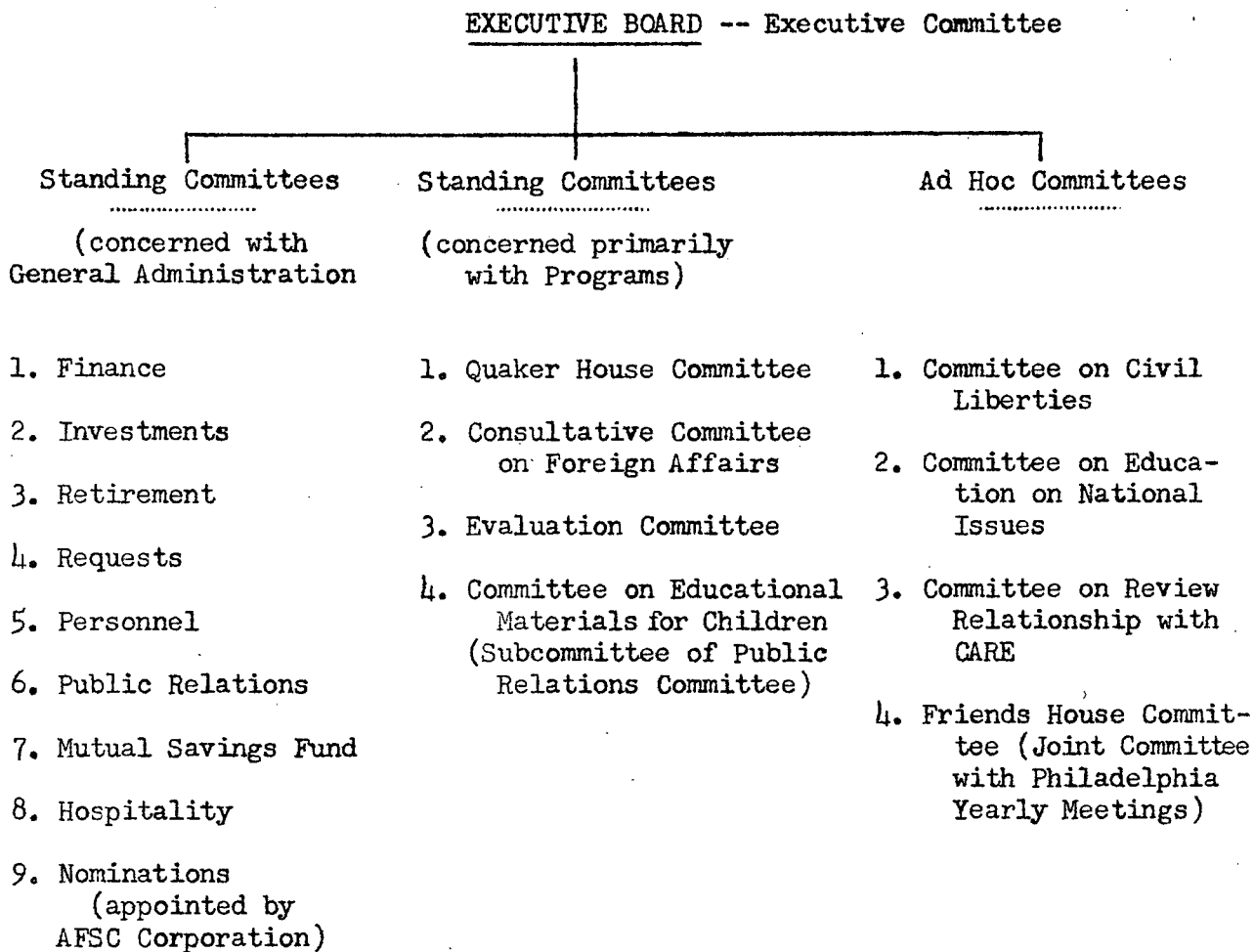
whose acting body is the Executive Board, but the greater authority is delegated to the Executive Secretary. The organizational "well-spring" of the whole American Friends Service Committee, Incorporated, is the Society of Friends. For example: when there is doubt about a policy which may possibly reflect adverse criticism on the Society, it is submitted to the Monthly and Yearly Meetings. The "Affirmation of Faith" which was recently adopted regarding the signing of loyalty oaths to reinforce the California Regional Offices, was put before the Society as a whole and approved.

Internal Organization

There is a national AFSC Office in Philadelphia with about 150 staff members employed. Regional Offices are located in Austin, Texas; Cambridge, Mass.; Chicago, Ill.; Columbus, Ohio; Des Moines, Iowa; Greensboro, N.C.; New York City, Pasadena, Calif.; Portland, Oregon; Richmond, Ind.,; San Francisco, Calif.; Seattle, Wn.; and Wichita, Kansas. The staff in most regional offices is about four or five, not counting volunteers, but Cambridge, Chicago, Pasadena, and San Francisco have between 15 and 20 staff people.

The Corporation of about 200 members is nominated by the Yearly Meetings of the Society of Friends. The Executive Board is chosen by the standing Nominating Committees as are the Board Committees. These committees are: Bequests, Consultative Committee on Foreign Affairs, Evaluation, Executive Committee of the Executive Board (to assist the Executive in

COMMITTEES OF THE EXECUTIVE BOARD, January 1954



--Hoskins, Lewis M., Memorandum, American Friends Service Committee, Inc., Jan. 25, 1954

emergencies), Finance, Hospitality, Investments, Mutual Savings Fund, Personnel, Public Relations, Quaker House, Retirement, Committee on Educational Material for Children, Committee of Public Relations.

Further information about nominating committees, terms of office of boards and committees, and how other committees are chosen is described in the Oct. 1 Memorandum of Eleanor S. Clarke, Assistant to the Executive Secretary, who stated in a letter to the writer, March 29, 1954, that in the national office there were almost 600 individuals on committees, some on more than one, and more than 800 committee places. To give some idea of the committee organization, a chart of the Committees of the Executive Board is on Page 58A. The work is largely run by these committees which also make policy decisions and often help carry out the decisions. Under the Executive Board are Standing Committees concerned with General Administration, Standing Committees concerned with Programs, and Ad Hoc Committees.

Each unit has its own committees and each regional office has its own set-up based on the plan of the national office--almost autonomous and becoming more so. An example of the committees in a unit is the chart on the Committees of the American Section which includes those on the different programs. Mexico and El Salvador are included in the American because the head of this work is in the American Section. This is an example of how the program is built around the person when it is best suited that way.

In some cases, a program may be responsible to both the American and the Foreign Sections because of the nature of the work. This applies to the International Students Program, which has programs in both the United States and overseas. Non-Friends are permitted on all boards and committees below the national Executive Board which was composed of 50 members but is reduced in the new organization set-up.

The work of AFSC covers not only the United States, but at present there are over 64 projects in 12 different countries. The four general service departments with headquarters in Philadelphia are: Personnel, Public Relations, Finance, and Accounting. As was mentioned before, the head of each of these service departments and of the General Administration and American and Foreign Service Sections, compose the chief Advisory Committee to the Executive Secretary.

On the old chart, the Associate Executive Secretary was shown directly under the Executive Secretary. In reality, he was the Executive Assistant in charge of business management and internal administration with some consultation with the Executive Secretary in matters of policy.

The regional offices did carry out the programs under the American Section, and the overseas staff those under the Foreign Section. The regional office executive secretaries decided at their January conference, 1954, that a Representative Council was needed, to be composed of representatives of both staff and committee members of each regional office

COMMITTEES OF THE AMERICAN SECTION -- January 1954

Special American Section
Committees having final
authority, and not in
chart of committee
structure:

Committee of Award
Central Reserve Fund Com.
Little River Farm Com.

AMERICAN SECTION EXECUTIVE COMMITTEE -- Educational
Advisory
Committee*

Adult Program Committee
(Reporting directly to
Executive Committee)

Regional Offices
Advisory Committee

Youth Program Committees
(Reporting directly to
Executive Committee)

1. Community Relations Com-
mittee
2. Self-Help Counseling Com-
mittee**
3. Friends Peace Service
Council
4. Adult Peace Education
(projected)
Peace Education - Farm
Subcommittee
(process of formation)
Peace Education - Church
Subcommittee***
Peace Education - Labor
Subcommittee
5. Economic Relations Committee

1. Work Camp Committee
2. Interne Program Commit-
tee
3. Institutional Service
Units Committee
(inactive)
4. International Student
Program Committee
5. Mexico and El Salvador
Committee
6. C.O. Service Committee

Regional Offices
Executive Committees
Program Committees

* An advisory committee concerned with
educational philosophy and trends in
higher education. Provides broad
guidance to College Program and Edu-
cation Secretary.

** Membership is same as that of Board
of Friends Service, Inc.

*** An advisory group meeting on an
ad hoc basis.

Key.....
---- Consultative
relationship
—— Direct respon-
sibility

--Hoskins, Lewis M., Memorandum, American Friends Service Committee, Inc.,
Jan. 25, 1954

and the Philadelphia Office and the Executive Board. The purpose would be to act as an advisory council to the regional offices and to the Executive Board. It would not take the place of the Executive Board but would advise which organs are best to deal with particular projects and with international relations. Another reason for this Council was to draw in the regional committee chairmen. The regional representatives then on the Executive Board became, instead, a member of the Representative Council. (For further information on the reorganization see the Reorganization Chart, Page 61A, and the Summary of Proceedings and Minutes Adopted at the Pasadena Conference of Secretaries, January 1954). The major change besides the Representative Council was the addition of an Inter-Office Coordinator who relieved the Executive Secretary of some of the responsibility for the units not already handled by the Business Management.

Communication and Flow of Work

A flow chart which indicates the flow of work, should ideally not duplicate offices or services. In the Service Committee, to eliminate possible duplication of effort and to let the Executive Secretary know what is happening, a copy of correspondence between all offices and programs is sent to the Executive Secretary. This is facetiously referred to as the "paper snow".

COMMITTEES OF THE FOREIGN SERVICE SECTION -- January 1954

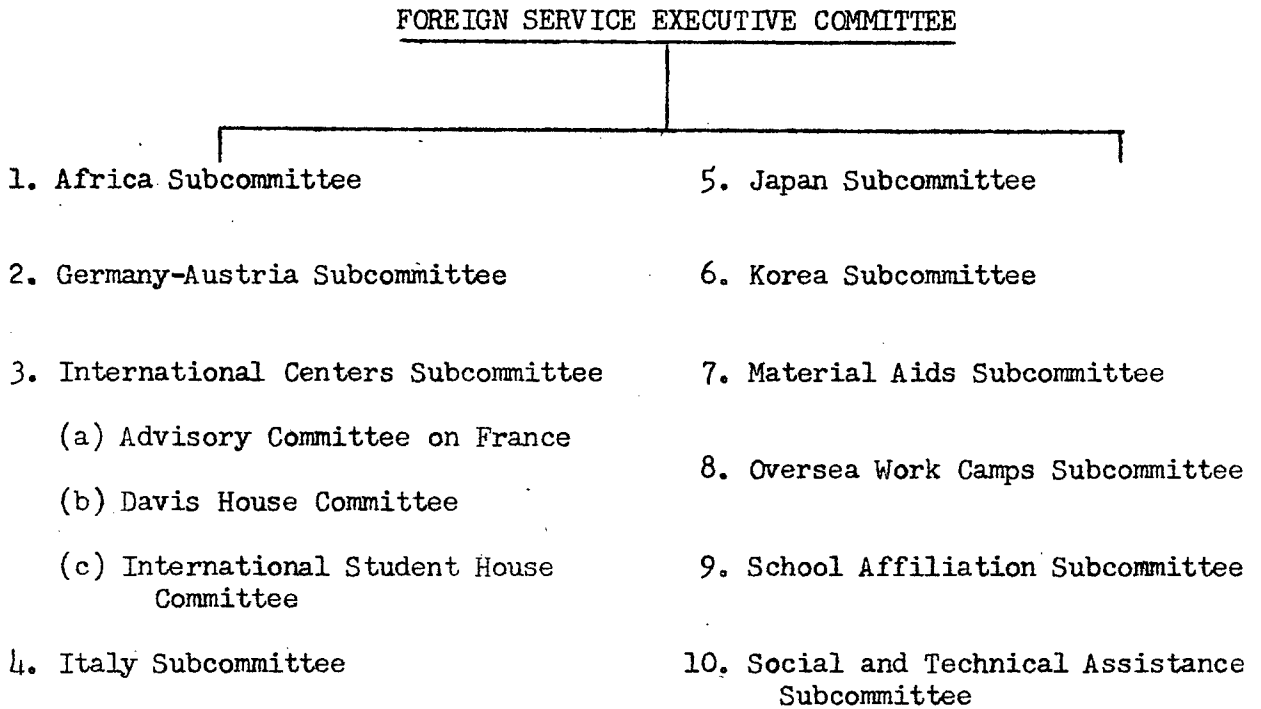


FIG. 6. REORGANIZATIONAL CHART
- July 1954 -

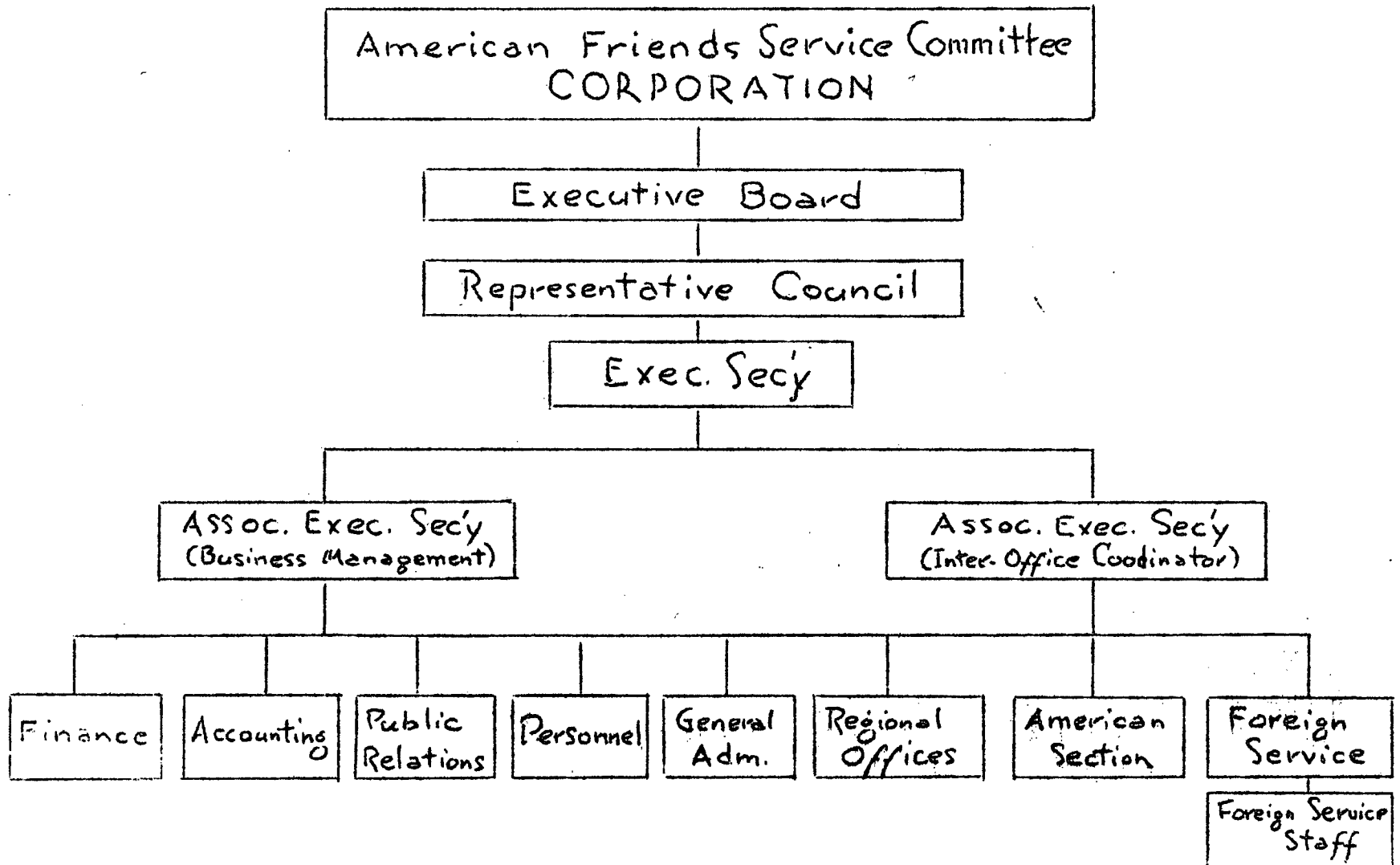
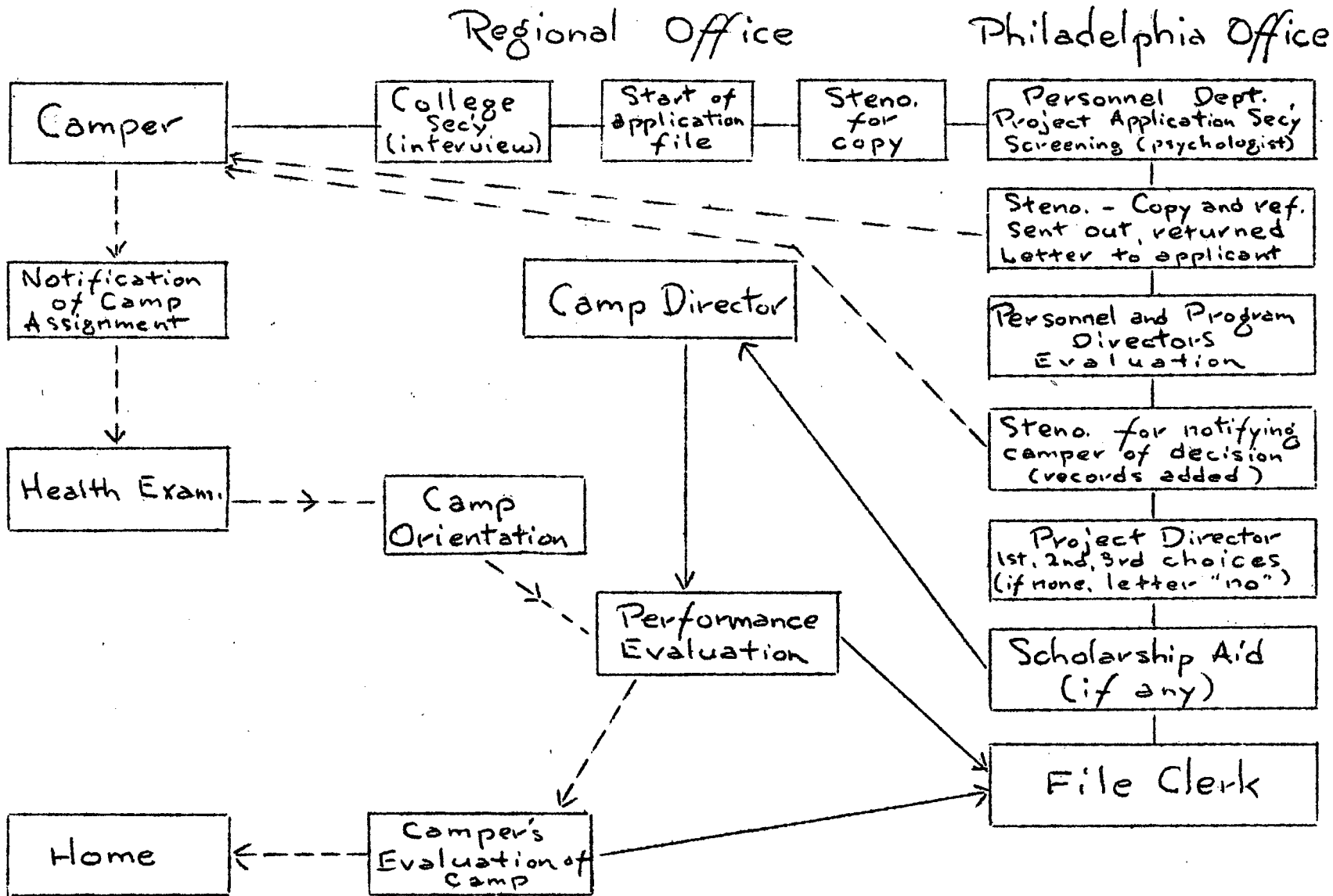


FIG. 7. FLOW CHART OF A.F.S.C. WORK CAMP APPLICATIONS -



Programs are initiated by the Executive Board and then given to the Executive Secretary who, in turn, delegates them to the particular unit or units which would implement them. If the program is for the Business Management, then that unit would implement it. In the present set-up, if it is related to the regional offices, it goes through the inter-office coordinator who will if the occasion demands, send the information to the executive secretary of the regional office involved in the particular program.

A program could originate at a project, and the idea would be sent to the coordinator who would turn it over to the Executive Secretary. Also, it could flow from the regional office Executive Committee to the Executive Board. The Advisory Committee could channel their work through the particular program director, or could have their representative on the Executive Board present it.

The previous organizational chart indicates an error in picturing the flow of all the work going first to the Associate Executive Secretary before the Executive Secretary. Instead, only the Finance, Accounting, and Public Relations units go through the Associate Secretary. The chart on page 61C shows the flow of work when an application is filled out for a work camp. As the camper seldom goes to the national office, though each application does, the regional office has been located in the center of the chart and the national office is at the right. There is some duplication,

but most of it is merely copies which are sent back to the regional office to keep it informed.

Policy Making

Policy is made at all levels in the AFSC, and each level should be sensitive to the need for clearance all the way up and down the line--especially where the Committee, Inc., should speak with a unanimous voice on a controversial issue. It is ideally the "sense of the meeting" which determines the policy rather than the minority-majority decision. At times, this slows up the making of decisions for several months or more. The Executive Board in Philadelphia has complete autonomy in its decisions, and in many ways each regional board is autonomous. It is the spirit and the friendship which hold the organization together.

An example of policy making is the action of the Pasadena Conference of Secretaries who initiated the idea of the Representative Council. Some things are cleared with the Philadelphia Board for the sake of expediency. For example, when a decision is required in regard to Selective Service which must be made speedily, the Executive Board in Philadelphia makes it rather than consulting with all thirteen regional boards for their decision. For an even speedier decision, the Executive Board Committee of four or five members can act for the Board.

Friends, and the AFSC included, do not attempt to directly influence legislation as an organization. Rather, there is the Friends Committee on National Legislation which performs such research, education, and "lobbying" activities. In projects overseas or at home, nothing is done on the basis of political views, but on the basis of need. This would include relief supplies as well as service rendered, which accounts for success in some cases where the Red Cross, Community Chest, or some religious organizations have failed, as in Spain during World War II.

In all matters of basic policy the Executive Board in Philadelphia makes the final decision, though matters pertaining to the local offices may be made by their own executive boards. The new Representative Council takes considerable responsibility off the shoulders of the Executive Secretary, and at the same time gives the regional offices more equal voice in the decisions of policy. When a question of policy is raised which concerns the Society of Friends and their connection with the AFSC, advice and assistance is asked for and received from the Monthly and Yearly Meetings of Friends.

III. Personnel Administration

Practices (Outline adapted from Personnel Practices in Social Work)¹

Staff selection is made by the Personnel Department

¹ Personnel Practices in Social Work, Canadian Assn. of Social Workers, Ottawa, 1953.

which interviews all applicants or recommends qualified people already known to them to fill jobs. The work campers do not necessarily have interviews as do the paid staff or long-term overseas volunteer staff. This does not include regional office staff on the clerical or volunteer level. The Personnel Department coordinates the revision, administration and study of personnel procedures, and decides where applicants can best be placed and transferred.

Graduation from a course in Social Work is not a prerequisite for workers with the AFSC, though a large percentage of the volunteer work campers go into Social Work after having been to camp. (See Chapter 3). As they are usually undergraduates or recent graduates, they have gained additional insight into the helping professions. Graduate social group workers are used on the professional teams as part of the staff or on a self-maintenance basis overseas as specialists in their field. Either caseworkers or groupworkers may be directors of work camps, of neighborhood centers, or leaders of overseas teams.

2. In staff selection, an all-round background of experience, skill, college training, and personal suitability are necessary, but foremost is the emphasis on attitudes and interest in the work and goals of the AFSC. Lack of discrimination on the basis of race or national origin is an accepted policy of employment as well as of candidate's attitudes. Members of the National AFSC Executive Board and

of the Corporation must be Friends, but about 65% of the staff and regional Executive Boards and work campers or volunteers are not. They come from many religious groups, not necessarily Christian.

In hiring a staff member, the committee looks primarily for an approach-attitudes, relationships to staff, board, the project, etc. There is also some feeling on the part of AFSC that "the letter killeth the spirit" which results in greater emphasis on attitudes than on a particular achievement. A broad background and general maturity are important, especially for positions above the clerical level in responsibility. An example of staff members hired is a former vice-president of a large corporation who took an AFSC position at considerably less salary for the short term. He then went back to his old job, but the appeal of the AFSC was so strong that he came back to work with them.

3. The Staff Handbook gives an up-to-date statement of personnel and employment practices for those who are interested in making application.

4. Provision for staff participation in agency policy is perhaps as great with the AFSC in any other social work organization, as they have the opportunity of participation in board, staff, and committee meetings.

5. Though there is no set rule about confidentiality, the moral responsibility is clearly indicated. Where it would be harmful to another, information is not repeated. This is particularly applicable in time of war or labor disputes with management. The personnel files are kept confidential, as in any social work agency.

6. The activities of employees and volunteers are limited by AFSC only when they interfere with their professional activities. But the job to be done may be absorbing and time consuming. His personal attitudes and actions, if he is on a project, are also a subject of curiosity, even in his free time, and may reflect on the work as well as his effectiveness.

7. Union participation, as such, has not been a problem, but a staff organization called the Clerical Staff Council was formed some years ago in the national office. After about six months this was disbanded. The purpose had been to give suggestions for bettering the organization to the executives. Later, another such organization was formed which now gives suggestions to the Personnel Office. Unless this is carefully and tactfully done, it might be a limiting factor, as the Personnel Office does the hiring and firing of employees, and might, in individual cases, feel the suggestions stemmed from a basic inability to adjust.

8. Equal pay is given to men and women except in cases of dependents when an agreement satisfactory to both couple and Committee is reached.

Classification Plans

At the time of appointment, new staff members are sent a letter giving in outline the duties and responsibilities of the job. Annual reviews are made of staff positions and their effectiveness, whether they should be altered or continued. This includes salary, future plans, and present placement. This is considered good policy by both social casework and social groupwork agencies.

Salary Schedules

A review is made each year of the salary schedules and annual increases between 3% and 6% have been given in the last few years. The cost of living is kept in mind in salary administration. Salaries are roughly comparable to those in other organizations; they are not intended to attract persons to the Committee but to make it possible for qualified, interested individuals to serve with the Committee.

Volunteers and overseas staff on a self-maintenance basis must have a definite desire to work with the Committee and will be less apt to treat the position lightly because of their stake in the results. It does mean, however, that only those with access to savings or sufficient funds can take part unless a scholarship is awarded. Preference is

given people of minority groups as fewer minority members take part. If a staff member's work requires transportation and expense for special meetings or conferences, or if there is added expense for official meals or overtime, reimbursement is given.

Insurance

Arrangements are made for each staff member to join hospital and medical insurance plans. The AFSC contributes a similar amount which cannot be withdrawn until after three years' service. A cooperative credit union with an entrance fee of 25¢ is available for loans and savings with its own board of directors and special committees elected at the January Annual Meeting of AFSECO. It is controlled and managed by members of the credit union. A retirement plan is provided and a trained counselor is available for the staff for personal or vocational confidential interviews or referrals to other agencies or specialists. This latter plan is being considered by some social work agencies--a counselor for personal problems (besides the supervisor)--but the AFSC is a leader in this plan.

Selection and Appointment of Personnel

Advertisements for job openings are not posted as in some social work organizations. They are notified in the semi-annual letters to former staff. Applicants are well informed of the qualifications for the job through correspondence

and interviews. Friends are especially frank in discussing the terms of the position and the requirements and assume their responsibility for carrying out the agreement, expecting the applicant to do the same. The application form is quite comprehensive, as it is very necessary when a volunteer for a work camp, for example, lives in a remote area or another country, and a personal interview is not possible because of travel expense. (See Appendix B). Acceptance of the position implies support of the philosophy, function, and policy of the AFSC, though entire agreement of every detail is not required as the policy of self-determination applies here, also. Probationary periods, such as the 6 months' term in public assistance agencies, are not used in AFSC. The evaluations take their place.

Conditions of Service

Because the type of activity in the AFSC is varied, the conditions also vary. In refugee camps in Europe, for example, facilities would be less adequate than in the national or regional offices. However, sanitation and necessary heat, light, rest, and ventilation facilities are provided as far as possible, and are certainly provided in the home offices. Care with sanitation and cooking of food and water is especially essential abroad. Telephone and clerical staff and supplies are somewhat limited, and volunteers are called for extra jobs. The usual five-day work week differs on projects depending on the local community habits. (See Chapter 3). Vacations are

longer than in many social work agencies. Four weeks with pay and added allowance for sick leave is provided. Statutory and religious holidays are observed in the offices.

Tenure or Change of Status

The letter of acceptance states the length of the job, but there is no assured tenure or security other than the above mentioned evaluation. As the staff are employed with the understanding that it is only for a three to five year period, it might be expected that the staff turnover would be high. This topic is open for further research, but compared to other social work agencies, the paid staff is fairly stable.

Staff Development

Orientation of the history, purposes, and activities of the AFSC is given by mail to the new staff member before arriving on the job. Chapter 3 describes in detail the work camp preparations. If the new staff member is to work in one of the offices, he is shown the plant and introduced to the workers. In the national office he may only meet immediate co-workers because of the large number of staff employed there. At noon in the lunchroom, members of other departments or executives present are introduced. When the program is rapidly expanding so that about a dozen new workers are taken on at once, a regular orientation program is planned so that the new people can meet the Executive Board and gain a rounded

picture of the whole program. In the work camps or projects, orientation programs may last from two to four days, as in CARE, the Alaska project, or Mexico work camps. The new Representative Council has planned a rotating set-up for visits of staff members.

In the national office are located the offices of the Accounting, Finance, Publicity, Personnel, Public Relations Committees and the executive secretaries for the American and Foreign Service Sections. Of course, the Executive Secretary and his assistants and the Associate Executive Secretary are located at Philadelphia. There is a stenographic pool with an office manager on the Clerk III level who acts as supervisor for the accountants.

All the staff are invited to the Monday morning business meeting which lasts an hour, and to the Wednesday morning meditation or Quiet Meeting. With the AFSC, periods of quiet meditation are considered most helpful in promoting group harmony as well as inner harmony. Staff members are expected to be working if they do not attend silent worship. This period is used on all programs and projects.

One difficulty in continuing staff development is that there are always emergencies. Too often the every day essentials are not done well enough or are by-passed. The whole staff are pushed beyond their capabilities and patience, too often, and this results in a greater turnover in staff than there would be, otherwise. Economy of the budget may have

something to do with providing enough staff to care for emergencies. A high esprit de corps is necessary in such situations to complete the work.

In-service training in the offices is left to the individual supervisor of the new member, usually the person next in the line organization. Much responsibility is placed on the individual staff member in the field who is expected to grow with his job. Emphasis is not placed on criticism, but help is given when asked for and the yearly evaluations also include a letter outlining the terms of the appointment-- the yearly plans, whether the present placement is right, salary, and future plans.

Supervision is necessary in most social work agencies, and even desirable for trained personnel until considerable experience proves otherwise, but in the AFSC, close supervision seems almost impossible and is not always desirable. However, according to Stevenson¹ the committees and boards would seem to act in a sort of supervisory capacity as well as for consultation. Each regional office secretary acts as supervisor for his office and the head of each unit serves this capacity in the national office. (For further information see Staff Development, Volumes I and II in bibliography-- primarily for Public Assistance Agencies.)

¹ Stevenson, Marietta, Public Welfare Administration N.Y. MacMillan Company, 1938, p. 80

The Volunteer

The executive secretary for the Seattle office, Harry Burks, has said that if there were no volunteer workers for AFSC, the work camps and warehouses would be closed immediately, and the office would close within a week. Not only are work campers and their directors volunteers, but also they are on a self-maintenance basis. This includes the overseas staff and some personnel who have been employed with other concerns or in their own professions who take time out to serve with the AFSC on a short term basis. They pay their own way and transportation, though occasionally scholarships are offered for those unable to pay. These staff members and campers have the same ultimate responsibility, and the same spirit is expected as from other staff.

Volunteers are used at the warehouses for each office where about fifty to seventy-five people a week (in Seattle) contribute regularly, and about two hundred others contribute irregularly in time, money, and participation in clothing drives. For special jobs in the office such as a large mailing, extra typing or filing, volunteers are used. In Seattle, a half-time volunteer is used to manage the clothing drives and the warehouse where it is stored. A half-time volunteer is in charge of the special program in education--the Youth Service Projects--and the School Affiliation Program is run by a volunteer. There are two paid staff persons, another half-time, and two clerical persons.

A janitor is paid for two hours a week. Larger regional offices have something like the same percentage of volunteers.

As was previously stated, the members of the Corporation and the National Executive Board are lay Friends and volunteers. In almost every phase of the work volunteers are used. One drawback is that though they are available, the staff does not always know how to use them effectively. This is true in most social work agencies where the percentage of volunteers used is much less. This is particularly true of individuals who have specific talents and interests and place of residence and can't be used where they are needed. Also, there are various types of volunteers of which the AFSC has at least its share. These vary from rugged individualists to "fuzzy minded do-gooders" whose desire to help may spring from a need to control or to patronize. This is one reason why orientation and interpretation are so necessary.

Reporting and Public Relations

Agency statistics and reports: Daily statistical reports of the number of people contacted, kinds of problems, status of cases, letters, phone calls, and conferences are not made in the AFSC, as a rule. The daily reports are considered a waste of time and money in this type of agency where a small staff is doing a large work with constantly changing activities. Even the trained group workers do not usually keep lengthy files because of the constantly changing

loads and many contacts. However, files of each applicant are kept, whether staff member or work camper. The front page of the application serves as a face sheet to give pertinent facts. (See Appendix B).

Money given to the AFSC is spent on the basis of how much interest there is in the project on the part of the recipients of the program as well as the staff and volunteers, except for ear-marked funds from foundations, etc. Technical assistance is helpful in this respect as money is given for need and over a certain period of time. In these programs, monthly reports are sent in as in other U.N. social work programs.

For short term work camps, reports of each camper and of the whole camp experience are sent in at the end of the project. In longer term projects, a report is usually sent every three or four months, and this may be done by letter rather than through forms. Information of interest to others is published in the Newsletters. In the case of foundation money, such as the Ford Foundation, full reports are required. In social work agencies where case loads are constant and intensive casework is the rule, daily and monthly statistics are essential for public interpretation and the worker's awareness of what is being accomplished.

An accurate record is kept of each of the many meetings through minutes which are widely circulated. This is a

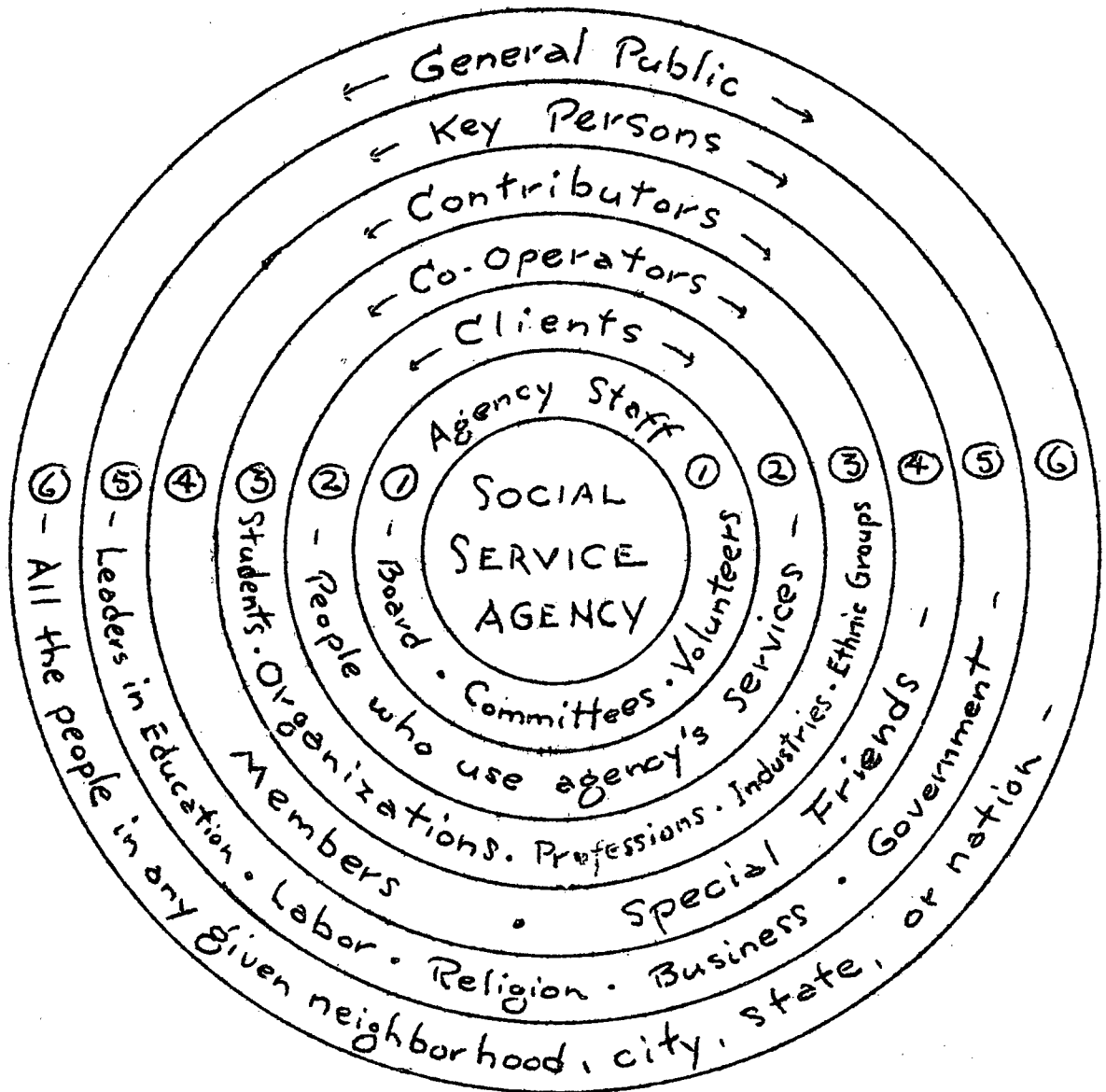
method of giving reports as well as interpretation and is a means of staff development. The executive secretary for each office compiles the statistics of each office, as does each section secretary for his section. The AFSC, at considerable expense to itself, pays an auditing company to audit all accounts each year and report on them.

Interpretation

Rarely do figures enter into interpretation of the AFSC except in terms of need. Numbers are not the important item as AFSC serves the purpose of pioneering in social service or group work and in distributing relief in areas of conflict where high integrity without political side-taking is desired, and few if any other groups would be trusted to go. A high quality of public relations is essential, but is accomplished through the group media. The Department of Public Relations coordinates and controls publicity and publications of the AFSC which includes servicing of all mass mailings, visual aids and press releases. It is responsible for correcting misinterpretations or misconceptions which appear in the press or elsewhere and for informing the AFSC of public attitudes toward its program.

The circle diagram on page 77A, illustrates the types of interpretation given. The staff, Circle I, are the first interpreters. They are not only proud of it but have an inner conviction that it is the best known way of carrying

INTERPRETING THE WORK OF THE AGENCY



--Adapted from Baker, Helen Cody and Routzahn, Mary Swain, "The Social Agency and Its Publics", How to Interpret Social Welfare, New York, Russell Sage, 1947, page 10.

out the job. The Staff Handbook, and numerous types of written material are written by the staff and volunteers to tell others about the organization. However, as modesty is a part of the Quaker creed, a conscious effort to let the public know the good work they are doing is not made unless it is to publicize the need for a particular project. Interpretation is given to staff through the Memoranda and copies of minutes which are circulated. Circle I also includes boards and committees made up largely of volunteers.

Circle II includes those who use or receive agency services. Such interpretation is largely through word of mouth--especially in work camps--as the campers work or play with the community. Occasionally, written publicity is given as when school children take home pamphlets to let their parents know of activities--especially in rural settings. At one time, planes dropped leaflets to crowds to inform them of food and clothing distribution at a certain place, during a time of crisis.

Circle III includes the many cooperators with AFSC. Some of these are the U.N., churches, social service and social work agencies, schools, professional groups. Interpretation is given through speeches or the leading of discussions, when requested.

Circle IV includes the contributors,--large or small amounts are considered important, even though the

literature he receives is sometimes worth more than his contribution. It is felt increasingly important that contributors become active in the organization, wherever possible.

Circle V includes the government and community officials whose sanction is secured before any project is begun and who probably learned about the organization through Friends whom they contacted. Key persons in the U.N. are informed through contact with the AFSC people there, or through visits to Davis House or International House, Washington, D.C. Here are the leaders in education who cooperate in the school exchange plans, and heads of schools of social work who are informed of suitable openings for graduates with specific qualifications. Labour people are important as they are given a further understanding of the work through the Internes in Industry Program. Those in allied fields of religion are often co-workers and sponsors of the AFSC program, as when several agencies combine for more efficient organization in overseas programs such as in Korea.

The general public in Circle VI is given little interpretation except through occasional magazine or newspaper articles and a small library which is available in each office. The telephone and radio are frequently used. As staff members and all other interested persons are invited to attend board and committee meetings, this is a valuable means of explaining the agency's services. (Also see Public Relations Department, below).

Publicity

This department comes under Public Relations and is responsible for publishing all material through personal contacts with editors, commentators, magazine writers, radio personnel, etc. This is also considered public education and includes radio programs, audiovisual aids, and publication of special pamphlets.

One purpose of publicity is to confront the American people with the relevance of moral principles to everyday political, economic, and social decisions and actions.

V. Budgeting and Financial Control

Fund raising is done through a small group of dedicated people who tell others what the Service Committee is doing and why. There is a growing feeling that the people from whom they raise funds should be involved in the program and so share personally in the dividends of satisfaction from the work.

The fund raisers do not consider themselves as a necessary evil. One of them says that he never asks people for money, but merely tells them what the Service Committee is trying to do. He raises an average of about a million dollars a year. If these people can reach those who are not contacted by any other such program, it will help to integrate them as a part of the program. The bulk of the money comes from this class of people.

Small donations are considered important because of the number of contacts made, rather than the amount given. Information is given all donors through pamphlets and letters. Christmas and fall appeals for contributions are sent to those who regularly contribute but need a reminder and some up-to-date information. About one-third of the budget is raised this way.

Financial Planning

The Executive Board approves the over-all budget which is planned in May when the representatives, who represent three or four regions, each, bring their budgets for approval. This is called the Budget Committee as they pass the approved budget to the Executive Board, which almost invariably approves it.

Finances are planned carefully as the tradition and practice of the Quakers is to spend other people's money as wisely as can be done. If contributions are accepted, they are keenly aware of their responsibility to spend it as the donors wish. In any social work agency, budgeting is an important phase of the administration. In the AFSC, the Executive Board, the Executive Secretary, and the Associate Secretary are all concerned with the planning of the budget to balance proportionately with the available funds--to obtain the maximum return in supplying the need. The Associate Executive Secretary acts as the budget officer, but

the Executive Secretary must understand the financial set-up and do much in the way of interpretation to both the Executive Board and the public.

In a public welfare agency, though budget planning depends to some extent upon the money allotted, the estimated need may be presented so that the executives can obtain more money. In a private agency such as the AFSC a spring appeal letter may be sent out, but the organization is careful not to spend over the budgeted amount as some public and private agencies are known to do.

Though staff salaries are not high, they must still be considered, as well as costs for materials, shipping, office operation, clerical supplies, and special expenses in connection with the programs. A summary of the budgets is on page 82A and a more complete, detailed table is in the appendix.

The general philosophy behind financial planning in the AFSC, as is true in the public welfare agencies, is that materials or relief are not supplied where there is any possibility that resources in the community can be utilized. The purpose is to motivate the self-help capacities of the community and to give of themselves in volunteer labor or other activities, rather than give the money. This is based upon respect for the individual, rather than patronage.

AMERICAN FRIENDS SERVICE COMMITTEE
..... Incorporated
SUMMARY OF CURRENT FUND TRANSACTIONS AND BALANCES
For the Year Ended, September 30, 1953

WE RECEIVED:

Gifts of Cash	\$3,315,139.74	
Gifts of Materials	1,964,859.07	
Other Receipts	<u>303,563.98</u>	\$5,583,562.79

WE SPENT:

For Relief and Rehabilitation Programs in Europe and Asia ... relief supplies, social and technical assistance, neigh- borhood centers, refugees	\$2,870,995.11	
For Work and Study Programs ... work camps, internes, institutional service units	288,712.29	
For Programs toward World and Domestic Understanding ... school affiliation, seminars, international centers, peace education	1,145,814.85	
For Programs dealing with Domestic Social Problems ... Community relations (self- help housing, opportunities for minor- ities, aid to American Indians, etc.)	198,145.02	
For Other Service Activities	186,611.95	
For Public Education as to Committee Con- cerns	64,151.24	
For Employees' Retirement Plans ... trans- fer to Trustee and Custodian of funds accumulated over a period of years and restricted by the Committee for same	163,253.75	
For General Administration, Personnel, Pub- licity, and Finance	<u>560,235.11</u>	<u>5,477,919.32</u>

BALANCE	\$ 105,643.47
---------------	---------------

BALANCE at Beginning of the Year	<u>1,494,226.53</u>
--	---------------------

BALANCE at End of the Year	<u>\$1,599,870.00</u>
----------------------------------	-----------------------

This Part of the Balance is Allocated as to Use:

Reserved for Contingencies	\$ 246,946.60	
Held for special purposes of the Committee	170,242.27	
Contributed for special uses	544,136.45	
Undistributed relief clothing, etc.	66,023.01	
Required for working funds (advances, receiv- ables, etc.)	<u>189,771.90</u>	<u>1,217,120.23</u>

BALANCE Unallocated at End of the Year	<u>\$ 382,749.77</u>
--	----------------------

AMERICAN FRIENDS SERVICE COMMITTEE
Incorporated
CENTRAL SERVICES
..... 1953-54 CONSOLIDATED BUDGETS

PERSONNEL.....	\$ 95,495.
ACCOUNTING.....	65,465.
PUBLIC RELATIONS.....	30,365.
AMERICAN SECTION ADMINISTRATION.....	29,315.
GENERAL ADMINISTRATION.....	120,755.
REGIONAL OFFICE ADMINISTRATION.....	14,515.
FINANCE - PROMOTION.....	<u>205,790.</u>
TOTAL.....	<u>\$ 561,700.</u>

..... SUMMARY OF BUDGETS

AMERICAN PROGRAMS	\$1,263,825.
FOREIGN PROGRAMS	2,506,421.
CENTRAL SERVICES	<u>561,700.</u>
	<u>\$4,331,846.</u>

AMERICAN FRIENDS SERVICE COMMITTEE
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	<u>\$4,331,846.</u>

Spending

The Finance Department, as stated above, does the promotion and planning, whereas the Accounting Department does the spending. Though the regional offices have their own small systems of accounting and send their reports to the national office, the Accounting Department in Philadelphia is responsible for the receipts and disbursements of the AFSC. Auditing of the accounts is done yearly by an outside firm. Though not many forms or vouchers are needed, as this is not primarily a relief giving agency, all vouchers must be signed by two of four authorized persons in each office.

The Financial Manual which is sent out to each office contains a record of the spending of each office and program, and describes in detail the budget allotment given. Monthly reports are not given except in special cases of Foundations or social and technical assistance, but activity reports are sent in at stated intervals to account for conventional receipts and disbursements.

It is possible that a form sent in regularly with a record of general activities, expenses, and supplies needed, would be of help in the overall efficiency of the AFSC.

Conclusions

The plan of circular administration¹ and the loyalty

¹ Wilson, Gertrude and Ryland, Gladys, Social Group Work Practice, Houghton Mifflin Co. Riverside Press, N.Y. 1949, p. 590-593.

and commitment of the staff, boards, and committees to the purposes of the AFSC are major factors in the efficiency of the agency. The flexibility possible in this set-up enables them to do pioneer group work which serves as pilot projects to other social service or social group work agencies.

As the AFSC is a unitary organization with a dominant over-all goal of helping others to help themselves through certain definite channels of administrative planning and policy, as well as group work techniques, conflicts are eliminated which would otherwise be present. To accomplish their goals, the Friends learned through the centuries that high pressure methods are not lasting in social change, but rather determine and mobilize the motivations of those with whom they work--the staff and the clients. This includes securing the sanction of the government and the local community and their participation in the planning. To further understand the motivations of the AFSC workers, see the questionnaire in Chapter 4 and the charts of the purposes pages 100A. "If existing motivations can be lined up behind the planned behavior instead of the existing pattern, they will serve as a strong influence toward compliance."¹ The two basic administrative inducements to change are (1) through acceptance of the people while guiding and educating them and

¹ Simon, Herbert; Smithburg, Donald; Thompson, Victor; Public Administration, Knopf, N.Y. 1950, p. 434

(2) rewards and penalties. Though the first method takes more time, to the AFSC it is the way to develop the self-help inclinations and maturity of those with whom they work. The administrators of social work, generally, seem to follow this same philosophy.

CHAPTER 4

MEXICO VOLUNTEER WORK CAMPS

In Chapter 2 the writer examined a type of social service administration--that of the American Friends Service Committee. Volunteer work camps in Mexico, presented in Chapter 3, is a specific activity representative of the work of the AFSC. The volunteer work camp is a movement which began in 1920 with a camp in northern France to build temporary housing and clear debris left by World War I. The Society of Friends cooperated with the Fellowship of Reconciliation in this work which has progressed through the Service Civil International in Europe as well as with the AFSC. The idea was adopted by the AFSC in 1934 as suitable in philosophy and service for their home and international programs.

Carlyle, Ruskin, and William James provided intellectual precedents for the work-camp philosophy of social service with its emphasis on pacifism, manual labor, "simple romantic naturalism", and international brotherhood. William James described the Society of Friends in his lectures on "The Varieties of Religious Experience" and spoke of work camps as the moral equivalent of war.¹

The first camp in the United States, held in the

¹ James, William, The Varieties of Religious Experience, Longmans, Green and Co. N.Y. 1902.

mining community of Greensburg, Pennsylvania, gave the following as its purpose:

To give young people an opportunity to acquire first-hand experience of physical, social, and industrial problems in areas of conflict; to combine this knowledge with and obtain it through work for a community; and to explore the possibilities of initiating social changes by non-violent techniques.

The purpose has not basically changed, but a critical examination of the purpose, from the point of view of the campers, will be explored later in the questionnaire analysis.

Work camps were further developed in Europe after the second World War under the Quaker International Voluntary Service, with the idea that by going directly to war-torn countries and working with the people, a basic contribution would be made to help eliminate causes of war. The Quaker International Volunteer Service program has been combined into the Foreign Section of the AFSC, and this title for the work was dropped. (See Chapter 1 for further details on European Work Camps).

In the United States, volunteer work camps have been held in many areas of real conflict or deprivation where other groups have not pioneered. Camps in 1954 are located at Pine Ridge, South Dakota, a drouth stricken area of the Sioux Indian Reservation; and in Humboldt County, California, on the Hoopa Reservation where a vital recreation program is needed. In Indianapolis the campers will assist in a self-help housing project and various other programs organized by Flanner

Community Settlement House in a negro section of the city. A group of Displaced Persons of Buddhist Mongolian origin have formed a Kalmuck Society, and a camp project will be to help them build a community and cultural center in their new home near Lakewood, New Jersey.

Six Senior work camps are being held, including Nett Lake, Minnesota, and Brooklyn, New York. Of special interest to social workers is the emphasis on a child care program in central Pennsylvania, developed with the cooperation of state and local agencies. This camp is helping to improve housing and camp sites for migrant workers. In a highly transient area of Los Angeles which has an alarming incidence of juvenile delinquency, work campers will assist Watts Community Center in a summer recreation program and help with physical community improvements. A work project in Crownpoint, New Mexico, consists of building a community meeting house of native stones and adobe just off the Navajo Indian Reservation. Week-end work camps and other service projects arise when the need appears, sometimes co-sponsored by other organizations who wish to help and want the "know how" of the AFSC.

To give a more detailed description and analysis of a phase of the work of the AFSC, the volunteer work camps in Mexico have been selected. The program was begun in 1939. From that time until 1953, over two thousand young people took part in the camps which included short term camps lasting

perhaps a summer, and long term camps which continue on a year round basis. These camp units have functioned in eleven Mexico states. Campers come from the United States and many other countries, paying their own expenses, with the exception of a few scholarships. Most of them are college undergraduates or graduates in such professions as teaching, where they can give a summer or take a year off for the experience. The fee in 1954 for a summer camp, lasting from June 30 to August 18, was \$160. including insurance, though some scholarships were available, usually on a partial basis. Participants who feel independent, rather than indebted to the organization, will benefit more from the experience and the opportunity to share with others. (These principles of self-help and self-determination are essential ingredients of social work.) The financial requirement has resulted in the largest proportion coming from the upper and middle social strata--white Christian and Jewish groups. A real effort is made to include those from other races, religious and culture groups. As the number of applicants is greater than the camps can accomodate, a selection can be made according to interest, enthusiasm, quality of recommendations, abilities, and potential for emotional, intellectual, and spiritual growth from the experience.

Campers live in or close to the project, pay no rent, and have simple, inexpensive meals, paid for from camp funds (some from project fees). The local community or

sponsoring group pay for tools and equipment; sometimes an AFSC truck or station wagon is available for use. Depending on the size of the job, five or six days a week are for work and the other day or two devoted to special events, trips, visitors, or worship.

A daily schedule runs somewhat as follows: After a six or seven o'clock breakfast, campers clean up, and have fifteen to thirty minutes of silent worship. Since many women in rural communities in Mexico arise at about three in the morning to make their tortillas and do daily chores, and the men on the early shifts go to work at four-thirty, the campers in comparison have an easy schedule. Siesta is usually observed according to the villa get custom, in the afternoon, and evenings are devoted to discussions, lectures, visitors, or free time for campers.

Camp routine and problems arising therefrom are dealt with largely in the "meeting for business" which is led by the director or one of the group, and often rotates to avoid autocratic authority by one person. Decisions are made by the clerk enunciating the "sense of the meeting" or by unanimous opinion, rather than by majority vote. If this is done prematurely, the other members may carry the discussion further. Though the director is the representative of the AFSC, the plan is that the campers shall have their own ideas and the opportunity to voice them in democratic discussion rather than that the director should be in the position of a leader who dominates the thinking and activities of the

campers. In social case work, this method compares with the interview technique of letting the client talk to work out his own ideas. If the caseworker imposed her ideas on the client, he would not grow to eventual independence.

Although the group has considerable control over interpersonal relationships, some effort is necessary to prevent the pairing off of couples which impairs the possibilities of fully sharing in relationships with the rest of the group and the community. Results of group experience provide lasting friendships and not a few marriages. This idea of each member having the same opportunity to share in relationships with others is evident in working with the local people.

Discipline of the camp is maintained by the director and by the group pressure through reiterating Quaker principles, moral standards, practices of other camps, and by delegating a great deal of responsibility to each individual. One who shirks his daily chores finds his ideas in the discussion do not hold weight with the group. Participants are agreeable to the group discipline, as a rule.

1953 Mexico Work Camps

To give a more specific idea of what is being done in the volunteer work camps in Mexico, the following is a brief description of what was done in 1953.

Since the work-camp philosophy and pioneer experiments were felt by UNESCO to be a way of building for peace,

they cooperated with AFSC in a pilot project in 1947 and set up thirty projects for 1948. This was a help to the AFSC Mexico projects as they aided in assembling libraries for work camps, in publicity, in organization of a Coordination Committee for International Work Camps, and in resolving problems in regard to transportation and passports for those who were members of UNESCO.

The pilot project in the State of Nayarit in the valley of Rio Santiago involved community planning or re-planning of villages, and assisting with road building, schools, play equipment and sanitation. The women helped with sewing, nutrition, handicraft and English classes. The plan of rural education, begun by the government of Mexico, interested UNESCO to the extent of cooperating in a project in Fundamental Education, following the plan submitted to member nations. The Ensayo Piloto worked with the 35,000 inhabitants of the valley, employing Mexican teachers, engineers, and social workers, cooperating with the twenty-five to thirty AFSC volunteers. A total of 149 volunteers worked in the four years from 1949 to 1953. Schools were built in twenty of the twenty-eight villages, and the general level of living was raised.

As in all work camps, what is known in social work as "beginning where the client is" was demonstrated in the state of Tlaxcala, two of the larger towns, concentrating on tree planting, erosion control, hospital and clinic work,

and recreation. Units have worked in the village of Panotla and in the city of Tlaxcala, where work in 1953 centered on the schools, clinics, and roads. It is necessary to help them with the work they are already thinking of doing in order that they will not feel pushed into a project without recognizing the use of it. This, again, is the principle used in social work of beginning where the client is rather than imposing ideas upon the client.

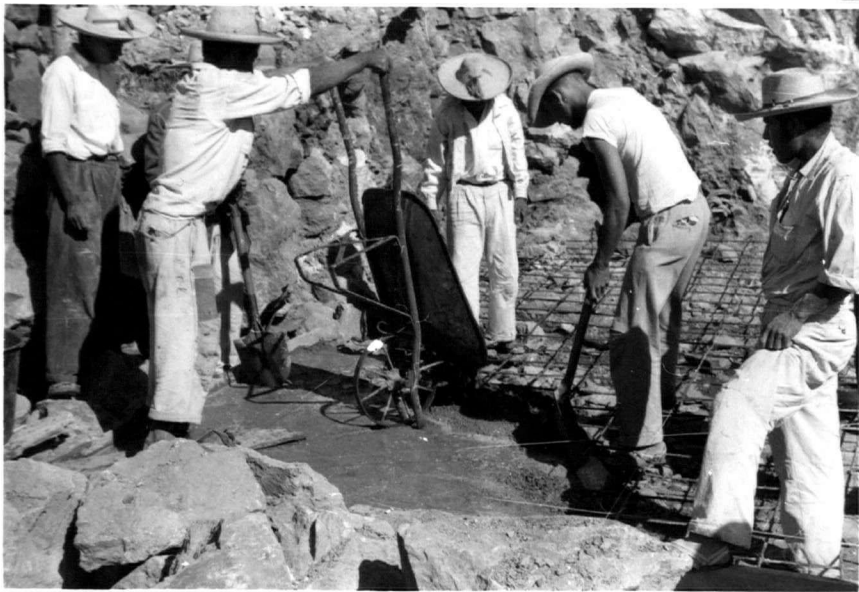
The state director of Public Health in Veracruz sent repeated invitations to AFSC for units to work there. In 1942, AFSC men had helped dig a drainage ditch to free the area from malaria, and in Xico had laid sewer pipes. In 1952, a unit went to Jalacingo where the girls worked in recreation, handicrafts, and kindergarten in the schools, and held English classes. The boys helped with a sports program for prisoners in the local jail, built desks for schools, painted a clinic building and improved the water system. In 1953, in Tlapacoyan, in addition to work in the schools and clinic, a children's library and a handicraft program were organized. The boys helped with a filtering system for the town's water supply. The Public Health Director arranged brigades for spraying DDT in the early months of 1954.

Four units have worked in the state of Mexico. All the projects involved recreation, handicraft programs, classes in knitting, cooking, dancing, sewing, and English. Under the direction of Mexican nurses, house to house vaccinations and

nurses' aid work in the hospitals were undertaken by the girls. In Valle de Bravo, a year-round project, they helped the women of the community serve fifty children in a breakfast program financed by concerned local people. In tequexquinahuac, the girls helped not only with vaccinations and diphtheria tests but to spray the school buildings, while the boys built two latrines and worked on a sports program. In Ixtapan del Oro, the boys helped repair village streets, bridges, village plaza and dig the foundation for a new school. In Donato Guerra, they helped cobblestone the courtyard of a school and complete a school latrine made of brick.

A unique project was carried on in Desemboque, Sonora, where for two years seven North American and three Mexican men volunteers aided the school teacher of the Seri Indians in building a house for him. The first school house was built under difficulties, as the fish house where the volunteers stayed, burned down with most of the possessions of the teacher. Former campers and AFSC people donated clothing and materials to replace the burned items. A fresh water supply was located, a sixty foot well was dug, and a two mile road from the town to the well was built. To aid the project, a new windmill was donated by the governor to aid in irrigation of the arid land.

Pictures of the work in some of the above projects, which illustrate the activities of campers and Mexicans, are on the following pages.



Howard, Sam, (photographer) "Laying Water Pipe", San Nicholas, Mexico, 1952.

Questionnaire Analysis

In order that first hand material might be obtained from AFSC work camp volunteers to discover their opinions about the techniques used and final results, a questionnaire composed by the writer,¹ consisting of ten questions was sent to three hundred of the six hundred volunteers who worked in Mexico between 1950 and 1953. Every other name on the mailing list was chosen except where there was a choice between those at extreme distances and those near the west coast. The latter were given preference. The questions asked were as follows:

1. In which Mexico project or projects did you participate? Which year or years?
2. Was this a summer project? Long Term?
3. Check activities in which you participated: Educational-Health,--Manual labor,--Sewing,--Cooking classes,--Recreation,--Other-- (indicate)
4. What do you feel was the primary purpose of your work in Mexico?
5. To what extent was this purpose realized?
6. To what extent did your project members attempt to live on the same level as the people with whom you worked?
7. Do you think the technique followed was the most effective for this type of project?
8. What were the techniques which you used individually?

1. After consultation with Dr. Leonard Marsh, Harry Burke, and Edwin Duckles.

9. What techniques did you use as a group?

10. To what extent do you feel the village people would carry on the work after you left?

A full psychological evaluation of the work camps in Mexico in 1948 was made by Henry Riecken.¹ The purpose of this chapter is not to attempt an elaborate scientific analysis, but to examine from a social work point of view the reasons why young people volunteer and the contribution of these camps to the field of social work. The questions were selected to obtain a general picture of the camps and campers, including their motivations, placement, activities, relationships, and opinions. These questions were checked by the director of the Mexico camps and others for their usefulness to the AFSC as well as for social work research.

The writer is not a member of the Society of Friends or of the American Friends Service Committee, though sharing many of their beliefs. She has not visited Mexico, but has participated in a volunteer work camp in the United States for a short period, which resulted in some understanding of procedures. Personal interviews were held with eight former Mexico volunteers and with staff members of the Seattle, Portland, San Francisco, and Mexico offices. Some reference material was obtained from the Philadelphia office.

The projects from September 1950 to September 1953

1 Riecken, Henry W., The Volunteer Work Camp: A Psychological Evaluation, Addison-Wesley Press, Inc., Cambridge, 1952.

were as follows:

September 1950 to September 1951

Summer Projects: Panotla, Tlaxcala
Milpa Alta, Mexico, D.F.
Tetecala, Morelos
La Encarnacion, Hidalgo
Huexotla, Mexico
Colorines (San Nicholas, Mexico)

Year-round Projects: Santiago Ixc., Nayarit (closed during
the summer)
Valle de Bravo, Mexico
Nativitas, Mexico, D.F.

September 1951 to September 1952

Summer:	Huexotla, Mexico	Year-round: Santiago Ixc.
	Jalacingo, Veracruz	Nayarit
	Donato Guerra, Mexico	Valle de Bravo, Mex.
	Santa Catarina, Mexico, D.F.	Colorines, (San
	Tlapacoyan, Veracruz	Nicholas) Mexico
	Panotla, Tlaxcala	
		Seri Indian Project
		(Desemboque, Sonora)
		Nativitas, Mex. D.F.
		(closed 2/52)

September 1952 to September 1953

Summer:	Tlaxcala, Tlaxcala	Year-round: Jalacingo,
	Huamantla, Tlaxcala	Veracruz
	Ixtapan del Oro, Mex.	Valle de Bravo, Mex.
	Donato Guerra, Mex.	Santiago Ixc., Nay-
	Tlapacoyan, Veracruz	arit (closed during
	Tequexquinahuac, Mex.	summer)

Though the El Salvador Projects are closely allied with the Mexico Projects, they have not been considered in this study. Campers who are chosen for El Salvador have previously had experience in Mexico or European camps or the equivalent. It was thought best to send questionnaires to the campers having their first experience, as nearly as could be determined.

Fifty-four percent of the questionnaires were returned and used. Fourteen were returned because of wrong address, and five could not be used as they were incomplete. Many Campers expressed interest in the study, asked for more information about it or offered suggestions. Many of the questionnaires which came in late had notes attached to the effect that the writers had been involved in school work and unable to answer sooner. This factor doubtless prevented others from answering.

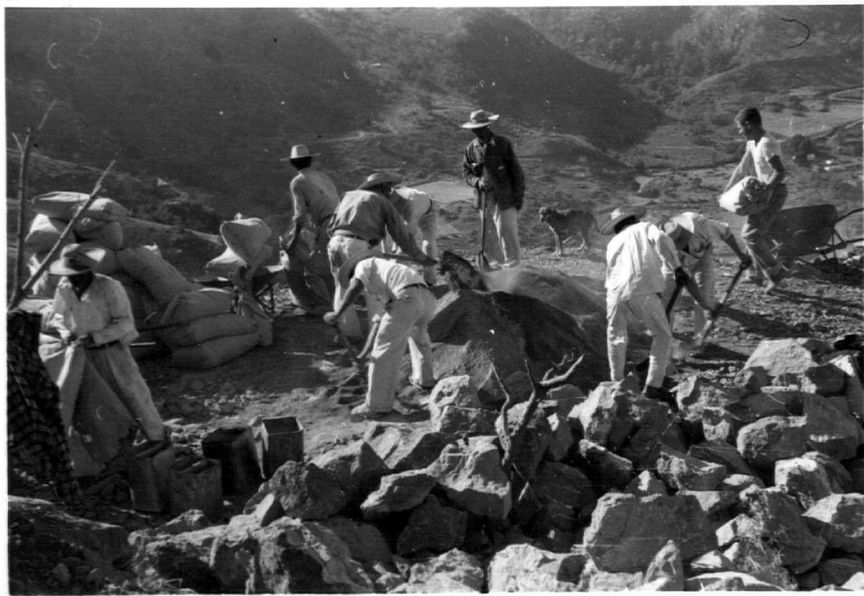
Some may have resisted answering as a general policy. A response of over 50% to the average questionnaire is considered good. Some may have had mixed feelings and so did not reply, or may even have had negative reactions but did not want to bother to put them down. In the form sent out, the number of questions was limited to ten, but they were phrased as open-ended questions to obtain the maximum freedom of response. There was some resistance to this in Questions 8 and 9, where they were asked to give the techniques used. Campers were not to sign their names unless they desired to do so, but at least a third did so and left their addresses for further contact, expressing their enthusiasm for the project.

Though the AFSC has an unusually careful sifting of applicants and takes particular care to select good leaders, there are times when better leaders are needed. "Directors should have been married at least a year before becoming

leaders. Strained relations between directors (man and wife) have sent some camps down the wrong road," was one comment. Training and orientation programs were evidently not as complete as could be desired. However, the AFSC is constantly checking through written and oral reports of the camps for ways of improving leadership through better orientation, service training, and leadership selection.

Relationships between campers and the Mexican people were commented upon by many. One girl said that though the villagers in Santa Catarina accepted the group "with smiles and outward friendship" and invited them into their homes and to fiestas, many referred to the Quaker group derogatively behind their backs and laughed at the "foolish gringos trying to be like us". She did feel, though, that each volunteer had made at least one friend there, which meant fifteen friends of the group. Another replied, "We made many friends. However, after a year we began making enemies, too-poor leadership and judgment."

As was mentioned in Chapter 1, the volunteers are sent only upon the request of the local government or community. After they have arrived, the initiation of personal relationship usually must come from the project members rather than the Mexicans, the campers stated. The campers were given a brief outline of Mexican history by Herberto Sein, professor at the University of Mexico. The following summary was taken from a camper's notes: (Sam Howard). "Through centuries of



Howard, Sam, (photographer) "Making Bricks", Seri Indian Project, Desemboque, 1952.

changing dictatorships, the Mexican people have adjusted by withdrawing natural human tendencies toward aggressive, dominating characteristics and have become more submissive. Today, tourists are accepted as a necessary evil, and goods are produced for them, but the Mexicans do not make friends with them. To make friends with strange newcomers whose mission is not clear to them, and whose predecessors were hated or barely tolerated tourists is a pattern of behavior which can change only through relationship with those whom they can learn to trust, and by whom they are accepted. The campers, by daily proof of their integrity and goodwill can help change the pattern. In social work, this would be known as using acceptance, warmth, and understanding to promote a better relationship.

Analysis of tables and charts

Table I is an analysis of the questions 3 and 4 in the appendix, page . Question 4 was an inquiry into the primary purpose of the campers for going to Mexico. The answers were grouped into four classes. The first two purposes expressed were altruistic in nature. The last two were an outcome of the first two. As each person expressed from one to five purposes, the number of purposes is considerably larger than the number of persons.

Table 1. Total Pattern of Purposes Expressed, Classified
According to Activities

PURPOSES (a)	Recreation (F)	Education (A)	Health (B)	Work (b) (C-D-E)	Total Activities	
	P.C.(c)	P.C.	P.C.	P.C.	No.	P.C.
I. <u>Sharing in work and friendship</u>						
(1) Mutual understanding-- international						
(8) Work--social contacts, removing barriers	52	51	51	52	351	52
(6) Brother love, Quaker techniques						
II. <u>Helping them to help themselves</u>						
(2) Material, physical aid, Mexican direction	22	21	20	23	147	22
(7) Education of Mexicans to meet felt needs						
III. <u>Learning from Mexicans about Mexico</u>						
(3) Customs, culture, lan- guage, mutual exchange	18	20	20	18	128	19
(4) Social awareness, learn- ing from Mexicans						
(5) Appreciation of Mexican problems						
IV. <u>Training in work camp procedures</u>						
(9) Adjustment to work camp, group living, self- awareness	8	8	9	7	51	7
(10) AFSC in-service training work						
Grand Totals ...	100	100	100	100	(d) 677	100

Source: Questions 3 and 4 of the Questionnaire. (See Appendix C.)

(a) The numbers given to the answers in the questionnaires are shown in brackets. Letters (F,A,B,C-D-E) also refer to answers given.

(b) Manual labor, sewing, and/or cooking.

(c) Percentage of activities. For percentage of purposes, see p.

(d) Total of 150 questionnaires (or individuals reporting) but incorporating a number of multiple choices. See also Appendix C.

Group I.	Sharing in work and friendship	119	52%
Group II.	Helping them to help themselves	51	22%
Group III.	Learning from Mexicans	42	19%
Group IV.	Training in work camps	<u>17</u>	<u>7%</u>
Totals		229	100%

The campers seemed altruistic and outgoing in their answers, considering that they could express any desires they wished and did not have to sign their names. Only one mentioned that the one purpose was to see the country of Mexico, though all of them accomplished this to some extent before leaving the country. However, "people are not always, if ever, fully aware of all their motives. They tend to furnish the answers expected or most acceptable."

In Group I, the sharing was initiated by the campers, as mentioned above. They had a variety of skills to offer, but also had such skills as crafts, visual aids, and physical education where it was of value. The majority (52%) indicated a desire for international friendship to remove barriers through social contacts, and working with the Mexican people was given as a purpose for participation in the project. Only 22% belong in the next category--trying to help the Mexicans to help themselves--19% wanted to learn from Mexicans, and only 7% wanted training in work camp procedures. It was obvious that giving of material and physical aid under Mexican direction was important. The Participants believed this was

an important purpose, but in the answers to Questions 8 and 9, this came out as one technique, not the chief purpose in going. The abstract values toward promoting peace and understanding came first. The giving of material aid under Mexican direction was a tool with the ultimate aim of establishing international relationships.

Group IV ranked only 7%. At first glance, it would seem evident that this group of undergraduates or graduates, with ideas and ideals predisposed toward AFSC work, would be looking for a type of in-service training in work camp procedures and techniques. This would equip them for further and more intensified work in similar altruistic vocations. From the very small response, it is apparent that such motives were not foremost in the minds of the volunteers.

The exact number of responses to purposes and activities is shown in Table in the appendix. The groupings were made to show the different motives. Those whose purposes were expressed only in Group IV may have lacked the imagination of those in Groups I and II, but they learned more from the projects than from the people. The first three groups expressed a warm feeling for people and for social service which was not directly evident in the last group. There are various reasons why people want to help others, and not all of them are desirable. Therefore, the Group II is not on the altruistic plane of Group I, as the individual motivation is not known.

Another consideration is that the four groups represent different degrees of intellectual awareness of their motives. Group I shows an undifferentiated feeling of goodwill. Group II expressed the need to help them help themselves. Group III says that the purpose is to learn from the Mexicans themselves and share in the process. Group IV feels that the need for training is important to be more effective in helping.

Recreation and work were given as activities in which the campers most frequently participated. It was not easy to differentiate activities as recreation would include fiestas, teaching games or physical education, and sometimes outings. Work included cooking, sewing, and various types of manual labor on the projects. Education included work in the schools, teaching of English to individuals or classes of adults, and instruction in skills. It also included instruction received from the Mexican people. Health involved not only provisions for sanitary facilities, but assisting the local doctors and nurses or sanitary inspectors in the hospitals, clinics, or homes.

The lowest percentage in Table I was 7% who took part in work activities, who had expressed Group IV (learning from Mexicans) as their purpose.

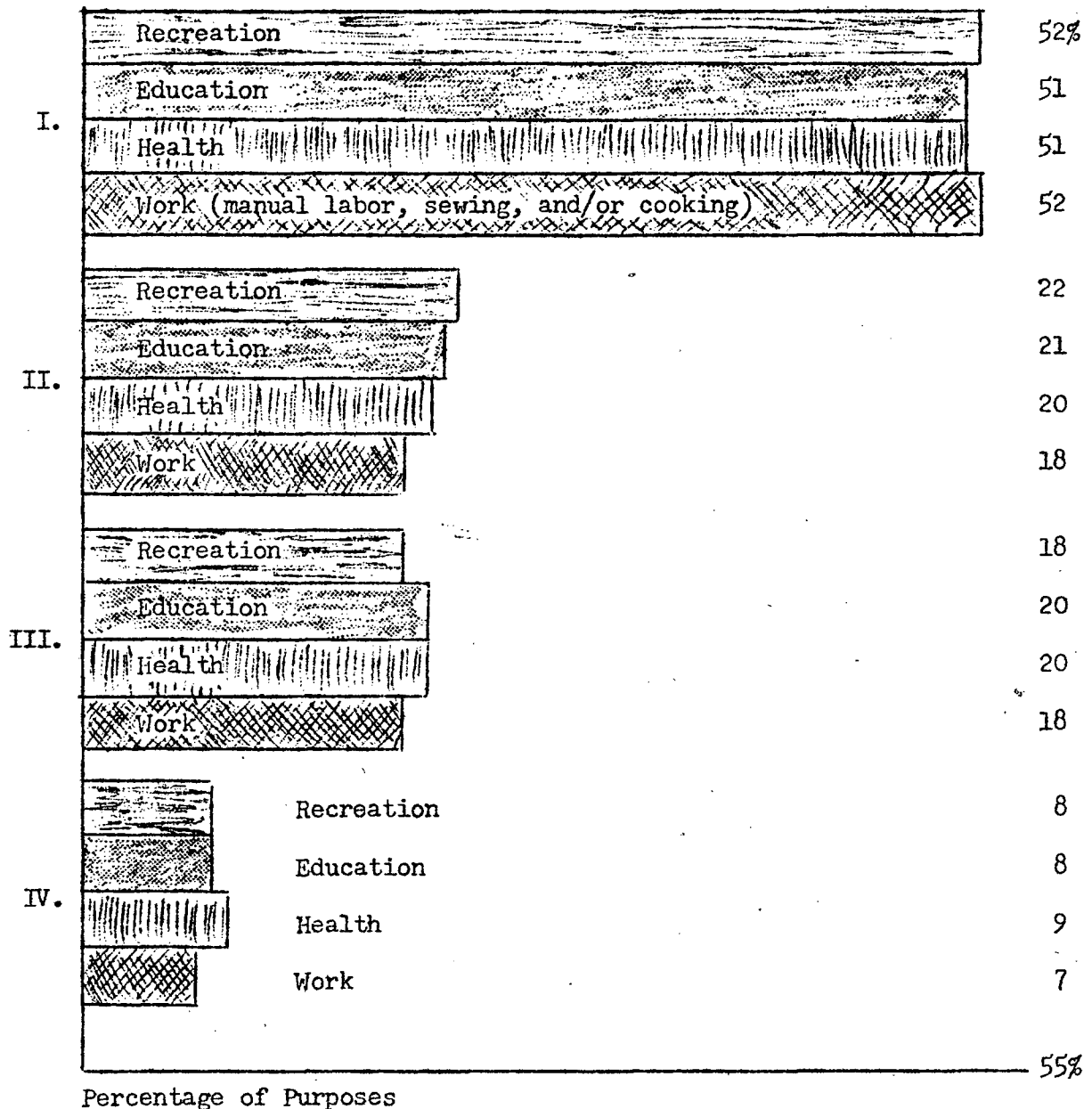
Riecken's observation was that the campers with highly "perfectionist" tendencies gained the least from their camping experience, and that those who had a more romantic view

Table 2. Opinion of Project Members as to Extent to Which Purposes were Realized on Projects

EXTENT	Volunteers who worked on:				TOTALS	
	LONG TERM Project		SHORT TERM Project			
	No.	P.C.	No.	P.C.	No.	P.C.
I. DECIDEDLY (Evaluated-approximately at 75% and up)	24	43	32	34	56	37
II. MODERATE (Evaluated-approximately at 50% and up)	13	23	30	32	43	29
III. LIMITED (Evaluated-approximately at 25% and up)	16	29	23	24	39	26
IV. DOUBTFUL	3	5	9	10	12	8
Grand Totals ..	56	100%	94	100%	150	100%

Source: Questions 2 and 5 of the Questionnaire.

Fig. 11. Total Pattern of Purposes Expressed, Classified
According to Activities



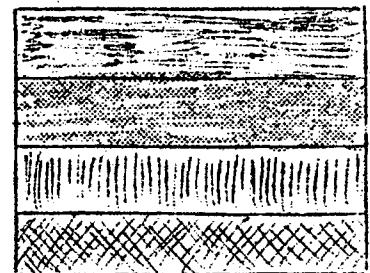
Key

Recreation

Education

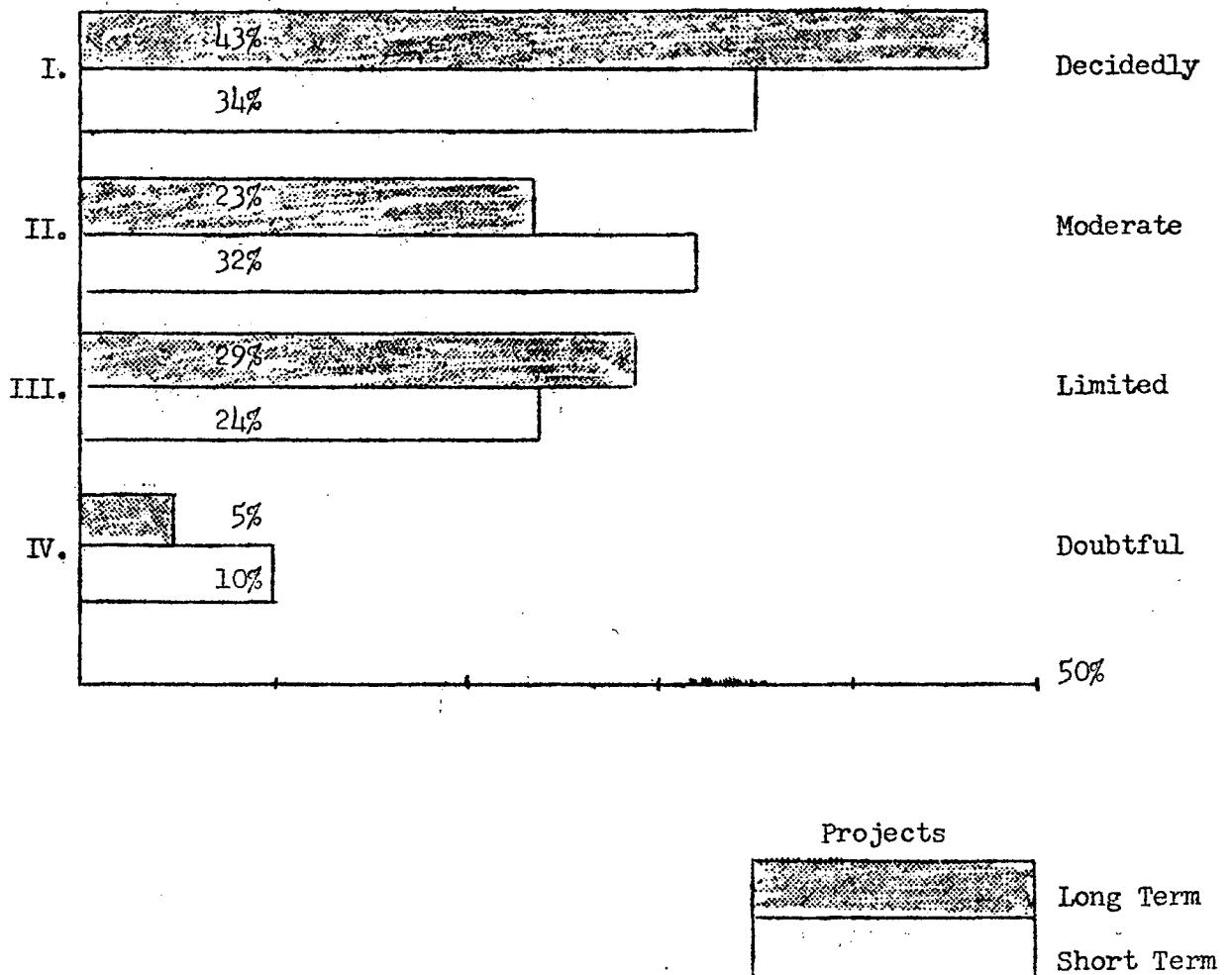
Health

Work



Source: Questions 3 and 4 of the Questionnaire.

Fig. 12. Opinion of Project Members as to Extent to Which Purposes
were Realized on Projects



Source: Questions 2 and 5 of the Questionnaire.

of what would be the outcome of the endeavor and were more relaxed in their relationships received more in lasting values. Those "perfectionists" who would use work as their chief purpose, and who are more interested in training in camp procedures than in establishing relationships with the local community are ultimately the least satisfied with what has been accomplished.

Questions 2 and 5 of the Questionnaire: Question 2 was classified according to the time spent in the camps. Those who had been in more than one camp between 1950 and 1953 were considered "long term". Question 5 on the extent to which the purposes were accomplished was evaluated according to those who had had short or long terms of camping. The answers grouped themselves into four degrees: (1) decidedly, (2) moderate, (3) limited, (4) doubtful. Those who had had long term experience were more decided in their opinions about the accomplishment of their goals. They were able to see more results than those on short term projects. Short term campers were more cautious in expressing their views about the extent of their accomplishments. One-third more than those in the moderate group felt they had accomplished their purpose.

Question 6: This was a key question to obtain the opinions of the volunteers as to the extent they were able to live on the same level as the people with whom they worked. The varied answers were grouped into three degrees. There was some difficulty in interpreting how much the opinions were

based on reality, as some considered the difference negligible when they had toilet facilities and the local people did not: or when they had radio or stove and the Mexicans did not. It was decided to take their own opinions rather than to determine the facts in each case. Those who had been there on a long term basis were able to adjust to living on the local level, as they had time to learn which foods were both sanitary and healthful, and could use the village sanitary facilities if some were provided. 48% of the long term campers thought the difference was negligible. Only 36% of the short term campers felt the difference was negligible, but almost the same percentage as the majority of long term campers said they lived above the local average level. In other words, the short term campers felt they were not able to adjust to the level of the local people, in most instances, because of needed sanitary precautions and cultural background.

The percentage of those who felt that they lived on a considerably higher level than the average Mexican was slightly more for the short term than for the long term campers. Many said that they lived at the level of the local doctor or priest. One said that they lived as "royalty" in comparison, as the local people did not have running water, toilet facilities, sanitary food, or American imported radios which the project members had. Long term campers who had been in several different camps found that conditions differed

Table 3. Extent Project Members Attempted to Live on the Same Level as the People With Whom They Worked

EXTENT	LONG TERM Project		SHORT TERM Project		TOTALS	
	No.	P.C.	No.	P.C.	No.	P.C.
I. Negligible difference in living standard	27	48	33	36	60	40
II. Above average -- same except sanitation and culture	21	38	44	47	65	43
III. As royalty -- higher than Mexicans	8	14	16	17	24	17
Totals ...	56	100%	93	100%	149	100%

Source: Question 6 of the Questionnaire.

Table 4. Opinion of Project Members as to the Effectiveness of Work Camp Technique

OPINION	LONG TERM Project		SHORT TERM Project		TOTALS	
	No.	P.C.	No.	P.C.	No.	P.C.
I. Decidedly -- yes	31	60	51	55	82	58
II. Satisfactory	8	15	11	12	19	13
III. Varied on different projects -- partially successful	7	14	17	19	24	17
IV. No	5	11	13	14	18	12
Totals ...	51	100%	92	100%	143	100%

Source: Question 7 of the Questionnaire.

with each camp, and that in some cases the facilities were much better. In almost all cases the comments indicated that the standards of living were lower than their own, which meant a required adjustment to a new culture as well as to a lower standard of living than that to which they were accustomed at home. Eighty - three per cent did agree that they lived on almost the same level except for sanitation and cultural differences. One person did not answer this question, which made the total number of answers 149. Fifty six were considered long term campers and 93 short term.

Question 7: The word "technique" was so puzzling to seven campers that they did not reply to Question 7. This made a total of 143 replies, 51 long term and 92 short term. More long term people had trouble with the word than short term people. As questions 7, 8 and 9 dealt with techniques used, the replies indicated that volunteers do not like to think in terms of specific methods. One said, "There is no technique for being friendly and cooperative." Perhaps the act of putting methods and techniques on paper meant subtracting from their natural feeling of spontaneity and romantic idealism, or was too confusing to the untrained social worker. There is no doubt that the volunteers agreed that accomplishing their purpose through international friendship and understanding, and helping others to help themselves was the most effective. Some qualified it as "the most effective known method." Out of the four groups 58% of all campers responded, "Decidedly".

Group III, the next highest, numbered 17% who felt that the techniques were partly successful and their effectiveness varied according to different projects. This means that a total of 88% agreed that the AFSC camps in Mexico used effective methods. If the question had been worded differently to make clear the idea that AFSC methods involved specific and unique techniques, the percentage of those replying in the affirmative would have been almost 100%, but the subjective type of question gave opportunity for different expressions of opinion and ideas for improvement.

A knowledge of Spanish would have made it easier for both campers and Mexicans. The paramount tool in establishing positive relationships is communication coupled with individual attitude. Five per cent more long term campers than short term campers thought the technique (thought) was highly effective.

Question 8: Listing the techniques used proved difficult for the campers. Only 138 replied to this, giving a total of 389 different answers, with from one to seven techniques each. Activities were considered objective and attitudes as subjective. Question 8, on individual techniques, as well as Question 9, on group techniques was based on the concept of relationship. The subjective answers are really attitudes on which the objective techniques were based. In order to establish rapport with the Mexicans, the campers had to have a warm approach with obvious sincerity of purpose.

The Mexicans would give a warm response when they were sure that the campers were sincere and not like the tourists who were there to take the best without giving of themselves. Sensitivity to their attitudes and feelings was very important to continuing relationship. Modesty and simplicity of living were ways of getting closer to the level of the people in order to be accepted by them.

It was difficult to separate the individual techniques (as given in Question 8) from the group techniques. The group worked as a unit in many ways. It became more and more apparent that this volunteer work camp movement is a type of group work using varying types of group techniques. Only occasionally was there just person-to-person contact when a camper worked giving English lessons to individual Mexicans or conversed with someone while in the midst of group activity or shopping. Classification of their replies was based on the contacts of a group member with individuals or with small groups outside the AFSC.

The "warm approach" was listed most frequently -- 17% -- and "sensitivity to their attitudes" and "use of conversation" were each given 12%. On the low end of the percentages were the personal contacts through town functions and teaching of languages or crafts. Others considered this under group techniques, as they had fewer individual contacts.

In Question 8, only two answers were listed as subjective and ten as objective. One was an attitude--interest

Table 5. Individual Techniques Used by Project Members

Individual Techniques	Objective Answers	
	No.	P.C.
1. Conversation	48	12
2. Playing with villagers -- trips, parties, fiestas	44	11
3. Visiting in home or with teachers	38	10
4. Learning from Mexicans	37	9
5. Work (manual labor, etc.)	28	7
6. Playing with children	23	6
7. Teaching--English, Spanish, or crafts	15	4
8. Personal contacts through town functions	8	2
	Subjective Answers	
1. Warm approach	64	17
2. Sensitivity to their attitudes	48	12
3. Modesty, simplicity of living	26	7
4. Sincerity of purpose, "being oneself"	10	3
Totals ...	389 ^(a)	100%

Source: Question 8 of the Questionnaire.

(a) Total of 138 individuals reporting 389 multiple answers.

Table 6. Group Techniques Used by Project Members

Group Techniques	Objective Answers	
	No.	P.C.
1. Recreation, singing, folk dancing	40	15
2. Work (regular projects)	38	14
3. "Open House" parties, retreats	27	10
4. Village activities -- fiestas, etc.	26	10
5. English classes	15	6
6. Crafts	11	4
7. Movies, slides	9	3
8. Health program	8	3
9. Inter-group outings	5	2
10. Library	5	2
	Subjective Answers	
1. Interest in local customs	74	28
2. Conferences and discussion, weekly evaluation, daily meditation (a)	12	4
Totals ...	269 (b)	100%

Source: Question 9 of the Questionnaire.

(a) Listed as subjective since it pertains to internal affairs of the project unit.

(b) Total of 138 individuals reporting 269 multiple answers.

in local customs--which received 28% of the answers, by far the highest number. The other subjective answer pertained to the methods used by the group for its own evaluation and inspiration and was given only 4%. This, too, was a method used by all the campers, but evidently it was not included in the interpretation of the question.

Of the ten techniques listed pertaining to working with people in the community, "recreation" was mentioned as being used most often, (15%), whereas parties and retreats, which could also be classified as recreation amounted to 10% of the answers. Work was listed next to recreation as a method most often used. This pertained to regular projects, and was listed elsewhere on the questionnaires as an important tool in a satisfactory relationship with the community. The least important techniques were the skills which the campers introduced but which were usually discontinued by Mexicans after they left. Crafts, libraries, movies, and English classes are grouped here. Inter-group outings were listed by five people as a group method. The health program, interestingly enough, was not listed as a group technique by more than 3%. Yet, according to the activities checked in Question 3, 124 people participated in some type of health activity. Perhaps the everyday constant attention to sanitary precautions and the inevitable "tourista" (a type of dysentery) caused them to think of health in these terms

Table 7. Opinion of Project Members as to Extent the
Village People Would Carry on the Work
After Members Left

	No.	P.C.
I. Will continue -- chances very good	23	16
II. Partially -- depends on project	57	41
III. Scarcely at all -- limited -- very little	41	28
IV. No (physical labor)	21	15
Totals ...	142	100%
Abstract values (a)	38	24%

Source: Question 10 of the Questionnaire.

- (a) Some felt that the intangible aspects (such as friendship, good will, furthering international understanding, etc.) of the project would continue long after the physical aspects were forgotten.

rather than as the school health program, helping the visiting nurses or the local doctors. If all the activities which might in any way be classed as recreation were listed together, it would mean that 44% used this means of accomplishing their purpose. Under Question 3, 31% listed recreation as an activity in which they participated. This, then, was the leading technique used with work as the preferred second method. Since the camps are called "volunteer work camps", it is interesting that recreation was given greater emphasis. This would also reinforce the findings in Question 10 that abstract values have priority in the goals of the campers. It ties in with the purposes in Question 4 where the ideals of removing barriers through international understanding is given first place.

The activities listed in Question 3 correspond with what many campers listed as techniques in Questions 8 and 9. The subjective answers were the principles upon which the specific techniques were based, except for the one on the techniques within the group itself.

A volunteer from Washington, D.C. said, "I firmly believe that the easiest and soundest way of cultivating friendship between individuals, and hence perhaps a degree of tolerance or understanding between nations, is through the catalyst of communal labor. Endless talk and theorizing will not build understanding; a shared experience will." In contrast to this is the following remark: "There should be



Howard, Sam, (photographer) "Building the House and School House", Seri Indian Project, Desemboque, 1952, Mexico.

less emphasis on working; more on finding ways to enjoy each other--Mexicans and Americans." A girl from Connecticut supported this idea. "I found that the women were always ready to talk about children, food, child-bearing, etc. Never to be in a hurry was something very valuable to learn, and to have plenty of time just to sit and talk."

Camp directors thought of techniques as those used within the group. One said, "In my role as camp director my technique was non-directive--attempting to encourage individual and group responsibility for planning, decisions and discipline. A steering committee of three was responsible each week to conduct any business discussions concerning group life and team activities. I think it was a valuable learning experience for all."

The highest percentage on Question 10 felt that whether their project would be carried on after they left depended on its nature. Sometimes this was because the work had been accomplished. In other cases, if the work was in the hands of the local people, it would be continued. Crafts or new skills did not continue in the majority of cases. The 15% who said that the work would not be carried on at all referred specifically to the physical labor. About the same number, 16%, referred to the chances being good that the work would continue. Another classification--abstract values--was included, as so many mentioned that though the physical work was accomplished, or would not continue, friendships and

understanding would endure.

Out of the 150, there were 142 answers to Question 10. The following comments were representative of their thinking. One camper referred to material assistance when she said, "As a method for getting welfare work done, I believe summer work camps are rather unsuccessful, since neither adequate training nor funds are available. But as a means for developing a spirit of goodwill and understanding between people they are tremendously successful." Of course, the primary function was not the giving of financial assistance. Regarding relationships, a boy from Boston wrote, "The work was probably carried on to a very small extent, but this is not a disturbing factor because the value of the summer was not in the work accomplished or started but in the human relationships." One girl thought that attitudes toward Americans would definitely have improved. The following constructive comment came from a young man from Milwaukee: "We probably should have done more planning with the influential people of the community for some indications of future plans, plus getting greater participation by the older members of the community. In the areas of health, education, and recreation, we should have attempted to train individuals. I believe that any real benefits must be based on lengthy and continual contact with a greater participation by the local people."

Conclusion

It is evident from the answers to the questionnaires that the volunteer work campers thought that the camps were a worthwhile undertaking in promoting international friendships, primarily through recreation and work with the local people, while living as near their level of living as possible. The director of the Mexico program (Edwin Duckles) has found that the ideal pattern is to have a majority of Mexicans on the project with only a few members from the AFSC group. Though the group acts as a stimulus to the village, the project is always some task the village wants to have done, anyway. The role of the group is to integrate the community resources. For example, if a farmer brings in a worm eating the crops, the group sends the worm to the College of Agriculture. If a sick child is brought to them, they will send for the nearest public health doctor. Correspondingly, in social work, the worker's role is to integrate community resources and to interpret to the client what the resource is able to do for him. A follow-up is made in both instances to see that the resources are being used in the proper way, and to help people express their feelings about it.

Since the Mexican people do not feel that they are in a crisis situation, relief in the way of clothing and food cannot be given or it would be considered an insult. When the camps were first started, the national dictators refused to

let the Red Cross come in, but would allow AFSC men to rebuild houses in the needed area. This happened because one man in the government had had experience with AFSC and recognized its contribution toward imparting knowledge with methods based on mutual understanding and respect for human dignity. However, in recent years they have made progress; there has been an increase in democracy and spread of the vote.

Two campers wrote that the local physician at Valle de Bravo had requested that they accompany him to a Congress of Educators at the state capitol to explain the AFSC cooperative work with him and his staff in carrying a health program to the peoples of the surrounding mountain villages by means of film strips, first aid programs, inoculation, and general health information. This and other similar comments indicate that both the Mexicans and the campers are interested in additional such experiences wherever possible. The campers interviewed by the writer were eager to return to a camp in Mexico and enthusiastic about getting other campers to go.

A final comment should be made concerning how lack of technical training for the particular jobs to be done can be used constructively. It was noticed that some Mexican nurses when assisted by AFSC girls were more efficient. The sincere praise and encouragement they receive from AFSC girls supports their efficiency and increases their self-esteem. The assistants make mistakes in learning, which makes the nurse

the teacher of the American whom she might otherwise feel looked down on her. (Edwin Duckles). The lack of technical training means a more humble attitude on the part of the helper and more confidence on the part of the Mexican workers. Also, in such a helping activity, the Mexican can share her higher skill with an American. How much more meaningful is this relationship than the humiliation Mexicans have experienced in other settings! Such a contact is a "give-and-take" proposition which will undoubtedly promote better international understanding.

For a fully detailed study of the Mexico work camps the reader is directed to Dr. Riecken's The Volunteer Work Camp. This psychological evaluation gives eleven conclusions which are of pertinent interest. It was found that "the effects of spending a summer in an AFSC work camp were:

- (1) To reduce the amount of prejudice expressed toward racial, religious, and national minority groups.

- (2) To increase the strength of belief in democratic group procedures.

- (3) To reduce the extent of agreement with authoritarianism.

- (4) To increase the extent of agreement with the non-violent position toward war and other social conflicts.

- (5) To alter the choice of life work in the direction of a service-oriented vocation.

(6) To increase the amount of "concern" or determination to help one's fellow men through a life of service--oriented activity.

(7) To alter the perception of how the "average man" thinks, feels, believes, in the direction of greater accuracy.

(8) To improve the individual's general level of adjustment, to reduce inner conflict.

(9) To change the individual's political-economic beliefs in the direction of increased 'liberalism.'

(10) To increase the personal maturity of the participants and their ability to deal constructively with problematic and stressful situations.

(11) To reduce the individual's expressed feelings of frustration and restraint, and to increase his sense of personal autonomy.¹

Of importance to social group work is his conclusion and that of Kurt Lewin that "attitudes can be more easily and successfully changed if a group rather than an isolated individual is the object of attempts to produce the change."²

¹ Riecken, Henry W., The Volunteer Work Camp. Addison-Wesley Press, Inc., Cambridge, Mass., 1952, pp. 149-155.

² Ibid., p. 161

CHAPTER 5

THE THEORY AND PRACTICE OF SOCIAL WORK BY THE AMERICAN FRIENDS SERVICE COMMITTEE

This study was prompted by a brief survey of the UN technical assistance program which revealed the pilot projects of the American Friends Service Committee. Further inquiry brought to light the fact that social workers were employed with this organization in various capacities. After a study of its administration and methods, it was found that the work of the American Friends Service Committee came under the definition of social work. (See also Appendix F, letter from Pat Lyon.)

This agency not only used trained social workers but in addition had its own training courses for their social group work, social action, and community organization workers. A questionnaire was sent to determine whether the technique could be classed as social work and to discover the campers' motivations in volunteering for service. Did the volunteer work camps mean just a vacation or did they have some relation to the reputation of the Friends and the AFSC for accomplishing what few, if any, other groups could in some situations? Many conclusions remain to be drawn which will some day evolve from the research constantly being done on the work of the AFSC by Friends and non-Friends.

A study of the history of social welfare reveals that a greater percentage of Friends in proportion to its numbers contributed to the development of the profession of social work than any one religious group.¹ This led to the question of whether the AFSC has continued this pioneer work, as it is the social work organ of the American Society of Friends. The plan for this study, after defining social work, was to inquire into the background, current activities, and administration of the American Friends Service Committee and then do more intensive research on a unit which seemed typical of their work.

From the beginning of the movement many of the tenets of the Friends were those which were later known as principles, concepts, and techniques, (see definitions, p vi) in the profession of social work. These included warmth, understanding, and acceptance of enemies as well as friends and those with whom they worked; a realization that defenses must not be broken down before feelings of security are built up, and a belief in the equal worth of all men. George Fox taught them that minds are not changed by violence or annihilation, or by what we call "railroading", but through guidance and stimulation of self-help and self-determination. Two and a half centuries before schools of social work were started, the Friends stressed study as well as action and developed their system of group work and social action.

1 Riecken, op. cit.

Prison improvements arose out of the need to care for their own members in prison, which led to helping other prisoners. The John Howard and Elizabeth Fry societies carry on some social action even today.

Child Welfare and programs for the prevention of juvenile delinquency were started nearly a century before the first juvenile court in 1899.

Freedom of the slaves and the equal worth of all men was practiced and promoted through effective social action over one hundred years before the United States Civil War.

Equal status for women and men in intellectual and educational fields was given from the beginning of the Society.

Pioneering in family counseling was a result of the desire of early Friends to promote stable marriages within the Society.

The purpose of social work and of the AFSC is "to help toward a satisfying and contributing social adjustment for all."¹ The AFSC, as a branch of a religious organization, would also add "spiritual" adjustment, but their methods are not overtly a proclaiming gospel type, but change through example. The quiet meetings are the only outward sign and are voluntary for the staff, but are not imposed on the local community.

¹ Casework Syllabus for School of Social Work, Vancouver, Canada.

Concepts

One of the first indications that the Friends treated all people as having basic needs and reactions was the formation of the "Society for the Prevention of Suffering". Friends sent to prison for their beliefs became acquainted with other prisoners and interested in their welfare. The aim of the above group was social action.

The belief in pacifism arises from the same concept-- that all people have basic human characteristics and ways of reacting. If international friendship is extended through social group work, community organization and social action, and national hostility and need for aggression can be eased, the AFSC believes it is acting to prevent war. A simple reminder of the equality of persons is the Friends' absence of titles when addressing each other and non-Friends.

In addition to the physical and affectional needs, and the necessity for achievement and recognition, which are recognized by the social work profession, the Friends would add spiritual needs. The command of the Nazarene to go into all the world and preach the gospel has significance for the Friend who is going to other parts of the earth, as well as for the people to whom he is to minister. Though this command was taken literally by the early Friends, as was shown in Chapter 1, today the emphasis appears to be more that of going into all the world and practicing the essential Christian teachings without verbally expressing their beliefs

except as they are asked by individuals. The AFSC accepts the cooperation of many who are not Friends, asking only that they believe in "loving their neighbors", and doing good to those that hate them, otherwise they, too, would generate hate. Some social workers feel that this concept of spiritual needs is also a basic part of social work--belief in the brotherhood of man.¹

The AFSC provides for "physical, emotional, and social satisfactions" by sending teams of professionally trained and oriented workers when "experts" will be acceptable to the culture in the area of need. These may be: a social worker, a doctor, an agricultural specialist, and an engineer. In some cultures, such as Mexico, they do not recognize their physical needs, and to send even humble experts to show them would be taken as an insult. Instead, untrained volunteers are sent who can learn from the local Mexican people, and as they are accepted as individuals they can gradually exchange ideas. The volunteers are given orientation in the culture differences and varying family and social patterns before going to Mexico work camps. In each country the cultural variations mean a different approach in outward customs and inward sensitivity to attitudes. Social work has profited from this attitude of acceptance of other cultures, races, and

1 Holly, Jane M., "Social Work: Its Base, Skills, and Relation to other Fields", Social Casework. XXXI, No. 10, 1950, pp. 339-410

religions which the Friends have preached and practiced for three-and-a-half centuries. Now, social workers, regardless of their own personal beliefs, are expected to be accepting of others and to be warm, understanding, and supportive.

To be effective, social workers must recognize that ambivalent feelings are common to everyone in most areas of thought. As an illustration, ambivalence between independence and over-dependence must be met with some AFSC volunteers. Though work camp directors do not apply personal discipline to slackers in the group, they find that a camper who lets his daily chores be taken care of by other campers does not have the necessary group status when it comes to discussions of camp procedure or decisions to be made. This has a disciplinary effect on the camper who has allowed his ambivalent feelings towards dependency on the group versus independence and leadership to vacillate. The group work process has been found valuable in helping to stabilize the conflicting ideas of individuals, not only in work camps but in board and committee meetings and office staff meetings of the AFSC.

The importance of the family as the necessary medium for maximum growth and development and security first caused the Society to be over-protective of its young people, requiring permission from the Meeting to marry and settling discords between persons and families. This developed into family and marriage counselling as they recognized the need for self-determination in this area.

As Friends did not believe in swearing of any kind, they did not use the courts to settle disputes--the oath on the Bible was felt to be a sacrilege. The Meeting and its appointed committees took the place of the court. If a family was not paying its debts or properly taking care of its members, it was admonished by the Meeting and the needed help given if they were impoverished by persecution or unavoidable difficulties. For single women there was always enough employment of religious, business, or social nature so that the stigma of being unmarried was not as much a hardship as in society as a whole. Children were taken care of by other families when their own parents were forced to leave, - the beginnings of a foster home program.

Even today, the Society looks after its members, though private affairs are handled by appointed committees. In the AFSC the atmosphere is more that of a family than of a cold business concern, and special efforts are made for members of the staff to know families of other members. As the organization has become larger, it may be more impersonal, but the principle of helping each other and of close family relationships still applies.

Principles and Methods

Right to be different

The right to self-determination and to be different is recognized by Quakers in time of war. They will support members and non-members who are conscientious objectors, though

not all Friends are pacifists. As a rule, the AFSC worker would put his first loyalty to God, and if the social work plan meant furthering the war or helping just one side when the enemy needed help and was in a position to receive it, he would carefully examine the situation and would express his inability to cooperate if he thought it was wrong. The AFSC has published statements on their stand on controversial issues and will support their members.

Confidentiality

Personal information in the applicants' files is carefully protected. This regard for confidentiality is illustrated in times of war when AFSC workers have been cross examined, or worse, to reveal information of opposing sides. Because of their firm stand and integrity, they have earned the respect of both friendly and opposing governments.

Respect for Personality

From the beginning of the movement, Friends accepted other prisoners as persons of worth and carried this principle into business and social relations. The camp volunteers who worked with underprivileged groups found that their attitude of accepting each individual as a person of worth was the beginning of an understanding relationship. Where politicians, tourists, and wealthy businessmen have been inclined to exploit people in Mexico and other countries, the AFSC workers are a welcome change because of their friendly acceptance.

Acceptance

Friends are noted for their ability to accept hostility and aggression, which is a quality needed by the social worker. For over three hundred years, Quakers have practiced their faith in the brotherhood of man and have been pacifists and peace makers in both their public and private relationships. It is this trait, also, which enables AFSC staff people to go to the leaders of enemy countries, asking to help in areas of greatest need. They are courageous and will go where few others dare without arms or other weapons of coercion.

Identification

For true understanding of the individual or the group, identification is necessary. For this reason the volunteer work campers try to live as nearly as possible on the standard of the people with whom they work. A girl from Missouri wrote, "People in our village had electricity, irons, lights, and radios, so we were on the level in those things. We did not keep our clothes much if any cleaner than the villagers did." Long term campers are so accepted by members of the community that they have been asked to vote in local elections.

Self-help

Allowing the client or group to make their own decisions, after contributing ideas, is a principle common

to social work and the AFSC. This is illustrated by the work campers who come in at the invitation of the Mexican government and go where they want them to go, working under local Mexican authorities, to do what the community wants done and in the way they want to do it. This is helping them to help themselves. For this reason, AFSC does not go into an area without invitation.

Self-determination

Closely allied to self-help is self-determination. Even the AFSC, an organization experienced in these two methods, learns by doing. In one case, the AFSC people built privies for the local community, but they were not yet educated to the benefits of such a contraption-viz. the fact that the use of privies would eliminate hookworm. It was necessary for the local Mexican sanitary engineers and nurses to start an educational campaign, with AFSC girls accompanying the nurse on visits to private homes, displaying bottles of formaldehyde with long hookworms for dramatic effect. This helped the community for a year or two, but unless the people themselves determined to do something about it, it is a waste of energy in the long run. When the Mexican boss of the project decides what is to be done and how it is to be done it is expressing the will of the people. Motivation is the primary purpose. As the community is encouraged to use its own ideas, it will become more efficient.

Diagnosis, Treatment, Evaluation

When a request for aid comes to the AFSC, a diagnosis of the situation is usually made by from one to three experts who survey the scene of need. This corresponds to the intake process in case work. If it is decided, after consultation with the home office, that this need should be met by the AFSC rather than by a larger group, such as the present United Nations Technical Assistance Program, a team or group is chosen. The home office executive secretaries are the equivalent of social work administrators. A field secretary or supervisor is also provided in most cases.

Relationship

Treatment is begun through forming relationships with the people in need. They live on much the same standard as the people of the community except for necessary precautions. As they are sensitive to the customs and feelings of the people and have been asked to come, friendships are soon established.

In terms of suffering people, as in a physical disaster, where man has been inhumane to man and faith in man is at a low level, or in human conflict--between minority and majority groups, in race relations, or ethnic groups--it is necessary to be impartial to both sides and yet identify with them. The program has been carefully planned beforehand so that the workers will be trained to give the maximum

support in the area of need. For example: experts sent to Korea, will train other doctors and nurses, there, to take their places; or untrained but intelligent young people will give confidence to the local people by their willingness to help, acceptance of the people, and attitude of respect for the basic potential or abilities of those under whom they work.

Resources

Integration of family and community resources is attempted in all cases--a major premise of social work. The job is finished when the people can carry on the work, themselves, or it is found that the need is too chronic and is terminated or handed to a larger group. As was shown in the questionnaire, abstract values may be of more importance than material aid. As in most private social work agencies, material aid is given only when it is necessary to meet immediate needs. It is better to give of themselves than of their possessions--to use themselves as tools in the work.

Evaluation is made through written reports which are sent to the home office by both directors and workers. Occasionally, the home office secretary will visit the project to determine if a change of focus or termination of the project is necessary. The final evaluation is made when the project director returns with the reports and estimates the degree of material and supportive help given. Where possible, conferences are held with the authorities who made the

original request and suggestions and comments are exchanged.

Methods

The accepted methods of social work today include casework, group work, community organization, administration, social action, and research. In the American Friends Service Committee, casework is used only occasionally on projects where such a specific skill is needed.

Social group work

Social group work was defined by the Executive Board of the American Association of Group Workers in 1949 in the following statement: "The group worker enables various types of groups to function in such a way that both group interaction and program activities contribute to the growth of the individual and the achievement of desirable social goals."¹ Quakers have been experimenting with and practicing group work since the days of Elizabeth Fry. The volunteer work camps are an excellent example of social group work, as the leader is the enabling figure who, with his knowledge of individual and group behavior, stimulates the group to organize their own activity, develop leadership and initiative through the Meeting for Business, and direct the project toward desirable social goals. This voluntary group, through a democratic process and the security of the AFSC organization is able to

¹ Coyle, Grace L., "Social Group Work" Social Work Year Book, 1951, Russell Sage Foundation, N.Y. p. 145

grow in its relationships within the group and the community. It is an educational and maturing medium for the individuals concerned.

Pat Lyon, a psychiatric social worker who, with her husband, Bob, led work camp projects in Mexico in the summers of 1949 and 1950, wrote that the strains and rewards of the AFSC work camps provide an intensive experience not easily available in other settings. They were given social group work concepts in the leadership training conference, preceding the orientation conference, and evaluation sessions were held, later, from time to time.¹

The Lyons feel that group evaluations and self-criticism at frequent intervals benefits the spirit of the group and their relationships. The quiet meditations are also used in other groups and young people's religious work camps of a dozen different denominations. They were initiated by the Friends but found useful by other groups.

Community organization

Wayne McMillen has defined community organization as, "the process of dealing with individuals or groups who are or may become concerned with social welfare services or objectives, for the purpose of influencing the volume of such services, improving their quality or distribution, or further-

¹ See Appendix for letter from Pat Lyon of February 13, 1954.

ing the attainment of such objectives."¹ The AFSC is concerned with community organization for social welfare in many phases of its work--work camps, projects overseas and at home, and in international centers. The team which left recently for Korea and was described in more detail in Chapter 2, not only organized for limited social work services, which were also included, but most phases of social welfare within the area of need. These included (1) relief in food and clothing to 120,000 children who had lost their parents (2) hospital rehabilitation (3) work in refugee camps (4) working in villages with people needing help and vision to reestablish themselves. One of the greatest contributions of the AFSC to community organization is their ability to begin where the community is and be the motivating agent for building toward greater social welfare.

Administration

The administration of the AFSC as a social work agency is unique in its flexibility and pilot project methods. The circular plan of administration corresponds with the democratic principles of the Society of Friends. The high percentage of volunteers used is a unique factor of this organization.

¹ McMillen, Wayne, Community Organization for Social Welfare, University of Chicago Press, Chicago, 1945, p. 39

Social action

Social action in the Society of Friends began with George Fox in the middle of the seventeenth century and has been used as a method of bettering social conditions since that time. It has been defined as "A group effort toward socially desirable ends, or a legally permissible action by the group for the purpose of furthering the objectives that are both legally and socially desirable."¹ Occasionally it has been one person who has been the leading figure behind the movement, such as John Woolman in his efforts to help the negro slaves obtain freedom. Often it has been primarily a group movement, as when a concern is expressed in a Meeting, is taken up by the group, brought to the leading body, such as the Yearly Meeting or the national executive board, and action is taken through initiating an AFSC project or setting up a special committee which takes measures to resolve the situation.² As Friends believe in using no weapons but "soul weapons" to take action, they have developed non-violent techniques. What is called "love for his fellow man" by the Quaker is described by caseworkers as "warmth, acceptance, support and understanding". Through group action and therapy their purpose of reconciling differences toward the goal of world peace and understanding is carried forward.

¹ Fitch, John A. "The Nature of Social Action" National Conference of Social Work, 1940. Columbia Univ. Press. pp. 269-275.

² See Chapter 1 for specific examples

Research

The Society of Friends was known as the first of the perfectionist religious groups in England. They have carried this desire to perfect their methods to the present day. Research into improving their techniques is done by individual Friends or those interested in the movement in various fields of scholarship such as social work, psychology, economics, and international studies. Pendle Hill has a graduate school for Quaker study, and Haverford College has a research and training program for workers in technical assistance which includes some work with the AFSC. When a particular need for research is presented, there is always a Friend or interested student who will undertake the project with the cooperation of the American Friends Service Committee.

The cornerstone of social work philosophy is the dignity and worth of each individual. It has previously been mentioned in connection with John Woolman's work with the negro slaves, the Quaker attitudes toward war, and their work with prisoners. Closely akin to this is "the value that includes all other values--respect for personality." As Victor Gollancz expressed it, "There is in every human being something particular, concrete, individual, unique: something in its own right."¹

¹ Gollancz, Victor, Our Threatened Values, Henry Regnery Co., Hinsdale, Illinois, 1947.

"Two major premises of Quaker religious philosophy must be understood as the foundation stones for the relevant social ideology with which we are concerned. The first is the statement made by George Fox: 'There is that of God in every man'. The second is that the will of God, in any given situation, can become known to men through 'inward contemplation', through silent meditation on the problem being faced, through waiting for the inspiration of the Spirit." ¹

Herbert Bisno asserts, "At the present time, no general philosophy of social work is available in explicit form." He does insist, with others, that "the particular skills and processes of social work take place within the framework of an underlying philosophy." ² In view of this statement, with which Witmer and Bruno also agree, it is not the aim of the writer to pursue the philosophy of social work further. Public and private agencies, unless they are sponsored by some religious group, seem to disclaim or at least avoid mention of any spiritual basis of social work. However, this study has raised some question as to whether social workers are not more than "do gooders" and whether the underlying philosophy might not have some origin in the spiritual motivations of human nature.

1 Riecken, Henry W., op. cit. p. 52.

2 Bisno, Herbert, The Philosophy of Social Work, Public Affairs Press, Wash. D.C., 1952. p. 1.

The basic respect for personality causes the members of the Society of Friends to treat those of other races, creeds, or ethnic origins as being of equal worth. This belief has caused them to enter the field of international social work as it transcends national barriers. Human values are considered above national values, though every effort is made to aid their own country to develop the maximum degree of respect for personality, which they feel is the basis for democratic government.

APPENDIX A

BY-LAWS
OF
AMERICAN FRIENDS SERVICE COMMITTEE

ARTICLE I. NAME

Section 1. Name. The name of the Corporation shall be "AMERICAN FRIENDS SERVICE COMMITTEE."

Section 2. Location. The general offices of the Corporation shall be located in the city of Philadelphia, Pennsylvania.

Section 3. Purpose and Object. The purpose and object of the Corporation shall be to engage in religious, charitable, social, philanthropic and relief work in the United States and in foreign countries on behalf of the several branches and divisions of the Religious Society of Friends in America; and in addition to the purposes and objects expressly enumerated above, to promote the general objects and purposes of the said several divisions and branches of the said Religious Society of Friends and to have and exercise all powers necessary, or convenient for the same, or incident thereto.

ARTICLE II. MEMBERSHIP

Section 1. Members. The members of the Corporation shall be the subscribers to the certificate of incorporation and such persons as may from time to time be elected to membership in accordance with the provisions of these by-laws.

Section 2. Election of Members. Members of the Corporation shall be elected at each annual meeting of the members of the Corporation by the members entitled to vote who are present in person or by proxy. Members shall serve for one year or until their successors are duly elected. The number to be elected shall be determined prior to the election by the members entitled to vote who are present in person or by proxy at the annual meeting but shall not be less than fifty nor more than two hundred fifty.

Section 3. Nominations. Each yearly meeting of the Religious Society of Friends in America shall be entitled to submit nominations for membership in the Corporation. Additional nominations may be made as hereinafter provided in Article V.

Section 4. Associate Members. In addition to the members elected at the annual meeting in accordance with Section 2 of this Article, the members of the Corporation or the Executive Board may elect such associate members of the Corporation as they shall deem best. Associate members shall have all the rights and privileges of members except the right to receive notices of and to vote at meetings of members of the Corporation.

ARTICLE III. MEETINGS OF MEMBERS OF THE CORPORATION

Section 1. Place. Meetings of members of the Corporation shall be held in the city of Philadelphia, Pennsylvania, or in such other place as the Executive Board shall from time to time direct.

Section 2. Annual Meeting. The annual meeting of the members of the Corporation for the election of members, directors and Standing Nominating Committee and for the transaction of such other business as may come before the . meeting shall be held on such day in January in each year and at such hour and place as the Executive Board shall direct.

Section 3. Special Meetings. Special meetings of the members may be called at any time by the President or Executive Secretary or by the Executive Board or by any ten members of the Corporation.

Section 4. Notice. Written notice of the annual meeting of the members shall be given to each member of record entitled to vote at the meeting at least thirty days prior thereto. Similar notice of every special meeting of the members shall be given at least ten days prior thereto.

Section 5. Quorum. Twenty members of the Corporation entitled to vote and present in person or by proxy shall constitute a quorum at any meeting of the members.

Section 6. Voting Rights. Each member shall be entitled to one vote and may vote in person or by proxy.

Section 7. Elections. At the annual meeting the members shall, as hereinafter provided, elect members of a Board of Directors, who shall be designated as the Executive Board, and members of a Standing Nominating Committee. Any member of the Corporation represented in person or by proxy may call for an election by ballot; otherwise the election shall be as the Chairman of the meeting may prescribe.

ARTICLE IV. THE EXECUTIVE BOARD

Section 1. The Executive Board. The business and affairs of the Corporation shall be managed by an Executive Board of seventeen directors. The directors shall be divided by the Standing Nominating Committee into three classes, each consisting as nearly as may be of one-third of the number of directors. The terms of the first three classes shall expire at the annual meetings to be held in 1947, 1948 and 1949 respectively. At each annual meeting of the members of the Corporation the successors of the class of directors whose terms shall expire in that year shall be elected for a term of three years.

Section 2. Co-opted Directors. The members of the Corporation or the Executive Board may from time to time elect persons, not exceeding a total of twenty, as co-opted directors, to meet with the Executive Board. Co-opted directors shall be divided into three classes, each consisting as nearly as may be of one-third of the number of co-opted directors. Such co-opted directors shall serve for terms of three years ending at the annual meeting of the Corporation and shall have all the rights and privileges of directors except that they shall not have the right to vote at meetings of the Executive Board.

Section 3. Limitation of Service. After December 31, 1947, no person who shall have served as a director or as a co-opted director for the immediately preceding six years shall be eligible for election as a director or co-opted director during the ensuing year.

Section 4. Vacancies. Vacancies in the Executive Board shall be

filled by a majority of the remaining members of the Board, though less than a quorum, and each person so elected shall be a director until his successor is elected by the members, who may make such election at the next annual meeting of the members, or at any special meeting duly called for that purpose and held prior thereto.

Section 5. Time and Place of Meeting. The Executive Board shall meet at such times and places as a majority of the directors may from time to time appoint or as may be designated in the notice calling the meeting:

Section 6. Notice. Written notice of every meeting of the Executive Board shall be given to each director at least five days prior to the date of the meeting. When a meeting is adjourned it shall not be necessary to give any notice of the adjourned meeting or of the business to be transacted at an adjourned meeting other than by announcement at the meeting at which such adjournment is taken.

Section 7. Quorum. Seven members of the Executive Board shall constitute a quorum for the transaction of business and the acts of a majority of the directors present at a meeting at which a quorum is present shall be the acts of the Executive Board; provided, that if all the directors shall severally or collectively consent in writing to any action to be taken by the Corporation, such action shall be as valid corporate action as though it had been authorized at a meeting of the Executive Board.

Section 8. Executive Committee. The Executive Board may by resolution adopted by a majority of the whole Board delegate two or more of its number to constitute an Executive Committee, which, to the extent provided in such resolution, shall have and exercise the authority of the Executive Board in the management of the business of the Corporation.

ARTICLE V. THE STANDING NOMINATING COMMITTEE

Section 1. Election of Standing Nominating Committee. A Standing Nominating Committee shall be elected by the members of the Corporation at their annual meeting in June, 1946. The Standing Nominating Committee shall consist of nine members and shall be divided into three classes of three members each. The terms of the first three classes shall expire at the annual meetings to be held in 1947, 1948, and 1949 respectively. At each annual meeting of the members commencing January, 1947, the successors of the class whose term shall expire in that year shall be elected for a term of three years. At least one member of the Executive Board shall be included in each class. No member of the Standing Nominating Committee shall be eligible for reelection at the annual meeting at which his or her term expires.

Section 2. Nominations. Nominations for members of the Corporation, other than those nominated by the Yearly Meetings, and for directors shall be made by the Standing Nominating Committee. The Committee shall place a written list of all nominations in the hands of the Executive Secretary, who shall mail a copy thereof to each member of the Corporation not less than thirty days prior to the annual meeting.

Section 3. Nominations for the Standing Nominating Committee. Nominations for the Standing Nominating Committee shall be made by a committee of five members of the Corporation. Unless otherwise directed by the members of

the Corporation, said committee of five shall be appointed by the Chairman of the Corporation on or before June 30 of each year. Nominations for the Standing Nominating Committee shall be placed in the hands of the Executive Secretary of the Corporation and shall be included by him in the list of nominations mailed to each member of the Corporation prior to the annual meeting.

Section 4. Additional Nominations. Additional nominations for members of the Corporation, for directors and for members of the Standing Nominating Committee may be made in writing by not less than ten members of the Corporation, who shall sign the same. Such additional nominations shall be placed in the hands of the Executive Secretary at least fifteen days prior to the annual meeting and shall be mailed by him over the names of those making the same to each member of the Corporation not less than ten days prior to the annual meeting.

ARTICLE VI. OFFICERS

Section 1. Officers. The officers of the Corporation shall be a President, who shall be designated as "Chairman"; such number of Vice-Presidents, designated as "Vice-Chairmen", as the Executive Board may from time to time determine; and Executive Secretary; a Treasurer; and such other officers as the Board may from time to time elect. The Chairman, Executive Secretary and Treasurer shall be elected by the Executive Board at its first meeting after the annual meeting of the members of the Corporation. They shall hold office for one year and until their successors are elected and qualify. The Chairman shall not be eligible for election for more than five successive terms, but this restriction may at any time be waived in writing by three-fourths of the directors and co-opted directors then in office.

Section 2. Chairman. The Chairman shall preside at all meetings of the members of the Corporation and at all meetings of the Executive Board and shall perform such other duties as may be incident to his office.

Section 3. Vice-Chairmen. Any one of the Vice Chairmen shall have authority to perform the duties of the Chairman in his absence.

Section 4. Executive Secretary. The Executive Secretary shall attend all meetings of the members of the Corporation and of the Executive Board and shall keep accurate minutes of such meetings and shall perform such other duties as may be incident to his office or may be required of him by the members of the Corporation or by the Executive Board.

Section 5. Treasurer. The Treasurer shall collect and receive all moneys paid to the Corporation and shall keep an account of the same and shall deposit the same in the name of the Corporation in such depositories as shall from time to time be designated by the Executive Board. He shall make an annual report to the members of the Corporation and shall perform such other duties as are incident to his office.

Section 6. Bonding. The Treasurer and such other officers and agents as the Executive Board shall direct shall give the Corporation a bond in a sum and with corporate surety satisfactory to the Executive Board for the faithful performance of the duties of his office.

ARTICLE VII. SECTIONS AND SUBCOMMITTEES

Section 1. Sections. The Executive Board shall determine the Sections into which the administrative work of the Corporation shall be divided. The Chairman of each Section shall be a member of the Executive Board and each member of the Executive Board shall be a member of one or more Sections. The Executive Board may appoint such additional members of each Section as it may deem best, whether or not such appointees are members of the Corporation. All appointments of officers and members of Sections shall be for a term of one year.

Section 2. Policies. Each Section shall carry out the policies determined for it by the Executive Board.

Section 3. Subcommittees. The Executive Board may appoint such other subcommittees as it may from time to time deem best.

ARTICLE VIII. SEAL

Section 1. The common or corporate seal of the Corporation shall be round with the name of the Corporation and the date of incorporation as follows.

ARTICLE IX. AMENDMENTS

Section 1. These by-laws may be amended by a majority of the members of the Corporation entitled to vote at any regular or special meeting or by a two-thirds vote of the Executive Board at any regular or special meeting; provided in either case that written notice of the meeting, containing a copy of the proposed amendment, is given at least fifteen days prior thereto.

(Incorporated in the
State of Delaware)

APPENDIX B

PLEASE ATTACH PHOTOGRAPH OR
SNAPSHOT TO THIS APPLICATION.

**AMERICAN FRIENDS SERVICE
COMMITTEE, Inc.**

PERSONNEL DEPARTMENT

PROJECTS APPLICATION

This application is to be used for ALL
Volunteer Projects. Please print in ink or
type. Use Page 4 for detailed answers.

With a philosophy based on a respect for the personality of each individual and a belief in the power of love rather than violence to overcome evil, the AFSC has gone into areas of tension throughout the world with both a sense of human fellowship and material aid. Project participants, by living and studying with people from many lands, of many races and religions, and by working together in city slums, in war-devastated lands, in rural areas, in factories, in mental and in correctional institutions, have pioneered with the methods of good will and fellowship to build peace, understanding, and a better world.

Date _____
(Month) (Day) (Year)

1. Name _____
(Last) (First) (Middle) (Underline name most commonly used)

2. Present address _____
(Street) (City) (Zone) (State) 3. Telephone _____

4. How long will you be at your present address? (give dates) _____

5. Permanent address _____
(Street) (City) (Zone) (State) 6. Telephone _____

7. Date of birth _____
(Month) (Day) (Year) 8. Birthplace _____

9. Sex _____ 10. Height _____ Weight _____ 11. No. of brothers and sisters _____

12. Draft classification _____

13. Father's name _____ 14. Address _____

15. Mother's name _____ 16. Address _____

17. Occupation of father _____ 18. Occupation of mother _____

19. Marital status _____ 20. Is your husband or wife also applying for a project? _____

21. Person in the United States to be notified in case of need:

Name _____ Address _____ Relationship _____

Applicants who are not citizens of the United States should answer questions 22 through 27.

22. Country of present citizenship _____

23. Name you are using in the United States (if full name not given above) _____

24. How long have you been in the United States? _____

25. How long do you plan to remain in the United States? _____

26. Are your passport and visa valid for the entire period of project for which you are applying? _____

27. Person in your home country to be notified in case of need:

Name _____ Address _____ Relationship _____

Since the AFSC believes it is important to have participants in its projects representing a wide variety of religions, races and nationalities, applicants are asked to supply the information requested in questions 28, 29 and 30.

28. Religion _____ 29. Race _____ 30. Nationality _____

31. What previous contact have you had with the American Friends Service Committee, other Friends' activities, or similar service organizations? _____
32. To what extent are you familiar with the Religious Society of Friends and its testimonies which include simplicity, equality and peace? _____
33. What is your philosophy on methods of resolving tension in personal, group, and international relations? (Use page four.) _____
34. Are you prepared to take your turn in tedious, commonplace duties in work and coöperative living? _____
Can you do strenuous work? _____
35. Are there any reasons, physical or psychological, why special consideration should be used in your individual placement _____
If so, explain on page four.

Education

36. Name of high school _____ Location _____ Date of graduation _____ Subject of major study _____

37. College or university (or faculty, in the case of persons receiving education outside the United States):

Name of undergraduate institution	Location	Class year	Degree or diploma and date received	Subject of major study
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

38. Graduate (or professional) education:

Name of graduate institution	Location	Dates attended	Degree and date received	Subject of major study
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

39. Fellowships or scholarships held (including ones currently held):

Source and sponsor	Place of study	Period of tenure (dates)
_____	_____	_____
_____	_____	_____

40. Professional societies, associations, publications, honorary societies: _____

41. Languages (check in appropriate space). S=speak; R=read; W=write.

	SPANISH			FRENCH			GERMAN			ENGLISH			OTHER		
	S	R	W	S	R	W	S	R	W	S	R	W	S	R	W
Fair	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fluent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Studied—little fluency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

42. Indicate the extent of your travel

in the United States _____

In what other countries have you traveled? _____

When? _____

43. After the completion of the project will you be returning to (a) school or college? _____ (b) a definite position of employment? _____ If you do not check either of these, specify your future plans: _____

Experience

44. Occupation experience (list major occupations in which you have been employed, including summer employment):

Employer	Address	Type of work done	No. supervised (if any)	Dates of employment

45. Special skills: (Check those in which you have experience; double check those you can direct.)

- | | | | |
|---|---|--|---|
| <input type="checkbox"/> Carpentry | <input type="checkbox"/> Cabinet making | <input type="checkbox"/> Electricity | <input type="checkbox"/> Child care |
| <input type="checkbox"/> Masonry | <input type="checkbox"/> Mechanics | <input type="checkbox"/> Plumbing | <input type="checkbox"/> Life saving |
| <input type="checkbox"/> Handicrafts | <input type="checkbox"/> Cooking | <input type="checkbox"/> Nursing | <input type="checkbox"/> Folk dancing |
| <input type="checkbox"/> Group singing | <input type="checkbox"/> Playground supervision | <input type="checkbox"/> Painting | <input type="checkbox"/> Licensed car driver |
| <input type="checkbox"/> Gardening and farming | <input type="checkbox"/> Nature study | <input type="checkbox"/> General constr. and bldg. | <input type="checkbox"/> Musical instruments (in- |
| <input type="checkbox"/> Dramatics | <input type="checkbox"/> Discussion groups | <input type="checkbox"/> Sewing | dicte which: _____ |
| <input type="checkbox"/> Typing (words per minute: _____) | | <input type="checkbox"/> Shorthand (words per minute: _____) | |

State experience in organizing and leading community groups: _____

46. List hobbies or avocations: _____

47. Specify the projects you prefer by indicating three choices in the order of your preference:

- | | |
|---|--|
| — Friends Service Unit in Mexico and El Salvador | — Interne Program (industry; agriculture; community service) |
| — Institutional Service Unit (mental hospital; training school for mentally retarded; correctional institution) | — Overseas Work Camps Overseas Work Camps |
| — International ^{Student} Service Seminar | — Work camps, United States |

If you have a preference as to geographical location of project, indicate preferred location _____

and reason for preference: _____

48. Give your reasons for wanting to participate in each of the projects of your choice. Include in your statement your interests and experience, especially as they relate to the project or projects for which you are applying. (Use page four.)

49. For how long a period would you be available? Give exact dates: _____

(Participants are expected to remain with a summer project during its entire program; those in a year-round project are expected to remain for at least the minimum period.)

50. How much can you or your family contribute toward defraying the cost of your participation in the project? This is in addition to providing your own travel to and from projects within the United States or Mexico,, and in the case of QIVS, is in addition to paying travel costs within the United States and the expenses of necessary documentation.

51. Give the name and address of the person who suggested your applying to the American Friends Service Committee: _____

References. (Applications cannot be considered by the Personnel Selection Committee until references are returned.)

52. Because we are unable to interview each applicant personally, and therefore rely on written references, it is extremely important that they be chosen carefully. It would be well to ask permission of each person before submitting his name, and wherever possible to discuss briefly with him your interest in serving with the AFSC. We would suggest that you list such persons as dormitory supervisors, college deans, faculty and major advisers, employers, ministers, YM-YW secretaries and others who are usually well qualified to write references. (We suggest you do not list near relatives, close personal friends such as roommates, or people you have not been associated with for the past two or three years.)

FOUR REFERENCES MUST BE LISTED. Be sure that the addresses are legible.

Personal: (Give at least one person who is familiar with your experience in group living.)

	Name	Address	Position
a.	_____	_____	_____
b.	_____	_____	_____

Scholastic or business (current):

c.	_____	_____	_____
d.	_____	_____	_____

Your signature _____

APPENDIX C

Appendix C.

Total Pattern of Purposes Expressed, Classified
According to Activities

PURPOSES (a)	Recreation (F)	Education (A)	Health (B)	Work (b) (C-D-E)	Total Activities
<u>I. Sharing in work and friendship</u>	No.(c)	No.	No.	No.	No.
(1) Mutual understanding-- international (8) Work--social contacts, removing barriers (6) Brother love, Quaker techniques	110	96	63	82	351
<u>II. Helping them to help themselves</u>					
(2) Material, physical aid, Mexican direction (7) Education of Mexicans to meet felt needs	47	39	25	36	147
<u>III. Learning from Mexicans about Mexico</u>					
(3) Customs, culture, lan- guage, mutual exchange (4) Social awareness, learn- ing from Mexicans (5) Appreciation of Mexican problems	37	38	25	28	128
<u>IV. Training in work camp procedures</u>					
(9) Adjustment to work camp, group living, self- awareness (10) AFSC in-service training work	15	14	11	11	51
Grand Totals ...	209	187	124	157	(d) 677

Source: Questions 3 and 4 of the Questionnaire.

(a) The numbers given to the answers in the questionnaires are shown in brackets. Letters (F,A,B,C-D-E) also refer to answers given.

(b) Manual labor, sewing, and/or cooking.

(c) Number of activities in which project members participated, see also Table 1, p.

(d) Total of 150 questionnaires (or individuals reporting) but incorporating a number of multiple choices. For percentages, see Table 1.

APPENDIX D

HAVERFORD COLLEGE
Haverford, Pa.

Graduate Curriculum in
Social and Technical Assistance

November 24, 1953

Dear Miss Brinks:

In response to your letter of the 16th I am enclosing some material describing our graduate curriculum in Social and Technical Assistance. This course is not primarily designed for the needs of the AFSC abroad and they do not particularly stress technical assistance. However, we do cooperate closely with them and a number of our graduates are working with them now.

One course in which you may be interested which is a part of this program is entitled, "Seminar in Community Development", given by various persons in the office of Social Welfare Division of the United Nations:

"This course seeks to give the students some understanding of the practical problems which face those who attempt to promote community development in underdeveloped areas; to give insight into and understanding of methods of working with people and of relating programs to the cultural values of community; to develop sensitivity to such values and to suggest methods by which people can be encouraged to participate actively. Community Case Records, describing the methods used and the obstacles that had to be overcome, are used as a basis for discussion."....

Perhaps by next year we will have Haverford's "Case Studies of Technical Assistance Projects" ready for publication, but that is not particularly an AFSC project.

Sincerely yours,

Theodore B. Hetzel
Chairman,
Administrative Committee

American Friends Service Comm.

Philadelphia, Pennsylvania
January 14, 1954.

Dear Friend:

Julia Branson has asked me to reply to your recent request for a copy of the speech which she gave at the International Conference of Social Workers in Madras. She suggested that I reply to your letter because of the fact that I have the responsibility for the work in the field of technical assistance, including the project in Tur'an, Israel with which she dealt in her talk.

Attached for your use is a mimeographed portion of Julia Branson's talk in which she describes the project in Tur'an. There have been a great many developments in this project during the past year. Seven of the young men have continued with the training program throughout the year and our staff is now trying to discover the most effective way in which their skills can be utilized by the village. The matter of encouraging the development of a machinery cooperative is presenting a number of problems as one might expect in a culture where there has traditionally been little appreciation of cooperation outside of the family or clan. At the present time our staff in Tur'an consists of one agriculturist and a social worker whose training and experience has been in the field of community organization. This combination of personnel seems to be just what is needed at this particular stage in the development of the project.

It may also be of interest to you to know that the person who heads up our work in Israel and who also directs the Neighborhood Center in Acre is a social worker with long experience as the director of one of the large settlement houses in Chicago. The Community Center in Acre is an attempt to develop community leadership in providing services to the Arab community in the following fields: An infant welfare clinic under the direction of an Arab nurse, a Nursery School for 74 three and four year old children under Arab nursery school teachers whom we are training on the job; sewing groups for older girls, play and craft groups for boys and girls, a sports program for older boys, a lending library with books in both Arabic and English, a training program in elementary carpentry for teen-age boys, and an evening educational and recreational program for adults.

Except for the director of the Center, the staff consists entirely of local persons who are receiving supervision in just the same way as the staff of a community center in this country. There is emphasis upon developing leadership through the use of an advisory committee and in encouraging the use of volunteers at a number of points in the program. During the past year the community is being encouraged to take increasing financial responsibility for the operation of the Center by the payment of small fees for participation in the various groups.

Although the AFSC was originally established as a channel through which religiously concerned persons might express their concern in practical action, and although it has tended to emphasize the use of amateurs, there is a real appreciation of the contribution which can be made in our project by trained, experienced social workers who share the basic philosophy and approach of Friends....Among the skills which the Committee seeks are "group and community center leadership, including organization of educational, recreational, and self-help projects; administrative and welfare experience in community centers and settlement houses, interracial projects, government rehabilitation projects, etc."

We do have a number of trained social workers participating in our overseas program. In general, however, the need is for persons who are trained in group work and community organization rather than for persons whose entire training and experience have been in the field of case work. Experience at the administrative level in social work is of particular importance.

The American Friends Service Committee is also undertaking work in the field of social and technical assistance in India and in Jordan. I am sorry that we do not have recent mimeographed reports....

Sincerely yours,

Lorraine K. Cleveland
Foreign Service Section.

From a work camp leader in 1949 and 1951 in Mexico projects.

Awbury Park,

February 13, 1954

Dear Phyllis Brinks:

I have been so taken with your thesis topics' possibilities that I've been a bit overawed.

This is my background. After working with the AFSC in an Institutional Service Unit, I went on to do my six years of casework in mental hospitals, and received my graduate training psychiatric casework (Boston University). Basic courses in the fields which are being considered by you have been bolstered only by avocational experience: work camp leadership with my husband in Mexico in the summers of 1949 and 1951, and weekend workcamps in Boston in 1949-50. Thus, I am in no position to speak with authority about workcamps or your topic. Any comments must be assumed to be limited by my own experience, and put forth only as personal opinions.

Without further ado, I believe that Social Work principles are used in AFSC work as I have experienced it, particularly in terms of group relationships, and I further believe that each might have much to learn from the other. Roughly, the relationships may be classified in two ways: the leaders with the campers, and the administration, the leaders, and the campers with the community. Could these not be roughly compared with group work and community organization approaches?

Let's take the group work angle first. This seems to me to be one of the most intensive of group experiences available, and so subject to the strains and rewards not so possible in other settings. Among the strains to which both campers and leaders are subject, are the lack of privacy, almost complete interdependence about details of daily living, intimacy of some degree with persons of varying interests, backgrounds, and temperament, doing unfamiliar work, etc. Even the minimal which it is hoped campers will have in common, i.e. the desire to participate in a work camp, may spring from motives as far apart as inexpensive touring and a hope for a definite religious experience with all varieties in between. Separation from family and accustomed

activities and surroundings offer difficulty for many. In Mexico, there are additional sources of tension: fairly primitive living conditions, different diet, possible illness--either severe or annoying--and the multitude of pressures that come from living in a foreign culture with strange customs, and particularly another language. When one adds to this the factor of age (18-25), which implies late adolescence and early adulthood with all the implications of erratic development of intellectual, emotional, and social viewpoints, this is a formidable setting for group work, indeed. But then one sees the positives. This is a comparatively intellectual group who come with a fairly well-defined understanding of project goals. Usually they have had experience in group living and are intellectually, at least, ready to share in it. Volunteering for such work automatically indicates well developed curiosity and energy. In general, work campers tend to be self-confident, fairly mature, interested in social and intellectual problems, and open to new experiences. They all have made some sacrifices to participate, knowing that the experience will be of short duration, and are determined to "get something out of it."

All in all, it seems a golden opportunity for group work concepts, with problems to overcome and the wherewithal to do it. Hopefully, leaders know something about young people, the particular project, Mexico, and Friends principles, and are ready to help the individual campers to:

1. live together happily and satisfyingly
2. live in the community with mutual satisfaction
3. offer productive labor to the community
4. take home with them facts, ideas, and feelings which will help them lead more informed, aware, sensitive, and helpful lives.

The leadership conference which precedes the orientation conference for campers definitely stresses good group work principles as the method to achieve these goals, though I do not believe that they are so named. Evaluation sessions held at regular intervals are considered. So, too, is a daily period of quiet meditation. Achieving these in itself is often a delicate procedure. Leadership is best exercised by suggestion on an informal basis, with campers taking much of the responsibility for planning and assigning home and project assignment, with consultation from the leaders. Often this method results in delay and confusion, but it does stress the responsibility of the campers, and lessens the possibility of resentment and rebellion. It is, however,

usually the leader's job to find out individual talents and interests, and make sure that they are effectively and satisfyingly used for the benefit of the whole. Even here, enthusiastic and imaginative campers can often do a better job with only hints of encouragement.

Another specific responsibility is to make practical suggestions on the basis of trips, health precautions, etc. Usually the leaders are expected to take the primary responsibility for community relations, and the major project decisions, getting materials, though even this can often be delegated to competent campers.

In Mexico, at least, there are two areas where the use of authority is imperative: questions of health, and questions of local customs, which, if violated, might jeopardize the reputation of the whole group. In general, it is felt that campers can make most decisions, and carry on most activities, if a sensitive job of leadership is done. We have found (through bitter experience) that everyone is a lot happier.

Leaders must also seize the opportunity at the inevitable bull sessions to suggest new ideas, stimulate discussion, clarify concepts, and take an indirectly educational role. And leaders also function as parent, friend, and counselor. Personal problems always arise, both in the camp and at home, and the leader should be ready to serve as a confidant and counselor, on the basis of a previously established relationship. This may mean going out to meet the problem, particularly if it affects group living or participation... For example: a camper who learned that his mother had just been sent to a mental hospital, and a camper bothered by the amorous intent of a villager. Other types were: the boys who insisted on dating the school teacher and saw every bullfight, and the boys who always "forgot" his chores.

It is not a fairly typical group work situation, differing in intensity, purpose, and setting? I feel that the same methods must apply, as modified by these factors, and it is these methods that are suggested to leaders. Can you sort out of my description the things that you are looking for: individualization, acceptance of differences in talent and outlook, utilization of growth potentials, uses of manipulation and suggestion, the use of authority as it affects health, safety, mores, the fostering of independence. I do not believe that insight in appropriately used in a group work setting. However, one is often aware of the presence of transference, and it is dealt with in an appropriate manipulative fashion....

As to possible contributions to general group work methods, may I suggest the value of continuing, conscious evaluation of the group and its program in a mutual spirit of self-criticism as a source of better and more honest group relations and a more effective program? Probably the group meditation would not be generally applicable unless used as an additional technique in this evaluation. Also, it might be added that usually leaders try to become as much a part of the group as possible, participating in chores and projects, and being open to group criticism as much as any other camper. This is perhaps a peculiar leadership position as far as traditional group work is concerned.

Now the other angle--what happens when we set this peculiar little group of foreigners down in a tiny rural Mexican village? If they are all not down with tourist trouble, they have work to do. The AFSC operates on the principle "to help people to help themselves", to take advantage of resources, personal and material, to improve their lot in life. It is felt that young, comparatively unskilled people can most helpfully do this by offering manual labor. This also fosters that equally important aim of the development of international understanding and friendship. Because of the time factor, some projects are set up prior to the arrival of the camp, and others are developed in the course of it.

I will suggest a couple of other sources of information. Claude Littlepage, Literature Section, AFSC, might be able to recommend material. Also, Peter Decili, Pendle Hill, Wallingford, Pennsylvania. This is a graduate school of Friends, offering individual study on social and economic problems.

Sincerely,

Pat Lyon

Letter from a Friend and social caseworkers in a FSAA Agency

Edmonds, Washington.

Dear Phyllis Brinks:

The Friends concept of there being "that of God in every man" coincides with the casework principle of accepting each person as he is, with the idea that "all people have universal and basic human characteristics", and "respect for the client as a person". Our feeling that each person must follow his own "light" coincides with the casework principle, "to recognize and maintain his self-determination and right to choose....".

Friends' "social concerns" have stemmed from the basic principle of the "brotherhood of man". However, I understand that the AFSC has done very little actual casework, but mostly community organization, social action, and group work....

Sincerely,

(Mrs) Lois Scholl

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APPENDIX F

PERSONS INTERVIEWED

1. Robert Barns, Berkeley, California -- camper in Mexico on both long and short term projects.
2. Harry Burke, Executive Secretary of the Seattle Regional Office, Washington.
3. Edwin Duckles, Mexico City, Mexico -- director of the Mexico AFSC projects.
4. Mildred Fahrni, Vancouver, British Columbia -- National Secretary of the Fellowship of Reconciliation of Canada.
5. Donald Farris, Director of United Nations projects in Korea, -- now in Vancouver, British Columbia.
6. Cecil Hinshaw, former president of William Penn University, worker with AFSC, and lecturer for the Society of Friends.
7. San Howard, Berkeley, California -- veteran of two Mexico work camps.
8. Don Irish, Professor of Sociology at the University of Washington, and member of the Seattle Executive Board of AFSC, Seattle, Washington.
9. Reginald Mawre, former chairman of the University of British Columbia Committee on the Doukhobors, Vancouver, B.C.
10. Clarence Pickett, Executive Secretary of AFSC until 1953, now with UN under AFSC.
11. John Magraw, former Secretary for Conscientious Objectors in Prison during World War II -- Waldron Island, Washington
12. Bob McGinnis, College Secretary, San Francisco Regional Office, California.
13. Joan Salmon, Chicago, Ill -- work camper in Mexico who caught polio while there.
14. Floyd Schmoie, initiator and director of "Houses for Hiroshima" and "Houses for Korea" projects, Seattle Washington.
15. Lois Scholl, former caseworker with Family Society in Seattle, Washington and member of the Society of Friends.
16. Art Solmon, group worker and director of Seattle Neighborhood House, Seattle, Washington,
17. Ross Tikinoff, member of the Doukhobor sect, Vancouver B.C.