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# **Voluntary service - relic or future**

**Medical University of Białystok**

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Medical University of Białystok  
Health Science Faculty



# **VOLUNTARY SERVICE – RELIC OR FUTURE?**

**Emilia Rozwadowska  
Elżbieta Krajewska-Kułąk**

**Białystok 2012**



***To live is to help the others.  
You have to care for the others' happiness,  
in order to be happy yourself.***

Raol Follerau



Reviewers:

Professor Kornelia Kędziora – Kornatowska  
Professor Irena Wrońska  
Professor Jerzy T. Marcinkowski

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The monograph on „ **VOLUNTARY SERVICE – RELIC OR FUTURE?**”, which I was asked to review, is concerned with a very essential concept of the idea of the modern voluntarism. The voluntary service is an element of every civilisation and society. In the history of our country, there is a long voluntary tradition. A term “volunteer” (lat. *volontarius*) means voluntary and willing, and in the past it was concerned with an apprentice, working without payment in order to learn the profession. Nowadays, there is a need of more detailed and modern definition of this concept – what do we understand by being a volunteer today and what is the characteristics of this kind of activity. The authors of this monograph try to present to the reader the idea of voluntarism, and answer the difficult question of the voluntarism being a relic or a future.

The monograph is based on current and well-chosen literature, which contains 101 works of the last several years. The work contains 38 figures – it is worth emphasizing that the layout is very reach and selected in a very balanced and well-considered way.

Summing up, it has to be emphasized, that the monograph is concerned with the very important – from the social point of view – concepts. It shows the contemporary activity of spreading the idea of voluntarism against the background of historical conditions. It should be noticed that the authors have also contributed to the development of the voluntary service in our country. In the researches, they show unambiguously the need for a volunteers’ help, simultaneously with indicating too little number of them.

The monograph has not only a great educational value, but also indicates that the voluntary work is necessary. Moreover, it present the directions of voluntarism development, based on of the Voluntary Centre’s at UMB own activity.

Professor Kornelia Kędziora-Kornatowska  
Chairman of Geriatry Faculty and Clinics

A voluntariness, being unpaid and a performance of services are the main characteristics of voluntarism. Noticing the voluntary activity is the manifestation of a social and individual sensitivity.

The monograph on **“VOLUNTARY SERVICE – RELIC OR FUTURE?”** by E. Rozwadowska and E. Krajewska-Kułak, shows the development of philanthropic idea, with the special consideration of Poland and the periods of antiquity, Middle Ages, Reformation, Enlightenment, XIX and XXI c.

The development of voluntarism in Belgium, Denmark, Finland, France, Greece, Netherlands, Spain, Ireland, Germany, Portugal, Sweden, Great Britain, Italy and Poland is also presented in a very interesting way.

The authors of the monograph describe in detail the BORIS, socio-legal aspects of voluntarism, the place of work and qualifications of the volunteers, and the aims and tasks of the Voluntary Centre of the Health Sciences Faculty at UMB.

The presented contents promote a voluntary activity in a right way, teaching the sensitivity towards the other person, and showing the sense of helping others.

The advantage of this monograph are the researches, conducted with the participation of 1279 pupils and students, showing the disinterested help to the needy and weak in one’s free time.

The study of “Voluntary service – relic or future?” by E. Rozwadowska and E. Krajewska-Kułak, is a valuable educational and didactic material for students of the medical, as well as social faculties.

The monograph is valuable and publishing worthy.

Professor Irena Wrońska

The monograph fills a huge publishing space, as the works on philanthropy and voluntarism are not numerous.

Whereas the philanthropy – an activity of the individuals or the institutions, concerning a disinterested financial or material help to the needy – has a long history, dating back to the ancient times. And here, a reader is lead through the successive historical periods, starting with the antiquity, when it was already noticed, that wisely conducted philanthropy can shape a social policy of devotion. In the Middle Ages the attitude towards voluntary service was quite different, as it resulted from the command of Christian charity and the idea of holy exchange connected with it. We can also read the discussion – in the philanthropy context – about the famous historical figures of the previous mentioned periods, as well as the periods of the Reformation, the Enlightenment and the XX c. And after introducing us into the philanthropy history – in the European context – the authors show us the beginnings of the voluntary service in Poland, where the first social works were reported to exist already in a moment of accepting Christianity by Mieszko I, in 996.

The charity activity of such famous historical figures as Fr. Peter Skarga is also very interesting. Dr Henry Jordan also significantly entered into this area of activity. In 1889, on his initiative the City Park in Cracow was established, where people could find a swimming-pool and sports fields, and where children and the youths could develop their physical efficiency and learn a self-management. The photographs of e.g. a poster of the Central Care Council from November 1944, signed by a Cracow Archbishop A.S. Sapieha or the Polish Red Cross membership card are also noteworthy. The discussion on the philanthropy in Poland ends with the XXI c. – the results of CBOS researches on the issues connected with modern Poles are also intriguing.

Professor Jerzy T. Marcinkowski

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Editor in Chief PROBLEMY HIGIENY I EPIDEMIOLOGII [www.phie.pl](http://www.phie.pl)

# Abbreviations

AIDS - Acquired Immunodeficiency Syndrome  
BIFIS - Foundations and Associations Information Office  
BORIS - Movement of Social Initiatives Office  
CBOS- Public Opinion Research Centre  
GG - General Government  
GOPR – Volunteer Mountain Rescue Service  
IBM - International Business Machines  
PCK - Polish Red Cross  
PRL - Polish People's Republic  
RGO – Central Welfare Council  
SOS - Save Our Ship  
UNDP – The United Nations Development Programme  
VSB - Voluntary Service Belfast  
WOPR – Volunteer Water Rescue Service



# Philanthropy idea development (with a particular reference to Poland)

*Wealthy philanthropists do not see  
that the things they use to make the poor happier  
are extorted from the hands of the poorer.*

Lew Tołstoj [1]





## 1.1. Introduction

**Philanthropy** means the activity of a person or institution, being the disinterested financial or material help to the needy. It is sometimes used interchangeably with such terms as *charity* and *voluntary service*.

The word *philanthropy* comes from the Greek words: φιλανθρωπία *philanthrōpia* - charity, kindness, φιλόανθρωπος *philánthrōpos* - loving the humanity [2,3]. The Greek concept of φιλόανθρωπος *philánthrōpos* meant the attitude towards others full of compassion, dedication, wish of helping and conveying the knowledge [2,3].

Today, it is defined in the same context, which is giving material aid to the poor, and it is still a synonym for *charity* [4].

In the ancient Greece, a reflection on a human being and his place in the surrounding world, was ahead of the rise of the philosophy, and its main area of interest became the mythology [5].

In the literature, the mythical Prometheus was considered to be Leś [2], the first philanthropist. He loved people so much, that in order to provide them with the fire, he opposed the will of the gods and because of that he was condemned to the eternal eating of his liver by a vulture [2].

Hercules and Hermes were also philanthropists, whereas Plato was the precursor of the social sciences - he taught "*Doing good should be the goal of our deeds*" [6].

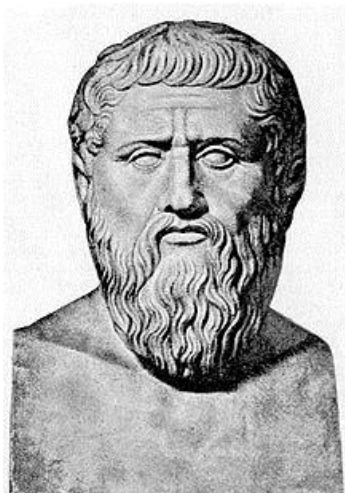


Fig. 1. Plato [7]

## 1.2. Antiquity

Philanthropy had already existed in ancient Greece, where it was defined as *euergesia* (gr. *euergesia* – “do good”, “behave well”). The term was used to define the custom of covering part of the policies costs by the wealthiest, e.g. cost of constructing and maintaining gymnasia, bath houses, theatres, offices and temples [8].

The original meaning of *philanthropy* was "*being an honest citizen and doing more than the valid, written law required; or doing good on behalf of communities*" [8].

Probably, *euergesia* functioned to, at least, IV c. BC, but during time it began to aim for non-obligatory doing good [8].

In Athens, every foreigner who presented the City with a gift, was considered to be the man of *euergesia* [8].

Wealthy citizens living in Greece - where the public opinion was the main factor regulating the relationship between its members in the political and moral aspects of life – competed with each other to gain the significant political positions. Because of that, they mentioned - with pleasure - all of their services on behalf of the City [9]. It was commonly accepted fact that in exchange for the act of charity, a citizen had the right - at his own expense - to build his own monument and place there a formal annotation, which said who did it represent and what was the reason of this honourable mention. This resulted in the city being stacked with the monuments, which were actually the stone self-advertisements of the sponsors [9]. During this period, thanks to the private benefactors, libraries and fleet could also start their functioning, as the city did not collect the taxes and rarely possessed the cash [9].

*Euergesia* developed particularly in the times of Roman rule, when the emperors were also the men of *euergesia*, with a budget much larger than, e.g., Greek elites [8]. It was expressed by, e.g., using the influences of the people from the emperor’s closest surroundings on behalf of the mother city or province [8].

In ancient Rome, owing to Caius Cilnius Maecenas - politician, poet, counsellor and a friend of Octavian Augustus’, but also the patron of poets (such as Virgil, Horace and Propertius), people understood that wisely practiced philanthropy can shape a social policy based on the devotion [2].

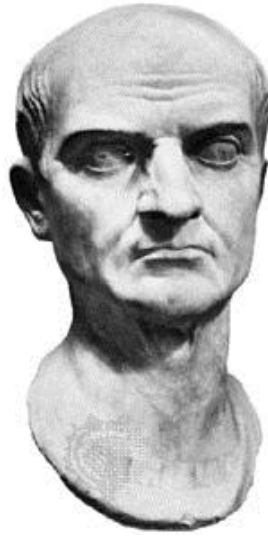


Fig. 2. Caius Cilnius Maecenas[10]

### 1.3. Middle Ages

In the Middle Ages, [2] the philanthropic activity resulted from the Christian command of being charitable and the idea of the sacred exchange. The attitude towards the poor, and consequently, towards philanthropy, had the two-fold nature. On the one hand, the widespread fear of potential social riots that could create the criminogenic environments of the hungry poor, did not encourage to be charitable, but on the other hand, the Church teachings, which were clearly shaping the awareness of the times, found the charity (*caritas*) being one of the most important virtues [9].

Charitable activities were inspired by the works of the saints: Augustine, Francis and Thomas, who commanded to help the poor [2]. This allowed the separation of two streams of charity: mercy resulting from the religious command and the philanthropy referring to the secular idea of humanity [2].

Alms can be found as the specific type of philanthropy, treated as a particular kind of transaction, where the poor was to pray for the donor, in return for the given support [2]. For instance, during that period, it was commonly believed, that through mercy on beggars, one could achieve eternal salvation. That is why, for the people of unworthy occupations, giving alms to the street beggar (e.g. merchants, usurers), was a kind of suppression of remorse [9].

Bequeathing money on behalf of the poor, was also a common practice[9].

Another merciful activity was hiring a group of the poor, who were supposed to walk behind a coffin during a funeral, creating a large procession of mourners. During the funeral banquet, they were given the food, which was put in front of the house [9].

Charity had also an organized form, e.g. building widows' homes, orphanages, nursing homes or hospitals, which, on one hand, were the places of temporary institutional care for all the poor, on the other hand, the places where the alms were given [2,9].

#### **1.4. The Reformation**

The Reformation was a religious and social movement, initiated by Martin Luther in XVI century, in order to get the Christianity renewed [9]. Luther divided the poor into those who deserved the support (the sick, widowed women, the old, foundlings, ruined craftsmen) and those who were not worthy of it (beggars, vagabonds and peasants, who escaped from the feudal lords) [9].



Fig. 3. Martin Luther [11]

According to Leś [2], during this period, philanthropic support was primarily focused on taking care of "truly" poor, whereas the poor, who could to work, became the object of a public bodies policy.

In that period, the main task of philanthropy was, most of all, counteracting the phenomenon, where the representatives of the first group joined the second group - meaning those, who were not anymore worth paying attention to. As an example of the support granted during the Reformation, can be, so-called, Santa's Mailbox, in which dowry funds were collected to secure the future of girls from the poor families. This was supposed to protect them from going astray [9].

There were also welfare institutions for war veterans and private scholarship foundations opened, where usually the anonymous recipients were granted help [9].

## **1.5. The Enlightenment**

During the Enlightenment, the idea of philanthropy became a kind of an antidote to a poverty, treating work as something of a bigger value than mercy [9].

In the opinion of Leś [2], the development of industry contributed to the fact that the philanthropic institutions, functions (hospitals, orphanages), became subordinated to the need of places to work and making people called "loose" productive. Therefore, it was characteristic of philanthropic activities of this period that there was the unity between caring and repressive functions of philanthropic institutions. The example of the institution realizing on, the one hand - mercy, and on the other - work, was the Baron Lefort's Institute of the Poor, giving help to the disabled and others "truly" poor. At the same time, it was the dormitory for the talented, who were evading working [2].

## **1.6. XIX Century**

During this period, the developed countries, with expanded public services sector, gradually moved the realization of the charity duties to the hands of the relevant government departments [9].

It is said that the foundation stone of the welfare state was put by the chancellor Bismarck, who introduced the appropriate laws, enabling the establishment of different types of offices helping the poor, and creating orphans' and widows' homes [9].



Fig. 4. Otto von Bismarck [12]

In the undeveloped countries or the annexed territories, in which the authorities were hostile to the society, there were no official entities organizing charitable activities [9]. The idea of philanthropy was realized through the actions of private individuals, who gradually united, creating the informal organizations [9].



Fig. 5. William-Adolphe Bouguereau–*Charity* [13]

## 1.7. Philanthropy beginnings in Poland

According to Leś [2], the origins of social activities in Poland were somehow connected with the moment, when Mieszko I became baptized in 966. During that time, the clergymen from abroad started coming to the country and gradually introduced the models of charity institutions existing in the West [2].

The oldest polish charity institution was the hospital in Wrocław, founded by the bishop's foundation in 1108, and the hospital of the Cistercian Abbey in Jędrzejów, founded in 1152 by the archbishop of Gniezno, John Gryfit [2].

During the polish Counter-Reformation, the example of a charitable institution of a new type, focused on supporting only the poor, were the Charity Fraternity, Godliness Bank in Kraków (to protect people from usury), Charity Archconfraternity dedicated to Our Lady of Sorrows and the pawnshop for the poor, which was considered to be a prototype of a charitable institution called "The Chamber of the Needed" (i.e. the "needy"), founded by a priest Peter Skarga [2, 14].



Fig. 6. Piotr Skarga, the priest [15]

In the second half of XVIII century, the speed of philanthropic activity development, both organized and individual, gained momentum [16]. What is more, the public bodies were presented with the postulates, which were



supposed to provide care to those who deserved it, paid with the public collections. Moreover, "everyone able-bodied" was supposed to be enforced to work [16]. This was closely connected with the economic recovery, manufacture development and the increasing need for stable, cheap and disciplined labour force [16].

During this period - probably under the influence of the Enlightenment inspiration - the previous meaning of charity changed, and according to Assorobodaj [16]: *"the place of the charity, which resulted from the Christian love for God, took the charity, which resulted from the love towards a human being. This kind of charity was supposed to provide care to the truly poor and lead them out of the poverty by giving them an opportunity to work, by means of the eradication of "idleness" and the productive work implementation, even under duress"*.

Before, as well as at the times of the Four-Year Sejm, all the reformative actions of the Polish state, in the field of the social welfare, were connected with the appointment – by virtue of the royal ordinances - of the special commissions of good order, (which came into being, initially, in Warsaw (1765), and few years later in other royal cities (1768)) and the creation of the special hospital committee by the partition sejm (1773-1775), acting to 1780 [16]. In that year, the committee was dissolved and its functions were taken over by the committees of good again [16].

In Poland, the period from the second half of the XVIII century, up to the World War II outbreak, was the time of three successive stages of social organizations development, i.e. Stanislavian age, the period of the partition (1795-1918) and the times of the Republic II [16].

According to Assorobodaj [16], the Stanislavian age, lasted for only a few decades, however, it played a very important role in shaping the views on the function of religious and secular philanthropy, and social welfare in a modern state. At that time, the issues connected with the philanthropy and its reforms were getting a public-national character. In the Assorobodaj's opinion [16] they were *"inseparable from the reform program, evolving in the stanislavian age. They are closely connected with the problems of economic and social transformation and are one of the conditions to succeed."*

Leś [2] claims that in the partition time, the philanthropic actions in Poland can be considered as an important part of the patriotic ethos, for it was closely connected with the concept of disinterestedness and was subordinate to the national needs. In the author's opinion, it influenced, inter alia, the way the

charitable and caring actions were conducted, the support for the science, education and literature development, and giving the privilege to the researches on the national history and protection of the national heritage [2]. Initially, it was focused on helping the poorest, but since the 80s of XIX century, it gradually engulfed the working class [2].



Fig. 7. Henry Jordan [17]

In 1889, in the Austrian partition, on Henry Jordan's initiative (doctor, great social activist and pioneer of the physical education in Poland), on the area of approximately 22 ha, The City Park was created. There were a swimming pool and sports fields, where children and young people could develop their fitness and learn self-management [18].



Fig. 8. Jordan's Park in 50s of XX century [20]

The literature says [20] that the philanthropic companies and charitable, educational and cultural institutions, started their development thanks to the efforts of the independent, social and economic activists.

According to Markiewiczowa [20], among the civil projects of this period there could be found, inter alia, the activity of the Warsaw Charity Association, founded in 1814 on the initiative of Zofia Zamoyska from Czartoryskis' family. It was aimed at building shelters for the beggars and providing the poor with the medical care. In the subsequent years, on its initiative, the cheap eating-houses and cashes were founded, and also several charitable institutions: two institutions for orphaned girls and boys, a dormitory, tailor's and a care institution for the disabled. On the charity events, organized by the Association, there were performances of, inter alia, Frederic Chopin (in his childhood – in 1818 and 1823) and Zygmunt Krasinski [20].

In 1850, the Association founded *Przytulisko*. Its initiators were wealthy women and aristocrats, members of the Association of the Living Rosary, also active in the Association of St. Vincent de Paul [21]. The first to manage the shelter was Feliksa Robaczewska. In 1880 *Przytulisko* gained its own statute, and from 1881, it was supervised by the Public Charity City Council. From 1882 the managerial functions were performed by Kazimiera Gruszczyńska, who was also a co-founder of the Congregation of Franciscan Sisters of the Suffering. In 1907, on her initiative, the Society of Nurses Protection was founded. In 1909, it was changed into the of St. Joseph's Sick Nursing Association [21]. In 1920, the

Association united with the *Przytulisko* shelter, and the so formed institution was called The St. Joseph's Sick Nursing Association - *Przytulisko*. At that time, the secular authorities of *Przytulisko* ceased to exist [21].

The charity was also supported by the income of the Variety Theatre, which at the beginning of XX c. was the largest philanthropic organization in Poland [20]. After the suspension of its activity, it was not reactivated until the 70s of XX c. (after over 30 years of the suspension) [20].

During World War I, full of huge material damages mainly in Galicia and in the Polish Kingdom, the need of helping war victims appeared [2]. According to Leś, the example of the initiatives which were taken at that time [2], could be the actions of the prince and bishop of Cracow, Adam Stefan Sapieha, as well as Henryk Sienkiewicz and Ignacy Paderewski, who established (in Vevey, Switzerland) the General Committee of Helping the War Victims in Poland (also known as the Vevey Committee).

On December 25 1914, Adam Stefan Sapieha, archbishop and metropolitan of Cracow, submitted a manifesto in which he was asking for a help to Poland and war victims. It was met with great favour of various institutions from all over the world, and especially the Polish emigration [2].

In 1915, in Vevey, Switzerland, the General Help Committee was established. Szymon Askenazy, Gabriel Narutowicz and Władysław Mickiewicz were involved in its work [22]. In the period between 1915 and 1919, it transferred to Poland 20 million Swiss francs as a financial aid [22].

In 1918, as a result of recovering the national sovereignty by Poland, the state and local authorities started to organize. That entailed the changes in social activity functions and in the role of philanthropic foundations and committees [2]. At that time, it was claimed that it is the State that should bear the burden of philanthropic duties. That is why, the part of the philanthropic, cultural and educational organizations competences were seized by the authorities. However, the state, due to the multiplicity of the needs and social problems, was not able to cope with everything, therefore, the public activity played a crucial role in the Republic II [2].

According to Leś, [2] during the World War II and in the period of occupation, the philanthropic activity became a "tool" for saving, both, human lives and cultural heritage. It is worth emphasizing although almost total ban was placed on the activity of the voluntary welfare organizations, by the occupier in the area of the General Government, various forms of self-help and self-defense

were still functioning, taking form of the underground philanthropy, secret teaching and legal care, which helped to decrease the number of war and occupation victims, and also to protect the cultural heritage from destruction [2].

According to Góra, from the beginning of the war [23], the social organizations existing on the territories incorporated into the Reich in the Interwar Period, were legalized. Whereas, the social institutions from the General Government (GG) area, continued to function until July, 1940 [23]. In the last period of 1939 there were working, inter alia, the Patronage of the Society for the Prisoners Protection and the Warsaw Social Self-help Committee [23].

In May, 1940, the freedom of action of Polish secular and religious humanitarian organizations and care institutions, in the GG area, was restricted by the German occupation authorities. That entailed creating the Central Welfare Council (RGO), which, by the German authorities assent, represented the Polish voluntary welfare organizations at the end of the war [24].

In 1940, the occupation authorities also established the Jewish Social Self-help and the General Ukrainian Council [24].

In July and August, 1940, the occupier decided to dissolve all the associations, foundations and committees in the GG area, and to remove almost all the pre-war foundations and care associations, and to seize their properties. The decision did not refer to the self-help and social welfare committees established after September 1, 1939, the Polish Red Cross (PCK) and the Catholic charity organizations, functioning based on a concordat between Poland and Vatican [24].

In 1942, the care organizations, which were the a part of the Central Welfare Council, became deprived of independence [24].

Kroll claims [24] that "*the Central Welfare Council was supposed to unite all the voluntary care organizations in the General Government, within the framework of equalized work, as well as to perform the general welfare actions, to raise funds for the actions, to portion out the cash and dowry, and to organize, maintain and support the social welfare institutions.*"



Fig. 9. The RGO poster relating to the help for the citizens of Warsaw [25]

According to Kroll[24], the Central Welfare Council activity forms included:

- activity in the orphanages
- organizing the medical aid points
- organizing the eating-houses for the poor
- organizing the professional courses and workshops
- benefit funds
- distribution of clothes, footwear, food (so called, packed lunch in the places with no feeding points)
  - sending packages to regular prisoners and war prisoners
  - helping to relocate - within the General Government area - Poles expelled from the Polish territories incorporated into the Reich (mainly the Great Poland and the Pomerania)
    - helping the displaced residents of Zamość, the refugees from Volhynia
    - improvised hospitals for the Polish people during the smallpox epidemic, and the Warsaw uprising, as well as after its collapse
    - helping the residents of Warsaw during the uprising, and after the expulsion from the city

The RGO was obtaining funds and material products for running the activity from the occupation authorities, the foreign aid, mainly the U.S.A government, the secret grants of the Polish government on emigration and the donations to the society (i.e. collections, permanent declarations) [24]. There were working around 15 thousand people, usually without payment [24].

As mentioned before, one of the few exceptions of humanitarian organizations that were not formally incorporated into the RGO was the Polish Red Cross (PCK) [26].

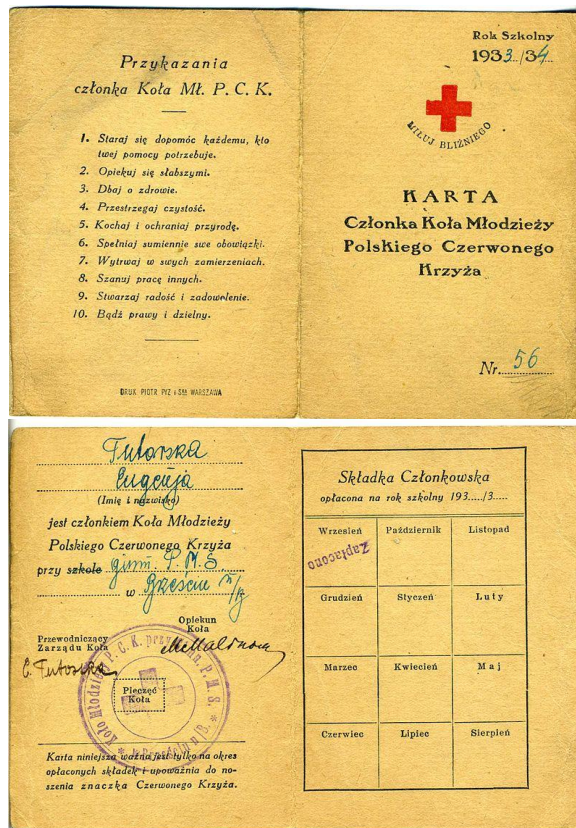


Fig. 10. Polish Red Cross Membership Card [27]

One of the co-operation rules (March, 1940) between RGO and PCK said: "The Polish Red Cross still remains an independent organism of Polish voluntary social-care activity" [26].

According to Ratyńska [26], the powers of the PCK for the sake of the RGO were, unfortunately, gradually reduced by the Nazi occupation authorities,



and in the autumn of 1940 the PCK was commanded to give all the charity social welfare institutions to RGO.

In 1941, there was an enforcement of giving to the communes the points of medical help and sanitary care, which were at the disposal of the PCK [26]. From 1943, up to the outbreak of the Warsaw Uprising, the official activity of the Polish Red Cross was limited to the work of the Information Office. During the Warsaw Uprising, the PCK organized the hospitals, eating-houses, collections and information office [26].

According to Leś [2], in Poland, in the second half of XX c. (1947-1989), one could speak of the specific “philanthropic depression”. The author claims that it was caused by the state’s takeover of most tasks in the area of welfare, and the fact that the philanthropic activity was not as important as in the Western Europe. In her opinion, the above mentioned was connected with the doctrine of, so-called, democratic centralism, realized in Poland to the end of 40s, which did not allow the philanthropic organizations and social associations to play the role of the independent entities of social initiative [2]. At that time, the philanthropy was given the negative and disdainful meaning, which contributed to the discontinuation of institutional philanthropy activity, such as informal self-help actions or religious charity acts [2].

In 70s, in Poland, the independent social activity, which was watched by the Church and some of the associations, such as the Society of Children’s Friends, was rebuilt[2].

In 70s-80s, there occurred a revival of social activity, manifesting itself in the creation of, inter alia, voluntary fire guards associations, which were the places of social self-organization and promotion of the patriotic attitude, and from that time, the social activity was regarded as a patriotic duty, which was aimed at keeping the existence of the nation. However, in the Leś’s[2] opinion, only after 1989, the Polish philanthropy regained its significance and started to be identified with a people-friendly attitude, and the activity aimed at the common good.

In the period of the Republic III, after the introduction of the system based on the parliamentary democracy and the market economy, there was, on the one hand, the revaluation of the previous formula of the socialist welfare state, and on the other hand – the realization of almost all social tasks.

According to Leś [2], the period of the Transformation brought *“the social activity denationalization, but also the state dissocialization, whereas the civic*



*activity development in 90s was motivated by the religious and secular reasons, and by the concern for the common good, or simply - a gift from the heart."*

## 1.8. Philanthropy in Poland in the 21st century

The report of the Klon/Jawor Association [28] showed that in 2007, 25% meaning about 7.6 million adult Poles, and in 2008, 28.6% - declared the donation of money or material gifts to non-governmental organizations, groups and social or religious movements.

In 2003, the percentage of donors among adult Poles came to 33.4%, in 2004 - 39.2%, in 2005 - 41.9%, in 2006 - 31.5% in 2007 - 25.4%, in 2008 - 28.6% [28].

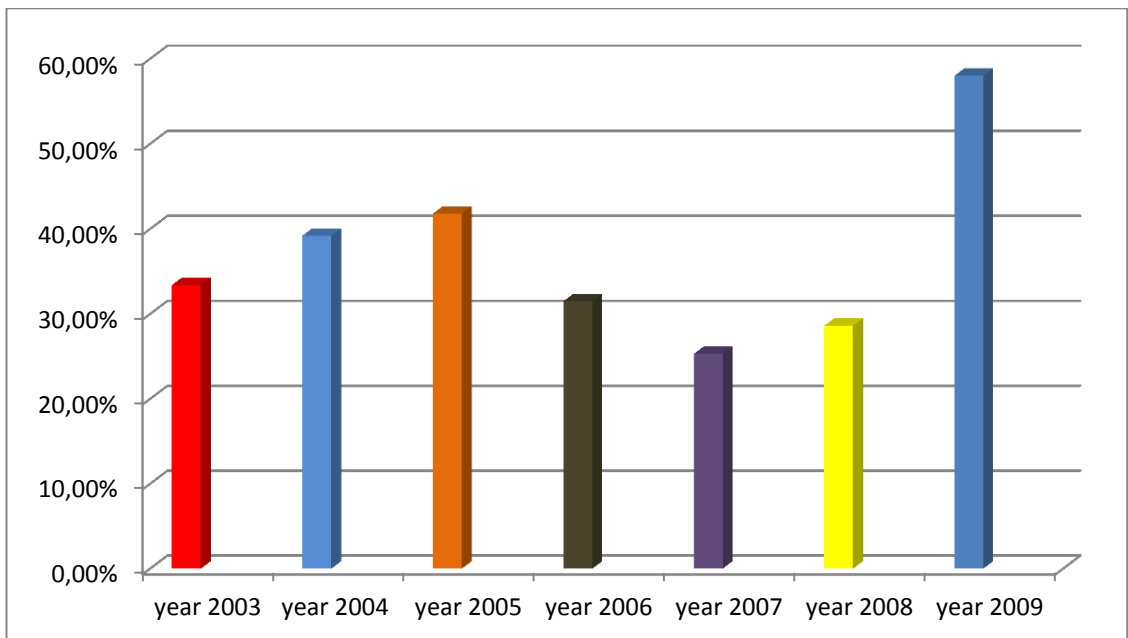


Fig. 11. The percentage of donors among adult Poles on the basis of the Volunteering, Philanthropy Report, and 1%. The report from 2007 and CBOS Report [28, 29]

The CBOS survey [29] from 2010 allowed to come to the conclusion that in 2009 the majority of Poles (58%) tried somehow to help the needy. Nearly half of them (49%), gave the money on charity purposes at least once. Over one-third (37%) helped with the material aid, e.g. giving to the needy clothes or books, and

every eighth adult Pole (12%), at least once, worked or serve the others unselfishly [29].

Usually, Poles donated their money to the charity organizations providing help to the poor and homeless, but in 2007, it was found that this category of organizations was pointed by only 12% of the respondents, meaning 4.7 percent less than in 2006 [28]. In the next place, the money were given to the religious organizations and movements, church communities and missions. Compared to 2006, the number of Poles supporting the organizations dealing with humanitarian aid and helping natural disasters victims, and organizations connected with health care (3%) and education (2.5%) did not change [28].

In 2007, as compared with 2006, the amount of money transferred to the organizations increased, and the percentage of people who paid more than 200PLN was over two times bigger (from 4.5% to 10.3%) [28]. However, about half of the group of donors was still paying small amounts (up to 50PLN ), and another 18% was giving the amount of 50-100 PLN [28]. There were less donors, but at the same time, the people helping organizations were often supporting more than one form of aid [28]. The comparison of the research results from 2006 and 2007 showed that in 2007, 35% of donors (10% of Poles) declared that they transferred funds to two or more organizations, while in 2006, there were 33.4% of such philanthropists (around 7.1% of Poles) [28].

From 2001, as shown by the Klon/Jawor Association [28], the most popular form of transferring money was putting the appropriate amount to cans or piggy banks, usually during collections in the streets or institutions. In 2007, this method of helping was chosen by 65% of donors [28]. However, it was observed that the percentage of people who gave the money directly to the needy decreased to 35%. More than 20% of donors declared buying products for which the money were allocated for social purposes (e.g. Caritas candle, the charity auctions). The modern forms, as *audiotele* or SMS, were chosen by 27% of respondents [28].

It was found that for many years most of the Poles (44% - 51%) who supported the organizations, were transmitting small amounts of money - up to 50PLN. The ones who engaged in philanthropy, were the people with higher education and the ones who were participating regularly in the religious practices, women and people above 55 years old, well-educated and having a source of income (job or old-age pension) [28].

In 2009, in various forms of activity for the sake of the others, engaged mostly the representatives of the managerial board, and higher-level professionals (charity rate for this group is 2.22), respondents with higher education (1.97), people earning more than 1500 PLN *per capita* (1.69), residents of the biggest cities (1.69), middle-level professionals (1.66), respondents assessing the financial situation of their households as a good one (1.57), respondents being 35-44 years old (1.54) and the ones who were participating in religious practices several times a week (1.50) [29]. The lowest charity rate had the unemployed (0.68), pensioners (0.73), people being 65 and more years old (0.79), respondents assessing the material conditions of their households as the worst (0.80) and the respondents with only primary education (0.86) [29].

The CBOS survey [29] from 2010 shows that year after year the number of people giving the material aid (in comparison with 2007, the percentage of such people decreased by 8 points) and offering charities their work or services are systematically decreasing (in comparison with 2008 the number decreased from 19% to 12%).

In 2009, more than two fifths of respondents (42%, 3 points more than in 2007 and 6 points more than in 2008) did not help to the needy in no discussed way [29]. A bit more than a quarter of adult Poles (26%) took part in one form of the charity activities, almost as many (25%) helped the needy in two different ways, and only 7% of all of them, offered money, material goods, as well as their own work [29]. The average rate of Poles involvement in the charity, confirmed a slight narrowing of the scope of support provided last year, as compared to previous years [29].

Moreover, in 2009, the ones who did not engage in any of the mentioned forms of help were: the majority of the unemployed (61%), farmers (61%), pensioners (60%), people with a bad material condition of their households (61%), respondents with only primary education (58%), rural residents (56%), service workers (56%), unskilled workers (54%), people with basic professional education (52%) and a half of those being 65 and more years old (50%) [29].

The estimation of the reasons why the respondents were devoting their free time or transmitting money for social purposes showed that the vast majority of Poles (60.7%) was taking part in these actions because of their moral, religious or political beliefs, which required them to help others [28]. Over one third (35%) was helping others assuming that the help would be returned in the future. In case of the other 34% of respondents, helping was a pleasure and was a

part of their interests. A large percentage (20%) treated the charity work as an opportunity to be among people, make new contacts and to use their time in a right way. Nearly one-quarter of the respondents were helping because they were not able to refuse it, and the smallest group (3.9%) claimed that their helping was a form of showing gratitude for the aid they experienced themselves in the past [28]

In 2007, just as in previous years, the majority of Poles declared their membership in the religious organizations and movements (2.4%), sports organizations (1.8%) and salvage services, such as fire-fighters, WOPR, GOPR, etc. (1.6%) [28].

The membership in the organizations (Fig. 12), in 2006, dealing with charitable help to the poorest and the homeless, declared 5.3% of Poles, and in 2007 it was only 0.8% [28].

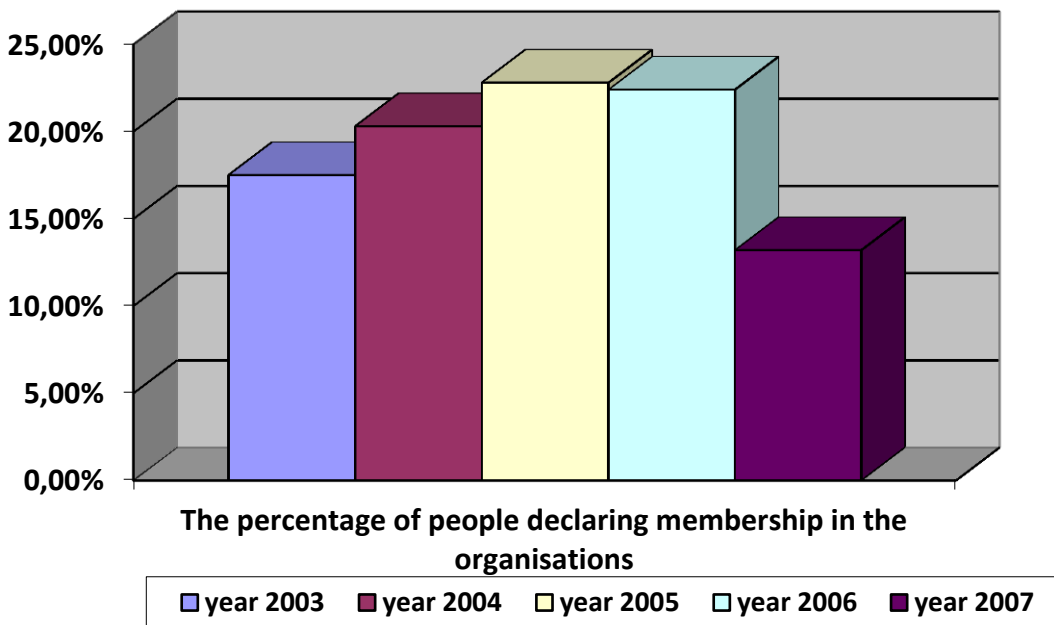


Fig.12. The percentage of people declaring membership in the non-governmental organization, group, religious or social movement on the basis of the Volunteering, Philanthropy and 1% Report. The report from 2007 [28].



# Idea of voluntary services in the world

*Volunteering, this wonderful phenomenon of our times,  
should be living in the midst of you .(...)*

John Paul II [30]



## 2.1. Introduction

The volunteering is the phenomenon existing in the society from dawn of history, and the various manifestations of disinterested aid can be found in every country, despite their historical and regional differences.

The purpose of this chapter, which has the nature of meta-analysis of available materials, is describing and showing the differences between voluntary activities in various European countries, and presenting the significant influence of the ancient philosophers and Christianity on the charity activity.

The concept of "volunteering" was created in XX c., but the idea of voluntary and unpaid work, goes back to the origins of human civilization [5].

Kanios [31] distinguishes two sources of voluntarism in Western culture: the classical idea of philanthropy, developed in the societies of the ancient Greece and Rome, and the Christian idea of helping the poor, the sick and the other needy people.

## 2.2. Middle Ages

In the literature, the Middle Ages are considered to be a period of the distinct increase of the interest in poverty and almsgiving, where the poor were held in great esteem, and poverty itself became a spiritual value [32].

In Geremek's [33] opinion, the above-mentioned approach to the poverty can be explained by the fact that the problem of pauperism (impoverishment condition) did not have the nature of the mass phenomenon yet, and showing mercy was an indispensable attribute of a good Christian.

At that time, these were mainly Church institutions that were helping the needy - the faithful were expected to give the financial aid, and the clergy, especially the friars - to help actively [5].

## 2.3. Service Civil Volontaire

It is believed [34] that the contemporary significance of the voluntary activity is connected with the first camp, called *Service Civil Volontaire*, organized in 1920 by a Swiss mathematician and physicist Pierre Ceresole. The above



mentioned action was a response to the events of World War I and its consequences [34].



Fig. 13. Pierre Ceresole [35]

Ceresole, a pacifist and a devout Christian, saw the ideals conflict between the Christian charity and the political competitions together with the war cruelty. Within the framework of the camp that he organized, the volunteers, coming from the countries previously fighting with each other, gathered to rebuild a village near Verdun [5].

## **2.4. Development of voluntary services in Belgium**

According to Korczyk [36], the Belgian associations and organizations, operating owing to the help of volunteers, were created based on a strong environment that was formed within the big religious and political groups (secular/Catholics, socialists/Christian Democracy, the Democrats/the Liberals).

In the literature [36], 1999 is considered to be a significant year in the development of the volunteering in Belgium. That year, the 31-people Steering Committee, lead by the Secretary of State for social integration, was established. It consisted of the members appointed by the authorities - social partners representatives, mutual insurance associations, the Belgian Cities Association and five representatives of the associations fighting with the poverty. The Committee was responsible for, inter alia, preparing a two-year report assessing the politics and presenting the opinions and proposals for future actions [36]. The

consequence of its activity was the authorities appreciation for the role played by the voluntary organizations, and meeting some of their demands, e.g. the repeal of a law concerning the children's rights, simplification of the administrative work rules and the "reference address" for the homeless [36].

Korczyk [36] claims that in Belgium, the relationship between the government and volunteering is not so impressive, for the exception of the large organizations, but despite this fact, in 2001, Belgium signed the decision of the United Nations on supporting the International Voluntarism Year [36].

Nowadays, taking into account the whole population of 10 million inhabitants, it is estimated that the number of volunteers in Belgium comes to 2.5 million, mainly women [36].

In the Belgian voluntarism, more often than in any other country, a recognized form of voluntary work visits and making friends. Many volunteers take part in that work through the membership in various organizations or the Church, religious groups [36].

Korczyk [36] emphasizes the fact that the Belgian volunteers show a pragmatic attitude towards volunteering, manifested by helping others due to the fact of having time, being good at it and wanting to gain new skills. The second group consists of those, who act exclusively under the social pressure, requiring from them the voluntary activity, and another of those, who believe that the voluntary work would not be necessary, if the government fulfilled its duties to the people in need [36]. The youth treats volunteering as a way to find an appropriate activity, their own place in life, and also as a form of learning (acquiring knowledge, new skills and experiences that could be useful in the future) [36].

The ones, who willingly act as volunteers, are older people, who wish to avoid the social exclusion, and want to create a network of mutual support and make the most of their life and professional experience [36].

In Belgium, there is no specific strategy of volunteer recruitment, they just come to help, when they learn about the action from their friends, family members or the organizations to which they belonged e.g., before retirement, or exceptionally, after reading the advertisements in press [36]. Only the large organizations like the Red Cross have clearly defined aims and methods of volunteers testing and recruitment [36]. The basic criterion in choosing volunteer's, setting tasks to them and organizing the work is, on the one hand, the

estimation of their skills, but on the other hand, e.g. their professional experience and the chosen direction of education [36].

The volunteers are obliged to participate in special courses, lasting for even several weeks, which are always conducted by the paid staff of the institution organizing the course [36]. According to Korczyk [36], during the course, the attention is especially paid to the rights and duties of the volunteers in terms of European, as well as local Voluntary Service, and the specificity of work in a particular organization [36].

The main area of the Belgian volunteers activity is helping people with disabilities, the elderly, mothers with infants, the youths and children suffering from AIDS and the ones with nervous and mental illness [36].

The above-mentioned activity includes: health promotion, social care, transport, visits and becoming friends, teaching and courses, therapeutic services, personal care, funds collections, administration, information and counseling, various campaigns organizations, taking rest and creating self-help groups [36]. The volunteers can also perform individual tasks, such as: working with an individual person (home visits, walks, care, help, information), health services, social care, accommodation, general education and courses, recreation, sports, cultural and religious events [36].

## **2.5. Development of voluntary services in Denmark**

In the literature, [37] it is said that the first voluntary organizations in Denmark were already established in the nineteenth century, being closely connected with the Church, and having the mainly religious character [37].

According to Świąch, in Denmark [37] the voluntarism is defined as:

- unpaid citizens activity in organizations, groups of residents, associations, etc.;
- social work done by voluntary organizations, which can be philanthropic, offering services to everyone, as well as working only for specific groups;
- unpaid, individual work which is supposed to serve the people from the outside of one's family.

The voluntary organization is generally seen as an *association, founded on the basis of free will and not operating for profit (nonprofit), but, at the same time, able to employ the paid staff. Whereas, the voluntary work is treated as*

*something used for statutory aims realization* [37]. There is no superior, international organization uniting all the voluntary organizations.

Nowadays, according to Świąch [37], a large group of Denmark voluntary organization (30%) is composed of those, which were established during the time of the greatest development of the Danish welfare state (1964-1983). The next 30% of organizations were founded in the last 10 years, and the majority of the youngest of them took care of the elderly and disabled people [37]. It is emphasized that, since 1950, the organizations working in the area of social help, were seen as a supplement to the public welfare area, and the volunteering usually played a crucial role in many areas functioning, e.g. sports, culture, education [37].

The Danish organizations, which are considered to be most caring for the interests of the volunteers, are: the Voluntary Service Commission, established in 1983 under the auspices of the Ministry of Social Affairs, and the Danish Voluntary Service Centre, founded in 1992 [37].

In the middle of 80s, two new groups of voluntary organizations occurred. They were often referred to as "new voluntarism", and one of them consisted of self-help groups, using the people's willingness to improve their lives actively, through the self-organization in order to solve their own problems [37]. According to Świąch, it is estimated that, in Denmark, there are about 1800 of such self-help groups.

In Denmark, taking into account the combination of volunteers' interests and the recipients of their services, the very significant initiative was the creation of, so called, Voluntary Service Bureau (Volunteer Bureaux) – there exist around 40-45 of them [37]. The Volunteer Bureaux aim is: to create links between people having free time and the organizations needing help; to support the volunteers work in the local communities through giving the encouragement to charity activity; to comply with the free-will unpaid work; to promote new ideas in the voluntary area; to inform people about voluntary work opportunities and encourage refunding of costs incurred by the unpaid workers while doing their voluntary work; to give the helpers the relevant information about the work and the required skills; to tell them not to work instead of the paid staff, and not to be used in the public work programs, but to cooperate with the local organizations, associations, professional unions, state authorities, politicians and professionals [37].

Świąch [37] points out that the voluntary organizations in Denmark, are still feeling the lack of sufficient funds to conduct their own business, however, both the local and the central authorities are increasingly interested in volunteering, seeing in it the opportunity to reduce the costs of the social sphere.

Danish Volunteers willingly engage in a preventive work, but do not want to undertake the care responsibilities. In Świąch's opinion [37], although that the Danish government has one of the most pro-voluntarism attitude among the European countries, it is more and more often emphasized that it imposes too many duties on volunteers.

## **2.6. Development of voluntary services in Finland**

In Finland, as Kubika claims [38], there is no official definition of volunteering. It was created assuming the University of Tampere's students opinions, (in their own environment, where the voluntarism operate since 1996), during the researches on volunteering. At that time it was accepted that the term "voluntarism" means *"the socio-cultural, free-will, unpaid activities, which are supposed to help in shaping the responsible attitudes of individuals and groups"* [38].

The more sophisticated definition of voluntarism was presented by Professor Eskola [36], a member of the working group, realizing the project on volunteering at college, which said: *"the voluntary activity is the form of helping, provided by the appropriately prepared and experienced people - not for financial benefits - which is built on the basis of interpersonal contact, whereas the aim is to bring a relief in carrying the life troubles and overcoming the difficult life situation"* [38].

The voluntary work that has been promoted for several years by the Finnish universities (Helsinki, Tampere, Turku, Oulu, Kuopio) and the self-help organizations, is based on understanding that the permanent voluntarism is the activity for the sake of the local environment, and the active voluntarism is mainly associated with the international exchange, concerning mainly the youths [38]. However, as Kubiak [38] emphasizes, the majority of Finnish voluntary organizations are engaged in both forms of volunteering.

According to Kubiak [38], the history of Finnish voluntarism is nearly 100 years old and it is associated with the creation and activity of the three

major “umbrella” organizations for the social non-governmental and voluntary organizations, which are:

- created in 1917 - the Finnish Federation for Social Welfare and Health, which aim is to support the co-operation between NGOs and the authorities, the promotion of basic civil rights, fighting against intolerance, social exclusion and poverty;

- created in 1962 – the Finnish Health Promotion Centre, which in cooperation with 100 member organizations conducts the international research programs and the political campaigns aimed at information dissemination and a dialogue with the government;

- created in 1978 – the Association of Voluntary Socio-Care and Health Organizations, which essential aim is to ensure the financial support and the administrative competences development of the 114 member organizations, representing, in the international area, the Finnish third sector, working in the field of social welfare and health services, and also cooperating with the related international organizations.

Performing care services is supervised by the Finnish public sector, and the local coordinators are, inter alia, the city offices, e.g. in Helsinki – the Commission for Voluntary Service [38].

According to Kubiak [38], the Finnish non-governmental voluntary environment is represented by the organizations united in a Tampere 2000 Web, these are, inter alia, the Lutheran parishes in Tampere, the Neighbourhood Support Association, the Mutual Support Network, the Association of Homes and Hostels for Mothers and Children, The International Women's Meeting Place, the Finnish Red Cross Volunteers Centre, the Volunteers Centre in Pirkanmaa, The Association of Mental Health in Tampere, the Tampere Regional Association for the Aplyopic and the Blind, the Tampere Adventist Church, the International Meeting Point of the Finnish Red Cross, the University of Tampere.

The Finnish Red Cross is said to be the leading voluntary organisation, existing since 1877, which has 640 local organizations, the main office in Helsinki and around 100 000 members, 9 000 volunteers working in health service and social welfare, 8 000 members of the "first aid" group, 210 000 honourable blood donors and 80 000 people regularly supporting financially the "Emergency Fund"[38].

## 2.7. Development of voluntary services in France

The roots of French institutionalized social activities are seen at the beginnings of the French State creation (the end of V c.) and the acceptance of Christianity [32]. It is believed that it was the Church, who created the first entities focused on social activity, and the first organization for the sake of the poor was founded by the King Francis I in XVI c. [32].

In France, the voluntary work has a tradition of two kinds. One comes from the Christian philanthropy (religious) and the second – from the socialist philanthropy and is described by two different words - le bénévolat, which is the name of the volunteers who work in a part-time system, and le volontaire - describing people engaged at full-time [31, 39].

A legal status, as emphasized in the literature [31, 39], is given only by the second of them, and those who work, being the volunteers at the same time, have the right to get nine paid days, free from work connected with their associations. Each volunteer has also the right to demand to refund of costs incurred on behalf of the association, after presenting appropriate accounts, and in case of having an accident, the association is obliged to pay the compensation to the volunteer [39].

It is worth emphasizing that the volunteers work in an organized way, according to the strictly defined rules, i.e. in the groups of three, which are the part of a team comprising of 10-15 people, and work under the permanent supervision of the organization employees [31].

The reason why people get involved in volunteering in France is seen in acquiring the relevant experience at school and college, and also a large number of divorces and advanced age getting married (it was observed that unmarried people were more active than those who have a family) [39].

As Siemieńczyk emphasizes [39], the associations attach the great importance to the "quality" of the volunteers, particularly, to their education, competence and good preparation to work. As a result of the above mentioned, they, more and more often, strictly select the candidates, and the most important of the features is the candidate's motivation to work, checked based on of the questionnaires, as well as motivation letters and a handwriting, analyzed by a graphologist [31, 39].

In the opinion of Leś [32], it seems to be interesting that in France, the remarkable flourishing of social organizations took place during the rule of the

Socialists and the introduction of the decentralization policy by the administration of President Mitterrand's, according to which the social organizations took many of the administered and partially funded public tasks from the area of social services within the domain of an employment.

The French Voluntarism deals with the following activities:

- social - helping the unemployed, visiting the elderly, lonely or hospitalized, performing the actions concerning the prisoners and their families,
- cultural – helping the clubs, libraries, museums, music institutions, theaters,
- educational – helping in learning, teaching hospitalized children and juvenile prisoners
- in the environment, in everyday life – historic buildings preservation, environmental protection, tinkering,
- administrative - accountancy, secretariat, etc. [39].

## **2.8. Development of voluntary services in Greece**

In Dadel's opinion [40], the development of volunteering in Greece is unusual, and the data about the volunteers and NGOs are incomplete and difficult to access.

It is because there is no definition of voluntary work in Greece and a pattern of it is missing, but for several years the increase of the helpers number has been observed, as well as the participation of NGO's in the activities for the "public good" and the growing state's interest in supporting voluntary activities [40].

According to Dadel [40], the information that the pages of Euro-Volunteer contain, confirm that a significant impact on the development of voluntary movement in Greece had the events taking place in 1950-1980, where helping was primarily based on family voluntarism, supported by the religious and traditional organizations such as the Red Cross, women's and the youths' organizations. Only in 80s, the activity of those organizations was recognized by the government as a form of philanthropy and thus, until 1990, many self-help organizations (primarily based on voluntarism) and those independent from the government, were created [40].

The first initiative aiming at legalization of voluntarism was said to be the law "On health and help", enacted on September 15, 1998, by the parliament



of Greece, by virtue of which in the Ministry of Health and Social Welfare, a special department of voluntary development was created. It was divided into two departments: health and social care [39]. According to this Law the Volunteer Day on December 5, was regarded to be the National Volunteer Day. It also imposed on the state the obligation to create the Federation of National Voluntary Organizations [40].

## 2.9. Development of voluntary services in Holland

The origins of volunteering in the Netherlands, date back to the nineteenth century, meaning the period when the Catholic and Protestant Church as well as the private institutions were involved in helping the poor and employing the volunteers, who were the wealthiest citizens. Voluntary work, described as "*an organized activity performed without any coercion or payment, for the good at the others and the society*", mainly developed in the so-called pillars (small communities), operating and supporting the Dutch society (Catholic, Protestant) and involved in the help provided to the family and neighbors [41].

Misztel [41] claims that the number of volunteers in the Netherlands, comes to around 3.5 million, which is 23.8% of people over 18, working in NGOs. It is believed that every month the volunteers spend an average time of 15.5 hours on voluntary work, which gives the average of 2.3 hours per day [41].

The main tasks of the Dutch voluntarism are:

- learning the responsibility, ensuring the participation of citizens in determining  
and solving local problems,
- counterweight to the professional institutions,
- promoting self-development of units
- reducing social isolation by encouraging to play an active role in the society [41].

Volunteers' work includes:

- sports events organization
- church events organization
- activity in the ideological organizations (including political parties),
- helping the sick,
- helping the elderly / patient care

- working with young people,
- working in action groups
- working in museums,
- helping children [41].

In the Netherlands the volunteers are usually the women, who are not paid for their work, but supplement it with their activity [41].

In Misztel's opinion [41], the voluntarism itself has a well-developed organization infrastructure at the local, regional as well as central level, whereas the greatest commitment is observed at the local level - communes and the environment in which the volunteers live and work (in the Netherlands there is approximately 500 communes).

At the local level, the main coordinators of volunteers work are about 100 voluntary centers with considerable autonomy, and at the regional level, voluntarism is supported by 12 province [41].

The National Voluntary Centre is considered to be the information and voluntarism development centre [41].

The voluntary organizations are divided into three categories:

- "members for members" (sports clubs and scout movement)
- organizations collecting funds (funds-raising)
- aid organizations (the Red Cross) [41].

According to Misztela [41], the voluntarism development plans up to 2020, presume the support and continuation of previous work of the government, aiming at increasing the responsibility of the voluntary sector for changes in the Dutch society.

## **2.10. Development of voluntary services in Spain**

According to Wąsik [42], in Spain, a volunteer can be anyone who wants to offer one's services voluntarily for the good at the society and applies for it in the Office of Voluntary Work, where one receives the information about the types of work, social groups in need of help and a list of the organizations, which need volunteers. The Voluntary Work Bureau collects the information not only about the volunteers (their abilities, preferences, availability), but also about the organizations interested in the help of volunteers[42].

The volunteer must contact the selected organization oneself and make the appropriate agreements, and the future voluntary work is introduced to one in several stages:

- I - in which one receives the general information about volunteering, rights and responsibilities of volunteers,
- II – in which one is prepared professionally, depending on the specificity of the work, e.g. working with AIDS patients or people with disabilities,
- III - in which the issues concerning the organization management, conducting people's work, creating groups of co-workers are presented [42].

The candidate for the volunteer also has to meet a psychologist, who after recognizing his aptitude and ability to work, makes the decision on the possibility of working with one or two people [42].

A specific form of supporting voluntary activities are regular meetings of the volunteers' club, as well as insurance for the time of work [42].

According to Wąsik [42], the Spanish volunteer is simply a person who:

- works for the good of the others or the society,
- is devoted to the ideals of solidarity with one's environment, social group, society,
- loves one's village, city, country, people,
- engages responsibly, voluntarily and without coercion,
- act altruistically,
- is sensitive to the deficiencies and the needs of the society,
- decides to act for the sake of the society,
- is active, dynamic, enterprising, responsible and ready to sacrifice oneself,
- operates within the framework of the organization,
- trains and improves the quality of one's membership,
- gives a lot without expecting anything in return.

The year 1992 in Spain is considered to be the beginning of the voluntary activity organized on a large scale and it is connected with the participation of 42,000 volunteers in an action lasting for several weeks, related to the Olympic Games in Barcelona [42]. The involvement of the society in the above mentioned voluntary work resulted in establishing the VOLUNTARIUS 2000 Association as a non-profit organization, gathering about 10 000 members, and its aim was:

- arousing love for the city through the voluntary activity,
- promoting group work in small communities,
- improving voluntary activities and making them more attractive [42].

Another non-profit organization working in Spain, is the Volunteers Association for the Elderly (permanent voluntarism), which employs seven full time employees and approximately 700 volunteers. Its goal is to help older people with physical and mental problems [42].

According to Wąsik, the fields of voluntary work in Spain include:

- social work (care, prevention and support for the invalids, sick, poor, homeless, immigrants, people from social risk groups, etc.)
- working for the community in a socio-cultural environment (civic interventions based on the promotion of participating and associating membership, helping people to participate in social life, including neighborhood associations, commune centers, free-time education, sports clubs, etc.)
- cultural work, in which the object of activity is the culture of the country (promotion of folk and traditional culture, artistic performances, protection of the national heritage, etc.)
- environmental protection work (nature lovers and national heritage protection groups, environmental education groups, awareness campaigns, etc., where the object of action is the nature and the environment in general),
- international cooperation (helping other countries, especially from the Third World, working camps, emergency actions, etc)

## **2.11. Development of voluntary services in Ireland**

In Ireland, according to Firlej [43], the social activity has a long tradition, until recently, sponsored by the church and the organizations associated with it. An example of one of this is the Society of St. Vincent de Paul, which consists of over 100 departments and 10 000 active members providing people with the direct help [43].



Fig. 13. Society of St. Vincent de Paul logo [44]

A number of new national organizations, dealing with problems of single mothers and fathers, women exposed to violence, the homeless, travellers, homosexuals, lesbians and unemployed, were established in 80s [43]. A part of these above mentioned national organizations is, formed in 1981, the Community Worker's Co-operative, having more than 400 individual members, and aiming at popularizing the role of the social sector in the local and national development, and also creating a mechanism of campaigns conduction for the sake of elimination of poverty and exclusion from the society [43].

An example of the NGO dealing with volunteering, is the Volunteer Recruitment Centre, which is derived from the Carmichael's Charity Organisations Centre (Ireland's largest organization uniting charity movements) Promoting high quality charitable activity, and which aim is to help people wanting to become volunteers to find the organization offering the opportunities of voluntary work and to support the organizations which want to realize an appropriate policy of cooperation with the volunteers and the promotion of charitable society and decision-makers movement [43].

Firlej [43] claims that it is important for the development of the voluntary idea in Ireland that in the social institutions, the full-time staff may perform the following actions: coordination, administration, volunteer management, teaching, serving meals, giving the information, professional services such as social, medical and paramedical services, domestic help (e.g. cleaning), funds collection. Whereas, the volunteers perform such activities as: home visits, giving the information, teaching, serving meals, individual help,

funds collection [43]. The individual help for people with various illnesses, includes: transport of sick and disabled, interpretations, secretarial services, bathing, morning and evening toilet, - these are done by the paid workers [43]. A specific type of work, which is traditionally assigned to the volunteers, and nowadays also to the paid employees, is giving the information about the citizens rights [43].

It is worth emphasizing that almost 80% of volunteers in Ireland did not have any courses related to the charity work which they perform[43].

## **2.12. Development of voluntary services in Germany**

Deimlig [33] and Lube [45] claim that, the origins of the German voluntarism can be found in 1788, when the Hamburg Regulations for the Poor was enacted, being the first document regulating the voluntary work. At that time, the towns and communes were divided into districts in which volunteers could work.

The legislation which is considered to be the most important, and to have a great influence on shaping social activity is the, Elberfeld System, meaning the Regulations for the Poor (Das Elberfeld System der Armenfürsorge). It was created in Elberfeld (now Wuppertal), and was accepted by many other German cities in the second half of XIX c.. Later on, it made a major contribution to the development of volunteering [33, 45].

In the literature [32], it is said that the foundations of the national social policy were connected with the rule of Chancellor Otto von Bismarck, during the period of the German Empire (the end of XIX c.) and the introduction of social insurances.

The contemporary social policy of the Federal Republic of Germany, is focused on the principle of subsidiarity, which in the opinion of the Federal Constitutional Court, means " *it is necessary that the smaller community act as first, whereas the state instruments only when it is unavoidable*" [46]

Anheier [47] believes that "according to the German social policy, the principle of subsidiarity means the system in which the social organizations take a conditional precedence, in providing services, over the public institutions, and a local area takes precedence over a higher instance."

In the literature [31, 48] it is emphasized that in Germany, in contradiction to the Anglo-American tradition, there is no concept of a *volunteer*

or *voluntarism*, and it is replaced with the concept of *an honorable activity* (das Ehrenamt), in contrast to the professional work (die Berufstätigkeit) [31, 48].

Another form of volunteering is the Social Year [48].

Krawczyk [46] emphasizes the fact that, unlike other European countries, the German voluntarism is characterized by participation of various professional groups in organizational activity, starting with the unions for the unemployed, people with the criminal record, through the specialised counseling points, associated unions and societies, political parties, self-help groups, and ending with the private individuals help. In addition to the specialised services provided by the volunteers, there was also a form of voluntary work created, focused on the self-help, in which shape (neighborhood help) the local authorities are also interested. It is caused by the fact that the volunteers and the people who need their help, usually live in the same area and are of similar age.

Pieńkowska [48] notes that one of the assumptions of the German social policy is realized through the self-help – meaning, from help to self-help (*Hilfe zur Selbsthilfe*).

The volunteers are insured against the accidents and responsibility, whereas in case of women engaged in domestic help and care, their contributory pension is also partially paid [31, 48].

In Pieńkowska's [48] and Kanios' [31] opinion, it is impossible to specify the number of the volunteers in Germany. The research conducted by Allensbacherinstitut für Demoskopie estimates that it is about 1.5 - 2 million people, two thirds of which are women [31, 48].

Kanios [31] distinguish six main areas of German voluntary activity:

- education (6% of the whole population)
- churches and religious associations (5%)
- social welfare (3-4%)
- salvage service (2%)
- after-school activities for the youth (1.8%)
- health (0.6%).

## 2.13. Development of voluntary services in Portugal

The voluntarism in Portugal is now 400 years old, and the oldest organization is the Santa Casa da Misericórdia de Lisboa, founded on August 15, 1498 by the Queen Leonora. Its task was to build hospitals and promote a healthy and hygienic way of life. At the time of its creation, several smaller institutions, operating in Lisbon (including 14 charity homes conducted by the monks) were incorporated into it. It also gathered the first groups of volunteers, spreading the idea of the voluntary attitude and unpaid help to the needy [49].

In 1998, in the Act of November 3, on the one hand, the rules related to the responsibilities and privileges of people working voluntarily were written down, and on the other hand, the Portuguese authorities expressed their appreciation of the volunteers' work and supported the voluntary activity [49].

In Portugal, a volunteer is a person who *"voluntarily, consciously and disinterestedly work on behalf of the organization, without expecting any payment, and acts within the framework of the statutory aims of the organization in which one works (...), having the right to participate in courses improving one's qualifications"*.

The principle of preparing volunteers for work is to conduct separate professional courses for those who will assist the blind, deaf, or people with illnesses causing disability [49].

Each volunteer receives an identification card entitling one to the insurance against accidents and civil responsibility, and any organization employing one, is obliged to provide one with the adequate sanitary and hygienic conditions in the workplace and with the medical care in case of accident [49]. The volunteer may also receive a compensation from the organization, during of fulfilling the duties, one has an accident. And in case of bearing any expenses connected with one's task, the organization is obliged to return the entire amount. In return, one is obliged to obey the laws and rules of the organization, including the one saying that in case of making the decision to have a break in working or to resign, one is obliged to inform one's employer in appropriate time for him to find somebody on one's place [49].

Moreover, in Portugal, there are also two different regulations concerning volunteering, granting volunteers, in case of facing difficult living conditions, medical, health, education, and even material help. The first regulation is concerned with the Program of *Jovens Voluntários para solidariedade*,



referring to the young volunteers at the age of 15-30, working in the framework of the program based on fighting with the poverty, working for the closed environments, prophylaxis, drug prevention and alcohol problems. The second one is concerned with the *Program Lusíadas* - referring to the volunteers at the age of 18-30, working in the framework of the co-operation program with the Portuguese-speaking African countries [49].

## **2.14. Development of voluntary services in Sweden**

In Firlej's opinion [50] the charity work in Sweden does not have a long tradition, and one of the areas of its activity is the participation in the so-called councils, consisting of the volunteers and the people supported by one or more paid employees. Another area of its activity is education, and the new one is a so-called project [50].

The Swedes understand the term "voluntary" as *"the time and effort devoted voluntarily (non-obligatory and unpaid) by the individuals to work in non-governmental and public organisations"* [50].

The specificity of volunteering in Sweden is caused by the fact that every fourth Swede is a volunteer, devoting to it approximately 3.6 hours a week [50]. It is also important, as Firlej emphasizes [50] that Swedish employees working in the non-profit sector do not like their organizations to be called charitable, as they associate the term with the *"old-fashioned organizations of a paternalistic type."*

An important feature of the Swedish voluntary movement is the close connection with the concept of *"Folk-rörelse"* (folk movement).

According to Grasmann [50], the Swedes decide to do charitable work not only to help the needy, but also to raise their self-esteem.

## 2.15. Development of voluntary services in Great Britain

The British voluntarism has many years of experience, and its activity is more sophisticated than in most European countries [31, 51]. It employs thousands of workers and, therefore, it ceases to be the completely unpaid activity [31, 51].

In the literature [32, 52, 53], it is said that the origins of the British volunteering can be connected with the charitable actions organized by the church organizations of XV c., as the medieval Church obliged the parishes and monasteries to transfer part of the revenues generated from the tithes and the last will records for the equipment of the shelters for the poor, funding benefits and the basic education for the poorest.

In XIX c., the initiators of many voluntary activities were the reformers, e.g. a founder of the Salvation Army - William Booth, and a founder of the first orphanage - Thomas Barnardo [54].



Fig. 14. William Booth [55]

In the following period, the belief of employees being able to meet all the needs and expectations started functioning, which, unfortunately, contributed to the perception of voluntary work as a peripheral [31].

The Brits called the 60s a *volunteer boom*, because, according to Janeczek [54], the volunteers' work of that time "ceased to be associated with the stereotype of Lady Bountiful (generous lady) and started to be seen as an essential factor of social life, in which the volunteers play an important role" .

In 1997, *the Institute for Volunteering Research*, commissioned a study of British society, aimed at defining the actual image and the scale of volunteering in the Great Britain, as well as examining the trends emerging at that time [31]. After analyzing the results of this research, it was found that the number of people engaged in the voluntary work, was comparable to both sexes, and that the number of men (compared to the 1991 survey) increased. The average age of the volunteers was 45-54, and the number of the volunteers of age below 24 and over 75, was the smallest [56].

In the literature, [51, 54, 56] it is emphasized that the specification of the exact number of British volunteers is impossible because the particular research centres define the voluntary activity differently. However, it is estimated that each year, approximately 25 - 40% of the British population take part in the voluntary work, and the areas of the constant volunteers' interests are sports and the children's education [51, 54, 56].

The British voluntarism, is seen as a "bridge" between an employment and unemployment [51]. The examples of the above mentioned can be two programs initiated in 80s - "The Opportunity for Voluntary Movement" and "the Planned Voluntarism Program". The program of IBM (*International Business Machines*) also seems to be an interesting idea, where the company decided to engage the volunteers (especially the unemployed) to enable them to acquire specific skills, often necessary for an effective job searching [52, 54].

One of the largest voluntary organizations in Great Britain is the *National Associations of Volunteer Bureaux*, which is a network of over 200 constantly cooperating offices and the *Voluntary Service Belfast* (VSB), having more than thirty years experience in working with volunteers [52, 54]. The tasks of the last one are, first of all, organizing the employment agencies and conducting the activities for children, including the so-called "toy libraries" which enable lending toys to children for a particular period of time [52, 54].

## 2.16. Development of voluntary services in Italy

In Kubiak's opinion[57], in Italy, the concept of voluntarism was discussed only in the middle of 70s on the occasion of the Congress organized in 1975 by Caritas, in which many organizations fighting against social isolation took part, e.g.: Community Capodarco, the Pope John XXIII Association, the Abel Group. The organizations proposed the removal of the social factors causing poverty by fighting with the social and economic inequalities and from then on it was not the care and philanthropy that were talked about, but a mature and civil movement - voluntarism [57].

The strengthening of the volunteering in Italy was based on a creation of the legal foundations in 1991 and determining that the voluntary work [57]:

- stimulates the public institutions, demanding the rights of the weakest from the state (in accordance with Article 3 of the Italian Constitution),
- is ahead of the state's responses to the emergency needs,
- warns of unexpected difficult situations on the particular area (emigration, prostitution, the youth's mental problems),
- creates a new consciousness among those who usually do not worry about the difficult situation of others, and this way it rebuilds the morale of the Italian society
- interferes in the activity of public services in sectors where the state's intervention is insufficient [57].

In the literature [57] it is said that in Italy there are following forms of volunteering:

- Short-term voluntary service/work camps, offering its help to the local communities in performing the tasks, which, otherwise, would not be possible to be performed in the area of social activity and the actions increasing the solidarity, such as: working with children, disabled, refugees, environmental protection, designing buildings of public use (schools, local centers, cultural programs/multicultural festivals, renovation and protection of local cultural heritage). The above-mentioned help should last not only during the work camps, but also encourage and stimulate its continuation and the local projects development after the camps,
- medium and long-term volunteering, including: working with children and the youth in the institutions designed for them, helping citizens in daily activities and on the pedagogical farms, organizing meetings, seminars and the

other programs with the help of the "The Youth and the Environment" organization, helping and working as an animator in residential centers for young people with disabilities, working in the office and managing work camps, etc.

- Social Community, promoting strong integrated support for drug addicts, especially in the local communities, making people aware of the drug addiction problem, inviting to a participation in planning new solutions to the problem. On its initiative, there were opened help centers for addicts, shelters for HIV-carriers, care institutions for the sick; the ones who were engaged in the activity, were young people, disabled, homeless, drug addicts and former prisoners.

The new forms of Italian voluntary activity are [57]:

- blood donation by people in the 18 to 60-65 age group (a condition of belonging to one of 2610 units of the Italian Society of Volunteers' Blood Donation is donating twice),
- organ donation by people in the 18 to 60-65 age group,
- bone marrow transplantation from a donor in the 18 to 50 age group, who does not have any infectious diseases and blood diseases (collected by the Association of Bone Marrow Donors, the Italian Red Cross and the Italian Association of Volunteers' Blood Donation, and the information about the donor, and the features of marrow are introduced to the Italian Bone Marrow Donors Register)
- IT education concerning: a computers operation, the usage of network, the Internet and websites in order to facilitate the co-operation between people needing help, organizations and experts, as well as to extend the ability of communication with other people by e-mail and discussion groups, as well as by the creation of the Internet services of the organization.

## 2.13. Church and volunteering

The Christian command of doing good and helping the weakest and harmed has its roots in the Holy Bible – St. Paul the Apostle in his 1<sup>st</sup> Letter to the Corinthians taught: " *Let no man seek his own, but every man another's wealth.* " [58]

In the literature [59], it is emphasized that it was St. Paul, who already organized collections for the poor Christians in Jerusalem, and an efficient and organized division of material help to widows, orphans, sick people, slaves and prisoners started together with the introduction of the diaconate.

From the Constantinian age, the charity activity started to take more and more sophisticated forms, manifesting in e.g. establishing hospitals, houses for pilgrims (so-called xenodocheia), as well as the orphanages and poorhouses (so-called ptôchia) [59].

In the Middle Ages, the new forms of the organized help were established [59]. In 1095, in Saint Didier de la Mothe the association of laymen appeared, called the *Hospitalers of St Antoni*. At the end XII c. the *Hospitalers of the Holy Spirit* emerged, which at first acted in Montpellier, and later on also in other cities, e.g. in Rome, where in the Santa Maria hospital in Sassia it took care of the sick, which was commended to it by the Pope Innocent III. Right before the end of the XII c. St. John from Math established *Ordo SS. Trinitatis de Redemptione Captivorum* – an Order of the Holy Trinity for the Repurchase of Slaves [59].

A specific kind of charitable activity was performed by the knightly orders established in the period of crusades, as their primary duty was to guarantee safety and hospitality to the pilgrims heading for the Holy Land, however, the Order of St John and the Knights Templar were supposed to take care of the sick as well [59].

Dryja [60] emphasizes that, from the beginning of its existence, the apostolic church performed voluntary activities, which can be confirmed by the words of St Lucas in the Acts of the Apostles. However, it should be emphasized that the form of that activity had already been of a dual nature: firstly - as a rank-and-file charity activity, being a spontaneous generosity of the faithful, who sold their property and gave it to a community (Dz 2.45; 4.25), secondly – the charity activity organized by Apostles who were joined by the faithful community [60].

In Dryja's, the original Church community was not only a community of goods and brotherly meeting, but also of a prayer. Some of its richest members voluntarily sold their possessions and other goods in order to divide them between the poor brothers. Joseph Barnaba of Cyprus was one of the people.

The Church, not only emphasizes in its science and philosophy the idea of charity, but also puts it into practice, giving the charitable activity the institutional form from the beginning of its existence [5].

In the literature [61] it is emphasized that at the turn of XX c., there was a centralization of the Catholic charity movement, and the scattered charitable activity of religious orders, parishes, charitable fraternities and Catholic laymen organizations, was gathered within stricter organizational framework.

An important date connected with this issue is 1895, when the Association of the Catholic Societies and Charity Institutions was created in Lvov [61].

It should be noted that the first *Office central des Institutionescharitables* was formed in 1890, in Paris, thanks to the actions of Levebre [62]. Its task was to keep the contact between the particular philanthropic actions and to popularize the voluntary activity in the society.

In 1897, in Germany a priest Werthmann founded the association of charitable actions, called Caritasverband, and its headquarters were located in Freiburg [62]

The Zentralstelle der fuerkatholischen Vereine Freiwillige Wohltatigkeit was created in Austria, and in 1924, in Amsterdam, a project of establishing an international charity organization known as Caritas Catholica came into being [62]. In 1926, in Lucerne a board of this organization was constituted, and the Association's seat became Basel [63].

Charitable activity, the voluntarism plays in the church a crucial role. According to fr. Łada [63] in Christianity the voluntarism is treated as one of the necessary forms of showing that it is Jesus by whom the God calls us and makes us able to love our brothers and sisters. In January, 1981, John Paul II spoke to the representatives of international voluntary service: *"How can you not admire the fact that in the Christian communities are developed the groups of volunteers, who wish to serve their brothers, and in that way to build a more righteous and humane world. The volunteering is a sign and expression of evangelical love, which is a disinterested gift of oneself - a gift offered to others, especially to the poor and needy (...) The Church is becoming more and more aware of the fact that nowadays it is not enough to perform temporary charitable activities, aimed at minimizing the*

*effects of poverty. There is a need of professional activities, aimed at removing the causes of any kind of poverty "[63].*

The role of volunteering was also strongly emphasized by John Paul II at the occasion of the International Year of Volunteering – on December 5, 2001, he gave a following message to the world volunteers [64]: "*(...) At the end of this year, which the United Nations devoted to volunteering, I wish to express my strong and sincere appreciation for the dedication which you show in caring about those who are in need all over the world. No matter if you work alone, or in various organizations - for children, the elderly, the sick, the people in difficult situations, refugees and the persecuted - you are the light of hope, which disperse the darkness of loneliness and give courage to overcome the temptation of violence and selfishness.*

*What is that, which leads a volunteer to sacrifice his life for others? First of all, it is the natural impulse of the heart, which urges everyone to help another person - his fellow. It is undoubtedly a "right to exist". When a volunteer can give the others something of himself, he experiences the joy that exceeds everything he achieved.*

*For this reason, the volunteering is a special factor being favorable to the progress of humanization: thanks to the various forms of solidarity and services that it promotes and specifies, it sensitizes the society to human dignity and one's various needs.*

*The voluntary activity leads to the experience in which a man is fulfilled only if he loves and gives himself to others.*

*Jesus Christ, the Son of God who became a human being, teaches about the deep roots of this universal human experience. (...) By sharing with us the experience of our earthly life ended by death, he taught us how to "walk the path of love". Following his example, the Church was showing this love over two millennia, writing down the actions of the saints on the wonderful cards of history. Taking into consideration those, who lived lately, I think of St. Maximilian Kolbe, who gave his life to save the father of family, and the Mother Teresa of Calcutta, who sacrificed herself for the poorest of the poor (...). There are so many volunteers who discover their faith through a brave commitment to their fellows! Jesus Christ, who invites us to serve Him through helping the poor, speaks to the heart of those, who become their servants. He allows us to experience the joy of disinterested love, which is the source of true happiness.*



*I wish that the International Year of Volunteers, during which many initiatives and events took place, would help the society to appreciate more and more the various forms of voluntary activity, which drives the civilization growth and maturation. The volunteers often take place and come before the intervention of the public institutions, which are expected to have a relevant approach towards the works being born thanks to the courage of the volunteers, and to support them, not putting out their charisma.*

*Dear brothers and sisters who are a part of this "army" of peace being present in every corner of the earth, you are the signs of hope of our times. In every place full of hopelessness and suffering, you are an inexhaustible source of devotion and goodness coming even to the heroism, emerging from one's heart.*

*As an advocate of the poor from all over the world, I wish to thank you for your continuous dedication. Walk courageously on the chosen path, and never let the difficulties stop you. Let the Jesus Christ, the Good Samaritan (cf. Lk 10, 30-37), be the best example to follow for every volunteer (...)*

*Vatican, December 5, 2001 [64].*

# The idea of voluntary service in Poland

*We are never as poor,  
as not to be able to afford to help our fellows*  
Mikołaj Gogol [65]



### 3.1. Introduction

According to Leś [66], the social work in Poland is not a new phenomenon and has a long tradition of engaging in the problems of the others, who suffer and fight with everyday problems.

A trace of disinterested social activity in Polish tradition was mentioned, in 1862, by Cyprian Kamil Norwid in a letter to Michalina Zaleska of Dziekoński's: "*(...) this is Polish society! The society of people, who are of a great patriotism, which cannot be denied, but with no spirit of community. Everything concerned with the feeling of patriotism and history is so great and mighty that I bow to a Warsaw urchin - but everything that is not concerned with the patriotism, and the nationality, but is connected with the social feelings, it is so infant, small and almost mean that I ever fear to mention(...) We are nothing of the society. We are a huge national flag. (...) As a society the Poles are the last on the globe, but as a nation they are first*" [67].

It is also worth mentioning some other great figures of Polish history, involved in charitable activity.

John Korczak - a doctor, teacher, tutor and a precursor to actions for the sake of the children's rights and their equality of rights in general is definitely one of them [68].

One of his greatest achievements was the introduction of the ward's autonomy, having the right to bring their tutors before the children's court. Korczak is also considered to be a pioneer of actions in the field of the juveniles rehabilitation, an educational diagnosis and a protection of difficult children. He claimed that "the child associates and thinks similarly to an adult – it only lacks his experience" [68].

In 1912-1942, together with Stefania Wilczynska, he established and conducted the Orphanage for Jewish children in Warsaw [68].



Fig. 15. John Korczak [68]



Fig. 16. Orphans' House - an orphanage (about 1935 year) [68]

Another person, who is worth mentioning, is St. Brother Adam Chmielowski (Saint Brother Albert), Polish monk, founder of the Albertine Brothers Order, a member of the January Uprising, painter and a saint of Catholic Church [69].

In 1884, he settled in Cracow at 4 Basztowa Street, where he continued painting, as well as engaging in helping the beggars and the homeless [69].

After some time, he ceased painting and settled in the city thermal power station at Skawinska Street in Kazimierz, together with the homeless, alcoholics and beggars. He was opposed to the alms, which he did not recognize as a true help, but as a temporary action, which did not solve the problem of poverty, but was soothing the conscience of the richer [69].

He devoted most of his life to the poor and homeless. In Cracow, he was opening the shelters for them, in order to, as he said, *"save their human dignity and lead to God, by creating the decent living conditions"* [69].



Fig. 17. Brother Albert with a child, the painting of Leon Wyczółkowski [69]

Frederick Skarbek is also a person worth mentioning. He was an economist, hospital activity organizer and a leader of many disinterested charity actions, and a president of the Central Council of Charity Institutions [70].



Fig. 18. Fryderyk Skarbek [70]

According to Kanios [31], the origins of volunteering in Poland, as well as in France, Germany and England, have their traditions in Christianity.

According to Leś [71], together with the acceptance of Christianity, Poland encountered the influence of Latin culture, adopting the basic elements of Western culture and order. The Western culture of philanthropy, introduced at that time, was a new element in Polish reality, where, so far, helping was based on solidarity and the experience of the political and tribal tradition.

In Poland, the principles developed in the UK became a model of voluntary work [31]. Due to the fact of using the voluntarism by the communist authorities to promote e.g. social works, suggested as a voluntary work, in the opinion of Moroń [5] and Dąbrowski [72], it has today - although being often identified with social work - a pejorative nature, often associated with the system of that time, and with something that is imposed, unnecessary, meaningless and what is used in the political manipulations.

A turning point in the history of Polish voluntarism was in 1984, when the agreement between Poland and the United Nations Development Programme (UNDP) was settled. It was concerned with the services of the United Nations Volunteers organization members and with the actions facilitating the UNDP functioning [73, 74]. The result of the above mentioned was the establishment on October 1, 1990 the United Nations Programme Representative's Bureau for Economic Development Matters, which gained the rank of an embassy [73, 74].

According to Moroń [5], the concept of volunteering in Poland emerged after 1989 with the development of NGOs.

According to Pietrowski [75], it is believed that the Polish idea of volunteering was initiated by Barbara Hansen, a Pole, a volunteer of the United Nations Development Programme - Umbrella Project (an agency of the United Nations Organizations for the Economic Development), who lived abroad for many years, and while staying in Poland, unsuccessfully tried to arouse the interest of various organizations in the idea of volunteering.

In the literature [76] it is emphasized that the best period of Polish social movement lasted for a few years after the end of World War II, up to the communist era.

However, in a postwar Poland, the voluntarism was limited to the Polish Scouting Association [76].

According to Leś [66], in the PRL a self-government of the society was drastically limited by the State, which took almost total control over the economic and social life. The period of 1989-1996 is considered to be the time of stagnation in the development of the voluntary idea in Poland. At that time, the philanthropic tradition and its institutional continuity was aborted [66].

However, it was found that in Poland the voluntarism is a phenomenon much less common than in the Western countries, and the reason for that is seen in:

- a lack of volunteering tradition, handed down to posterity (PRL period)
- efforts to improve living standards, meaning that first one's own needs are satisfied (such as an independent flat), and only secondarily - the social needs,
- relatively low awareness of the possibilities of social activity in NGOs [76].

According to Ochman [77], the most common definition of volunteering in Poland says that it is: "*unpaid, conscious, voluntary activity for the sake of the others, going beyond the family-comrade-friend bonds. A volunteer can be anyone, in any area of social life, wherever such help is needed.*" It is also added that to get positive effects of the activity, one should remember that "*not every volunteer is suitable for every kind of work.*"

The *European Social Survey* research [78], comparing Poland with 16 other European countries has shown that taking into considerations the volunteering level, we are in the last but one place, right after the countries from



our region, such as: Slovakia (23% of volunteers) and Estonia (17% of volunteers), being ahead only of Bulgaria, and our percentage of volunteers is five times smaller than in Norway - in this respect being a leader in Europe [78].

### 3.2. BORIS

The Office of Social Initiatives Movement Service (BORIS) was established in Warsaw, in 1992 [79, 80].



Fig. 19. BORIS logo [79, 80]

BORIS is a non-profit organization, supporting the development of non-governmental organizations, functioning in Warsaw and the neighboring voivodeships, primarily within the framework of the social welfare in the broad sense [81]. Its main purpose is to increase the efficiency of solving social problems through the appropriate use of the abilities and strength of the society. The main methods of realizing the above mentioned are used: information, counseling, consulting, courses, publications and the creation of the local coalitions [79].

In 1993, BORIS was one of the first formally registered organizations, focused on supporting citizens' initiatives [79, 80].

The initiators of BORIS creation were: the Provincial Social Help Group in Warsaw and the foundations: Stefan Batory's Foundation, the Foundation for Poland, SOS Social Help Foundation, the Information on Foundations and Associations Office (BIFIS) [79, 80].

In the literature [72, 74, 75] it is claimed that the turning point in the voluntary movement of Poland was in 1993, when the director of BORIS, Paul Jordan, started the realization of "Voluntary Center" program. He cooperated with: Barbara Hansen, as a volunteer of the United Nations Development Program - Umbrella Project, Małgorzata Ochman, as a coordinator of the

program, and the BORIS Foundation staff and the students of the Social Prevention and Rehabilitation Faculty [72, 74, 75].

### 3.3. Voluntary Service Centre

The Voluntary Service Centers are the organizations, which, every day, deal with the promotion of the idea of voluntarism, training volunteers, as well as running the "employment agency", which links the volunteers with the organizations, institutions needing the helpers support, according to the defined rules [82].



Fig. 20 Voluntary Center logo [82]

The superior goal of the Centre is to promote and develop "civic participation" in satisfying the human needs.

According to Ochman, [77] in order to give to the social initiatives a character which would be directed, coordinated and consistent with the needs of the action, the Centre creates a foundation for professional voluntarism, consisting in the oriented recruitment, selection and training of volunteers, as well as the coordination and evaluation of their work by acting in three main areas:

- The Employment Agency for volunteers – being a "heart of the Centre", which enables to join the people willing to help the others with the organizations and institutions,
- Promotion - conducted at the same time as the Bureau, making people aware, why the volunteering is important,

- Pilot programs – a long-term programs, preparing a particular institution to work with volunteers [74, 77].

The Center realizes its aims through the following activities [74, 77, 83]:

- an estimation of the present role and the use of volunteers in some organizations,

- a promotion of the volunteering among the government organizations, NGOs, in the mass-media and in business environments, as well as informing about the benefits of the volunteers' work

- an introduction of the voluntary program elements through the pilot programs realized in a co-operation with the selected organizations,

- creating a universal method of training volunteers and coordinators of voluntary programs,

- starting the Employment Agency for the volunteers,

- creating the foundations for a library, dealing with the idea of the voluntarism

- establishing contacts with the voluntary centers in other countries in order to exchange the experiences,

- writing down the rules of a voluntary behaviour.

The institutions similar to the one in Warsaw, began to emerge in the middle of 90s', in such Polish cities as: Posen, Danzig, Katowice, Toruń, Ostrowiec Świątokrzyski, Łódź, Cracow, Słupsk [75, 77]. In the framework of the centers' activity the first Volunteer Bureaus were created. They were offering their services in the area of the districts, cities and communes, helping the volunteers to find a job and promoting the local idea of volunteering. At the end of 1996, the BORIS Voluntary Center Program was transformed into an independent "Voluntary Center" Association in Warsaw [75, 77].

The "Voluntary Center" Association is a member of the Voluntary Centers Network which consists of several institutions from all over the country. They help to define the beneficiaries of help and the rules of giving it, moreover, they indicate to people and organizations those, who wish to provide this help – meaning, the volunteers [75, 77].

The Centre systematically expands the group of organizations and volunteers, trains them and supports, conducts the environmental surveys, creates the voluntary programs, offers the advice on the coordination of charity work, co-operates with the media having an influence on the public awareness [75, 77].

Nowadays, there are 24 Voluntary Centers in Poland [83]:

- Kuyavian-Pomeranian Voivodeship – the Voluntary Centre in Bydgoszcz,
  - Lublin Voivodeship – the Regional Voluntary Centre in Lublin, the Voluntary Centre in Kraśnik, the Association of Social Initiatives in Łęczyn, the Association of Voluntary Center in Włodawa,
  - Lebus Voivodeship - the Volunteering in Gorzów Wielkopolski,
  - Łódź Voivodeship - the Regional Voluntary Centre in Łódź, the Voluntary Center in Bełchatów, the Voluntary Centre in Skierniewice,
  - Masovian Voivodeship – the Regional Voluntary Centre in Warsaw, the Association of Voluntary Centre in Radom, the Northern Prague Voluntary Centre, the Voluntary at the City Centre of Social Help in Przasnysz, the Association of Voluntary Centre in Pionki,
  - Pomeranian Voivodeship – the Regional Voluntary Centre in Słupsk, a Danzig Regional Voluntary Center, the local Voluntary Centre in Tczew,
  - Warmian-Masurian Voivodeship – the Regional Voluntary Centre in Elbląg, the Voluntary Center "Spinacz" in Olsztyn
  - Great Poland Voivodeship – the Regional Voluntary Centre in Poznań, the Association Voluntary Centre in Ostrów Wielkopolski, the Voluntary Centre in Pleszew,
  - West Pomeranian Voivodeship – the Voluntary Centre of Darłowo, the Regional Voluntary Centre in Szczecin.

From the end of 1996 the Voluntary Center functions as an independent „Voluntary Center” Association [84].

The particular organizations are united in the Voluntary Centers Network, functioning on the basis of the accepted standards of acting, such as:

- conducting the Volunteering Agency and the Internet Volunteering Agency,
- promoting the voluntarism in the national institutions, NGOs, mass media and the business environments,
- realization of voluntary programs in various areas of social life, such as schools, hospitals, social help institutions,
- organizing and conducting the courses preparing the volunteers and the organizations to co-operation,
- organizing the International Volunteer Day celebrations on December

5,

- helping in the creation of the local voluntary institutions,
- consulting and advising on the creation of the voluntary programs and cooperation with the volunteers [83].

According to Ochman [77], the Voluntary Centre claims that a volunteer should:

- be sure - to look in one's heart and remember how much one wants to help the other people,
- be convinced – not to offer one's help, if one is not convinced of the value of what one does
- be loyal – to make a suggestion, not “pushing” the others,
- abide the rules – not to criticize the things one does not understand, for it may turn out that they have their sense,
- speak openly - to ask about things one does not understand, not to let the suppressed doubts and frustrations to take one away from what is most important, or to change one into a person causing problems,
- learn willingly – the learning is an integral part of every well performed work,
- continue to develop - to know everything about your organization and work,
- not to object to the control - it is better to know what one is expected to do, then working is better and gives more satisfaction
- be a person one can rely on - the work is a commitment, so one should do what one agreed to do, not to make promises that cannot be fulfilled,
- work in a team – to find one's place in a group, because the loner acting his own account does not fit to a mould of today's complex social systems [77].

Ochman emphasizes, that in the society there is a widespread opinion that a volunteers can be, so called "social workers, people born to help others." To such a perception of the volunteers are opposed the non-governmental organizations, according to which "a volunteer can be anyone, regardless of age, sex, wealth, occupation, education, experience, etc., but must necessarily possess such qualities as responsibility and honesty" [77].

The Voluntary Center's definition says that " *unpaid, conscious, voluntary activity for the sake of the others, going beyond the family-comrade-friend bonds. A volunteer can be anyone, in any area of social life, wherever such help is needed, but it must be remembered that not every volunteer is suitable for every kind of work*" [74].

In a supplement to *Głos Wielkopolski* from 2000.12.27, there was a following encouragement to being a volunteer: "If you have a little free time. If you want to gain new skills. If you wish for voluntary, unpaid activity for the sake of the others. If you want to gain new experiences, do something useful. If you want to make new friends, change the environment. If you agree with even one of these statements, you have a chance to become a volunteer [85].

According to Ochman [86], the voluntarism forms such values as:

- civic sense of responsibility and participation in social life,
- focusing on a human
- paying attention to the weakest and the most suffering,
- promoting disinterestedness in the actions of solidarity,
- promoting a respect for others,
- promoting of sharing one's own existence with the existence of the others.

Ochman [77] claims that the most important tasks of volunteering in Poland are:

- demanding from the state the rights for the weakest and stimulating the public institutions,
- determining new areas of interventions and positive patterns of activity for the public structures
- perceiving difficult situations within one's own area, and offering a direct help to those who need it,
- rebuilding a positive civic and moral attitude of our society,
- an integration of public services into those sectors, where the state intervention is insufficient [77].

In Poland, the volunteers have a specific Volunteer Charter, created on the basis of the Human Rights Charter model, which contains the rights and duties of the volunteer and the organization employing him [77]. In the charter it is clearly marked that " *a volunteering is an opportunity for everyone, regardless of sex, race, nationality, religion, political beliefs, age or health condition. Everyone has the right to be a volunteer. The volunteering gives you a chance to use your skills and experiences, to develop your interests, to gain experience in new areas, to influence the social changes and to get involved* " [77].

The duties which are mentioned in the Volunteer Charter are:

- to have a clearly defined scope of work,
- to be aware of the responsibility associated with its performing,

- to know who is one's supervisor and to have a regular contact with that person,

- to have a possibility of taking part in shaping the program in which one participates. It gives a volunteer a possibility to present his needs and interests

- to be protected from any risks associated with the performance of the tasks,

- be insured against the responsibility

- to have a satisfaction of work,

- to abide the ethical code associated with the work performed [77].

The organizations employing volunteers shall abide the following rules mentioned in the Charter are:

- the volunteer has the rights and one should guarantee their compliance,

- a work of a volunteer and a full-time employee should be complementing one another

- a volunteer improves the quality of his services and should never perform the work of a full-time policy,

- a volunteer should not be employed in the place of a previously employed full-time employee,

- both parties should be informed of their competences and responsibilities,

- a volunteer should not bear any financial costs associated with his work,

- a volunteer's interests should be protected and it is not allowed to exert a moral pressure on him, making him to perform the tasks being in conflict with his beliefs [77].

There are following forms of volunteering in Poland:

- local voluntarism – it is an option for those, who want to help locally in their own area or in a non-governmental organization, social institution, or directly to the needy,

- national volunteer (individual, away from home)

- work-camps – the outgoing camps for the volunteers, usually lasting for several weeks during which an international group of volunteers, often works together on the project selected before, e.g. environmental, cultural, social, for the sake of peace, etc.,

- individual abroad volunteering [87].

One of the forms of the voluntarism can be also a working voluntary, being the financial aid, which is the simplest and usually the most desirable form of support given by the company [88]. The system of matching funds is also a part of it. On its basis, a company multiplies the amount of money collected by the employees for some social action or by the social organization. This form can be used together with a pay-rolling. Its variety is the matching-time, meaning that every hour that the employee works for a social organization, is valued, and then the company shall provide the organization with a financial equivalent of that time. Another type of financial support is using the services of social organization in such matters as: team building, public relations activities, advertisement [88]. The company pays the organization for the services it provides, which allows the organization to pay for its statutory tasks, and gives the company a possibility of absorbing overheads. The working volunteering can take the form of:

- material help (free giving or lending products, equipment, office, without direct involvement of the company financial resources). It can be concerned with the collections of clothes, school supplies, pet food, toys, books, games, sweets, medicines, seedlings, etc.,

- free services (performing free services to a social organization, with the permanent company resources, temporarily not used - buildings, equipment, staff)

- offering by the employees various types of voluntary work for the sake of people in need, using their skills and abilities, and simultaneously developing their talents in other areas (supporting a worker in these activities, sending him to work as a volunteer during his work time, giving the material aid, logistical and financial support and) This can be e.g. the substantial help (consultations, courses, translations, organizational and office help, being a member of the board, etc.), service help (repairing work, construction, gardening, the Internet connection, etc.) or helping to the other person (companionship, support, tutoring, developing) [88].





# **Socio-legal aspect of volunteering**



## 4.1. Introduction

Each socially important issue requires specific regulation. An analogous situation is in the case of volunteering. Although, since 2003 there exist a legislation regulating this issue in detail (the Act on Public Benefit and Volunteer Work, Section III - Volunteering) [89], the detailed analysis of the regulation in question cannot be limited to a single act.

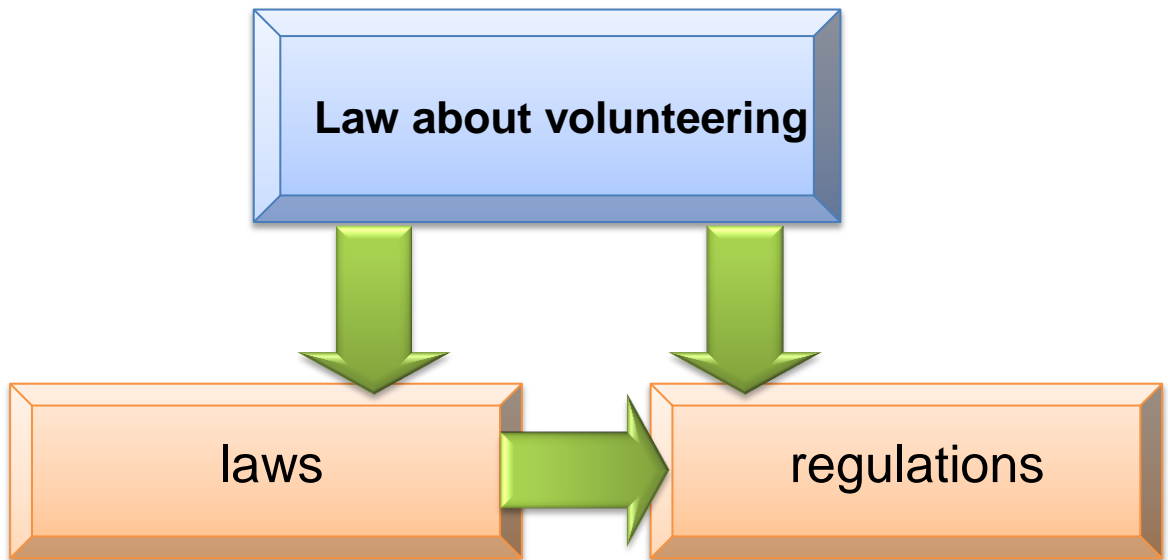


Fig.21. The kinds of acts on the volunteering issue

First attempts of creating the regulations on volunteering appeared in 2000 and included two acts: the Act on the Social Help – the amended act on social help [90] and the Regulation of the Minister of Labour and Social Policy of September 1, 2000 on the principles, on the basis of which, the volunteers can start working in the care and educational institutions helping children partially or completely devoid of parents [91]. Dąbrowski claims that [84], it did not satisfy the real needs in such areas and workplaces as hospitals, cultural centers, environmental organizations, etc.

The most important of the legal acts, regulating the subject of volunteering in Poland are [31, 82]:

- Acts:

- the Act of 24 April 2003 on public benefit activity and voluntary service [89];
- the Act of 29 November 1990 on social help [92].
- **Regulations:**
  - Regulation of the Minister of Labour and Social Policy of 13 January 1999 on commissioning, by the State Fund for Rehabilitation of Persons with Disabilities, to NGOs and local government units, the tasks on vocational, social and medical rehabilitation;
  - Regulation of the Minister of Labour and Social Policy of 30 June 2000 on detailed rules and forms of cooperation of public administration with other entities, and the patterns of offers, contracts and reports on social help realization;
  - Regulation of the Minister of Labour and Social Policy of 1 September 2000 on the institutions of care and education [93];
  - Regulation of the Minister of Labour and Social Policy of 1 September 2000 on the principles on which the volunteers can work in the institutions of care and education, helping children partially or completely devoid of parents;
  - Regulation of the Minister of National Education and Sport of 11 December 2002 on the detailed principles of functioning of public psychological and pedagogical institutions, including specialized clinics [94].

## **4.2. The definition of *volunteer***

In accordance with the Article 2 § 3 of the Act on public benefit activity and voluntarism, a volunteer should be understood as "a legal person who voluntarily and without any compensation provides the services on the basis defined in the Act, "[5, 87]. This definition contains three main features of volunteering: voluntariness, free of charge and performing the services [5]. This definition disables us to determine working volunteering as a voluntarism, as in this case, we are dealing with the unpaid work, in order to complete a particular stage of training or to gain professional qualifications [5].

### **4.3. Volunteer place of work**

Regulating issues related to place of volunteers work, the Polish legislator has defined three main types of institutions [5, 84, 89]:

- NGOs and the units working for the public benefit, within their statutory activity, particularly in terms of public benefit activities, with the exception of their business activity;
- public administration authorities, with the exception of their business activity;
- organizational units subordinate to the public administration authorities supervised by those authorities, with the exception of their business activity.

It is impossible to overlook that the work of volunteers is possible only in two sectors - the so-called, third sector, meaning, in NGOs and the public sector, except for the business activity of its entities [5]. In addition, the voluntary activity is completely excluded from a business activity [5, 84, 89].

On the basis of the Law on the State's attitude towards the Catholic Church in the Polish Republic, and the regulations on the State's attitude towards other churches and religious associations, [95] volunteers may also work for the sake of [5]:

- ecclesiastical legal units, such as parishes, dioceses, archdioceses, Caritas Poland, orders, seminaries;
- church organizations - organizations of people belonging to the church, created by the competent ecclesiastical authority or established by the faithful with the participation of the pastor, the rector of a church or religious superior, acting in the framework of the ecclesiastical legal units;
- church organizations - organizations established with the approval of ecclesiastical authority.

### **4.4. Volunteers' qualifications**

There are no clear legal regulations defining the qualifications that a volunteer should have, because of the diversity and specificity of the areas in which the volunteers can work, nevertheless, taking into account the fact that different types of activities require specific skills, the regulation was enacted, saying that the volunteer could have such qualifications and meet such

requirements that are connected with the type of performed services - if the obligation of having them is defined by law [5, 31, 82, 89].

As an example of special rights or qualifications, Kołodziej [96] gives caring for the hospitalized sick - if a volunteer performs tasks related to medical care, then he must be a medical practitioner, but if he helps the patients, e.g. by reading books or talking to them, then the medical education is not required [5, 96].

#### **4.5. The Agreement on Voluntary Work**

In the case of the volunteers, as well as the employees, a trial period is practiced, lasting up to a month. If an institution wishes to continue the cooperation with the volunteer after this period, it should make an agreement with him in the writing form [82, 89]

A volunteer may be entitled to the health services and the compensation in case of an accident. If a volunteer performs his services for a period longer than 30 days, the employer is obliged to guarantee to him the insurance, against accidents. [5, 72, 89, 96]. According to the Act of 23 January 2003 on the general insurance the volunteer's employer can submit a volunteer to the National Health Fund for the health insurance, if he is not insured in any other way [5, 31, 72, 97]. There is no obligations of getting health insurance, if the period of work does not exceed 30 days [31].

If the volunteer works for more than 30 days, then in accordance with the Act of 30 October 2002 on the insurance against the accidents or occupational diseases arising in the particular circumstances, he is insured from the moment of making the agreement [5, 98].

The main responsibilities of the person using the benefits are: [5, 31, 72, 89]

- informing the volunteer about the risks for health and safety, related with the performed services and the principles of the occupational safety and health,
- provide a volunteer, on the basis of the employees rules, safe and hygienic conditions for performing the services - including appropriate personal protection equipment,
- cover, on the basis of the employees rules, the expenses of the business trips and travelling allowance

The issue of payment for courses and other costs (including the costs of traveling to the place of services performance) was not recognized as an obligation of the beneficiary [89]

The relations between the volunteer and the entity using his service, have a character of legal and civil contract to which the regulations of the Civil Code are applied [99].

The legalization of volunteering causes that it is no longer a spontaneous act of a heart, an unprompted initiative or altruistic impulse. Being legally sanctioned, it creates the duties, stimulates responsibility, puts the demands on both the volunteers and the users of their services [72].





# Calendar Pages of the Medical University of Bialystok Voluntary Service Centre

*There are still angels among us,  
It is true that they have no wings,  
but their heart is a safe harbor  
for all of us who are in need.  
They will stretch out their hands and offer their friendship  
and offer help.  
Phil Bosmans [100]*



## 5.1. Health Science Faculty Voluntary Service Centre - objectives and tasks

The Voluntary Center of the Health Sciences Faculty, at the Medical University of Białystok ([www.wolontariat.umb.edu.pl](http://www.wolontariat.umb.edu.pl)) was established in 2009 on the initiative of Professor Elizabeth Krajewska-Kułak and dr. Emilia Rozwadowska.



Fig. 22. Poster of Voluntary Centre of Faculty of Health Science UMB



Fig. 23. The Voluntary Centre of WNoZ UMB Logo

The Center has its seat in the Department of Integrated Medical Care at Marie Skłodowska Street 7 A, Room No. 3

The activity of the Centre is double track. First, volunteers can work on projects coordinated by the Centre, e.g. preparing the charity actions, and secondly – a volunteer's action results from the cooperation with a specific medical institution. At the moment, the volunteers are cooperating with the Hospice for Children and the Hospice for Adults in Białystok. Students who start the cooperation with the institutions are trained to be prepared to undertake such activities. Each volunteer has his volunteering guardian, too.

The main goal of the Centre is, on the one hand, to help those who need it most, and on the other hand – to educate and shape the identity of UMB students; to teach them that it is not work and studies that are important. Inoculation of the awareness that knowledge you have can be very helpful.

Thanks to the voluntary work, even before the end of studies, students can satisfy their basic goals and needs, which motivated them when they were choosing the medical school. They can feel needed already at the college. Volunteering is also a useful working experience and the practical knowledge acquired during it, gives students a picture of how their work may look like in the future.

The volunteering is not only to teach sensitivity and patience, but also to give the volunteer a satisfaction, which is especially important at the beginning of their career. Thanks to that it is easier to avoid burnout syndrome.

From the very beginning, the center works closely with:

- "Help Them" Foundation , the Hospice for Children in Białystok

([www.pomozim.bialystok.pl](http://www.pomozim.bialystok.pl))

- Humanitarian Aid Foundation Redemptoris Missio

(<http://www.medicus.amp.edu.pl/index.php/home.html>)

- "Dr. Clown" Foundation ([www.drclown.pl](http://www.drclown.pl))

- School Association 11 in Bialystok ([www.zs11bialystok.pl/](http://www.zs11bialystok.pl/))

- Support for an orphanage in Vellatur, India([www.michalbraun.pl/POMOC-DLA-INDII.php](http://www.michalbraun.pl/POMOC-DLA-INDII.php))

## 5.2. The work of the Health Science Faculty Voluntary Service Centre

- April-May 2009 - "Give Holiday" action, organized together with the academic ministry, connected with the help in organizing the camps for the poor children of Belarus and transferring gifts in the form of: sports equipment, table games, articles, clothes and shoes, cleaning and chemical substances. The things were given the Caritas Grodno, and finally reached the charity center in the Nieciecza village (region Lidski), where there were 350 children from poor, numerous, neglected and incomplete families from the Diocese of Grodno
- May 5, 2009 VII March of Dignity of Persons with Disabilities - participation in the march, medical service, the organization of stands - measuring blood sugar levels and blood pressure, professional consultation and advice on the proper way of living, teaching first aid
- 27 November 2009 - co-organization of the "Fashionable Białystok helps" for Hospice for Children of Białystok



Fig. 24. Poster of the "Fashionable Białystok helps"

- November / December 2009 - "Become a Santa Claus" action for the Polish children in Vilnius: from the primary school (Taboryszki) and from the orphanage and primary school (Solneczniuki) - collection of toys, school accessories, cleaning accessories



Fig. 25. The poster of "Become a Santa Claus" action

- December 3, 2009 - Charity concert - "So little and so much", the employees of the Medical University of Białystok and their friends, for the sake of the Hospice for Children of Białystok. Viewers got a real mish-mash of genres - the show began with the Polish Association of the Blind theater with Brzechwa's songs, then there was a modern dance show, recitals, and even a belly dance



Fig. 26. Poster of Charity Concert "So little and so much"

The ticket was a CD with the music chosen by people with cancer, "Music is the inspiration of the soul"



Utwory zostały wybrane przez grupę osób z chorobą nowotworową, która poznała się w trakcie zajęć z psychoterapii onkologicznej. Pomagały im w walce z lękiem, bólem, cierpieniem, kojąc i dając nadzieję ...

Zostały one przekazane na ręce prof. dr hab. Elżbiety Krajewskiej-Kulak, kierownika Zakładu Zintegrowanej Opieki Medycznej, Dziekana Wydziału Nauk o Zdrowiu UMB, razem ze słowami:

„Tak naprawdę my chorzy też jeszcze mamy pasję, odczuwamy, marzymy, lubimy słuchać muzyki (...) Te utwory, są piękne. Zmieniają się tak, jak etapy naszego chorowania. Są w nich ukryte emocje - te pozytywne, i te negatywne, to jakby cząstka nas, osób chorych, ofiarowana komuś (...). Niech te utwory stanowią cegiełkę, która pomoże najbardziej potrzebującym. My mamy na myśli dzieci z Hospicjum w Białymstoku.”

Spis utworów:

1. Alanis Morissette - Uninvited
2. Anthony Moon - How Can I Love You
3. Belinda Carlisle - My Heart Goes Out To You
4. Cris De Burg - Lady In Red
5. Evanescence - My Immortal
6. Jessica Simpson - When You Told Me You Loved Me
7. Joy Enriquez - How Can I Not Love You
8. Laura Pausini, David Foster, Richard Marx - One More Time
9. M2M - The Day You Went Away
10. Stevie Wonder - I Just Called To Say I Love You
11. Sting - Shape Of My Heart
12. Taylor Swift - Love Story



[www.pomozim.bialystok.pl](http://www.pomozim.bialystok.pl)

Fig. 27. CD cover released for the purpose of a concert

- 5 December 2009 - Santa Day in the Gallery Alpha – collections for the Hospice for Children in Białystok, including free medical counseling in pediatrics, neonatology, pediatric rehabilitation
- 22 December 2009 – a course for volunteers, preparing them to work in hospice
- January / February 2010 - "Pencil for Africa" Action – together with Humanitarian Foundation Redemptoris Missio. The project was about collecting the school supplies such as: pens, pencils, crayons, scissors, rulers, triangles, compasses, abacus, chalk, erasers and handing them to children in Africa.





Fig. 28. Poster of Pencil for Africa action

- March 2010 - Computer for the Polish children in Vilnius, from primary school (Taboryszki) and children from the orphanage and primary school (Solneczники) - collection of desktops, laptops, printers,
- April 2010 - participation in the collection of funds for the Hospice for Children in Białystok - distributing leaflets in shopping malls
- May 23, 2010 year – The Integration Picnic – the assistance in organization of children's games, teaching first aid



Fig. 29. Poster of Integration Picnic

- October 2010/ May 2011 - participation in the Fields of Hope - planting daffodils on the lawn in front of the Voluntary Center office, helping with Easter collections for the wards of the Hospice for Children in Białystok, conducting health-related talks at schools and kindergartens
- 16 October 2010 - Project 50 + - Age Knows What is Good, So .. 50 + and Live For Plus - the organization of the stands of the Academy of Health, where one could get a professional piece of advice from UMB staff and students, and have a brief survey: blood pressure, mass , BMI, sugar level



Fig. 30. 50plus action poster

- December 2010 - participation in the action at the hospital Christmas Bear - action for raising funds for toys for children who spend Christmas in hospitals



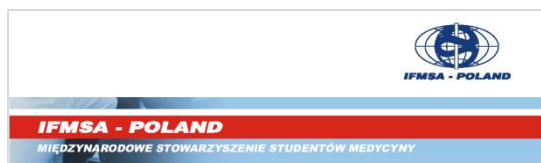


Fig. 31. Christmas Bear Action

- December 2010/January 2011 - together with the Foundation for Humanitarian Aid Redemptoris Missio. Action for children from Afghanistan, consisting in the collection of warm clothes (jackets, sweaters, sweatshirts, shirts, pants, hats, socks, gloves, etc.), blankets, sleeping bags, and shoes. These things were given to Polish soldiers staying in Afghanistan and distributed to Afghan children.
- 13 January 2011 –New Year's Charity Concert for the Association for People with Disabilities and with a Risk of Disabilities "With Small Steps"



Fig. 32. New Year Charity Concert poster

- March 2011 - We need each other Action, - the idea of the action was a collection of books, sporting goods, school supplies, music articles, and educational board games, etc. for children and the youths of the Secondary School No. 17 in Białystok,



Fig. 33. The poster of We need each other

- March / April 2011 - Kindergarten No. 64 Action – performing a show / first aid teaching.
- April / May 2011 - Bandage for the rescue Action, together with the Foundation for Humanitarian Help, Redemptoris Missio, - the idea was to collect everything that is suitable for wound dressing: bandages, gauze, compresses, sticking plasters, rubber gloves, cotton.



Fig. 34. Poster Bandage for the rescue

### 5.3. Students' Scientific Organization of the Medical Volunteers

At the Voluntary Centre there is also a Student's Scientific Association of the Medical Volunteers. There are people who besides taking part in the projects and cooperating with other institutions, want to develop in the science

- Created in December 2009
- Tutor: Emilia Rozwadowska, PhD
- Researches:
  - Volunteers motivation (especially medical volunteers)
  - Burnout among medical volunteers
  - Perception on volunteerism
  - Bioethics
- Practical work:
  - Voluntary work in institutions (including hospices)
  - Trainings on psychology, sociology and rehabilitation
  - Organization and participation in conferences about volunteerism
  - Charity events organization (funds collections, concerts)
- ✓ Student Scientific Association of the Medical Volunteers had the first place in the ranking of Scientific Circles UMB, in 2009, organized by UMB
- ✓ students participate in national and international conferences

#### Publications:

- Szymańczyk P., Rozwadowska E., Młynarczyk I., Chilińska E., Hładuński M., Łaskowski M., Krajewska – Kułak E., Stosunek eutanazji oraz postrzeganie procesu umierania przez studentów studiów licencjackich na kierunku fizjoterapia [w:] Studenckie Dni Medycyny Paliatywnej. Pracazbiorowa pod redakcją Anny Doboszyńskiej, Warszawa, 2010
- Chilińska E., Ryniec M., Rozwadowska E., Krajewska – Kułak E., Lewko J., Postrzeganie in vitro przez studentów Uniwersytetu Medycznego w Białymstoku, [w:] W drodze do brzegu życia, Krajewska-Kułak E., Łukaszuk C.R, Lewko J.(red.), Duchno, Duchno sp. z o.o., Białystok, 2011, tom IX, 345-358, ISBN - 978-83-89934-67-3
- Młynarczyk I., Hładuński M., Szymańczyk P., Rozwadowska E., Krajewska-Kułak E.: Postrzeganie aborcji przez studentów Uniwersytetu Medycznego

w Białymstoku [w:] W drodze do brzegu życia, Krajewska-Kułąk E., Łukaszuk C.R, Lewko J.(red.), Duchno, Duchno sp. z o.o., Białystok, 2011, tom IX, 359-382, ISBN - 978-83-89934-67-3

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Ist place:

- Tyrakowska Z., Drzymkowski J., Kuszczak A.: Postrzeganie zabiegów chirurgii estetycznej piersi przez studentki UMB, 6'th Białystok International Medical Congress for Young Scientists, Białystok, 15-16 kwiecień 2011.
- Other actions:
  - the help in organizing charity Concert "So little and so much". 12/03/2009
  - the help in organizing New Year's Second Concert for Little Steps Association, which aims at helping children with disabilities and at risk of disability - 13/02/2011
  - Santa's Day at Alpha Gallery. 12/05/2009
  - The help for an orphanage in India (village Vellatur)
  - a collection of gifts to an orphanage and school in Taboryszkach and Solnecznikach in the Vilnius
  - a participation in the action, "Pencil for Africa" and the collection of winter clothes for children in Afghanistan - projects implemented in cooperation with the Foundation for Humanitarian Aid Redemptoris Missio
  - a participation in the project "FIELDS OF HOPE" organized by Foundation "Help Them" working for the Hospice for Children in Białystok





# **Youth about volunteerism**



The social work in Poland is not a new nor unknown phenomenon, because it has a long tradition of involvement in the affairs of the others, especially the needy and struggling with everyday problems.

The voluntarism comes into prominence especially in the relation of a volunteer and a person to whom he disinterestedly helps. John Paul II said that a volunteer is a person who "can disinterestedly give oneself to the others, and experience the joy which surpasses the thing he has done " [30].

A specific kind of charity activity is the medical volunteerism, as a medical volunteer "complements" the work of a doctor, psychologist and nurse. He works directly with the patient, nursing him, feeding, staying with him, reading the book or newspapers, going for a walk, shopping, etc. He offers to the patient the most precious things: his free time, good word, and this passing moment when he holds the patient's hand.

It should be remembered that, on the one hand, the medical voluntarism gives a sense of satisfaction, teaches the sensitivity towards other people, becomes an opportunity to make new acquaintances and friendships, develops one's skills, helps to discover a sense of helping others, but on the other hand, it can cause a disappointment, loss of faith in the rightness of the volunteering idea, a sense of helplessness and the development of the occupational burnout. It is caused by the specificity of the medical volunteer work, which results from its characteristic organization and conditions of performance, as well as from the stress connected with the close contact with a sick person, often incurably, and a contact with death.

Our own research, presented below, was intended to check whether the young people feel the need to help others through the medical voluntary activities, what are their motivations connected with choosing the work as a medical volunteer and what are the goals that they assign to the medical voluntarism.

The research was based on the opinions of 1279 students at the universities, including the Medical University of Białystok, the Central School of Fire Service, the University of the Finances and Management, the University of Białystok, the Technical University of Białystok, the University of Rzeszów, the Academy of Philology and Economics at the State Higher Vocational School in Krosno, and also in the high schools, including the High School I in Białystok, the

High School II in Białystok, the High School XI in Białystok, the Catholic High School in Białystok and the High School III in Łomża.

To the vast majority of students (89%) knew the concept of volunteering.

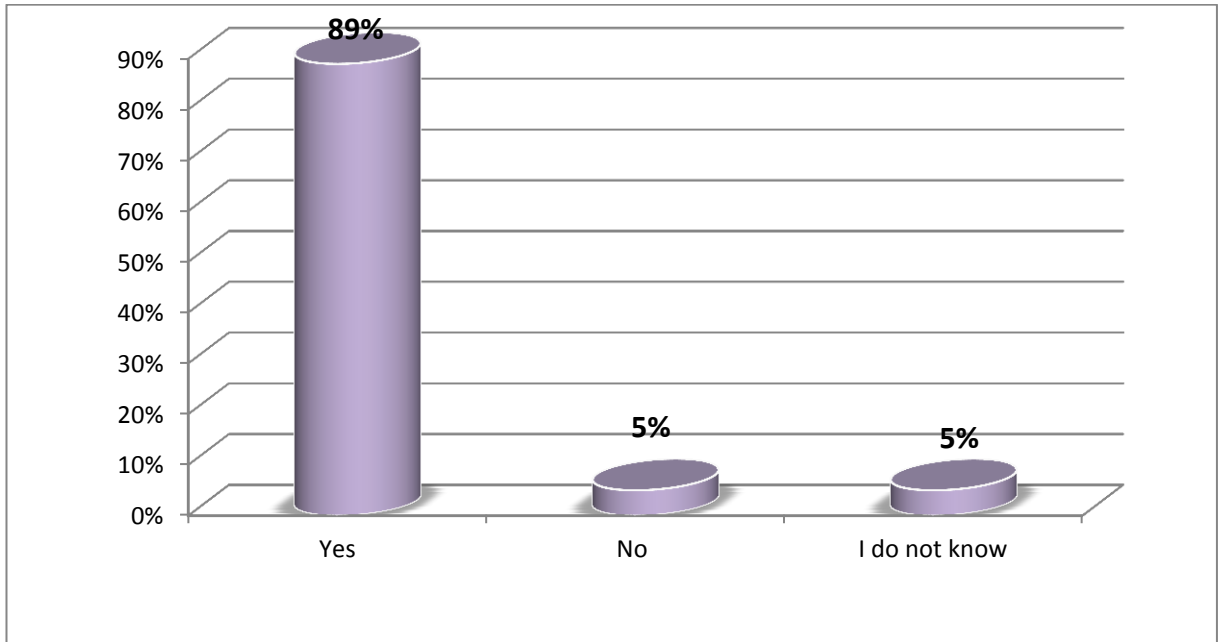


Fig. 35. The understanding of the concept of "volunteerism" among respondents  
N = 1266

The women were the ones, who encountered the concept of "voluntarism" the most often (94%), then the UMB students (92%), students of other colleges (92%), and students of physiotherapy faculty (93%). The biggest number of those who did not meet the conception could be found among the PWSZ students in Krosno (10%) and students of physical education faculty (10%).

A half of population taking part in the research (N = 990) learnt about the concept of voluntarism at school or at the college (from teachers, of psychologists). The other sources of this knowledge were the media (33%) and friends (25%). Almost one-tenth of the people encountered the concept of the voluntary service at home owing to the family members.

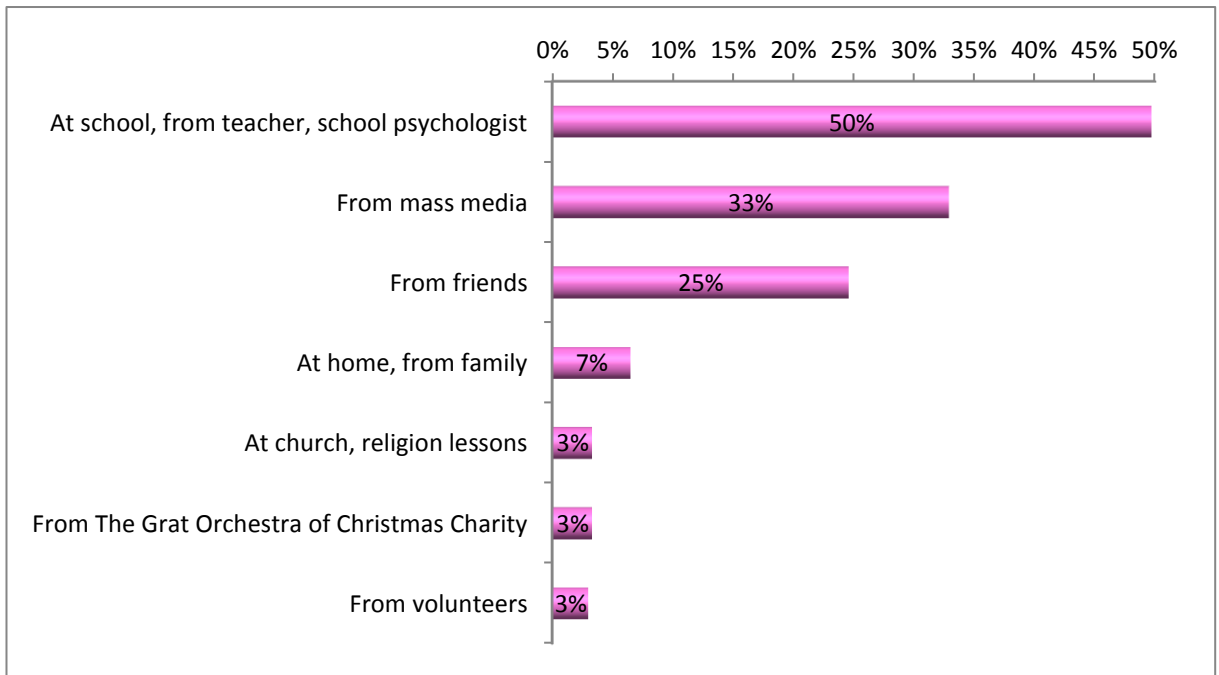


Fig. 36 The sources of knowledge about voluntarism, N=990

The chi-square analysis has shown that the variables diversifying the frequency of the contact with this concept where: sex ( $p = 0.000$ ), education ( $p = 0.033$ ), faculty ( $p = 0.030$ ), the name of the college ( $p = 0.017$ ).

Tab. I The comprehension of the concept of voluntarism declared by the respondents vs. variables

			Have You ever encountered the concept of the „voluntarism“?				P value
			Yes	No	I do not know	Together	
<b>Gender</b>	Woman	Frequency	94%	3%	3%	100%	.000(*)
		Number	778	27	26	831	
	Man	Frequency	81%	9%	10%	100%	
		Number	348	39	43	430	
	Together	Frequency	89.3%	5.2%	5.5%	100%	
		Number	1 126	66	69	1 261	
<b>Educational Status</b>	Pupil	Frequency	89%	4%	7%	100%	.033(*)
		Number	515	23	40	578	
	Student	Frequency	90%	6%	4%	100%	
		Number	585	39	27	651	
	Together	Frequency	89,5%	5,0%	5,5%	100,0%	

		Number	1 100	62	67	1 229	
<b>High Schiil</b>	High School nr 1 in Białystok	Frequency	92%	2%	6%	100%	0.073
		Number	234	5	16	255	
	Other High Schools	Frequency	87%	6%	7%	100%	
		Number	280	18	23	321	
	Together	Frequency	89.2%	4.0%	6.8%	100%	
		Number	514	23	39	576	
<b>Class profile</b>	Sciences	Frequency	87%	5%	8%	100%	0.321
		Number	130	7	12	149	
	Philology	Frequency	89%	4%	8%	100%	
		Number	208	9	18	235	
	Medicine, Biology, Environment	Frequency	94%	1%	5%	100%	
		Number	148	2	8	158	
	Together	Frequency	89.7%	3.3%	7.0%	100.0%	
		Number	486	18	38	542	
<b>Year of studies</b>	1	Frequency	88%	6%	5%	100%	0.601
		Number	210	15	13	238	
	2	Frequency	91%	5%	5%	100%	
		Number	155	8	8	171	
	3	Frequency	91%	6%	3%	100%	
		Number	203	13	6	222	
	Together	Frequency	90.0%	5.7%	4.3%	100%	
		Number	568	36	27	631	
<b>Faculty</b>	Physiotherapy	Frequency	93%	4%	3%	100%	.030(*)
		Number	140	6	5	151	
	Nursing	Frequency	89%	8%	3%	100%	
		Number	135	12	4	151	
	Physical Education	Frequency	82%	10%	8%	100%	
		Number	101	12	10	123	
	Other faculties	Frequency	93%	4%	4%	100%	
		Number	203	8	8	219	
Together	Frequency	89.9%	5.9%	4.2%	100.0%		
	Number	579	38	27	644		
<b>Name of the university</b>	PWSZ of Krosno	Frequency	82%	10%	8%	100%	.017(*)
		Number	97	12	10	119	
	Medical University of Białystok	Frequency	92%	5%	3%	100%	
		Number	381	21	13	415	
	Other universities	Frequency	92%	4%	4%	100%	
		Number	95	4	4	103	
	Together	Frequency	90%	5.8%	4.2%	100%	
		Number	573	37	27	637	
<b>Place of living</b>	City	Frequency	90%	4%	5%	100%	0.081
		Number	801	38	47	886	
	Village	Frequency	87%	7%	6%	100%	
		Number	323	27	22	372	

	Together	Frequency	89.3%	5.2%	5.5%	100%	
		Number	1 124	65	69	1 258	
<b>Material situation</b>	Bad	Frequency	71%	19%	10%	100%	0.109
		Number	15	4	2	21	
	Medium	Frequency	89%	5%	6%	100%	
		Number	304	18	19	341	
	Good	Frequency	91%	5%	4%	100%	
		Number	608	33	29	670	
	Very good	Frequency	89%	5%	6%	100%	
		Number	178	10	11	199	
	Together	Frequency	89.8%	5.3%	5.0%	100%	
		Number	1 105	65	61	1 231	
Results are based on non-empty lines and columns in every internal sub-table.							
* Statistics chi-square is essential on the level 0.05.							
a. More than a 20% of the cells in this sub-table contains the expected numbers of units smaller than 5. The results of the chi-square test may be incorrect.							
b. The minimum expected number in the cells for this sub-table is smaller than one. The results of the chi-square test may be incorrect.							

The examined people were asked about their opinion on what the "voluntary service" is. Figure 22 shows the configuration of the entire population's replies. Almost all respondents (96%) indicated the definition saying that it is "disinterested, voluntary and unpaid help to the others, particularly, to people in need and for the weaker, in one's free time". Less than every third of the examined indicated the next definition saying that it is: "disinterested help the disabled, old and sick ". Only 2% of the examined claimed that voluntary service is "paid help to all the needy ".



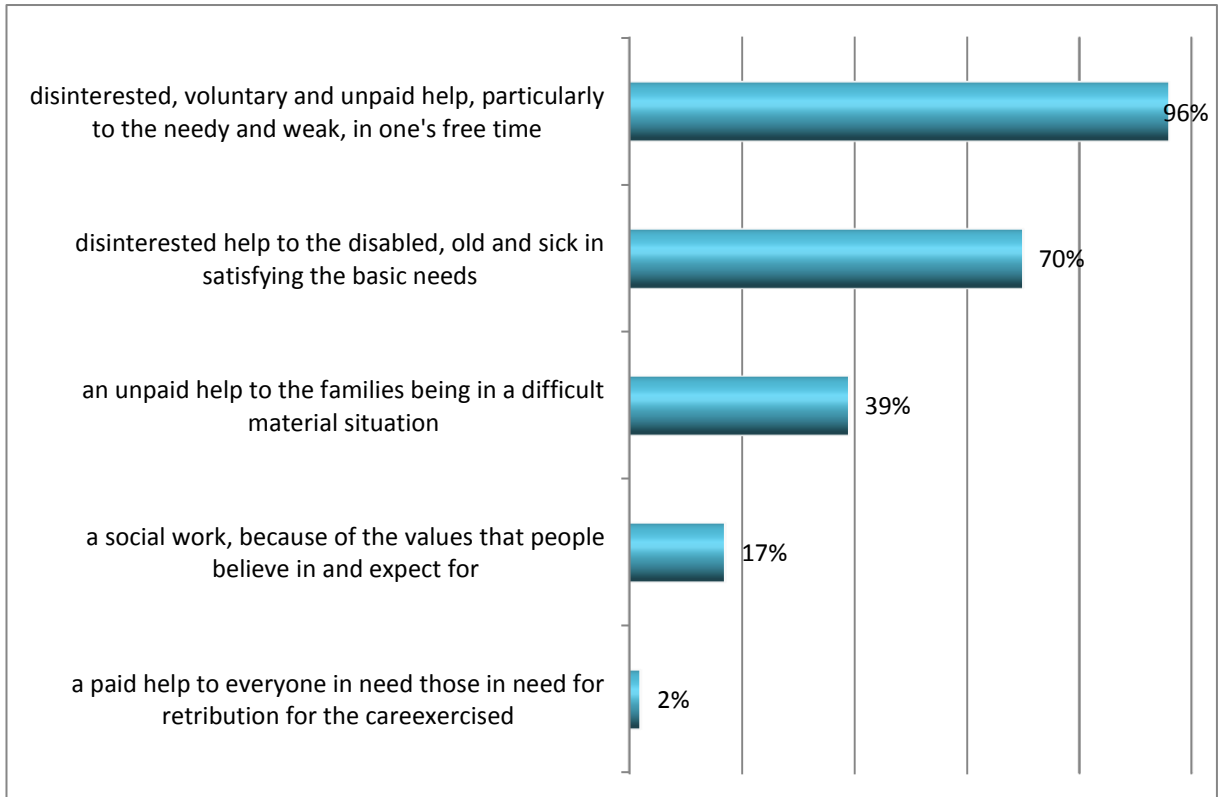


Fig. 37 Defining the concept of voluntarism

Tab. II Understanding of the concept of voluntarism

What does a <i>voluntarism</i> mean?		
<b>Gender</b>	<b>Statistical significance</b>	<b>.003*</b>
<b>Educational Status</b>	<b>Statistical significance</b>	<b>.123</b>
<b>High school</b>	<b>Statistical significance</b>	<b>.112</b>
<b>Class profile</b>	<b>Statistical significance</b>	<b>.469<sup>a,b</sup></b>
<b>Year of studies</b>	<b>Statistical significance</b>	<b>.042*</b>
<b>Faculty of studies</b>	<b>Statistical significance</b>	<b>.002*</b>
<b>University</b>	<b>Statistical significance</b>	<b>.625</b>
<b>Place of living</b>	<b>Statistical significance</b>	<b>.921</b>
<b>Material situation</b>	<b>Statistical significance</b>	<b>.338<sup>a,b</sup></b>
The results are based on non-empty lines and columns in each internal sub-table		
* Chi-square statistic is significant at the level of 0.05.		

a. More than a 20% of the cells in this sub-table contains the expected numbers of units smaller than 5. The results of the chi-square test may be incorrect.

b. The minimum expected number in the cells for this sub-table is smaller than one. The results of the chi-square test may be incorrect.

Slightly more women (72%) than men(65%) identified the voluntarism as a "disinterested help to the disabled, old and sick in satisfying the basic needs" and " an unpaid help to the families being in a difficult material situation"(41% women and 35% of men). The similar number of women (96%) and men (95%)considered volunteering to be " disinterested, voluntary and unpaid help, particularly to the needy and weak, in one's free time". A definition of "paid help to the needy " was chosen by 2% of women and 4% of men.

There were also differences depending on the year of study. The volunteering as a " disinterested, voluntary and unpaid help, particularly to the needy and weak, in one's free time," was chosen by 97% of the first year students and 95% of the second year students, and as a "paid help to the needy"- 4% of the first year students, 3% the second year students and 1% in the third year students.

In opinion of 6% of respondents, only a young person can be a volunteer. Another 84% of respondents claimed that everyone, regardless of age, can deal with volunteering, and 10% of respondents had no particular opinion on this subject.

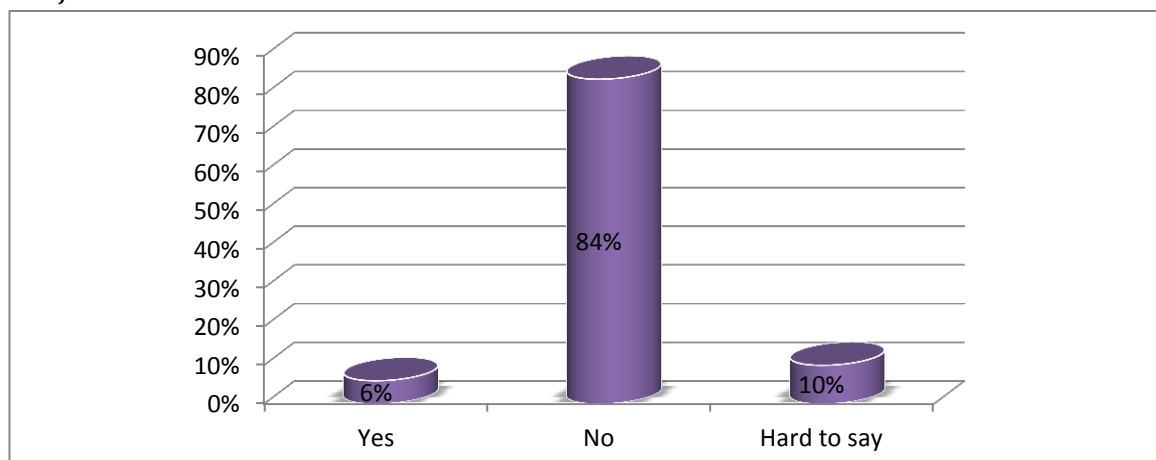


Fig. 38 The limitation of a possibility to be a volunteer to a group of young people – in opinion of the examined, N=1211

Only 32 people of the whole examined population, not working as the volunteers, claimed that only a young person can be a volunteer. Justification of the decision was provided by too small number of people (7) to interpret it statistically.

People who decided that not only young person can deal with volunteering, being asked to argue for their position, justified it - in the majority (94%) - by saying that everyone can help, no matter how old one is.

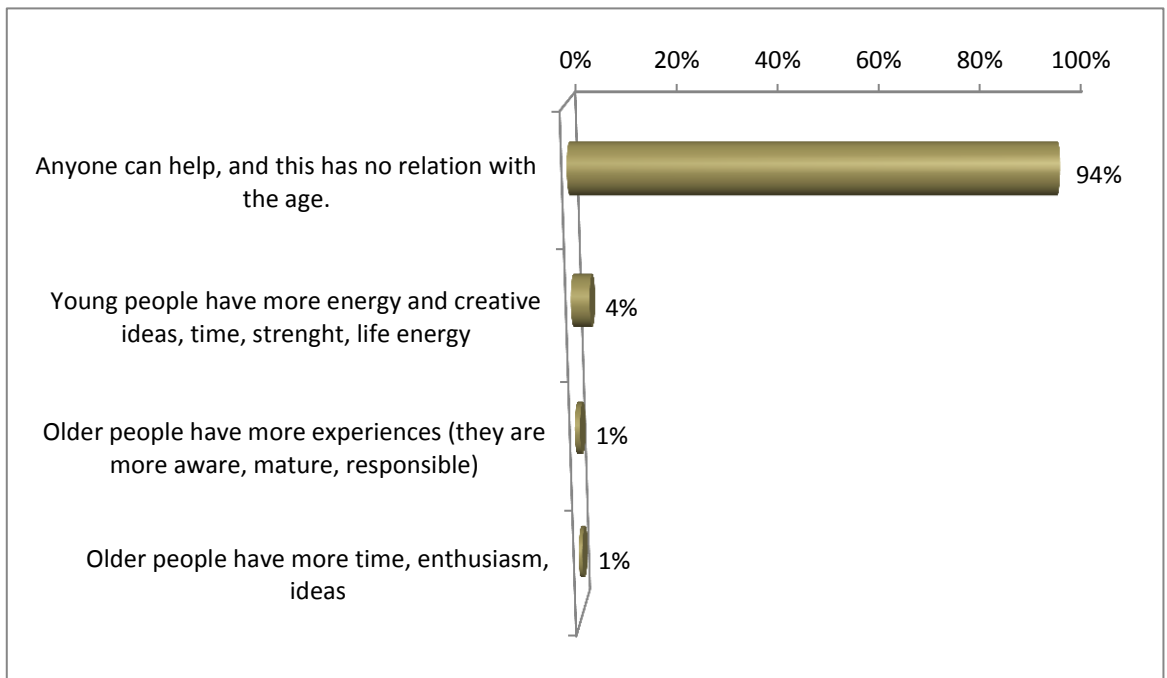


Fig. 39 Arguing for the performance of a voluntary work by young and older people – in the opinion of the respondents, N=1211

The socio-demographic variables that affect these opinions were: gender ( $p = 0.00$ ), education ( $p = 0.013$ ), faculty ( $p = 0.030$ ) and the university ( $p = 0.042$ )

Tab. III The opinions of the respondents on being a volunteer only by the young people according to a list of variables

			Is the volunteer only a young person?				P value
			Yes	No	I do not know	Together	
<b>Gender</b>	Woman	Frequency	6%	88%	6%	100%	.000(*)
		Number	47	728	52	827	
	Man	Frequency	7%	76%	18%	100%	
		Number	29	327	76	432	
	Together	Frequency	6,0%	83,8%	10,2%	100,0%	
Number		76	1 055	128	1 259		
<b>Educational Status</b>	Pupil	Frequency	6%	81%	13%	100%	.013(*)
		Number	34	468	76	578	
	Student	Frequency	6%	86%	8%	100%	
		Number	37	559	52	648	
	Together	Frequency	5.8%	83.8%	10.4%	100%	
Number		71	1 027	128	1 226		
<b>Liceum</b>	High School nr 1 in Bialystok	Frequency	5%	83%	12%	100%	.632
		Number	14	212	30	256	
	Other High Schools	Frequency	6%	80%	14%	100%	
		Number	20	255	45	320	
	Together	Frequency	5,9%	81,1%	13,0%	100,0%	
Number		34	467	75	576		
<b>Class profile</b>	Science	Frequency	6%	77%	17%	100%	.252
		Number	9	114	26	149	
	Philology	Frequency	6%	82%	12%	100%	
		Number	15	192	27	234	
	Biology, Environment, Medicine	Frequency	5%	86%	9%	100%	
		Number	8	136	15	159	
Together	Frequency	5,9%	81,5%	12,5%	100,0%		
	Number	32	442	68	542		
<b>Year of studies</b>	1	Frequency	4%	86%	10%	100%	0,324
		Number	9	206	24	239	
	2	Frequency	6%	86%	8%	100%	
		Number	11	146	13	170	
	3	Frequency	7%	86%	6%	100%	
		Number	16	189	14	219	
Together	Frequency	5,7%	86,1%	8,1%	100,0%		
	Number	36	541	51	628		
<b>Faculty</b>	Physiotherapy	Frequency	3%	91%	5%	100%	.030(*)
		Number	5	137	8	150	
	Nursing	Frequency	9%	84%	7%	100%	

		Number	13	124	11	148	
	Physical Education	Frequency	4%	81%	15%	100%	
		Number	5	100	18	123	
	Other faculties	Frequency	6%	87%	7%	100%	
		Number	13	192	15	220	
	Together	Frequency	5,6%	86,3%	8,1%	100,0%	
		Number	36	553	52	641	
Name of the university	PWSZ of Krosno	Frequency	4%	81%	15%	100%	.042(*)
		Number	5	96	18	119	
	Medical University of Białystok	Frequency	6%	87%	7%	100%	
		Number	26	357	28	411	
	Other universities	Frequency	6%	88%	6%	100%	
		Number	6	92	6	104	
Together	Frequency	5,8%	86,0%	8,2%	100,0%		
	Number	37	545	52	634		
Place of living	City	Frequency	6%	83%	10%	100%	0.822
		Number	55	738	92	885	
	Village	Frequency	5%	85%	10%	100%	
		Number	20	314	37	371	
	Together	Frequency	6,0%	83,8%	10,3%	100,0%	
		Number	75	1 052	129	1 256	
Material situation	Bad	Frequency	0%	90%	10%	100%	0.583
		Number	0	19	2	21	
	Medium	Frequency	6%	82%	12%	100%	
		Number	21	281	40	342	
	Good	Frequency	6%	85%	9%	100%	
		Number	42	568	57	667	
	Very good	Frequency	7%	82%	12%	100%	
		Number	13	163	23	199	
	Together	Frequency	6,2%	83,9%	9,9%	100,0%	
		Number	76	1 031	122	1 229	
The results are based on non-empty lines and columns in each internal sub-table							
* Chi-square statistic is significant at the level of 0.05.							
a. More than a 20% of the cells in this sub-table contains the expected numbers of units smaller than 5. The results of the chi-square test may be incorrect.							
b. The minimum expected number in the cells for this sub-table is smaller than one. The results of the chi-square test may be incorrect.							

Most often the opinion on the fact that only a young person can be a volunteer, had the students of physiotherapy (91%), whereas most rarely – the students of physical education (81%). The opinion was also shared more often by students (86%) than pupils (81%), as well as more often by students of Medical University in Białystok (88%) than students of State Higher Vocational School of Krosno (81%). The biggest problem with answering the question had the men

(18%), students of the physical education (15%) and of State Higher Vocational School of Krosno (15%).

As the definition of the volunteer, almost entire examined population (93%) indicated: *"a person voluntarily devoting one's free time to perform an unpaid social work at the non-governmental, church or public organizations, helping people from the outside of one's family, group of friends or acquaintances"*. Every twentieth respondent was not able to define a concept of a volunteer, but only 1% of the respondents indicated the second of all definitions, claiming that it is *"a person performing a paid work, helping people from the outside of one's family in executing their everyday duties, at the free time"*.

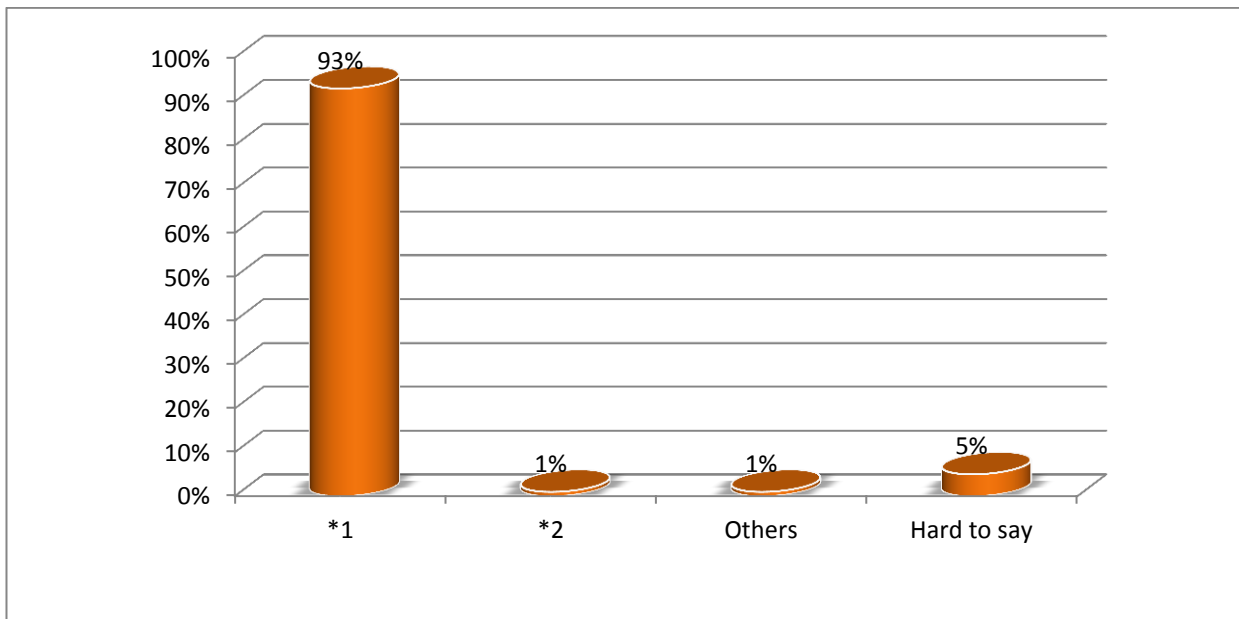


Fig. 40. The definition of a "volunteer" concept by the respondents

\* 1 - *a person voluntarily devoting one's free time to perform an unpaid social work at the non-governmental, church or public organizations, helping people from the outside of one's family, group of friends or acquaintances*

\* 2 - *a person performing a paid work, helping people from the outside of one's family in executing their everyday duties, at the free time*

In comparison to men (88%), women more often (95%), indicated the first definition, while the men (9%) more often than women (3%), indicated the answer "hard to say".

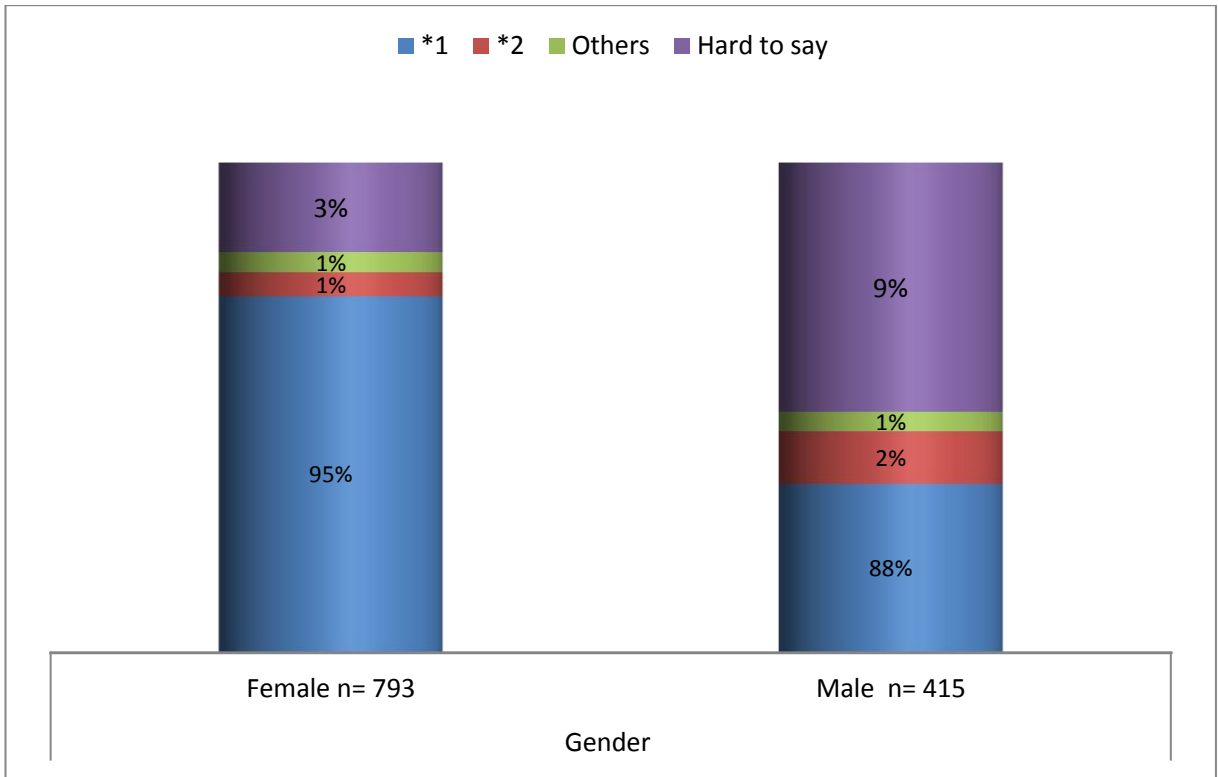


Fig. 41 Relation between gender and a definition of a “volunteer”

*\* 1 - a person voluntarily devoting one’s free time to perform an unpaid social work at the non-governmental, church or public organizations, helping people from the outside of one’s family, group of friends or acquaintances*

*\* 2 - a person performing a paid work, helping people from the outside of one’s family in executing their everyday duties, at the free time*

According to the respondents the most important features of a good volunteer are: willingness to help (93%), disinterestedness (91%) and responsibility (90%). More than three quarters of respondents indicated also: communicativeness (84%), noble, good, sensitive heart (81%), honesty (77%) and tolerance (75%).

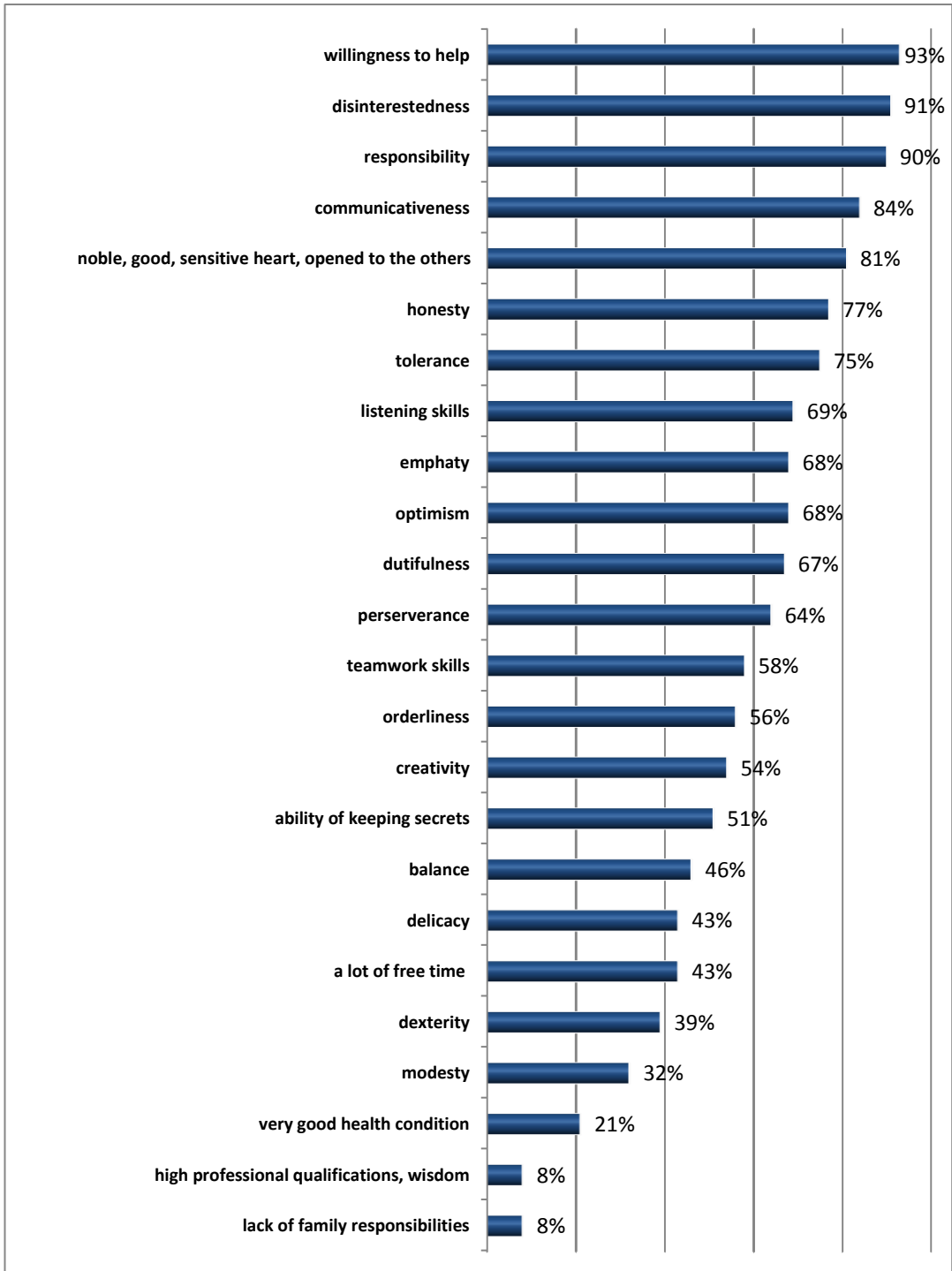


Fig. 42 Characteristics of the volunteer in the opinion of respondents



Most often, over a half of the examined population, when asked about the benefits of being a volunteer mentioned: a satisfaction of helping others, a sense of being needed (88%), acquiring new skills, knowledge, experience (75%), the possibility of self-realization (62%), acquiring new knowledge (58%) and the form of free time management (53%).

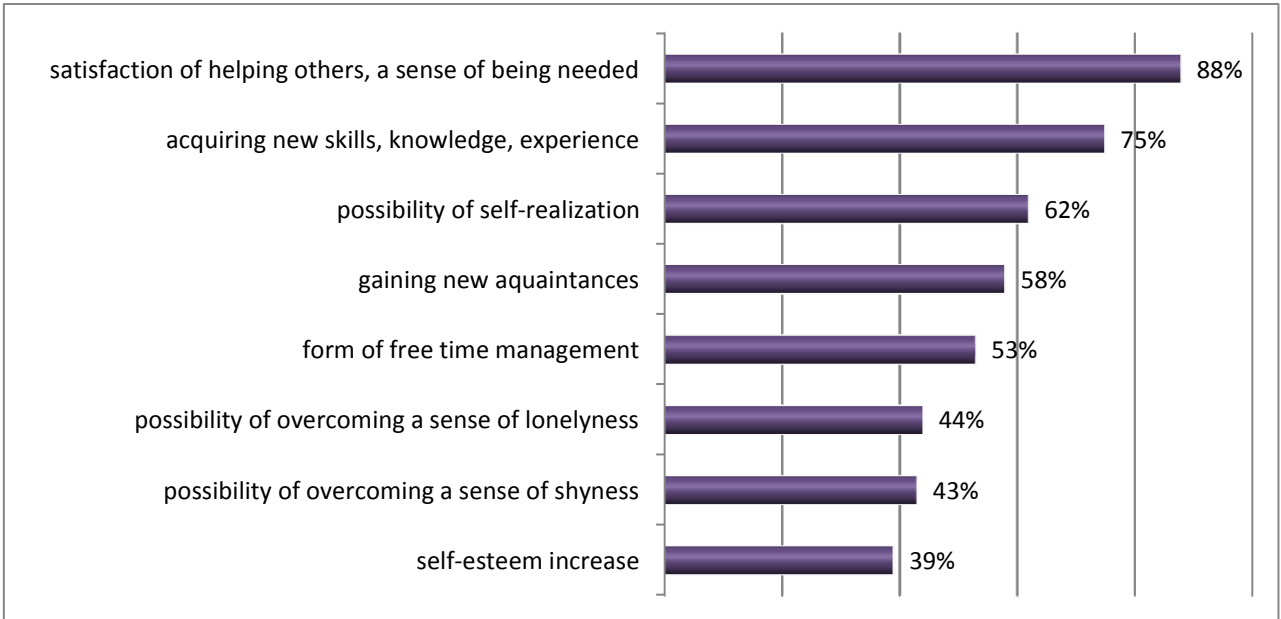


Fig.43 Benefits of volunteering in the opinion of respondents N = 1245

As the main reason for the lack of interest in volunteering among young people, almost nine out of ten respondents indicated the lack of time. Almost three-quarters of the population believed that the lack of motivation is the reason why young people do not want to be volunteers. 67% of the respondents indicated that the determinant may be the reluctance to having a contact with the old, disabled, dying. (Fig. 38)

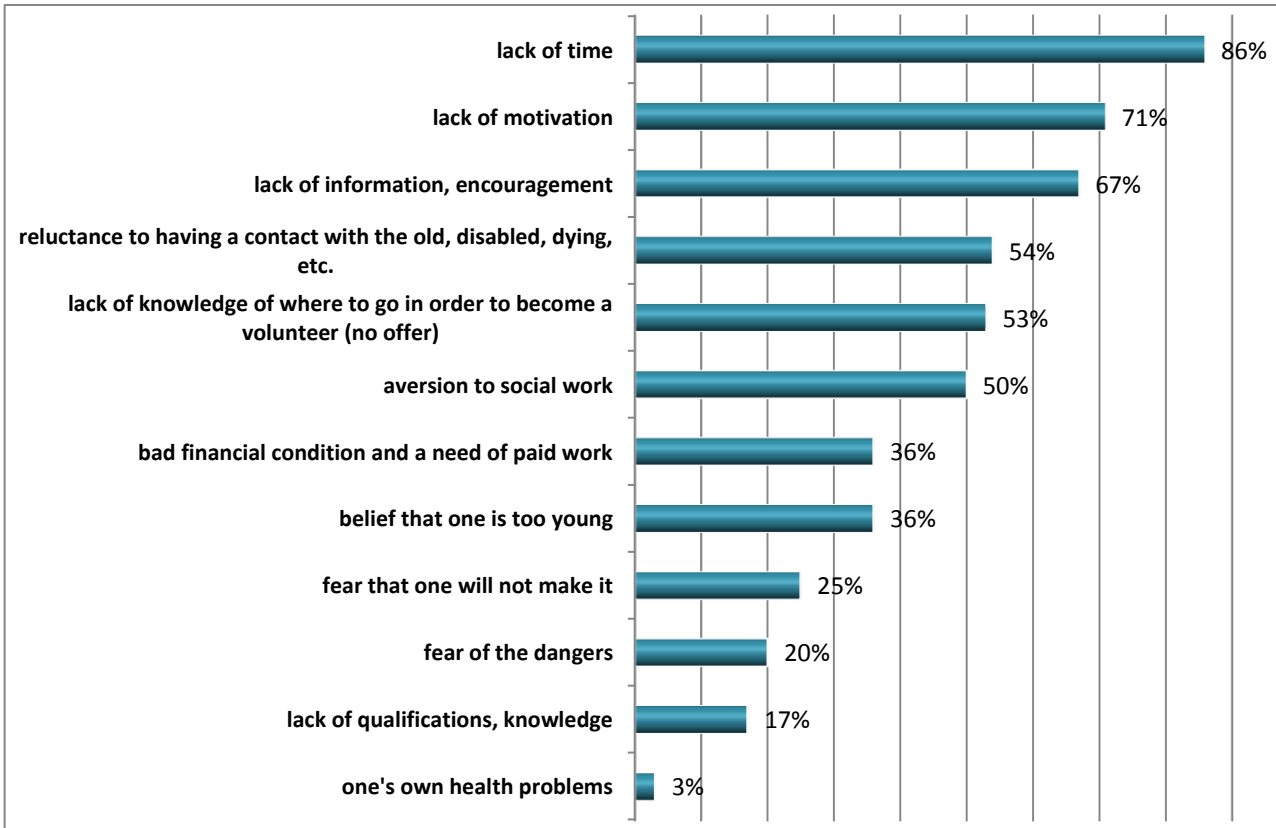


Fig. 44 Reasons for not becoming a volunteer



# Notebook of a young volunteer

*Giving oneself is more than only giving*  
Mother Theresa of Calcutta [101]



My adventure with voluntary services started recently. A colleague from the same year at university works actively in a Voluntary Service Association and was still telling me about its activity and the idea. Seeing the effects of the voluntary service work, I decided to engage in helping the others. Every help makes us more and more sensitive towards others. It lets us get to know many unusual people, to come into their environment and to become aware of how little the other man needs to be happy.

The first action, in which I participated, was concerned with the help with the organization of the Christmas party for the families the Białystok's Hospice for Children wards. The action met with the positive perception of the academe, which made a great impression on me. The products that we collected enabled preparing excellent holidays. So little one needs to be pleased.

*Małgorzata Kotowicz, Electroradiology student*

I was persuaded by my friend to join the association of voluntary service. I often heard how she was telling about the actions in which she participated, so I thought that it would be a useful way of spending time. I was positively surprised with the number of actions in which the association of voluntary services participates. I liked the most the individual conduction of talks in schools about the hospices, in cooperation with the foundation the Field of Hope. I gain the experienced in working with children and teenagers, which will be useful in my future profession.

*Anita Kuszczak, Speech therapy and phono-audiology student*

Speaking of myself, my first contact with the voluntary service was at the secondary school where I was a PCK volunteer. Henceforth, I try as much as I can to help the others. I was given a great chance to continue this kind of activity by the association of volunteers working at the Integrated Medical Care Institution in Białystok.

My attitude toward the entire idea of voluntary service still evolves in me. At the beginning it was a kind of way of spending free time – which gave me much pleasure. Gradually, my active participation in the Association of Volunteers developed being the specific transformation, up to now, when I can boldly say, that it became a part of me.

It probably became an inseparable element of my life due to the people which I cooperate with in voluntary actions, showing a great desire of bringing help, e.g. our tutors, always being full of ideas, filling others with positive energy, and all men of a goodwill, who disinterestedly supported our actions, and first of all, everyone whom we could help (a smile on one's face is the best award of all).

*Piotr Szymańczyk, Electroradiology student*

We committed ourselves to voluntary service because of the internal need of doing something more for people, who were treated less kindly by the life. We don't belong to the group of people, who passively observe the human injustice on the TV screen, complaining about the misfortune. The voluntary services simply give us a satisfaction of the fact that our minimal, little effort can bring so much good to people who really need it.

We remember the best the human attitudes - the positive and negative - which we could observe during the collections, e.g. for the sake of Hospice for Children in Białystok.

*Zuzanna Tyrakowska, Electroradiology student  
Jarosław Drzymkowski, postgraduate*

I am involved in the activity of the Association of Medical Volunteer almost from the beginning of its existence. I wanted to become a volunteer because I wanted to use my free time in a way that I would not feel the senseless loss of it. I very much like to help the others, particularly when I know that what I am doing can bring a smile on the face of the other person. Apart from helping others, I can also develop scientifically, trying myself in writing the research works. The activity in the voluntary service requires from everyone the humility, creativity, openness and the commitment.

*Malwina Ryniec, Electroradiology student*

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