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ANOTHER TRAINING IS POSSIBLE

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ABSTRACT

The article begins with the so called training view or the need for permanent training or development of the capacities of NGO such as management techniques and as the root of relational ties. The three inter-related training systems are analysed next: the boost system (change of frame of mind), the internal system (internal change) and the external system (social change). The first one entails an understanding of a globalised society, the reality of risk society and a more complex social reality. The internal system tackles sustainable organizational growth, quality in its two-fold aspect, control and management and the necessary interdisciplinary factors found in social intervention. The external system, or social change, the duality between the organization and social movement NGO have. On the basis of these three axes, interconnected among them, the article analyses training as opportunity, as a work method and style and as a shared group experience.

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KEYWORDS

Training, training systems, quality, management, work styles and teamwork, social movement, global society

SUMMARY

1. TRAINING OUTLOOK
2. TRAINING SYSTEMS
3. TRAINING AS OPPORTUNITY
4. CONCLUSIONS

Training plays a key role in the work of socio-volunteer organizations. There is no doubt about it. The question lies in agreeing about which training to implement so as to be at the forefront at all levels in these new transition times. In my opinion, the viewpoint of the training action must be *the participation by all members in those provisions, tools, contents, values, and resources which will facilitate reflecting upon the social reality where it is implemented, placing all participants within a pedagogical process which succeeds in combining critical knowledge of that same reality and personal and organizational realities, the various approaches towards facing social action and the nurturing of internal and external organizational relationships where the core of true solidarity originates*. Now then, implications of a cultural, social, economic, political, organizational-structural and psychological nature are so important at this historical point in time, that it is advisable to stop and think of the training framework and pattern we have to provide ourselves with so as to adequately respond to a new organizational model and a new frame of mind for facing the changing reality we live in.

1. TRAINING OUTLOOK

Which name to give to this, upon which we are reflecting? Because "what" as training we have normally referred to has been linked to *Program Plan* or *Program of*, admitting that training is a permanent process which affects the entire organizational action. However, at most, and it is a lot, in the last years this has been materializing and been put together in the design and implementation of training courses and schools of different nature, both for volunteers and employees.

At the same time, and in incipient manner, we are becoming aware that in training matters, other experiences are appearing which focus their strategies on the implementation of educational itineraries for the volunteers and educational processes with teams and groups starting from the basis of community animation.

And although we easily call everything *process* we find ourselves before two radically different training proposals. Two proposals that arise from different training views, although in my opinion, they may be complementary.

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These two views can be linked to what, in a recent work, some authors connected with Cáritas Española called *the access logic* and the *rooting logic*, from surveys by Castel (Renes at al., 2007: 18 and ss). If it is through access, it is a question of facilitating tools for incorporation into the given activity in question, in this case, that of training contents, the rooting logic attempts to explore the deepness of relationship links, as can be seen on the Table below.

TABLE I

TRAINING	ACCESS	ROOTING
Training needs	Lack of knowledge and skills	Relational competitiveness vacuum
Training horizon	Preparation of plans and training programs	Personal growth and social transformation
Training premises	Control	Process
Trainer profile	Manager	Escort
Training logic	Linear, sectorial	Spiral, globalized
Key word	Knowing	Positioning

The viewpoint from the access key comes from what volunteers or experts must know or must know how to do well, and it assumes a training model in which those who "already know", provide knowledge, techniques and abilities to those who "still do not know". The key of rooting must start from individuals' experience, escorting them down on the path to personal and community growth, in which we all learn together, with special emphasis on creating a constructive relationship fabric.

It may help us to take into account the different ways of understanding the concept *resource*, which is basic in this environment. Traditionally *resource* has been linked to the economic world, which confuses it with productive force. It is a question then of given resources which end up in quantification: number of employees and of volunteers, number of training courses, number of direct or indirect actions (training). We are therefore referring to an abundance or lack of resources objectively accountable. However, training must tackle this reductionism by incorporating immaterial resources, non quantifiable, which are found in the terrain of human potential and which are developed under the rooting focus. More than *given* resources we are then talking of *generated* resources which are inserted in the creativity of the subjects we encounter in our training actions. We agree, with Garcia Roca, that "the energy which constitutes the secret of training are the *individuals'* capabilities, their awareness, their willpower, their moral strength, their imagination, their sensibility, which are projected through creativity, organization, and action. Decisive factors are: the social awareness, organizational culture, capability for popular creativity, commitment and dedication capability, the collective memory, the cultural identity, the vision of the world, the social

webs" (Garcia Roca, 1998:40). In this manner we must value the resources which we are already fostering, perhaps without even knowing it: spaces for encounters with the volunteers, escorting for individuals and groups, relationships with other organizations with which we are working in the same field, etc.

In the same manner, we must rethink what we understand as *training need*, beyond the enumeration of conceptual or technical lacks which the subject of the training thinks we have or we do not develop enough. Needs find out the existing deficits, which are in that area which goes between what we do and what we wish for, between our mental, attitude and work capabilities, and the changing circumstances in our environment, between academic readiness on a linear and accumulative key, and the complex, circular and multi-shaped reality, between evaluation of what we are doing wrong and what we must invent as a future prospect.

In general, we play with the concepts needs-demands-expectations, from a training key which responds rather to which training I wish to receive. An adequate view of training at this time goes to not creating a training "brain" capable of managing all needs, expectations and demands of the individuals, but rather that all members of the organization take on, as their own, the training challenge as an integral part of the tasks of the organization itself, although it is logical and efficient that there be individuals responsible for the training.

A new way to focus on training needs takes us in the first place to the interest threshold of the affected individual, of suitability or not to his work position or his cooperation as a volunteer, his degree of experience in social action. Training needs cease then to be a part of suggestion lists to become a part of personal and group apprenticeship from the action experience. The training need deals with theoretical contents, methodological patterns, but does not forget that social action and encounter among individuals constitute a great source of wealth and learning.

We understand that in a time of change at all levels and where yesterday's formulations are of little help for such a complex today, the training view must place its stress, therefore, on the rooting key, and from there incorporate the contents which the *access* key shows. Training action must respond to a subject, and at this time I am referring especially to volunteers living in overmodernity (Augé) which find themselves very weakened and appear very vulnerable, additionally they usually face their social commitment from positions normally excessively individualistic, with a predominance of expressive or utilitarian motivations which expel other volunteers from the stage both male and female, as well as the teamwork and even the very training processes to which they present serious objections to their application.

It is necessary to respond to the creation of a solidarity culture within organizations, which comes from "contagion", not that of imposition of adherence to external identities and to formalities. One of the greatneses of volunteer action has been to discover the event of the encounter with the other as a central element of social intervention, and hence, as an element which must vertebrate the training action.

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It is necessary, in short, to establish a new training viewpoint. A viewpoint which:

- Does justice – fits – the reality of the times;
- Serves as a sort of periscope of reality, from all angles, without crippling it;
- Links all elements at play, economic and legal, cultural with politics, etc.;
- Affects all actors at play in the organization: volunteers, hired, and managers;

It is not a question of not drafting training plans, but these should be inserted into a new work logic, where training will not be constrained by contents which some give and others receive, but where plans are developed through a more complex dynamic.

We believe that a type of training is possible, which from the pedagogy of the question, may create intentional training processes, clarifying the starting points, the ultimate goals, and the mid-area options emerging from there. In this manner, the process will deepen its roots in a permanent analysis of the internal and external reality and can be focused on progressive and assessable goals and interventions.

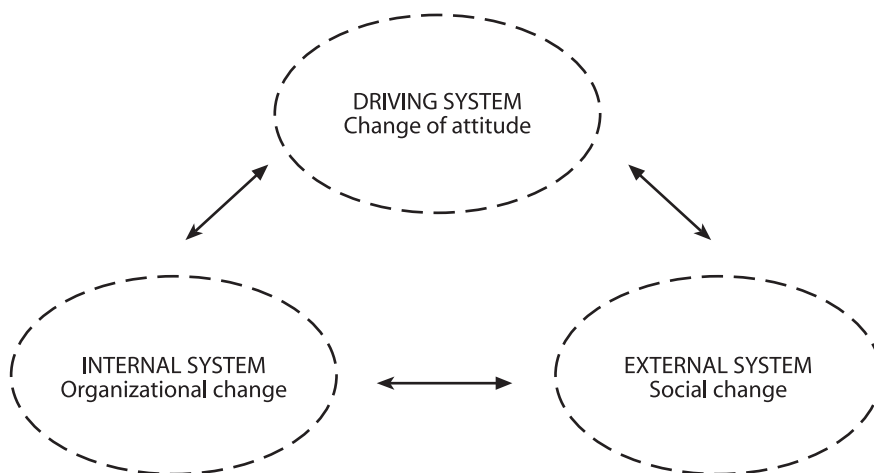
2. TRAINING SYSTEMS

We set our training proposal within a framework which, from a conceptual viewpoint, we indicate through the category of *system*. By system, we mean we understand an "association combining different elements". The core of the system is its combining and relational structure. In addition, in our case we refer to the creation within the framework of an *open system* where combinations do not only take place internally but fundamentally take place in the environment, atmosphere, circumstances. For this reason we do not only refer to a single training system, but to various systems interrelated in reality but grouped by subject matter and pedagogy, for a better understanding of such systems.

We will mention three training systems which have to do with three change modalities required by the strategy we propose:

- Change of attitude
- Organizational change
- Social Change

TABLE II



In this way, training is structured a triple confrontation with reality, following the reflecting line of I. Ellacuría, from a cognitive, ethical, and political perspective.

- to train is to *become aware of reality*, that is, knowing it and tasting it, both in its cognitive and its affective and attitudinal dimension; therefore, this knowledge must lead, not so much to an accumulation of knowledge, but to a realization of the required change of mentality, capable of accepting the new global reality in which we find ourselves.
- to train is to *handle reality*, in terms of ethical responsibility, thus, responsibility starts with the institution itself. Without organizational change the change we advocate, it might remain as a mere intention;
- to train is to *deal with a social reality* that is basically unfair. It is the political moment of a training which wants to start from the same action.

Change becomes, therefore the conductor thread of a situation which, at the personal, organization, and global levels, takes on a daily dimension. We must know how to handle this daily dimension not as a way to find a recipe, but as a setting-up for a way of thinking, acting and deciding. And to change, in training terms, one can only arrive through *apprenticeship*, which is not essentially based on acquiring new knowledge but on the permanent dialogue and the experience of the action and the reflection it generates.

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To learn from change means to learn so as to change, thus, we place apprenticeship as a change in personal and collective behavior within the organization. The open training system will bring about a kind of apprenticeship which must stimulate both the change in behavior and personal attitude (Morin 1998:41).

We will analyze each one of the three systems stated, as follows:

2.1. Driving system: change of attitude

Is the condition for a possibility that all other systems can be put into practice. By driving system we are not referring to any theoretical principle or basis, but basically, to the *attitudinal and mental disposition with which individuals forming an organization face the reality in which they live and work*. This disposition is not neutral, in our opinion it is a question of developing the *disposition which will help to promote a real attitude change and not only a conceptual one*.

In general, we are capable of adapting to new languages and concepts: *process, synergy, assistance relationship, social insertion, escorting, caringfor, promotion, exclusion or itinerary*, form a conceptual wealth which on many occasions does not correspond with reality, much less with our dispositions against a real and strongly based tradition which, among other circumstances, is based on: *lack of processes, sectoring of the social action, paternalism, control, assistanceship, shortcomings, and a sequencing of activities*. We start from a harsh and most complex social reality, we catch some concepts but it is hard to integrate them in the mental and attitudinal baggage of the social change agents, whether they are volunteer or hired. Why? Because most times we consider it a waste of time, theory, and agents are action agents, which translated into training terms means: which is the recipe for the assistance relationship, what do I have to do to escort a volunteer, do we have to hand out clothing or not? No doubt, what is urgent presses, and actions may be mediocre at times, but this does not make one totally aware that it is easy to dig a separation trench between concepts and realities, which originates when dealing with concepts we want but are not cordially incorporated into our attitudinal world, to our basic disposition.

In solidarity organizations, the appropriation of concepts which in the end are not accomplished is amazing, and frequently not even understood in their totality, especially in relation with the institutional consequences which entails the carrying out of certain concepts which are so easily handled. With this, the various paradigms used which go from the development at a human scale to the assistance relationship, through Freire's liberating education can become big words which hide enormous voids. Sometimes, a transforming and culturally updated speech darkens a series of obsolete practices in no small number of solidarity organizations. We are more chameleons of the received concept than explorers of the reality we inhabit. In some cases, the supposed assimilation of concepts has facilitated not so much a permanent training as a *training prosthesis*, that is, a conceptual "instrument" with which we prop security, build ideologies or recuperate doctrines.

At this time, we are in danger of integrating into our vocabulary new concepts such as : *globalization, local-global, webs, empowering, strategic plan, complexity, volunteer cheerleaders, uncertainty, quality, vulnerability* and others which surely we must know, but which require strong doses of open-mindedness. Really, what we call the training driving force does not go in the direction of learning new concepts (those mentioned here or others) but it attempts to place ourselves in the reality which we are and we live in; only from that position will we succeed in encountering concepts which more accurately describe that which we live and touch in everyday life; only then can we give a name to the experiences which fill us with perplexity and confusion; it is from that initial disposition that we will understand, learn, become trained.

And what will we achieve with all this? Because, apparently, we are talking about a training system without contents, without a working structure, and which we have trouble visualizing . And this may be true. But it is not less true that what allows for an attitude change is the possibility to generate real changes in our social action, in our way of working, in the volunteer, in the rational adjustment between the people who form the institution. Frequently we seek in training a "fear dispeller", which breaks down for us the accelerated rhythm of a changing reality which we do not readily accept. But we must conquer our *resistance to change*, which, on the other hand, is normal and human. And so, as to conquer it, the mental key must be changed, that is we must change the way in which we face reality. On un-firm ground as the one we live in, the only fitting training is one that works with and from the uncertainty of this soil and this time. For this reason, the training driving force attempts to *take charge*, as an approximate awareness of the new overwhelming reality. In this case, knowledge becomes *awareness* of our limitation and the acceptance of a new mental baggage.

On the other hand, the change of attitude goes in the direction of endowing us with a global thinking, although it may not reach the ultimate precision. We need to think in reality so as to be able to transform it, and at this time there will be no social change whatsoever without endangering our mental set up, so utilitarian and fragmented, that is, unless we do not submerge in an authentic revolution of our thinking.

Ultimately, what initially is important to rescue is that we must place ourselves in the reality in which we are and live. Can we specify further? In our case, we can stress that the attitude change we are being asked for, involves dealing with a globalized society, a risk society, and the complexity of our own reality.

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2.1.1. A globalized society

This means:

- A coming to terms with *space*. Delocalization emerges from the new globalized world. The society in web stresses the links in detriment of the radial centers. But at the same time, delocalization entails the loss of human references for many of the agents which belong to socio-volunteer organizations. We have gone from a nuclear society reference sense (through communities with a shared life project) hardly equipped for commitment for action, to a multi-belonging of spaces for action, in which underhandedly or explicitly sense spaces are sought. This is the case for a good part of current volunteers in solidarity organizations. Globalized delocalization requires to forge, in each organization, human space creators of shared sense. From here we must rethink the meaning and structure of action teams, with employees and volunteers.
- A coming to terms with the *times*. Globalization is synonymous with instantly. The new technologies make accessible to us data and information which fill our folders, desks and shelves to the brim waiting to be processed by us, for people who have a slow pace of assimilation and our experience of time has more to do with the digesting of events than with reception of data. From the training viewpoint, educational time is eminently counter-cultural, as it is forged in the slow fire of sensibilization, of escorting, of experience in action, of the path taken in common with others. Thus, in volunteer organizations it must be understood that instant time which facilitates the decanting of information must be completed by the strengthening of training time when we find ourselves accompanying processes whose main characters are groups and individuals in the different territories where we work.
- A *permanent historical faithfulness to the identity of each entity*. Or what is the same, faithfulness to the last, the excluded from the system, within a context where economic globalization widens the gap between North and South, and media globalization stigmatizes the fair claims for a dignified life for the poorest, while it dogmatizes security as the life pattern of the society of satisfaction. Identity is not a depot of truths to be unsheathed in the face of potential enemies; it is rather a historical opening for the impoverished. In this opening, it is worth to take into account the possibilities that the globalized world offers us when we discover various organizations which perform similar actions, with the same collectivities for attention in villages, neighborhoods, or with the same Southern communities, coming from different source identities. In it is precisely in this common task where we discover sediments of a shared identity which, far from undervaluing its own, strengthens and situates it.

2.1.2. A risks Society

The term *risk* has definitely installed itself within our societies as the category represented by the permanent thread which hovers over our own industrial, energy, economic and social constructions. As the creator of the term, U. Beck puts it: "risk is the modern focus on foresight and control of future consequences from human action, the various non-desired consequences of radicalized modernity" (Beck, 2002: 5) Risk spreads as a sign of "organized irresponsibility" insofar as they are institutional forms of dissolution of responsibilities no one takes on. Risk dresses itself with a fine coat of social, environmental and cultural vulnerability which reaches even the most unprotected social layers.

In a complementary manner, soothsayers of history introduce us to what N. Klein calls *shock doctrine*, according to which we live in a constant and systematic production of unrest and fear, so that we get used to thousands of catastrophic messages per day. This creates further uncertainty and more want for security, and although it is quite true that within the social context the binomial security/fear is culturally decadent and sickly, in solidarity organizations this message may lead to acting with large doses of anxiety and fear.

More specifically, training in solidarity organizations cannot remain detached from this fact. Let us not forget that a number of our volunteers, despite the generosity of their action, participate in the fears, suspicions and prejudices before the recipients of their action.

The society of risks reaches all. And it will take much caution for the organization not to become a center of ideological control and creation of immediate responses which will avoid the necessary transit through the thickness of what is real, and which most times appear to us as complex.

2.1.3. The complexity of what is real

Our western culture has struggled for centuries to reduce the complexity of what is real, to laws and principles which would explain everything in a monocausal manner (a cause-effect), eliminating any glimpse of uncertainty. Complexity, more than a concept, designates a specific description of reality, of our own personal, social, economic, etc. We end to confuse complexity with complication. Complexity is the fabric of events, actions, interactions, determinations, and hazards which make up our world. The complex (from the Latin term *complexus*) has to do "that which is woven together". Features describing complexity will be: disorder, uncertainty, entanglement, relationship.

Training has to deal with the thickness of uncertainty, not as someone from above dominating the situation, but providing clarity from within the fabric itself, woven with an undetermined nexus. In our case, cordially assuming complexity implies:

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- Accessing types of information which will cause in us the capability of relating, of asking ourselves questions. From the gross data we must go to the data in relation to multiple and interwoven causes. This will not lead us to absolute knowledge but to approximate knowledge, the only wise one within contexts of uncertainty and complexity.
- Establishing educational processes with hired and volunteer personnel in a manner to visualize the intercrossing between formal and non-formal spaces.

Incorporating the conjunction which links, and abandoning the excluding disjuncts. We inherit a type of thought which, seeking simplicity, suffocates the complexity which we are through a dualism which always leaves us in the situation of having to choose: body-soul, reason-feelings, masculine-feminine, employee-volunteer, assistance-promotion, thought-action, ideal-reality order-disorder, harmony-conflict, formal training, not-formal, training, etc. Duality is a sign of complexity. Human beings are a non excluding duality which we must integrate in the first place from attitudes and leanings authentically inclusive.

2.2. Internal System: organizational change

One of the challenges any volunteer organization has, is to become an institution which – as long it manifests itself socially as a solidarity organization - really achieves credibility as it sows and reaps quality in its actions and in the care of individuals which integrate the organization.

The system of quality has as its goal to “*facilitate sustainable development of the organization as such*” In an organization training must follow this process.

2.2.1. Sustainable development¹

We start from the hypothesis that social organizations go through different phases or cycles. In the same manner as economic cycles, we can refer to the foundational onset of an organization as corresponding to the “*expansion cycle*”, which is followed in due time, by the “*compacting cycle*”. We refer to cycles and accents, not to robot-portraits which identify volunteer organizations in a very simplistic manner. From this perspective, we may refer to a third cycle, which we can call “*sustainable development*” and which attempts to respond to this question: which is the volunteer organization model that is ecologically feasible? Let us dwell on what type of organizational scheme can respond with greater rigor to the complexity of our time and to the reality of a living body which grows from parameters which are neither economic, quantitative, nor bureaucratic, but rather based on a dynamic balance where relationship and interdependence play a fundamental role. Sustainability as an environmental principle must go beyond the threshold spheres which se-

¹ All this chapter is synthesized from ARANGUREN GONZALO, L.A. “Volunteer cartography” PPC, Madrid 2000, chap.IV.

parate realities which in themselves are complementary, so that we can refer to a true social dimension to sustainable development. Sustainable development, as applying to volunteer organizations, echoes all that which lends life to the organization, and this challenge is not solely based on the need for quantitative growth, in any of its expressions. There are other type of priorities which point to the organization sustainability and which are translated as as "*attending and escorting individuals and volunteer and hired groups, tuning the organization growth to its efficiency and the satisfaction of its members*. No more, no less. Perhaps this is something we take for granted, perhaps we just understand that only the recipients of voluntary actions must be taken care of, this being the unavoidable purpose of any solidarity organization. Only from a personalized and personalizing care, will we have to think about structures, networks, and coordination which will best respond to a type efficiency that does not the gulp down the people.

2.2.2. Quality of volunteer organizations

Sustainable development will only be feasible from a culture of quality within the organizations themselves. The question of quality presents the danger of becoming a new fashion. It comes from the business sphere and this may raise mistrust and suspicion. It is logical. It will be our task to relate quality to the pace of human and humanizing organizations. It is important to stress that the quality proposal when presented to a social action organization does not find a previous (classical) organization and management model minimally recognizable. Volunteers and employees must find their own model in building the quality of their organization. In this, as on so many other things, it is our duty to walk without images, at the risk of making mistakes.

Quality is defined as all *ways in which the organization satisfies the needs and expectations of its clients (in this case the recipients of the actions) its employees, its volunteers, businesses financially involved, and society as a whole*. (Ugalde and Trapote, 1999:51)

The industrial field at the start, stressed "*quality control*", whose objective is finished product inspection. Later, there is talk about "*quality management*", which entails the manufacturing process as a whole. It is convenient to apply this distinction to solidarity organizations.

TABLE III

QUALITY CONTROL	QUALITY MANAGEMENT
Final results are important (how many courses given, how many volunteer enrolled, etc.)	It is important to ensure quality throughout the project (qualitative indicators on personal and group growth)
Corrective planning: stressing on the portion of the assembly line which fails (internal look)	Preventive planning (look at the environment)
Specializing and individualized work. Sectoring by collective groups.	Global view and team culture. Stress on the territorial.
Training linked to the resources access view.	Training linked to a view on rooting and interpersonal encounter
Photographic look	Cinematographic look

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Referring to quality within the framework of solidarity organizations becomes a triple imperative:

"The Historical imperative": Globalization disrupts spaces, times, action patterns, analysis and social intervention analysis. Neighborhood analysis from 20 years ago are of no use; it is not enough to understand exclusion from exclusively economic keys which stress inequality, since social vulnerability leaks in from other places (fragility of relationships webs, etc.)

"The Ethical imperative": We are builders of a new historical subject, that of solidarity, which is an ethical value which seeks social changes. Changes within the organization must have this focus. We are not moved by profit nor welfare, but social justice as the defense of the lowest in society. And not any change in each organization structure follows the ethical horizon line we have set ourselves. Quality management must go hand in hand with the respect of the ethical codes of volunteer organizations.

- *The Educational Imperative*. Quality management becomes the creation of a new organizational culture which is neither improvised nor imposed upon; it is reached through conviction, dialogue, and honesty with what is real, if we do not want to remain as "lone social heroes", which ends up in a personal wear and tear and scarce social impact in the long run.

Quality is not, therefore, an addition to our actions, nor is it a question of technical problems, but it is the expression of the global direction of the entire organization with respect to satisfying the needs of the action recipients and the organization members, within a changing historical context; this direction will require *strategic flexibility*, lending attention to the *processes*, generating *participation* by all members of the organization, and constant *evaluation* with data within a dynamic of continuous improvement.

Quality linked to training within the organizations, entails examining the meaning given to the *process* concept. We usually see it on a key of linear sequence of established activities which become tangible resources (the "homeless" who ends up living autonomously in a guardianship apartment, the hours an employee has worked in meetings with other volunteer webs and platforms, the tasks performed by the volunteer). But when we talk about processes in solidarity organizations we must refer to the set of actions: formal and not formal, linked to production of results and what is conspired as a sense production, what is tangible and what is really important. For example: is there no place in the process for the homeless who did not occupy an apartment, but who established relationships, webs, human links? Is there no place in the process for conversations at the bar after training meetings?

It is fitting to stop at what Fernando Fantova writes: "we propose to understand processes as interaction chains, exchanges, communications or interpersonal relationships; these are chains which constantly go through borders between parts of the organization and the borders between

the organization and its surroundings. Thus, we are taking on the macroprocess of the organization, ultimately, as an interactive and structuring communication process which weaves and unweaves webs, which transmits contents in response to needs and at the same time defines power relationships" (Fantova 2001:60). We can only refer to the process in terms of integration with all internal and external processes which affect the organization and which are underway.

In this manner, quality linked to sustainability must ensure two basic principles of solidarity organizations which must be expressed in the development of the organizations' training.

Growth of individuals, in terms of helping to promote the feeling of belonging, facilitate the creation of anthropological places where people may satisfy a portion of their anthropological needs; the *rooting*, as the attachment to a place, a people, an action; the fresh and renovated *acknowledgment* of being and doing; the *basic trust* in oneself, in others and the reality we live in, the minimal *cohabitation* which will favor "being together" making small group ecology possible.

Social transformation, because the identity of solidarity organizations is in reference to others. This transformation requires action frameworks, financing sources, action patterns, effective converging with others, etc. From here we understand that the emphasis on relations and rooting channels, do not constitute a proposal to provide emotionalist morale, quite the opposite, it is the best culture broth in forming individuals really and firmly committed.

On both fronts (personal growth and social transformation) quality management must take into account the fundamental principle of Medicine, to wit: *primum, non nocere*, in the first place not to hurt either the organization's members or the action recipients (excessive work hours, assistance planning based on "the more the better". There are assistances which damage and which perpetuate dependence.) 19.

2.2.3. Interdisciplinarity

The criterion of professional specialization has been in force until this time in many cases. It is true that a good professional is the specialist who does his specific job well. In organizations of the Third Sector there are many of these professionals and their work must be acknowledged and pointed out. But in an unstable and complex world, specializations might cover up an enormous lack of knowledge. It is at the training spaces where actions and thought patterns must be changed.

Approaching the analysis of social reality solely from sociology, creating an ethical committee formed only by moral philosophy professionals, planning an assistance relationship only from psychology, programming the entire social intervention from social work logic, judging North-South relationship on economic keys only, are possibilities which cripple our capability for reflection and action. Hyper-specialization hinders seeing globalization, as it fractions and makes us partial. The complexity challenge is based on catching it without breaking it, and the division of knowledge

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in the different disciplines makes it impossible to catch “that what is together”; that is, that interdependent fabric which we call complexity. The specific interdisciplines have had as their purpose to reach some certainties; however, I agree with Morin that the “largest contribution of the 20th century has been the knowledge of the limitations of knowledge. The greatest certainty which it has given us is the impossibility of eliminating certain uncertainties. (Morin, 2000:71-72).

Our social reality is utterly complex, and we cannot clasp it solely through sectorial knowledge. We are not talking about a consensus regarding a specific multidisciplinaryity. What is multi or pluri refer to quantities which are added to others, but between which there is no encounter. Rather, we favor the cross-breeding of methods and sector knowledge seeking an integrated knowledge and which attempt to contribute integral responses.

Interdisciplinarity “is the mutual relationship, interpenetrated, of the various disciplines around the same subject-object, or situation, or problem, structure-functions-purposes, etc. Interdisciplinarity is produced at a theoretical-practical scale when there is coordination among the knowledge of the representatives of various disciplines in relation to some complete phenomenon” (Vilar, 1997:32). On educational terms, it should be stressed that interdisciplinarity allows us to *intereducate* one another, not for the purpose of eliminating uncertainties, but so as to attain an approximate and modest knowledge of reality.

2.2.4. Some specifics

- *Modifying organizational structures*, so that managing a social action model which stresses territorial-complex rather than sectorial-simplifying, means to approach entire problems as a whole, which will require an organization readjustment for different work positions and the focusing on volunteer actions.
- *Going from sectoring to converging*. In many cases we start from an excessive parceling of our educational task, not only in relation to direct action programs, through the different attention groups, but also as to indirect actions which are carried out both by volunteer and hired personnel. It is urgent to converge and to bet on common work among the complementary.
- On the other hand, rather than talking about a Training “program”, thought should be given to the institution’s *training strategy* in any of its different operating territories. The *program* is the prior determination of a sequence of specific actions towards an objective. The program is efficient under stable external conditions, but faced with any minor disturbance in such conditions paralyzes or distorts performance of the outlined program. *Strategy*, on the contrary, is established with a view to an objective, such as the program, but it constantly seeks information and data of reality so as to modify its actions as per the new information from the maze of everyday life and of events, “all our training tends to the program, while life demands strategy” (Morin, 2000:80) Training strategy permits

expediting and flexibilizing training processes underway depending on the individuals performing them.

- *Creation-adaptation of educational itineraries* - One of the tasks of the training teams must be the promotion of educational itineraries for the volunteers and action teams. Itineraries are not set paths, nor recipes to follow. But rather they resemble the cover of a puzzle which we use as reference, but which in each case, must be built part by part, starting where it is judged most convenient at each given time.
- *Promoting the animator figure.* Educational itineraries are not made by themselves, much less are they born from a centralized head at a command post. Action teams require a serious and permanent escorting, which must be checked on people close by, within reach, accessible, capable of going along with processes and willing to innovate, to risk and to devise possible futures within the training framework Investing in the promotion of volunteer animators involves investing in an improved social action and the sustainable development of the organization.
- *Action Teams.* We need to reflect upon the reason for being of action teams and adjust our wishes to reality. The action team, at this point in time, is made up as a mixed space, having ill-defined edges, which opens to us as an enormous field for the training of its members, in such a way that a collective apprenticeship can be generated regarding "another" way of being a team. They are not teams of hired members nor volunteer cooperators; they are not a reference group, they do not consist a self-help group, however, within these teams a new social presence is being introduced and new communitarian schemes are being built.
- *Interdisciplinary Spaces-* It would be necessary to go back to some of our work spaces and rethink: In what measure our action teams are made up by professionals from a single academic training? To what extent do the seminars for thought and training we carry out take into account interdisciplinary planning? How do we make sure that our teaching materials are not suffering a bias due to a single field of knowledge? In which manner do we approach surveys and analysis of the local, national and global reality?

2.3. External system: social change

This third training system wants to contribute to a real social change. This means that we must modify our planning, habits and training resources to adapt to the new pattern of social action which we are discovering.

This entails to coherently line up the thoughts regarding our actions, the action lines and the prospects of our work. Let us see.

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2.3.1. Thoughts on our actions

- Our approach must come from an updated proximity to the *social exclusion* phenomenon, taking into account that we find ourselves before a social, cultural, political and economic process which articulates itself as spider web, so that our response would have to question some of the certainties with which we maintain a certain type of social action
- *Earning moral credibility* before society. The organized commitment world cannot live on history, neither can it feel uncomfortable for finding itself in a society which is going to ask the organizations which embody this commitment the same transparency, coherence, and the same righteousness than the rest of social institutions. Credibility rests on the grounds of our practices, both internally (in dealings with people, either employees or volunteers) and externally (messages sent to society, relationships with Public Administrations, with business, with the rest of organizations, in economic-financing transparency, etc.)

2.3.2. Lines of action

- Directing a good part of social and training action on the *communitarian development* key, from an analysis of reality performed by the community itself, facilitating its dialogue with the world of exclusion. This means linking all the communitarian attraction poles within our reach. We cannot make, out of the communitarian development, a self-reference space; training must be linked to practices, history, and specific territories from participation by the subjects with whom we work. "The worst aspect of self-referencing is that it ends up seeing social needs as they pertain to their own response instruments" (García Roca, 1998:37)
- Establishing an *adequate educational relationship with the recipients* of our action. We can make the mistake of believing that individuals and groups among which we find ourselves, are liable to "get into" the educational processes that we prepare for them, as if they were only a training object.

The question is not that the homeless will acquire our behavior patterns, but that they accept their reality and may lead a life with meaning, dignifying it by demanding their rights, and strengthening it by establishing relationships of mutual help. To this end, we are facilitators, not professors.

- Explain the *political dimension* of the tasks in solidarity organizations. Although these are not organizations of a political nature, there is no doubt that they participate in political action in the great sense of the word, inasmuch as they are part of the social fabric that constitutes the "polis": When organizations, webs, and platforms request another plan for social exclusion, when they take institutionally a critical position before certain social

policies which are insufficient or abusive, when they collect signatures to obtain a law for the condoning of the external debt, when they go together to the streets to remind political leaders that the objectives for the millenium development still exist, when immigrants without papers are still being accepted, when they stand for fair trade or for ethical banking, when they participate in a working line with the homeless or with people with palliative illnesses, or with the immigrants in any autonomous community... it is simply a question of participating in politics.

- Truly, we must distinguish within the social action of organizations three scopes of complementary actions: in the first place we must make the *pre-political* actions of a good part of the volunteering force clear, linked to the nurturing of values related to proximity, interpersonal encounter, mutual growth, creation of meaningful spaces of solidarity, etc. At the same time, we cultivate the *“political”* action itself through conscientious participation in municipal, autonomic, or national, social policies by means of conventional methods of dialogue, agreement and pacts. Equally, organizations develop a *metapolitical* dimension through exercising non-conventional methods having to do with: campaign for cancellation of the external debt, campaign for another plan on social exclusion, participation on some conventions and platforms which work for “another” globalization, etc.

Which means, in educational terms, that this political dimension in the tasks of the organizations must be presented with normality.

Finally, a training and organizing specification, can and must be the *stressing the nature of social movement of the organizations, beyond their rendering certain services*. At the present time solidarity organizations, specially volunteer ones, tend to become services rendering businesses, as a result of the neoliberalism which minimizes the Government action in social policies and praises the work of social organizations giving them an open playing field for them to manage – through the injection of subsidies – matters related to social exclusion.

Without underestimating the quality of the management, as we have mentioned in previous pages, we must know how to creatively insert it within a scope which is not that of business but that of a dynamic organization at the service of solidarity dynamism. In this sense, each organization must evaluate whether at this historical time it stresses rendering of services or the configuration of a propositive social movement, from the liveliness and development of the community, linked to other social organizations.

From a training viewpoint the question is highly relevant. It is not the same to train for a well-done task in school reinforcement than for a whole view of the circumstances of young people under risk situations in our neighborhoods. Creation of an organization unveils cosmviews of sense, global political positioning, affectionate alliances, structural and global actions which we cannot forget. To train for the social change necessarily entails to see ourselves as main role play-

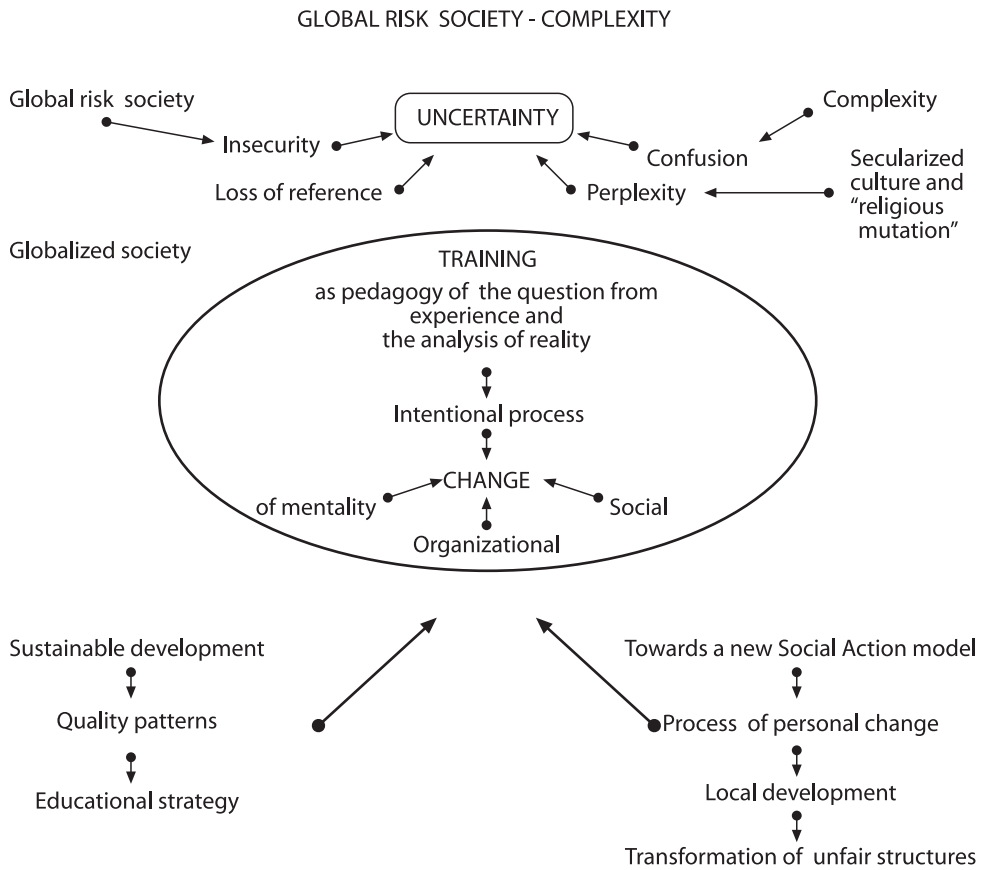
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ers in a large and varied social movement , generators of an agile, new and ethical musculature, which does not forsake services or action projects, but which enlists these within the logic of social processes underway, larger and more dynamic than our own programs.

3.-TRAINING AS OPPORTUNITY

All that has been said so far, we must make the effort to transform it into training opportunity

TABLE IV



Should the three training systems mentioned be meant to facilitate effective changes in attitude, organizational change, and social change, they can only be linked to a training style related to the intentional process which stems from experience.

As they are open, training systems communicate among themselves and with the exterior. Their functioning logic revolves around three interconnected vertexes.

3.1. Educational processes as a work style

Training systems mentioned can only be outlined from an educational planning which, as indicated in previous pages, sets at the center of its praxis, the *educational process* in a permanent dialogue with reality which sets the driving force for the various educational itineraries within the different scopes in each organization. A pedagogical planning, therefore, inductive and flexible, whose educational itineraries are subject to permanent criticism and adaptation.

In no case do we start from scratch. In each organization we have personal and group trajectories available, a specific experience, some concerns, some questions, some centers of interest. We start from there when we speak about training and educational work with the solidarity agents. In other words, taking into account personal and group processes, far from being a somewhat ethereal, theoretical consideration, has well defined methodological consequences. We will indicate some:

- We cannot apply "training packs" in an undifferentiated and indiscriminating manner.
- There cannot be a response without a question. At times, in training responses are provided for questions that were never formulated, therefore, they rapidly evaporate. (In some places things like these can heard: "people do not want to attend training," "the only thing they seek is action...") Facilitating personal and group growth also means raising questions, discussions, interrogations, problems.
- We are referring to a permanent process. This is not the same as a succession of training actions. Informal spaces and moments are also training spaces and moments.
- Reflection must be induced from experience. This is contrary to deductive methodology which we normally apply where we start with the concept that we want to explain and end up seeking practical applications.
- Inducement would be something like this: from experiences "putting in situation" raise questions, read the demands, read the needs, and from there provoke reflection on which we base ourselves, find concepts which give meaning to the preceding, research, clarify.

3.2. Participation as work method

The creation of an institution expresses to some extent the degree of internal participation existing in its interior. Training of experts was always in the hands of a few who have the knowledge and transfer their knowledge to those who show some lacks. The educational style which dominates the process from experience requires, by definition, the contribution of all, as participation by volunteers, employees, management, and recipients of the action is a relevant part of the group of

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the shared apprenticeship path itself. Mobilizing the participation in training entails activating the different resources (those given and specially those generated from the potential of each one), promotes communication interconnections between the different actors at play, and develops the apprenticeship instinct in which all the organization members are inter-educated.

In short, training expresses the deployment of participating processes which have the virtue of not going against anyone nor anything, but takes place as a mancomunated bet in favor of personal and group growth and transformation of reality without this reality making us bitter nor burning us. Training does not have magical effects nor does it reside in the land of instant recipes, therefore it presses to convince us that the main character in this training process which faces a reality that is shaking and generates in us a multitude of uncertainties, knocks on each of our doors, inviting us to participate in an active and critical way because that main role is also ours.

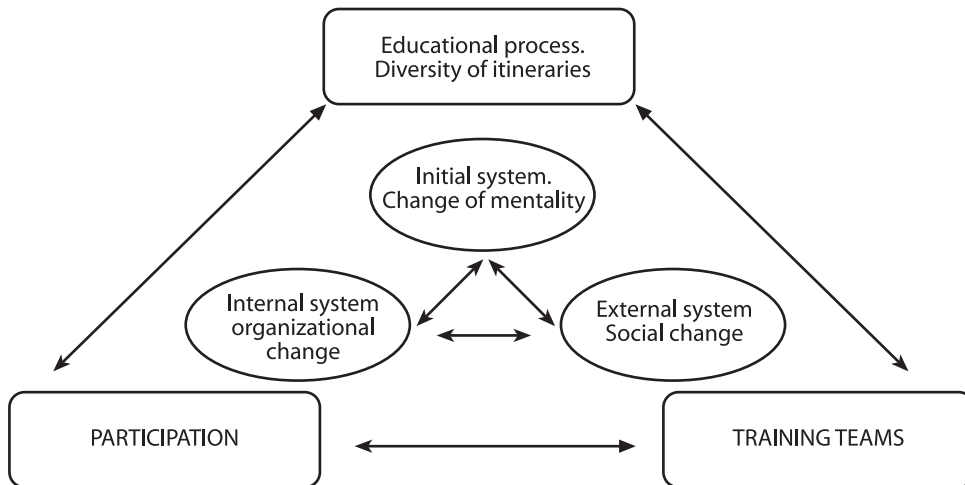
3.3. The large training team, as a work strategy

Strategy is understood as the territorial scope from which we project and apply the various training systems. We have mentioned before that the training scope, understood in a global and integral manner, should tend to converge to a common space where various and complementary departments and/or programs would be in charge of carrying out these training systems, respecting the specificities of each Program. That is why we talk about an enlarged Training team in each organization. A team formed by two or more people, which does not respond to the classical "program of" training, but which includes all which is related to the educational praxis among the different agents of the organization and which also correspond to other programs of direct or indirect action.

Indeed, not all of us are good at everything. And on this matter of training in the educational processes key, we must seek, in our opinion:

- individuals with a sufficient trajectory of specific direct action in the world of exclusion, be it in Cáritas or any other institution;
- individuals with an educational disposition and style;
- individuals capable of working creatively with a team;
- Individuals capable of seeing beyond their academic or professional speciality;
- Individuals who are restless in their own permanent training.
- Individuals who are innovative and have open views.

TABLE V



4. CONCLUSIONS

Training in volunteer organizations is going through a transitional phase in which we see some signs. The following final notes may serve as a conclusion, always in movement.

1. From a concept of training almost always based on contents and methods belonging to formal education, we have considered necessary to go to the start up and/or consolidation of educational processes which find in their diversity of itineraries their maximum expression.
2. From the management of training, seen under the structure of "program," we have to go to designing training strategies where the various learning scopes of the organization are linked to create a single scope of convergent training, which responds in practice to a shared management in a work team.
3. From a training thought of and directed almost solely at the volunteers we must go to a training whose subject is any one individual who is a part of the organization, be it as a volunteer, employee, or manager.
4. From a training which stresses acquiring knowledge or techniques, to a training which has the shared learning as a driving force of the ongoing process.
5. From a training basically managed and organized from planning centers, to a training whose main roles are the base groups, the technicians and volunteers teams.

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