

1952

# The development of a manual for the volunteer leader at the Brockton Y.M. - Y.W.H.A. Community Center

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1952

BOSTON UNIVERSITY  
SCHOOL OF SOCIAL WORK

THE DEVELOPMENT OF A MANUAL FOR THE VOLUNTEER LEADER  
AT THE BROCKTON YMYWHA COMMUNITY CENTER

A Thesis

Submitted by

Leonard Seymour Romney

(A.B., Syracuse University, 1950)

In Partial Fulfillment of Requirements for  
the Degree of Master of Science in Social Service

1952

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TABLE OF CONTENTS

CHAPTER		PAGE
I.	INTRODUCTION	1
	Origin and Purpose of Study	2
	General Questions	2
	Method and Scope of the Study	3
	Limitations	4
II.	THE AGENCY	6
	Background of the Community	6
	History of the Agency	6
	Agency Purpose and Function	8
	Membership	9
	The Professional Staff and Their Duties	9
	History of the Volunteer Leaders	11
	Staff Relationship To Volunteer Leaders	11
	Facilities	12
III.	ANALYSIS OF FINDINGS	13
	Group Work Concepts	13
	Understanding the Individual	16
	Programming	18
	Facts About the Agency	20
IV.	A MANUAL FOR THE BROCKTON YMYWHA COMMUNITY CENTER	23
	Table of Contents in the Manual	23
	Chapter I - Introduction	26

CHAPTER	PAGE
Chapter II - History and Background "Y" Center	32
Chapter III - You and This Thing Called Group Work	37
Chapter IV - "The People's The Thing; Not The Play"	53
Chapter V - Some Things To Jot Down And Why	72
Chapter VI - Some Aids For The Job	78
Chapter VII - The Voyage in Front of You	89
V. CONCLUSIONS AND RECOMMENDATIONS	92
Conclusions	92
Implications	94
APPENDIX	96
Questions Studied in the Interview With Volunteers	97
Questions Studied in the Interview With Professionals	97
BIBLIOGRAPHY	98

## ILLUSTRATIVE MATERIAL

CHARTS	PAGE
I. Where The Volunteer Fits in the Center Scheme of Things	30
II. A Community Resource	36
III. Groups Meeting At The "Y" Center	55
IV. List of Officers	74
V. Roster Sheet	75
VI. Weekly Report	76
VII. Diagram of a Group Meeting	81

CHAPTER I. INTRODUCTION

Volunteers in social work may be defined as individuals who give their services to social agencies with no thought of remuneration in terms of money for the purpose of furthering the aims and assisting in carrying out the program of the agency.<sup>1</sup>

Without the aid of volunteers, social work agencies could not function. Agencies are dependent upon volunteers to serve in many direct and indirect capacities. Volunteers act as committee members, boards of directors, and group leaders in a group work agency. It is with the function of volunteers as group leaders that this study is concerned. This study is specifically concerned with the development of a manual which can be used by the volunteer leader as an instrument in the process of his developing from an unskilled to a sensitive skilled group leader.

Social group work is a process and a method through which group life is affected by a worker who consciously directs the interacting process toward the accomplishment of goals which in our country are conceived in a democratic frame of reference.<sup>2</sup>

The group work method is dependent upon the use of skilled leadership. The leader is at the core of the group process. His role and his influence may to a large extent determine the success or the failure of the group. He is the transmitting agent between the program and the members of the group. He participates in the interaction of the individuals who make up the group.

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1 Florence L. Newbold, "The Volunteer in Social Work," The Social Work Yearbook, Fifth Issue, 1939, p. 477.

2 Gertrude Wilson and Gladys Ryland, Social Group Work Practice, p. 61.

How the volunteer leader does this is of great concern to the professional workers of a group work agency. The professional staffs of group work agencies are constantly in the process of providing instruments which can be utilized by the volunteer group leader. Some of the methods used in aiding the volunteer leader understand and apply group work concepts are:

- 1- Leadership training courses and institutes
- 2- Supervision
- 3- Use of supplementary written material

#### ORIGIN AND PURPOSE OF STUDY

This study originated at a staff meeting of the Brockton YMYWHA Community Center. At an evaluation meeting of a volunteer leaders' training session, the writer raised the question of supplementary written material for the volunteer leaders' benefit. The rest of the staff agreed that there was a need for a volunteer leaders' manual at the agency. In order to answer and meet this need, this study was undertaken by the writer.

The purpose of this study is to show the process by which appropriate material for inclusion in a manual for the Brockton YMYWHA Community Center was decided upon. It also proposes to present the manual itself, compiled on the basis of the preceding process.

#### GENERAL QUESTIONS

The writer wishes to answer the following questions:

- 1- How is such a manual developed?
- 2- What kind of help did the volunteers want from the manual?
- 3- What did the professionals consider important?

4- What material is included in existing manuals?

5- What group work concepts can be utilized in a manual for volunteer leaders?

#### METHOD AND SCOPE OF THE STUDY

The study will include what the twenty volunteer leaders at the Brockton YMYWHA Community Center feel should be included in a manual. The experience of the full time workers of the professional staff of this group work agency will be utilized to determine what the professionals feel should be included in the manual.

Group work concepts were reviewed by a scanning of a number of writings related to group work theory. This literature highlighted the techniques of group leadership and programming and were used to observe what could be included in the manual.

Interviews were held with each of the twenty volunteer leaders of the Brockton YMYWHA Community Center. Each volunteer expressed his opinion regarding the content of the manual. These interviews were then analyzed and interpreted by the writer. Additional interviews were held with the members of the professional staff. These interviews were also evaluated and were used to determine what the members of the professional staff felt should be included in the manual. In this way, the writer hoped that he could implement the lay and the professional points of view in the study.

The writer notes that the nature of the problem is such that in questions used in the interviews with the volunteer leaders there is a tendency for the questions to be general rather than specific. The writer



felt that it was important to use general questions which the volunteer leader could freely interpret rather than specific questions which might limit the range of the answers.

Ten manuals representing different agencies and national organizations were analyzed by the writer to gain some knowledge of what the existing manuals contained. In this manner, the writer hoped that he could incorporate some of the ideas utilized in the existing manuals in the manual for Brockton.

The final part of the study consisted of the sifting and evaluating of significant material which could be included in the manual and the writing of the manual itself.

#### LIMITATIONS

There are a number of limitations in this study. The initial one is the short history of volunteer leadership at the Brockton YMYWHA Community Center. With the volunteer leaders having to a large degree only their current experiences to rely upon, their knowledge of group leadership techniques is limited. This is intensified by the fact that a good number of the volunteers have been leaders for only four or five months and they have not absorbed the principles of sound group leadership.

Another limitation concerns the nature of the sample. Ideally, the sample of volunteer leaders should have included "x" number of volunteers with six months experience; "y" number of volunteers with nine months experience; "z" number of volunteers with twelve months

experience, et cetera. Realistically, this was impossible at the Brockton YMYMHA Community Center. The writer had to work with the sample which was available at the agency. The sample of volunteer leaders which was used in this study may be biased as a result of this limitation.

The same sort of limitation may be operating with regard to the sample of manuals which were used. The writer attempted to obtain as many different kinds of manuals as were available. However, a survey of a large number of group work agencies revealed that the agencies did not have manuals available or else they were in the process of formulating a manual. The sample manuals used may, because of this limitation, be overemphasized in terms of representation by national organizations.

## CHAPTER II. THE AGENCY

### BACKGROUND OF THE COMMUNITY

The city of Brockton, with a population of sixty-three thousand, lies just beyond the main commuting fringe of central Boston on the South Shore of Massachusetts. It is the shopping center of the surrounding small towns of Stoughton, Avon, Holbrook, Abington, Rockland, Whitman, East Bridgewater, West Bridgewater, Bridgewater, and Easton. The population of the greater Brockton area is one hundred and twenty thousand.

Brockton has a national reputation as a shoe manufacturing center. This industry and allied trades make up more than 70 per cent of the Brockton economy. In recent years there has been a sharp decline in this industry in the Brockton area, and the community is at present undergoing a severe economic crisis.<sup>1</sup>

This crisis has affected the agency in terms of budget needs and fund raising. The center has had a slash in its Community Chest allotment because of this. It would appear that the health of the Brockton economy has affected the center as one of the community institutions.

### HISTORY OF THE AGENCY

In the late summer and early fall of 1911, a group of young men organized the Brockton YMHA. The first meeting was held on August 28, 1911, and in November the organization received its charter from the

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<sup>1</sup> Homer Hoyt Associates, A Report of The Economic Base of the Brockton, Massachusetts, Area, May 1948.

Commonwealth and rented quarters in the Arcade Building.

During the period of 1911-1916, the YWHA of Brockton was founded as a cooperative but separate organization for the women of the community. By 1921, Smith Hall was secured as a meeting place, and there were now opportunities for gymnasium activities and large lectures. After moving to the City Theatre and back to Smith Hall, the institution moved into its own home on Green Street, and the program emphasized cultural activities and junior work.

Throughout this period the YWHA increased its activities and in 1926 the two organizations were equal partners in developing the center and its program. In 1932, the organization moved into its new quarters on Legion Parkway, and the new building and the Green Street plant provided quarters for the multiple activities which were carried on.<sup>2</sup>

During World War II, the Brockton YMYWHA Community Center converted its program to meet the needs of the servicemen. All the facilities of the agency were made available to the service personnel. Special functions, parties, and socials were held at this time.<sup>3</sup>

With the return to a peace time basis, the program showed an expansion of adult activities and a full-time Youth Activities director was added to the staff for work with the youth program.

2 YMYWHA Community Center, Souvenir Booklet, 25th Annual Ball.

3 YMYWHA Community Center, Souvenir Booklet, 34th Annual Ball.

The Brockton YMYWHA Community Center is now in its forty-first year of service to the community. There has been additional growth in the program offered and in the concern for the individual member of the agency. Its services continue to contribute to the well-being of the Brockton community.

#### AGENCY PURPOSE AND FUNCTION

The broad principles of Jewish Center purpose to a large degree emphasizes the functions of the agency. The Brockton agency as an affiliate of the National Jewish Welfare Board incorporates within its program the functions of the Jewish Center. These functions include:

- 1- Service as an agency of Jewish identification.
- 2- Service as a common meeting ground for all Jews.
- 3- Service as an agency of personality development.
- 4- Furtherance of the democratic way of life.
- 5- Assistance in the integration of the individual Jew as well as of the Jewish group into the total American community.<sup>4</sup>

These functions are fulfilled through a varied and flexible program and through the use of the group work method in serving the Jewish community. While the functions are within the national framework of the Jewish Center field, the specific purpose of the Brockton YMYWHA Community Center is "to serve Greater Brockton through recreational, informal education, social, health, physical education, guidance and cultural programs."<sup>5</sup> These programs are developed

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<sup>4</sup> Statement of Principles On Jewish Center Purposes, Annual Meeting National Council Jewish Welfare Board, May 11, 1948.

<sup>5</sup> Brockton Community Council, A Directory of Social Services In the Brockton Area, 1952, p. 22.

through the teamwork of the professional staff of the center and the people of the community.

#### MEMBERSHIP

There are eight hundred Jewish families in the total community population. The adult membership of the YMHA includes four hundred and ninety men. Participating in the YWHA activities are five hundred and eight women members. In the Youth Activities Department, two hundred and fifty-five youngsters are affiliated as members of the agency.<sup>6</sup>

#### PROGRAM

The Brockton YMYWHA Community Center is a multiple activity agency. Its programs are geared to meet the existing needs and interests of its members and to stimulate the membership to interest in new areas of activity. The program serves children, young people, and adults of both sexes.

Among the activities which are carried on at this agency are: friendship clubs, bowling leagues, Fun Fests, Vacation Week programs, parties, family programs, swimming instruction, movie programs, drama workshops, summer day camp, Winter playland programs, drawing and painting classes, square and social dancing and so on. Issues of concern to the total community are brought to the public's concern through the Town Hall community forum method.

#### THE PROFESSIONAL STAFF AND THEIR DUTIES

There are three full time professional staff workers at the

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<sup>6</sup> Interview with Executive Director, Brockton YMYWHA Community Center, March 14, 1952.

Brockton YMYWHA Community Center. Each has an area of specific responsibility and each is to a large degree involved in the total programming of the agency.

The professional staff and their duties includes:

1. The Executive Director

(a) to be responsible for the carrying through of the administration, program, and services of the agency under the policy set by the Board of Directors.

(b) to supervise the professional, office and custodial staffs.

(c) to act as consultant to all board committees.

(d) to help interpret the policies of the agency to the general public and to the total community.

2. The Director of Youth Activities

(a) to be responsible for the carrying through of the administration, program, and services of the Youth Activities Department.

(b) to recruit, supervise, and aid in the training of the volunteer leaders at the agency.

(c) to act as consultant to the Youth Activities Committee and to help interpret the youth program to the total community.

(d) to assist in all special events and to help the day camp program to function.

3. The Physical Education Director

(a) to be responsible for the carrying through of the administration, program, and services of the physical education department.

(b) to aid in the recruiting, supervising, and training of

volunteer leaders and of day camp counselors.

(c) to act as consultant to the Physical Education Committee and to interpret agency policy to this group.

(d) to assist in all special events and to direct the functioning of the day camp program.

In addition, the staff is supplemented by a youth lounge supervisor, a field work student from the Boston University School of Social Work, and twenty volunteer leaders who aid in leading the youth and young adult groups.

#### HISTORY OF THE VOLUNTEER LEADERS

The Brockton YMYWHA Community Center has not had more than a few scattered volunteer leaders in its history prior to the current year. The members of the community served on the boards and the committees of the institution. This year, the Youth Activities Committee of the YWHA succeeded in recruiting a number of women who were willing to act in the capacities of volunteer leaders. Additional recruiting took place through the center staff and through the national organizations whose groups were housed in the agency. The net results of this were that all of the groups meeting at the center this year were led by volunteer leaders. Therefore, the concern for equipping the volunteer leader was intensified by this factor during the current year.

#### STAFF RELATIONSHIP TO VOLUNTEER LEADERS

The executive director does not supervise volunteer leaders directly. His role is to aid in the training programs which are



offered to the volunteer leaders.

The director of youth activities plays the most active role with regard to the volunteer group leader. There is supervision in individual terms of a "teaching as you go along" basis. This involves helping the volunteer leader with crafts, creative dramatics, and other media. Some of the basic techniques of group work are interpreted to the volunteer leader when the opportunity arises. The director of youth activities sets up the training program for the volunteers.

The physical education director has a direct relationship with the volunteer leaders. He also aids in their training. He helps them in the use of the gymnasium facilities by suggesting games and activities there for the group.

#### FACILITIES

The physical plant of the agency has a gymnasium, swimming pool, shower rooms, youth lounge, clubrooms, bowling alleys, billiard tables, hobby workshop room, steam cabinet room and a lunchroom. The gymnasium has a stage and is also used as an auditorium for large meetings and social dances.

## CHAPTER III. ANALYSIS OF FINDINGS

### GROUP WORK CONCEPTS

#### Volunteers

There were no questions in the interviews which dealt with the volunteers' thinking on group work concepts as such. However, the writer asked the volunteer leaders what they thought the role of the group leader should be. These answers may indicate some understanding of the concepts of group work in the lay person's language.

Seven roles were differentiated by the writer in classifying the volunteers' answers with regard to the group leader's role. Five termed the leader, helper, "leader helps children carry out their ideas;" while another five termed the role, advisor, "advisor rather than leader." Four volunteers felt that the group leader's role was one of a teacher, "teach games, songs, et cetera." "Keep the group well organized" or organizer was thought to be the leader's role by three of the volunteer leaders. One volunteer felt that the leader was a friend, "someone they feel they can talk to." Another felt that the leader was a "guide not a ruler of children." The remaining volunteer leader said that the leader's role was to be an observer and "watch out for the problem children."

#### Professionals

The executive director felt that the writer's proposed outline would cover the group work concepts sufficiently.

The director of youth activities felt that the manual should include a "good working concept of the basic techniques of group work."

These would include:

1. An understanding of human behavior.
2. An understanding of the democratic approach.
3. An understanding of the reaction of children to freedom after an authoritarian approach in schools and the use of freedom by the children.
4. A warning to the leader to use all the members of the group.
5. Good program suggestions should be included.

The physical education director felt that the following procedures should be included:

1. The role of the leader, indicate when leader should lead and when the leader should follow the members of the group.
2. The manual should show how democracy would work in the group.
3. Methods of bringing out the most in the group should be used.
4. The procedure for conducting a meeting should be included.

#### Other Manuals

Three of the manuals surveyed attempted to define and to interpret the meaning of group work to the volunteer group leader.

The Nickerson House manual uses the definition of group work as explained by Wilson and Ryland in their book, Social Group Work

#### Practice.

Social group work is a process and a method through which group life is affected by a worker who consciously directs the interacting process toward the accomplishment of goals which in our country are conceived in a democratic frame of reference.<sup>1</sup>

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1 Gertrude Wilson and Gladys Ryland, Social Group Work Practice, p. 61.

The University Settlement manual attempts to describe group work in simple and practical terms through the eyes of a group member. Its interpretation of group work rests on a description of "What Seven Years of Group Membership Has Meant To Me."

According to the YMCA's Group Leader's Manual, "group work involves (1) a leader aiming at certain objectives; (2) guidance of interaction and interstimulation among the members; (3) programs related to the interest, purposes, and capacities of the group which involve responsible participation on their part."<sup>2</sup>

The three elements of the group work process would appear to be the leader, the group, and the program. The interaction of these three elements are stressed in the manuals surveyed.

#### General Literature

The writer used four pieces of general group work literature to gain an understanding of group work. Wilson and Ryland's definition has been mentioned on the preceding page.

Trecker defines group work as:

Social group work is a process and method through which individuals in groups in social agency settings are helped by a worker to relate themselves to other people and to experience growth opportunities in accordance with their needs and capacities.<sup>3</sup>

According to Williamson;

Group work concerns itself with service toward individuals in a group, brought together through a

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<sup>2</sup> Association of Boys' Work Secretaries, A Group Leader's Manual, Boston.

<sup>3</sup> Harleigh B. Trecker, Social Group Work Principles and Practices, p. 8.

common interest, and guided by means of suitable and congenial activities toward a well rounded life for the individual; and for the group a cooperative spirit and acceptance of social responsibility.<sup>4</sup>

For Hinkley and Hermann, group work is:

Social group work is a professional service to persons and groups of persons to help them attain satisfying relationships and standards of life in accordance with their individual and group wishes and capacities.<sup>5</sup>

## UNDERSTANDING THE INDIVIDUAL

### Volunteers

There were no specific questions with regard to understanding the individual in the interviews with the volunteer leaders. Only one volunteer leader made the observation that the leader should be aware of "problem children," both the "over-aggressive youngster" and the "shy" one.

### Professionals

The professionals were not asked any specific questions with regard to understanding the individual. In making suggestions for the manual content, this topic was included.

The executive director felt that the writer's outline would cover this material satisfactorily.

The director of youth activities felt that the leader "should use all the members of the group." This worker emphasized the

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4 Margaretta Williamson, The Social Worker in Group Work, p. 7.

5 Robert G. Hinkley and Lydia Hermann, Group Treatment In Psychotherapy, p. ix.

importance of "accepting the member's limitations and working with them from there."

The physical education director suggested that the manual should emphasize an "awareness of the individual members" and "methods of bringing out the most in the group and in the individual."

#### Other Manuals

Only two of the manuals surveyed dealt with understanding the individuals. These were the "V for Volunteer" manual of B'Nai B'Rith and the University Settlement manual.

The University Settlement manual observed, "A Club Experience," which indicated what happened to the individuals in a group setting.

"V for Volunteers," was more comprehensive in this respect. It devoted a chapter to, "The Group Member." This chapter included some characteristics of adolescent behavior, why he joins a group, differences of behavior within the group setting, referrals, and the relationship of programming to the individual member's needs.

#### General Literature

The writer used "Social Group Work Practice" as a guide to understanding the individual. Wilson and Ryland's opinion is summarized by this quotation:

Each member brings to a group his own religious, national, racial, and social class identifications. The worker who is able to accept people as they are, with all their different traditions and customs, is the one who is aware of his own prejudices and who is able to handle them in such a way that they will not interfere with his work among people who are different from him.<sup>6</sup>

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<sup>6</sup> Wilson and Ryland, op. cit., p. 88.

This statement emphasized the leader's role in accepting and being aware of the individual differences of the members of the group. A number of chapters are devoted to elaborating this point of view.

## PROGRAMMING

### Volunteers

Eleven wanted a list of available resources for sources of songs, crafts, games, et cetera. The same number wanted suggestions for programming at different age levels. Five wanted information with regard to the use of community resources. Four wanted simple games included in the manual. Three wanted a simple description of parliamentary procedure. Three wanted stories to include in their group program. A model meeting was requested by three of the volunteer leaders. Two wanted nature study included in the manual and the same number asked for music. One volunteer asked for singing games while another asked for craft suggestions. One volunteer asked for ideas on Jewish themes in the manual.

### Professionals

The executive director emphasized that the volunteer is constantly searching for program material. He felt that the writer's outline indicated sufficient resources to aid in this search.

The director of youth activities felt that "good program suggestions" be included in the manual. The "importance of continuity of program" was emphasized by this worker.

The physical education director said that the manual should include

a "bibliography of games." It should also have "program hints" such as the "procedure for conducting a meeting."

#### Other Manuals

The writer has attempted to analyze the manuals by viewing the program media which were suggested in each of them. The two manuals which were not viewed in this manner were the Young Israel Leader Manual which did not contain a specific programming area and the 4-H manual whose program suggestions were of a specialized nature.

The writer used the following classification of program media to observe what the existing manuals contained:

1. Dramatics, Story Telling
2. Arts and Crafts
3. Active and Quiet Games
4. Social Recreation and Dancing
5. Journalism
6. Visual Aids and Movies
7. Music and Singing
8. Hikes, Trips, and Nature Study
9. Speakers, Discussions, and Quizzes
10. Cooking

One manual contained suggestions for using seven of the media. Two manuals contained suggestions for using six of the media while five media were suggested in another three manuals. Two manuals contained suggestions for using four of the media.

Eight manuals suggested the use of active and quiet games. Six



manuals suggested using social recreation, arts and crafts, and dramatics and story-telling. Music and singing were suggested in five of the manuals. Four suggested hikes, trips, and nature study while three suggested speakers, discussions, and quizzes. Three suggested visual aids and two suggested cooking.

#### General Literature

The writer used unpublished notes from his Group Work Activities course as the basis of his writing about programming in the manual for Brockton.

#### FACTS ABOUT THE AGENCY

##### Volunteers

The volunteers seemed confused with regard to the question on what agency policies should you know as a club leader.

Twelve of the volunteers said that they didn't know. Three said they thought they should call the office if they couldn't attend the meetings. One said, "what to do in the event of an emergency." The remaining four said to "check with the staff on questions of policy."

##### Professionals

The executive director thought that the following aspects of agency policy should be included in the manual. They are:

1. No activities on Friday night or Jewish holidays.
2. All kinds of Jews are welcome at the center.
3. No field trips on the Sabbath.
4. Room space for meetings should be cleared with the professional staff.

5. Inform the office when trips are taken.
6. Clear with the professional staff for the use of equipment.
7. The office should be notified if the leader cannot be present.
8. Groups cannot meet without leaders.
9. All groups are supervised in activities by leaders.
10. If the meeting is postponed or there is a change in the date and place, notify the office and the professional staff.

The director of youth activities felt that the statement of policy should be done through the supervisory meeting. The leaders should check with the calendar and with the director of the department for the clearance of program dates.

The director of physical education felt that at the meetings of the volunteer leaders with the staff, interpretation of agency procedure could be carried out.

#### Other Manuals

The ten manuals surveyed all had an orienting to the agency as part of their content. The purpose of the agency, the program, and the membership requirements were the common elements in the ten manuals.

The two settlement manuals, Nickerson House and University Settlement, had in addition to the three common elements, space devoted to the procedure the volunteer was to follow and regulations of agency policy.

#### General Literature

Trecker sums up "what should the worker know and understand about the agency:

1. The worker should have an understanding of the purpose and function of the agency.
2. The worker should have knowledge about the general constituency the agency is set up to serve.
3. The worker should have knowledge of how the agency helps groups to form and how it accepts groups into a relationship with it.
4. The worker should have an understanding of internal operating policies.
5. The worker needs to know his relationship to other workers on the staff and the kind of supervision he may expect to receive.
6. It is important for the worker to know the way in which individuals who seek to affiliate with the group may be helped to establish an effective relationship with the group.
7. The conditions or criteria by which groups are to be evaluated by the agency should be understood from the beginning of the worker's relationship with the agency. <sup>7</sup>

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<sup>7</sup> Trecker, op. cit., pp. 36-37.

## CHAPTER IV. A MANUAL FOR THE BROCKTON YMYWHA COMMUNITY CENTER

The study has been focused for this chapter. In this chapter, the interviews and the existing manual content is utilized in the formulation of a manual. The writer hopes to develop a manual which can be used by the volunteer group leader at the Brockton YMYWHA Community Center.

The group work concepts which are utilized in the manual are the result of the incorporation of concepts by the writer during the period of his education as a group work major. These concepts come from the curriculum of a group work major at the Boston University School of Social Work and are not the result of any specific text on group work theory and practice.

The record abstracts which are drawn are a result of the writer's experience in working with groups.

The two to six age range is included in the manual for Brockton because of the unique situation which exists at this agency. This agency's pre-school groups are led by volunteers who are highly skilled. Both volunteers who lead this group have experience as teachers working with this age level.

The table of contents of the manual is detailed in order to help the volunteer refer to specific aspects of group work.

### THE TABLE OF CONTENTS IN THE MANUAL

#### CHAPTER I - Introduction

1. Preface
2. Director's Message
3. Officers of the YMYWHA Community Center 1952

4. List of Staff - These Are The People Who Help You.
5. Where the Volunteer Fits In the Center Scheme of Things (diagram)
6. Group Leaders and The Groups They Lead 1951-1952

#### CHAPTER II - History and Background of the "Y" Center

1. Purpose
2. Membership
3. Program
4. Facilities
5. The Place of Jewish Content In the Center
6. A Community Resource (diagram of the center structure)

#### CHAPTER III - You And This Thing Called Group Work

1. What Is Meant By Leadership?
2. The Group Work Method
3. The Group
4. The Individual

#### CHAPTER IV - "The People's The Thing Not The Play."

1. The Balanced Program
2. Groups Meeting At The "Y" Center (diagram)
3. Media - How We Use Them
4. Jewish Holidays - Their Significance

#### CHAPTER V - Some Things To Jot Down And Why

1. Recording
2. Forms Used

#### CHAPTER VI - Some Aids For The Job

1. Supervision

2. Model Meeting
3. Sample Constitution
4. A Group Meeting (diagram)
5. Parliamentary Procedures
6. Community Resources
7. Sources of Programming Help
8. Criteria of a Good Leader (adapted from Roy Sorenson)
9. Things To Know About The "Y"

CHAPTER VII - The Voyage In Front of You - Come Aboard!

1. A Word About Democracy and Group Work
2. Full Steam Ahead

## Chapter I - Introduction

### PREFACE

You, the volunteer leader, actually helped write this manual. Your thoughts, your suggestions, your interviews helped create it. It is yours to use, to evaluate, and to criticize. The manual is a tool for you. The writer hopes that you use it as such. It attempts to explain what the job of the volunteer leader is. It hopes to be an aid for you to use as an advisor to the group of youngsters with whom you deal.

You have a responsibility as a leader. This responsibility is to be as equipped as possible to do the best possible job as group leader. This means that you will develop the skills that you bring to the job and will try to learn other skills. The responsibility also assumes that you will be conscientious and take pride in the kind of a job that you will do.

There is a chart explaining where the volunteer fits in the center scheme of things. Take a look at this chart. One fact becomes obvious; that is, without volunteers, the "Y" Center wouldn't be a going concern. Volunteers are the officers of both the YM and the YWHA. Volunteers are the members of the finance committee, the house committee, and the youth activities committee. Volunteers serve as group leaders. In fact, the volunteers man all the committees of the YMYWHA Community Center. The teamwork between the professional staff and the volunteers is the element that makes for a successful program and for a happy membership. The teamwork between the leader and the

members of the group makes for a happy group experience. Remember, teamwork between the professional and the volunteer is the foundation of a living active community center.

The manual is the result of that teamwork. It is the result of the efforts of a professional worker and the ideas of the volunteer workers. The writer hopes that the language of the manual is simple and understandable. The writer hopes too that the leader finds this manual an aid to the job of group leadership which he has undertaken. Thank you for your ideas and good luck in your efforts.

#### DIRECTOR'S MESSAGE

In the actual manual, a note of greeting will be issued by the Executive Director of the Brockton YMYWHA Community Center. In planning the content of the manual this space is reserved for the message of the Executive Director.

#### Officers YMHA 1951-1952

President - Roland Tuck

Vice-President - George Berger

Vice-President - Max Coffman

Vice-President - Nathan Epstein

Vice-President - Simon H. Geilich

Vice-President - Merton B. Tarlow

Treasurer - Gabriel Harris

Assistant Treasurer - Dr. Samuel Gale

Secretary - Emanuel Rafkin

#### Officers YWHA 1951-1952



President - Mrs. Ira Franklin

Vice-President - Mrs. George Eisgrau

Vice-President - Mrs. Samuel Gale

Vice-President - Mrs. Samuel Green

Vice-President - Mrs. George Kovick

Vice-President - Mrs. Harold Rubenstein

Recording Secretary - Mrs. Lester Gilson

Treasurer - Mrs. Maurice Gell

Assistant Treasurer - Mrs. Max Schnitzer

LIST OF STAFF - THESE ARE THE PEOPLE WHO HELP YOU

1. Professional Staff

Executive Director - Theodore T. Tarail

Director of Youth Activities - Mrs. Albert Edwards

Director of Physical Education - Seymour Maskell

Supervisor of Youth Lounge - Albert Edwards

Boston University School of Social Work Student - Leonard Romney

2. Office Staff

Mrs. Harold Young

Mrs. Arthur Petersen

Miss Anna De Falco; Mr. Jack Gold (part-time)

3. Custodial Staff

Chief Custodian - Charles Seymour

Stanley Lambert

Dominick Voci

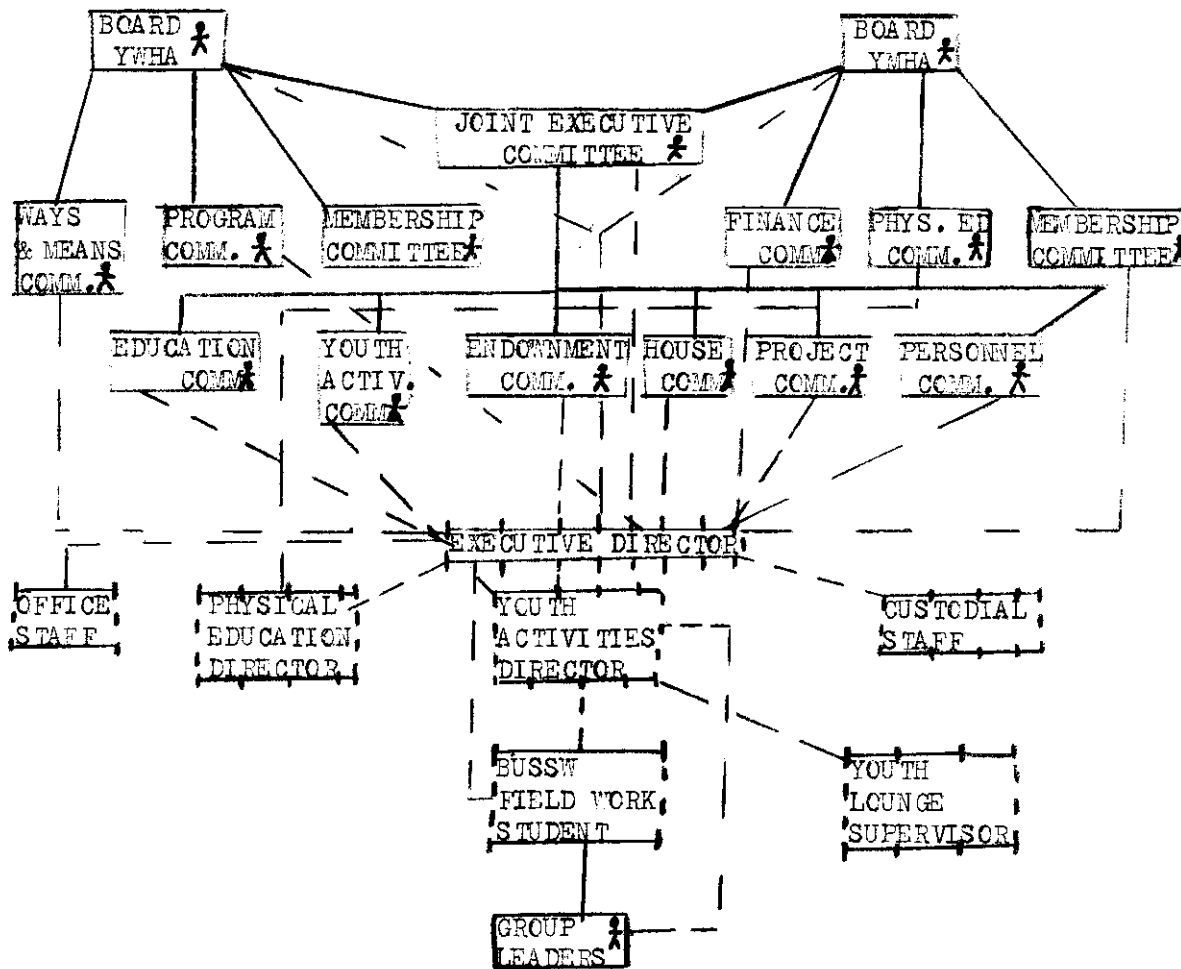
4. Lunchroom Staff



Mrs. Selma Katz

Mr. Harry Weisberg

CHART I.

WHERE THE VOLUNTEER FITS IN THE CENTER SCHEME OF THINGS



 Volunteer  
 Professional

ORGANIZATIONAL STRUCTURE BROCKTON YMYWHA COMMUNITY CENTER

1951 - 1952

## GROUP LEADERS AND THE GROUPS THEY LEAD 1951-1952

## Monday

Mrs. A. Brenner	Madalach (Girls 6-8)
Mrs. M. Feinberg	Madalach (Girls 6-8)
Mrs. Weiner	Pre-school Play Group (Boys, Girls 3-6)
Mrs. A. Franklin	Girl Scouts (Girls 10-12)
Mrs. Held	Girl Scouts (Girls 10-12)
Miss Beverly Stone	Senior Young Judaea (Girls 14-18)

## Tuesday

Mrs. I. Ginsberg	Brownies (Girls 7-10)
Mrs. A. Tisch	Brownies (Girls 7-10)
Mrs. S. Gerson	Brownies (Girls 7-10)
Mrs. W. Bronstein	Brownies (Girls 7-10)
Mrs. Alexander	Senior Girl Scouts (Girls 14-15)

## Wednesday

Mrs. H. Solomon	Chochomim (Boys, Girls 15-17)
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## Thursday

Mrs. N. Richman	Pre-school Play Group (Boys, Girls 3-6)
Mrs. R. Waldstein	Pre-school Play Group (Boys, Girls 3-6)
Mrs. D. Schultz	Ha Yellodats (Girls 8-11)
Mrs. L. Freeman	Ha Yellodats (Girls 8-11)
Mrs. R. Tuck	Ha Yellodats (Girls 8-11)
Dr. L. Copen	Young Adult Group (co-ed 18 and up)

## Friday

Mr. A. Figalle	Cub dens (Boys 7-10)
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## Chapter II. History and Background of the "Y" Center

The "Y" Center is now in its forty-first year of existence. In the late summer and early fall of 1911, a group of young men organized the Brockton YMHA. The first meeting was held on August 28, 1911, and in November the organization received its charter from the Commonwealth and rented quarters in the Arcade Building.

During the period of 1911-1916, the YWHA of Brockton was founded as a cooperative but separate organization for the women of the community. By 1921, Smith Hall was secured as a meeting place and there were now opportunities for gymnasium activities and large lectures. After moving to the City Theatre and back to Smith Hall, the institution moved into its own home on Green Street and the program emphasized cultural activities and junior work.

Throughout this period the YWHA increased its activities and in 1926, the two organizations were now equal partners in developing the center and its program. In 1932, the organization moved into its new quarters on Legion Parkway. The new building and the Green Street plant provided quarters for the multiple activities which were carried on.

During World War II, the Brockton YMYWHA Community Center converted its program to meet the needs of the servicemen. All the facilities of the agency were made available to the service personnel. Special functions, parties, and socials were held at the center at this time.

With the return to a peace-time basis, the program showed an

expansion of adult activities and a full time director of youth activities was added to the staff for work with the youth program. There has been increasing growth in the program and in the concern for the individual member of the agency family. Its services continue to contribute to the well being of the people of the Brockton community.

#### PURPOSE

The specific purpose of the Brockton YMYWHA Community Center is "to serve Greater Brockton through recreational, informal education, social health, physical education, guidance and cultural program." These programs are planned and carried through by the members of the community with the aid of the professional staff of the center.

#### MEMBERSHIP

There are eight hundred Jewish families in Brockton. Active membership at the "Y" Center may be broken down to include; four hundred and ninety men; five hundred and eight women; and two hundred and fifty-five junior members who are participating in the varied activities of the youth activities department.

#### PROGRAM

The Brockton YMYWHA is a thriving center which is bustling with activity of all sorts during the afternoons and the evenings of the week. The programs are geared to meet the needs and the interests of the membership and to stimulate the membership to become more creative, healthy, happy people. The programs serve Brocktonians from the ages of three to past eighty-three. Adults, young adults, teen-agers, grammar school children, and pre-school tots

are all part of the human elements in the "Y" Center Program.

Among the activities carried on at the center are friendship clubs (Jolly Juniors to Young Adults), bowling leagues, Fun Fests, Vacation Week Programs, parties, family programs, swimming instructions, movie programs, drama workshops, summer day camp, winter playland programs, drawing and painting classes, square and social dances and so on. Issues of community concern have been brought to the public's attention through the community forum method.

#### FACILITIES

The physical plant of the agency includes a gymnasium which is also used as an auditorium, a swimming pool, showers, youth lounge, club rooms (scout room, pre-school room, JWV room), bowling alleys, billiard tables, hobby workshop room, steam cabinet room, and a lunch-room. The accompanying diagram is inserted to help you, the leader, become acquainted with the facilities of the "Y" Center and to use them in your work.

#### THE PLACE OF JEWISH CONTENT IN THE CENTER

The "Y" Center is a Jewish community center. Among the functions of the Jewish community center is one of "service as an agency of Jewish identification." To this end, Jewish Book Month, Jewish Music Festival, and Jewish Youth Week are celebrated at the center. "The Dybbuk" was presented by the adult Dramatic Workshop group to help give an understanding of a period of Jewish life.

The current problems and culture of the modern American Jew has not yet been fully utilized by the group leaders in programming with

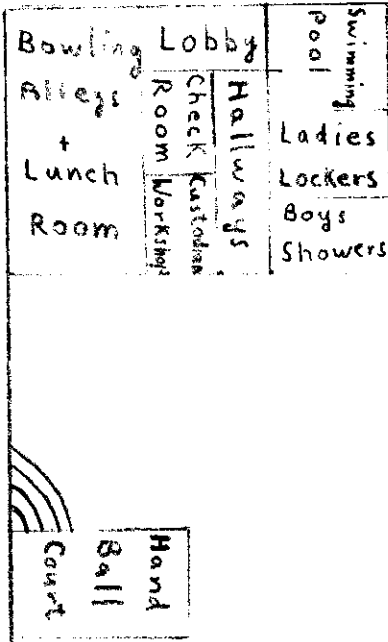
their groups. The dependency on Israel for songs and dances is but the first step in the evolving process of implementing Jewish content. Much remains to be done in this area at Brockton. The professional worker and the volunteer leader are both stimulated and challenged to find ways and means of integrating meaningful Jewish content into the program of the center and the groups which the "Y" Center serves.



CHART II.  
A COMMUNITY RESOURCE

Legion  
Parkway

FIRST  
FLOOR



THIRD

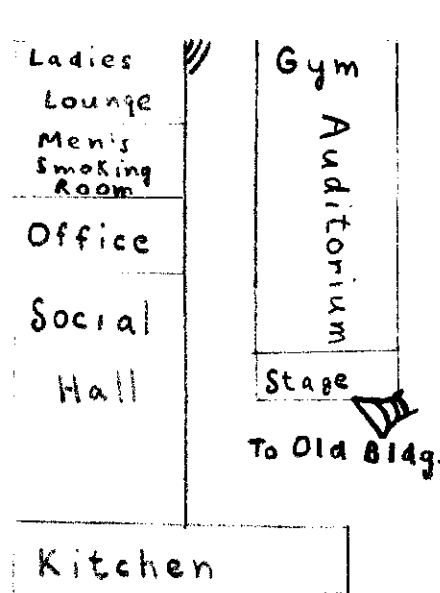
Executive  
Directors  
Office

JWV  
Room

Solarium

FLOOR

SECOND  
FLOOR



Pre-School

Hobby  
Work  
Room

OLD

Scout

B-10-29

Youth  
Lounge

Youth  
Activities

Director  
Office

Lobby

Green Street

### CHAPTER III. YOU AND THIS THING CALLED GROUP WORK

#### What Is Meant By Leadership?

You have a job as a group leader. What does it mean? What are you supposed to do? How do you begin? These and many other confusing questions must flit through your mind as you begin this job.

The primary question is what is meant by leadership? The bank president and the shop foreman both are leaders. The ones who choose the sides, the ones who excel in sports, and the ones who are outstanding in school are often the leaders among children. At all levels of life there is leadership, but group leadership is of a special kind. There are basically three kinds of group leaders:

1. The "do-nothing" leader
2. The "do-everything" leader
3. The "right kind" of a leader

Let's look at the "do-nothing" leader in a meeting. A group of boys are shouting and running about. The tables are overturned, tonic bottles are being rolled around the floor. The boys are almost literally climbing on the walls. The leader is confused about what to do. He remembers vaguely something about "democracy in the group and encouraging expression." Well, this is certainly expression, he does nothing.

"Doing nothing" doesn't help the group, the children or the people within the group. This isn't the right kind of leadership.

Here is a picture of the "do-everything" leader in action. This

is a group of girls. They are seated in the club room planning a party. The leader asks for attention, she says, "Then it's all decided, the party will be on Thursday evening at the regular time in the Youth Hall. I'll take care of getting the refreshments and I'll plan some games so that we'll all have a good time."

"Doing everything" doesn't help the group, the children or the people within the group. This isn't the right kind of leadership.

In action, the right kind of leader might look like this. The boys of the group have just finished their gym period which precedes their meeting and the boys are resting. The leader, who is new to the group, is asking about boys who might be interested in joining the group. One of the boys suggests, "Willie D." There are a number of fast reactions. Aw, he's a sissy! We don't want that fellow with us, he's a fairy. The leader asked the boys what they meant when they said that "Willie was a fairy, what was a fairy?" There then followed a discussion on this. After this, the rest of the meeting was devoted to how Willie D. could be helped by belonging to the group; that if Willie made friends with the boys then he wouldn't have to play with his sisters all the time. Al, one of the members said to the leader, "You know, I never thought about Willie like that before. He might turn out to be a good member."

This is one example of the right kind of leadership. Al was helped to understand Willie more. Willie will probably get along easier when he comes to the next meeting. The boys began to see that their club could help some of the boys who came to the meetings and

it gave the boys a chance to talk about some of their thoughts with regard to boys who were different. The leader in this group used the group work method and it worked. This was the right kind of leadership since it helped the members of the group learn about a boy who was different, and it helped that boy get accepted into the group.

#### The Group Work Method

There are many books on the group work method. It would probably help you to look at some of them. However, when the "technical talk" is all done, the group work method boils itself down to a way of working with people. You, the leader, are using certain techniques and principles to help the members of the group help themselves.

The first thing to realize is that you, the leader, are part of the group. The members of the group are looking toward you for guidance and advice. This means that you're not a "do-nothing" leader, you take part. You take part but you don't "do-everything." You have to realize when to take part, what to say, and how to say it.

In other words, when you speak, you're speaking with a purpose; and when you act, you're acting with a purpose.

Your speech and your actions in any meeting are regulated by asking and answering these three questions;

1. How is the program helping the individual members of the group?
2. How is the program helping the members of the group get what they want from belonging to the group?
3. How do you as a leader help the members of the group achieve the purpose of the group and the "Y" Center?

Asking these three questions gives the leader a framework in

which to work. The specific answers can't be written down in this or any other book because the members of each group are different and each group has its individual traits.

There are many satisfactions in working with a group as a leader. These are the rewards of the work. BUT, the leader must realize that the group is formed not for the leader's benefit, but for the benefit of the members. This point of view is very hard to put into practice. Children so often get things done in such a slow manner that we adults lose patience with them. Children are hesitant to work with crafts and would like the leaders to do the things for them. Young people would like to postpone making decisions and would like the adult leader to make the decisions for them. In addition, we adults have more experience and have lived longer, therefore, we should know what is better. One admits when presenting these facts that the simplest easiest way to get things done is for the leader to do them. HOWEVER, if the leader makes the craft for the youngster, the craft is made but the youngster hasn't had the thrill nor learned the skill of making it. If the leader makes the decision, the youngsters have lost the chance to take part in a democratic give and take. Perhaps an illustration would help clear this up.

This group of boys, ages six to eight, is making a paper zoo. Sid is a shy youngster who sits off by himself while the other boys are engaged in making animals and cages. The leader asks Sid what he would like to make. I don't know, I can't draw animals, would

you make one for me?" The leader sits down with Sid and asks what else is there in a zoo besides animals. Sid thinks and says, "cages, tents - we made some tents in school." Sid then proceeded to cut, fold, and paste together a paper tent.

Sid has had the success of making a tent and the leader has helped Sid without doing the craft for him.

This girls' club of teen-agers is planning a dance. The question is whether the dance should be a "couple" or a "Stag" affair. Joan says that we should have some dignity to our dances. The girls could invite the boys that they want to come. Andy answers, "Some of us wouldn't want to invite boys." "Yes," says June, "and then we couldn't go." Betty asks the leader, "What do you think, Miss Y?" The leader answers, "This is your dance, girls. Joan says that the dance would have dignity if coupled but Andy says that some of the girls couldn't come if they had to invite boys, it's up to the club to make a decision." The girls then voted for a "stag" affair.

The leader probably had a point of view, but with the decision depending on her point of view, she did not express it, but rather cleared up the issues so that the girls could make the decision themselves.

In using the group work method then, these three principles emerge from the records:

1. The leader is present to help the members of the group; their needs, their interests are more important than the needs and interests of the leader in the group setting.

2. Patience is more than a virtue when working with people; rather it is a necessity. Growth is a slow process and group growth takes place slowly especially in the beginning. Be patient with the members and with the group.

3. The group, not the leader, makes the decisions. The leader is an adviser and a helper to the members of the group. The leader helps, but the final decision is with the members. This principle is of course modified by the kind of group that you are working with and the kind of situation that you find yourself in.

#### The Group

We have been talking about group leaders and the group work method. It has been assumed that we all know what groups are. These pages may be able to help clear up some of these ideas.

Groups are the meeting grounds through which individuals come together for a great variety of purposes. Groups vary in size, in where they meet, in personality, health, age, social, economic, and cultural backgrounds of the members of the group.

Groups are the meeting grounds where the individual members receive satisfactions and grow socially. In groups, ideas are expressed and exchanged. Attitudes and points of view are also changed.

How does this all take place?

When people get together, they react and interact. Each member brings his attitudes into play with the other members. There is a give and take, an exchange of ideas. This is known as the process of group

inter-action.

This inter-acting leads to decisions on what to do in the meetings. This inter-acting leads to certain impressions of one member and different impressions of another member. This inter-acting makes one individual a leader within the group and another a follower. This inter-acting is based on the relationship of the members of the group to each other and to the leader.

You, the leader, are in the middle of this fascinating and exciting give and take. You use this relationship between yourself and the members of the group to help them. You are consistent in your dealings with these members. You show them warmth, yet you limit them. You help them achieve through the program. All of your actions take place within the framework of your relationship as a leader to the individuals who are members of the group. The group is then the meeting ground for the inter-acting of leader and member in a healthy stable relationship.

Each group is different. We will look at the differences in terms of age but remember there are differences in terms of maturity, size, and family background too.

As people grow up, there are certain norms of behavior for each age group. These norms undergo great variation among the individuals of a certain age range. Therefore, these next paragraphs will outline some of the characteristics of the different age levels and some programming hints will be suggested for the different age levels.



### Pre-School (2-6)

The child at this period is growing rapidly. He has a great excess of energy and his activities should use this excess energy up. He needs to have more contacts with other children and adults. He is learning mainly through the use of his senses.

The child is discovering the genital organs and masturbation and exhibitionism may occur. This is normal behavior for the child, and the leader and other adults should accept this behavior as such at this age level.

It is hard for the pre-school child to share and to play together. He is impatient to get "what he wants when he wants it." Play at this age is serious. The child is testing and experimenting with his experiences through his play.

Because the child is self-centered at this age he does not often play with other youngsters. He needs the adults in order to learn to share playthings and to learn to play with other children.

In programming with this age group:

1. Imagination and imitation should be stimulated.
2. Large movements should be emphasized.
  - a. Rhythm bands should be encouraged.
  - b. Use of clay, finger paints, crayons are means of expression for these youngsters.
  - c. Stories which the youngsters could invent is another programming aid. Stories of unbelievable characters can be used.

d. Simple skills such as coloring, pasting, folding are emphasized.

e. Simple dramatics - walk as animals, giants, dwarfs, etc.

#### Grammar School (6-12)

This age group really has two divisions. The first includes children six to nine while the second division of grammar school age is nine to twelve years old.

During this period, there is gradual physical growth. Children of this age period are particularly interested in the sexual relations of adults and they engage in various forms of sexual experimentation. There is a great deal of intellectual curiosity. Membership in a group is an essential relationship. This is the period of strong group loyalties when clubs have secret names, languages, and rites. The members pay a great deal of attention to rules, and learning to get along in the group is quite important. There is a beginning to share with others, work, and play together and accept decisions in the group. Group life is characterized by gang spirit. There may be strong rivalry for leadership, with individuals trying to dominate the entire group. The child becomes more aware of his own sex and there are mixed feelings regarding the opposite sex at this age.

In programming with this age group:

1. Interest span is short so that it is important that the leader have many varied activities to draw upon.
2. Physical surroundings should lend to the interests of the group.
3. Projects might be used with older grammar school youngsters for developing community interest.

4. Some suggested activities:

- a. Games of all kinds - hiking, circle, line games.
- b. Informal dramatics - act out stories, story-telling.
- c. Crafts - clay, building airplanes, sewing.
- d. Nature study.
- e. Trips - parks, museums, local industries.
- f. Projects - scrap books for hospitals, safety groups.  
Meet with other age groups for joint projects.
- g. Parties - Jewish holidays give themes here.

Teen-Agers (13-17)

The "teen-age" period is one of the most exciting periods of life. Here the youngster has one foot in childhood and the other on the brink of adulthood. Here is a youngster who cries for independence and who at the same time craves dependence. This is a period of rapid growth with great emphasis on the trunk development, and yet this is a period of being all arms and all legs. The sex organs are maturing and beards are beginning to sprout. The girls become more figure conscious. These changes make heavy demands on the bodies of these youngsters and they are both over-active and very lazy. During this time, the teen-agers are almost completely confusing to the adults who are related to them in family and school situations.

There is now a great intellectual curiosity. Ideals become important and are defended with great vigor. Atheism and agnosticism frequently replace religious beliefs as the youth of this period begins to ask about and question previously acceptable truths. From

this curiosity and questioning, there comes the developing of a philosophy of life.

Since teen-agers' conduct is not understood by their parents, the teen-ager turns to his chums and his buddies for understanding. Group belonging is very important. There is a need to be accepted by friends and to be a member in good standing. There is a need to belong to many different kinds of groups to meet the different intellectual, physical, and emotional needs of these youngsters.

In programming with this age group:

1. Teen-agers can plan, organize, and carry through their own program with the guidance of the leader.
2. Teen-agers have a need for both mass and small group activity.
3. Some suggested activities;
  - a. Sports - organized teams, basketball, swimming, soccer.
  - b. Social activities - dances, parties, picnics.
  - c. Drama, music, crafts, journalism, cooking, carpentry.
  - d. Intellectual discussions, panels, "bull sessions."
  - e. Vocational discussions, movies and speakers on vocations.
  - f. Community service projects.

#### Young Adults (18-30)

The young adult is like the teen-ager; he is betwixt and between. He has some teen-age ties hanging on and the problems of adulthood are pressing in on him. Complicating this is the tension and the anxiety of the world situation which involves the young adult more directly than any other age level. Plans for vocation, college, or

marriage are made doubtful by the insecurities surrounding the young adult with regard to the draft.

There is still the problem of emancipation and independence from their parents and home. The problem of courtship is important to the young adult and the "search for a mate" is one aspect of life which the member of the young adult group must face. Getting stabilized in one's chosen vocation is another major area of living. Through the process of maturing, the young adult begins to develop and integrate his philosophy of life.

As an adult, he is much more vitally concerned with the affairs of the community. Community projects and problems have meaning to him. To meet these interests, he is more active in community groups such as the junior chamber of commerce and the veteran groups.

In programming with this age group:

1. There are mostly co-ed groups but there are also single sex groups too.
2. Young adults usually go out of their communities for activities.
3. Some suggested activities are:
  - a. Dances; parties.
  - b. Discussion groups.
  - c. Card parties.
  - d. Roller skating parties.
  - e. Theatre groups.
  - f. Social action.

g. Music, drama, crafts.

h. Work camps.

### The Individual

Groups are made up of people. We speak of working with groups and using group work methods; maybe all this speaking of groups makes us forget that groups are made up of individuals. In group work we are working with the individual member as he reacts and relates to the leader and the other members in the group setting.

Each individual is making a unique contribution to the group. No one else can make this contribution. This contribution is his individual self with his individual ambitions, hopes, and experiences. The leader should never forget this unique contribution of each member. The leader should try to help each member use himself so that the member's experience in the group is one of happiness and growth.

Look at your group. Hal is always smiling. Hilly is always joking. Marty is followed by the rest of the boys. Dave seems thoughtful and Stu is always asking about playing games. Julie sits alone and doesn't like to take part in the games. Joe is ready to fight at the moment's notice; he is loud throughout the meeting.

In their own way, each individual is adding something to and taking something away from the group experience. The leader should be aware of the different ways that each member acts in the group setting. The leader should ask, Is the group experience helping

"x" grow socially and become a happier person?

Take a boy like Marty. He is always the first one chosen; the boys elect Marty president and captain of the team. He is the natural leader in the group. The group leader works with the natural leader for the group's benefit. He encourages this natural leader to develop his leadership qualities. The group leader teaches him how to draw all the boys into the group activities. Sometimes, there is a sense of resentment by the natural leader to the adult group leader. The group leader threatens to take the place of the member leader; hence resentment. The group leader has to accept this conduct and show the natural leader that the group leader is a warm person who will help this member as well as the rest of the members of the group. The adult leader shows the natural leader of the group that there is room in the group for both; that both are working together for the benefit of the group.

Joe is always noticed. He makes sure of this; the meetings are often disrupted by Joe's loud cross-talk. When Joe plays, he is known as a "sore loser." His temper erupts with great speed. How does the group leader work with a lad like Joe?

Joe may be repeating in the group, the patterns he has to face at home. The adults in Joe's family often shout and beat him down. He doesn't get a chance to yell back. In the meetings, talking loud gets Joe recognized and he can shout and yell at the leader without getting beaten down. The leader recognizes that Joe's

behavior and actions have a purpose. The leader recalls all he knows about Joe to understand him. The leader accepts Joe's conduct as long as it does not disrupt the group continually. The leader tries to talk with Joe individually and show him some warmth which has been lacking in his previous adult relationships. Very often a display of warmth is all that is needed to help a youngster like Joe be a better member of the group.

Julie presents a different problem. He is quiet. He hardly says anything at the meetings. If Julie didn't come to a meeting, chances are that few would notice his absence. The leader might say that Julie is an "ideal member" who doesn't cause any trouble. This isn't the case. The sensitive group leader works with members like this. The leader tries to find activities in the group which will interest the shy retiring member. The leader tries to involve this member in discussion and in planning the group program. Very often, a little extra effort by the leader is all that is needed to stimulate a shy person into taking a more active part in the group setting.

A number of concepts appear from these individual record excerpts.

1. The group leader should be warm and accepting of all kinds of behavior by the member.
2. The group leader should try to understand the meaning of the member's conduct.
3. The group leader should realize that no two members of the same group will react exactly alike at any given time.



The leader can often gain an understanding of the members of the group through the contacts that the leader has outside the group. Informal talks in the hallways and chats before the meeting can help the leader understand the member as a total person. Talking about hobbies, school or job interests often gives the observing leader some hints on what makes "so and so" function.

Ideally, a simple chat or an interview will help the "problem" in the group. Realistically, this is not the case. Some of the members of the group may be ill. They can't be helped by the group or the group leader. They need a specialized kind of help that a specialized agency can give. If there is a youngster who seems so seriously disturbed, report his conduct to the staff worker who helps you. The professional staff can try to help you determine if the youngster should be referred to a specialized agency which can give this help.

These past paragraphs have been devoted to the individual member in the group. In leaving this aspect of group work, there is one caution to remember. Each individual is bringing a different skill, a different knowledge, and a different pace of learning to the group. Respect and be sensitive to this individuality.

## Chapter IV. "The People's The Thing Not The Play."

### Balanced Program

These questions are often raised. What do we do with the members of the group when we are introduced to them? What happens to us and to the members in our weekly get-togethers?

The answers to these questions are in the realm of group programming. Programming means everything that occurs within the relationship of leader and members of the group. It is the planning, carrying through and evaluating of meetings. It is the informal "bull sessions" in the hallway and the chats before meetings. It is both the planned activity and the spontaneous, unplanned get-togethers. Everything that happens in a "Y" group is part of its program.

In planning a program, the following basic questions must be asked and answered:

1. What are the basic interests and needs of this age group?
2. What kind of groupings can be used in this agency?
3. What kind of program activities can be developed with this group?

The basic interests and needs of each age group was discussed in the previous chapter. The leader has to be sensitive to and have an awareness and understanding of them. At the "Y" Center, the friendship group is emphasized. You are leaders of friendship groups. In addition, there are special interest groups and councils. The journalism group is a special interest group and the Youth Council is the representative body of all the groups.

Program activities are primarily person centered. The group leader should be concerned with what happens to the individual in the activity. The emphasis should be on what happens in the person to person relations of the group in the activity.

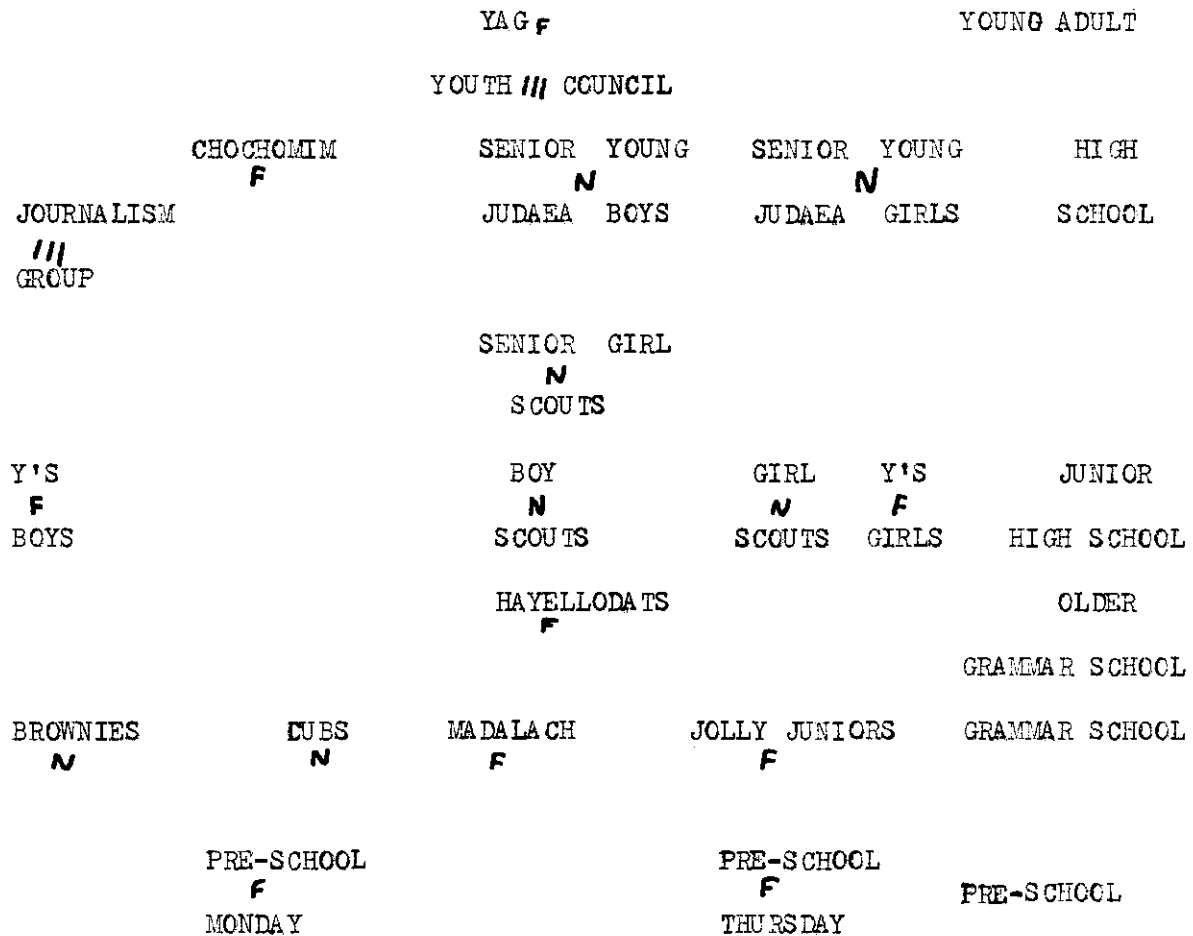
#### What the Group Leader Does in Programming

The group leader helps the members plan their own program. This principle is limited by the individual group. Some groups are more dependent upon the leader than others. This is especially true with younger groups. Here the leader takes the youngsters' ideas and helps them come to a decision on the activity. With older groups, the leader is an advisor and a resource person and is less active.

The group leader finds out the interests of the members through the meetings, the informal chats, and the "bull sessions." He learns of the members' hobbies and their hopes. All that he learns about the members is used in helping plan the program. The group leader must constantly observe, listen, and then act. By observing and listening he finds that Hal likes crafts and Stu likes athletic activities. The balanced program offers a little of both so that both boys are having happy experiences in the group setting. In acting upon his observations, the leader helps create the balance in the program activities.

## CHART III.

## GROUPS MEETING AT THE "Y" CENTER



**///** - interest group  
or council.

**F** - friendship group

**N** - national

organization

This diagram helps indicate the intensive club program which is carried on at the "Y" Center.

The group leader is also a teacher. The group leader leads the activities. He encourages all the members to take part. If the group is older, he encourages the members of the group to lead the activities. The leader makes use of the skills of the members in the group programming. Very often, this is a good technique to get one of the shy members to the fore.

The group leader, through his personality, helps create a friendly cheerful atmosphere. His cheerfulness, his real interest, his warmth are transferred to the members of the group. Enthusiasm is contagious and the leader helps it spread.

The group leader realizes that group membership means different things to each member. There will be an individual reaction to the group program. Each member will take a little and leave a little of each activity in accordance with his individual likes and dislikes. The group leader should try to stimulate the program so that it is balanced to the likes and interests of every member of the group most of the time.

#### Media - How We Use Them

There are numerous activities which we use in our groups. Here are some of the major media used in programming with our groups.

1. Story-telling and Dramatics
2. Arts and Crafts
3. Games and Social Recreation
4. Social, Folk, and Square Dancing.
5. Journalism

6. Visual Aids and Movies
7. Music and Singing
8. Hikes, Trips, and Nature Study
9. Discussions, Speakers, Quizzes

### Storytelling

Storytelling is an opportunity for the leader to learn something about the group members. The story is a way of introducing new experiences to the lives of the youngsters. It is a way of having fun. Giving the members an opportunity to tell stories helps the leader learn of their thoughts and their attitudes. Very often, children express their feelings through the story. In telling the story, the following hints may be helpful;

1. Know the story.
2. Break it down into an outline.
3. Create the mood and the feeling of the story.
4. Lead up to the climax.
5. Enjoy telling the story - your sense of enjoyment will be transmitted to the members of the group.

History and folklore readily lend themselves to storytelling. "The Wise Men of Chelm," "A Collection of American Folklore," and "Blackfoot Indian Stories" are some books which might be used. With very young children, Mother Goose has great appeal and audience participation should be encouraged.

### Dramatics

Creating a chance for expression is a way of using dramatics.

In our groups we are not striving for perfection, for "the people's the thing not the play." The writing of original plays, imitating, pantomime, pageants and festivals all fall within the realm of dramatics. This gives the members a chance to "get things out of their systems."

In a girls' group, Joan was the wicked witch while Andy was the good princess. Joan seemed to enjoy being particularly "wicked." Andy, who was usually shy, enjoyed having the spotlight. In this example, Joan has a lot of feeling to get out. Being "wicked" in the play is a good way for her to do this. Andy who is usually not noticed is now the star and she can really be recognized by her friends.

The leader, by helping the group cast roles in such a manner, can help the members express their feelings.

Some of the channels used in creative dramatics by the group leader are:

1. Rhythm games
  - a) clapping exercise - in time to any tune.
  - b) Lion Hunt (make motions as you tell story and group follows you.)
2. Pantomime
  - a) Driving a car.
  - b) Digging a ditch.
  - c) Threading a needle.
3. Improvise situations with your groups; think of stories, Jewish history, current events, happenings in the lives of the members. All these lead to skits, sketches, and plays which stimulate the originality

and the imagination of the group.

4. In working with younger groups, tell a story and let the children finish it; then pantomime it. Tell the story up to the climax and let the children find the solution and then act it out.

#### Arts and Crafts

As with all the media, in working with crafts the leader is focused on the member and what he derives from the activity. Arts and crafts are another way of expressing our feelings. Modeling in clay, doing paper work, sewing, painting and coloring are all means of relaxing. The individual in the group gets a chance to learn by doing and with patience and encouragement on the part of the leader, gets a sense of success and accomplishment.

In arts and crafts, the following activities can be used. Try to incorporate some Jewish themes when there is an opportunity to use one.

1. Menorah - in clay, wood, or paper.
2. Dredlach - in wood, cardboard.
3. Purim - puppets, masks.
4. Scrapbooks, comic books for younger groups.
5. Making circuses or zoos out of clay or paper.
6. Sewing - club pins or caps.
7. Projects such as Kibbutzim. Indian villages.
8. With girls, a study of the costumes of many lands could be adapted to clothespin puppets.
9. Soap sculpture is a fascinating medium.



10. Finger painting with very young groups.

Games and Social Recreation.

Everybody enjoys playing. The "Y" Center serves people through a leisure-time program. Games help use up the excessive energy which the youngsters bring to the groups. To be helpful to the members, the games should provide an experience in learning new skills and practice in gaining control of their bodies. At dances and parties, mixers and other social games are used to create the atmosphere and "break the ice." Since there are great variations in individual groups, it is left to the leader to choose the games which can be applied to a particular group.

Leaders in selecting games must consider;

1. The individual members
2. The group as a whole
3. The agency - its facilities and limitations
4. The time of the day and the weather - the effect of these on the mood of the youngster.

In planning a program, there must be information on:

1. What sort of an occasion
2. Group present - age, sex, number
3. Where held - limitations in space and equipment
4. How much time for the program

In teaching games, the leader should;

1. Name the game, put the group in position to play, explain, demonstrate, then start.

2. Know the game you teach
3. Make simple explanations
4. Have all necessary equipment at hand
5. Make sure that the rules are carried out
6. Keep everybody playing
7. Stop playing at the height of interest
8. Play in the game at the start, if small group continue
9. Adapt games for Jewish holidays and themes.

Some active games include:

1. Balloon Volleyball
2. Fruit Basket
3. Over-Under Relay (line formation)
4. Dodge Ball (circle formation)
5. Drop the Handkerchief (circle Formation)

In improvising relays, put the group in the formation and have one member hopping on the left foot, one running backwards and one skipping. All parts of the body lend themselves to tag games, such as holding on to the heel and tagging only on the heel.

Active games should be balanced by quiet games. Some quiet games are:

1. Black Magic
2. Simon Says (Simple Shmeril)
3. Name Bingo (Call out letters and spell out name.)
4. Quizzes
5. Ghost

Quizzes can be imaginative by improvising stunts which involve audience participation. As a consequence, send contestant into audience for "left-handed wrench" or other improbable item; have a piece of paper drawn as the item and give this to someone in the audience. The rest of the audience participates with the contestant in finding the "left-handed wrench."

Social mixers are used to have boys and girls come together at dances. Mixers help the reluctant youths get together and help create a friendly atmosphere. Some of the mixers are:

1. Paul Jones
2. Snow Ball
3. Spot Dance

In a back-to-back mixer, the girls line up on one side of the room and the boys on the other side. They turn around and walk backwards until they meet and bump. The boys and girls bumping are partners for the dance which follows.

#### Social, Folk, and Square Dancing

Dancing is fun. For the teen-ager, this is the first expression of activity with the opposite sex. For the younger group members, folk and square dancing lead to body control and to some understanding about other people and their cultures. In dancing, the sense of rhythm is developed. The youngsters also learn social grace and procedure through this medium.

Square dancing helps us appreciate aspects of the American heritage. Folk dances grow out of the experiences of a people. Joy,

sorrow, and hope are expressed through this medium. The Israeli folk dances aid in relating the story of the Jewish people's history. Folk and square dances may be used as a mass activity which will help the hesitant, shy youngster take part in dancing.

In leading this activity:

1. The leader must know the dance and be a participator to be an effective teacher.
2. The leader must know the dance as a whole and still be able to teach it in parts without losing the feel or the spirit of it.

It takes practice to become skilled in leading square dances and folk dances. The leader can learn by participating with the specialist.

#### Journalism

Journalism can provide a satisfactory experience for the members of the group. The sensitive leader with technical understanding can help provide a new learning experience for the members of the group.

As a group activity, a club newspaper can be a stimulating experience. Stories about the members, the leader, the history of the group and its plans make interesting copy. The member has a sense of pride and accomplishment when he sees his name and the name of the group in print.

In preparing a paper, the leader helps the group:

1. To plan the contents and to assign articles.
2. To prepare the layout (where each article will fit in the paper.)
3. To write copy.

4. To type copy.
5. To read copy and correct.
6. To write headlines.
7. To cut stencils and mimeograph.

#### Movies and Visual Aids

Seeing is fascinating. The picture saves the use of many spoken words. Seeing is also fun. Moving pictures and TV are sight media. Other visual aids are slides and film strips. Photography opens up an area of programming for the stimulation of the members.

In order for the group to benefit from the viewing of movies, the leader should;

1. Try to preview the picture before it is shown to the group.
2. Pick out important points to start discussion after the showing.
3. Ask if the picture contributes to the understanding and growth of the individual.
4. Ask if the picture contributes to the understanding of other people?

Another program can be built around a group collection of photographs which might be gathered in a group photo-album as a group project.

Discussion of the favorite radio, television, and music tastes of the members may act as a starting point toward understanding the values and the norms of the members of the group.

## Music

Music is another tool for the group leader. Music is another means of expression. It also contributes a sense of rhythm to the members of the group. Music and song help express a mood.

The group leader using music as a medium should be able to experiment and feel free from musical snobbery. He should sense the group mood and relate the songs to the mood.

Some song-leading techniques are:

1. Teach a song that fits the mood of the group.
2. Sing the whole song.
3. Tell anything interesting about it.
4. Teach it in parts...words and music.
5. Point up repeated phrases.

Hints for the different age-groups:

### Pre-school

1. Need to explore various kinds of music as sounds.
  - a. Own voice - puffing, blowing, chanting, hooting.
  - b. Rhythmic sounds - drums, triangle, cymbals.
  - c. Curiosity about harp, accordion, guitar. Give child opportunity to handle some of these instruments.
2. Make up songs with the group.

### Grammar School

1. Use instruments more.
2. Sing popular songs, folk songs.
3. Make simple instruments.

4. Interest in putting on shows.

Teen-age

1. Interest in popular music - jazz, boogie, bop.
2. Music with emotional appeal - holiday songs; Hebrew folk songs.
3. Visits to musicals, light operettas, musical comedies, operas.
4. Singing ballads, folk songs, popular songs.
5. Create own musicals.

Young adult

1. Interest in what is popular at the time.
2. Interest in music - dramatic productions.
3. Interest in music lessons and skills.

Hikes, trips, nature study

When spring comes, the group should move outdoors. There is stimulation and beauty all about. The aesthetic and the athletic needs of all people are met in the outdoors. Urban people can begin to get a sense of appreciation of Mother Nature's domain. When making plans for a trip or a hike, the leader should see that the members of the group are equipped.

1. Are they dressed warmly?
2. Do they have enough food? (if cooking is involved)
3. Does the leader have a first aid kit and does the leader know what to do in the event of an emergency?
4. Are all the precautions regarding the use of a fire taken?

Observation by the leader helps the group members pick out many new elements in the wonderland of nature that is all about them.

This can help lead to an understanding of how animals grow and sometimes this can naturally lead to a discussion of human sex differences.

Some suggested activities using nature as a medium are;

1. Bird walks.
2. Plant-flower field trip.
3. Building bird houses.
4. Flower-plant prints.
5. Repairing bird nests.
6. Quiz on identifying animals and birds.
7. The sport of fishing.

Some suggested items for the program in planning a hike are:

1. What games can be played?
2. What songs can be sung?
3. What kind of food can we cook?
4. What kind of stories can we tell?

Discussions, speakers, quizzes

There is power in speech. Ideas are exchanged through talk. Rumor and gossip come out in speech. Talking together in a group gives security. There is new knowledge as a result of sharing viewpoints. Attitudes emerge as new information is gained. These are some of the values of discussions, speakers, and quizzes as program media.

The leader should always be alert for the chance to stimulate discussion. When dealing with current events, the leader should;



1. Know the problems and current events.
2. Know some of the historical background.
3. Help clear up the thinking.
4. Relate what is said to the experience of the group.

The speaker or lecturer is a more formal discussant. The leader should try to prepare the group for the speaker and try to stimulate the group to anticipate and question what the speaker presents.

Quizzes are an informal and entertaining way of learning. Often by helping the group plan the quiz, the leader can bring in a viewpoint which will stimulate the minds of the youngsters.

Some topics which lend themselves to discussion methods are:

#### General topics of interest

1. Place of the UN in the world.
2. The teen-age problem.
3. Inter-group relations - ideal or reality?
4. Does school prepare you for life's problems?
5. What kind of a job do I want.
6. How to get along with kids who are different?
7. What makes a good teacher?

#### Jewish issues

1. What about anti-Semitism?
2. To be or not to be a Jew?
3. The "Y" Center and Jewish content.
4. Who are the Jews?

5. What is the relationship of Israel to the American-Jewish community?
6. What is the relationship of the American Jew to the total community?

#### Jewish Holidays; Their Significance

The "Y" Center is a Jewish center. It is a source of Jewish identification. Jewish content should be part of its program. To help the leaders, the Jewish holidays are listed and their significance interpreted as an aid to integrating Jewish content into the group programs.

1. Rosh Hashenah (New Year) - occurs in the fall from September to October. Variation is due to the fact that the Jewish religious calendar is based on the moon rather than the sun. This was the beginning of a ten-day period of penitence in which the people prayed that their names be inscribed in the Book of Life. The blowing of the SHOFAR, the ram's horn, is the outstanding characteristic of the service.
2. Yom Kippur (Day of Atonement) - commencing on the eve of the tenth day of Rosh Hashenah, is devoted to prayer and fasting. Yom Kippur begins with the Kol Nidre chant. One of the most important prescriptions for the day of atonement is that before man can make his peace with God he must make his peace with his fellow man.
3. Succoth (Feast of Tabernacles) - originally a harvest festival. SUCCAHS, the booths, are symbolic of the booths in which Israel

dwelt in the wilderness. In modern synagogues, children bring food and place it on the altar for subsequent distribution to the sick, the aged, and the needy.

4. Simchath Torah (Day of Rejoicing Over the Law) - celebrates the completion of the annual reading of the torah in the temple. There is a procession of the TORAHS (scrolls of law) through the synagogue. In some synagogues, the Torah is handed from generation to generation to symbolize that there will always be upholders of the faith.

5. Chanukah (Feast of Lights) - is held in memory of the rededication of the Temple and the preservation of Judaism. Jewish families light eight lights for eight days, with special prayers in honor of the Maccabees.

6. Purim - is a joyous festival celebrating the deliverance of the Jews in Persia. It has grown out of the story of Esther, which tells how Haman's attempt to destroy the Jews was frustrated by the loyalty of Mordecai and the beauty and sacrifice of Esther.

7. Passover - spring festival which marks the deliverance of a people from bondage. Passover memorializes the saving of the Jewish first born in Exodus, the delivery of Israel from slavery. On Passover eve, the Seder takes place in the home. In this ceremony the story is retold, ceremonial herbs and matzoth eaten, psalms sung and wine drunk.

8. Shavuoth (Festival of Pentecost) - festival of the first fruits, traditionally associated with the giving of the law and Ten Commandments on Mount Sinai. This festival is the birthday of Judaism.

9. Shabbat (The Sabbath) - throughout the year, commencing on Friday evening and ending on Saturday evening, the Sabbath is celebrated. There is a traditional home service where the candles are lit by the mother, the children are blessed by the father and mother, and all drink from the cup of sanctification.

This chapter has been a long one. It has shown some elements of the programming of a group. It has reviewed nine major media and has attempted to show some uses for each medium. Somewhere in this chapter, there has been a hope that one fact remains; this is, the media, the crafts, the drama, the games are tools which are used to help people. In group work, "the PEOPLE'S the thing; not the play."

## Chapter V - Some Things to Jot Down and Why

Maybe you've heard about records. You say this is quite a bother. You're spending time with the group and isn't this enough? You're busy, some of you with families, some of you with school and some of you with jobs. How much time should a volunteer put in anyhow?

Well, the answer depends on the job you want to do. Record-keeping is important. The records tell what goes on at the meetings from week to week. The record tells how each individual is reacting in the group. Who are the cliques? Who are the leaders? Who are the quiet ones? What program suggestions were brought out at this meeting? What changes took place in Joey the past three weeks? What is the leader's role? How has it changed? These questions are all answered by the records.

The time that one puts in on the records is time well spent. As you practice writing records, you become better at it and it takes less time. You know what to look for and what to jot down.

Here are some of the things to jot down in a record:

1. Who came with whom?
2. Who took the most active part in the meeting?
3. Who took the least active part in the meeting?
4. What did each member do in the meeting?
5. What program suggestions were brought out at this meeting?
6. What plans were made for the future meetings?
7. What was the atmosphere or feeling of the meeting?

8. What did the leader do in this meeting?
9. How could the leader have done it better?
10. What was the attendance at the meeting, why?

Now look at the forms and together we'll record a meeting of the "Y-Cees," a group of seven boys.

CHART IV

LIST OF OFFICERS

NAME OF CLUB The "Y-Cees"

OFFICERS

President Marty Sox

Vice President Stu Cant

Secretary Sid Shurt

Treasurer Hilly Haroff

OTHER OFFICERS

NONE  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

# CHART V

## ROSTER SHEET

Club Name "Y-Cees"

Year 1952

NAME	AGE	ADDRESS	TEL.
Marty Sox	13 1/2	78 Mild Street	1234
Stu Cant	13	86 Mild Street	5678
Sid Short	12 1/2	42 Fair Avenue	9876
Hilly Hapoff	12	9 Warm Place	5432
Joe Jering	13	24 Frigid Terrace	1357
Julie Gold	12 1/2	35 Hot Street	2468
Hal Brown	12	99 Mild Street	1074



## CHART VI

## WEEKLY REPORT

Date March 20, 1952NAME OF CLUB "Y-Cees"LEADER'S NAME Ralph Fox = L.ATTENDANCE 7

PLEASE PUBLICIZE THE FOLLOWING ACTIVITIES Basketball game in Outer Roxbury  
Plan to sponsor Seder for Pesach (parents and guests to be  
invited).

BRIEF SUMMARY OF MEETING After gym period, Marty called meeting to order. Sid  
reported that we would make decision on trip to Roxbury. Group voted to go  
at Stu's urging. L. feels this will be learning experience. Julie asked if we would celebrate  
Pesach. Joe replied in quiet tone that we should do something for someone. Hilly joked  
about Joe's statement. Hal smiled and said he agreed with Joe. L. asked group how they wanted  
to celebrate Pesach. Joe said we should have a Seder and invite the folks. L. told of a  
parents' night with other groups. Marty asked if there were more opinions. Stu thought  
this could be a "good deal" and Hal agreed with him. The group voted for a third  
Seder and Marty appointed Joe, Julie and Stu to work this out. Hilly asked to tell a story  
and told a comical tale. The meeting ended. L. is glad to note Joe's continued  
improvement and Julie's activity. This program shows group progress in  
planning for some one else; L. will help group work this out.

The first two forms are self-explanatory. Just fill them in. The third form is the weekly report form used the "Y" Center. Let's record the meeting. The first section helps get your club activities publicized in the weekly issue of the News Flashes. This gives the members of the group pride in seeing the club name and their names in print. Just tell what's going on with your group.

Looking at this record, one sees that this was an orderly meeting. All the boys took some part. Joe played the most active part in the meeting. Hilly joked. Stu and Hal seemed to act together. Marty conducted the meeting in a mature manner. Julie took an active role. Sid wasn't too active in this meeting. The leader helped the group make a decision and told of his experience. Perhaps the leader will look back at the record and ask whether he should have told of his experience with parents' night at that time in the meeting. This may have stifled further discussion. The leader noted his plans to help the group work out its program.

You can see the value of the record. It is a guidepost on where you're heading with your group. It shows the weekly progress or lack of progress. It shows the change in the individual member.

After the meeting is over, jot down what seems important to you. The questions raised before serve as a guide as to what is important to jot down. One precaution, however. These records are confidential. They're not "stuff for gossip;" record your meeting and turn them in. Don't discuss them, except with the staff worker who helps you. You'll find jotting down helps you do a better job as a leader.

## Chapter VI. Some Aids For The Job

### Supervision

The help that you, the volunteer group leader, get from the professional worker is called supervision. This isn't the whole story. The professional, while working with the volunteer, is also learning from you. Supervision is then a two-way process between volunteer and professional.

In weekly conferences, in leader's meetings, and in observations, the professional worker uses his skill and his knowledge to help the volunteer.

The volunteer is doing a job of face-to-face leadership and the professional is helping through a secondary leadership of the group. This help is important for professionally trained as well as volunteer workers.

The professional and the volunteer through the supervisory relationship help:

1. To determine the extent of the job of group leadership; how much time should be devoted, and what it involves.
2. To understand in program practice, the aims of the "Y" Center.
3. To understand the group work way of working with people.

From a practical point of view, the supervisory conference is a way for the professional staff to know what is happening with the group and to see if they can help the leader help the members of the group have a more successful group experience.

In this human relationship of professional and volunteer worker, program aids are exchanged, information about individuals received and the volunteer is helped to do a more successful job as a group leader.

#### Model Meeting

This is just a guide. It should be adapted to the individual group. This is an example of a model first meeting.

1. Leader's introduction to club - his plans and his hopes.

Introduction of members.

2. Games (10-15 minutes).
3. Talk on club's purpose; relation to the "Y" Center.
4. Fill out membership forms.
5. Games and stories (15 minutes).
6. Discussion of program interests of the members.  
Plans for the future meetings.
7. Closing ceremony (ritual or pledge).
8. After the meeting, chat with the individuals.
9. Make sure that the meeting place is in order.

#### Sample Constitution

A group lives by rules. The constitution frames the rules in a written order. Here is a sample;

1. Purpose - Why are we meeting? What is our purpose?
2. Name - What shall be our name?
3. Members - Who shall be our members?
4. Meetings - How often and where shall we meet?

5. Officers - Who shall be officers? How shall they be elected?
6. Committees - What committees do we need?
7. Dues - Shall we have them, how much?
8. How many members are needed to start a meeting?
9. How shall the constitution be amended?

#### Parliamentary Procedure

1. The agenda or order of the meeting is the outline for parliamentary procedure.
2. "Mr. Chairman, I move..." The motion is an idea or suggestion of a member stated definitely and clearly before the group.
3. The motion must be "seconded" or it is dropped. If seconded, it is open for discussion.
4. Discussion means that each member should have the chance to express a view on the motion. The shy as well as the active member should express himself. The person who made the motion should speak first. After "full and free discussion," the voting takes place.
5. Voting is a way of finding out the feeling on the motion. Voting may be "open" (hands raised, standing, saying "aye") or "closed" (votes written on slips).
6. Motions may be amended (that is, reworded with some thought added or some part dropped).
7. In case of a tie vote, the president may vote.

The leader should be sensitive with regard to the use of parliamentary procedure. Very often, discussion and group progress

CHART VII  
DIAGRAM OF A GROUP MEETING

□ □ □ □ - Group Officers



The group is seated in a semi-circle. The leader does not sit in the front of the meeting but sits with the rest of the membership body. The officers of the group conduct the meeting.

in a meeting bogs down because of an over-emphasis on parliamentary procedure.

This outline should be helpful for most youth groups. The writer suggests consulting Robert's Rules of Order if a more technical knowledge of parliamentary procedure is needed.

#### Community Resources

Here are some of the community resources. These are suggestions.

The leader can use his imagination and find other resources within the Brockton community.

#### Youth Serving Agencies

Boy Scouts of America, Squanto Council Inc., 47 West Elm Street

Brockton Child Guidance Clinic, Brockton High School

Brockton Girl Scouts, Inc., 153 Main Street

Playground Commission, City Hall

The Salvation Army, Citadel Corps, 22 Lincoln Street

Campello Corps, 15 Nilsson Street

Social Service, 252 Crescent Street

YMCA, 320 Main Street

YWCA, 465 Main Street

Jewish Family Welfare Association of Brockton, 66 Green Street

#### Synagogues and Temples

Temple Israel, 192 West Elm Street (Reform)

Agudas Achim (cong.), 251 Crescent Street (Orthodox)

Anshe Sfard (cong.), 70 Bay Street (Orthodox)

Temple Beth Emunah, 71 Legion Parkway (temporary quarters) (Conservative)

### Other Resources

Brockton Public Library, 304 Main Street

William Fields Park

Moose Hill Sanctuary, Sharon

Newspaper\*

Factory\*

Radio station\*

### Sources of Programming Help

American Jewish Committee, 386 Fourth Avenue, New York 16, New York

American Jewish Congress, 1834 Broadway, New York 23, New York

B'Nai B'Rith Youth Organization, 225 West 57th Street, New York, N.Y.

American Zionist Youth Commission, 381 Fourth Avenue, New York, N.Y.

Bloch Publishing Company, 31 West 31st Street, New York, New York

Israeli Office of Information, 11 East 70th Street, New York, N.Y.

American Jewish Agency for Palestine Youth Dept., 16 E. 66th St., N.Y., N.Y.

Jewish Theological Seminary, 3080 Broadway, New York, New York

Natl. Conference of Christians and Jews, 381 Fourth Avenue, N.Y., N.Y.

Natl. Jewish Welfare Board, 145 E. 32nd Street, New York, New York

Natl. Recreation Association, 315 Fourth Avenue, New York, N.Y.

United Nations, New York, New York

United States Government Bureaus, Washington, D.C.

Public Affairs Committee, 22 East 38th Street, New York, New York

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\*Suggested places for group visits.



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Criteria of a Good Group Leader (Adapted from Roy Sorenson)

Leadership depends upon personal qualities and abilities rather than upon vested authority. Leader:

1. Is dependable and responsible; is punctual, persistent, regular and carries his full load.
2. Secures good rapport with the group; "gets on" well and quickly with them; secures confidence; and is "at home" with the members.
3. Exhibits a willingness and ability to learn; is open-minded and adaptable; eager for helpful books and materials; takes advantage of available courses; and learns from experience.
4. Is cheerful and enthusiastic in all situations.
5. Has social interests and outlook; is interested in such questions as race, unemployment, war and government, public health, crime, and so on.
6. Uses cooperative rather than autocratic methods of control. Control is based on respect, confidence and a chance for the group to face issues that arise in the group experiencing rather than on "bawling out," punishing, acting hurt, commanding or using physical prowess, size, knowledge or position to impress members of the group.
7. Has a constructive and helpful attitude toward religious ideas, symbols, and practices.
8. Is alert in sensing and picking up program leads in group experiences.

9. Studies the personalities of each of the members of the group and uses the insight therefrom in dealing with them in group activities.
10. Both observation of behavior and knowledge of the major facts of their lives contribute to this insight.

You may want to evaluate the kind of job you're doing with your group. This is a good summing up statement to check yourself.

How are you measuring up?

Things to Know About the "Y"

#### Routine Hints

Here are some hints that will make the job of group leader easier. This is an aid for the weekly routine.

1. Be on time and be regular in your attendance.
2. Be prepared for the meeting.
3. Before the meeting:
  - a. Obtain the attendance record.
  - b. See that the meeting room is set up for the needs of the group.
4. After the meeting:
  - a. Leave the room in readiness for the next group.
  - b. Return your attendance record.

#### Policies and Procedures Which Help The leader

1. Ours is a Jewish center. This means that;
  - a. No activities are carried on Friday nights nor on the Jewish holidays.
  - b. No field trips should be taken by "Y" Center affiliated groups on the Sabbath.

- c. This is a community center and all segments of the Jewish community are welcomed here.
2. No group can speak for the center; only for itself.
3. Clear with the professional staff for meeting space.
4. Clear with the professional staff with regard to the use of equipment.
  - a. Craft materials and movies can probably be procured with greater ease by the professional staff; request it.
5. In the event of an emergency where the leader can't be present, please notify the office so that the group can be covered and the members informed.
6. Groups cannot meet in the Center building without leaders.
7. All groups must be supervised in their activities by leaders.
8. Inform the office, when and where you're going if your group is taking a trip. This helps the office staff relieve the fears of parents who assume that the members are at the "Y".
9. All expenditures and purchases of materials should be checked with the professional staff.
10. If a meeting is postponed or there is a change in the date and place of the meeting, notify both the professional and the office staff of this development.
11. In the event of an accident to any member;
  - a. Get aid immediately.
  - b. Make sure that the office and professional staff are notified immediately.
  - c. Make sure that the parents are notified immediately.

## Chapter VII. The Voyage In Front Of You - Come Aboard

### A Word About Democracy and Group Work

The writer has purposely tried to avoid using the terms "democracy" or "democratic approach" until now. The "democratic approach" is often interpreted by the beginning group leader as a "do nothing" approach. Sometimes, the leader has to discipline a group. "Discipline" and "democracy" don't seem to go together, but in a group work they do.

In a group, parliamentary procedure, planning the program together and reaching a decision together is all part of the give and take of democratic living. To accomplish this, there has to be a certain order and a certain sense of discipline. This discipline is the "self-discipline" which grows out of the pride in the group accomplishment and the respect for the other individuals within the group. The relationship with a warm, accepting, mature adult helps create this atmosphere of freedom.

In a young grammar school group, Bob and Arnie were making noise. The leader asked the boys to stop. Mel, Jay, and Fred asked the leader to throw the boys out. The leader spoke to Bob and Arnie. Arnie said, "Let me try the five minute test." Bob said that he would like to try to be quiet for five minutes also. The boys then were quiet for the rest of the meeting.

Here Bob and Arnie, because of their wanting to remain in the meeting, discipline themselves, and the meeting continues.

You can see that discipline and decision making are part of

the group growth. They are part of the inter-acting that goes on in the group in a democratic setting.

#### Full Steam Ahead

You're now on the threshold of an enlightening experience. You've read this far and you have some understanding of what is involved in being a group leader.

You're in for a pleasureable experience if you accept and give warmth to the members of your group. You're going to gain some real satisfaction from the work. In a small way, you're helping another human being. You're contributing to a better society and a better community by your role as a group leader.

But this isn't all a matter of giving. You're gaining an understanding of human behavior as it operates in a group. By applying these principles, those of you who are parents and those of you who are potential parents will be able to do a better job as a parent. You will have more understanding of your child and will be able to help him solve his problems.

One caution. You may have read these pages thoroughly and you may understand the stated principles completely, but this manual cannot give all the answers. A professionally trained group worker has four years of college and two years of intensive post-graduate concentration of group work theory and practice. Yet, when a graduate of a school of social work enters the profession, he is still a fledgling.

Therefore, while you may have some experience and you may have

studied this manual thoroughly, you, too, have lots to learn. The learning is part of the joy of the work and the voyage with the group will be a new adventure for you. Bon voyage and clear sailing!!



## CHAPTER V. CONCLUSIONS AND RECOMMENDATIONS

This study showed the process by which appropriate material for inclusion a manual for the Brockton YMYWHA Community Center was decided upon. It also presented the manual itself, compiled on the basis of the preceding process.

The questions which the writer wished to answer were:

1. How is such a manual developed?
2. What kind of help did the volunteers want from the manual?
3. What did the professionals consider important?
4. What material is included in existing manuals?
5. What group work concepts can be utilized in a manual for volunteer leaders?

Interviews were held with twenty volunteer leaders at the Brockton YMYWHA Community Center. Additional interviews were held with the members of the professional staff of this agency. Writings on group work theory and practice were reviewed and the content of ten manuals was also scanned. The final part of the study consisted of the shifting and evaluating of significant material which could be included in the manual and the writing of the manual itself.

### Conclusions

Through surveying existing manuals, interviewing professional and volunteer workers, and evaluating and analyzing the results, the writer developed the manual.

The volunteers wanted lists of available resources, suggestions for programming at different age levels, information with regard to

the use of community resources, simple description of parliamentary procedure and stories included in the manual. The volunteers also wanted a model meeting, craft suggestions, Jewish themes, and an understanding of group leadership techniques included in the manual.

The professionals emphasized that the volunteer is constantly searching for program material. Good program suggestions, bibliography of games and procedure for conducting a meeting were suggested by the professionals. A good working concept of the basic techniques of group work should be included in the manual. The professionals felt that the manual should aid in interpreting agency policy to the volunteer leader. This was emphasized by the professional staff.

The writer, in the manual for Brockton, attempted to use a number of group work concepts. The writer tried to show what was meant by the "right kind" of leadership; what the group work method consisted of; some understanding of the groups and the individuals within them; the concept of individual focused programming; the use of records; and the role of supervision. These concepts seem to be the elements which together make up the group work method.

The other manual surveyed in the study emphasized the leader, the group, and the program as the three elements of the group work process. The relationship of programming to the individual member's needs, difference of behavior within the group and why he joins a

group were emphasized as aids to understanding the individual. Active and quiet games, social recreation, arts and crafts, and storytelling were the media which were suggested the most in the manuals surveyed. Agency purpose, program, and membership were the common elements in the manuals which helped orient the leader to the agency.

The writer formulated the manual singlehanded. Therefore, the manual itself may be subject to review and revision by the professional staff and/or board committee.

The manual, the writer feels, can make some positive contributions. It can help the volunteer leader better comprehend the inter-action in the group setting. It can help the volunteer leader understand the individual member better. It can help the volunteer leader have greater understanding of the role of the leader. Recording becomes a practical part of the volunteer leader's job.

The writer realizes that in the last analysis, the value of the manual will be determined by the use it is put to in the practice of group work by the volunteer leaders.

#### Implications

This study has been very valuable to the writer. It has enabled him to crystalize and integrate the concepts of group work theory and practice. It has helped the writer to lose the "technical jargon" and understand group work in simple terms.

This study has also brought to the surface other needs of the

the volunteer leaders at the Brockton YMYWHA Community Center.

There is a need for a more intensified leadership training course.

There is a need for more workshops in program skills.

To make the manual more effective, it should be supplemented by periodic additions and revisions based on experience with it.

The manual must be only one method used in the training of volunteer leaders. Leaders' conferences, training courses and a more intensive supervisory experience would help develop a mature and more effective volunteer group leader at the Brockton YMYWHA Community Center.

APPROVED:

*Richard K. Conant*  
Richard K. Conant  
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APPENDIX

## QUESTIONS STUDIED IN THE INTERVIEW WITH VOLUNTEER LEADERS

1. How long have you been a leader?
2. What kind of a group do you lead?
3. What information would help you do a better job as a leader?
4. What do you think should be the role of the club leader?
5. What program material do you use with your group; what do you do?
6. Do you use lists of game descriptions?
7. What craft skills are used by you with your group?
8. Do you help your group understand the "Y"'s purpose?
9. What agency policies should you know as a club leader? (trips, emergency, accidents, et cetera)
10. What items would you like to see included in a manual for volunteer leaders?

## QUESTIONS STUDIED IN THE INTERVIEW WITH PROFESSIONAL WORKERS

1. What is your present position?
2. What are your duties?
3. What responsibilities do you have or have you had with volunteer leaders?
4. What would you like to see included in a manual for volunteer leaders at this agency?
5. What administrative procedure and policies with regard to understanding the agency should be included in the manual?

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