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# How Is the Traditional Canadian Value of Volunteering Surviving?

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22. 4. 2013, České Budějovice

Pavel Troup

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Poděkování paní Regině Helal, M.A. za vedení této diplomové práce a York University, Toronto, Ontario, Canada za poskytnutí bohatých podkladů a zdrojů pro její vypracování. Zároveň poděkování všem respondentům, kteří věnovali svůj čas sdílení svých zkušeností a názorů na dobrovolnictví v Kanadě.

## Anotace

Cílem této diplomové práce je otestovat a následně vyvrátit či potvrdit hypotézu, že **kvůli neustálému přílivu imigrantů do Kanady, nevydrží dobrovolnictví do budoucna ve své současné podobě.**

Ve své teoretické části se bude práce zabývat definováním pojmů a klasifikací dobrovolnictví, jelikož se jedná o strukturovanou činnost, která má svá vlastní pravidla a politiku. V následující kapitole je popsána historie dobrovolnictví a to nejenom v Kanadě, jelikož dobrovolnictví je dlouhá anglosaxonská tradice, kterou s sebou přinesli do Kanady britští a francouzští osadníci. Poslední kapitola je věnována současné situaci dobrovolnictví v Kanadě zahrnující profil kanadského dobrovolníka a možné současné hrozby.

Praktická část se zakládá na dotazníkovém průzkumu provedeném v akademické obci torontské York University a analýze odpovědí. Tento průzkum se stal společně s mou návštěvou torontského veletrhu dobrovolnictví v roce 2011 a hloubkovým rozhovorem hlavním zdrojem pro srovnání praxe s teorií.

## Abstract

The aim of this thesis is to test and consequently disprove or confirm the hypothesis that **with the large influx of immigrants to Canada, volunteerism might not be able to survive in its present form.**

In the theoretical part of the work focus has been set on term definition and volunteering classification because it is a structured activity with its own rules and policy. History of volunteering has been described in the following chapter. This part goes beyond the history of volunteering in Canada since it is a deeply rooted Anglo-Saxon tradition which had been brought there by the British and French. The last chapter has been dedicated to the current situation of volunteering in Canada including a profile of a volunteer and possible current threats.

The practical part has been based on a survey conducted among York University community members and an analysis of their answers. This survey became, together with my visit to the 2011 Toronto Volunteer Fair and an in-depth interview, the main source for the comparison of practice and theory.

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# **1 Introduction**

Volunteering is a deeply rooted Canadian value dating back to Frontier Days of the 17th and 18th centuries. Today, it is still a time-honored tradition based on mutual help of people.

One's stay in this country makes one realize how much energy and time people devote to this activity in various areas, although they do not financially profit from it. During my fruitful study exchange at York University in Toronto, Ontario, I was surprised by how willing people were to help each other. Especially the young people are enthusiastic about sharing their support with those in need. No matter whether they help on a campus or in a hospital or if they were Canada-born or newcomers. This made me realize how important it is to participate in volunteering programs and how much experience it brings. I had actively started to volunteer in on-campus student clubs such as YorkU International Buddy Program. In this program I was facilitating the transition for new students and helping at the University.

The theoretical part of this thesis will include an overview of the history of volunteerism in Canada. Based on Lautenschlager's book *Volunteering – A Traditional Canadian Value* and other books, this part will also provide terminology, interesting facts and theories. With the help of *Volunteering as Leisure, Leisure as Volunteering* by Stebbins and Graham, I will show how volunteering is divided.

In the practical part I will try to find out what are the survival chances of volunteering in its current form with the help of the three following instruments:

- a) A survey I conducted among a group of young people, by asking questions such as:

- Do you think that volunteerism will survive in view of the large influx of immigrants? Why? Why not?
- Why have you decided to devote your time to volunteering even though you are a recent immigrant?
- Why do you prefer helping the host society instead of your own ethnic community?

Their answers to the main three above mentioned and other questions will provide the basis for the practical part. Their responses should also show what experience with volunteering they have, what it brings to them, and so on. From their reactions, I will attempt to gauge the future of volunteering. Should more questions arise during the process of writing, the original sources will be e-mailed or contacted via a social networking server (SNS) or Skype to receive more responses. Their responses will be summarized and sorted in several Excel charts and figures.

- b) 2011 Toronto Volunteer Fair visit and pamphlets collection
- c) An in-depth interview with an active volunteer

As the topic of volunteerism touches the core of Canadian society, I will also deal with both the theory and practice of multiculturalism, especially as related to Toronto.

Both the theoretical and practical parts of this thesis will be compared and contrasted with my hypothesis which is:

**With the large influx of immigrants to Canada, volunteerism might not be able to survive in its present form.**

# Theoretical Part

## 2 Defining Volunteering

Volunteering, also known as volunteerism (among those actively involved in it), might seem easy to characterize. It might be simply defined as a non-profit activity made for the welfare of others. However, should this activity be described more precisely, it would be, according to Stebbins and Graham (2004 151), defined as a complex activity of people that happens usually during their free time, allowing them to find personal meaning and their identity, and to demonstrate through their actions their needs, interests and moral and political values. The term is also related to the community involvement of Canadians who have decided to act of their own choice to meet other people's needs with no required monetary benefit. "Volunteers are ordinary citizens who have chosen to become involved in providing a needed service, solving a problem or advancing a worthy cause. Recognizing a particular need in society, they make the effort to translate ideals into reality without thought of payment" (Lautenschlager 1992 1).

According to Stebbins and Graham (2004 147), volunteerism can be understood also as simple help provided either formally or informally, again, with no token pay for the benefit of both the volunteer and other people. A characteristic sign for this kind of hobby is that it is usually consciously organized and managed, and hence it requires policymaking (Dekker and Halman 2003 1).

With regards to different definitions, it is possible to find several common grounds. The first of them would be that volunteering is optional. It means that volunteers are not obliged or forced to take part in it. Another common sign is that it is a non-profit activity and that one's motivation is other

than financial. Next, volunteering is understood as helping or providing support to others.

Since social and political contexts are unstable, definitions of volunteering have been changing. That is why it is impossible to have only one definition. Because of these changes, the definitions must stay dynamic (Stebbins and Graham 2004 152).

## **2.1 Classifying Volunteering**

Since volunteering is optional and carried out in the volunteer's free time, it can also be regarded as leisure. Depending on his or her decision on where and how to conduct this activity, there are three forms of leisure to be distinguished (Stebbins and Graham 2004 147).

The first form is serious leisure. This form presents a systematic pursuit of a person, which is interesting as the volunteer finds a non-work career therein while acquiring a combination of special skills and experience. Serious leisure brings those involved in self-realization and regeneration at the same time (Stebbins 1992). An example of such a kind of serious leisure is helping disabled children or training them.

Another type of volunteering is casual leisure or casual leisure volunteering. This sort of activity is for instance serving food at a charity picnic. It is an activity which brings an immediate feeling of reward to the volunteer. It is close to such activities which people usually do for pleasure in their free time (Stebbins, 1997, 2001c).

According to Stebbins (2004), the third and last type of leisure is called project-based leisure. Characteristic signs of this type are its short-term and

necessary planning. Planning sport events or charitable celebrations can be all understood as project-based leisure volunteering. Such events are convenient for volunteers to meet other people who they would otherwise have no reasons to meet.

Dekker, Halman and Hodgkinson came (2003 38) with their own different classification of volunteering. They rather tried to affiliate people with different volunteering roles than distinguish between the types of these non-paid activities. They mention philanthropists (teaching, mentoring), people affiliated with mutual aid (involved in groups such as Alcoholics Anonymous), advocates (environment protection) and participants (members of commissions trying to solve community problems).

### **3 History of Volunteering**

Values and traditions of the pioneers in the early days of European settlement in Canada had become the ground for volunteering. The mutual-help concept dates back to the times of the Native communities. Between these communities and the European settlers, great importance had always been attached to hard work and to being responsible for one's respective actions and behaviors. Among Canadians, there had always been awareness that nobody can manage by themselves all the time, hence people should nurture good relationships with their neighbors and within their communities (Lautenschlager 1992 2).

Severe Canadian weather conditions, vast lands and territories must have also made people realize that without mutual help they would have had a hard time running their lives as some of them had had experience neither with fishing nor hunting. Lautenschlager also asserted (1992 2) that the very first thing pioneers learned from the Natives was how to find food in the forests, build canoes, and make shelters and snowshoes. The pioneers also learnt how to get over diseases such as scurvy and were introduced to squash, pumpkin, beans and corn. Together they were also able to build barns and other buildings. As this mutual support and help was flourishing, the first so-called communities, as known today, started to form. Number of new settlers in Canada who had common goals, was increasing and the first volunteer groups and organizations started to form. Since the 17<sup>th</sup> or 18<sup>th</sup> centuries, when the first volunteering organizations were created, French and British communities in eastern and central Canada have concentrated around religious institutions.

In 1688 in the town of Quebec, a major fire occurred and destroyed most of the town. This fire resulted in poverty among the Québec people who had lost all their possessions in this big disaster. Most of them became beggars

in the streets dependent on help of others. Those who had luck and their possession stayed unharmed, decided to help those in need by establishing the first voluntary agency in Canada. Titled Bureau des Pauvres de Sainte-Famille (Office for the Poor), this office was gathering clothes, food and money from monthly solicitations. This had been provided to those in need until they were back on their feet again. After 1700 this agency was taken over by religious charities. Besides this office, other volunteer centres also used to be active. In New France it was namely Hôtel Dieu founded 1658 in Québec, today still serving as a hospital, and La Maison de Providence 1688 based in Montréal. Both were providing help to the sick and to victims of plague. Besides that, the Montréal institution also served as a school for poor girls. These agencies had private sources and were connected with the Roman Catholic Church and other religious orders as the Grey Nuns. The government only used to support such organizations with very modest grants. The purpose of these grants was obviously to encourage the setting up of orphanages, hospitals, clothing depots, soup kitchens and others to continue in their existence during epidemics such as cholera in 1832/1849 and typhoid in 1847. In 1846, the first European volunteer organization, *Society of Saint Vincent de Paul* was introduced to Quebec City. This community was offering help to large parts of the population regardless of their religion (Lautenschlager 1992 3-6).

Further, according to Lautenschlager (1992 7-9) Nova Scotia and New Brunswick decided to adopt the English Poor Laws in the mid-18<sup>th</sup> century, while Ontario decided to stay back and keep the responsibility for taking care of the sick as a private affair until the mid of the 19<sup>th</sup> century. These laws helped all abandoned children to get care from orphanages. The health care in Ontario was dependent on assistance by friends and family. The only institutions funded by the government in Ontario were asylums and orphanages founded at the end of the 19<sup>th</sup> century. As the influx of poor European immigrants was rising and their need for health care was becoming more

significant, new private charitable volunteering organizations appeared. For instance the Quebec Friendly Society was established in 1810, or the Ladies' Benevolent Society of Montréal and 1820's Poor Man's Friend Society in Halifax. These were providing not only health care but also firewood, potatoes and other essentials.

The growing urbanization following the Confederation of 1867 brought even more social problems. Health conditions and poverty of families were deteriorating. As immigration was still increasing, moving in direction west, and the background of local immigrants differed, new diseases were brought to the country and the needs for health care were increasing (Lautenschlager 1992 9).

The 19<sup>th</sup> century introduced Canadians to many voluntary health companies which are known still today. The Young Men's Christian Association (YMCA), one of the best known, was relying on volunteers to help others develop their mind and body health. The Young Women's Christian Association (YWCA) was a movement supporting Canadian women by developing their skills, physical and spiritual well-being. Regarding literacy and basic adult training for both men and women, Toronto played an important role as it served as a base for Frontier College in 1899. Frontier College run by volunteer teachers spread, however, also into other parts and territories of Canada (Lautenschlager 1992 10 - 12).

As the Canadian government was trying to set up a net of social reforms at the beginning of the 20<sup>th</sup> century, volunteers still played an important role by supporting these reforms. The priorities of these reforms were to tackle the high rate of mortality and lack of infant care. A major effort to improve conditions of children's lives was evident in Montréal. The Boy Scout and The Girl Guides became country-wide clubs offering free time activities for girls and boys. Other spare time volunteer programs like Big Sisters and Big

Brothers matching youngsters with older boys and girls have been established in Toronto. The concepts of these organizations have been copied from Great Britain (Lautenschlager 1992 14).

During the 1920's Canada became a mainly industrialized country experiencing strong economic progress. The first government financial aid programs were introduced to elderly people and veterans. Support for children was, however, still quite undeveloped. Hence volunteers created The Canadian National Council of Child Welfare in 1920 with the support of Protestant churches. The churches also played a significant role in supporting people after the stock market crash in 1929, when many factories shut down and masses of people were left unemployed. The reaction of the government in creating labor camps and projects was insufficient. Thus wealthy individuals and organizations like the Canadian Red Cross provided relief for those in need as they felt a responsibility to. However, whereas the Red Cross was one of a few in the 1920's, the post-war years brought a wide range of new groups providing help by volunteers. This also meant an increase in governmental support for unemployed people (1940) and the beginning of the Family Allowance Program (1945) which guaranteed a monthly income for families based on the number of their children. One of the most significant post-war volunteer groups was Elizabeth Fry Societies (1940 in British Columbia and Ontario) and Blood Donor Clinics by St. John Ambulance Brigade from 1947 whose concept is still well-known nowadays. Followed by Greenpeace established in Vancouver in 1970's opposing nuclear weapons, the 1970's and the 1980's are regarded as the most important years for creation of social welfare. The Canada Social Plan and other programs became effective with help of volunteers. One of the biggest topics of this time was AIDS and its prevention. Volunteers organized public education campaigns to make Canadians aware of this serious issue (Lautenschlager 1992 15 - 18).

### **3.1 Cultural Diversity Volunteering**

Lautenschlager (1992 10) also mentions that at the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century, immigration to Canada was still increasing and so did the number of volunteer agencies helping people of specific ethnocultural background. Some of these volunteer groups were helping people to keep their mother tongue and culture. One of these networks was the Icelandic Immigrant Group established in the 19<sup>th</sup> century. They created a chain of clubs and libraries serving to keep the Icelandic culture and language. Such ethnocultural organizations were based not only on sharing the respective culture and language but they were also providing help to its members. Members of a German organization of such a kind, were provided with proper funeral and burial services. This funeral society was established in Halifax in 1753. A similar one of a Polish background was created in 1872 in Kitchener, Ontario. Italian volunteer groups were introduced in Toronto and Montréal in the late 19<sup>th</sup> century. Toronto also served as a ground for Lithuanian volunteer clubs.

With the end of the WWII and the introduction of several government programs, many of these organizations disappeared, as people could partly rely on the government. However, those which remained turned into agencies helping recent immigrants to Canada regarding legal and social issues. Some of these companies also provided newcomers such as Ukrainian and Hungarian groups with translation services. Jewish groups were becoming one of the most influential ethnocultural communities in Toronto and Chinese immigrants started making up a huge part of the population of British Columbia. The Chinese community was able to offer the Chinese newcomers hostels and jobs. As the Chinese-Canadian population was still growing, especially at the western shore, Victoria's Chinatown was growing larger and The Chinese Consolidated Benevolent Association of Victoria (CCBA) was formed in 1884.

This volunteer company was aiming to help the Chinese to confront discrimination. Later they also established the 1<sup>st</sup> public Chinese school in Canada and the Jubilee Hospital helping the sick and poor of Chinese ancestry, which were both situated in the city of Victoria (Lautenschlager 1992 10).

Among the services provided by ethnocultural volunteering groups, according to Lautenschlager (1992 20), translation and interpreting played one of the most significant roles. As many of the immigrants had no knowledge of English, they had no choice but to rely on these organizations to get help with the difficult adjustment to a new country. These groups also helped Canadians to understand administrative issues like filing income tax returns and applying for jobs. Whereas some organizations offered help with no nationality or religion specification or limit, there were religious groups who were providing services to their members only, namely the Catholic Immigrant Society, Jewish Immigrant Society (JIS) and the Services d'accueil aux voyageurs et aux immigrants (SAVI) in Montréal, Quebec. All of these three volunteer agencies provided only their respective members with help.

However, does not this type of service seem to be rather against than for improving relationships among immigrants? Such kind of exclusive service might not help stop the religious and racial pressure and misunderstandings. Without going beyond and crossing borders between respective groups, there will be no opportunity for people to learn about other cultures and stop being prejudiced against each other.

It is reported that, however, the Canadians cherish change (J. R. Sorfleet, Canada after 1867, April 21, 2004). It is an important part of the "Canadian experience". Canada seems to be a country which is always transforming and people tend to value changes instead of being scared of them. Should they, however, really treasure changes, why would they have established organizations such previously mentioned CCBA and JIS which

support either Chinese or Jewish? If those who had set them up really cherished changes, they would change their attitudes and would start helping also people who are beyond their particular circles. Since what is different when people come to Canada and what changes at that point of time is the environment created by the people from various societies. This is presumably one of the biggest changes which may influence their lives after they come to Canada. From my point of view, Sorfleet's concept applies only to some Canadians, not everyone. Perhaps it applies to people whose families have lived in Canada for generations and not to those who are immigrants since changing their environment is probably a big change for them already. They might be having a hard time settling down and not really ready for more changes. That is why they presumably might prefer to stay within their respective ethnocultural community which welcomes people of their background only. This could include organizations such as CCBA and JIS and also clarify their establishment.

### **3.2 Multiculturalism and Volunteering**

Since 1971's introduction of Canada's Multiculturalism Policy which Pierre Elliot Trudeau is credited with, there have been still more organizations thinking with novel approaches. "Trudeau's declaration of Canada as a bilingual and multicultural nation resulted in an explosion of multicultural research. Multiculturalism was celebrated as a new vision to expand the Canadian sense of identity and a global understanding of all ethnic communities." ([www.thecanadianencyclopedia.com](http://www.thecanadianencyclopedia.com)).

Such communities like those mentioned by Driedger and Burnet were trying to break the ethnocultural boundaries. As many Canadians supporting multiculturalism got used to the fact that various different cultural and ethnic

groups had been living and working in relative harmony, these organizations opened their doors to people regardless of their background as well (Citoyenneté et Immigration Canada 2001 5). While supporting the multicultural policy, the citizens of Canada tried to work together even though they may have not started off as a group of people of the same nationality.

The concept of multiculturalism has, nevertheless, two faces. Beside its positive perception, it brings lots of controversy. Bissoondath and Bibby are two of its opponents who have been well-known among those who are interested in Canadian studies. They assert that multiculturalism prevents building one strong identity and culture of one society. The same is valid for one unified language. Even though English is the official language in Ontario, in Toronto, for instance, there is a chance that on subway you might overhear about 200 languages from around the world ([www.news.nationalpost.com](http://www.news.nationalpost.com)). Olivia Chow, New Democrat member of Parliament (Trinity-Spadina) stated that Canada is a country built of immigrants. Their roots are Irish, Italian, Portuguese, and most importantly, South Asian and Chinese.” ([www.canadianimmigrant.ca](http://www.canadianimmigrant.ca)). Professor Mansur, an Indo-Canadian Muslim originally from Calcutta discusses that “a multicultural country, and officially so designated, has basically indicated it is a country without a core culture, or the core culture that once gave it cohesion, identity, framework, anchor, has been jettisoned to embrace a multiplicity of identities — and thereby the unintended consequence is that there is a void in the centre.” ([www.news.nationalpost.com](http://www.news.nationalpost.com)).

In my opinion, this void may appear to pose the major current and also future threat for volunteering. The void means that there is basically nothing in the hypothetical centre connecting the spheres around it. Nothing connecting volunteerism to the people. It is like the Universe with no Sun in the centre which is essential for all the planets moving around, like people moving around metropolitan areas. If this central void replaces the core culture, the culture

which had been brought to Canada by English and French people hundreds of years ago, the traditional values will fade away. Volunteering being one of these Anglo-Saxon values will be most probably scattered and transformed.

However, even though people do cross-boundary volunteering, and treasure the fact that their nation is so diverse, how can they be optimistic about the future of volunteering? The potential issue is that “the ethnocultural community will become a majority group in Toronto and Vancouver by 2031” and that “immigrants as a whole (regardless of ethnicity or source country) will continue to shape the future of this country and its labour market (roughly one in every three people in the labour force could be foreign-born by that time).” ([www.canadianimmigrant.ca](http://www.canadianimmigrant.ca)).

If it is already predictable that immigrants will dramatically shape the labour market by 2031, it is obvious then, too, that their presence must shape the values of volunteering which is an area closely related to the labour market. Citizenship, Immigration and Multiculturalism Minister Jason Kenney assumes that Asian countries such as India, China and the Philippines will remain top source countries. He has also added that “in the past several years, Canada has welcomed the highest sustained number of immigrants in history.” In 2011, approximately 250,000 immigrants arrived in Canada and, again, the top three source countries were China, India and the Philippines. The facts speak for themselves: Asian immigration to Canada is thriving.” ([www.canadianimmigrant.ca](http://www.canadianimmigrant.ca)).

**Table No. 1: Changing Canada**



A picture of potential demographic changes of Canada ([www.canadianimmigrant.ca](http://www.canadianimmigrant.ca)).

These assumptions are based on the key fact that for more than two decades the majority of immigrants have come from Asia and there is light probability that this trend will continue ([www.canadianimmigrant.ca](http://www.canadianimmigrant.ca)). If these predictions come true, how can the old Anglo-Saxon values survive?

China, as a major source country of immigrants does not have volunteering strongly entrenched in their culture or religion, what factors weigh in with the survival of its present form? Should Christians be compared to those who live according to the most common Chinese religions, namely Confucianism, Taoism and Buddhism, it is more probable that Christians will volunteer. Christianity has basically sharing and mutual help in its rules and history ([www.catholicnewsagency.com](http://www.catholicnewsagency.com)). However, the “Chinese religions” rather tend to be individualistic, having one’s personality development as the core of their belief ([www.religionfacts.com](http://www.religionfacts.com)).

On the other hand, in 2012, India was the second largest source of immigrants to Canada, with around 30 000 residents who have been admitted a

permanent residence. This puts India even before China in the number of immigrants which means an increase of about 15% in a decade. Additionally, the number of study permits for Indian students rose of 530% in the same period. Several studies support a theory that Indian immigrants are bringing British values with them. Since Britain has had a big influence on India since 1858, as on its colony, the Indian values must have been transformed and evolved in accordance with the British ones ([www.cic.gc.ca](http://www.cic.gc.ca)). According to Khan, „the colonisers came up with an elaborate scheme to strike at the very heart of native confidence to create a class of persons Indian in blood and colour, but English in tastes, in morals, in opinions and in intellect.” ([www.archives.dawn.com](http://www.archives.dawn.com)). This assertion appears to evidence for their shared values which young Indians might bring to Canada as well. Volunteering presumably being of them.

To compare India to China, China is with its app. 30 000 immigrants to Canada right behind India ([www.cic.gc.ca](http://www.cic.gc.ca)). This could possibly present that the Indian immigrants should have bigger influence on the society in comparison to the Chinese and thus strengthening the volunteering values in Canada.

Since Ontario with Toronto (T.O.) as its capital is regarded as the immigration gateway, there is quite a notable concentration of volunteer groups which tackle situations emerging out of diversity. For example, there is COSTI, an organization based in southern Ontario „which began as an organization to assist Italian immigrants and now helps new Canadians of all ethnocultural background” (Lautenschlager 1992 21). In T.O., again, has been the Urban Alliance on Race Relations in Toronto attempting to deal with race relations since 1975 with help of education of public and advocacy.

MOSAIC, the Multilingual Orientation Services Association for Immigrant Communities is a volunteering-based organization serving the Vancouver area. Its aim is to conquer the cultural barriers and help refugees

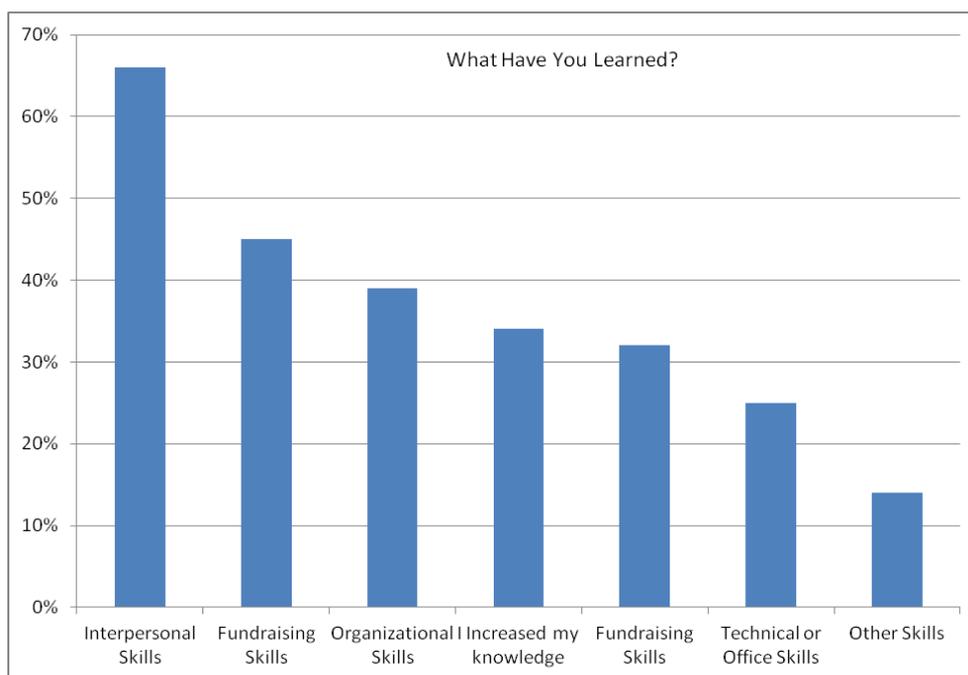
and immigrants integrate into the society by providing them with free-of-charge interpretation from most of the world language (Lautenschlager 1992 21).

Another organization playing a major role in ethnic equality is the Canadian Ethnocultural Council serving as an umbrella company of almost 40 other volunteer groups. Included are for example the Canadian Jewish Congress, United Council of Filipino Associations of Canada, Federation of Lao Associations of Canada and the Chinese Canadian National Council (Lautenschlager 1992 21). All of these above-named aim to find intercultural understanding and harmony which is essential in the current multicultural setting of Canada.

## 4 Current Situation

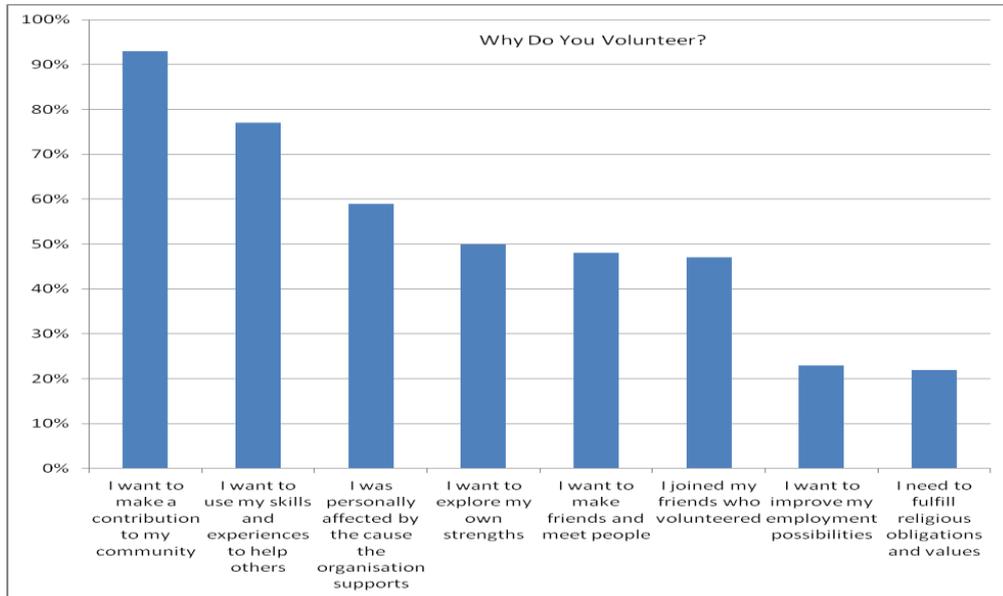
Presently, with its 5.6 million people volunteering for various organizations and 13 million persons doing volunteer action on their own without any organization framework, Canada has become with the total of 18.6 million, according to Lautenschlager (1992 2), one of the leading volunteer societies in the world. Whereas 47% of adult population living in Canada is interested in volunteering (Dekker and Halman 2003 43), 58% of youth aged 15-24 volunteered in 2010 (<http://getvolunteering.ca/>).

**Table No. 2: Benefits of Volunteering**



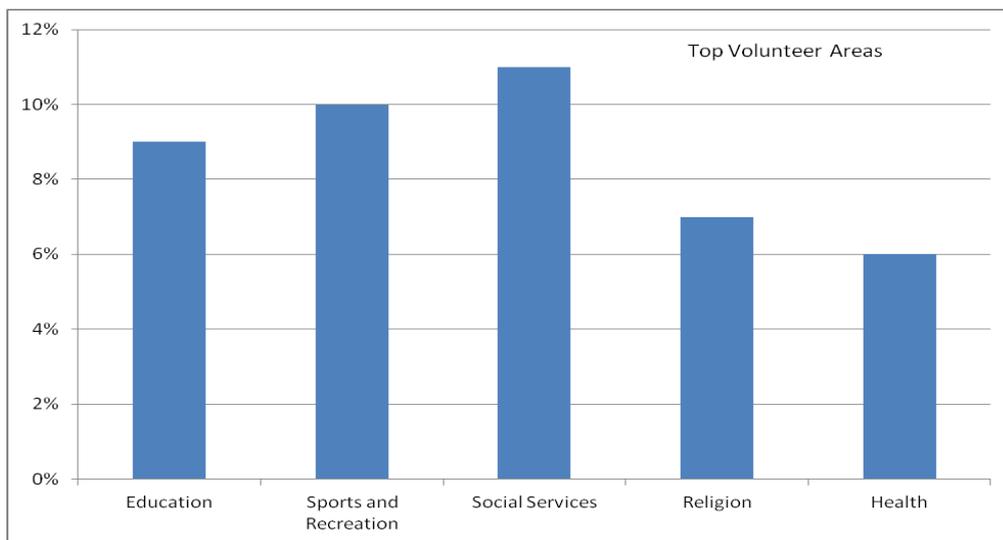
A graph showing what skills volunteers develop most frequently (<http://getvolunteering.ca/>).

**Table No. 3: Reasons for Volunteering**



A graph showing reasons individuals have for volunteering (<http://getvolunteering.ca/>).

**Table No. 4: Volunteer Areas**



A graph showing most frequent volunteer areas (<http://getvolunteering.ca/>).

Gauging the present state of affairs by studying these charts, the reason why more young people than adults volunteer, may be the fact that the youth need more social contacts.

However, is it the only reason? Peer pressure may also have its impact because young people can be easily influenced by their peers and tend to start doing some activities just because of their friends or acquaintances. Since volunteers present a diverse group of individuals from various areas with various backgrounds, such encounters with new people are essential for future life. With these new connections they can create their networks of contacts which could supposedly be useful later when they will be looking for work positions and housing. The youth also need more experience which is priceless when looking for the prospective job. Having a volunteering experience on a resume is assessed by Canadian employers as a big plus since it may be counted towards the Canadian experience credentials.

The “Canadian experience” is a concept which may refer to several areas of skills which are required by some Canadian employers. These areas comprise:

- communication and language skills
- knowing specific working and business culture
- being aware of standards and law

Some employers may say that a lack of this experience is a reason for not hiring a concrete individual who does not meet their experience requirements. In some cases it is even misused as a convenient way to discriminate immigrants. Getting this experience can be challenging. This concept also includes an evaluation of respective international work and education credentials. Some employers might not know how to evaluate diplomas and credentials. A way of how to make the Experience acquisition

faster might be an official credential transcript to demonstrate the Canadian equivalency ([www.settlement.org](http://www.settlement.org)).

#### **4.1 Toronto Volunteer Fair 2011**

To make the “Experience” acquisition through volunteering more approachable, there are several volunteer fairs taking place across Canada where people can easily find information on various activities.

In the Fall Term of 2011, York University, Toronto, was hosting the annual Toronto Volunteer Fair 2011. Some 29 volunteering groups and organizations based in T.O. took part in this event and were presenting their activities in their simple booths. To mention a few, which I had a chance to encounter and talk to personally, were:

- Katimavik (volunteer-abroad activities)
- Youth Challenge International/The Youth Discovery Program (environmental projects in Costa Rica)
- United Way Toronto (fundraising)
- HEYY – Hearing Every Youth Through Youth (peer support through free confidential anonymous help line)
- Canada Cancer Society – South York Region (fundraising and charity activities)

All of the above mentioned had been currently recruiting for various positions and motivating visitors to, according to the fair’s motto “*Get Involved, Get Experience and Make a Difference*”.

**Table No. 5: United Way Toronto volunteer organization**



United Way Toronto and a sample of their community ([www.unitedwaytoronto.com](http://www.unitedwaytoronto.com)).

#### **4.1.1 Fair Participation**

The fair was staged in York University’s Vari Hall, which is known among students as a meet-up spot and a “central square” of the whole English speaking Keele Campus. As YorkU has some 50 000+ students, one would suppose that the participation in this fair would be huge. However, the reality was the opposite. Majority of those who were present in Vari Hall were just passing by the booths. They did not show any interests in what the volunteer organizations had to offer. The counsellors and representatives were trying to approach the York community but only a fragment of people appeared willing to listen to what their mission and vision was. Surprisingly enough, even though the students had an opportunity to learn more about volunteering, they were rather reluctant to get involved. What might be the future of volunteering like then? My observation suggests that it is not very bright, and appears as another argument to support the hypothesis that volunteering might not be able to survive.

**Table No. 6: 2011 Toronto Volunteer Fair**



A picture of a student talking to a volunteer (courtesy of Pavel Troup).

**Table No. 7: 2011 Toronto Volunteer Fair**



Booths at 2011 Toronto Volunteer Fair (courtesy of Pavel Troup).

## **4.2 Volunteer's Profile**

Focusing on various criteria like marital status, gender, employment, income, education, etc., it is possible to find signs which are common for volunteers in major metropolitan centers.

The data collected by MacLeod (1987 1-3) demonstrate that in terms of gender, 55% of Canadian volunteers are women and 45% men. Majority of volunteers in Toronto, Montréal and Vancouver are single or divorced. This makes apparently sense because instead of spending their time with their spouses, they can spend this time volunteering.

Around 54% of all Canadian volunteers are employed full time. Nevertheless, Toronto itself has 60% of full-time working volunteers. That also means that Toronto has the lowest rate of part-time employment which is only 11%. Toronto has the lowest number of unemployment for volunteers (2%) (MacLeod 1987 1-3).

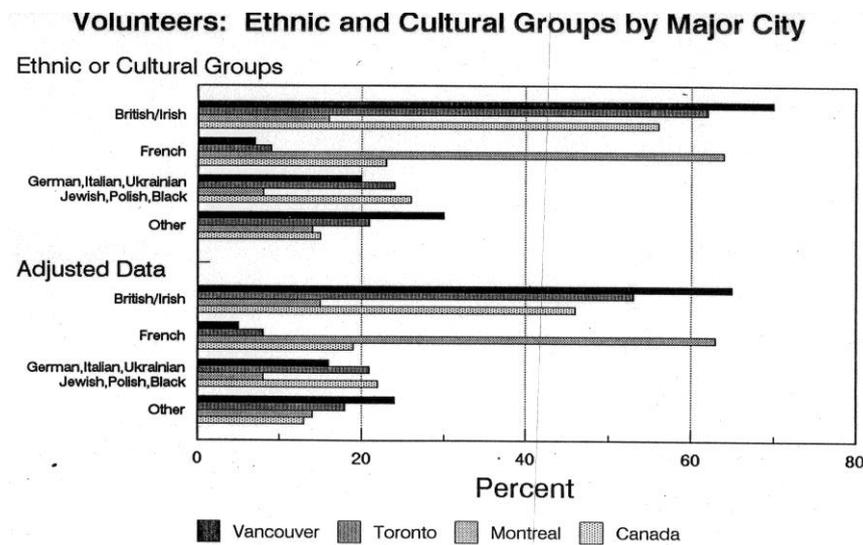
About 46% of volunteers have some postsecondary education. The higher the education, the higher household income. In Toronto volunteers from households with CAD 60,000 make 32% of the total (MacLeod 1987 1-3).

Talking about the origin of people spending their time doing this non-profit activity, about one third of Vancouver volunteers and 21% in Toronto are recent immigrants and refugees coming from Central and Southern America, Asia, India, Africa, the Near and Middle East, France, Germany, Italy, Ukraine, Poland etc. This fact is not very surprising for Toronto, as today it serves as an entry point for immigrants who might find taking up volunteering as a good way of socializing and making useful contacts (MacLeod 1987 1-3).

As for the origin, 62% of volunteers in Toronto have a British or Irish background, in Montréal they make up only 16% because of the French influence. Hence, the volunteer population in Montréal is 64% of French origin (MacLeod 1987 1-3).

However, is it surprising that 62% of Toronto volunteers are of British and Irish Background? Looking more in depth at the British sense of values, this fact becomes quite understandable. The British have always had a “strong and ancient tradition in valuing voluntary work”. (www.valuenetwork.org.uk). This tradition has presumably been entrenched in the society for centuries. Valuing this work for so long must have shaped the society and given the British a sort of feeling to help, since a feeling of confidence. These people have several reasons to volunteer, as MacLeod (1987 4) asserts in her national survey on volunteer activity. First of all, she ranks helping others. Then she lists helping a cause people believe in and doing something they like to do. Next, she puts using skills (interpersonal, communication, managerial, technical, etc) and getting experience.

**Table No. 8: Ethnic and Cultural Groups of Volunteers**



A graph showing ethnicity by major city (Flora MacLeod 1987 9).

One of MacLeod’s questions was asking people how they feel about the volunteer work they do. The literal question she had asked in her survey sounded “Of all the things you did in the past year, how important were your volunteer activities?” Surprisingly, Torontonians rate their volunteer activities higher than volunteers in the other major cities such as Vancouver or Victoria.

**Table No. 9: A Profile of a Canadian Volunteer**

<b>Canadian Volunteering Profile</b>	
<b>Gender</b>	Female
<b>Marital Status</b>	Single/divorced
<b>Occupation</b>	Employed
<b>Education</b>	Completed secondary education
<b>Background</b>	British/Irish/French
<b>Reasons to Volunteer</b>	Helping others

A table describing an average Canadian volunteer (MacLeod 1987 1-3).

### **4.3 Current Threats**

Different ethnic backgrounds, religious views and cultures may all split and influence the Canadians’ feeling of belonging. Some of them may feel like giving back to the Canadian society as a whole whereas others may prefer sticking with their own cultural groups within the society and volunteer within

these. The Host Program (Programme d'Accueil) standing as an example of a volunteering activity may prove it. The Host Program, reflected in the Immigration and Refugee Protection Act (IRPA) is "one of the best ways to get settled in (...) a community (and) to meet someone who lives there and can show (...) you around." (A Newcomer's Introduction to Canada 1997 11). According to the number of participants in this program ([www.cic.gc.ca](http://www.cic.gc.ca)), almost 60% were born in Canada, whereas only about 40% of volunteers in this program were born outside the country. Does this possibly mean that one third less people, such as immigrants, refugees or recent immigrants, do not actively volunteer to support the society? However, they apparently actively take advantage of such programs as the Host Program. This is one of the potential reasons which might cause the future Canadian volunteering a major drop in support from citizens across cities with high immigration rate such as Toronto and Vancouver.

As for the above mentioned separate volunteering cultural groups, these groups of people of the same ethnicity, such as Toronto Hakka Chinese Community Association (THCCA), could pose a threat for the future of Canadian volunteering as well. "Focused on aiding the community and foster the preservation of our Hakka Chinese heritage", that is how the THCCA non-profit volunteer group describe their common goal on their website (<http://thccn.com/about.htm>). They encourage the Chinese community of Toronto to learn from each other about their culture, about their heritage etc. THCCA also holds various events throughout the year such as Chinese New Year, Christmas Party or various sports outings for their members and volunteers. However, what is the probability that this community might be open also to people of other backgrounds? Furthermore, which other ethnicities would be interested in sharing Chinese culture instead of their respective one or instead of traditional Canadian values (freedom, equality, respecting others and mutual help)? These attitudes dividing the society into several sub-societies

will likely result in shaping the country into a society incoherent and values so unequal that the original concept of the Anglo-Saxon volunteering will evolve.

According to Lynch, Executive Director of Volunteer Alberta, volunteering is not disappearing yet, but volunteers have been just changing. She stated that “the people who are volunteering today aren’t the same as the people who were volunteering five years ago. They have different reasons for volunteering and they want to be engaged in different ways. It is crucial that non-profit/voluntary organizations adjust to the changing landscape and engage people in the ways that they want to be engaged.” ([www.strathmoretimes.com](http://www.strathmoretimes.com)).

Nevertheless, in the same article McLeay also reasonably asserts that Canadians as volunteers are more goal-oriented and have more structure in their lives. They are self-reliant, interested in many things, have busy schedules, and want shorter-term assignments.

## **Practical Part**

### **5 Methodology**

This master thesis is reflecting and discussing the hypothesis that with the constant influx of immigrants, volunteering might not survive in its present form.

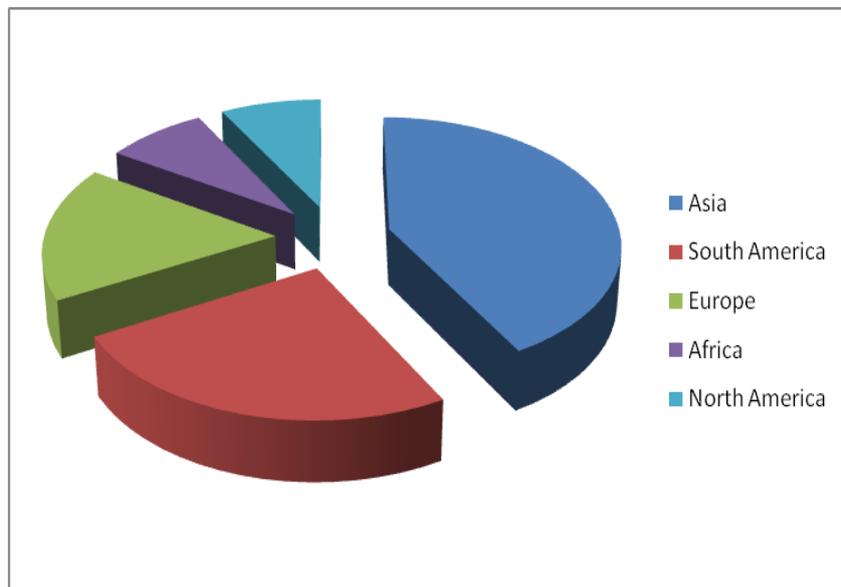
The first stage comprises planning, presentation of materials and resources which define and characterize volunteering. The main resource for the bibliography was Scott Library located on the York University's Keele Campus in Toronto, which offers a wide range of books by such scholars as Lautenschlager and MacLeod.

Another great resource was the 2011 Toronto Volunteering Fair taking place in York's Vari Hall on November 17<sup>th</sup>, 2011. Around thirty volunteer organizations and groups from various areas (e.g. environment, youth mentoring, and health) took part. Extant data such as brochures have been collected there and used to illustrate activities of the volunteer groups and organizations.

Additionally, various web sites of the government and other volunteer groups played a major role. The webs of the respective organizations offered practical descriptions of their activities whereas the government web served as a resource for data collection (e.g. immigration statistics, immigrant breakdown, nationality). These resources, and my empirical Canadian experience were the basis for both the theoretical and practical parts.

A questionnaire containing a total of 19 structured questions was created as a base for the practical part completion. Regardless of their gender, age, status, race, background and occupation, 24 respondents had completed the questionnaire which became the base for the practical part. Participants came from four continents, Africa, the two Americas, Asia and Europe.

**Table No. 10: Respondents and their respective continents**



A graph showing where the survey respondents came from: 42% Asia, 25% South America, 17% Europe, 8% Africa, 8% North America (table by Pavel Troup).

Thanks to this diverse respondent group, it was possible to evaluate probable issues from more perspectives:

1. those whose families have been living in Canada for generations
2. those who have spent in Canada several decades
3. those who are new-comers

Further, I was able to analyze the data from the following angles:

- the point of view of those who come from societies where volunteering has been entrenched for long (e.g. Canada)
- the point of view of the people coming from countries where volunteering is supposedly not very spread (e.g. China, Malaysia)

The assessment of all the responses separately was followed by a complete evaluation of the questionnaires as a whole. Its influence on the hypothesis set for this work has been assessed and tested next.

Finally, an in-depth interview offered another insight. Yvonne, whose parents had moved to Canada from Czechoslovakia in the 1980's, offered her time and beyond the survey, she stated her reasons to volunteer with Big Sisters and Brothers of Canada.

## **6 Survey Introduction**

As the future of volunteering seems to be, with all the previously mentioned factors, rather unpredictable, a survey among a group of Canadians has been conducted to help gauge what the future of volunteerism could look like.

This survey was conducted in late 2011 in Toronto, Ontario, during my fruitful one-semester academic exchange at York University.

The sample of people questioned in the survey was a convenient one. Majority of them were members of the York community. The survey was delivered to various recipients electronically using SNS and Google Drive. The respondents were given one week to complete their questionnaires and return them for evaluation. Twenty-four people took part in it. Each participant answered the total of 19 questions. Hence this is a mixture of both qualitative and quantitative survey. It is qualitative because of the focus group which does not exceed fifty subjects but also quantitative because of various statistics collected from the survey.

The questions had been selected to demonstrate the motives of volunteers. They had been asked, how they felt about volunteering, and what the prospects of volunteering were. **(The complete questionnaire can be found in the Appendix, page 84.)**

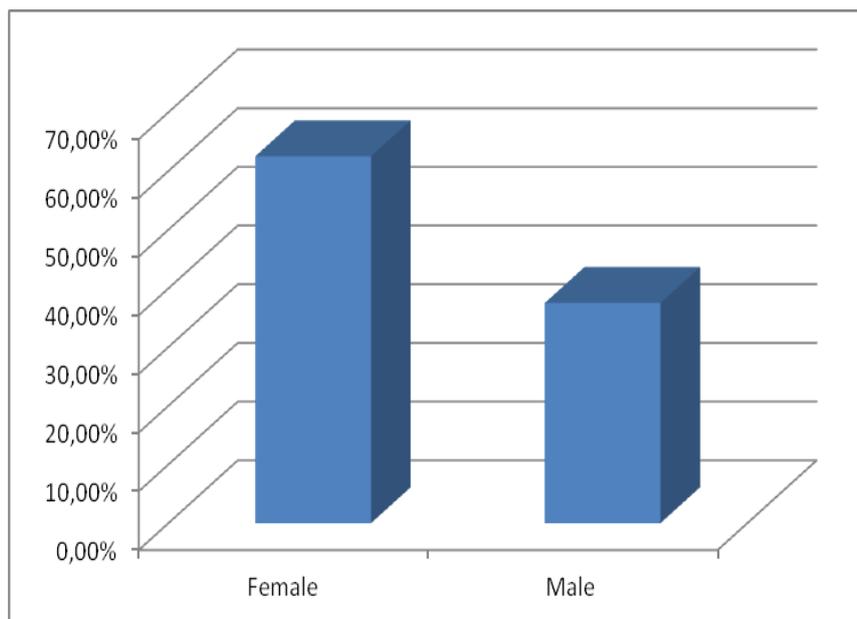
## 6.1 Introduction to the Respondents

The group was selected regardless of their background, ethnicity, marital status, religion, sex and political views, with their families originating from various countries across the globe.

The average age of this sample approached in 2011 was 23, where the youngest respondent was 18 years old and the oldest one was 51 years of age.

Regarding the gender of the participants, the sample of respondents was built up by the total of 9 males and 15 females.

**Table No. 11: Respondents' Gender**



A graph showing that 37,5% of the survey respondents were male, 62,5% were female (table by Pavel Troup).

MacLeod's data which had been collected in 1987 showed that 55% of volunteers at that time were females and only 45% males. However, even though that MacLeod's survey might seem to be outdated, it corresponds with the survey I have conducted, where 62,5% were women and only 37,5% men. This suggests that the trend of volunteering being more popular among women than men is still up-to-date.

My survey reflects the relatively new face of Canada, as 58% of the respondents were Asian, 42% White and 17% Latino, whereas MacLeod's sample from 1987 was 62% of British and Irish background. What is the reason for this dramatic change in population background? It is presumably the major immigration wave of the Chinese which happened at the end of the 20<sup>th</sup> century.

Furthermore, as for the respondents' countries of origin/ethnicity/gender, this group can be broken down as follows:

**Table No. 12: Respondents' Background**

<b>Country of Respondent's Family Origin</b>	<b>Ranking of the country by the number of permanent residents in Canada<sup>1</sup></b>	<b>Number of Respective Survey Respondents</b>	<b>A designated country of origin<sup>2</sup></b>
Brazil	26	2	No
Canada	N/A	5	N/A
China	3	4	No
Colombia	12	1	No
Japan	41	3	Yes
Malaysia	54	1	No
Mauritius	38	1	No
Mexico	19	1	Yes
Portugal	69	1	Yes
Russia	29	1	No
South Korea	10	3	No
Vietnam	31	1	No

A table showing respondents number from respective countries (chart by Pavel Troup).

<sup>1</sup>A country with a small likelihood that people are persecuted there compared to other areas.

<sup>2</sup>Based on an overall ranking of all source countries ([www.cic.gc.ca](http://www.cic.gc.ca)).

### **6.1.1 Occupation**

In 2011 when the survey was conducted, 89% of those who mentioned their occupation, were students. The rest of 11%, were employed university graduates. Those who specified themselves as students, were mostly majoring in liberal arts and other professional studies. The rest belonged to education, life sciences, and business such as Schulich School of Business.

## **6.2 Setting**

York is an interdisciplinary educational institution with a student population of more than 50 000. With its eleven faculties, it is Canada's third-largest university. It spreads over two campuses, Keele Campus (English-speaking) and Glendon Campus (French-speaking).

York University can boast two large libraries, namely Scott Library and Steacie Library, and provides its students with all academic and non-academic facilities required for a comfortable on-campus stay, such as on-campus housing, restaurants, cafes, malls, sport facilities, offices, bus station, concert hall, medical services and so on. It welcomes approximately 3 200 exchange and international students annually, representing around 130 countries.

York has bilateral agreements with major world universities, including University of South Bohemia.

**Table No. 13: York University, Toronto**

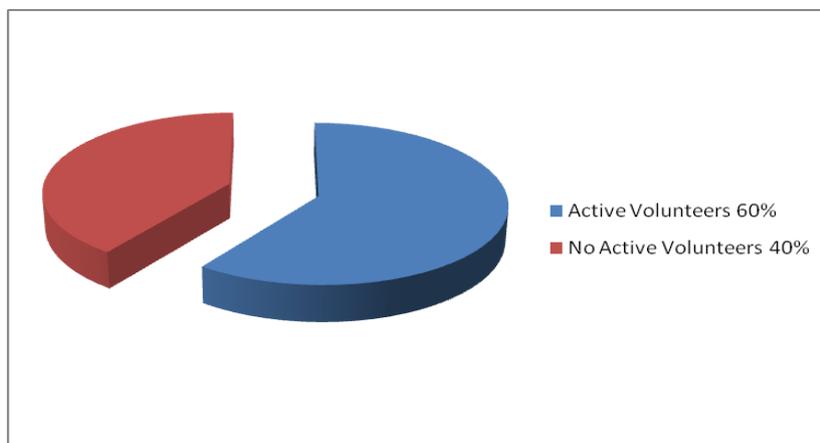


York University, Toronto - Vari Hall / Keele Campus (courtesy of Pavel Troup).

## 7 Survey Results

The survey showed a variety of both surprising and anticipated results. More than a half of the survey participants were actively volunteering at the time they were responding

**Table No. 14: Volunteer Activity**



A graph showing that 60% of the survey participants volunteered, whereas 40% did not (graph by Pavel Troup).

### 7.1 Areas of Volunteering

The areas of volunteer pursuits differed from a person to person apparently because of their different interests, abilities and majors. Those who would major or had majored in humanities tend to do such volunteer activities as education (CCS) and politics (City of Toronto). Those who are interested in economics and management or somehow can relate to it, volunteered for instance as Event Managers, Financial Aid Counselors and so on. The activities

can be simply categorized under major activity fields including or having the same/similar vision or target:

- **Education and On-campus Activities** (e.g. International Students Clubs, Buddy Program, Event Management, Career Center Support, Convocation Support, FARRAC - Financial Aid and Registrar Advisory Council)
- **Politics** (City of Toronto)
- **Teaching & Free Time Activities** (e.g. Teaching English to ESL Students, Bélka)
- **Health Related Issues** (e.g. Sexual Assault Support Line, Youth Health Action Network, Hospitals)
- **Coaching and Mentoring Programs for Kids and the Youth** (e.g. Start2Finish, KidsNow, Big Brothers and Sisters of Canada, Youth Assisting Youth)

## **7.2 Contributing to the Society**

Around 71% of the respondents think that volunteering contributes positively to the Canadian society. They think that this is because some issues cannot be solved with money. Presumably it teaches people to be more tolerant and respectful. It makes the society more caring.

Volunteering is also viewed as an act of giving back to the community. They stated they saw in it their contribution to the country and its future. On the other hand, some respondents do not think volunteering to be worthwhile because they felt they would miss the monetary reward which they get for their

part-time jobs for instance. According to other views and opinions, people just cannot allow themselves enough time to go volunteering. This might be one of the biggest issues as in the current economic situation; those living in Ontario are having a hard time as the unemployment grows. Half of GTA and Hamilton workers are without a permanent full-time job ([www.metronews.ca](http://www.metronews.ca)). This might be why Torontonians and their neighbours have no time to volunteer. They have to take up more than just one part-time job to equal their income to one full-time job.

There were also individuals who claimed they did not feel as a part of the society or did not have enough motivation to regard volunteering as something special.

The survey also showed that volunteering requires sufficient time allowance. Apparently, having volunteering as another extra-curricular activity might be too demanding for some people. Such behaviour where individuals only focus on their own goals and do not share goals of the society, might be threatening for the future of Canadian volunteering. Since the pace of life has clearly been increasing, people face more stress and life is gradually becoming more challenging, it is probable that volunteering will be stagnating due to lack of people's capacities.

### **7.3 Being “New” and Volunteering**

Every newcomer ([www.toronto.ca](http://www.toronto.ca)) and immigrant once happened to be in the situation of settling down in Canada and assimilating with the society. Most of the participants answered that they started to volunteer to gain the “Canadian experience”. They also highlighted that volunteering looks good on one's resumé.

One of the persons interviewed, a 23-year-old IT in Management student Michael from Mauritius, wrote:

“I had a bad experience during my first university year, my co-volunteers at that time did nothing or very little and I was lost. As a result, I felt the need to make things better for the new generation because they should not go through the same trouble as I had been through. Helping others feeling better is what I valued most as I valued Anne Frank’s motto *Whoever is happy will make others happy.*”

This suggests that he felt the necessity to make the assimilation with the society easier for others and wanted them to avoid any similar bad experience as he had had. Another respondent stated his reasons to volunteer even though he was new to Canada as follows:

“I still remember our high school motto *Let us be known by our deeds* which means do good things, say a good word and *let it shine*. Volunteering was a meaningful involvement in our society, our opportunity to participate in activities where I will gain knowledge, attitudes and skills; to connect and work with people from multicultural backgrounds; to reflect on the way with the knowledge skills and tools I learned; to help people in need; to watch how my life becomes more meaningful, and how others around me promote a positive social change, to lead and build a better future for our communities; finally to expand my capacity to contribute to my community in a more meaningful way.”

## 7.4 Marketing Volunteering

The scale of the volunteer participation depends presumably on the intensity of volunteering campaigns. When asked how they had come across volunteering, around 83% of the respondents answered they have seen a volunteer campaign. From my point of view, it might be a good sign that people still like to take up volunteering. Most frequently seen campaigns were around campus, in public areas, on TV, and on subway. However, almost 17% had not noticed anything connected with volunteering campaigns.

**Table No. 15: Volunteering Campaigns**

<b>Location</b>	<b>Number of People Who Noticed a Volunteering Campaign in the Specific Location</b>
Campus (University Surroundings)	8
Have Not Noticed Any	4
Public Areas	3
TV	3
Subway	3
Web	5
Malls	1
Radio	1
Movie Theatre	1

A chart showing most frequently seen volunteering campaigns locations (chart by Pavel Troup)

## **7.5 Using Volunteering**

The survey showed that there were apparently many people who volunteer just to boost their resumé and make a profit for themselves. On the other hand, there were still such who, when asked if they think they contribute to the society, were positive about their contribution. They presumably wanted to demonstrate a unity in the Canadian society by putting others first, which is a part of the core values. One of the interesting comments was:

“Volunteering has a profound impact on helping those who need it the most. It helps people in the community who really need the help such as those in low-income families or those who are homeless. Volunteering enables individuals to help communities and individuals live a better quality of life.”

Eight persons of the participants turned out not to be volunteers in their country of origin. Furthermore, some of those who were, specified their activities as helping out at an orphanage or teaching kids.

Nevertheless, an interesting fact comes out after a comparison of what they used to pursue as volunteering in their country of origin and what they do now. Former activities, such as volunteering at an orphanage changed to managing events, for instance. With a change of the place of residence, their volunteer needs had also changed. Since many wanted to get a job in Canada, they needed work experience from a concrete area related to their prospective employment, not just any experience.

## **7.6 Integrating through Volunteering**

The next question dealt with their preferences for their present volunteering activities to those carried out in their country of origin. The majority of the replies suggested that the diversity of the society was being embraced by the volunteers. They realized how important it was to cooperate with people regardless of their ethnic or cultural background, they cherished multiculturalism and talked about mutual respect, a will to understand and help each other. Minority of the sample did rather focus on helping their own ethnic community, however. Examples might be found though. The cause for this is supposed to be a limited or restricted access to other communities or the respective individual being proud of their particular background. In this case they wanted to do some “marketing” for their community and country, and wanted to share their cultural heritage and values.

## **7.7 Parental Influence**

Fifteen people out of the 24 responded negatively to the question whether their parents volunteered. Most of these individuals are of Asian background. Hence the *Anglo-Saxon value of volunteering* probably could not have been introduced to them by their parents or family in their country of origin, but by the Canadian society itself. Religion might be one of the causes, as Christianity, which supposedly embraces mutual help ([www.catholicnewsagency.com](http://www.catholicnewsagency.com)), is not so prevalent in Asian countries. However, this suggests that no matter which country the person comes from there is an influence among Canadians which gives them the urge to give back to their community.

Those who mentioned that their parents spent some time doing some volunteering activities, are mostly volunteering themselves too, since their family apparently serves as a good role model for them. Those parents who do not volunteer cannot allow themselves sufficient time to volunteer, as their jobs keep them too busy to do so. Some of those parents do give back to the society by donating money to charities, or serve as host families for international students who need a place to stay, however, I learnt.

## **7.8 Most Desirable Activities**

Since the already diverse society is becoming even more diverse than ever, people's values tend to differ and their points of view keep changing dramatically. Young people often have their own priorities different from the previous ones. However, which issues need to be considered today as major targets of volunteering?

The following should be highlighted: based on the answers collected, charity and youth-focused volunteering is the most desirable option. Since the children of today can be seen as the leaders of "tomorrow", they deserve to be treated with respect and regard. Most respondents agreed to let them develop well, which means to help them know the right life values which volunteers can unveil for them. Therefore the importance of the role of programs dedicated to mentoring and coaching kids has been zooming up.

To name a few programs from my survey, Start2Finish, KidsNow, Big Brothers and Sisters of Canada, Youth Assisting Youth, are programs and groups who assist kids with their development. They aim to prevent the youth from such activities as passive spare time which can escalate into gang formations, drug abuse and criminality. The second place is dedicated to

charity. As charitable events may be a good driver for stagnating world economy, it is essential to support this area as well.

## **7.9 Future Volunteering Trends**

Talking about possible future trends, the compassion for those who suffer and charity jumped to first in ranking. Asked about the possible future needs, interviewees mentioned environment as the second most frequent subject.

Since environment protection is becoming a global trend and people are becoming more environmentally conscious, the volunteers stated they felt a need to take action. Environmental consciousness and environmental protection mattered to many of the volunteers.

Global trends, such as environmental protection, appears to be a good way how to find a common goal among people of various backgrounds in such a diverse society. Both older and newer volunteers can easily relate to such big issues because these problems also matter in their country of origin. For instance, immigrants and new-comers from China can, with its, according to New York Times, 16 cities out of the total of 20 world's most polluted areas ([www.nytimes.com](http://www.nytimes.com)), easily understand the significance of environmental issues. Although the Chinese government seems to be holding back and discourages the Chinese from taking an action, in Canada, the immigrants can conceivably make a change. Many volunteer organizations, such as Young Urban Farmers of Toronto and Youth Challenge International put emphasis on the importance of environmental sustainability and welcome new members of any background.

**Table No. 16: Environment Protection**



A picture showing volunteers of diverse backgrounds from across Canada taking part in such plant actions as those of the Tree Canada/IKEA Canada ([www.canadastop100.com](http://www.canadastop100.com)).

### **7.10 Survival Chances for Volunteering**

Out of the sample of 24, 22 individuals thought that volunteering would survive as a traditional Canadian value also in future, with all the new immigrants to Canada, as 91% of the interviewees supported the statement. Most justified their beliefs by the perceived entrenchment of these values in the society. Other just regarded volunteering as a source of help which would always be needed.

However, there were still 23% of the respondents who were not very positive about the future of volunteering. But why? Is the attachment to their country of origin's culture the main factor? Volunteerism's future is, based on the reactions, apparently under a threat from the side of the immigrants coming from such societies where the old Anglo-Saxon values had not been deeply encoded.

Those nations who do have this tradition entrenched in their history, namely the United Kingdom and the United States, only represent, however, a tiny fragment of the immigrants and new-comers in comparison to the Chinese. The respondents were not very positive about the survival of volunteering and revealed their opinions like: “Some people think volunteering can contribute to the society, but are still reluctant to do it because they have to devote their time and so on.” Another interesting response was: “I think that there are no people in Canada who really need help. If their economic situation is not good it is not probably due to external circumstances as it is in the Third World countries, but it is because they are (or were) too lazy to find a job.” They thought that volunteering could survive among immigrants who might have issues settling down and cannot manage without supporting each other. Others had the perception that there were no people in need in Canada.

### **7.11 Volunteering For Fun or for Experience?**

After their arrival to Canada, new immigrants frequently have to face many challenges. Looking for a job in this competitive society is one of the biggest. Graduates or skilled workers do not usually have big chances to get a job without any previous “*Canadian experience*”. Canadian employers tend not to employ anyone with no experience related to the job they want to fill. Experience from their home country might be a plus point, nevertheless, those who have a record of a “Canadian experience” on their resume, are preferred. Internships and part-time jobs might be time-demanding due to their schedules which are set by the respective company. The interns and trainees have to follow them which might be difficult since their classes might be already scheduled and some collisions may occur.

Another option for gaining a valuable experience is to go volunteering. Volunteering activities usually have more flexible schedules than internships etc. They might take place at the weekends or just once or twice during the week. On-campus volunteering might be even set as a complement to several courses. Hence volunteerism could be the best way to gain experience. Although these activities are unpaid, the individuals do not lack interest in this area.

However, doing volunteering only to gain work experience, is not a long-term motivation. Those who take up volunteering should feel a need to volunteer coming from within. If they do not feel like they should be giving back their community or society, their activity will not last long-term neither otherwise, once they gain sufficient experience their prospective employer requires, they will probably opt out and start their fully-paid jobs. If this trend continues, volunteering has no bright future in Canada, in my opinion. About 71% out of the 21 respondents who answered the question, confessed that they believe it is contributory to their future career. Some of them replied that they wanted to “practice [their] work abilities with a team” and “build [their] work net”. Others asserted that they want to “practice [their] soft skills as the actual jobs require [them]”. Around 28% of the participants said NO to volunteering for their prospective job experience, however.

## **8 An In-depth Interview with a Volunteer**

Yvonne Havlatko, one of those who had declined volunteering for her work experience, does it nevertheless just for her pleasure. Beyond participating in the survey, she was willing to share her views in an in-depth interview. Her parents had moved to Canada from Czechoslovakia in the 1980's. Yvonne said that she volunteers because she feels that she has to give back to her community and that is why she is a mentor at Big Brothers and Big Sisters of Canada and she mentioned that she does not necessarily need to boast her resumé and get experience through volunteering. A McGill University alumna, majoring in Human Resources and Industrial Relations, Yvonne is a language school owner with rich international experience which she had gained during her two-year stay in Australia.

What brought Yvonne to volunteering was the amount of the free time she did not know what to do with. Havlatko presents herself as a proactive person, always willing to do something to help others. She decided to take up volunteering as her spare time activity. Knowing that there are many immigrant children in Toronto, where she currently lives, who need help to develop their skills and potential and learn from older “brothers and sisters”, Yvonne decided to join the Big Brothers and Big Sisters of Canada. Being member of this group, links Yvonne, according to Dekker, Halman and Hodgkins (2003 38), to philanthropists, who they have described as those who affiliated with mutual help such as teaching and mentoring.

The organization was established in 1913 in Toronto and has been serving more than 1000 communities across Canada ([www.emcstlawrence.ca](http://www.emcstlawrence.ca)). What Yvonne found attractive was the vision of this volunteer company which sounds: “Every Child in Canada Who Needs a Mentor, Has a Mentor.” ([www.bigbrothersbigsisters.ca](http://www.bigbrothersbigsisters.ca)). Regarding the motto she said:

“I found it quite funny and challenging at the same time that I could be one of those mentors mentioned in their motto. I grew up with two little sisters and always had somebody to talk to, so I knew how important it is to have somebody to turn to.”

Now, Havlatko volunteers every weekend with her match who is a young Toronto girl for whom she makes an older sister. This type of activity can be, according to Stebbins (1992), classified as serious leisure as together they revise for school, and Yvonne stated she was happy to invest her time into this child because it makes her feel like she is giving back to the society for the life balance which Canada brings to her.

The interesting fact is that Yvonne has this feeling of giving back to the society even though her background is Czech, a country where the Anglo-Saxon values had not been entrenched. This may support the fact that immigrants to Canada tend to assimilate with their new host culture within a single generation even though they keep their own traditions and heritage.

Yvonne’s views contrast with my results saying that five percent of the sample were not sure, mainly depending on the volunteering activity they would pursue. Two interesting opinions discussing whether or not unpaid activities do provide a good career start, are as follows:

“Yes and no. I get involved in a wide range of volunteer activities. It means that I am not only concentrated on my studying. I didn't do any link to my future professional job. Skills and knowledge that I learned are an asset as my backpack for my future journey.”

The other one is: “I have no doubt that volunteer activities are a good practice and experience in playing a

strong job for future employment. Personally speaking, volunteering has had a profound impact on my life in enabling me to develop leadership, teamwork, public speaking, networking and communication skills which are all beneficial to helping me become a teacher in the near future.”

## **9 Survey Challenges**

Even though the survey brought many valuable facts which make the state of volunteering in Canada clearer, several issues and challenges have occurred. First of them was the length of my exchange at York University. Since this exchange was a one-term stay only, there was no sufficient time for me to immerse in the topic completely. Since the Canadian post-secondary education system is much more time-demanding than the Czech one, I had to allow myself a lot of time to read every day for each of my classes to be prepared for in-class discussions over a topic given. If I had been offered sufficient scholarship from University of South Bohemia which would cover the whole academic year, I might have spent much more time investigating how is the traditional Canadian value of volunteering surviving.

Another problem I encountered while working on this survey was the struggle between conducting a qualitative and quantitative one. The total of 24 respondents can be presumably perceived too small for a quantitative one and it basically corresponds with qualitative surveys. However, the way I decided to do the evaluation of the survey does have features of a quantitative one. Hence the survey is a mixture of the two. On the other hand, this combination can bring even more surprising facts when analyzing and citing several individual replies and completing them with charts and figures.

## **10 Future Outlook**

Volunteering in Canada is as diverse as society itself. With its 18.6 million actively volunteering individuals, the country has become one of the leading volunteering societies in the world (Lautenschlager 1992 2). This unpaid activity has been entrenched in the society since the pioneer times when people could not manage without a mutual help in their new environment. Volunteerism has been encoded in the society as an Anglo-Saxon and French value which is carried out currently by many regardless of their perception of it, whether an old tradition or not.

Presently, volunteering appears to be surviving well. There are thousands of volunteering organizations and groups across the whole country. Most embraced is the variety and the concept of giving back to society - to new-comers to Canada, immigrants, permanent residence holders, regardless of where they come from. However, with 250 000 immigrants coming to Canada every year, what are the chances of survival? Not very high, one would think. These immigrants come from various societies across the globe, since the 1980's mostly from Asian societies. Namely, the number of Chinese immigrants has risen enormously as also Kenney mentioned ([www.canadianimmigrant.ca](http://www.canadianimmigrant.ca)).

The future looks rather unstable as some of the recent immigrants might decide to stick with their own community to help each other. In most cases staying within a respective community means there is no language barrier. This might resolve many potential problems which might be encountered by some individuals. However, the evaluation of the survey results shows rather positive attitudes of the respondents towards the future of volunteerism.

First of all, the sample was of various backgrounds, where the predominant area they come from is Asia and Canada. Even though in Asia

people could presumably be busier with their jobs ([www.huffingtonpost.ca](http://www.huffingtonpost.ca)) than those from other areas, the result revealed that 60% of the interviewee total were active volunteers at the time of the survey completion.

Around one third of the respondents did not agree that the work of volunteers contributes to the Canadian society. They regard it as useless because they would miss their financial rewards. Another argument was that volunteerism was not worth the pursuit since they “can experience the same kind of things by doing other things such as jobs and internships while earning money”. Others were not able to find a sufficient amount of time to go volunteering due to their packed schedules. With the unemployment in Canada currently rising, they have no choice but to focus on their current job or on job-hunting. There are also such who do not feel as a part of the society yet, hence they do not have a proper reason or motivation to spend their time helping others. For these 29% being an individual and working to reach their goals is prevailing.

Ten of twenty-four participants agreed that volunteering was a big plus for their résumés. Doing something for charity just looks great on a CV and it is one of the things potential employers look at. Another asset is that it allows one to experience what it is like to work. It means they experience such activities which they would encounter doing a regular job but without any undue stress. According to Stebbins’s point of view mentioned in the theoretical part (Stebbins 1992), this concept fits within the serious leisure volunteering.

**Table No. 17: Motives for Volunteering**

Participants (by origin)	Volunteer to get “Canadian experience”	Volunteer to give back to society	Volunteer for fun or social inclusion	Do not volunteer
Asians	6	1	2	3
Latinos	0	0	0	4
Other	4	3	0	1

A chart showing respondents’ motives to volunteer (chart by Pavel Troup).

Those who volunteer must have obviously learnt about its advantages from somewhere. Learning about volunteering on campus was the most frequent answer. About 33% identified themselves with this kind of promotion. The second most frequent statement was getting to know volunteering organizations through the Internet. Approximately 21% of the participants agreed on that.

Out of fifteen females, only one was not actively volunteering, and out of nine males, only four were holding back.

**Table No. 18: Gender Differences**

Participants by sex	Volunteer	Do not volunteer
Males	5	4
Females	14	1

A chart demonstrating respondents’ gender (chart by Pavel Troup).

The gender distinction is interesting since about 93% of the female sample were volunteers and only about 56% were actively pursuing this non-paid work. This corresponds with MacLeod's survey (1987 1-3) where majority of her sample of active volunteers were also women. This information might be, however, not very current since she has not done any new survey since that time and the percentage might have changed as in my survey.

Talking about why people volunteer, the answers revealed that it does not only help them learn about themselves and broaden their skills but, most of all it helps them integrate in the society. It contributes to their assimilation with their new roles in life. They tend to embrace diversity and some find it easier to accept the fact that they are a part of a new society instead of looking back to their ethnic community.

The fact that immigrants would be influenced or pushed to volunteer by their parents was denied. As 15 of the 24 participants stated their parents did not volunteer in Canada and neither did they in their country of origin, which means that they decided to take up volunteering on their own because they felt like it was a right thing to do. Such tendency could be a positive sign for the future of volunteering because if people continue feeling like this, the value of these unpaid activities will move from generation to generation.

Charity, the youth and environment. These three are regarded as the burning topics of today and of tomorrow. A surprising result is that even those who come from areas which do not do much to protect their environment are conscious about the environment in Canada. They actively want to promote it and protect the nature. Protecting nature means protecting the environment of the country. That suggests that they have identified themselves with their new home even though they come from a different culture. Their way of thinking has, thanks to volunteering, changed and assimilated with those whose families

had been living in Canada for generations. Fifteen of them think that volunteering will survive in traditional Canadian way.

**Table No. 19: Future of Volunteering**

Participants by origin	Volunteering will survive in traditional Canadian way	Volunteering will survive in a diminished form	Volunteering cannot survive
Asians	8	3	1
Latinos	2	0	1
Other	5	1	2

A chart summarizing respondents' views of volunteering and its future (chart by Pavel Troup).

## **11 Survey Outcome**

In a nutshell, the survey has revealed many surprising facts. Most of them were pleasantly surprising. Since only less than a half of the respondents decided not to volunteer, it is apparent that volunteering has remained quite “fashionable”. Of the sample, 40% would like to volunteer but they claimed they either did not have the capacity for it or they would rather be paid. However, this does not mean that they would be against volunteering. They would, for example, welcome a monetary reward for it but they did not say that volunteering is a waste of time. Nevertheless, do they think that the future of volunteering is bright? Yes, they expressed their opinion. And they are even aware of what the future needs and so-called trends of volunteering could be. They suggested which areas should be focused on and what actions should be taken to prevent or sort out these issues. All the answers have demonstrated that the set of questions has been selected accurately. No additional questions were needed at this point. The responses serve as a good and sufficient base for an assumption of what the chances are that volunteering has to survive with the large influx of immigrants.

From my volunteering experience at York University’s Buddy Program, I can easily relate to some of the statements collected. Thanks to my exchange time in Toronto, I could feel the enthusiasm for doing good that people have and share. That it is why, in flashbacks, I can see the satisfaction on people’s faces when we were assisting new international students from across the globe with their transition to York and Canada. However, on the other hand, to make this thesis even more thorough, it would be interesting to collect views and opinions not only from volunteers but also from those who are being helped and assisted through various volunteering clubs and organizations. These views would complement volunteers’ views and would make the survey outcome

even more complex. It would have been then to judge the scale of how beneficial this kind of work is.

The results of these interviews could be compared to possible ones carried out among stakeholders who profit from volunteering. What would they reveal? Would it show that both sides are profiting from volunteering the same? Or would it demonstrate that those who help and volunteer profit more by gaining experience and widening their networks or vice versa? This would be a project for a further investigation. The sample of those who are helped should be obviously selected in the same areas or from the same organizations where the convenient survey sample had been approached. This would secure a fair and comparable evaluation of the second possible survey. For instance, those groups and organizations which have been mentioned in the survey, International Students Club, Financial Aid and Registrar Advisory Council, Big Brothers and Big Sisters of Canada etc., and clients would be asked to complete the survey.

The comparison of the “client/stakeholder” satisfaction rate and the volunteer satisfaction rate would result as a kind of a valuable feedback for the respective group or organization. Thanks to this feedback they would be able to work on those areas which need to be improved. For example, Michael, the 23 years old IT in Management student from Mauritius, whose encounter with volunteering has been described in this thesis did not have a good experience. His actual words were: “I had a bad experience in my first university year, the volunteers at that time did nothing or very little and I was lost. As a result, I felt the need to make things better for the new generation because they should not go through the same trouble as I have been through.” Provided the concrete organization would be asking their clients to feed them back at that time, this might have been avoided. The organization representative could have discussed this issue with the specific volunteer after receiving the bad feedback. With a constructive feedback the representative can discuss the problem with the

volunteer so that it could not happen again and so that the clients were satisfied.

However, omitting any possible negative feedback and dissatisfaction of the clients which could appear in the second potential survey, the overall result of this volunteering survey is positive. It negates the hypothesis which had been set for this thesis that **with the large influx of immigrants to Canada, volunteerism will not be able to survive in its current state.** Surprisingly enough, there is sufficient evidence which testifies against the gloomy scenario. The final evaluation reveals that its chances are fair enough. It is and will be used as a tool of integration and meeting new people. The benefits which are brought by it are huge, such as experience, soft skills development, learning new things, how to embrace diversity.

Another reason why volunteerism is unlikely to break down are needs such as giving back to society and community and return the favor others do. Coming from different backgrounds neither testifies against the end of volunteering. In the end, there are still individuals who treasure the fact that they can be a part of a different, new society than rather looking up their own ethnic community and sticking with them. Some find it even easier because it is obvious that they left their countries to start a new life somewhere else since they most probably did not feel comfortable there and presumably wanted to escape something.

People might forget that volunteerism is an old Anglo-Saxon tradition but they will not forget that it is difficult to manage without mutual help. The evaluation of the interviews and the additional facts mentioned above are for a survival of volunteering in Canada even with the large income of immigrants. Finally, as Oscar Wilde said: “The smallest act of grandness is worth more than the grandest intention.”, and even an hour of volunteering a week can change somebody’s whole life.

## **12 Discussion**

### **12.1 Corporate Volunteering**

Several of the survey respondents had mentioned one of the major companies, IKEA Canada, who make the public environment consciousness higher. It partnered in 1996 with Tree Canada and volunteers from across the country. Together, they plant new trees across parks, and other community and public areas such as riverside areas ([www.ikea.com](http://www.ikea.com)).

IKEA is a Swedish concern operating 12 stores across Canada ([www.ikea.com](http://www.ikea.com)). Some of their volunteers are presumably their employees. There are also other companies beside IKEA who encourage their employees to volunteer. One of them is for instance TD Canada Trust who even donates to registered charities for their employees who volunteer more than 40 hours a year. This Volunteer Grant Program has resulted so far in around \$ 400 000 for Canadian charity organizations. However, the question is, is not TD doing this sort of work for their promotion only? Do they have this initiative purely for volunteering support? In my esteem they just use volunteering as a sort of a campaign to boast that even though they are a major Canadian corporation taking money from people, they also do something to support communities. TD's clients might feel then that this is the company to trust because they are showing solidarity with those who need help.

In Canada, there are even such organizations and online platforms which can set up volunteering plans for other businesses so that they could offer their employees useful ways of how to spend their free time. However, in this case, again, I feel that volunteering is ironically only “misused” as a tool of

promoting the company, using volunteering as an “advertisement” ([www.corporatevolunteering.ca](http://www.corporatevolunteering.ca)).

## **12.2 Relevance to the Czech Setting**

As of April 2<sup>nd</sup>, 2013, Google is capable of providing their users with more than 10 700 000 results related to “volunteering in Canada”, in as short as 0.26 seconds. Just to compare and complement this with another interesting fact, “volunteering in Czech” has been linked by [www.google.com](http://www.google.com) to “only” 3 870 000 in 0.23 seconds ([www.google.com](http://www.google.com)). Presumably can this be evidence for how popular volunteering is among the Czech citizens?

If there was no communism in the Czech Republic before 1989 the situation of volunteering might have been different because volunteering is closely connected to scouting which was omitted during the communist era in Czech. The Czech scouting club *Junák* is the biggest scout and guide club in the Czech Republic. With the Velvet Revolution in 1989 *Junák* was reopened.

Volunteering dates back to Czech National Revival Era and later to the time of the first Czechoslovak state after 1918 when the volunteers influenced the country and its development ([www.czech.cz](http://www.czech.cz)).

Compared to Canada, the number of Czech volunteers is relatively low. With around 10 million citizens and 800 000 active volunteers, only around one tenth of the Czech population volunteers ([www.ec.europa.eu](http://www.ec.europa.eu)) whereas Canada with its population of 35 million ([www.statcan.gc.ca](http://www.statcan.gc.ca)) can boast 18.6 million volunteers which presents more than a half of the population. In the Czech Republic it only creates less than 0.5% of GDP and in Canada around 7% of gross domestic product ([www.statcan.gc.ca](http://www.statcan.gc.ca)).

### **12.3 Recommendations**

Presumably if there were more volunteer campaigns in Czech motivating people to invest their time into communities and more information on volunteering available, people would at least consider doing this unpaid work. From my own experience I have never noticed any volunteering offers in my hometown of Ceske Budejovice. In comparison to it I have noticed many during my study in Toronto. I have seen many of them on subway, buses, across the campus of my Canadian institution and so on and I know of many people who started off as volunteers just thanks to these public announcements. Hence I would recommend making the “marketing” of volunteering in Czech more visible.

### **13 Resumé (Summary)**

Jako stěžej pro tuto diplomovou práci byla zvolena hypotéza, že s neustálým přílivem imigrantů do Kanady, nemůže dobrovolnictví v budoucnu přežít. V první fázi práce, plánování, bylo shromážděno dostatečné množství materiálů a bibliografie, která dobrovolnictví definuje a diskutuje. Největším zdrojem byla akademická knihovna Scott Library nacházející se na kampusu Keele. Dalším zdrojem materiálů pro vypracování jak teoretické, tak praktické části byly materiály z torontského veletrhu dobrovolnictví, který se konal na podzim roku 2011 ve Vari Hall Yorské univerzity. Na veletrhu se prezentovalo 29 dobrovolnických organizací a spolků z různých oblastí dobrovolnictví, např. ochrana životního prostředí, mentoring mládeže, vzdělávání nebo zdravotnictví. V neposlední řadě hrály důležitou roli také webové stránky kanadské vlády a jednotlivých dobrovolnických organizací. Stránky jednotlivých společností přispěly praktickými popisy svých činností, zatímco stránky vlády přinesly

spíše teoretické poznatky. Mezi nimi statistiky týkající se emigrace do Kanady, podíl imigrantů a jejich národnosti atd. Na základě těchto shromážděných materiálů a rovněž na základě empirické kanadské zkušenosti byla vypracována teoretická část této diplomové práce.

Dotazník skládající se celkem z 19 strukturovaných otázek byl použit jako základ pro vypracování praktické části této diplomové práce. 24 zúčastněným jedincům byl dotazník předán bez jakéhokoliv ohledu na jejich pohlaví, věk, status, rasu, původ a zaměření. Respondenti pocházeli ze 4 kontinentů světa, Afriky, Ameriky (jižní i severní), Asie a Evropy. Díky tomuto faktoru bylo možné vyhodnocovat skutečně rozmanité odpovědi, které umožnily dívat se na problematiku budoucnosti dobrovolnictví hned z několika perspektiv. Perspektivy těch, kteří v Kanadě žijí již po generace, těch, kteří v Kanadě strávili již delší čas a těch, kteří jsou v Kanadě teprve krátce. Dále také z pohledu lidí, jejichž původ je ze společnosti, kde je dobrovolnictví po staletí zakořeněno (např. Kanada) a těch, kde dobrovolnictví není příliš běžné (např. asijské země, Čína, Malajsie atd.). Získat takovýto rozmanitý vzorek lidí nebylo obtížné. Vzhledem k tomu, že respondenti žijí v Torontu v provincii Ontario, jednom z nejvíce multikulturních měst světa, které také slouží jako vstupní brána pro imigranty do celé Kanady, je různorodost v tomto výzkumu zcela nasnadě.

Okolo 60% dotázaných bylo v době průzkumu aktivními členy nějaké dobrovolnické skupiny. Díky této skutečnosti je výzkum velmi empirický a praktický, jelikož vychází především z praktických zkušeností těch, kteří svůj čas věnují nějaké dobročinné neplacené aktivitě. Názory těch, kteří se na dobrovolnictví nepodílejí, byly rovněž přínosem, jelikož odkryly zcela jiný náhled na věc. Z jejich výpovědí vyplývá, co je od dobrovolnictví demotivuje a proč se žádné z těchto aktivit nevěnují, ať už se jedná o chybějící odměnu nebo nedostatek času. Nejzajímavější a nejpozoruhodnější odpovědi byly dopodrobna zpracovány a graficky znázorněny. Hlavním způsobem

porovnávání kladných a záporných odpovědí k daným otázkám byly procentuální propočty a výpočty, ze kterých poté vycházejí jejich grafická znázornění.

Po úvodu do každé otázky zvlášť, jakožto do samostatné podkapitoly, jsou uvedeny příklady odpovědí na konkrétní otázku. Odpovědi nebyly nijak zkracovány, aby byla zachována jejich autenticita. Jediná manipulace s otázkami byla provedena při korekci gramatických chyb, velkých a malých písmen a překlepů, které by mohly snižovat hodnotu výpovědí. Po uvedení dílčích vyhodnocení všech otázek, uvedení odpovědí a stanovisek, následovalo celkové vyhodnocení dotazníku jako celku. Také byl vyhodnocen jeho přínos pro podporu či vyvrácení hlavní hypotézy uvedené v úvodu diplomové práce.

Během procesu vyhodnocování bylo stále ještě nejisté, zda-li se hypotéza osvědčí, či nikoliv. Přestože výpovědi respondentů byly rozmanité, jedna ze stran začala převažovat a to překvapivě ta strana, která budoucnost dobrovolnictví vidí pozitivně. Při závěrečné evaluaci bylo zjištěno, že bez ohledu na původ respondenta, lidé si jsou schopni a ochotni tuto hodnotu vzájemné pomoci všípít. Jedním z důvodů je to, že každý, kdo se jednou ocitne v novém prostředí, ve kterém se zpočátku jen velice těžko orientuje, zcela jistě uvítá pomoc s asimilací s novou společností. Tuto pomoc může samozřejmě nabídnout komunita daného etnika, nicméně pokud se jedinec chce skutečně integrovat, neměl by se ohlížet pouze po svém etniku, ale měl by umět přijímat pomoc od všech. Koneckonců kanadská společnost je natolik diverzní, že je nemožné se stáhnout do ústraní a snažit se takové společnosti vyhnout. Již jen ten fakt, že se daný jedinec rozhodl pro emigraci ze své vlastní země do Kanady, by měl značit jakousi flexibilitu toho jistého individua. Tato flexibilita je však překvapivě ve výpovědích zratelná.

Žádná z výpovědí nenasvědčuje tomu, že by se nově příchozí do Kanady a imigranti stranili jakýchkoliv sociálních kontaktů. Zrovna tak jako

Kanaďané evidentně dobrovolnictví vítají, tak vítají i nově příchozí. Pokud již takto velice různorodá kanadská společnost bude i nadále vítat a podporovat různorodost a lidé, kteří jsou v Kanadě teprve krátkou dobu, se budou cítit dobře, není nasnadě žádná překážka, která by jedince od dobrovolnictví do budoucna odrazovala.

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## **Appendix**

### **a) Multiculturalism Policy**

Multiculturalism policy declares to be the policy of the Government of Canada to:

- (a) recognize and promote the understanding that multiculturalism reflects the cultural and racial diversity of Canadian society and acknowledges the freedom of all members of Canadian society to preserve, enhance and share their cultural heritage;
- (b) recognize and promote the understanding that multiculturalism is a fundamental characteristic of the Canadian heritage and identity and that it provides an invaluable resource in the shaping of Canada's future;
- (c) promote the full and equitable participation of individuals and communities of all origins in the continuing evolution and shaping of all aspects of Canadian society and assist them in the elimination of any barrier to that participation;
- (d) recognize the existence of communities whose members share a common origin and their historic contribution to Canadian society, and enhance their development;
- (e) ensure that all individuals receive equal treatment and equal protection under the law, while respecting and valuing their diversity;
- (f) encourage and assist the social, cultural, economic and political institutions of Canada to be both respectful and inclusive of Canada's multicultural character;

(g) promote the understanding and creativity that arise from the interaction between individuals and communities of different origins;

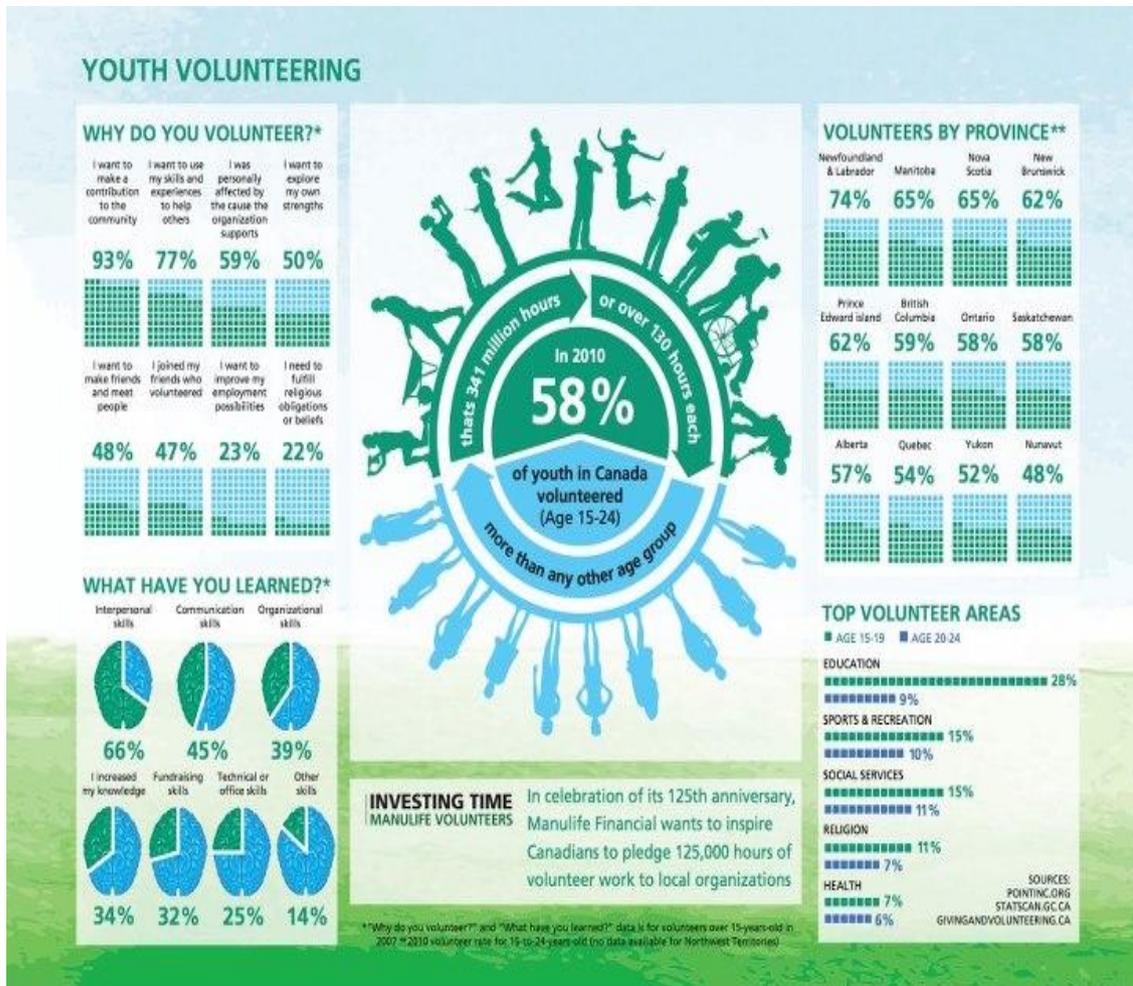
(h) foster the recognition and appreciation of the diverse cultures of Canadian society and promote the reflection and the evolving expressions of those cultures;

(i) preserve and enhance the use of languages other than English and French, while strengthening the status and use of the official languages of Canada; and

(j) advance multiculturalism throughout Canada in harmony with the national commitment to the official languages of Canada.

([www.laws-lois.justice.gc.ca](http://www.laws-lois.justice.gc.ca))

## b) Youth Volunteering



([www.getvolunteering.com](http://www.getvolunteering.com))

**c) Complete Questionnaire Distributed to Respondents**

1. First name, last name
2. Age
3. Country of origin
4. Occupation
5. Are you a volunteer? If so, what are your volunteering activities?
6. Do you think that volunteering contributes to the Canadian society?  
How?
7. If you are a volunteer, why had you decided to devote your time to  
volunteering in Canada even though you are new to Canada?
8. If you are not a volunteer, do you regard volunteering as a pursuit  
which is not worthwhile? Why?
9. Why have you decided not to volunteer?
10. Have you noticed any announcements/posters around you encouraging  
people to volunteer? Where (subway, school, malls, radio, TV etc.)?
11. If volunteering, how do your efforts contribute to the Canadian society?
12. Have you been a volunteer in your country before you came to Canada?
13. Why do you prefer helping the Canadian society instead of your own  
ethnic community (i.e. people from your country/same nationality)?
14. Do your parents volunteer in Canada or in the country they live? How?
15. Which volunteer activities do you think are most important today?

16. Which volunteer activities do you think will be the most needed in the future?
17. Do you think that volunteerism will survive as a traditional Canadian value also in future with all the new immigrants to Canada? Why?
18. Which volunteer activities will be the most needed in the future?
19. Do you regard your volunteering activities as a good practice and experience for your future job? Why do you think so?

**d) Visible Minorities**

Visible Minority can be classified as a category including people who are non-Caucasian or non-white and claim themselves not being Aboriginal ([www.statcan.gc.ca](http://www.statcan.gc.ca)).

<b>People non-Caucasian in race or non-white in colour</b>
Chinese
South Asian
Black
Filipino
Latin
American
Southeast Asian
Arab
West Asian
Korean
Japanese

e) 2011 Toronto Volunteer Fair Pamphlets Sample





**United Way**  
Toronto

### Meeting urgent needs in our city

When you give to United Way, you are helping to support a network of health and social service agencies throughout our city. From assistance for newcomers and youth to support for those dealing with hunger and homelessness, our community agencies provide vital services to hundreds of thousands of people. At work across our city every day, they understand how to meet the urgent needs of the local community. Your gift to United Way provides core funding and program support to those agencies, giving them the flexibility they need to respond effectively and ensuring that your donation gets to where it is needed most.

### Understanding the root causes of social problems

Long-term change in our city is only possible when we understand what is at the heart of social problems. Your support of United Way helps to fund ground-breaking research, including reports like *Poverty by Postal Code* and *Losing Ground*, helping us to understand the root causes of those problems and build effective strategies to address them.

### Building stronger, healthier neighbourhoods

Strong neighbourhoods mean a strong city and that benefits us all. United Way's Building Strong Neighbourhoods Strategy is aimed at strengthening neighbourhoods in our city through innovative initiatives like our resident-engagement groups, Action for Neighbourhood Change, and Community Hubs. Your support makes that strategy possible.

## Our Network of Agencies

The following list represents the network of health and social service agencies working to build a stronger, healthier city for all of us.

#### Partners

Canadian Red Cross – Toronto Region (The)  
Labour Community Services of Toronto Inc.

#### Building Strong Neighbourhoods, Strengthening Communities and Newcomers

519 Church Street Community Centre  
Access Alliance Multicultural Health and Community Services  
Agincourt Community Services Association  
Albion Neighbourhood Services  
Birchmount Bluffs Neighbourhood Centre  
Bloor Information and Life Skills Centre  
Braeburn Neighbourhood Place  
Canadian Centre for Victims of Torture  
Central Neighbourhood House Association

#### Centre for Information and Community Services of Ontario

Centre for Spanish-Speaking Peoples  
Centre francophone de Toronto  
Chinese Family Services of Ontario  
Christie-Ossington Neighbourhood Centre  
COSTI  
Cross-Cultural Community Services Association (The)  
CultureLink  
Davenport Perth Neighbourhood and Community Health Centre  
Delta Family Resource Centre  
Dixon Hall  
Doorsteps Neighbourhood Services  
Eastview Neighbourhood Community Centre  
Flemingdon Neighbourhood Services (FNS)

#### FoodShare Toronto

Greek Community of Toronto  
Jamaican Canadian Association  
Jane/Finch Community and Family Centre  
Lakeshore Area Multiservice Project (LAMP)  
Malvern Family Resource Centre  
Miles Nadal JCC  
Native Canadian Centre of Toronto  
Neighbourhood Link Support Services  
North York Community House  
Northwood Neighbourhood Services  
Planned Parenthood of Toronto  
Prosserman Jewish Community Centre  
Scarborough Centre for Healthy Communities  
S.E.A.S. Centre (Support Enhance Access Services Centre)



## Partnering to create long-term change

United Way brings community resources together to tackle the complex social problems of our city. Our Community Hubs initiative is just one example of the kind of change these partnerships make possible. In priority neighbourhoods that offer little access to programs or services for the people who live in them, United Way and our partners are building Community Hubs. At the heart of their communities, these centres will offer health and social services that are vital to improving the lives of local residents. Community Hubs are the result of partnerships between government, business, community agencies and donors like you. United Way brings these key partners together. And together we make change possible.

## Engaging beyond your workplace

Supporting United Way can go beyond your workplace. There are opportunities to donate that contribute to your workplace campaign and get you out of the office at the same time. Enbridge CN Tower Climb and Scotiabank Rat Race are two of the ways you can get involved. Talk to your Employee Campaign Chair to find out how you can have fun and make a difference in our city.

Settlement Assistance and Family Support Services (SAFSS)  
 St. Christopher House  
 St. Stephen's Community House  
 Syme-Woolner Neighbourhood and Family Centre  
 Thorncliffe Neighbourhood Office  
 Tropicana Community Services Organization  
 UJA Federation of Greater Toronto  
 Unison Health and Community Services  
 University Settlement Recreation Centre  
 Warden Woods Community Centre  
 WoodGreen Community Services

### Creating Opportunities for Children, Youth and Families

Abrigo Centre  
 Aisling Discoveries Child and Family Centre  
 Big Brothers and Big Sisters of Toronto  
 Bond Child and Family Development  
 Child Development Institute  
 College-Montrose Children's Place  
 Delisle Youth Services  
 Dovercourt Boys' and Girls' Club

East Metro Youth Services  
 East Scarborough Boys' and Girls' Club  
 Family Day Care Services  
 Family Service Toronto  
 For Youth Initiative in Toronto  
 Hincks-Dellcrest Centre (The)  
 Jewish Family and Child Service of Greater Toronto  
 June Callwood Centre for Women and Families  
 Macaulay Child Development Centre (The)  
 Native Child and Family Services of Toronto  
 Scouts Canada - Greater Toronto Council  
 St. Alban's Boys' & Girls' Club  
 Toronto Kiwanis Boys' & Girls' Clubs  
 YMCA of Greater Toronto  
 Yorktown Child and Family Centre  
 Youth Assisting Youth  
 YOUTHLINK®

### Investing in Employment

A.C.C.E.S.  
 Community MicroSkills Development Centre  
 JobStart

JVS Toronto  
 Skills for Change  
 Times Change Women's Employment Service  
 Toronto Centre for Community Learning and Development

### Supporting People Living in Vulnerable Situations

Anishnawbe Health Toronto  
 Distress Centres of Toronto  
 Good Neighbours' Club (The)  
 Homes First Society  
 Horizons for Youth  
 John Howard Society of Toronto  
 NA-ME-RES (Native Men's Residence)  
 Second Base (Scarborough) Youth Shelter  
 Toronto Community Hostel  
 Transition House Inc.  
 Youth Without Shelter

### Preventing Violence and Empowering Women

Barbra Schifler Commemorative Clinic  
 Elizabeth Fry Society of Toronto



# United we can make a difference

United Way is committed to making sure everyone in our city has opportunities to build a better life. Whether supporting individuals and families as they break the cycle of poverty, enabling children and youth to fulfill their potential or strengthening communities and helping people live healthier lives, your support of United Way is making a difference.

**\$40/\$1.54\*** provides a senior a visit from a trained volunteer once a week for a month, helping them maintain their independence.



**\$400/\$15.38\*** sends a youth to a summer camp for eight weeks of leadership training, helping them to build confidence and self-esteem.



**\$125/\$4.81\*** feeds a family of four living in poverty for one week, helping them rebuild their lives.



**\$1,300/\$50.00\*** provides 24 newcomers with a month of transportation to keep appointments, find housing, access training and go to school, helping them settle and start new lives in Canada.



\*Annual gift per pay based on 26 pay periods per year

# Mission

To meet urgent human needs and improve social conditions by mobilizing the community's volunteer and financial resources in a common cause of caring.

United Way is committed to ensuring all our partners, donors and volunteers have equal access to our communications. Alternative formats of this document are available at:

[unitedwaytoronto.com/accessibility](http://unitedwaytoronto.com/accessibility)

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Toronto

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# Volunteer



## Experience the rewards of giving back to your community

CNIB has always been an organization of **people helping people**, and nowhere is that more evident than in the incredible work of our volunteers.

Our volunteer team stretches from one end of the country to the other – and is made up of Canadians of all ages and from all walks of life. They're truly the **heart and soul** of our organization, and they do everything from producing accessible library materials, to coordinating CNIB events, to working with people who are blind or partially sighted right in their own homes and communities.

## Why volunteer with CNIB?

- Make a lasting difference in the lives of people with vision loss and their families
- Have a direct impact in your community
- Support a cause you believe in
- Make friends and develop contacts
- Learn new skills
- Build your résumé
- Have fun!

"Volunteering has, in so many ways, made us stronger. For those who have never considered volunteering, it can be the most rewarding experience of your life."

—George and June,  
CNIB volunteers

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