

# REVISTA MIGRAÇÕES

## NÚMERO TEMÁTICO MIGRANTES E VOLUNTARIADO

Organizado por Henrique Pinto

OBSERVATÓRIO DA IMIGRAÇÃO, ACIDI I.P.



PRESIDÊNCIA DO CONSELHO DE MINISTROS



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Alto Comissariado para a Imigração e o Diálogo Intercultural, I. P.



# migrações

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## **MIGRAÇÕES**

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## Rosário Farmhouse

Alta Comissária para a Imigração e Diálogo Intercultural

O maior capital social de uma sociedade está na capacidade das pessoas oferecerem o seu tempo, os seus meios e o seu talento aos outros, de forma desinteressada, em prol do bem comum. Talvez seja esta uma das metas mais utópicas que as religiões ou as ideologias acenam para os horizontes da história.

Assisti, neste contexto, há feliz coincidência deste 2011 – tão marcado por este ciclo de austeridade e crise económica e financeira – como o ano da celebração do voluntariado, num sinal claro de que nunca, como hoje, teremos de estar atentos a esta realidade.

Quando se escrever uma história contemporânea acerca dos imigrantes em Portugal, será incontornável relatar e documentar como tudo surgiu também a partir do voluntariado e da boa vontade de tantos imigrantes. Mais visível desde meados da década de 1990, o movimento associativo contou com a entrega generosa de muitos imigrantes que desenvolveram um espaço próprio de cidadania das suas gentes e de representação das suas comunidades junto da administração e da sociedade em geral.

Neste contexto, destaco a importância do voluntariado para a consolidação do papel destas associações em Portugal, bem como para a sua evolução quer no trabalho junto dos imigrantes quer no âmbito de parcerias celebradas com o Estado, como é o caso das parcerias celebradas com o Alto Comissariado para a Imigração e Diálogo Intercultural (ACIDI).

Aqui, realço a bem sucedida experiência da presença de mediadores interculturais nos Centros Nacionais de Apoio aos Imigrantes, que muito embora tenham um trabalho remunerado, garantem - muito para além do contratualizado com as associações de imigrantes - uma ponte fundamental entre a administração pública e as comunidades imigrantes que vai para lá das paredes onde são prestados os serviços. Muitos são os mediadores que vivem junto das suas comunidades imigrantes e informam os seus vizinhos dos direitos e deveres que têm em Portugal. Neste trabalho voluntário na sua esfera privada asseguraram não apenas a participação dos imigrantes na execução das políticas públicas de integração mas também uma maior proximidade nas respostas da administração aos problemas dos imigrantes.

Estas parcerias em muito contribuíram para a distinção portuguesa do ACIDI no Prémio Melhores Práticas na Administração Pública 2011 (EPSA 2011), organizado pelo Instituto Europeu da Administração Pública (EIPA), na categoria "Alargar o Sector Público através da Governação Participativa".

É também neste cenário que há muito que o ACIDI tem vindo a conceder apoios financeiros ao movimento associativo para potenciar a sua capacidade de mobilizar boas vontades e fortalecer a coesão social.

Nestes tempos em que assistimos cada vez mais aos limites e às contingências da intervenção do Estado na área social e sem prejuízo das suas responsabilidades, só uma sociedade civil forte e activa poderá chegar onde mais ninguém chega.

Este novo número temático da Revista Migrações que o Observatório da Imigração edita para assinalar este Ano Europeu do Voluntariado de 2011 - magnificamente coordenado por Henrique Pinto a quem, desde já, agradecemos - nos permitirá ver o que melhor se faz e pensa cá e lá fora através de inúmeros artigos de investigação, experiências nacionais e internacionais, e reflexões artigos de opinião.

Portugal precisa de consolidar mais e melhor voluntariado. Também aqui os imigrantes nos podem ajudar, pois sabem bem do que estamos a falar. Na verdade, nunca a nossa coesão neste ciclo de austeridade também dependeu tanto desta realidade.

## Roberto Carneiro

Coordenador do Observatório da Imigração

O corrente ano de 2011 foi designado como Ano Europeu das Atividades de Voluntariado que Promovam uma Cidadania Ativa.

Nos termos da *Comunicação da Comissão ao Parlamento Europeu, ao Conselho, ao Comité Económico e Social Europeu e ao Comité das Regiões*, Bruxelas, 20.09.2011 COM(2011) 568 final, estabelece-se que:

- o voluntariado é uma atividade cada vez mais apreciada na medida em que gera capital humano e social. É uma via de integração e emprego, bem como um factor essencial de melhoria da coesão social;
- sobretudo em tempos difíceis e de crise, o voluntariado corporiza os valores fundamentais de justiça, solidariedade, inclusão e cidadania sobre os quais a construção da Europa se funda;
- os voluntários agem de sua livre vontade, segundo as suas próprias escolhas e motivações, não procurando obter qualquer ganho financeiro;
- o voluntariado é uma viagem de solidariedade e um meio de os indivíduos e as associações identificarem necessidades e problemas humanos, sociais ou ambientais e lhes darem resposta;
- o voluntariado pode ser enquadrado por organizações sem fins lucrativos ou por simples iniciativas comunitárias, sendo a sua implantação uma métrica de cidadania ativa e de criação de valor por empreendedorismo social.

Por seu turno, a legislação nacional (art.º 2.º da Lei n.º 71/98, de 3 de Novembro), contempla igualmente uma aceção ampla de voluntariado. Nela se verte uma definição que o entende como: o conjunto de ações de interesse social e comunitário, realizadas de forma desinteressada por pessoas, no âmbito de projetos, programas e outras formas de intervenção ao serviço dos indivíduos, das famílias e da comunidade, desenvolvidos sem fins lucrativos por entidades públicas ou privadas.

Não são abrangidas por este enquadramento as atuações que, embora desinteressadas, tenham um carácter isolado e esporádico ou sejam determinadas por razões familiares, de amizade e de boa vizinhança.

Por conseguinte, o voluntariado em Portugal deverá:

- estar ao serviço das pessoas, das famílias e das comunidades, contribuindo para a melhoria da qualidade de vida e do bem estar das populações;
- traduzir-se num conjunto de ações de interesse social e comunitário, realizadas de forma desinteressada, expressando o trabalho voluntário;
- desenvolver-se através de projetos e programas de entidades públicas e privadas com condições para integrar voluntários, envolvendo as entidades promotoras;

- corresponder a uma decisão livre e voluntária apoiada em motivações e opções pessoais que caracterizam o voluntário;
- decorrer não de uma relação subordinada nem de contrapartidas financeiras, só podendo ter lugar num quadro de autonomia e pluralismo alicerçado no princípio da responsabilidade;
- no âmbito dos princípios enquadradores do voluntariado, reger-se pelos princípios da solidariedade, complementaridade, responsabilidade, convergência e gratuidade.

É neste contexto alargado que se colocam as relações entre o voluntário e a organização promotora e é acordado entre ambos a realização do trabalho voluntário: **O compromisso.**

Este compromisso, que a Lei portuguesa designa por **Programa de Voluntariado**, decorre de um livre encontro de vontades, expressando a adesão livre, desinteressada e responsável do cidadão em participar em ações de voluntariado no âmbito da organização promotora. A importância deste instrumento que é operacionalizador do compromisso estabelecido, justificou a construção de um modelo meramente indicativo e adaptável a cada situação em concreto.

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O poeta ibérico António Machado afirmava contundentemente que “*é de néscio confundir valor e preço*”.

Provando-o está um estudo lançado pela Comissão Europeia, segundo o qual se estimava que, em 2010, cerca de 100 milhões de europeus exerciam atividades de voluntariado, contribuindo com a sua ação para a construção de uma Europa mais solidária e unida, mobilizando-se não pelo preço atribuído à sua atividade mas tão só ao valor exemplar e social que ela continha.

Concomitantemente, avulta no horizonte das mais fortes inovações de carácter global a emergência de organizações supra e transnacionais feitas de voluntários que se movem em torno de grandes causas de humanidade. São exemplos marcantes desse movimento, à escala planetária, fenómenos como os do Greenpeace, da Internacional, ou dos Médicos sem Fronteiras, a par de tantas outras iniciativas marcantes do nosso tempo.

A “Sociedade Civil Internacional” constitui-se na resposta mais eficaz para fazer frente ao poder quase monopolista das corporações multinacionais, poder e influência a que o Estado “enfraquecido e geograficamente acantonado” tem a maior dificuldade em responder.

Daí resulta a extrema relevância do voluntariado local, regional, nacional e internacional, quer para o equilíbrio geo-estratégico mundial, quer para a manutenção de uma soberania originária diferente da do poder económico ou financeiro, restituindo à ordem social e cívica algo da sua força e afirmação.

Ora, é neste contexto, a um tempo complexo e desafiante, que surge um número invulgarmente rico e apelativo da Revista Migrações. Ele é dedicado, de forma conjugada, ao voluntariado que toma por beneficiário-alvo a população imigrante e, de forma inteligentemente conexa, ao voluntariado com origem nos próprios imigrantes. Em ambos os casos celebra-se o associativismo como valor superlativo.

Seja pela variedade e qualidade internacional da colaboração aqui reunida, seja pela novidade e frescura no tratamento científico de um tema manifestamente difícil, este é um número verdadeiramente notável da nossa Revista.

Ao elevado prestígio pessoal do coordenador do número da Revista, que deu já sobejas provas de liderança e de generosa dedicação em diversas vertentes do voluntariado, acompanhado da sua notável inserção em redes nacionais e internacionais, se fica a dever a concretização de tão hercúleo desafio. Em boa hora o contactámos para o convidar para realizar esta verdadeira tarefa cívica.

Ficam, pois, o ACIDI, o OI, e a Direção da Revista Migrações profundamente gratos ao Doutor Henrique Pinto, pela eficaz coordenação do ousado empreendimento, o qual permitiu provar, uma vez mais, que a vontade humana tudo pode quando bem e retamente direcionada.

Aos muitos e dedicados autores que emprestam grande sabedoria e competência na redação dos respetivos artigos integrantes desta edição da Revista vai, igualmente, uma palavra muito justa e necessária de agradecimento.

## Feliciano Barreiras Duarte

Secretário de Estado Adjunto do Ministro Adjunto dos Assuntos Parlamentares

Escrevo pela primeira vez na Revista Migrações desde que tomei posse como Secretário de Estado responsável pelas matérias de Imigração e particularmente da Integração de Imigrantes neste XIX Governo Constitucional. Quero, por isso, começar por destacar o importante papel que o Observatório da Imigração tem desempenhado na promoção e na divulgação de estudos sobre a temática das migrações. Aliás, tenho muito orgulho em ter sido o responsável governativo pela criação do Observatório da Imigração.

Tive oportunidade, como membro do Governo e noutras funções políticas e académicas, de afirmar muitas vezes que considero a imigração como um fenómeno incontornável e essencial ao desenvolvimento económico, social e humano da Europa para o próximo século. Nesse sentido, todos os estudos que promovam este tema e que desmistifiquem a opinião populista que existe em alguns sectores da sociedade, merecem-me o maior respeito.

Quero também destacar a relevância do tema “Migrantes e Voluntariado” e saudar o trabalho do coordenador deste número da Revista, Henrique Pinto. A associação das matérias da imigração e do voluntariado parece-me não apenas interessante e inovadora, mas de uma actualidade extraordinária.

Os números de que vos poderão inteirar, sobre o voluntariado na Europa do Norte e a sua comparação com os números em Portugal são impressionantes e devem dizer-nos alguma coisa sobre a organização social e sobre aquilo que o Estado faz e tem capacidade para fazer, por um lado, e aquilo que a sociedade faz e o que ainda pode fazer.

Parece-me que em Portugal ainda há – e há porventura cada vez mais – a convicção de que cabe ao Estado providenciar tudo, em todas as áreas. Esquece-se muitas vezes o papel que todos temos de desempenhar na nossa sociedade, para que realmente funcione e o papel essencial que a família tem de desempenhar na educação e na transmissão de valores às crianças e jovens.

Vemos que a tão falada crise de valores é uma realidade palpável nos números e nomeadamente na falta de importância que se dá à entreejuda e ao voluntariado em Portugal. Naturalmente que há bons exemplos, mas os números falam por si. A esmagadora maioria da população não participa em actividades de voluntariado e provavelmente mostra pouca disponibilidade para o fazer.

Infelizmente, como está cada vez mais claro, o Governo e a Administração Central e Local não podem fazer tudo, não têm capacidade para isso. E, por isso, num momento de dificuldades económicas muito sérias que atravessamos, mais do constatar

isto mesmo, cumpre-nos divulgar aquilo que cada um de nós pode, como cidadãos, sociedade civil, fazer pelo país como voluntários, nas mais variadas áreas.

No que respeita à integração de imigrantes, o voluntariado parece-me constituir uma excelente oportunidade de conseguir bons resultados: quer através de cidadãos portugueses, que podem trabalhar com migrantes para os ajudar no processo de adaptação à realidade do país, quer através de imigrantes integrados, descendentes de imigrantes ou imigrantes recém-nacionalizados.

A experiência dos imigrantes integrados e o seu sucesso pode ser a maior inspiração para os novos imigrantes, pelo que a sua participação nas associações de imigrantes se reveste da maior importância e interesse. É também por isso que cumpre ao Estado apoiar as actividades das associações de imigrantes e envolvê-las no processo de integração. Quero, por isso, deixar uma palavra de encorajamento aos que se dedicam ao associativismo imigrante e que se dedicam às suas comunidades, fazendo votos que nessa dedicação voluntária possam atingir os objectivos de integração que o Estado não consegue por vezes, por si só, alcançar.

E, neste particular, só uma forte articulação de políticas e de esforços, em nome das políticas públicas e das estruturas de organizações e associações não-governamentais é que pode contribuir para que Portugal continue a figurar entre os países com melhores políticas públicas nas matérias associadas ao fenómeno migratório.

Este foi sempre o meu propósito, aquando do exercício de funções governativas nos XV e XVI Governos Constitucionais, quando procurei criar condições para que as associações de imigrantes pudessem participar, de várias formas, na concretização da política pública de imigração.

Impõe-se também uma palavra final para enaltecer o trabalho extraordinário que, de há muitos anos a esta parte, outras instituições da sociedade portuguesa, como são os casos da Igreja Católica, da Cáritas, da Cruz Vermelha Portuguesa e de tantas outras IPSS, muitas vezes com recurso ao voluntariado, têm feito – por vezes até melhor que o Estado – nas matérias atinentes à Imigração.

## Henrique Pinto

Organizador do Número Temático Migrantes e Voluntariado

*“Se como o alimento e a água,  
o exercício livre e gratuito da vontade é essencial à vida feliz,  
o voluntariado não pode ser pensado senão como um direito de todos.”*

### Introdução:<sup>1</sup> Talvez a mais genuína forma de ser – Um direito fundamental

O voluntariado é um fenómeno mundial.<sup>2</sup> A sua prática, mais *organizada*, varia claramente de país para país, dependendo esta, em larga medida, de um forte apoio do Estado, do quão robustas e organizadas são as instituições no terreno e dos rendimentos dos cidadãos – o que faz com que nações menos desenvolvidas, com maiores dificuldades e elevados índices de pobreza tenham uma menor percentagem de pessoas envolvidas em acções de voluntariado.<sup>3</sup> Mas o seu valor e importância são hoje um facto mundialmente reconhecido, salvaguardado e promovido.<sup>4</sup>

Especialmente dedicada ao Voluntariado e a um estudo que entende explorar a sua relação teórico-prática com o *fenómeno migratório*, esta edição da Revista Migrações prova, pela proveniência precisamente dos autores que a integram e pelos temas que abordam, que o voluntariado é actualmente uma *incomensurável riqueza* em qualquer canto do planeta, sobre a qual se têm recentemente publicado variadíssimos estudos, havendo, no entanto, sempre tanto, ou um *continuo excesso* que fica indefinidamente à espera de se dizer, em cada reflexão séria que se faça sobre a sua experiência. Se, por um lado, a participação generosa neste projecto de autores a viver ou com ligações a cada um dos seis continentes nos permite pensar *globalmente* o tema, por outro, e sem qualquer pretensiosismo, o humilde e rigoroso contributo de cada um, entende também deixar claro que, sobre a *prática do voluntariado* e as *migrações*, muito mais haverá a descrever e explorar, em continuidade. Sem que fosse, pois, seu propósito a construção de uma razoável síntese sobre o que até à data se discutiu sobre o tema (o que teria sido à partida, uma *missão impossível, logo insensata*), o projecto entendeu, mesmo assim, abordar questões que fizessem hoje a sua actualidade, para que a sua utilidade, *hic et nunc*, como um verdadeiro instrumento de trabalho,<sup>5</sup> prático e imediato, conseguisse ir bem mais além da informação ou do conhecimento que este também possa eventualmente oferecer.

Assim, o trabalho indaga sobre as origens do voluntariado, reflecte criticamente a relação do poder político com a sociedade civil e o meio mais académico, revela como o voluntariado, vestido das mais diversas roupagens, é factor de desenvolvimento, de paz, e até alternativa ou mesmo solução para o turista sedento de outras experiências, e tão desencantado com o turismo de massas. O apoio dado gratuitamente ao refugiado, ao imigrante e a outros grupos mais desfavorecidos, privados, por exemplo, do direito à saúde, também é matéria que emerge, nesta edição, como se sugerem métodos capazes de tornar o voluntariado, e o voluntariado de imigrantes, um verdadeiro sucesso. O relato sobre o voluntariado de imigrantes reformados, a



viver, neste caso, em Espanha, permite também que o mesmo se encare como factor de qualidade na vida de quem envelhece. A revista não aborda, talvez para surpresa ou até desconolo de alguns, o valor e a importância do voluntariado a partir do que hoje possa, no entender de muita gente, justificar a sua fomentação, nomeadamente, o seu *indiscutível valor económico*.<sup>6</sup> Como se tornará claro (e este será verdadeiramente um ponto basilar no meu tratamento do tema), o voluntariado, sem que se faça depender de nada nem de ninguém, irrompe aqui como um *valor em si mesmo*. No entanto, a sua relação com a economia actual, e com a que hoje se diz de *comunhão, social* ou *civil*, e da qual é motor, é transversal a quase todos os artigos.

No seu conjunto, todos estes trabalhos, cuja apresentação individual e mais detalhada, se deixa para o final deste texto introdutório, é precedida por aquilo a que poderíamos chamar de *exercício em filosofia ou até teologia política*. No fundo, o que esta análise filosófica propõe, como preâmbulo, é um contributo pessoal pós-moderno, que ao reflectir os termos - *voluntariado e migrações* - acaba também por revelar a condição humana, que uma severa crítica, feita ao *logocentrismo* moderno, por pensadores como Michel Foucault e Jacques Derrida, introduz no interior da razão positivista, como seu *outro lado, diferente, sombrio, louco e fracturante*.<sup>7</sup> Aquele, pois, que neste contexto, iremos ver afirmar-se como sendo **talvez a mais genuína forma de ser**, erguendo-se, no seu seguimento, como um **direito fundamental**, constitui, numa relação crítica com os sectores socioeconómico e político, o ponto de partida de um caminho cujas vozes, não sendo donas de quem falam, nem do que sobre essa matéria se diz, a outras hão-de levar, num fecundo e interminável relato presente/futuro sobre o *voluntariado e as migrações*.

### E se voluntariado tomasse de assalto o planeta...

Dedicado às actividades de voluntariado promotoras de uma cidadania activa, o ano de 2011 não inaugura, na União Europeia (UE), o debate sobre o tema. A resolução do Conselho Europeu,<sup>8</sup> no seguimento de uma campanha liderada por um grupo de Organizações Não Governamentais (ONG), assinala e celebra os primeiros 10 anos após a proclamação do *Ano do Voluntariado* feita, em 2001, pela Organização das Nações Unidas (ONU) e ao qual os Estados-membros da UE também aderiram. Mas o voluntariado surge pela primeira vez na UE, como uma matéria de direito próprio, em 1983, numa resolução do Parlamento Europeu.<sup>9</sup>

Passados 28 anos, e diante de um generalizado e crescente défice de participação cívica,<sup>10</sup> a UE continua a acreditar que o voluntariado pode contribuir para um maior envolvimento das pessoas na construção do *Projecto Económico e Político Europeu*, como pode desencadear e favorecer uma renovada e contínua formação dos cidadãos. Por outro lado, e ainda que não integre o conjunto de objectivos traçados para o ano de 2011,<sup>11</sup> o convite à prática do voluntariado, imerso numa das mais duras crises económico-financeiras mundiais dos últimos tempos, talvez nos permita pensar, com total legitimidade, que o Conselho Europeu o tenha também feito com o propósito de apelar a uma generalizada e generosa participação de todos na sua resolução. Tendo-se-lhe reconhecido um incontestável valor económico, o generalizado

incremento do voluntariado na UE revelava-se um importante aliado no tratamento do elevado endividamento de alguns dos seus Estados-membros, da sua abrupta e sufocante falta de liquidez, e do seu conseqüente e dramático aumento da carga fiscal, do desemprego e do custo de vida.

Não há dúvida que a *educação* e a *mobilização* de todos para a prática do voluntariado, implicam e realizam, em si mesmas, uma concreta *forma de estar na vida*. É crucial, no entanto, que se conheça que humanidade ou que tipo de sociedade entende o voluntariado servir (que hoje também se tem vindo a tornar moda), na resposta a situações de grave carência socioeconómica. Se ele nasce e se cultiva em casa e na escola, e se estes lugares continuam, ainda hoje, no meu entender, a ser espaços que adestram, não para a *arte da cooperação*, mas para a de uma competição sem ética, como poderá o voluntariado, neles fomentado, traduzir o *exercício de um cuidado recíproco*? Serão, na prática, os gestos gratuitos de alguém, com propósitos egocêntricos, acções de voluntariado? Não estará já, num *descentrado e gratuito exercício de si* (entendido aqui como voluntariado), uma inerente resposta à condição humana, sendo também esta resposta às questões (“egocêntricas”) de cada um?

Em paralelo com temas como a *felicidade* e o *bem-estar*, o voluntariado tem vindo a fazer cada vez mais parte do discurso económico neo-liberal, não só porque se lhe descobriu e reconhece, como já o referi, um elevado valor económico, mas pelos dramas humanos e ambientais, que a mesma economia tem criado, e pela sua incapacidade em resolvê-los. Há de facto que apontar e admitir que, mesmo que não tenha feito parte oficial do saber económico, e até nem lhe tenha sido central, a economia de mercado, que actualmente governa o mundo, estaria num estado de falência bem pior, sem as *infinitas doses de gratuidade* que desde sempre a têm permeado, silenciosamente. Na verdade, “*o que aconteceria*” como sublinha John D. Caputo, “*se só houvesse economia, se ninguém fizesse nada senão por dinheiro?*” (2007:71)<sup>12</sup>. É, no entanto, importante que fique desde já claro que o voluntariado não nasce da ciência económica, nem este se lhe reduz, estando-lhe sujeito, servindo-a. Por outro lado, digo também a quem, estando entusiasmado, no sector social, com uma possível economia nascente e impulsionada pelo voluntariado, que possa ser alternativa ao actual modelo económico, que esta nunca será possível sem uma radical alteração da forma como a sociedade está organizada. O voluntariado, como o explico mais à frente, numa relação com a (i)migração, existe numa permanente rota de colisão com os sistemas de exclusão que nos governam. Por isso, apostar nele, sem que isso significasse obrigatoriamente uma mudança de *status quo*, de paradigma, significaria, como diz Slavoj Žižek, continuar a compensar a incompetência dos sistemas políticos e socioeconómicos actuais, na resolução dos problemas, com a criação de organizações da sociedade civil e do seu voluntariado<sup>13</sup> – o que já é, aliás, o caso, há imenso tempo. Mas a hipótese de uma *total reinvenção de nós mesmos*, a todos os níveis, é claramente o desafio que o voluntariado deixa em cada gesto seu. Que um dia tomasse de assalto o planeta (tendo-se tornado presente e visível em tudo e em todos), o voluntariado seria a realização de uma *utopia* - uma *loucura* certamente, sonhada e querida por muitos, mas que os interesses económicos mundiais, de quem o poder político é actualmente um *refém-conivente*, não consegue nem sequer imaginar, ainda que uma tal reviravolta se pudesse até antever como possível.<sup>14</sup>

### O voluntariado como *impossibilidade*: Quando os Estados decidem onde, como e quem querem ter por cidadãos activos

Diante do que, no momento actual, parece justificar a importância e urgência do voluntariado, ficará sempre por apurar até que ponto o investimento feito na sua promoção pelos Estados, organizações e por quem, no geral, nele acredita, também o elege como *construtor primordial* de uma *cuidada sociabilidade*, para lá do serviço, pago ou gratuito, prestado a pessoas ou grupos, ou a qualquer sistema instalado de governo pessoal ou colectivo. Mesmo assim, e sem que dependa, como já antecipei, dos efeitos de nenhum défice de participação cívica, ou de nenhuma crise económico-financeira, todo o renovado apelo a uma mais consciente e activa participação dos cidadãos na construção de um *projecto social comum* é já, por si só, uma boa coisa. Aliás, este é um *gesto que vemos tantas vezes concretizado em infinitas acções de anónima* e pura gratuidade, sem que se lhes conheçam, efectivamente, os motivos ou uma real razão.

O apelo, porém, *a ser voluntariado e a fazer a diferença*, pode não ser possível a todos os que, de forma dita legal ou ilegal, residem na UE, ou em qualquer outro lugar do mundo.<sup>15</sup> Ainda que grave, a questão que aqui se coloca não entende incluir apenas, propositadamente, os que, por serem mal pagos, se obrigam a trabalhar noite e dia, sem cessar, mas os que, por serem *migrantes*, se vêem frequentemente numa situação de *ilegalidade*. Ao ser expressão de liberdade, ou ao poder apenas ser praticado por pessoas livres, na sua mente e no seu corpo, o voluntariado encontra na *ilegalidade de milhares de migrantes* uma *impossibilidade* e, por conseguinte, um vedado acesso a ser, por *direito, mais genuinamente feliz*. O problema, de facto, adquire contornos ainda bem mais graves, quando, ao contrário do que muitos possam supor, o voluntariado se revela vital ao desenvolvimento humano, não podendo, por isso mesmo, ser reduzido a um *mero hobby* ou uma *saudável ocupação* dos que, sendo razoavelmente bem pagos pelo seu trabalho ou vivendo desafogadamente bem, de rendimentos próprios, podem disponibilizar e usar do seu tempo e de recursos próprios em actividades de cooperação gratuita. Obrigados a esconder-se e a fugir das autoridades, o migrante que se encontre sobretudo numa situação de ilegalidade, não se vê apenas impedido de participar activamente na construção de uma particular comunidade, também se vê privado do *direito a simplesmente viver*, ou a *projectar-se, livre e gratuitamente, na direcção de um outro*. São incontáveis os migrantes indocumentados, na UE e no resto do mundo.<sup>16</sup> Por isso, quando, na prática, os Estados decidem onde, como e quem querem ter por cidadãos activos na construção de uma nação, ao manterem na ilegalidade milhares de migrantes, todo o ano que instituições internacionais proclamem, Ano de Voluntariado, pode não ser mais, logo à partida, que uma *manobra desleal* de um jogo demagógico, hipócrita e violador de direitos, e por isso, um ano muito pouco sério e inclusivo.

### Voluntariado, imigração e bem-estar

O voluntariado e a imigração não são certamente a mesma coisa, mas há pelo menos três elementos, no meu entender, que nos permitem relacioná-los positiva e

criativamente um com o outro: a *vontade*, a *mobilidade* e o *outro* de um outro lugar, ou o que comumente se apelida em filosofia e teologia política de *alteridade* – que as obras, por exemplo, de Bataille, Blanchot, Klossowsky, Van Gogh, Artaud, Sade e Nietzsche trouxeram à luz do dia, não como um lugar para além dos limites do espaço e do tempo, mas como uma advertência de que o *outro*, na sua *diferença*, não pode ser feito refém de qualquer tipo de linguagem ou verdade.<sup>17</sup> Estes três elementos não só caracterizam ou definem, de forma aberta, o que o voluntariado e a imigração são, como ambos nascem e são, no fundo, a relação entre eles. Mas há também outras duas realidades que nos permitem distingui-los e separá-los, num questionamento deveras importante sobre mínimos necessários à manutenção do *bem-estar*, e ao qual a vida parece chamar ininterruptamente. Por um lado, a *liberdade*, por outro, a *gratuidade*.

### *Liberdade, vontade, mobilidade, alteridade e gratuidade*

A **liberdade** (*libertas*) não é algo de natural, ou uma realidade que exista em si mesma; como *experiência*, a liberdade apenas é possível dentro do agir humano, emergindo dele, da capacidade ou do poder<sup>18</sup> de *seres em relação* (interdependentes) se resistirem mutuamente.<sup>19</sup> Por isso, se diz que uma pessoa será mais ou menos livre na medida em que disponha dos meios necessários para se resistir, a si, ou a um outro. Como tal, a liberdade não é uma meta que nos aguarde, mas uma construção em contínuo desenvolvimento, ou projecto interminável.<sup>20</sup> Ficaré sempre por dizer quando, e se alguma vez, seremos verdadeiramente livres. No entanto, não será de todo inapropriado afirmar-se (antes pelo contrário), que o nível ou o grau de liberdade que caracteriza a vontade e a mobilidade do voluntário e do imigrante não é o mesmo, quando, numa afirmação da vida, tal como se manifesta, retemos, com Jon Simons (1995:87), que “*a nossa luta é a nossa liberdade, o nosso combate a nossa arte e a nossa resistência a nossa existência.*”

Constitui o voluntariado (não podendo ser de outra forma) um acto livre da **vontade** (*voluntas*), mas o mesmo já não é o que precede e caracteriza a vontade e a mobilidade do imigrante. Enquanto que no primeiro a vontade não age contrariada, no segundo, a vontade é geralmente coagida. E o mesmo acontece com a **mobilidade** (*mobilitas*). Se no voluntariado ela se faz na direcção de alguém ou de algum lugar, que a vontade livremente escolheu, na imigração, lugares e pessoas não resultam geralmente de uma livre escolha da vontade, mas do que se lhe impõe como possível, a partir de um processo doloroso e angustiante, onde alternativas se buscam, como resposta, a uma indesejada situação. O imigrante é alguém que por razões de índole sobretudo económica, política e ambiental, é estrangido a partir, deixando para trás a terra onde nasceu, os seus familiares, amigos, haveres e um sonho por viver. A decisão de partir não é tomada no exercício de um *direito a migrar* (como aquele que, tendo nascido em Portugal, se vê chamado, dentro de um processo de transformação pessoal, a não ser português), mas num contexto em que é urgente neutralizar ou ultrapassar o que, num determinado local, ameaça a vida e a sua sustentabilidade.

A *mobilidade*, não apenas física, mas mental, não é algo de acidental à vida. É antes uma característica intrínseca à condição humana, crucial ao desenvolvimento hu-

mano, do voluntário como do migrante, mas tão fortemente condicionada na vida de quem se viu e vê obrigado a partir – ao contrário, precisamente, do que acontece num acto de voluntariado.

Ao significar *ir na direcção de um outro* (*alter*), a mobilidade é extremamente necessária à vida que não é *auto-suficiente*. Por que somos seres interdependentes, a mobilidade, ou esta capacidade de irmos na direcção da nossa diferença, torna possível a relação com ela, com um mundo que se desdobra numa realidade tantas vezes descrita como algo que existe dentro (interior) e fora (exterior) de nós (Huffer, 2010: 98-104 e Deleuze, 1998). Aliás, será talvez ajustado dizer-se que nascemos e vivemos por esta relação – o que torna ainda mais importante a mobilidade nos processos de transformação da vida humana.

A questão que ainda hoje se discute, se o voluntariado (para lá de uma actividade ocasional) é ou deve pensar-se como um *estilo de vida*, reflecte uma concepção que se vai gradualmente aproximando do que este breve ensaio pretende defender, inspirado na obra de diversos autores, que sempre se pensaram na esteira da Escola de Frankfurt:<sup>21</sup> que o voluntariado é *talvez a mais genuína forma de ser*, aquela que, no meu entender, também testemunha que os seres humanos, como explica Francis Fukuyama, nunca existiram como “seres isolados” mas como “seres reciprocamente altruístas”, vocacionados para a “cooperação com outros”,<sup>22</sup> para lá, por conseguinte, de um mero estilo de vida, que se decide e abraça quando apetece, e entre tantos outros.<sup>23</sup> Sem que veja numa pós-moderna concepção de nós mesmos uma lacuna, sinais até de uma queda ou da perda de um particular estado de graça, tal como narrado por algumas tradições religiosas,<sup>24</sup> esta mobilidade, que como uma *resposta a um chamamento*, nos impele ou nos leva na direcção de um outro, não é uma alternativa entre outras, mas o *único caminho* capaz de garantir *qualidade e bem-estar* ao ar que cada um respira. É óbvio que a vontade poderá sempre decidir diversamente mas, ao fazê-lo, terá que ter plena consciência que o que escolhe para si não é viver, mas morrer. É que a vida, e o que a possa realizar e tornar feliz, não é de todo possível sem os outros, ou sem uma relação feita de um *contínuo e agonístico diálogo* com a sua diferença.<sup>25</sup>

Como um acto livre da vontade, na direcção de um outro, o voluntariado surge assim como a *forma que melhor exprime e realiza a condição humana*. E como esta mobilidade ou este movimento de dentro para fora não responde a uma intrínseca necessidade que tenha que ser satisfeita, o voluntariado é sobretudo **gratuidade** (*gratuitus*), ou seja, um encontro entre seres que na *reciprocidade desinteressada* de cada um, se revelam *dádiva transformadora de ambos*, sendo, por isso, no dizer de Luigino Bruni, simultaneamente “*bênção*” e “*ferida*”, logo, uma “*experiência de alegria e de dor, de vida e de morte*”.<sup>26</sup> E sublinho *reciprocidade desinteressada* para aludir e posicionar, para lá dos interesses de cada um, *um mais genuíno voluntariado*, desafiando, assim, o voluntário a uma perene transgressão dos seus constrangimentos e limites, enquanto contesto, por outro lado, o dualismo, *dador/recebido*, com que frequentemente o voluntariado é pensado e praticado. Pois ainda que o outro se sinta ou se tenha por seu único beneficiário, e o voluntário, por seu lado, se imagine um dispensador de benefícios, numa acção de voluntariado, que seja uma genuína e

verdadeira celebração da dádiva, não se sabe quem é quem, nem se lhe conhecem as intenções ou as necessidades de cada um. E é precisamente na *eliminação do domínio de um sobre o outro*, que toda a actividade voluntária se torna o espaço de uma *sofrida e abençoada* (feliz) recriação.

Talvez o outro, que por interesse acolhe e se torna sustento na vida de um imigrante, não lhe permita qualquer tipo de interrogação, exercendo sobre ele, porque o paga, e talvez o olhe de cima para baixo, uma quase total sujeição. O outro, porém, a quem o voluntariado se dirige, é alguém cuja eventual situação de imigrante, refugiado, desempregado, deslocado, explorado, excluído e pobre, se torna, em roupagem levinasiana,<sup>27</sup> um *inevitável questionamento* dos actuais sistemas de governação pessoal e colectivo, que produzem precisamente tais situações, e ao qual é necessário e urgente responder. Ao contrário do que se pensava há uns anos, em Portugal, a verdadeira questão, como problema (e pensando aqui o imigrante como o *outro que vem de longe*), não é a ameaça que este pode ser ou representar para o país, mas o que a sua situação de imigrante tem a dizer, sobre todo tipo de governo que gere aqui, como num outro local qualquer, fenómenos tais como o da *imigração*, pobreza e exclusão social.

### Um direito de todos

Se a *liberdade*, no seguimento do que até agora foi dito, é o que introduz, na relação do voluntariado com a imigração, a diferença que os distingue e separa ao nível da vontade e da mobilidade, a *gratuidade* é, por sua vez, a discrepância que os distingue e separa ao nível da relação entre os seus diversos actores.

Ao contrário do que acontece no voluntariado, na imigração, o *outro*, de um outro lugar, e para o qual o imigrante tende, é sobretudo alguém, que ao abrigo de uma relação contratual, lhe pode garantir a sustentabilidade de que tanto precisa. Sendo esta uma relação remunerada, ela é também, geralmente, uma relação com *baixos níveis de gratuidade*, pois, dentro dela, o que importa não é uma desinteressada e recíproca partilha do que se é, num diálogo que interroga, subverte e transforma atitudes e comportamentos, mas a satisfação dos interesses de cada parte, paga e claramente definida num contrato que pode ser de trabalho ou de outro género qualquer. Considerado, porém, o voluntariado como a *mais genuína forma de ser*, sendo aquela que à partida traz ao existir maior bem-estar, os seus *baixos níveis* ou a sua *considerável ausência* na vida de quem se vê obrigado a relacionar-se com os outros, dia e noite, através de um contrato ou de uma prestação de serviços, pela qual é pago, pode significar *uma vida menos feliz* (Smith, 2010). Descontentes ou não com o facto, a verdade é que hoje ninguém pode garantir-se mínimos de sustentabilidade sem a conquistar, dia após dia, através de um trabalho recompensado. O problema, e não incluo aqui obviamente pessoas que vivem desnecessária e irresponsavelmente acima das suas possibilidades, é que nem sempre o rendimento auferido é suficiente para fazer face aos mínimos necessários ao manejo da vida, havendo, por isso, quem seja obrigado a ter mil e uma ocupações, e quem tenha que deixar a sua terra e procurar um trabalho que seja bem mais premiado num outro lugar. Mas quando

assim é, pouco ou nada resta de tempo e de disposição física e mental para o *exercício da vida enquanto dádiva*. O voluntariado acaba por não ser *uma prática acessível a todos*, o que equivale a dizer que também o bem-estar que dele advém o não é. De facto, se ao contrário de uma ocupação ou de uma actividade paga, o voluntariado permite que as pessoas façam o que mais gostam e daí tirem um indizível gozo e alegria; e se o que se tem por felicidade ou razão por que se vive, é o que resulta, como no voluntariado, de uma partilha desinteressada da dádiva de cada um, com uma consequente, desejada e contínua transformação pessoal, então quem se vê forçado a ser assalariado toda a vida, a investir todo o tempo que tem na sua sobrevivência, quem, no fundo, trabalha de sol a sol, e vive, mesmo assim, privado do que é vital à vida, mergulhado na mais severa pobreza e exclusão, dentro ou fora do país onde nasceu, estará sempre longe de experimentar a felicidade, a saúde, a alegria e a longevidade a que tem direito, e de que falam com tanta frequência os que fazem voluntariado (Luks e Payne, 2001). Mas o que se revela, no final, como sendo fundamental, é que se como o alimento e a água, o exercício livre e gratuito da vontade é essencial à vida feliz, o voluntariado não pode ser pensado senão como um **direito de todos**.

### **Voluntariado informal e formal**

Talvez tenha existido um tempo, imensamente remoto, em que o voluntariado, ainda sem uma *ciência* sobre ele, preenchia, como *algo de normal*, as horas do relacionamento entre seres animais e a natureza. A *fragilidade, contingência e finitude* de tudo o que existe não é uma descoberta recente, mas a condição comum a tudo o que nasce e é deste mundo. Por oposição a esta, e diante, por conseguinte, da necessidade de garantir ao ser humano, como *forma sem essência*,<sup>28</sup> *segurança e oportunidades* de desenvolvimento, o voluntariado, enquanto acto livre e gratuito da vontade na direcção do outro, também se traduz por *cuidado*. Este, de facto, foi sempre o segredo ou o alicerce por detrás do que uniu famílias, grupos, comunidades e povos, e tornou possível, no tempo, a sua sustentabilidade. Existir, viver no desempenho diário de determinadas tarefas ou funções, dentro de uma tribo ou clã, não era mais que o *normal* exercício de um *cuidado recíproco*, cujo propósito era o de neutralizar a vulnerabilidade, o risco e a ameaça, e adiar a mortalidade, garantindo assim, a todos, o melhor bem-estar e crescimento possível (Fukuyama, 2011: 55-79).

Mas ao conceptualizarmos sobre o voluntariado, talvez se torne hoje, então, importante a distinção entre o que poderíamos chamar de voluntariado *informal* e *formal*.

O primeiro, e no seguimento do que fui referindo até agora, terá existido desde sempre, sendo tão antigo quanto a raça humana, e sendo sua característica uma *não legislada* e espontânea, livre e gratuita actuação na direcção ou a favor de um outro.<sup>29</sup> O segundo, sem querer situá-lo rigidamente no tempo, diria que é muito mais recente, sobretudo pela sua *formal* ou *legal constituição e organização* – ainda que outrora, grupos, que se plasmavam e criavam entre si alianças para se defender ou atacar, também se organizassem *ad hoc*, com o propósito de socorrer ou aliviar o fardo de outros (2011: 64-79). Nasce do desejo de quem, vivendo razoavelmente bem, ou encontrando-se até na dependência de outros, como acontece com inúmeros jovens

de hoje, decide compensar, de forma organizada, por uma determinada falta de cuidado, resultante de um profundo e *dramático enfraquecimento dos laços de família e sentido de comunidade*.

Assim, por estes dias, quando se fala de voluntariado, as pessoas referem-se sobretudo a uma actividade *formalmente instituída*, esquecendo, com frequência, que o voluntariado, antes de mais, se experimenta e vive na *relação directa* com o mundo, sem qualquer tipo de mediação organizacional. Na verdade, o segundo não existiria sem o primeiro e a qualidade do segundo dependerá sempre da concepção, promoção e dinamização do primeiro. Diria mesmo que o voluntariado formal é expressão da *qualidade afectuosa* de um cuidado mais interno ou de proximidade informal. No fundo, é a *felicidade* que nasce dos actos informais de responsabilidade pelo outro, que de forma organizada se exterioriza e manifesta, e se ergue para lá das meras relações de sangue, das que se estabelecem em nome de uma identidade ou de um vínculo político, cultural e religioso. Uma questão, porém, importante, transversal a todo o tipo de voluntariado, que não pode deixar de se colocar aqui, precisamente porque oriunda da natureza que o caracteriza, é a que pergunta até que ponto o voluntariado é um acto que permanece livre, aberto e fiel ao questionamento que uma relação com o *desconhecido* coloca.

### **Família e comunidade-providência**

O acento sobre o indivíduo, que a actual economia mundial procura ainda tornar *independente, auto-suficiente* e *imune* à dádiva dos outros,<sup>30</sup> pelo trabalho pago, obrigará e justificará a criação de organizações através das quais milhares de pessoas responderão às necessidades daqueles que o sistema vai deixando de fora como *lixo social*. Perguntar-nos-emos sempre, como pensadores apreensivos e suspetosos, se as organizações e os que nelas fazem voluntariado não são criaturas que um mesmo sistema socioeconómico produz para compensar pelos seus desequilíbrios, tornando-os coniventes e ao mesmo tempo pessoas incapazes, impedidas de questionar e de resolver as verdadeiras causas dos problemas. Por outro lado, e em oposição a este tipo de voluntariado mais formal, que cada vez mais estranhamente se deseja *legislado, protegido, seguro, profissional* e até *pago* pela concessão de benefícios fiscais, creio que hoje se impõe um investimento maior nas estruturas que permitiram e ainda hoje facultam, ainda que com inúmeras dificuldades, a regular a sustentabilidade de todos, sem excepção, de forma a que, como se vai infelizmente constatando, não haja gente obrigada a migrar no imediato presente/futuro, e quem faça voluntariado em território nacional ou até no estrangeiro, e não conheça os seus vizinhos de casa, e a comunidade local (talvez pouco consciente de si), onde está inserido. Como defende Guilherme de Oliveira Martins, hoje, *“perante a crise do Estado-providência, precisamos de construir uma Sociedade-providência que ajude à partilha por todos das responsabilidades sociais.”*<sup>31</sup> No entanto, esta não será de todo possível se não se recuperar a importância e o valor da *família*, e com ela o da *comunidade*, o das *aldeias, vilas e cidades* que estas foram, em continuação, formando e construindo.

O voluntariado formalmente organizado nunca acabará. Convocá-lo-ão sempre outros de outros lugares, para quem a segurança, a sustentabilidade e a oportunidade de se darem uma forma se tornou impossível. E talvez assim, do mesmo modo, o fenómeno da migração coagida. É, no entanto, de todo urgente, na defesa que faço de um *voluntariado mais informal*, que este deixe também de espelhar um exercício de si, alicerçado numa *burguesa concepção da dívida*, num ocasional dar a quem precisa, quando a gratuidade se apresenta como a marca indelével que é comum a todos os seres, obrigando cada um a viver-se, não na *auto-suficiência* ou na *imunidade* ao outro, mas na *reciprocidade*, gerando precisamente como seu genuíno (biológico) estilo de vida, o voluntariado informal. Toda a acção feita a favor de quem é pobre, imigrante, com fome, desempregado, marginalizado, que se descubra não ser mais que mero *alívio de uma consciência burguesa*, refém de múltiplos interesses pessoais ou de grupo, e acima de tudo, infeliz, será tudo o que alguém queira, menos voluntariado.

### **Fraternitas**

Concluo dizendo que, como aquela acção que responde a uma interrogação ou a um chamamento intrínseco à dimensão do que existe fora ou dentro de nós, o voluntariado não pode senão gerar pessoas, famílias, comunidades e empresas felizes. Felizes, não por atenuarem, segundo uma concepção de quem tudo tem e tudo pode, o fardo ou o desconforto de outras vidas, mas por poderem viver e partilhar com outros, a sua mesma *fragilidade* e *vulnerabilidade*, e a vida que se constrói sobre elas, superando-as, mas sem nunca lhes tentar escapar ou as deixar de ter e viver como condição humana, e em total reciprocidade. Como *talvez a mais genuína forma de ser*, ou como aquela que melhor responde, no meu entender, ao desassossego humano (*inquietum est cor nostrum*), o voluntariado ao ser, na sua génese, uma livre, gratuita e não legislada mobilização da vontade na direcção do outro, feita, portanto, de peito aberto e sem seguro contra qualquer tipo de risco, é gerador não da *solidariedade*<sup>32</sup> que nasce conivente da economia de mercado, mas da *fraternidade (fraternitas)* ou comunhão que brota do abraço entre infinitas vulnerabilidades, de um abraço que se promete e constrói, mutuamente, *protecção, segurança e oportunidade*.<sup>33</sup> Aqui, a sua prática não se define por dadores e recebedores, por quem olha de cima para baixo ou de baixo para cima, mas por uma resposta que se apresenta como partilha horizontal *recíproca, subversiva, inovadora e geradora* dos mais variados dons, bens e serviços, a bem de todos, sem excepção.

### **A Revista**

Esta edição da Revista Migrações divide-se em três partes. Ainda que separadas, numa divisão clara entre artigos mais *teóricos* e outros mais *práticos*, nenhuma aqui se apresenta com superior ou mais importante que outra, até porque, num fundamental e recíproco implicar-se, a teoria, como refere Foucault, não poderá ser mais que uma prática, local, regional e não totalitária.<sup>34</sup> Assim, integram a primeira, artigos de natureza mais científica; constitui a segunda, um conjunto de experiências que

se têm revelado, ao longo dos anos, boas práticas; e a terceira apresenta-se como um espaço mais aberto à opinião de autores, que debatem o tema do voluntariado, o fluxo migratório, e outras matérias actuais, que lhes estão intimamente ligadas.

### *Primeira parte – Investigação*

Antes de falar da importância do voluntariado internacional para o desenvolvimento dos povos e a paz mundial, Luc Lapointe explica-nos a sua origem, a relação com as tradições religiosas, a sociedade civil, as suas várias expressões e significados, a sua amabilidade, como uma das suas principais características, e de como ele, ao longo da história humana, adquire picos de elevada utilidade e urgência em momentos de maior aflição e ruína. Ao referir-se à globalização e aos seus efeitos, Lapointe aborda a complexidade dos desafios que se colocam ao voluntariado internacional e, ao abordar o modelo actual de desenvolvimento económico, também lhe aponta as fragilidades, invocando, face às suas incongruências, a necessidade de se criar um novo paradigma de desenvolvimento, onde o voluntariado internacional e o turismo que lhe está ligado podem ser, dentro dele, esse novo pensamento e factor de humanização.

A partir da sua experiência, em cuidados de saúde, com refugiados e imigrantes indocumentados, em Oslo (Noruega), Trine Myhrvold reflecte a contradição que separa o que se decide por lei e o que acontece na realidade. Ao discordar da ilegalidade de todos, sem excepção, numa ligação do corpo à terra, Myhrvold critica a exclusão disfarçada do poder político e defende que o voluntariado das organizações não pode ser tapa buracos de um sistema incapaz de fazer justiça com ética. Citando Rawls, para Myhrvold, a justiça não é possível sem que o Estado e as organizações cooperem nesse sentido.

Ao fazerem referência a um estudo académico, que tinha sido encomendado a Peter Mayer, pelo governo do Sul da Austrália, sobre o impacto indirecto do voluntariado na economia, Peter Mayer e Lou Wilson afluam a relação do capital humano com o crime, a saúde, com níveis de educação, e os efeitos do mesmo sobre a inclusão social; falam da tese de um líder do partido trabalhista que sustém que os pobres são pobres porque carecem de capital humano, para também contraporem algumas das suas descobertas ao que alguns políticos pensavam. Mas no fundo, ao medir o valor do capital humano no Sul da Austrália, o que Mayer e Wilson debatem, neste seu precioso contributo, é o quão difícil é convencer os políticos a fazer o que de facto deve ser feito.

De forma muito prática e brilhante, Susan Ellis explica como o voluntariado, nomeadamente o que já é ou possa vir a ser praticado por migrantes, pode conseguir os melhores resultados. Ellis insiste sobretudo na importância do seu planeamento pelas organizações, no valor e na relação dos voluntários com as estruturas e o *staff* das instituições, e no benefício do seu trabalho para si mesmos, para as organizações e a sociedade no geral. Ellis sublinha também o quão importante é encontrar actividades que melhor se adequem à situação do voluntário imigrante, de forma que

estas se tornem na sua vida um importante instrumento de integração e janelas de oportunidades.

O resultado de um inquérito feito a pessoas pertencentes a três diferentes grupos de imigrantes (Hmong, Latinos e Somalis), do Estado Americano de Minnesota, sobre como pensam e vivem o voluntariado, é verdadeiramente iluminador para as organizações que desejam acolher e trabalhar com voluntários imigrantes. Neste extraordinário relato, Mai Moua sublinha que para o voluntário imigrante, para quem o voluntariado é sobretudo uma prática informal, o importante não são os resultados ou os fins a atingir, mas a relação e a confiança entre pessoas a favor de um bem maior, o da comunidade. Quando estes valores se estudam e compreendem, também o exercício de um voluntariado mais *mainstream* se enriquece com a cultura e os talentos de que são portadores.

Stephen Wearing e Simone Grabowski exploram o valor e a importância do turismo de voluntariado, no que concerne a sustentabilidade do meio natural e cultural das comunidades que o acolhem, em oposição ao turismo de massas e a outros que se têm ultimamente apresentado como alternativa a este. Com o propósito de defenderem um turismo alicerçado nas reais necessidades das comunidades, com as quais os voluntários se possam envolver, Wearing e Grabowski afluem temas tão importantes como o da sustentabilidade, o da identidade, o das relações de poder/conhecimento e reflectem as motivações do voluntário, o seu eventual altruísmo ou egoísmo, e a participação das comunidades contra a sua exploração por governos ou operadores locais.

### *Segunda Parte – Programas e Referências de Boas Práticas*

O envolvimento de imigrantes reformados em actividades de voluntariado é um fenómeno cada vez mais crescente, nomeadamente em países como a Espanha. Ao estudar o facto entre sobretudo a comunidade inglesa residente na Costa Branca espanhola, Heiko Haas leva-nos a perceber que o que impele a maior parte dos reformados ingleses a fazer voluntariado na Espanha, é o facto de lhes estar no sangue, ou o de fazer parte da sua cultura. Por outro lado, a análise de Haas revela também, como razão, os ganhos valiosos que o exercício do voluntariado vai gerando. Ao fazer voluntariado, o imigrante reformado renova a sua vida, adquire outros hábitos e estabelece novos contactos.

Os imigrantes encontram no Serviço Jesuíta ao Refugiados (SJR) uma metodologia inovadora que lhes permite conhecer e integrar, com menos atritos e maior facilidade, o país que os acolhe. Com um departamento de voluntariado em Portugal, que articula com outros importantes agentes, André Costa Jorge e Ana Monteiro explicam que o SJR oferece uma “tutoria social” ao imigrante, onde um constante *ser ouvido* é uma fundamental prática ao estabelecimento e desenvolvimento de “um itinerário personalizado de inserção”, e um importante momento de enriquecimento pessoal na vida do voluntário tutor e confidente.

Conhecemos a Rede de Voluntariado Missionário pela Fundação Fé e Cooperação (FEC), que o coordena. Conscientes de que há sempre muito que fazer no país de origem dos voluntários, diz-nos Ana Patrícia que este movimento serve sobretudo para sublinhar aquilo a que chamam de “universalidade da ajuda”, e os efeitos ou as marcas positivas que o encontro dos voluntários com outros povos deixam sobretudo nos que partem, para algum tempo mais tarde regressarem à terra onde nasceram. Quem parte não regressa igual, e mais não deseja que viver pela diferença que o ir e vir, mais local ou global, imprime no corpo e transforma.

Cármem Queiroz e Timóteo Macedo revelam sobretudo a importância e o valor do voluntariado imigrante no apoio aos próprios imigrantes. Ninguém melhor do que eles, como referem os autores, poderia prestar com total eficácia este serviço. Por outro lado, a sua prática é também manifestação do tanto que têm para oferecer, nas mais variadas áreas, não só aos que se encontram na sua mesma situação, mas à sociedade no seu todo.

A Associação Clínica Frater é um bom exemplo do quanto se faz, em Portugal, pela saúde de quem, por razões de vária ordem, não lhe tem acesso. Numa situação de claro agravamento das necessidades, e ao servir também a imigração que vive, sobretudo, à volta do Barreiro (Setúbal), a médica Teresa Xavier sublinha sobretudo que são o custo dos medicamentos, a falta de acesso à informação sobre o direito à saúde e o peso da burocracia, o que leva a que muitos imigrantes encontrem na Frater a saúde que é possível.

Um notável exemplo do envolvimento e do real contributo das empresas na resolução dos mais variados problemas que afligem diversas comunidades em Portugal, chega-nos através do Grupo de Reflexão e Apoio à Cidadania Empresarial (Associação Grace), que hoje, passados 11 anos da sua fundação, reúne mais de uma centena de empresas, maioritariamente multinacionais. Como escreve Conceição Zagalo, o voluntariado empresarial, como expressão da responsabilidade social que todas elas decidiram assumir, através de programas concretos de intervenção, recuperação e organização, têm não só permitido melhorar as condições de habitabilidade de muitas comunidades de imigrantes, como têm proporcionado a tantos imigrantes um maior e mais bem sucedido desenvolvimento de competências.

### *Terceira parte – Artigos de Opinião*

Fernanda Freitas responde à pergunta se uma boa vizinhança poderia levar ao fim do voluntariado. Ao trazer para dentro do seu artigo a iniciativa da Filos, *Casas dos Vizinhos*, a Presidente Nacional do Ano Europeu de Voluntariado 2011, em Portugal, defende que é necessário recuperar a boa vizinhança de outros tempos, atendendo também ao abandono e à solidão em que vivem muitos idosos. Mas esta boa prática, no seu entender, não extinguirá um voluntário mais formal. Antes pelo contrário. Ambos, serão sempre motor um do outro.

Com alusões concretas ao valor em si, e à riqueza de que o capital humano imigrante é criador, Joacine Katar Moreira e Luís Mah denunciam as políticas de imigração que contribuem para o afastamento dos imigrantes da vida política, alertam para as feridas ou traumas deixados pela discriminação de que ainda hoje são alvo, e propõem, que uma sociedade civil mobilizada, os partidos políticos, as associações de imigrantes e outros organismos a trabalhar com a imigração, colaborem no sentido de conseguirem uma maior inclusão dos imigrantes e uma efectiva participação cívica dos mesmos, nos países de acolhimento, como cidadãos de pleno direito.

Patricia Merkin fala-nos de como o voluntariado, depois de ter surgido com os filhos abonados dos imigrantes, como manifestação do mais puro paternalismo material e cultural, foi adquirindo, na Argentina, contornos novos, de acordo com a sucessiva alteração da situação socioeconómica e política do país. Com a necessidade de se invocar e trabalhar a solidariedade e a cidadania, como resposta a sucessivas crises, o voluntário foi deixando de fazer parte do universo da caridade, sendo hoje um agente social imprescindível, na relação com o outro, ainda que pouco se tenha sistematizado sobre a sua experiência e os seus efeitos, na sociedade argentina.

Com um conjunto de importantes considerações, sobre a decadência de projectos europeus e mundiais, tecidas sobre o rigor de uma atenta e envolvida observação empírica sobre os factos, José Luís Seixas leva-nos a perceber a decadência do momento e a dimensão perigosa da “catástrofe social” que ameaça o mundo inteiro, devido à actual crise económico-financeira, mas também a uma grande incapacidade de regeneração de valores fundamentais. O voluntariado, enquanto herança que ainda resta dos valores que o autor diz terem-se perdido, surge aqui, diante de um Estado falido e de tantas assimetrias, de que o próprio imigrante é denunciador, como uma força genuína, necessária à mudança.

## Agradecimento

Esta obra, sem a colaboração generosa de alguns amigos, seria sempre certamente realizável; é, no entanto, sobretudo verdade que a sua coordenação teria sido muito mais difícil. Por conseguinte, numa derradeira nota, não poderia deixar de agradecer a perícia e o tempo dos que foram aliviando e enriquecendo o meu trabalho.

Katrin Kretschmer foi fundamental na procura de contributos internacionais; as traduções necessárias acabaram acidentalmente e bem nas mãos de Francisco Pólvora e David Rosie, ambos voluntários: o primeiro na Fundação para Evangelização e Culturas (FEC), o segundo na Internacional Network of Street Papers (INSP); por último, a edição de dois textos teve o apoio quase clínico de William Harris e Amílcar Fidelis; a todos estes estou imensamente grato pela disponibilidade com que sempre responderam às minhas solicitações, tantas vezes fora de horas.

Nem sempre é fácil convencer quem não conhecemos e vive sobretudo do outro lado do planeta a colaborar numa obra como esta. Houve quem tivesse aceite o desafio e o levasse até ao fim e quem viesse a desistir, sem que o previssemos, numa hora

já para lá de qualquer *deadline*. Mas o que esta edição da Revista Migrações revela, como conteúdo, é a pura gratuidade de quem aceitou sem rodeios colaborar e tornar possível este número. Por isso, aqui agradeço infinitamente a sua confiança, o seu saber e experiência, trazido para dentro deste espaço de partilha, onde um grupo de autores inicialmente desconhecidos uns dos outros, se foi tornando grupo de amigos.

Finalmente, uma palavra de gratidão para a Alta Comissária para a Imigração e Diálogo Intercultural, Rosário Farmhouse, para o Coordenador do Observatório da Imigração e Director da Revista Migrações, Roberto Carneiro, de quem me tenho por amigo há muitos anos, e para a coordenadora editorial da revista, Catarina Reis Oliveira, pelos seus esclarecimentos e paciente acompanhamento. Hesitante, como em quase todas as coisas, por que sempre muito ocupado, achei que não podia deixar de responder afirmativamente ao convite de construir uma edição da Revista Migrações sobre o tema do voluntariado e as suas eventuais ligações ao fenómeno migratório.

No final, esta foi mais uma daquelas tarefas também a meu favor, de onde saí diferente e mais rico, a todos os níveis.

Bem-haja a todos!

## Notas

<sup>1</sup> A tradução de todos os textos citados, neste trabalho, é do autor.

<sup>2</sup> Em colaboração com a International Labour Organization (ILO), o United Nations Volunteers (UNV) Programme, e um International Technical Experts Group (TEG), o Centro Universitário Johns Hopkins para os Estudos da Sociedade Civil revelou que cerca de 140 milhões de pessoas, em 37 países, envolvem-se em actividades de voluntariado, no decorrer de um normal ano civil. Se estes 140 milhões formassem um país, este seria o oitavo maior país do mundo (consulte ILO, 2011 e também, The European Volunteer Measurement Project, em [http://www.cev.be/113economic\\_value\\_of\\_volunteering-EN.html](http://www.cev.be/113economic_value_of_volunteering-EN.html)).

<sup>3</sup> Em 2007, países considerados ricos, como a Áustria, Holanda e Suécia, tinham mais de metade da população envolvida em actividade de voluntariado (60%, 55% e 53%, respectivamente), enquanto que Portugal e Lituânia, no grupo europeu de países relativamente pobres, eram nações onde a percentagem era a mais baixa, 12% e 11% respectivamente (veja, Angerman e Sittermann, 2010: 4).

<sup>4</sup> A título de exemplo, no final de 2006, 65% dos europeus não participavam em acções de voluntariado, mas 79% consideravam importante, nas suas vidas, a ajuda aos outros ou o trabalho de voluntariado (European Year of Volunteering, 2011: 6). Sobre o número de horas e o valor económico do voluntariado no mundo, consulte o trabalho de Heiko Haas, ILO (2011) e, também, The European Volunteer Measurement Project.

<sup>5</sup> Este número não analisa nem sugere, de forma totalmente inédita, uma *teoria* sobre o voluntariado e as migrações. Mesmo assim, os seus textos fazem eco da natureza instrumental do que Gilles Deleuze, em conversa com Michel Foucault, chamava de teoria. Para Deleuze e também para Foucault, uma teoria é apenas uma “caixa de ferramentas”, que se utiliza ou não na medida em que se mostre apropriada ou faça sentido num trabalho de hermenêutica da realidade (“Intellectuals & Power: A conversation between Michel Foucault and Gilles Deleuze”, pp. 2-3, in <http://libcom.org/library/intellectuals-power-a-conversation-between-michel-foucault-and-gilles-deleuze>). Esta é uma transcrição de uma conversa de 1972, entre Michel Foucault e Gilles Deleuze, que apareceu pela primeira vez em inglês no livro Michel Foucault (1980), *Language, Counter-Memory, Practice: Selected Essays and Interviews*, editado por Donald F. Bouchard, Cornell University Press.

<sup>6</sup> Os 140 milhões de voluntários, em 37 países, de que falava na segunda nota de fim, representam o equivalente a 20.8 milhões de empregos a tempo inteiro; contribuem com 277 milhões de euros para a economia global, o que os tornaria a sétima maior economia europeia (veja, The European Volunteer Measurement Project; ILO, 2011). O actual Presidente da Federação Internacional da Cruz Vermelha, Tadateru Kono, reportou também que o valor económico dos serviços prestados em 2009, pelos seus 13.1 milhões de voluntários activos, em todo o mundo, foi de 6 mil milhões de dólares americanos, como se cada pessoa, na terra, tivesse recebido, em benefício, quase 90 cên-

timos do dólar americano (consulte, International Federation of Red Cross and Red Crescent Societies, disponível em <http://www.ifrc.org/en/what-we-do/volunteers>).

<sup>7</sup> Consulte, Michel Foucault (1961, 1966, 1969, 1975), e Jacques Derrida (1967a, 1967b, 1984). Veja também, a este propósito, John D. Caputo (1993) in James Bernauer e Jeremy Carrette (2004); Henrique Pinto (2004); Lynne Huffer (2010) e John D. Caputo (1997a e 1997b).

<sup>8</sup> Decisão do Conselho de 27 de Novembro de 2009, relativa ao Ano Europeu das Actividades de Voluntariado que Promovam uma Cidadania Activa (2011) [2010/37/CE].

<sup>9</sup> Resolution on Voluntary Work, OJEC C 010, 16 January 1984, pp. 288-291; também em Angerman e Sittermann (2010: 11).

<sup>10</sup> Considere-se, e apenas a título de exemplo, o abstencionismo recorrente em eleições nacionais e europeias. Nas últimas eleições para o Parlamento Europeu, em 2009, apenas votaram 43% dos eleitores, com uma abstenção de 57% [Eleições europeias 2009, [http://www.europarl.europa.eu/pdf/eurobarometre/28\\_07/FR\\_pt.pdf](http://www.europarl.europa.eu/pdf/eurobarometre/28_07/FR_pt.pdf)]. Nas últimas eleições legislativas, em Portugal, em 2011, o abstencionismo foi de 41%, e bateu recordes (em, DN Portugal, <http://noticias.uol.com.br/ultimas-noticias/efe/2011/06/05/abstencao-nas-eleicoeslegislativasportuguesas-chega-a-41-e-bate-recorde.jhtm>). Consulte também, European Election Database, <http://eed.nsd.uib.no/>.

<sup>11</sup> São quatro os objetivos oficiais decididos pelo Conselho Europeu para o ano de 2011: trabalhar para a criação de um clima favorável à prática do voluntariado na UE; “empoderar” os organizadores de acções de voluntariado para que possam melhorar a sua qualidade na UE; reconhecer a importância e o valor das acções de voluntariado; chamar a atenção de todos para o valor e importância do voluntariado [European Year of Volunteering 2011, Library of the European Parliament, Library Briefing, 049/2009, p. 5, em [http://www.ppe.at/aktionen/bundesthema/bundesthema1011/pdf/faq\\_librarybriefing\\_ep.pdf](http://www.ppe.at/aktionen/bundesthema/bundesthema1011/pdf/faq_librarybriefing_ep.pdf); p. 14]

<sup>12</sup> Nas palavras de Caputo (2007:72): “As economias tornam-se férteis e produtivas pela dívida pela qual elas são subvertidas, interrompidas, marcam pontos, se abrem e expandem. As economias precisam das dívidas mesmo quando estas vão para além do que é necessário”.

<sup>13</sup> Maximiliano Senci, “Contra Deum Deus IPSE: O Núcleo Êxtimo da Teologia Política de Slavoj Žižek”, p. 212, disponível em [www.periodicos.ufrn.br/ojs/index.php/saber/article/download/946/873](http://www.periodicos.ufrn.br/ojs/index.php/saber/article/download/946/873).

<sup>14</sup> Ainda que se mostre convencido sobre este tema, que “uma sociedade sem mercados e contratos não seria uma sociedade decente”, Luigino Bruni acredita, no entanto, que “uma sociedade que recorresse apenas aos mercados e contratos, para regular as relações humanas, o fosse ainda menos” (Bruni, 2005: 13).

<sup>15</sup> Por que defendo, com milhares de outros, que ninguém é ilegal, a ilegalidade de alguém, assim declarada, essa sim, deveria ser solenemente pronunciada ilegal por todos os países do mundo.

<sup>16</sup> Actualmente, cerca de meio milhão de pessoas indocumentadas entra na UE, todos os anos, com um ¼ a entrar pela Espanha (Illegal Immigrants and Stowaways, disponível em <http://www.ecop.info/english/e-sap-net-35.htm>). Mas já em 2009, o Parlamento Europeu revelava que na União Europeia, os imigrantes indocumentados, a trabalhar na construção, na agricultura, na hotelaria e noutros sectores, eram entre 4,5 a 8 milhões (Europe to penalise employers of illegal immigrants, disponível em <http://www.europarl.europa.eu/sides/getDoc.do?language=en&type=IM-PRESS&reference=20090120IPR46696>). Um ano antes, em 2008, e fora da UE, havia quem defendesse que os imigrantes ilegais nos Estados Unidos da América não eram 12 milhões, mas muito provavelmente 20 milhões (veja, Oh my Gov! Exposing Government's Wonders & Blunders, disponível em [http://ohmygov.com/blogs/general\\_news/archives/2008/04/10/number-of-illegal-immigrants-in-u-s-may-be-closer-to-20-million.aspx](http://ohmygov.com/blogs/general_news/archives/2008/04/10/number-of-illegal-immigrants-in-u-s-may-be-closer-to-20-million.aspx)).

<sup>17</sup> Consulte, Henrique Pinto (2003: 4, 37-57). A reivindicação Foucaultina do *Outro*, dos aspectos que eram excluídos ou negados no pensamento ocidental, funda-se precisamente no surrealismo destes pensadores. Sobre Foucault, o surrealismo e a imaginação religiosa, veja Jeremy Carrette (2000: 44-62, 142).

<sup>18</sup> Definido o “poder”, em termos Foucaultianos, como “uma acção sobre a acção de outros”, onde há poder, há também resistência (Foucault, 1982: 221; Foucault, 1976: 95; Simons, 1995: 82).

<sup>19</sup> Seguindo ainda Foucault, aqui, a “liberdade”, como bem o exprime Christopher Falzon, “é a liberdade de concretos e finitos seres humanos, que existem no meio da história” (Falzon, 1998: 53).

<sup>20</sup> O que entendo afirmar aqui, no encaicho de Foucault e ainda nas palavras de Falzon, é que a “liberdade não é um ideal a conquistar-se pela superação das nossas circunstâncias históricas e fixação de uma ideal forma de vida. Já está presente na história, como a aquela que resiste e se revolta contra reais constrangimentos, socialmente impostos, incluindo aqueles que são sustentados por noções de uma natureza humana transcendental, e que norteia o diálogo na história” (Falzon, 1998: 53).

<sup>21</sup> Escola de teoria social, interdisciplinar, neo-marxista, particularmente associada ao Instituto para Pesquisa Social da Universidade de Frankfurt.

<sup>22</sup> Numa brilhante obra sobre a origem das instituições políticas, Francis Fukuyama defende, em oposição a Thomas Hobbes, John Locke e Jean-Jacques Rousseau, e com base no trabalho de biólogos e antropólogos evolucionistas, que a “[S]ociabilidade humana não é uma aquisição histórica ou cultural mas algo que faz parte da natureza humana” (Fukuyama, 2011: 34, 26-48).

<sup>23</sup> A mais genuína forma de ser não pressupõe aqui uma *arce* ou um privilegiado acesso a uma verdade objectiva que nos informe, com absoluta certeza, sobre o que devemos ou não ser ou fazer. Traduzido, numa minha apropriação do trabalho ético-estético de Foucault, por um constante exercício crítico de si e dos outros, neste importante pensador francês do século XX, esta parece ser a forma, que na morte transformadora de si, melhor permite ao existir humano o menor domínio possível sobre os outros. Consulte, “Modifications”, em Michel Foucault (1984: 3-13); “The Constitution of Self as an Ethical Subject”, em Henrique Pinto (2003: 76-92); “Political Ethic of Eros”, em Lynne Huffer (2010: 266- 278); “Ethics, Critique and Enlightenment”, em Christopher Falzon (1998: 57-78); “Transgression and Aesthetics”, em Jon Simons (1995: 68-80).

<sup>24</sup> Consulte Foucault (1994, 342); veja também, Henrique Pinto (2003: 120; 2004: 201-202).

<sup>25</sup> Existir na direcção do outro, não significa estar-lhe sujeito ou submisso, mas entrar num processo conflituoso ou agonístico, de recíproco conhecimento e transformação, onde a cada um cabe também a melhor afirmação de si mesmo.

<sup>26</sup> Sobre a gratuidade, veja “Self, Freedom and Gratuity”, em Henrique Pinto (2003: 147-162); ver também “Eros, Philia, Agápe”, em Luigino Bruni (2005: 90-118).

<sup>27</sup> Com uma fundamental diferença, é que aqui, ao contrário do que acontece em Lévinas, o “eu” não é escravo passivo do “tu”, e a reciprocidade não é uma exigência ou dever do qual o outro (tu) está dispensado, mas um efeito do encontro entre dons, e o que ambos torna recíprocos (Lévinas, 1961, 1974). Ver também esta análise em Pinto (2003: 83).

<sup>28</sup> Como uma invenção de um passado recente, o homem moderno seria assim, para Foucault, apagado, como um rosto desenhado na areia, à beira mar, para voltar à sua condição de *sem essência*, ou de forma em projecto (Foucault, 1966/1970: 387).

<sup>29</sup> Consulte, uma vez mais, sobre esta matéria, a importância do “Estado de Natureza” (2011: 26-27).

<sup>30</sup> Sobre esta questão, consulte “Quale responsabilità per l’impresa? Immunitas e communitas a confronto”, em Luigino Bruni (2005: 57-89).

<sup>31</sup> Guilherme d’Oliveira Martins, “Tempo de atenção e cuidado!” em <http://100mim.wordpress.com/2011/07/17/mes-summer-time-guilherme-oliveira-martins-e-flannery-o-connor/>

<sup>32</sup> Como também defende Luigino Bruni, a solidariedade não se confunde com a fraternidade, pois a primeira pode sempre acabar por ser uma experiência de *immunitas*, por não lhe ser pedida necessariamente a contaminação com a ferida dos outros (Bruni, 2005: 195, nota de rodapé nº 149).

<sup>33</sup> Ver, “L’abbraccio dell’altro”, em Luigino Bruni, 2005: 192-198.

<sup>34</sup> Intellectuals & Power: A conversation between Michel Foucault and Gilles Deleuze, p. 2.

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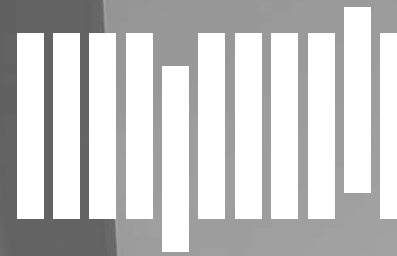
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# migrações

[www.oi.acidi.gov.pt](http://www.oi.acidi.gov.pt)

I. INVESTIGAÇÃO

## Who Cares...Why Care? *Quem se importa... porquê importar-se?*

Luc Lapointe\*

**Abstract** The act of volunteering is as old as humanity itself! Over the past twenty years, researchers have tried to better understand its scope and value but only recently as occupational code for volunteers have been developed. The word hasn't changed but its use and interpretation has been altered with time but do we really comprehend it? From war to peace; mission work to voluntourism, the growing trend of volunteering abroad is now changing the development landscape, simply a trend or a new paradigm for greater involvement by travelers? Private aid is now eclipsing official aid – volunteering being a major contributor. This article takes a look at volunteering in time and how, again, it is now helping forge new approaches to aid delivery, effectiveness, and peace.

**Keywords** Volunteer, voluntourism, aid effectiveness, development ownership, civic participation, aid volatility.

**Resumo** O acto do voluntariado é tão antigo quanto a própria humanidade! Nos últimos 20 anos, os investigadores tentaram compreender melhor o seu alcance e valor, mas só recentemente foi desenvolvido como código ocupacional para voluntários. A palavra não mudou, mas o seu uso e interpretação foi alterada com o tempo. Realmente compreendemo-lo? Da guerra à paz; de trabalho de missão a voluntariado, a tendência crescente do voluntariado no estrangeiro está a mudar o panorama do desenvolvimento, simplesmente uma tendência ou um novo paradigma para uma maior participação dos viajantes? A ajuda privada está a eclipsar a ajuda oficial - o voluntariado é um dos principais contribuintes. Este artigo lança um olhar sobre o voluntariado no tempo e como, novamente, está agora a ajudar a forjar novas abordagens para proporcionar ajuda, eficácia e paz.

**Palavras-chave** Voluntário, volunturismo, eficácia da ajuda, posse do desenvolvimento, participação cívica, volatilidade da ajuda.

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## Who Cares...Why Care? *Quem se importa... porquê importar-se?*

Luc Lapointe

*"How wonderful it is that nobody need wait a single moment before starting to improve the world?"*  
Anne Frank

### Preface

It is just simply phenomenal how fast the world is changing and how the world of international development hasn't quite adapted to this transformation. Social media is rapidly changing the world and influencing how communities see themselves. **We are living in exponential time.**

It took 38 years for the radio to reach an audience of 50 million – 13 years for television, four years for the internet, and only 2 years for Facebook. There is increasingly greater recognition when accepting that we live in a change of era and, therefore, not an era of changes (de Souza, 1999). In this change of era, uncertainty, diversity, and the contradictory govern the dynamics of our interactions. But, having us all connected in a social network may, ultimately, be pretty pointless, unless it can be used to harness action, direct decisions, and "get things done".

Transparency or access to information is no longer the major burden for faraway places but this comes with rewards and risks. With an estimated 10 million travelers partaking in a volunteer activity every year and an estimated 200 million travelers who have expressed interest to include a volunteer activity in their itinerary, the potential is enormous. Is this another form of colonisation? Or is voluntourism a new and serious engine for development?

Voluntourism, volunteering and civic participation at the international level have been on the increase for the past five years. More countries, private sector operators, and air carriers, for example, are hoping to cash-in on this fast growing sector. Once a segment of the travel industry reserved for faith-based organizations and backpackers, this movement has now spilled over to high-end hoteliers, travel booking sites, and self-made foreign-aid partakers.

From low-skills to high-skills, volunteers/voluntourists play an important role in the development of communities in sectors such as health, medicine, agriculture, infrastructures, tourism, and many others. As part of a study to assess the potential to leverage the human and financial activities of the yearly millions of volunteer travelers, we have found that none of the organizations have a similar standard to measu-

re the impact on volunteers, the community they visit, the long-term sustainability of the initiatives, and missed opportunities for linkages to other development efforts.

The activities of volunteer sending organizations are widespread and address various social, environmental and economic needs in communities of all sizes across the globe. The current nature of the sector itself doesn't allow for much collaboration between organizations. Since a great majority of the organizations are self-funded, the push for impact assessment and outcome mapping is not mandatory, yet it is essential to the long-term sustainability of the sector.

Because of the sheer number of organizations involved in international volunteering and the multiplicity of efforts they undertake, few research projects have been conducted to assess their socio-economic impact, outreach, and sustainability. The academic and practitioners' discourse is replete with the lack of information, the lack of tools to measure the impact of activities, and the wide array of volunteer sending organizations.

With more than 800 million international tourism arrivals in 2010, the potential to engage people with the needs of destinations and giving them a sense of what is being done is becoming more and more important. Tourism is one of the major sources of income for developing countries but the recent financial crisis took place at a time when developing countries were slowly emerging from the effects of the food and energy crises and has threatened to reverse the gains made in recent years.

While there is much criticism regarding the impact of international development and more recently about the Do It Yourself Foreign Aid approach, little is being done to understand this potential paradigm shift to development; but, this growing movement can't be ignored.

Furthermore, it has changed the international environment within which countries conduct and implement policies and there is general consensus that bold, swift and concerted actions are needed to reduce the potential negative effects of the crisis on poor countries.

### Context

Under the theme **Volunteering and Active Citizenship**, 2011 marks the 10<sup>th</sup> anniversary of the International Year of Volunteers in Europe. Over the course of the past decade the growth and extraordinary value of volunteers in the humanitarian field has been acknowledged by many organizations. Greater awareness on the part of governments and organizations of the significant contributions made by volunteers has led to the establishment of policies that effectively support volunteers in the many different contexts in which they operate but much more needs to be done.

It is also 50 years ago that President John F. Kennedy helped launch the Peace Corps, which is still the corner stone and model of many volunteer sending programs around the world. Following the end of World War II, various members of the United States Congress proposed bills to establish volunteer organizations in Developing Countries. In 1952 Senator Brien McMahon (D-Connecticut) proposed an “army” of young Americans to act as “missionaries of democracy.” Privately funded nonreligious organizations began sending volunteers overseas during the 1950s. While President John F. Kennedy is credited with the creation of the Peace Corps, the first initiative came from Senator Hubert H. Humphrey, Jr. (D-Minnesota), who introduced the first bill to create the Peace Corps in 1957—three years prior to his University of Michigan speech. In his autobiography *The Education of a Public Man*, Humphrey wrote, “*There were three bills of particular emotional importance to me: the Peace Corps, a disarmament agency, and the Nuclear Test Ban Treaty. The President, knowing how I felt, asked me to introduce legislation for all three. I introduced the first Peace Corps bill in 1957. It did not meet with much enthusiasm. Some traditional diplomats quaked at the thought of thousands of young Americans scattered across their world. Many senators, including liberal ones, thought it silly and an unworkable idea. Now, with a young president urging its passage, it became possible and we pushed it rapidly through the Senate. It is fashionable now to suggest that Peace Corps Volunteers gained as much or more, from their experience as the countries they worked. That may be true, but it ought not demean their work. They touched many lives and made them better.*”

In a report produced by the office of the United Nations Volunteer (UNV) group, the author reports that since 2001, several studies and research reports at the international and national levels have highlighted the importance of volunteerism as a driver of economic, social, and political development. As only one example, a 2002 UN General Assembly Resolution<sup>1</sup> stated that volunteerism was a necessary component of “*any strategy aimed at.... poverty reduction, sustainable development, health, disaster prevention and management, and social integration.*” In 2008, a Johns Hopkins University study echoed this conclusion and highlighted the economic impact of volunteerism, finding that “*at least 12 percent of the adult population in the 37 countries studied volunteers, representing the equivalent of 20.8 million, full-time equivalent workers, and making a \$400 billion contribution to the economy.*”<sup>2</sup> The Secretary General of the United Nations also issued a report<sup>3</sup> stating that “*achieving the Millennium Development Goals will require the engagement of countless millions of people through volunteer action.*”

As the link between volunteerism and social, economic, and political development has become clear, countries around the world have moved to create better legal framework environments in which volunteerism can flourish. While this is taking place in many areas around the world, the majority of these countries haven’t put in place a process to measure the impact of these activities and bridge the actions of

local volunteers with those from the international community. More organizations and most recently the private sector have sought to promote new programs that support volunteerism for development goals.

This section of the book will put into perspective how efforts to mobilize an increasing amount of people is changing the international development landscape. Several countries have expressed concern over this growing trend because of the nature of the actions which could be seen as politically motivated by foreign governments or interest groups. Individuals, groups, and interest groups have shown reticence to make their actions public for fear that government may increase regulations and like Tanzania, impose levy, taxes, and strict visa requirements for people to volunteer.

In the context of Aid Effectiveness or the Paris Declaration and Accra Agenda for Action what is the future for voluntourism / international volunteering? Stricter rules or laws, restricted access for volunteers, guidelines, higher fees, does it offer an opportunity for collaboration and mobilization?

The author will guide you briefly through the history of volunteerism, the changing landscape in international development, and offer some ideas for the future of voluntourism.

As with other laws and policies, there is no single solution that is appropriate for all countries and circumstances. Laws and policies must be carefully tailored to achieve specific goals and they must take account of local contexts, traditions, and needs.

### **Origin of International Volunteering**

In order to better understand this important sector that has and is still contributing to development and peace in millions of communities around the world, it is important to try to identify its roots and what world events actually triggered these changes. The International volunteering movement has a rich history, taking its origin from centuries of change in its scope and approach. From Peace Building to Volunteer Armies, this complex sector is often cited to have begun in the early 19<sup>th</sup> century. While acts of volunteerism can most likely be traced to the beginning of humanity, the first documented description of an act of volunteering goes back to religious scriptures in most Holy books such as the Bible, the Koran, the Torah, and the Tipikapa.

Researchers have focused on the nature of volunteering around the 19<sup>th</sup> and 20<sup>th</sup> centuries as the source of volunteering (organized volunteering) but it’s important to go much deeper in order to understand this movement. In the Bible, we can find

many verses like this one Galatians 6:10 “So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.” In the Muslim Holy Book, the Messenger of Allah (SAW) said: “To smile in the company of your brother is charity. To command to do good deeds and to prevent others from doing evil is charity. To guide a person in a place where he cannot get astray is charity. To remove troublesome things like thorns and bones from the road is charity. To pour water from your jug into the jug of your brother is charity. To guide a person with defective vision is charity for you.” (Bukhari)

The Torah mentions the instruction of giving charity, and according to some, there is a Torah source for the obligation to give a tenth of our income to charity. Rav Moshe Feinstein stated that just as one must donate a tenth of his money, so one should donate a tenth of his time to ‘volunteering’ (Rav Moshe was referring to an issue of encouraging secular Jews to learn about Judaism and Torah practice), a position seconded by Rav Shlomo Zalman Auerbach (Halichos Shlomo: 259).

The importance of volunteering is underscored in the construction of the Tabernacle in the wilderness, which was made only from materials that were donated voluntarily by the people: *Kol Nediv Libo* (anyone whose heart is generous). Something holy, it would seem, requires the voluntary generosity of the heart.

In the search of information for volunteerism and Buddhism, we find this example; the Buddha volunteered to teach the Dharma of liberation and spiritual enhancement for fifty years after he became enlightened. The Buddha said: “*With wisdom and compassion as my plow, I grow the bodhi seeds in the field of merits.*” Buddha let each sentient being harvest in the field of merits. He volunteered to serve all sentient beings. For instance, the Buddha himself bathed and clothed sick bhiksus, cleaned their rooms, attended their daily routines, comforted their bodies and minds, and threaded the needle for aged bhiksus to relieve the pain of their poor eyesight.

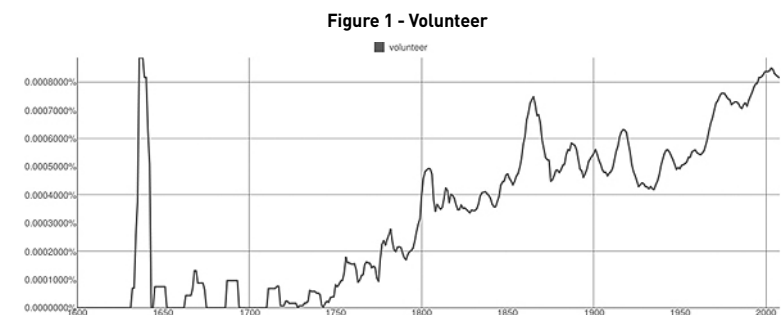
The contribution of religion to volunteer work has consistently received a certain amount of scrutiny by the academic community and the development world. Disillusionment with big government and continued distrust of the market to meet social needs has drawn attention to the contribution that might be made by voluntary labour. This, in turn, generates scholarly interest in the social roots of volunteerism. What induces people to give their time to those organizations that can neither impel commitment nor buy loyalty?

### What’s in a word – semantic?

Library and Google searches for the history of volunteerism, voluntourism, and international volunteering bring us to a few different notions of this sector starting

from “the History of the Third Sector”, Civility, and Charity. Authors such as Lester M. Salamon from John Hopkins University, Rupert Taylor from the University of Witwatersrand, and Justin Davis have written extensively on the Third Sector to help define volunteerism.

As part of his ongoing research on volunteering, Patrick Daniels,<sup>4</sup> who writes a regular blog on volunteering, used Google Labs’ Ngram Viewer – a tool that offers visual representations of the usage of words in books published going back 500 years ago.<sup>5</sup> Since the act of volunteering can apply to various concepts and actions in our culture, using the word volunteer in Google Labs’ Ngram Viewer shows the growth of the use of the word ‘volunteer’.



Patrick explains that first, this graph uncovers out the historic use of the word volunteer in a military context. The peaks coincide with major wars that affected the English-speaking world: Napoleonic wars in early 1800s, American Civil War (1861-65), First World War (1914-18) and to a lesser degree the Second World War.

He describes that this decline in usage seems to suggest that already by the Second World War, the word volunteer was losing its distinctive and overriding military meaning. In addition, what’s striking is how usage of the word has steadily increased since the Second World War.

It points to the fact that we are at a historic high in usage of the word volunteer.

Up to now it was only possible to look at trends through Google data on searches. This shows that the use of the word ‘volunteer’ has been pretty static. If anything, it’s gone down a little bit. What’s interesting with the Ngram Viewer is that it holds out the possibility to get a more historical perspective on the use of the term ‘volunteer’. We know from sources across the centuries that the word ‘volunteer’ was used almost exclusively in a military context (particularly at sea). cursory Google Book searches bear this out with some publications about volunteering in the 19th Century.

A look at the records from the Old Bailey that include transcriptions of verbal testimony during trials between 1674-1913 gives more of a flavour of this. In particular, it offers a vivid insight into how the word 'volunteer' was used in spoken English many, many years ago. Here are some typical examples:

*"John Breams, The Younger Brother, was Condemned for the same Murther of Henry Hutton. He denied not that the dead person was run through by him; **He was a Volunteer in the Sea-service very lately**; He said that he did heartily repent, that he was drunk when he committed the sin of Murther..."* (A True Account of the Behaviour, Confession, And Last Dying Speeches Of the Criminals that were Executed at Tyburn, On Wednesday the 20<sup>th</sup> of December, 1693)

*"His character was exceeding good; he suttled for the camp both at home and abroad; he never was punished neither at home nor abroad, to my knowledge; he is in the same regiment with me, but not in the same battalion; **he went a volunteer into another, when the volunteers went abroad**, and he was of very great service to us abroad; he has a family, and has endeavoured hard to bring them up."* (William Chamberlayne, Theft grand larceny, 5<sup>th</sup> April 1758)

*"He had before told me, that he was a native of Hampshire, but of a French descent, as he believed; was under 24 years of age; that his father was a gentleman; but both his parents were dead. **He was enter'd a volunteer on board the Fougueux man-of-war, when eight years of age, at 17s. 6d. a month, and walk'd the quarterdeck; he was afterwards midshipman aboard the Bristol, three years; then in the Antigua sloop, two years and upwards; then in the Nassau, six months; in which he returned from the West-Indies, and was paid off at Chatham.**"* (The [Ordinary of Newgate's Account](#) of the Behaviour, Confession, and Dying Words of Five Malefactors, VIZ.- Ordinary's Account, 20<sup>th</sup> April 1761).

### Volunteering versus serving

Perhaps we could argue that this is all about semantics. But sometimes, semantics affect our thinking and the way we do things a lot more than we'd think. Volunteering being an important part of human development has seen many changes in its definition and its scope.

From missionary work to micro-volunteering, the world of development has evolved in the way people participate. Recently, the growing participation of travelers / tourists in development has raised a major debate on the internet and most of the me-

dia. In order to better understand its evolution and potentially its future, we should look at the silos within this sector of the economy. The debate focuses on good intentions and the impact of short-term volunteering in a world where international development is being criticised for a perceived lack of effectiveness.

There is no definition of "international volunteering" as such. It can incorporate volunteering in another country, or volunteering in an international environment in your home country. The common factor is that it should provide participants with opportunities to learn about other cultures, traditions and ways of life different to that of their own (and in doing so, learn more about their own cultural backgrounds). The actual work that is carried out can vary widely but should always be of benefit to others.

*Volunteering:* The Oxford Dictionary provides two relevant definitions of a volunteer – a person who freely offers to take part in an enterprise or undertake a task; or a person who works for an organisation without being paid. As well as unpaid work, undertaken of free will, volunteering also implies a notion of work done for a perceived common good. *International Volunteering:* Refers to people of one country volunteering in another country. It is not just people going from rich countries to poor countries. South-to-South volunteering, South-to-North volunteering, and the better known North-to-South volunteering, are all part of the mix.<sup>6</sup>

*Formal and Informal Volunteering:* In recognition that all sorts of people do unrecognised and untraceable voluntary work for their family or friends, and in supporting their own and other peoples' communities, the terms formal volunteering and informal volunteering have emerged. Signing up with VSA to work in a Vanuatu hospital or being sent by the UN to take part in unpaid work to assist with tsunami relief is formal volunteering; being caught in massive floods while on holiday and pitching in to help the locals, or looking after your neighbour's kids for free are examples of the sort of informal volunteering that practically everyone does without giving a second thought.

*Voluntary Sector:* This is used to distinguish community groups, not-for-profits, non-governmental and similar organisations from the private and public (government) sectors. Many voluntary sector organisations do employ paid as well as voluntary workers. In a world where the private sector utilises volunteers and gets involved in development work, where NGOs and businesses form partnerships, and where NGOs tender for government contracts, delineation of the voluntary sector becomes increasingly difficult.

*Corporate Volunteering:* This involves schemes whereby corporations will volunteer a portion of staff time to be used for community or development projects. Some people applaud the private sector for its growing social conscience; others remain

sceptical, citing instances where businesses use corporate volunteering as a way to improve their public image while diverting attention from other less ethical elements of their business practices.

*Forced volunteering:* As the merits of volunteering are now extolled by public and private sector, it seems the notion of free will in volunteering might be under threat. New Zealand's now terminated Community Taskforce scheme came under criticism as a thinly disguised work-for-dole scheme forcing unemployed people into 'volunteering'. If your boss volunteers you, or you are required to undertake a voluntary placement in order to graduate, is it the manifestation of a new age of charity?

*Paying to volunteer:* So enthusiastic are people to be involved in international development projects, they are willing to pay. In some cases this is a legitimate way to acknowledge there are costs involved for communities (as well as benefits, one hopes) in hosting a volunteer, and that the volunteer is usually in a better position to pay her/his way rather than the hosts. The desire to do good is now big business.

*Civic Participation:* Civic engagement can take many forms, from individual volunteerism to organizational involvement to electoral participation. It can include efforts to directly address an issue, work with others in a community to solve a problem or interact with the institutions of representative democracy. Another way of describing this concept is the sense of personal responsibility individuals should feel to uphold their obligations as part of any community "Youth civic engagement" has identical aims, only with consideration for the collective voice of youth.

*Voluntourism:* Volunteer travel, volunteer vacations, voluntourism, or volunteer holidays is travel which includes volunteering for a charitable cause. In recent years, "bite-sized" volunteer holidays have grown in popularity. The types of volunteer holiday are diverse, from low-skill work cleaning up local wildlife areas to providing high-skill medical aid in a foreign country. Volunteer holidays participants are diverse but typically share a desire to "do something good" while also experiencing new places and challenges in locales they might not otherwise visit. There are also other types of travelling that engage people with "citizen science" - scientific research and education to promote the understanding and action necessary for a sustainable environment. Participants cover a fee that would include expenses on the different sites worldwide, and engage in projects according to their interest or location.

*Tourism:* Tourism is travel for recreational, leisure or business purposes. The World Tourism Organization defines tourists as people who "travel to and stay in places outside their usual environment for more than twenty-four (24) hours and not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited".

## KEY PLAYERS & DATES

### **The signing of Geneva Convention:**

The Geneva Convention signed in 1864 provided for the neutrality of ambulance and military hospitals, the non-belligerent status of persons (volunteers) who aid the wounded, and sick soldiers of any nationality, the return of prisoners to their country if they are incapable of serving, and the adoption of a white flag with a red cross for use on hospitals, ambulances, and evacuation centres whose neutrality would be recognized by this symbol.

The convention was passed in order to protect volunteers during warfare.

### **The United Nations: Volunteerism for Development (V4D)**

Volunteering was first recognised by the United Nations soon after its creation in 1948, through the UNESCO Coordinating Committee for International Voluntary Service (CCIVS). The United Nations Volunteers (UNV) programme was created in 1971 with a mission to harness the contribution of volunteers for international development. Today, UNV focuses on advocacy for global volunteering and directly recruits around 5000 volunteers from 155 countries for volunteer assignments each year; more than 75% of volunteers are from developing countries.

### **Universal Declaration of Volunteering**

In 1990 the UN, together with the International Association for Volunteer Effort (IAVE), drew up the 'Universal Declaration of Volunteering', which puts forward guidelines for what volunteering should try to achieve and how it should be approached.

## Origins of volunteering

In his quest for the origin of volunteering, Patrick<sup>7</sup> looks at the idea of politeness which challenged accepted norms of behaviour and laid the basis for a civil society that forms the origins of the culture of volunteering that existed in British society. For example, one of David Cameron's first actions was to rename the Office of the Third Sector, the Office of Civil Society. What's in a name? He went as far as saying on the day of the Big Society launch: it's "no longer to be called 'the third sector', from now on: that phrase is to be abolished".<sup>8</sup>

Patrick's research focuses on the notion of civility as the roots of the societal concept of volunteering. He points out that the Ideas of civility and manners, prior to the eighteenth century, had been influenced largely by a courtly model of behaviour. That ethical thinking had influenced ideas of appropriate behaviour since Aristotle's ideas on moderation and the ideas of stoicism which believed a person's behaviour



was a better measure of their virtue than their words. Simply described in today's lingo as - Walking the walk, not just talking the talk!

His blog identifies three specific factors that combined to influence the development of politeness as an idea:

- 1688: the Glorious Revolution during which the incumbent monarch King James II was overthrown, marked a shift in the power relations between Parliament and the British monarch;
- 1689: the Act of Toleration granted freedom of worship to Protestant Nonconformists, those who dissented from the Church of England. This drew a line under much of the previous century's political/religious strife;
- 1694: the lapsing of the Licensing Order which effectively ended political censorship unleashing a massive increase in print (significant in this is the founding of *Tatler* and *The Spectator*).

These three factors helped create the basis for a new period of free exchange of ideas, opinions and information. It also meant a new way of socialising, where the new freedom to debate created a new sense of public life. The scene was set for politeness to establish a new model of behaviour.

The idea of politeness was accompanied by a specific philosophy that went beyond simple social graces and table manners. Anthony Ashley-Cooper, 3rd Earl of Shaftesbury, was a key figure in this new philosophy of politeness taking up the idea of self-consciousness, a word invented by John Locke.

Locke defines the self as "*that conscious thinking thing, (whatever substance, made up of whether spiritual, or material, simple, or compounded, it matters not) which is sensible, or conscious of pleasure and pain, capable of happiness or misery, and so is concerned for itself, as far as that consciousness extends*". His famous idea that the human mind is a blank slate or *tabula rasa* meant it was passive in many ways, moulded by external factors

Shaftesbury was quite hostile to Locke's assertion that good and evil were remote from the self, being questions of divine law. For Shaftesbury, there is such a thing as intrinsically good acts. Moreover, he argued that human beings have a capacity to recognise these acts of good and respond to them. **Human beings are naturally benevolent with a great capacity to love each other, be sympathetic to one another and to respond empathetically to one another.**

Politeness is partly about understanding each other's feelings. It's about travelling alongside one another in conversation. This is an extension of the logic of stoicism: it's through how we act and treat each other, externally that points to our inner vir-

tues. What we do, is a reflection of who we are. This is a sentiment buried deep in our sense of the value that volunteering has. It's not just about the impact that the volunteer can have on its beneficiary and the wider social impact, the value of volunteering is also in terms of the impact of the volunteering on the volunteer themselves, their own character and virtue.

This idea of politeness is also about the value and importance given to social interaction. Politeness is important because we are polished by contact with others. At this early point in the eighteenth century in Britain there were increasing opportunities to mix socially with others without necessarily knowing each other's rank and status. Precisely the same argument is often made to support volunteering, i.e. that volunteering can improve the volunteer through the positive interaction with others in society.

Politeness was important because it facilitated a smooth interaction between people who only 50 years earlier were driven by the English Civil War. There was all kind of social conflict at this time: religious, political and especially between the political parties of the day, the Whigs and the Tories. Jamie Pratt puts this in historical context: "*To understand the role that *The Spectator* played in these affairs, it must be understood that Tories tended to look down on Whigs as crass, unmannered and unlettered. In this atmosphere it was natural for Whigs to want to prove that they too were educated, cultured and fit material for government... *The Spectator* was not overtly political, but part of its success was rooted in its natural appeal to the growing power and influence of the Whigs.*"

I'd argue that this new thinking about social behaviour provided the basis for what was to develop into civil society, and the much later to become voluntary sector, or third sector. Politeness as an idea provided a theoretical basis for a different mode of association across society that was secular and non-military. Politeness was the belief that it was possible to exchange different opinions without it ending in conflict.

The impetus for martial honour began to be diverted into a new realm of cultural politeness which provided a yet another way to express your honour socially. It became good manners for gentlemen to leave their sword at the door, before entering all kinds of social occasions. See, for example, how the celebrated Beau Nash led a new informality in manners during the eighteenth century. Demonstrating how cultured you were, through literature, the arts and so on took a new social significance.

In Shaftesbury's seminal work, *Characteristics of Men, Manners, Opinions, Times*, his primary principle was 'harmony' which he based on a generalised sense or feeling, rather than reason (drawing a line with the Enlightenment). Shaftesbury deduced the virtue of benevolence as indispensable to morality. Just as there's a sense or feeling for aesthetic beauty, so, there's a sense or feeling for determining the ethical

value of actions. It's a faculty that Shaftesbury described as "moral sense" or conscience. In its essence, it is primarily emotional and non-reflective. As it develops it becomes rationalized through education and practice. In a famous quote from Shaftesbury it's a moral sense that comes about through 'amicable collisions': "*All Politeness is owing to Liberty. We polish one another, and rub off our Corners and rough Sides by a sort of amicable Collision. To restrain this, is inevitably to bring a Rust upon Men's Understandings*" (Characteristics of Men, Manners, Opinions, Times).

The Spectator was a new kind of publication that embodied this new sense of politeness. It was published from 1711–12, and founded by Joseph Addison and Richard Steele in England. The Spectator was a powerful proponent of this new theory of manners and philosophy of social life. It reinforced the sentiment that solitude was bad because human beings were sociable animals.

Towards the end of the eighteenth century this understanding of politeness and manners came under increasing attack. The Romantic idea that it's vital to be true to who you are, rather than live a life of moderation, overwhelmed any sense of harmony and balance. Yet this idea of politeness has left us with the legacy of civil society.

The belief that human beings are naturally benevolent and can freely associate to the benefit of all meant that manners were a very practical and everyday way of making this accent on the 'good' and virtuous real. This represented the beginnings of free association in addition to the creation of clubs and societies.

The idea of politeness underlined the growing significance of the social and cultural basis for association, relative to the military, religious, economic and political reasons that had existed previously. The ideas of politeness represented a growing consciousness of the importance of new forms of association. The growing value placed on social harmony and association as a way of expressing inner virtue laid the foundations of a more secular approach to what we'd call social action today. Politeness as a philosophy to change society was the beginning of social projects that brought people together, as distinct from the more dominant religious, political or economic projects of the period.

It's striking to see how in the eighteenth century many thinkers were talking about politeness in terms that find certain parallels in the debate of the last decades about social capital. The value of politeness is that it was meant to help make greater social interaction possible and more effective. Politeness was a kind of social lubrication that enabled people to discuss and air the great issues of the day in a civil and moderate way, avoiding conflict and war.

## Flash Forward

In Europe and around the world, the notion and the mobilization of volunteers followed the colonisation efforts made by European countries (British, French, and Spanish). Even though there are several examples of the beginning of international volunteering in Europe and the USA, this section will focus on a few organizations to show the eventual path that began to determine the presence of volunteers abroad, outside of missionary work or warfare.

In Europe the international voluntary work camps that were brought to life after the First World War are a good example of volunteer mobilization for peace. Europe needed to be rebuilt and people needed to co-operate again peacefully. An international group of young people under the supervision of Swiss Pierre Ceresole united and began to repair village Esnes-en-Argonne near to Verdun on the French-German borders. The village was destroyed during the war. This cooperative work in the spirit of friendship was an expression of international solidarity and a rejection of hostility between France and Germany. This act became a symbol of understanding of two originally warring nations.

At around the same time, the International Federation of Red Cross and Red Crescent Societies (IFRC) was founded in 1919 in Paris in the aftermath of I World War. The war had shown a need for close cooperation between Red Cross Societies, which, through their humanitarian activities on behalf of prisoners of war and combatants, had attracted millions of volunteers and built a large body of expertise.<sup>9</sup>

It was Henry Davison, president of the American Red Cross War Committee, who proposed forming a federation of these National Societies. An international medical conference initiated by Davison resulted in the birth of the League of Red Cross Societies, which was renamed in October 1983 to the League of Red Cross and Red Crescent Societies, and then in November 1991 to become the International Federation of Red Cross and Red Crescent Societies.

The first objective of the IFRC was to improve the health of people in countries that had suffered greatly during the four years of war. Its goals were "*to strengthen and unite, for health activities, already-existing Red Cross Societies and to promote the creation of new Societies*"

There were five founding member Societies: Britain, France, Italy, Japan and the United States. This number has grown over the years and there are now 186 recognized National Societies - one in almost every country in the world.

The idea of volunteering inspired many young people and their numbers were rising. Their effort was supported by local communities, those living in close proximity, and

by governments of European countries. This first action started a beginning of the wave of international voluntary workcamps and a beginning of the international voluntary networks. The women took care for cooking and men for work and music.

The educational and intercultural aspect of the workcamps became as important as the work itself. International voluntary workcamps became a common tool for a development of the international understanding and solidarity between people.

The first international workcamp took place on the former battle field of Verdun (France) in 1920 in order to reconstruct the war damaged village Esnes-en-Argonne and served as a symbol of reconciliation between France and Germany. Among the small group of international volunteers were also three German volunteers. They constructed temporary homes for the villagers and cleared the farm land.

In 1924 Ceresole organised a second international workcamp in Les Ormonts (Switzerland), which helped to clear rubble after an avalanche. This service was promoted as a model service for conscientious objectors, in order to support a political campaign to introduce an alternative service. In the following years more relief services were organized. The largest has been in 1928 in Liechtenstein with more than 700 volunteers from 28 countries, which cleared the Rhine valley plain after a heavy flood in 1927.

### **Evolution in social commitment (1931)**

In the first decade of Service Civil International (SCI), workcamps provided relief services for regions affected by natural disasters. This organization offers a good case study of the progress in the focus of most volunteer sending organizations. In 1931 SCI idea evolved and the concept of Workcamps with international volunteers were applied in other areas of social commitment:

- *Community development:* During the economic crisis of the coal mining industry in Wales, a workcamp was organised to restore self-confidence in distressed mining town of Brynmawr (Wales, Great Britain). Volunteers and unemployed men built a swimming pool and layout of a public park.
- *Developmental aid:* In 1931 Ceresole got acquainted with Gandhi, which invited him to bring SCI to India. In 1934 he travelled to India in order to organize workcamps for a region affected by the earthquake in Bihar. This project was repeated in 1935 and 1936. Further development aid projects followed after World War II.
- *Humanitarian help:* In 1937 SCI was mandated by a group of aid organizations, in order to give humanitarian help for refugee children during the Spanish Civil war (1936-1939). Evacuation services, food and clothing

distribution were carried out in the part of the Spanish Republic. Twenty years later humanitarian help was given to war orphans in Tunisia during the Algerian independence war (1958-1962). Besides those two projects, humanitarian help never played any further importance in SCI.

### **International organisation (1948)**

Since 1920, SCI has organised workcamps and activities with no formal structure in France, Switzerland, Great Britain, India, and other countries. As the idea of workcamps expanded to other countries after World War II, an international association of SCI branches with an international secretariat in Paris was founded. The volunteer exchange and workcamp organisation were improved (e.g. set up of volunteer insurance). The number of workcamps and volunteers increased tremendously:

- 1947: 46 workcamps in 9 countries
- 1968: 298 workcamps in 24 countries.

The number of branches increased in similar fashion. In the 60s, regional coordination structures for Africa, Asia and Europe were set up. At the same time, there was a growth of organizations interested in engaging volunteers in the development agenda. Several other organizations like VSO expanded their program to recruit not only in Europe but also in North America.

### **North-South and Development Aid (1950)**

In 1950 SCI was invited by the recently independent India to carry out construction of houses for refugees in Faridabad (India). A small group of international volunteers was able to recruit many local volunteers. The conflict between India and Pakistan inspired them to organise workcamps in Pakistan from 1951 on. As a consequence several local branches and groups of SCI were founded in Asia. Confronted by the immense poverty in disadvantaged regions in Europe, Asia and Africa, SCI started to set up development aid programmes and to recruit qualified volunteers. The largest development programme was in the province of, West Algeria, after the independence war (1954-1962). From 1962 till 1968 SCI rebuilt the village Beni Hamou, set up a medical service and community development, like primary teaching, for the district of Sebdou.

## East-West (1955)

Despite the Cold War, SCI looked for an exchange with the Eastern bloc. As a non-communist organisation, SCI volunteers took part in a workcamp during the 5<sup>th</sup> World Youth Festival in Warsaw (Poland) in 1955. From then on workcamps were co-organised with socialist volunteer organisations in Poland (1955), GDR (1956), USSR (1958), Hungary (1964), Czechoslovakia (1964), and Bulgaria (1981). These contacts were intensified in the 70s. In 1972 SCI set up the East West commission in order to facilitate volunteer exchange and to improve co-operation with partner organisations in socialist countries. With the political shift in Eastern Europe new SCI initiatives have started since 1990.

## Reorientation (1969)

In a series of seminars, workshops and meetings from 1969 on, the political implications of SCI in society were reviewed. As a consequence, SCI abandon the developmental aid approach as one of the main purposes of workcamps. The social and political awareness-raising for, and through, international volunteers served as the primary focal point in most activities of SCI. In particular, the North-South reoriented to the concept of development education and solidarity. For example, several international campaigns (1985-1992) for the independence of Namibia were organised, which was followed by an international refugee campaign (1994-1997). The reorientations lead to further standardisation in international volunteer exchange. In the late 70s a decentralised volunteer placement system for workcamps was introduced, while the North-South and East-West exchange were centralised by European and International Co-ordination of SCI. The latter was decentralised in the mid 90s.<sup>10</sup>

## Voluntourism

Voluntourism per say has a shorter history than volunteerism alone. To date, it remains a segment of the volunteering sector that still generates controversy and has also been labelled many things including "Guilt Trips" or "Dogooders doing Bad". In its current iteration, voluntourism received a very big boost from the founding of Volunteer Service Overseas in 1958 by Alec and Mora Dickson and that of the U.S. Peace Corps, established in 1961 during the John F. Kennedy administration. However, some would argue, and with good reason, that the connection between travel and volunteering in the Modern Era can be traced back to the work of Herb Feith in Indonesia in 1951. Feith's contribution, the **Volunteer Graduate Scheme**, today known as Australian Volunteers International, may very well have paved the way for the connection between travel and volunteering that has evolved in the 60 years since.

*Voluntourism* is a growing trend nationally and globally. According to the *Volunteering in America 2008* report, in 2007 more than 3.7 million Americans (about 6% of the total volunteer force) volunteered more than 120 miles from their homes. The effect of efforts to bring volunteers to areas ravaged by Katrina continues to be felt. In 2007, over 140,000 people – about 25 percent of the "total" number of volunteers – traveled more than 120 miles from out of state to volunteer in Mississippi. Over 166,000 long-distance volunteers from other states – about 19 percent of the "total" number of volunteers – traveled to Louisiana to volunteer there.

## Voluntourism Defined

Voluntourism (or VolunTourism) combines the non-profit sector and tourism sector. The primary purpose is to serve, to learn about the host community and its people. It is not simply to have an alternative to a standard vacation; rather, it is a chance for volunteers to use their skills and interests in an unconventional setting to benefit others.<sup>11</sup>

The term "voluntourism" was first coined in 1998 by the governor of Nevada, who established a "Voluntourism Award" to recognize Nevada residents who volunteered to make their state a place to visit and enjoy. A few years later, a team of cause marketing professionals adapted the phrase to reflect the importance of both the nonprofit sector and the tourism sector, and VolunTourism was created.

Other terms for voluntourism include: Volunteer vacations, social tourism, long-distance volunteering, working vacations, eco-voluntourism, agritourism and Edu-voluntourism.

There are regular debates about using this term and that, often, tourism relates to abusive practices in the country / community of destinations; but, it's important to take a close look at the definition of tourism provided by the United Nations World Tourism Organization (UNWTO).

*"Tourism is travel for recreational, leisure or business purposes. The World Tourism Organization defines **tourists** as people who "travel to and stay in places outside their usual environment for more than twenty-four (24) hours and not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited".*

A handful of observers have suggested that volunteering can be defined and described as a **leisure activity**. In his research, Robert Stebbins extends this reasoning, and writes that many kinds of volunteering, because they foster the acquisition and expression of a combination of special skills, knowledge, and experience, can be

looked on as serious leisure. The serious leisure perspective not only defines and explains volunteers and volunteering as self-interested leisure but also opens the way to a more comprehensive theoretical statement of leisure volunteering than was heretofore available. In this article, the author explores the leisure components of all volunteering to learn where the serious leisure model applies. In his paper some distinctions are drawn between types of volunteering: career and casual, formal and informal, and occupational and non-occupational. The perspective fails to fit each type equally well. It fits best the types of volunteering classifiable as formal and non-occupational, types in which volunteers normally find substantial leisure careers.<sup>12</sup>

In Europe a similar concept exists under the name “conge solidaire” or its translated equivalent “Solidarity Holidays”. The expression was coined by Planete Urgence in 1999. It is considered an innovative model that allows any citizen to volunteer (work) as part of a solidarity mission in a developing country. The missions are normally of a short period lasting two to four weeks. The mission or trips are normally developed together from a need expressed by the visited community in the South. It proposes that each person should act by working specifically on the problems faced by developing countries. The objective of the leave/trip is to promote the success of initiatives built by the host communities, to act with local communities, building their capacities, and imparting knowledge and skills without replacing them.

The missions are varied:

- Missions that support adult education and capacity building;
- Support missions in schools;
- Technical support missions in the parks;
- Eco-volunteering assignments for the preservation of nature and the environment.

Founded in 1999, the “conge solidaire” was originally reserved for enterprises or businesses who wanted to go on a mission of solidarity. All projects were partially funded by the employer; yet, because of the growing number of people wishing to go on a mission, the association decided in 2004 to open the program for “individual candidates” who financed their own missions.

In the USA, a series of subsequent events also helped in the development of this growing sector of not only the travel industry but also community development, international development, and aid.

- Service Learning, established in 1965;
- The Boom of Study Abroad Programs in the 1970's;
- Ecotourism in the 1980's;

- Volunteer Vacations in the 1990's (Although the first volunteer vacation was operated by [Earthwatch.org](http://Earthwatch.org) in 1971, the movement was not broadly recognized until the 1990's);
- Corporate Social Responsibility in the 1990's;
- The UK Gap Year in the late 1990's and early '00s;
- Volunteer Tourism Research which began in the early 1990's but began to expand in the late 1990's and early '00s.

In order to better understand how the idea of adding a volunteer activity as part of a holiday came to be, we need to take a deeper look at other factors that have contributed to this growth including:

- Development of Global Communications;
- Journalism & the Media;
- Increased Wealth & Discretionary Time;
- Philanthropy & Individual Social Responsibility;
- Religion & Spirituality;
- Easier and faster access to travel options.

Even though we can find a fair amount of research on this growing movement of solidarity holidays or voluntourism, the majority of the articles or papers seem to narrowly address only one component of the complexity of what a volunteer trip can generate in the spectrum of human interaction. Several factors such as the impact on returning volunteers, on the community, or the sustainability of the project action have been researched but rarely in the context of sustainable development. International volunteering - like volunteering more generally - remains an under-researched topic. We know little about its impact, changing forms and shifting meanings (Lewis, 2006). In his paper, Victor suggests that this may be a very good time to move these agendas forward. Several factors such as the progress of globalization means that international travel is cheaper and more widely available than ever before and communications technology makes it possible to build contacts between individuals or organisations virtually anywhere in the world.

Although there is also a plethora of critical perspectives, opinion pieces, and articles on the potential negative side of voluntourism, or short-term volunteering for development, we will focus on what is currently being done, what are some of the trends for the future, and what are the major barriers to change. We know that the simple idea of flying to another country seems to defeat the purposes of ecotourism; and the development communities, who argue travelers would be better off to send money and that local partners would look after the development component.

## The current situation

The increasing amount of service providers is creating a certain sense of panic through the industry and there is a push right now to regulate, coordinate, and organise the sector. The expectations of volunteers, the service providers, communities, and other stakeholders are not always in sync when it comes to the impact or benefits.

Growth of voluntourism activities in Europe is still fairly new and the entry of private sector providers who are profit-oriented raises concerns within the development communities. The debate ranges between the potential impacts of these projects, why should organizations generate profit from social issues, and why should volunteers pay to help.

In a sector comprised of hundreds of thousands of organizations, each with its own unique mission and culture, a growing portion are trying to differentiate themselves into niches. The fragmented, conflicting nature of this sector with its property relations between the mission, the development component, and the ability to measure this impact on all stakeholders, necessitates a type of new paradigm which does not reflect this conflict but is abstracted and removed from it. The current fragmentations of this sector escape the control of the state which is limited to formal activities and is rendered impotent by the conflict which is the essence of economic life. The political identity of volunteers as citizens in modern society is also severed from their civil identity and from their function in the productive sphere as professional, worker or landowner.

Another factor that has contributed towards the apparent growth of transnational volunteering activities, but which may also have the reverse effect, is globalization. As Geir Lundestad (2004: 1) has argued, globalization and fragmentation “*exist in a dialectical relationship with each other...when globalization is strengthened, so is fragmentation*”. Arguably, the growth of transnational communications technology and transport has, by bringing different peoples into closer contact with one another, made them also more aware of their differences. And economic globalization – with both negative and positive consequences for those unable to compete effectively in the world economy – has provoked nationalistic reactions that have considerable potential to undermine the role, scope and impact of transnational civil society.

A further way in which transnational volunteering organizations can contribute towards their own demise is poor policy. For instance, even though one of the key factors enabling transnational civil society to reach its current position has been the process of economic globalization, numerous transnational campaigns have been undertaken by transnational civic coalitions to undermine this process despite the knock-on effect for the campaigners and the communities they are trying to help.

This ideational clash and discourse from this sector is exacerbated by a number of further problematic features of contemporary transnational volunteering organizations, such as the tendency for these organizations to be ‘unelected and accountable only to their funders,’ who are located primarily in the rich nations (Petras and Veltmeyer, 2001 cit. in Halperin and Laxer, 2003). This problem is particularly significant in the case of humanitarian assistance organizations, where there is a very clear social divide between those on whom the organizations depend for funding or volunteers and those whom the organizations claim to serve. International non-governmental organizations concerned with aid distribution have also been susceptible to accusations of being more expensive and less effective than local actors in performing the same tasks. The same applies to organizations currently involved in development activities where travellers pay large sums of money to go volunteer where this money, or a portion of it, could hire more locals; becomes the economic argument that volunteers are actually stealing local jobs.

In order to contextually frame the present situation and its future, we think it’s important to look at a definition and how the definition or the act of volunteering itself in a different cultural setting can be interpreted differently. A few authors have offered a definition of what voluntourism would encompass. McBride et al. (2003) adopt the following definition of civic service from Sherraden (2001): “*... an organised period of substantial engagement and contribution to the local, national, or world community, recognised and valued by society, with minimal compensation to the participant This brings clarity to the subject, but as the authors readily acknowledge, its emphasis on ‘formal, intensive’ forms of service excludes other less well-defined forms. Volunteering varies across cultural groups and contexts and may be informal or occasional, touching on a much wider range of related phenomenon including religious duty, political activism, international solidarity, charitable work or professional internships. Such work may also be organised by diverse types of agency - governments, inter-governmental organisations such as the United Nations or from the non-governmental (NGO) or ‘civil society’ sector, or in some cases from the private sector - or not organised in a formal sense at all.*”

At the same time, even within a well-defined description of the sector, the action and perceptions of what is a volunteer can also generate a significant debate. As much as we are accustomed to using this phrase in every aspect of our lives, yet too little complete work has been carried out to define this term in a rigorous and precise manner. Volunteering is the essence of the scholarly work of numerous academicians around the world; however there are many issues that arise when people report their own volunteering or attempt to define the term volunteer. No clear-cut definition that encompasses all aspects of volunteering exists. Often too many different activities and situations are aggregated into this concept (Cnaan, Handy and Wadsworth, 1996; Scheier, 1980; Smith, 1995; Tremper, Seidman and Tufts, 1994; Vineyard, 1993).

Cnaan and his colleagues (Cnaan and Amroffell, 1995; Cnaan, Handy and Wadsworth, 1996) have advanced the field of studying volunteering by documenting the scope and variability of the concept. They clearly demonstrated that studies that report on volunteers without being specific on their characteristics cannot be generalized from one setting to another due to the ambiguity and variety of interpretations of "who is a volunteer." Additionally, their conceptual and empirical analysis suggests that the public perception of the term volunteer is the outcome of people's conception of the net-cost of any volunteer situation, which they defined as total cost minus total benefits to the volunteer. Accordingly, the public can view two people performing the same task that equally benefits society and designate the individual who accrues more net-costs as being more of a volunteer.

Femida Handy and her academic team conducted research<sup>13</sup> that further explored the perception of who is a volunteer in a cross-cultural perspective. You can then imagine that the idea of guidelines or "A" standard for this industry could further complicate the application of these guidelines in different cultural settings instead of fostering the human and financial activities of volunteers. In order to compare the public perception of volunteering from a cross-cultural perspective, they administered surveys in which they presented five different hypotheses to samples in Canada, India, Italy, the Netherlands, and two regions in the United States. In each of the five regions, they interviewed over 500 individuals to obtain a sufficiently large sample size to test hypotheses and draw conclusions. Their research focused on the conceptual framework of net-cost as a means to account for public perception of volunteering and discuss their findings, vis-à-vis, five hypotheses and variations between the five regions studied. It was interesting to note that the perception of a similar volunteer action in a different culture resulted in a different perspective on "who is a volunteer".

Volunteering in a cross-national environment can now be identified as a developing movement, as part of a globalising civil society (Smith and Brewis, 2005). Despite its relatively long existence, there has been a "... recent dramatic increase in the scale of cross-national volunteering, and the form such activity has taken" (2004: 1). The concept includes both international service [people sent from the home country to other countries] and trans-national service [exchange between two or more countries], as McBride *et al.* (2003) distinguish in their overview. One example of the latter is a program known as the North American Community Service Program (NACS) which places young people from the United States, Mexico and Canada together in community development initiatives in each of the three countries. There seems to have been an increase in the numbers of countries engaged in cross-national volunteering as well as in numbers involved and directions. Alongside North-South volunteering, more people now volunteer from the South in other countries of the South, or in the North (Smith and Brewis, 2005).

Definitions of similar volunteerism actions, but for different groups, can also be extended to include new phenomena. For example, in the UK, there has been the emergence of what is termed the 'gap year' (Jones, 2004). Definitions might also be stretched to include broader forms of civic partnership and cooperation, such as that initiated by the Canadian International Development Agency (CIDA) linking the cities of Charlesbourg Quebec with Ovalle in Chile which includes exchange programmes (Hewitt, 2004).

What is certain is that both practices and understandings are changing in line with a wider set of contingent factors in development and globalization. 'Developed' and 'less developed' are questionable terms and existing assumptions are being challenged. Relations between northern NGOs and southern NGOs have been shifting for some time (Lewis, 1998) and NGOs strive towards a greater equality in partnerships. Oxfam also recently brought a community worker from India to work in a rundown UK housing estate (Thekaekara, 2000). Some NGOs in the South have internationalised their work, such as the Bangladesh Rural Advancement Committee (BRAC), which now operates an extensive micro-credit programme in Afghanistan.

Vast areas of the world no longer fit clearly into the old maps of 'developing country' areas, such as the post-Soviet countries or the large industrialising countries such as China, Brazil, South Africa and India.

Against this backdrop, there is growing recognition of the complexity of challenges within international volunteering. Take, for example, the changes in ideology and approach evident at an organisation like VSO, one of the leading agencies in the field. In his introduction to one of the first books written on VSO's work authored by Michael Adams (1968) on VSO's first ten years of operation, the Duke of Edinburgh wrote: "*The first time I heard about what was to become Voluntary Service Overseas was during a visit to Sarawak in 1959. Two or three boys, who had just left school and had a year to wait before they could get a place at university, were teaching in village schools. I thought it was a splendid idea and I remember thinking at the time that like all really good ideas it was so essentially simple. (p.7) Visiting the VSO website today one is struck by the difference in tone and the acknowledgement that international volunteering is a diverse, highly professionalized, evolving and essentially complex activity involving a wide range of issues and different kinds of organisations and individuals*"

As organizations look for new ways to turn human energy and ingenuity into lasting change, the fundamental actions of volunteering should foster the promotion of further engagement by travelers. We still send professionals to share their skills with their local counterparts, but we've embraced a range of methods that allow us to provide whatever kind of help is needed most, including promoting international understanding and action, knowledge brokering and youth exchanges.

Volunteering forms part of the wider phenomenon of what Smith (1990: 279) calls “the ‘transnational private aid network’ of organisations and individuals engaged in ... moving resources across country borders through cost-effective channels to alleviate human suffering in crises and to enable the hard-core poor in developing countries to better themselves in some significant, if limited, way.”

While these resource flows are becoming more and more important, we still do not know enough, as Smith points out, about the fact that the network has both ‘manifest’ and ‘latent’ functions. The former are the publicly acknowledged goals of poverty reduction, while the latter include the sensitivities and tensions between, for example, meeting short-term needs and building long-term capacity, or between the charitable work of helping and assisting versus the more political aims of empowerment and solidarity. Smith identifies a set of myths that exist within the system which help it to operate effectively - such as the idea of specific individual child sponsorship which in reality may be closer to community level development work - these may also easily destabilise and de-legitimise it.

Within this changing system, many new themes are emerging. The professionalization of some types of civil society organisations may have reduced space for certain kinds of voluntarism as paid staff are brought in (Clark, 2003: 10) but perhaps opens up space for others? New technology has created ways for global campaigns to connect up more easily than ever before. For example, the landmines campaigning which led to the international convention banning land-mines in 1997 was facilitated by the existence of new information technology and the capacity of civil society organizations to make innovative use of it (Scott, 2001). More globalized thinking on joint issues and campaigns is illustrated by the ‘international years’ organised by UN - such as the 2001 International Year of the Volunteer. The growth of forms of voluntarism within diaspora communities in the West - while not new - has also increased, as networks of Africans or Indians in Europe develop new organisations and networks with which to provide support to their former home countries.

## Conclusion

Over the course of the 20th century, ethnic, racial and national prejudices have increasingly given way to the recognition that humankind is a single family and the earth its common homeland. The United Nations (UN), which was created in response to this dawning recognition, has worked tirelessly to bring about a world where all peoples and nations can live together in peace and harmony. To help bring about this world, the UN has crafted a remarkable framework of international institutions, processes, conventions and global action plans that have helped to prevent conflict and warfare, to protect human rights, to nurture equality between women and men, and to uplift the material conditions of countless individuals and communities.

Despite these significant achievements, the world of development has yet to grasp fully both the constructive role that international volunteers, in all of its current form, can play in creating a peaceful and prosperous global order, and the destructive impact that fanaticism can have on the stability and progress of the world. This lack of attention to international volunteering can be clearly seen in the development realm, where for the most part, viewed tourism / voluntourism sector merely as channels for leisure or exploiting of resources, the environment, and cultural preservation.

It is becoming increasingly clear that passage to the culminating stage in the millenia long process of the organization of the planet as one home for the entire human family cannot be accomplished in a development vacuum. It is, therefore, inconceivable that a peaceful and prosperous global society - a society which nourishes a spectacular diversity of cultures and nations - can be established and sustained without directly and substantively involving the world’s population in its design and support.

At the same time, it cannot be denied that the power of people’s engagement hasn’t been fully tapped and leverage to complement existing development program. The development community can no longer afford to ignore the immeasurable good that volunteers have done and continue to do in the world, or the salubrious, far-reaching contributions that they can make to the establishment of peaceful, prosperous and sustainable communities. Indeed, civil society will only succeed in establishing such a global order to the extent that it taps into the power and vision of the millions of volunteers. To do so will require accepting increasing participation of traveller and volunteers not merely as a vehicle for the delivery and execution of development initiatives, but as an active partner in the conceptualization, design, implementation and evaluation of global policies and programs. The historically unjustified wall separating the development world and.

The notion of ‘global responsibility’ is not new and it can help us to put in context the importance of international volunteering in relation to the themes of development and globalization. International volunteering is growing exponentially and may be increasing in importance as social institution. Private Aid will soon eclipse official aid and the main contributors to this phenomenon are the growth of private foundation and volunteering. What are the implications of these changes? What can be learned about evolving local societies and promising global relationships from a better understanding of volunteering? Can it provide an effective new mechanism for the transfer of human and financial resources to developing countries? Can it contribute positively to public and private representations of global justice and development? Can international volunteering in all of its forms produce ‘win-win’ outcomes in which all stakeholders can benefit, and if so, in what measure?



At the level of practice, by fostering person-to-person communication in the international arena around common themes of global justice, development and international solidarity, the phenomena of international volunteering can perhaps provide a humanizing force in the face of rapid and impersonal forces of globalization.

<b>Resources for Aid Delivery and Development not Engaged in Aid Effectiveness</b>
Many private actors outside the traditional development community are addressing the challenges of development:
<b>Companies</b>
<ul style="list-style-type: none"> <li>• Large corporations (both multinational and local) are leading private ecosystems that develop and strengthen the capabilities of local small and medium enterprises and microenterprises.</li> <li>• Global financial institutions and emerging local financial institutions are developing innovative approaches and technologies to improve access to credit for the poor and for small and medium enterprises.</li> <li>• Individual companies, generally multinational corporations but also some large local ones, are launching corporate social responsibility programmes to address specific development needs.</li> <li>• Important local companies—alone or with domestic private sector associations—are broadening their strategy and reach from strictly lobbying for actions beneficial to the private sector to informing and influencing the development process.</li> </ul>
<b>Associations &amp; Foundations</b>
<ul style="list-style-type: none"> <li>• International private sector associations, such as the Council on Sustainable Development, International Chamber of Commerce, International Business Leaders Forum, World Economic Forum, International Organization of Employers and others at the regional level, such as the West African Business Network and the Commonwealth Business Forum, are focusing on various aspects of development. National business associations, such as the Confederation of Indian Industries and the Federation of Malaysian Manufacturers, have played a key role in national economic planning.</li> <li>• Private foundations are engaging in the broader development process, with a focus on accountability and results.</li> </ul>

<b>Academic institutions</b>
<ul style="list-style-type: none"> <li>• Academic institutions (including management schools)—both in countries that are members of the Organisation for Economic Co-operation and Development and in some developing countries—are focusing more on private sector development and broader development issues.</li> <li>• Leading business schools are working with African counterparts for the joint management training of local public officials and private sector leaders.</li> </ul>
<b>Networks of individuals</b>
<ul style="list-style-type: none"> <li>• Individuals are playing or wishing to play a bigger role in resolving global issues by contributing their know-how and services to various types of “developmental peace corps” organizations (retired senior executives, business administration students, and financial sector experts).</li> <li>• Expatriate executives of multinational corporations are mentoring local entrepreneurs or teaching business in schools where they are stationed.</li> <li>• Diaspora members in North America and Europe are supporting entrepreneurs in their homelands with remittances, informal financing of small businesses, and business advice and mentorship. They are the mirror image of the brain drain and represent the potential brain bank that could play a bigger role as the changes in country policies to take hold.</li> </ul>

## Notes

<sup>1</sup> General Assembly Resolution 56/38 (10 January 2002).

<sup>2</sup> Johns Hopkins University Office of News and Information, “Mapping Volunteer Work around the World: World’s Labor Statisticians Adopt New Guidelines for Measuring Volunteering,” News Release (December 19, 2008), available online at <http://www.jhu.edu/news/home08/dec08/volunteer.html>.

<sup>3</sup> Report A/63/184 of 28 July 2008.

<sup>4</sup> Exploring Volunteering <http://jocote.org>

<sup>5</sup> <http://ngrams.googlelabs.com/info>

<sup>6</sup> Source Magazine Just Change – Critical Thinking on Global Issues (Issue 11 Feb 2008)

<sup>7</sup> <http://www.jocote.org>

<sup>8</sup> PM and Deputy PM’s speeches at Big Society launch - 18 May 2010

<sup>9</sup> <http://www.ifrc.org/>

<sup>10</sup> <http://www.service-civil-international.org/main/sci/history/development-of-sci.html>

<sup>11</sup> Adapted from [www.VolunTourism.org](http://www.VolunTourism.org) and [www.GlobalVolunteers.org](http://www.GlobalVolunteers.org).

<sup>12</sup> Volunteering: A Serious Leisure Perspective

<sup>13</sup> Public Perception of “Who is a Volunteer”: An Examination of the Net-cost Approach from a Cross-cultural Perspective - Femida Handy, Ram A. Cnaan, Jeffrey L. Brudney, Ugo Ascoli, Lucas C. Meijs, and Shree Ranade.

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## **No one is illegal in one's own bare body: Political exclusion and active citizenship Ninguém é ilegal no seu corpo nu: Exclusão política e cidadania activa**

Trine Myhrvold\*

**Abstract** According to the Norwegian Refugee Council nearly 44 million people were displaced from war and conflict in 2010, the highest number recorded in this millennium. However, only 1,6 million are currently in Europe, while the European Union (EU) estimate of undocumented migrants living in the EU in 2008 is ranging from 1,9 to 3,8 million people. On the occasion of the 60th anniversary of the United Nation Refugee Convention, it is important to discuss the Convention's relevance today, as well as today's major challenges associated with the refugee question. In this maze of problems undocumented migrants have a precarious status of inclusive exclusion. They may even be regarded as illegal in one's own bare body finding themselves to be particular vulnerable to human rights violation. Thus we should be better and faster at finding long-term solutions on the refugee question. Active citizenship presupposes socially and politically participation. However, the ordinary system of help does not work to include all. Therefore voluntary organizations have a valuable complementary role to play and are in need of protection as well as of sufficient funding. We are collectively responsible for how the society is organized. In addition professionals have a particular responsibility for human rights violation within areas related to his or her profession. In this essay some responses called for to eliminate both formal and informal hindrances to ensure to all healthcare and social welfare will be discussed from a health professional approach.

**Keywords** Refugees, undocumented migrants, inclusion, exclusion, justice

**Resumo** Segundo o Conselho Norueguês para os Refugiados, quase 44 milhões de pessoas foram deslocadas de guerra e de conflitos em 2010, o número mais alto registado neste milénio. No entanto, apenas 1,6 milhões estão na Europa, enquanto a estimativa da

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União Europeia (UE) dos imigrantes sem documentos que vivem na UE em 2008 é de 1,9 a 3,8 milhões de pessoas. Por ocasião do 60º aniversário da Convenção das Nações Unidas sobre o Estatuto dos Refugiados, é importante discutir a relevância da Convenção hoje, assim como os grandes desafios de hoje associados à questão dos refugiados. Neste labirinto de problemas, os migrantes em situação irregular têm um estatuto precário de exclusão inclusiva. Podem até mesmo ser considerados como ilegais no seu próprio corpo nu, encontrando-se especialmente vulneráveis à violação dos direitos humanos. Assim, devemos ser melhores e mais rápidos a encontrar soluções de longo prazo sobre a questão dos refugiados. Cidadania activa pressupõe participação social e política. No entanto, o sistema comum de ajuda não funciona para incluir todos. Portanto, as organizações voluntárias têm um importante papel complementar a desempenhar e estão a precisar de protecção, bem como de financiamento suficiente. Somos colectivamente responsáveis pela forma como a sociedade está organizada. Além disso, os profissionais têm uma responsabilidade especial pela violação dos direitos humanos nas áreas relacionadas com a sua profissão. Neste ensaio, algumas respostas, para eliminar os obstáculos formais e informais que garantam a todos bem-estar de saúde e social, serão discutidas a partir de uma abordagem profissional de saúde.

**Palavras-chave** Refugiados, migrantes em situação irregular, inclusão, exclusão, justiça

## ■ No one is illegal in one's own bare body: Political exclusion and active citizenship

Trine Myhrvold

### Introduction<sup>1</sup>

The starting-point of this essay is the amazing world; there are rivers and sunshine, wealth and peace, safe homes and knowledge. There is justice. However, there are also floods and drought, poverty and wars, homelessness and illiteracy. There are arbitrary arrests and detentions. There is torture. This is also a starting-point of this essay.

The departure point of this essay is that those who are in positions of authority today do not care enough about those who are suffering from poverty and human rights violation to act. These are the main reasons to why people flee their country of origin.

The society has a positive obligation to help. We have to respond through highlighting, mobilizing, lobbying, voicing, voting, capacity building, and developing knowledge that works. We have to respond through sharing the benefits of global economic growth to a greater extent than we are doing today. Is it possible? It is possible. *This is the starting-point of this essay.*

### The refugee question

When I was a teenager, one of my favorite authors was Erich Maria Remarque. His novel *Flotsam*, which was published in 1939 with the title *Liebe deinen Nächsten*, describes the refugees wandering from country to country in the 1930s Europe. They were, in fact, stateless and as the main character, Steiner, says after months of struggling with lack of legal identity, papers and work permission: *I am a shadow, a ghost, a dead man in the eyes of society* ("Ich bin ein Schatten, ein Gespenst, ein bürgerlich Toter", Remarque, 1939: 283).

Many years later, I read Hannah Arendt's (2004): "*The Decline of the Nation State and the End of the Rights of Man*". Arendt's discussion on the refugees and statelessness problem was based on the institutionalization of anti-Semitism within the Nazism. The totalitarian space, understood as a space devoid of public dialogue, human conscience, and just laws, led to the unwanted minorities, first of all the Jews, and then the stateless became the "*the scum of the earth*" through loss of nationality, work, passport and money. Thus, those whom persecution had called undesirable became the *indésirables of Europe*" (2004: 343). They were considered to be

non-indigenous, which, as we shall see, is a somewhat precarious concept. This part of our common history was the backdrop of The United Nation Refugee Convention of 1951 and the protocol of 1967.

According to the Norwegian Refugee Council Report 2011, 43.7 million people were displaced from war and conflict in 2010. This is the highest number recorded in this millennium. Of this number, 27,5 million are people internally displaced and 16,2 million people are refugees. Approximately half of the worlds internally displaced persons live in Colombia, Sudan, Iraq, DR Congo, and Somalia. Iraq, Somalia and DR Congo are also among the five countries most people flee from, the other two being the Occupied Palestinian Territory (OPT)/Israel, and Afghanistan.

Right now, the aftermath of the Western worlds financial crisis, and a simultaneous unstable and violent situation in the Middle East and North Africa, is reflected in an increasing number of people who fall outside of the labour market in Europe and, at the same time, in an increasing number of people trying to cross the European borders. The situation gives rise to concern not least due to Europe working hard on tightening its borders, which brings more and more people into the hands of smugglers and is making refugees vulnerable to traumatic experiences during their flight and at the border. The most severe outcomes are deaths at the borders and children being separated from their parents. According to NRC (2011), sixteen hundred people have lost their lives in trying to reach the European continent from Libya by boat thus far. However, only 1.6 million of the worlds nearly 44 million displaced persons are currently in Europe. Thus we should be better and faster at finding long-term solutions on the refugee question. On the occasion of the 60th anniversary of the UN Refugee Convention, it is important to discuss the Convention's relevance today, as well as todays major challenges associated with the refugee question.

In the first place, the definition of the term refugee, according to The U.N.'s Refugee Convention is: *"Any person who, owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion is outside the country of his nationality and is unable, or owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it"*. (Office of the High Commissioner for Human Rights).

A refugees right is based on each individual refugee proving the claim of asylum. The refugee has to prove that he or she is in particular danger. It is not enough to live in a war zone. Even when the authorities in the host country admit that an individual's fear is well founded, the person risks being deported as long as other areas in the country of origin than the person's home area are deemed relatively safe. It seems that the political discussion of the refugee problems revolves around the question

of legitimising the deportation of refugees. And, as we should not forget, future impacts of climate change are likely to bring about another class of refugees without protection of the U.N.'s Refugee Convention — the climate refugees.

A second challenge to refugee status is due to the differences between European countries about access to essential support in the asylum process as well as in differences, through national regulation, in the prospects of attaining asylum. Though it was the intention of the Dublin Regulation to reduce the asylum seekers burden in the asylum process, it may in practice reduce refugees' ability to prove their asylum claims. Also the countries on the external border regions of the European Union are often the least able to offer asylum seekers support and protection (Myhrvold and Eick, 2010). The situation is worsened since these countries tend to be among those hardest hit by the financial crisis. The United Nations does not have a system that works in situations of mass flight and Europe does not have a system that really supports refugees at the borders. As Giorgio Agamben notes (1998:133): *"Every time refugees represent not individual cases but – as happens more and more often today – a mass phenomenon, both these organizations (United Nations and the High Commissioner for Refugees) and individual states prove themselves, despite their solemn invocations of the "sacred and inalienable" rights of man, to be incapable of resolving the problem and even of confronting it adequately"*.

Thirdly, there is a well-founded fear of a further polarization between the need for safety and the well-being of the majority/host population, and the need for safety and the well-being of migrants, refugees, and undocumented migrants. There is a need to protect the institution of asylum. Nevertheless, it is also important to acknowledge that it can be difficult to differentiate between different groups of migrants. Whether undocumented migrants are associated with the black-labour market (economic migrants) or with the refugee question seems to affect the amount of assistance a nation is willing to grant. Many nations and companies profit from the work undocumented migrants who perform their services for low wages and with little or no work security.

Undocumented migrants are not a homogeneous group. Within this group are those who never register themselves in the host country, those who have no documents when they access a host country, those who are denied asylum and have gone underground, tourist visa and education visa overstayers, as well as people who have been trafficked (Myhrvold and Eick, 2010). According to the Platform for International Cooperation on Undocumented Migrants (PICUM), undocumented migrants are *"migrants without a residence permit authorizing them to regularly stay in the country of destination"* (PICUM, 2007a). We cannot be sure of how many undocumented migrants there are today either internationally or nationally. The European Union (EU) estimate ranges from 1,9 to 3,8 million people living in the EU in 2008 (Karl-Trummer and Novak-Zezula, 2010).

It is therefore important to note the right of refugees, according to the UN Refugee Convention, to cross borders without legal documents as long as this is admitted to and reported to the relevant authority as soon as possible after one has reached the country of destination. It is equally important to note when the state (of the refugee) is not in a position or is unable to protect its citizens (NRC, 2011). This last point is especially relevant for indigenous peoples.

Economic migration is based on a hope for a better fortune for one's own and one's own family when circumstances in the country of origin offer too limited opportunity for the future. According to Doctors of the World, this is the main reason to why undocumented migrants come to Europe (Chauvin, Parizot and Simonnot, 2009). Suffering from poverty is not a basis for claiming asylum. On the other side, those of us who happen to be born in a wealthy family in a peaceful nation have no reason to claim that we have morally deserved our good fortune. Thus, it is not a defensible ethical position to contribute to the polarisation of the public debate by using stigmatizing terms when speaking about those who, after all, did not do anything else than what human beings have been doing since time immemorial. The use, for example, of the term fortune hunter, which implies someone who cannot be trusted, is a derogatory term applied to economic migrants while at the same time we assume a position of having no responsibility as if there is, after all, no need to care for fortune hunters.

There is today a constant conflict of interests between the security and sovereignty of the nation state and human rights for those who nearly have nothing but a fragile hope of a better fortune or own to a well-founded fear of being persecuted. The global number of refugees indicates that the international community still has a long way to go in solving the world's refugee question.

### **Inclusive exclusion**

As we have seen, the term undocumented migrant encapsulates different ways of dealing with the life situation in the country of destination. They have literally become "*not autochthonous, uprooted, without a country*" and thus in particular need of moral response according to Emanuel Levinas understanding of the Other (1998b). However, autochthony is an ambiguous phenomenon/term. Autochthon means an indigenous inhabitant of a place, from the Greek *auto* meaning "self" and *khthōn* meaning "earth", literally "sprung from the earth" (Oxford English Dictionary, 2002). Autochthonous thus is very close to the conceptual aboriginal which is rooted in Latin *ab origine* meaning "from the beginning" which is understood as inhabiting or existing in a land before the arrival of the colonialists. Both concepts means indigenous and are also understood as concerning peoples that have been living in their country since time immemorial. But being born in a specific place is not the same

as belonging to a group that has been living there since time immemorial. This is reflected for instance in discussions regarding second and third generation non-Western migrants in Europe, and their loyalty, or lack thereof, to Western values. How long it takes to be(come) an autochthonous thus seems to be a relevant question in our part of the world.

"*Sons of which soil*", asks Jackson (2006), drawing a line from how autochthony was used as a key concept in the organizing and administration of the colonies to how the duality of autochthony and allochthony is used in a powerful way to sustain identity polarities on different levels in the society in Eastern D. R. Congo today. Allochthonus implies "different to", from Greek *allos* meaning "other" (Oxford English Dictionary, 2002). Both ethnicity and geography is thus in question on different scales of the conflict. Autochthony is understood literally (i.e. as "sons of the soil") by those who have settled down to make a living of the soil at the expense of those who could be considered as the "real" autochthonous people, the indigenous. Conflicts related to the rights and use of land can also be understood as conflicts between nomadic herders and those who have possession of the soil by farming it. "*The discourse of autochthony as opposed to allochthony, thus is a discourse of exclusion*", Jackson says (2006).

The rights and livelihoods of indigenous peoples are under pressure regardless of how the local resources are being used in different part of the world. The indigenous populations are particularly vulnerable when living in areas with unexploited natural resources, poor state presence, and limited rights or access to education, health-care, and work. The lives and health of indigenous peoples are, for instance, under threat in Colombia by armed groups and landmines placed which diminish their freedom of movement (NRC, 2011). Indigenous peoples relation to the soil goes, however, beyond the role it plays in livelihood. The natural resources construct the basis for existence itself, with all of life's dimensions incorporated. The right to land and the right to live in harmony with their culture can therefore be viewed as inseparable (Henriksen, 2011).

Several philosophers are associated with the discussion on moral responsibility for individuals and groups facing exclusion, including Hannah Arendt, Giorgio Agamben, and Michel Foucault. In an effort to understand the phenomenon of inclusive exclusion, with a particular emphasis on the refugee question, Agamben (1998) has picked up on the Arendt heritage. Agamben draws a line from Aristotle's understanding of man born to life (*zen*) but achieving the good life (*eu zen*) through politics, to our contemporary times in which the question of human rights, a humanitarianism separated from politics, is bound to the nation state. Agamben makes Arendt's words his own when he says, "*the decline and the crisis of the one necessarily implies the end of the other*" (Arendt, 2004, Agamben, 2004:134). Agamben uses the ancient Greek terms "*zoe*", meaning bare life common to all living beings, and

“bios”, meaning qualified life as opposed to “zoe”, in his discussion on bio-power. He underscores that, ever since ancient times, the law has had the power to define what “bare life” is, and gains power over it by making it the subject of political control.

Life as such is a principal object of State power, the body is directly involved in a political field, according to Michel Foucault (1991) in his discussion on changes in the punish procedure in Europe during the seventeenth and the eighteenth century. To control the bare body, the “zoe”, is to have political power over him or her. Foucault’s study on the punishment procedure therefore is a study on a view of human nature that reflects a (clear) distinction between body and mind. Where the body is the object of punishment reparation “*power relations have an immediate hold upon it; they invest it, mark it, train it, torture it, force it to carry out tasks, to perform ceremonies, to emit signs*” (1991: 25). An eventually understanding of man as something different and more than the body, however, replaced “*the expiation that once rained down upon the body....by a punishment that acts in depth on the heart, the thoughts, the will, the inclinations*” (1991: 16).

We may ask if torture to death (e.g. to be broken on the wheel) would not the same in-depth effect upon the victim. However, the consequences of torture to the heart, the thoughts, and the will, of the victim were not considered at that time, which may explain the almost inevitable death of torture victims who were not, after all, believed to be anything other than bodies. This has been the position of most people during the course of history. Another important point is the outrageous lack of coherence between crime and punishment, a trait typical of totalitarian states of today as well as throughout history. A corresponding democratic deficit and persecution give cause and reason for refugee flight.

Thus we have to create room for interaction between the majority/host population and those who are in a position of exclusion in our society. Humanitarian organizations play an important complementary role in this interaction through individual relationships, in institutions, and in society as a whole. As we should not forget, humanitarian mission, e.g. healthcare, is recognition and affirmation of the very existence of bare life and psychological and psychiatric service provision may be a contribution to an affirmation of the person as a whole.

This is in keeping with some of my experiences at the health care centre for undocumented migrants. The card received at the centre seems to be valuable to our patients because of its affirmation of belonging, however marginally, to some institution in the host society. Without such recognition and affirmation, undocumented migrants acquire and assume the status of illegal in the eyes of the society. That makes Agamben’s statement of a secret solidarity between humanitarian organizations and the very power of political exclusion they ought to fight through their humanitarian and social mission (Agamben, 1998), a statement in need of being

further discussed or completed. After all, we have today gradually gained an understanding of the consequences of the broken body to the mind, which becomes clear when we turn our attention to the nature of torture and its consequences. Mind and body cannot be divided. Mental and physical properties though still categorically distinct, are not reducible to each other. The epitome of torture is silencing, as says Sveaass (2000), underlining the impossibility of reducing man to either bare life or any expression of mind. According to Arendt (1994) the ultimate goal in the concentration camps and in totalitarian states in the modern time has been the same, i.e. the destruction of individuality through the permanence and institutionalization of torture. The end result, she says, is the reduction of human beings to the lowest possible denominator of “identical reactions” which is to be not any more a human, but bare life.

Today we may say that undocumented migrants have a precarious status of inclusive exclusion. Their not having citizenship makes them non-citizens. The position of being a non-citizen reflects the breach with norms and law(s) important for constructing both differentness and crime. It is therefore worth noting that one main finding in Khosravi’s study of undocumented migrants in Sweden (Khosravi, 2006) was their law abidingness in order to remain unnoticed.

For asylum seekers, restricting actions taken in Norway: for example, loss of money grants from the state for those choosing to live outside the asylum centres, and loss of the work permits if one does not have national passports, makes the situation more difficult. Regular employment reduces the risk of being exploited in the labour black-market; it increases the states tax income base and reduces the risk of recruitment to criminality. Besides, unemployment is a waste of human resources.

As noted by Agamben (1998), political life is constituted via a simultaneous inclusion and exclusion of “bare life”. Sovereignty, then, has been conceived since ancient times as a state of exception, the exception of inclusion we could say, as opposed to any group who conceived a state of the exception of exclusion, as have different groups over the course of history.

The position of being both citizens and non-citizens place undocumented migrants into a place of non-existence, losing the right to have rights, while at the same time citizens are placed in a position of no longer acknowledging a political or moral responsibility for them, Khosravi says (2006). That is one of Agamben’s main points: “*What characterizes modern politics is not so much the inclusion of “zoe” in the polis, but that exclusion and inclusion, “bios” and “zoe”, enter into a zone of irreducible indistinction*” (Agamben, 1998: 9). “*The separation between humanitarianism and politics....is the extreme phase of separation of the rights of man from the rights of the citizens*” (1998: 133). This is a matter of importance to the host country as well and a main point given by the Doctors without Borders because of the political and

criminal danger those who are not included represent in any society. Though Arendt underlines that migrants without any rights had “*constantly to transgress the law... liable to jail sentences without ever committing a crime*” (Arendt, 2004: 363), she was aware of this danger. With respect to the refugee question, she says: “*So long as these people are not resettled, they will constitute a grave political danger, precisely because they have been driven into a political vacuum*” (Arendt, 1994: 263). We may ask if the more we ignore them, the closer they get.

Undocumented migrants precarious status is reflected in the different interpretations of them. Undocumented migrants are named illegal, irregulars, underground and as hard to reach, as pariah, and as we have seen as anti-citizens and non-citizens (Myhrvold and Eick, 2010). The representation is a question with professional, ethical, and political implications.

According to a comparative analysis of 71 practices from 12 member states of the European Union the most common health care needs of undocumented migrants are mental health care, (treatment of) infectious diseases, and sexual health (Karl-Trummer and Novak-Zezula, 2010). This is in accordance with our experiences thus far in Norway as well as with the body of knowledge regarding this matter (Myhrvold and Eick, 2010, Myhrvold, 2010).

Circumstances of importance to undocumented migrants mental healthcare needs are limited psychological and social support, multiple losses and discrimination, their risk of exposure to exploitation and violence, loss of freedom and control, and fear of police and migration authorities. Language barriers and cultural constraints also represent severe problems to them. All these factors increase the person’s vulnerability with respect to one’s own health. Greater attention should therefore be paid to undocumented migrants mental health (Myhrvold and Eick, 2010, Myhrvold, 2010). Where this is not the case the limited resources allocated to mental health care in general can partly explain it.

These factors affect every person’s knowledge about the community and how to apply for assistance, and include the ability to make oneself understood, as well as the health professionals ability to assess the need for health care (Myhrvold and Eick, 2010, Myhrvold, 2010). Thus, there is a reason to argue for highlighting justice to a greater extent than we are doing today. The importance of justice to human rights also makes justice a core concept in our time.

### **Human rights and justice**

As a nurse and an ethicist, my approach to justice is that of a health professionals moral and professional obligation. I understand justice as a multidimensional and

dynamic phenomenon and as reflecting our efforts to intervene within a wider patient context. To do so we have to take into account underlying conditions of health. From a public health approach, these can be summed up in general socio-economic, cultural, and environmental conditions, living and working conditions, social and community networks and individual lifestyle factors (Dahlgren and Whitehead, 2007). This implies a need to deal with the antecedents as well as the consequences of injustice.

Justice is a core concept in ethics of care as well as in nursing science. Justice is also one of four prima facie principles in medical ethics. The other prima facie principles are respect for autonomy, beneficence, and non-maleficence. A prima facie principle is a duty that is obligatory unless it conflicts with another (prima facie) moral principle. If two principles conflicts and we have to choose between them, there is by definition an ethical dilemma. A thorough assessment of the different alternatives is therefore necessary when such a situation occurs. This implies that what is lost by choosing one alternative at the expense of the other is as important to emphasise as what is gained, not least because we have to handle the consequences of our choice.

However, if justice is to serve as a guide in healthcare practices to a greater extent than it does today, there is a need to conceptualize justice more clearly than we have done within ethics of care thus far (Boutain, 2008). One approach to justice is to subdivide between its different categories: distributive justice, social justice, market justice, legal justice, and rights based justice. According to Boutain (2008) distributive justice is referring to equal distribution of goods and services in society, while social justice is referring to the balance between societal benefits and burdens. Thus, distributive justice involves equality more than equity while social justice focuses on equity. Equal, however, does not mean just.

A market driven approach to healthcare services is (the) one reason why individuals and groups facing marginalization do not have access to healthcare. Lack of ability to pay is also one reason as to why undocumented migrants have limited access to healthcare all over the world as far as we know. Undocumented migrants are obliged to pay the full cost of treatment in most cases and therefore healthcare is out of reach for them (Myhrvold and Eick, 2010). This is one reason to why market justice is a controversial form for justice and to why the market can be considered antithetical to justice.

In Western democracies, legal justice is referring to how we administer the laws. The juridical system is regarded as fair as long as all individuals are treated equally, but with the exception of special considerations taken to ensure that relevant differences are paid heed to.



Rights based justice is referring to international conventions. Most important of the international conventions in this context in addition to the UN Refugee Convention mentioned above are the United Nations Universal Declaration of Human Rights and the United Nations Covenant on Economic, Social, and Cultural Rights. In the preamble of the first, a recognition of *“the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world”*. No one is illegal in one’s own bare body. Among other things, the latter guarantees the *“right of everyone to the enjoyment of the highest attainable standard of health”* and calls for more specific action to provide, among other things, the reduction of *“the creation of conditions which could assure access to all medical service and medical attention in the event of sickness”*. The conventions have been ratified by nearly all countries in the world and by all European countries. Norway did include the UN’s Covenant on Economic, Social, and Cultural Rights in § 2 of the 1999 Human Rights Act, which took precedence over other Norwegian legislation.

*“The frustration of human rights may be due to that human rights conventions shares the fate of never becoming a law”*, Arents says (2004). Legislative attention seems to be needed because of human rights violation. However, the discussion on relevant judicial and ethical circumstances should not be left to legislation alone. This is a point made by Amartya Sen (2010). *“At the one side,”* he says, *“an institutionalization of human rights makes recognizing them a first step to realizing them. At the other, a legislation of rights does not mean they will not be frustrated.”* It might be useful to make a distinction between human rights as legislation and human rights as ethics because the latter can be made more effective because it allows for *“a variety of interrelated instruments and a versatility of ways and means”* (2010: 366).

Important also is that human rights include, both civil and political rights as well as economic, social, and cultural rights. Thus human rights have to allow room for ambiguity and interpretation and must by necessity be entrusted to different rationales of understanding. *“Plural grounding”* allows for different grounds to different individuals sense of injustice, as Sen says (2010). Plural grounding presupposes participation, which allows for diversity and differences to introduce something else than we already know or understand. How different countries manage to fulfill their human rights obligations is dependent on each country’s economy, overall standard of healthcare and social welfare, amongst other factors, and presupposes diversity.

As I see it, one point in need of being further discussed is whether we risk a secret approval of what is left outside (the law, the conventions, and the rules) if we make the claims too detailed. This is the scourge of bureaucratization. Thus both legislations and conventions will have meaning only if applied to the realities in a changing society. And, as with legislation, similar constraints may be reflected in professional and ethical guidelines or codes. A part of my own work may serve as an illustration to this. Together with Frode Eick, the Health Care Responsible at the

Health Centre for undocumented migrants in Norway, I wrote an appeal to International Council of Nurses (ICN) regarding ICN’s Code of Ethics for Nurses, previous referred to (Myhrvold and Eick, 2010). As the Code says, a respect for human rights lays inherent in nursing. The preamble of the Code further states: *“Nursing is respectful of and unrestricted by considerations of age, colour, creed, culture, disability or illness, gender, sexual orientation, nationality, politics, race or social status”* (ICN, 2006). The point here is that at the very moment factors like, for example, age or sexual orientation are specified, factors unspecified are missing. To us, the state of undocumentedness is important because of the huge protection gap between undocumented migrants status of health and access to healthcare. To us, the only other alternative to including undocumentedness as yet another factor nursing care should be unrestricted by, is not to give any further specifications (at all) as long as human rights are secured.

Nevertheless, there is today a discrepancy between human rights and national laws in many Western countries. In some countries, for example, health professionals are obliged to report undocumented migrants to the police and/or immigration control policies. That is not the case in Norway, but it is the case in Denmark and Germany (Myhrvold and Eick, 2010). Also any assistance to undocumented migrants, including healthcare, is criminalized in Germany (2010). Even where the country of destination has ratified conventions important to undocumented migrants or asylum seekers rights, that ratification does not seem to guarantee adequate healthcare and social welfare to all.

A somewhat difficult categorization of undocumented migrants access to healthcare has been done among European Union Member countries (Karl-Trummer and Novak-Zezula, 2010). The countries have been grouped in countries that provide full access, partial access, and no access. However, it is important to note the fact that countries that grant emergency care alone is included in the no access group by their method of categorizing the topic. Spain, France, the Netherlands, and Portugal allow full access, while Belgium, Italy and United Kingdom allow partial access. 20 countries allow no access to health care (2010). Whether this will change as a consequence of the deep economic problems in Europe remains to be seen. In this context Portugal and Spain are the most important cases to follow.

According to John Rawls (2001) set of principles of justice, justice includes political and civil rights insofar that every person has the same claim to equal basic liberties. Justice also includes social and economic rights insofar that social and economic inequalities are to satisfy a condition of fair equality of opportunity and a condition of being *“to the greatest benefit of the least-advantaged members of society”* without oppressing the freedom of others (2001). Sen’s broad based idea of justice is expanding on Rawls theory in his cosmopolitan extension of the phenomenon (Sen, 2010). One of Sen’s important objections against Rawls theory is that a theory of justice

must include ways of how to advance it as well as how to reduce injustice, not merely be a perfect description on just societies.

According to Rawls, the principles of justice have implications at both the domestic and local level (Rawls, 2001). The domestic level of justice addresses how “*the main political and social institutions of society fit together into one system of social cooperation*” (2001:10). The idea of such a basic structure is fundamental to Rawls theory of justice. The local level of justice has principles that apply directly to institutions and associations. Rawls set of principles of justice thus are concerned with just institutions more than on how individuals navigate justice in the society of which we have a joint responsibility as fellow citizens. This individual responsibility in democracies is under-communicated in Rawls theory. The presence of injustice may as well be connected with behavioural transgressions as with institutional shortcomings, as Sen articulates one of his critical remarks on Rawls theory.

We may say that the very institutions are created by us, impact our lives and are therefore important to each individual and his or her expectations in life. As health professionals, researchers, and educators, we cannot avoid the institutions impact on our socialization to values. What we can do is to raise the question of which values the institution in which we work should foster (Føllesdal, 2003). This situation requires an acknowledgement of professional and moral responsibility that extends beyond established relationships. Moral sensibility is needed and thus justice includes ethical relationship formation.

We are collectively responsible for how the society is organized. This requires recognition of local, national, and global inequalities. Actually it is as simple as if one is in a position to do good one should, including the prevention of human rights violation (Sen, 2010). In addition, professionals have a particular responsibility for human rights violation within areas related to his or her profession. Whether we do care for different groups in society who are excluded from adequate healthcare and social welfare or not is thus dependent on how we consider such a particular professional and moral responsibility. It is therefore important to underscore that the very legitimizing of ethics of care is based on benefits to different population groups with respect to health as well as to underlying conditions of health. Health professionals do not work in a vacuum. In addition to how we prioritize between, for instance different patients in our daily work, we have a common responsibility for individuals and groups facing marginalization in the society. Those beyond established relationships are most likely not given proper priority in the distribution of resources.

## Conclusion remarks

The dilemmas that arise because of the discrepancy between the UN Human Rights and national laws, as well as between migration control polices and health professionals, is a challenge not only at the national level but also at an individual level. In this maze of problems health professionals and social workers thus have a moral obligation to respond to injustice both as “groups” and as “individuals.” We cannot remain indifferent and we cannot only pity those who are not equally included in society. Sentimentality is of no help.

Thus there is a need to strengthen the efforts to make the ordinary system of, for example, healthcare, and social welfare work, for all in need of it. This is of particular importance with respect to undocumented migrants with limited access to diagnosis, treatment, and nursing care as well as their poor living, working and housing conditions. However, we should be aware of their fear of being reported is a main obstacle to accessing healthcare. Professionals’ obligation of confidentiality is therefore utterly important and should be communicated more effectively. These matters cannot be left to each health professional and social worker alone and are important to health - and other authorities as well.

As long as the ordinary system of help does not work, the voluntary sector has a valuable complementary role and is in need of protection as well as of sufficient funding. In some cases there might even be a need to protect those who work voluntary in charity - based centres. Voluntary organizations like the Red Cross Society and Doctors without Borders are also important because these organizations are in a position of trust whereas the state is not. Access to healthcare is of limited value if there still is a threat of deportation.

According to Karl-Trummer and Novak-Zezula (2010), healthcare to undocumented migrants in Europe is provided by both governmental organisations (GO’s) and non-governmental organisations (NGO’s). However, to me, the division of labour between GO’s and NGO’s today seems somewhat arbitrary. To create a room for an interaction between the voluntary sector and the state is thus important. These sectors should not work parallel to each other but cooperate in making the society more sharing and more just.

As long as the most vulnerable individuals and groups in society are left, to a great extent, to humanitarian and social practices run by NGO’s, it looks like the state does not acknowledge a humanitarian responsibility. This is not only the case with refugees and undocumented migrants but also with homeless people, people having no insurance, having drug problems, and so forth.

As we have seen, there might be a secret solidarity between humanitarian organizations and the very power of political exclusion they aim to fight through their humanitarian and social mission, according to Agamben (1998). This hypothesis seems to create a need to open a passage for communication between the professions and politics. We have to ask for a political and social ethic that includes every person's ability to participate politically and socially. This is important to develop in addition to a "solely humanitarian and social mission" (1998). As I see it, Rawls adds valuable input to the understanding of this aspect when he states: "----the members of any civilized society need a conception that enables them to understand themselves as members having a certain political status" and moreover: "- in a democracy, that of equal citizenship - and how this status affects their relation to their social world" (Rawls, 2001: 2-3).

If we are to help to bring about justice we cannot only continue solely to compensate for what is not taken care of within the ordinary system of help. This approach is to render a service by substitution. From this follows that we should critically examine whether professionals engaged in humanitarian service might be contributing to the maintenance of a system of exclusion in the long term. The rendering of service re-creates a system in which those who give the services remain in a position of power over those who receive the help. Therefore we should contribute to restructure the system simultaneously to the here and now caring for vulnerable groups so that certain services only are needed infrequently (Iris Young, 1990, here from Boutain, 2008).

The system as such has no intrinsic value. What counts is each and every one of us. Active citizenship presupposes participation. In Western countries today this is not an option for undocumented migrants.

## Notes

<sup>1</sup> Texto revisado por William Harris.

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## **Persuading Politicians: Researching the Value of Social Capital in South Australia** **Persuadindo Políticos: Pesquisa sobre o Valor do Capital Social no Sul da Austrália**

Peter Mayer\* e Lou Wilson\*\*

**Abstract** Politicians of both the Left and the Right perceive enhanced levels of social capital as consistent with their core philosophical beliefs. But applied research findings about social capital are received into bureaucratic and political contexts and their fate depends more on those contexts than on scholarly merit. In South Australia two government departments commissioned research on aspects of social capital. The Office for Volunteers sought to quantify the economic value of aspects of volunteering. This chapter spells out the assumptions and methods used to produce the reported values. When the report reached the politicians, its modest findings were increased tenfold to enhance their media impact. The Department of Human Services commissioned an assessment tool that might measure the impact of social capital on social inclusion in northern Adelaide. The study found high levels of bonding social capital in working class areas of northern Adelaide. Subsequent reorganisation of departments and changes in government priorities meant that when the report was presented, the original sponsors had been transferred elsewhere and the report was quietly buried.

**Keywords** Social capital, social inclusion, volunteering, public policy

**Resumo** Os políticos, tanto de esquerda como de direita, vêem o aumento dos níveis do capital social como consistentes com as suas principais crenças filosóficas. Mas os resultados da investigação aplicada sobre o capital social serão recebidos nos contextos burocráticos e políticos e o seu destino depende mais destes contextos do que do mérito académico. No sul da Austrália, dois departamentos do governo encomendaram uma pesquisa sobre

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aspectos do capital social. O Office for Volunteers procurou quantificar o valor económico de aspectos do voluntariado. Este artigo enuncia os pressupostos e os métodos utilizados para produzir os valores reportados. Quando o relatório chegou aos políticos, os seus resultados modestos foram aumentados dez vezes, para reforçar o seu impacto nos média. O Departamento de Serviços Humanos encomendou uma ferramenta de avaliação que pode medir o impacto do capital social na inclusão social, no norte de Adelaide. O estudo encontrou altos níveis de capital social vinculador em áreas de classes trabalhadoras no norte de Adelaide. As subseqüentes reorganizações dos departamentos e mudanças nas prioridades do governo significaram que quando o relatório foi apresentado, os patrocinadores originais tinham sido transferidos para outro lugar, e o relatório foi discretamente silenciado.

**Palavras-chave** Capital social, inclusão social, voluntariado, políticas públicas

## ■ Persuading Politicians: Researching the Value of Social Capital in South Australia

Peter Mayer e Lou Wilson

F. M. Cornford observed in *Microcosmographia Academica* his perennially pertinent guide to academic politics, that “*There is only one argument for doing something; the rest are arguments for doing nothing. The argument for doing something is that it is the right thing to do.*” (Cornford, 1908: 14). Although that observation is equally valid for society at large, the correctness of a policy no longer appears to be sufficient. The contemporary argument for why something should be done must include evidence that it is also economically beneficial or politically advantageous to do so.

In the early years of the new millennium, two agencies of the government of South Australia each commissioned academic studies to place their policy-making on a firmer base of evidence and to assist them in their incessant struggles for recurrent funding.

### The Wider Economic Value of Social Capital and Volunteering in South Australia

The first of the research projects was commissioned by the Office for Volunteers (OfV) which hoped that the findings would assist the OfV in persuading their political masters of the importance of community volunteering and its role in sustaining social capital, as well as, ideally, providing something newsworthy which the Premier (the head of government at the state level in Australia) could announce at an appropriate moment.

The Office for Volunteers (OfV) was formed during the United Nation’s International Year of the Volunteer in 2001. Originally located in the Department of Premier and Cabinet, it has subsequently been placed in the portfolio of the Minister of Justice.

The role of the OFV is to develop policies and to manage a range of programmes which promote, support and encourage the activities of the many different voluntary groups in South Australia. The Office was set a specific strategic target to raise levels of volunteering in the state to 50% by 2010; that target was surpassed in 2006.

In 2002 Soupourmas and Ironmonger published an innovative study which estimated the monetary value of the hours given by volunteers in the Australian state of Victoria (Soupourmas, 2002:524). On the basis of that work, Ironmonger was requested by OfV to replicate the study for South Australia. Using Australian Bureau of Statistics data, which showed that South Australian volunteers had donated 229 million hours in 2000, Ironmonger estimated that the volunteer labour of each South Australian

was worth \$4,352. In total, the value of South Australian volunteer contributions in 2000 was estimated to be \$4.98 billion equivalent to 11.5% of gross state domestic product (Ironmonger, 2002: 531). This was persuasive and powerful evidence for politicians and the public that volunteering makes a major economic as well as social contribution to society.

While Ironmonger had put a money value on the donated hours — the direct contribution made by volunteers — it seemed likely that there were also indirect contributions, which if they could be identified and specified, would demonstrate that voluntary work makes a significant indirect economic contribution as well. To explore this possibility, the Office for Volunteers commissioned one of us (Mayer) to prepare a brief report on the value of some of the more readily determined social impacts of volunteers.<sup>1</sup>

#### *A question of methods*

As is often the case with applied research commissioned by small government departments, the report had to be prepared in a very short time and for a rather modest sum. That ruled out the possibility of undertaking a significant scoping exercise or extensive original research.

There were two practical problems of method which these constraints imposed. First, the research would have to rely primarily on existing official data and utilise published estimations of costs. Fortunately, as a result of the almost universal requirement for economic valuations of policy, cost estimations were available for several important policy areas. For some important illnesses, including coronary heart disease, malignant neoplasms, cerebrovascular disease, unintentional injury and infant mortality, however, we were not able to locate cost estimations and thus they were not included in the report.

Second, the report would have to rely on a familiar approach in econometrics to estimate the impact of changes in levels of volunteering: the slope coefficients of Ordinary Least Squares regression lines for relevant sets of data. However, because there were no available results for South Australia or for the Australian states, a pragmatic decision was made to rely upon slope coefficients for data from the USA. Thus a critical and fundamental assumption was made that the relationships underlying behaviour in South Australia would not be very different from those observed between the 50 states in America. This assumption was accepted by the OfV. Because US data relating crime and health to social capital were available for only some crimes and causes of illness, only those could be included in our estimates. In addition, because of contradictory published evidence about the relationship between aspects of social capital and rape, assault and motor-vehicle theft, it was decided to report the estimates for those crimes separately.

Both methodological issues are explored in greater depth in the following section.

#### **Arriving at the costs**

##### *The costs of crime*

To estimate the costs of crime, we relied on evidence from Mayhew's estimate, based on survey research, of the extent to which official figures under-report different categories of crime (Mayhew, 2003). While virtually all murders are reported, for example, the survey results indicate that only one robbery in six is reported to the police. Accordingly we applied Mayhew's multipliers to official data for South Australia to arrive at estimates for the actual incidence of different crimes in the state. For example, in 2001 there were 1,681 reported robberies; we estimated the actual number to be 10,590. We also adopted Mayhew's estimates for the direct — mainly medical — costs of most of the different categories of crimes as well as the indirect crime-related costs of the criminal justice system, private provision of security, household precautions, provision of victims' compensation and insurance administrative costs.

The exception to our use of Mayhew was for homicides. For these we relied upon what we considered to be the more detailed estimates of Watson and Ozanne-Smith (1997) of the Monash University Accident Research Unit. Watson and Ozanne-Smith used an 'incidence approach' to estimate costs of a death or injury in the year in which it occurs. They distinguish between direct medical costs such as those incurred in a hospital or in rehabilitation and indirect costs which are attributable to lost output. Our adjusted figures estimated these costs at \$7,600 per death. Watson and Ozanne-Smith estimated lost output on the basis of the number of years a person who died might, on average, have lived and the value of their earnings had they worked for the rest of a normal working lifetime as well as the monetary value of their services to family and community. When adjusted for changes in the cost of living, our study estimated those costs to be \$1,190,000 for each homicide. In total, we estimated the average cost of per homicide in 2001 as \$1.6m, making it by far the single most costly crime.

Our overall estimates of the cost of homicide in South Australia were \$46 million; for assault the cost was \$115 million; robbery and burglary cost society \$172 million and criminal damage cost the community \$108 million. The total for just these crimes was \$482 million.

In a similar way, published estimates of costs for sexual assault, motor vehicle theft and theft of articles within a vehicle were applied to estimated incidences in South Australia. The total social cost of these crimes was estimated to be \$153,207,600.

In the methodological discussion, we had indicated that the evidence for a clear relationship between levels of social capital and these particular crimes was contradictory. Nevertheless, these scholarly caveats were not repeated when we presented the estimated costs in the main body of the report.

#### *The value of better health and reduced mortality*

Our estimate of the value of better health involved a single, extended estimate for reduced mortality. This relied primarily on the work of Kawachi and his colleagues (Kawachi and Berkman, 2000; Kawachi and Kennedy, 1997). Although it wasn't perfectly clear that the same measures of volunteering found in the USA were applicable locally, we boldly estimated that a one unit increase in volunteering would result in savings of \$45 million each year. We also noted that there were severe gender inequalities in these figures (\$36.6 million for men; only \$9.6 for women) reflecting large differences in earnings in the middle years of life.

#### **The Value of Higher Economic Growth**

We also found evidence in the published literature which indicates that there is a positive relationship between levels of social capital and rates of economic growth. Two factors appear to be involved. There is considerable evidence which shows that higher levels of social capital are associated with higher levels of achievement in education, which economists often term as 'human capital'. Higher student scores on standardised tests for educational attainment appear to be reliably correlated with higher rates of growth of Gross National Product (GNP). The second contribution from social capital arises from higher levels of trust in society. Where levels of trust are higher, social costs (e.g. crime, insurance) are lower, credit may be more readily available, etc. We utilised an estimate which suggested that each unit increase in social capital results in a 63% increase in the rate of economic growth.

#### *Estimated the value of an increase in Social Capital*

Assembling the data on the incidence of various crimes and health outcomes as well as soundly-based estimates of costs was time-consuming. It was also only the necessary first step. What we also needed to do was be able to estimate for the Office for Volunteers what the value might be of an increase in levels of volunteering, because *that* might carry weight with the minister and justify an increased budget allocation.

As we have already noted, this can be done using the slopes of regression lines. The problem we faced was that most of the studies on which we relied did not include the equations for the regressions they reported. To derive this crucial number we retur-

ned to the elementary lessons in analytical geometry. Using enlarged copies of the published scatter grams, we carefully measured the horizontal 'run' (the distance between two values on the 'x' axis) and the 'fall' (the difference between those values on the 'y' axis, which had a negative slope in the cases we used). The ratio of the 'fall' divided by the 'run' gave us the value of the slope. The result was less precise than the use of the exact regression equation would have been, but was sufficiently accurate for the broad brush estimate which we were making.

Once we had derived the slope we would use, we applied it to each of the cost figures we had derived. We modestly — and naively, no doubt — reported our estimate for what a 1% *increase* in social capital might be worth to the state of South Australia. For homicide, assault and various forms of theft, the savings came to \$434,000. Sexual assault and crimes associated with motor vehicles added a further \$138,000. Reduced mortality was worth a great deal more: about \$46 million each year. The increase in economic growth was estimated to be worth \$278 million. Our estimated total savings from the 1% increase was \$325 million, a tidy and worthwhile gain, we felt.

When our report was eventually incorporated into the Premier's speech, the spin doctors had done their work: our modest 1% increase was puffed up to mighty 10% and the potential savings accruing from increased levels of volunteering were thus reported to the public as being worth a whopping \$3.25 billion!

#### *The other side of the coin*

While the spin doctors made capital out our findings on the economic value of volunteering in South Australia, we had a quite different experience in a similar project that sought to assess the value of social inclusion and social capital in northern Adelaide.

Northern Adelaide incorporates the cities of Gawler, Playford and Salisbury and surrounding districts. The region is challenged by high socio-economic disadvantage and a significant proportion of the population receives income transfers and other forms of welfare from the Australian Government. Northern Adelaide has also received funding for many years from the Australian and South Australian Government for regional development initiatives that are designed to address poverty and unemployment (Wilson, 2006). A number of these initiatives have been intended to increase social capital in the region. Social capital programs were favoured in the early 2000s by both conservative and the centre left Australian political parties as a way of alleviating social disadvantage. The conservative Coalition of Liberal and National parties and the centre-left Labor party dominate Australian politics and alternate between government and opposition in most Australian states and territories. South Australia elected a centre-left Labor government to power in 2002 and conservative governments were in power in Canberra from 1996 to 2007.

At the time the national Labor Party was under the leadership of Mark Latham, an unusual politician who projected an aggressive working class persona in public while privately writing books and journal articles about social capital for largely academic audiences. Latham argued that social capital was a non-commodifiable social good that occupied a space between markets and government. His idea was that social capital was a space where people could come together and help each other, become self-reliant and therefore have no need for government welfare. Hence governments that encouraged social capital to develop could save money on income transfers to the poor. Latham worked from an assumption that the poor were poor because they lacked social capital. He articulated this argument most clearly in his book *Civilising Global Capital* (Latham, 1998), which oddly did not have a lot to say about global capital but contained six chapters on social capital. Latham argued that there are cost savings for all levels of government in fostering grass roots social capital and supporting voluntary organisations to improve their potential for community service. Latham drew inspiration from Robert Putnam's (1993) thesis that social capital was good for the economy. Liberal opponents of Latham such as Peter Costello and the current national leader of the Liberal Party of Australia, Tony Abbott also gave speeches at the time in favour of building social capital in disadvantaged communities. It was difficult for politicians from the left or the right to argue over a discourse that in essence said if individuals knew each other, trusted each other, and engaged in volunteering and similar activities, the social capital of their community would be higher than if those things were not there and the local economy would be stronger. Moreover social capital was also claimed to reduce the need for government spending on welfare, which could only be good. Similar sentiments existed among ministers in the South Australian Labor Government elected in 2002, notably by the new Minister for Volunteering, Jennifer Rankine and Premier Mike Rann.

Interest in social capital by politicians on all sides of politics influenced the national government to fund a series of initiatives in northern Adelaide to foster social capital in the late 1990s and early 2000s. The new SA Labor government that came to power in 2002 had an interest in finding out whether these initiatives would deliver the touted benefits of social capital to communities in northern Adelaide,

#### *A survey to measure social capital*

In 2005 the South Australian Department of Human Services offered a large grant to develop an assessment tool that might measure the impact of social capital on social inclusion in northern Adelaide. The SA Labor Government had established a Social Inclusion Unit (SIU) in 2002 modelled on the Blair Government's Social Exclusion Unit in the UK and was keen to develop measuring tools to assess the effectiveness of its social programs, many of which were directed at addressing social disadvantage in northern Adelaide. Social inclusion was left undefined when the SIU was established but the mission of the unit was to find 'joined up' solutions to social

problems. While social inclusion was left undefined the new Social Inclusion Commissioner, Monsignor David Cappel (2002) defined social exclusion as "*the process of being shut out from the social, economic, political and cultural systems which contribute to the integration of a person into the community*". Policy officers appointed to the new unit were influenced by the debate over social capital and were keen to see if policies fostering social capital would have an impact on social exclusion in northern Adelaide. The SIU became a partner on the project and offered the services of one of its policy officers to the University of Adelaide research team. An Office for the North had also been established by the Rann Government to administer resources directed to addressing social and economic problems in northern Adelaide. The leadership of the Office was keenly interested in social capital and likewise offered a policy officer to the project as in-kind support.

The grant was to fund a general population survey of social capital and social inclusion in northern Adelaide and a series of community interviews with people who had responded to the survey. The objectives were to provide perceptual measures of social capital and its impact on social inclusion provide data along a single dimension like 'trust in others' and facilitate the identification of problems that might require social action in regard to both particular aspects of life and particular sub-groups of the population (Wilson, 2006). The project was funded for eighteen months for more than \$200,000. With the in-kind support of two policy officers it represented a well resourced project relative to the resources that are generally available for social science research in Australia.

#### **Changing agendas**

However it quickly became apparent that the research agendas of the project partners were changing. The SA Department of Human Services had been formed from an amalgamation of the former Departments of Health and Family and Community Services. The latter department had formerly been responsible for the administration of social work and child protection services, and many of its social workers felt at a disadvantage in the new department. Social workers and senior managers felt that the interests of families and communities had been subsumed in the new department into a health discourse by medical professionals and argued for the return of a Department of Families and Communities. Shortly after coming to power the Rann Government received a report into child protection by the eminent legal expert and later Supreme Court Justice, Robyn Layton. Her report *Our best investment: a state plan to protect and advance the interests of children* triggered moves to re-establish a separate Department of Families and Communities to enhance child protection services (Layton, 2003). Shortly after our project commenced the Department of Human Services was split back into a Department of Health and a Department of Families and Community Services. Our project was placed under the



auspices of the Department of Health but some of the principal policy officers that had worked with the university team in the early stages of the project were assigned to the Department of Families and Communities. Communications with the new Department of Health tended to be limited thereafter to their demography unit, which was to manage the delivery of the survey.

Further tensions emerged over the development of the survey instrument when it became evident that the SIU wished the survey to focus on assessing perceptions of homelessness and school retention in line with new priorities assigned to it by the State Government rather than concepts associated with social capital. The SIU was also undergoing an orientation toward finding rapid 'solutions' to social problems. The Social Inclusion Commissioner, Monsignor David Cappo made statements demanding that public sector officers engage in 'action-focused thinking and planning' with 'a single-minded emphasis on implementation' and made clear his disinterest in academic research that produced 'weighty tomes filled with passive language about what might be done' after investigation and research (Cappo, 2005: 3). The SIU policy officer assigned to the project and her manager engaged in a long debate with the university team over the topics to be addressed in the survey instrument. Further pressure was placed on the university team by another senior manager from the SIU who stated that unless the survey included questions about homelessness it was not worth doing from the perspective of his department. The survey instrument was to be delivered by telephone to respondents drawn from the electronic White Pages. It was unlikely that a telephone survey drawn from the White Pages would pick up homeless respondents but such arguments were seemingly in tension with the SIU's emphasis on 'action focused thinking'. The SIU's position was also somewhat in tension with the Office for the North whose interest was in assessing social capital. The officers from the Department of Health were focused on simply delivering the survey. Eventually a compromise was arrived at, the social capital questions were retained and a question was included in the telephone survey instrument on whether respondents had been homeless in the past twelve months.

Further delays occurred when the leader of the university team became ill and required extended leave and other staff movements at the university delayed the implementation of the project. Moreover it became apparent that the Office for the North might soon be disbanded. The Rann Government had come to power in 2002 as a minority government dependent on independent members of Parliament to provide it with a majority in the SA lower house. The Office for the North and a similar Office for the South were established in part to help deliver policy outcomes in the northern and southern suburbs of Adelaide, areas where elections tend to be won or lost. Labor won the 2006 State election with a large majority and sought to make cost savings by restructuring the public sector. Office for the North workers became focused on winding up the department, albeit the officer assigned to the project and her manager continued to work with the university team.

By the time the project final report was released in 2007 two of the original three government departments that were partners on the project in 2005 no longer existed and the third department had other priorities (Spoehr *et al.*, 2007). Our report was released with little fanfare and seemingly minimal interest from State Government Ministers or their spin doctors. The survey of social capital and social inclusion and qualitative interviews with the northern Adelaide community had picked up indications of high levels of bonding social capital in working class areas of northern Adelaide. We also found that persons in middle income households were less likely to engage in informal social capital building activities than people in low income households. Persons from middle income households were also less likely to engage in formal volunteering than people from high income households. These findings were contrary to the assumptions of Mark Latham and other members of the political class, although this was unlikely to have influenced the lack of interest in the report by the South Australian government. A more plausible reason is a tension between the relevance of our research and the policy cycle of the government departments that were our partners on the project.

## Conclusion

The policy cycle is meant to follow a process whereby a group of decision makers assemble at a particular time, review a problem, consider alternative courses of action, weigh the alternatives against their goals or preferences, and then select an alternative that seems well suited for achieving their purposes (Bridgman and Davis, 2003).

However as C. H. Weiss (1982) noted long ago: "*Given the fragmentation of authority across multiple bureaus, departments, and legislative committees, and the disjointed stages by which actions coalesce into decisions, the traditional model of decision making is a highly stylized rendition of reality...The goals of policy are often equally diffuse, except in terms of 'taking care of' some undesirable situation.*"

More recently Everett (2003) has argued that the policy making process is complex, value-laden and influenced by the role of political power in determining its direction, making rational decision making difficult. When academic researchers interface with public sector policymakers on collaborative research there is a tension between the process orientation of departmental officers and what might be called the 'reason orientation', for want of a better term, of academics who seek to understand why something happens the way it does. The latter is of interest to departmental officers when it addresses the objectives of the process they are implementing but the cases offered here suggest that this is less so when the public sector agenda moves on because of changing political imperatives or departmental restructuring.

It may seem frustrating for academics who wish to see more money allocated to research to influence 'good' policy outcomes - in this case in terms of social capital - but our experiences suggest that large, well resourced projects that unfold over several years in collaboration with multiple public sector organisations might be less likely to produce research of immediate interest to politicians and public sector agencies than shorter projects with compressed time frames that have a single partner organisation. In the latter case there might be insufficient resources to fully explore the issue at hand and the possibility that spin doctors might distort the outcomes but the research findings seem more likely to be picked up by policy makers, at least in the short term. Maintaining the relevance of longer term academic policy research to the needs of the public sector is challenging, particularly when multiple public sector partners are involved. In the case of the longer project discussed here, two of three departments that we worked with were simply restructured out of existence in the space of two years and the policy objectives of the remaining partner organisation no longer aligned closely with the purpose of the research. Academic researchers are often caught between the proverbial rock and a hard place when working with public sector departments. The time consuming academic research process is in tension with the short, fragmented policy making processes that are necessarily followed by public sector policy makers subject to political imperatives and mandarins who demand 'a single-minded emphasis on implementation'. To return to Cornford's observation that the argument for doing something is that it is the right thing to do, the right thing to do about something for a policy maker is to implement a process, however irrational, to meet an objective. For an academic the right thing to do is to understand phenomena, and in so much as research is meant to be systematic and evidence based, be rational about it. The tension between what is right for a policy maker and what is right for an academic researcher is a challenge that is not easily resolved.

## Note

<sup>1</sup>The report is available from the website of the Office for Volunteers at [http://www.ofv.sa.gov.au/pdfs/mayer\\_report.pdf](http://www.ofv.sa.gov.au/pdfs/mayer_report.pdf)

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## ■ Laying the Foundation for Volunteer Success *A base para o sucesso do voluntariado*

Susan J. Ellis\*

**Abstract** Volunteering by migrant and immigrant populations has potential benefits and challenges both to the individuals and to the organizations involved. But it must be a collaboration, in which both sides want to work together and are willing to adapt to each other's needs. It is also affected by society at large, which has its own agenda, goals and expectations for wanting to encourage volunteering by populations on the margin. In many ways, volunteering by migrants is no different from that of any other type of volunteering. So the first criterion for success is that an organization already has a strong and effective volunteer management strategy in place, with designated staff leadership and appropriate resources, into which all sorts of people can be welcomed and supported to contribute their talents. With such infrastructure, it becomes feasible to adapt to the possible special needs of migrants. The problem, however, is that not all organizations are ready. This chapter examines the three perspectives that converge in any initiative to recruit migrants and immigrants as volunteers: that of society as a whole, of the individual migrants involved, and of the organization offering volunteer opportunities. For each, it identifies what holds true for any volunteering and then focus on what might be of special relevance to migrants and immigrants.

**Keywords** Volunteering, volunteer management, migrants, immigrants, social inclusion, organizational readiness

**Resumo** O voluntariado por populações migrantes e imigrantes tem benefícios potenciais e desafios, tanto para os indivíduos como para as organizações envolvidas. Mas deve ser uma colaboração, na qual ambos os lados queiram trabalhar em conjunto e estejam dispostos a adaptar-se às necessidades um do outro. Também é afectado pela sociedade em geral, que tem a sua própria agenda,

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objectivos e expectativas para querer incentivar o voluntariado por populações à margem. De muitas maneiras, o voluntariado por migrantes não é diferente do de qualquer outro tipo de voluntariado. Assim, o primeiro critério para o sucesso é que a organização já tenha no terreno uma estratégia de gestão de voluntariado forte e eficaz, com uma liderança designada e os recursos adequados, na qual todos os tipos de pessoas podem ser bem recebidas e apoiadas para contribuir com os seus talentos. Com essa infraestrutura, torna-se viável a adaptação às possíveis necessidades especiais dos migrantes. O problema, porém, é que nem todas as organizações estão prontas. Este capítulo examina as três perspectivas que convergem em qualquer iniciativa para recrutar migrantes e imigrantes como voluntários: a da sociedade como um todo, a dos migrantes individuais envolvidos e a da organização que oferece oportunidades de trabalho voluntário. Para cada uma, identifica o que é válido para qualquer voluntariado e depois concentra-se no que pode ser de especial relevância para os migrantes e imigrantes.

**Palavras-chave** Voluntariado, gestão de voluntários, migrantes, imigrantes, inclusão social, prontidão organizacional

## ■ Laying the Foundation for Volunteer Success

Susan J. Ellis

In 2002-2003, a “transnational exchange programme” across Germany, Austria, Denmark, Holland, France, and the UK studied the volunteering of migrants and ethnic minority communities, or MEM-VOL, as part of the European Commission’s Community Action Programme to Combat Social Exclusion. The resulting reports are available at the MEM-VOL website,<sup>1</sup> which offers an interesting statement to explain the background of the project: *“Until now little is known about volunteering of migrants and ethnic minorities, although kinship and neighborhood networks and ethnic communities are in the focus of research. Volunteering - in favour of their own community or for other groups - might be a means of integration into society in a double sense: e.g. by labour market counselling to facilitate employment or by educational training for children of foreign origin and by developing new skills and qualifications through volunteering. In all member states of the European Union migrants and ethnic minorities suffer from high unemployment. The effects of MEM volunteering as a means of integration - societal, cultural and on the labour market - and as a means of empowerment and development of the civil society is highly underestimated and disregarded. Therefore promoting and facilitating volunteering and self-help of migrants and ethnic minorities will be an important objective to combat social exclusion and poverty.”*<sup>2</sup>

While the connection between social inclusion and volunteering has great merit, the theory has not fully been put to the test in the real world. Despite government rhetoric, few examples can be found of money and infrastructure directly supporting volunteering by migrants. Where it has been tried, it was due to independent interest by specific organizations. In one review of the MEM-VOL study (Howlett, 2005), it was noted that *“many of the examples focus on organisations specifically working with and for migrants and refugees; there were less initiatives that focused on getting organisations that were not serving migrants to diversify their volunteers to include more migrants.”*

In principle, volunteering by migrant and immigrant populations has benefits and challenges both to the individuals considering voluntary service and to the organizations considering whether or not to actively engage them. But it must be a collaboration, in which both sides want to work together and are willing to adapt to each other’s needs.

In many ways, volunteering by migrants is no different from that of any other type of volunteering. So the first criterion for success is that an organization already has a strong and effective volunteer management strategy in place, with designated staff leadership and appropriate resources, into which all sorts of people can be wel-

comed and supported to contribute their talents. With such infrastructure, it becomes feasible to adapt to the possible special needs of migrants. The problem, however, is that not all organizations are ready.

In this chapter, we'll examine the three perspectives that converge in any initiative to recruit migrants and immigrants as volunteers: that of society as a whole, of the individual migrants involved, and of the organization offering volunteer opportunities. For each, we'll start by identifying what holds true for any volunteering and then focus on what might be of special relevance to migrants and immigrants.

## What society wants and needs

### *What's Generally True*

Volunteering is a vital element in what is often referred to as "civil society". Private citizens willing to contribute their time, thinking, hands and minds to improving the communities in which they live can often accomplish far more than government or established institutions can. This is the essence of participatory democracy and the root of social change.

Volunteers will always be on the cutting-edge of change because they see things that should be done before the establishment does. The first individuals who recognized the enormity of AIDS, child abuse, how we treat dying people, and other critical problems were community leaders who mobilized other early volunteers to create care centers, hospices, and the other types of services now fully funded by government and nonprofit foundations.

Ironically, the enormous historical impact of volunteers as mavericks and visionaries is often forgotten; what comes immediately to the public's mind is the image of volunteers as helpful amateurs assisting paid staff. This is because the most visible forms of volunteering are direct-service related. We all see the reception desk volunteer, the youth sports coach, the reading tutor, the thrift shop clerk, the volunteer picking up trash by the side of the road in daily life. Less visible are board members of nongovernmental organizations, political activists, and all those whose voluntary service centers on systems and progress.

In order to consider the value of volunteering by migrants to society, it is critical to understand how diverse volunteering is – in what volunteers do, how they do it, and why they do it. Volunteering is not monolithic. Exactly which type of volunteering do we think we ought to be engaging migrants in?

It is also relevant to point out that volunteering is often *mutual aid*. People with common characteristics or shared needs will find ways to work together towards common goals. Migrants themselves will act collectively when necessary (even if only through a group of families) and – just as every other immigrant population has done around the world – will care "for their own", share necessities of life, and pass along important information about dealing with local authorities.

When voluntary action moves beyond personal, familial, or neighborhood networks and begins to have an impact on the larger community, new organizations are formed, new legislation is championed, and the effort becomes far more inclusive than exclusive.

Not all volunteering is universally seen or received as good. For one thing, people support causes that are controversial or adversarial. Volunteers can be found on both sides of issues, pro and con, fighting for political opponents, and so on. Voluntary service may stem from religious convictions, moral codes, or a range of self interests. Labor unions can perceive unpaid work as threatening to economic advancement. None of this is inherently problematic, but it is important to recognize that volunteering is a *methodology* for accomplishing end results, not an end unto itself.

Further, especially in times of economic crisis, politicians and agency executives tend to turn to volunteering as a cost-saving measure. It simply seems right to spend as little money as possible (at least for such things as human services or the arts) and, if "free labor" is available, why not use it? This is frustrating for everyone because the best solution is *both* sufficient funding *and* dedicated volunteers; those who think volunteers are a cheap workforce, soon discover that it costs real money and time to coordinate them effectively (and it certainly costs the volunteers money to give time, too).

Leaving aside the inherent potential of volunteering by migrants to accomplish many positive things, when governments seek to further this activity, it is relevant to ask *why*. What is the intention behind urging migrant volunteering? Is it sincere desire to tap a new source of skills and energy? Or is it a cover for not wanting to spend money on or do other things to assist this population? Is there danger of exploitation (even unintentional)? Are all the barriers to social inclusion being addressed or just the ones to unpaid service? Are nongovernmental organizations being asked to be proving grounds and training laboratories for populations others do not want to help?

In an ideal world, volunteering can be one of many ways to integrate migrants and immigrants successfully and productively into the community at large. But the positive benefits are not self-evident or inevitable, and require thought and attention.

### *What's Special for Migrant Volunteers*

Just as volunteers cannot be defined by a single characteristic, neither can migrants. Some migrant and immigrant populations are involuntary exiles, fleeing all sorts of threatening conditions and seeking a permanent home. Others are economic migrants, moving about as seasons change to follow paying work, sometimes returning to a home base and other times simply remaining itinerant. Despite common perception, it is inaccurate to consider all migrants unskilled laborers – especially people who have been forced into relocation, leaving behind a very different lifestyle. Some migrate within the borders of their own country while others may travel thousands of miles. Some are seeking permanent homes, but others have chosen a life of moving around.

Whatever the reasons for the traveling lifestyle, it is usually difficult for migrants to integrate with the community at large. This has a ripple effect on all permanent residents in terms of special demands for housing, healthcare, schooling, and the other necessities of daily life. If the migrants speak a language other than the native tongue, a whole other set of obstacles separates them from their new neighbors.

As already noted, migrants engage in mutual aid and self-help for survival. Many willingly respond to the needs of the people they know and who are like themselves. In order to be attracted to and welcomed into mainstream volunteering, however, migrants must seek social integration as well as economic inclusion.

Encouraging volunteering by this diverse population has value but the outcomes will naturally differ for each type of migrant and for each unique individual. Again, ideally, migrant volunteering has the potential to:

- Build social cohesion by allowing migrants and permanent residents to work side by side in a relatively neutral environment on projects of mutual interest
- Speed the integration/assimilation process, particular for refugees wanting to settle permanently
- Teach the native language through practical application
- Offer a wide range of causes and institutions new skills and talents that might otherwise not be available

Volunteering is not a panacea and cannot accomplish all of the above in isolation. It has a vital role to play in addition to paid employment, decent housing, education of children, and receiving needed services.

### **What volunteers want and need**

#### *What's Generally True*

All volunteers deserve to benefit from their contributed services. Altruism and selflessness are attributes of *charity*, in which those who have so much give to those who have so little. The best volunteer situation is one of an *exchange*, in which both the giver and the receiver gain something each values. At different times throughout our lives, we all need help of some sort; at other times, we all discover we can assist someone else.

Volunteering – for everyone – is a way to:

- Make a difference and campaign for causes that matter to us
- Learn new skills or apply what we already know in new ways
- Make new friends
- Explore careers and build a résumé
- Expand our world view
- Use free time productively (for those few who *have* free time, of course)
- Enjoy ourselves
- Be a part of something bigger than ourselves

The list of benefits is much longer than this, but it is clear that volunteering is a choice to use our time in ways that we often cannot do through our paid jobs, family obligations, or other avenues.

Migrants are not the only special group for whom volunteering has heightened value. Outreach initiatives have long been taken to engage people with disabilities (physical and mental), school dropouts, criminal offenders, and others who share with migrants the stigma of being “different” from the mainstream. As well as all the benefits enjoyed by any volunteer, it is significant for groups on the margin to have the chance to learn or prove their skills. Volunteering provides a relatively low risk opportunity to test the waters of a work environment, possibly leading to paid employment in the future (although a paying job should not be presented as moving “up” from a volunteer role that has meaning in and of itself).

Being successful in giving volunteer service demonstrates that such populations are themselves talent pools, not simply “clients” always in need of services from others. It instills pride and educates the general population to avoid negative stereotypes about such people.

## What's Special for Migrant Volunteers

In addition to all the reasons why volunteering can be important to the doer, there are some benefits of significant value to migrants. Volunteering can offer:

- A way to fit into the community and, if the migrant stays, to integrate naturally with others
- A degree of stability in a temporary world. If the person remains a migrant, volunteering may be a way to develop continuity from place to place though learning a volunteer role that can be reapplied in different communities.
- The chance to prove employability, particularly in terms of positive work habits such as dependability, teamwork, etc.
- Practice using the new language of the new location
- References for job, housing or loan applications
- Mentors to offer advice and support
- Pride and increased self-esteem at being a giver of service to others

Most migrants and immigrants need paying work, and it may be very puzzling why anyone expects them to give away their time without financial compensation. So whoever does outreach to traveling populations must expect to discuss what volunteering is and why it is worthwhile. Further, someone who is a new or temporary resident is probably uninformed about the organizations and services in the community and what volunteer opportunities are available. So the interface between migrants and volunteer opportunities requires strategic attention and probably some new recruitment techniques.

Whether or not migrants try volunteering may depend on who suggests it to them. If there is mistrust of government officials, skepticism about the motives of employment counselors, or resentment at the attitudes of perceived do-gooders, the outreach is likely to fail. Conversely, if the recruitment message is presented by currently-active migrant volunteers, a trusted religious community leader, or someone else well-liked, the chance for success increases.

Of critical importance is what happens to each person when he or she takes the big step of contacting an organization to apply for a volunteer position. Many migrants (again, not all) are not accustomed to applying for jobs in a formal way or even as in individual, and may be surprised at what organizations expect when screening volunteers. Filling in an application form, being interviewed, and answering a wide range of questions may be intimidating – even more so if the applicant is new to the language or has limited literacy. Today, a volunteer application may require criminal or child abuse background checks, which clearly means putting one's identity into the official system. Not only might this be frightening to a migrant, but the very nature of moving about may limit the information in

a permanent record, resulting in a negative report that inaccurately labels the person as suspect.

The out-of-pocket expenses of volunteering should not be overlooked, though they rarely are counted as contributions to the organization on the balance sheet. For most migrants, the cost of transportation to the site, possible child care, or getting appropriate clothing may be unaffordable. This means an organization might need to offer expense reimbursement.

Unless the reality of what it takes to become a volunteer is understood by those managing the migrant volunteering project, the experience of applying may be so negative as to stop engagement before it even starts.

Assuming that the induction hurdle is successfully overcome, the new volunteer will still need a degree of mentoring. One does not transform from feeling like an outsider – or being treated like one – to joining or being welcomed into a community quickly. This is a challenge the host organization must meet and factors heavily into whether or not a migrant volunteer will derive the benefits from the opportunity that make the effort worthwhile for both parties.

Once volunteering has started, migrants and immigrants may need extra help in translating their experience to other parts of their lives. This goes back to what the volunteer wanted when she or he first applied and what the organization offered to provide. For example, if volunteering is expected to be a way into the paid job market, someone will need to work with the migrant volunteer to assure that employable skills are being learned and then to write a résumé that describes the service activity in vocabulary relevant to potential employers.

## What the receiving organization wants and needs

### *What's Generally True*

Despite the long and universal tradition of volunteer innovation and involvement in social change and the formation of non-governmental organizations – and volunteer contributions to causes as varied as disaster relief, health care, education, youth sports, human rights, and cultural arts – engagement of volunteers is too often invisible at an executive level. Organization leaders seek to improve their skills in how to raise money, influence government, and manage employees. It is just as important to learn the best practices of working with volunteers day to day.

An organization that struggles to recruit quality volunteers from the general population or is not already effectively putting volunteer talents to work on behalf of its mis-

sion is hardly likely to be able to welcome migrants and immigrants as volunteers. So let's take a moment to consider the state of volunteer management today.

### What Volunteers Contribute

Successful volunteering does not come from spontaneous combustion. Most organizations are complex and, unless clear ways are developed for volunteers to participate in activities, people really do not know how they can contribute. Or worse, they start doing all sorts of things that are not helpful at all. Involving volunteers *in the right way* offers endless opportunities for accomplishing many things, while inattention to volunteer involvement can waste everyone's time and energy. It is a form of volunteer recognition to establish standards for who can become a volunteer, how assignments are made, and whether accomplishments will be evaluated. The best volunteer program management serves to *enable* volunteer achievement, not limit it.

The first step is *vision*. *Why* are volunteers wanted in the first place? Is it mainly because there is not enough money to pay staff? If lack of funds is the major reason for wanting volunteers, they will always be viewed as a poor alternative, a "second choice," to the additional employees really wanted. But there are some significant "first choice" reasons to engage volunteers. There are unique things that volunteers can offer that are different from what employees contribute, such as: credibility with the public because they do not personally profit from the funds raised; expanded spheres of influence; diversity of experiences and skills; the luxury to focus on one client or project while the paid staff must divide their time among all the work to be done; fostering a sense of neighborliness and community that can only come from equals helping equals; and more.

Executives must have the conviction that volunteers are important; that they are:

- The "unpaid personnel" department – part of the human resources that make the organization work.
- Part of the organization's "brain." While common symbols of volunteering are hearts and hands, the most effective volunteers also offer their minds and voices. When volunteers are valued for the skills and ideas they add to those of the paid staff, the synergy permits all sorts of progress.
- "Time donors" whose contributions parallel those of money donors. It makes great sense to approach both fundraising and volunteer development as *people-raising* or *friend-raising*. Each contributes to the "community resource mix" of an organization. The same people may give both funds and time, either simultaneously or alternating their engagement as their life cycle permits.

The overall goal is a wide circle of continuing *supporters*, of which volunteers are an active, hands-on corps.

- Unique in enabling an organization to experiment with or test new service/program ideas before attempting to raise funds to enlarge and maintain them.
- A source of vital input from the community, offering points of view quite different from that of the paid staff and often more informed about the perspective of the people served. Conversely, volunteers are enthusiastic ambassadors for the organization back to the community, if they are satisfied with their work (another reason to make sure of that satisfaction!).

Organizations that look at volunteer involvement in these ways will develop the management infrastructure to assure the potential is unleashed.

### Planning before Recruitment

A common mistake of newcomers to volunteer management is to rush into recruiting the first volunteers. This is based on the belief that it will be hard to attract volunteers and so the important thing is to actually have some in hand and then figure out how best to utilize them. In fact, the opposite is true. Only when an organization is clear on what it needs volunteers to do, and has a plan for how volunteers will be supported, does it make sense to go public with a recruitment plea.

It should come as no surprise that good volunteer management requires the setting of goals and objectives for what volunteer involvement will accomplish. There is no reason to let abounding gratitude for donated volunteer time restrain an organization from setting standards of achievement. Note, too, that volunteers usually prefer to have some way to assess their service contribution and welcome stated goals.

It possible and desirable to be proactive and intentional in framing what the organization most wants – and then develop the strategies to make that vision a reality.

Executives will frequently express goals in terms of head count: How many volunteers are active and are there more this year than last year? Such numerical data does not self-evidently mean better service delivery or greater impact. Some organizations would actually be better off cutting their volunteer corps in half and holding those remaining to higher standards! A much better approach is first to determine what is going to be done in the coming year by the whole organization and which part of that might be accomplished by volunteers. In order to achieve these goals, how many hours of service by qualified volunteers will be needed? The number of volunteers desired is a strategy determined by expectations of productivity.



The action steps of planning for volunteers include:

- *Conducting a “task analysis” of the work* to be done to determine how it can be broken down into manageable pieces that a variety of people can do in a few hours a week or during the course of a month.
- *Developing a range of specific volunteer position descriptions* so that prospective volunteers are offered options for service to match their skills and time availability to the needed tasks.
- *Deciding what the volunteer corps should look like.* Who volunteers now and is this, the demographic profile needed to move forward? Do volunteers represent the clients/audiences served? Will only people who already have the skills needed be recruited as volunteers, or can willing novices be trained to do any of the work? What about people with clout in the community? What is wanted in terms of diversity of gender, age, race, or other characteristics? Only when target populations are determined is it possible to design work and plan a recruitment campaign to find these types of volunteers.
- *Determining what work will volunteers do and not do, and why.* What criteria will be used to determine assignment areas? How can executives assure that staff are finding the best ways to put volunteer skills to work? Will volunteers be assigned to top-level work as well as supplemental tasks?
- *Setting expectations for what volunteers will accomplish.* “Having” volunteers is not an end unto itself. What is the purpose of volunteer assignments? What outcomes should volunteers achieve? How will success be evaluated?

It should be evident that organizations that have done this sort of planning for any volunteer will be most likely to find meaningful ways to involve migrants as a special talent pool.

#### Who Is in Charge?

The earlier section on what migrant volunteers might need introduced how important it is to have someone on board who can welcome and support them. So one of the most critical questions for an organization to answer is: *Who will be designated with the responsibility for leading volunteer involvement?* Even if many people share the work of recruiting and supervising volunteers, someone needs to define procedures, coordinate the work, maintain records, and keep everyone on track.

The question of project leadership in turn raises sub-questions:

- Who will interview, screen, and place candidates? (And what criteria will be used for these important decisions?)
- Who will orient and train volunteers—and what do they need to be taught in order to do the work?
- Who will prepare and supervise volunteer work? (Sometimes this is as simple—and as difficult—as making sure that there is always someone available to answer volunteers’ questions.)
- Who will evaluate the effectiveness of volunteer performance and who will thank volunteers for their time and effort?

Designating leadership must be accompanied by a budget and other resources to be effective.

Volunteers are definitely not “free” labor, even if the amount of funds needed are less than if hiring employees. What resources will be allocated to support volunteers? Consider money for program expenses, staff supervision time, meeting and work space, reimbursement for volunteer out-of-pocket costs, etc. One way an organization demonstrates its commitment to volunteers is to acknowledge that such expenses are real and plan for them in the overall organizational budget—or raise the necessary funds as soon as possible.

#### Volunteer/Employee Relations

Unfortunately, one of the universal issues of volunteer management in all types of settings is tension between volunteers and employees. Never assume that people know how to work effectively with volunteers—or that they are happy to do so. Most employees do not learn about volunteer management in their professional education, nor is personal experience being a volunteer enough to teach someone how to supervise other volunteers. Organizations must develop a plan to deal with possible staff resistance to volunteers and prepare everyone to work together, including training in the best ways to support volunteers.

Note as well that sometimes the problem is the way volunteers themselves interact. There can be tension between long-time volunteers and newcomers, or misunderstandings based on age, perceived status, or any other variable. This has important implications when adding migrants into an existing corps of volunteers.

Good management practices should limit problems, but the unexpected will happen. How does the organization react to a problem involving a volunteer? Can a volunteer be “fired” if his or her performance is below standard or disruptive? Is there enough commitment to the value of volunteer involvement that staff will not over-react if one individual makes a mistake? Are proper risk management procedures in place? Are legal liabilities regarding volunteers understood and written policies and procedures disseminated to protect the organization, clients and volunteers?

### Formality vs. Informality

One of the reasons organizations are reluctant to develop a strong infrastructure to engage volunteers is that it sounds needlessly bureaucratic. Are so many decisions, policies, and guidelines really necessary simply to ask members of the community to help out? Another reason is concern that too many rules will turn off prospective volunteers who would prefer a more informal way of contributing their time.

Creating a *structure* through which to welcome volunteers does not require rigidity or even great formality. The tone and spirit can (and should) be open and welcoming. The key is to develop the approach most appropriate for the culture of the organization and for what volunteers will be doing. Ideally, finding the right balance of consistent procedures will allow citizen participation to flourish in dynamic and creative ways.

There are a number of viable options for how to organize volunteer involvement, each with a different level of formality, any of which can occur in the same setting:

- *Most formal:* Volunteers work side-by-side with employees in various roles, generally treated as unpaid staff and brought on board with position descriptions, applications and screening interviews, assigning them to a staff member for supervision, etc. Within this model, volunteers might give time:
  - On site on a regular schedule over many weeks, months, or years
  - On site whenever needed over the course of a year
  - To complete a short-term project with a specific goal or product
  - Virtually on a schedule they each choose for themselves
  - As a consultant or advisor, through meetings to plan work and then completing it off-site on their own schedule
- *Moderately formal:* Ongoing projects in which groups of volunteers basically work with one another to accomplish an activity on behalf of but not directly connected to the daily work of the organization. There are one or more coordinators, usually employees but sometimes also lead volunteers. A common example is running a gift or thrift shop to produce revenue for the charity. Vol-

unteers have to apply, be trained, pick a schedule, and so on, but the parent organization's primary service is not affected one way or another.

- *Informal:* Periodic projects or single days of service designed to get a big job done (usually involving some form of physical labor) with as many participants as possible. Here people might be able to simply show up to help, with nothing more than a sign-in sheet to record their participation and basic instructions before starting the work. Examples are park or beach clean-ups, marathons and other fundraising events, etc.

Of course, even the most informal of projects – from the volunteer's perspective – also require planning, coordination, resources, and leadership. In general, the higher the degree of formality, the more intellectual skills are put to use and the closer the volunteer comes to direct interaction with clients and employees.

### *What's Special for Migrant Volunteers*

The issue of formality vs. informality may be important in planning how to engage migrants and immigrants as volunteers, both in terms of likelihood of success for the organization's needs and to be supportive of the migrants themselves. Considerations include:

- *Third party involvement:* Who has initiated the outreach to/from the migrant group? Is it something that has evolved from natural interaction in the community, or is it rooted in a political agenda, government scheme, religious charity, or funder's vision? If an outside body, public or private, takes an active role in fostering volunteering by migrants, the project is more likely to have formal elements, at a minimum, eligibility requirements and recordkeeping/reporting.
- *Suspicion or skepticism:* If either side is uncertain as to whether the volunteering initiative is workable, starting off with a well-run informal project will serve to introduce everyone and test the water for further efforts.
- *Literacy and language skills:* If the migrants have trouble speaking the native language and/or are unable to read or write well, starting with volunteer work that can be done with minimal words makes sense. Also, in group activities, as long as some of the participants are bilingual, the rest of the group can spend the time speaking their own language. Of course, if the goal of volunteering is to practice the new language, keeping migrants in groups on their own will be self-defeating – better to mix migrants and permanent residents together on smaller teams during the event.

- *Preparation for employment or recreational activity:* If the volunteering is expected to offer transferable training in identified skills, serve as an internship, or demonstrate that the migrant has good work habits, it will almost always be a formal project. Conversely, something arranged for pleasure during leisure hours will gravitate towards the informal.
- *With or without spouses and children:* Some migrants, usually men, travel alone to seek a pay check to send home to their families, while others travel as a family, with members of all ages. The greater the diversity of the volunteer pool, particularly a wide age range, the more likely that an informal model of service will work best.

Only a few organizations need hundreds or even dozens of new volunteers at the same time, so acceptance of a migrant into a volunteer position comes down to an individual decision. If an organization has a well-functioning system for any type of donated service, it should be relatively straightforward to put anyone into the best volunteer role for that person's and the agency's needs. An applicant who happens also to be a migrant can be personally assessed and supported. If the scale increases to wanting many migrants to volunteer at once, or for many organizations at the same time, the challenges obviously multiply.

It is always dangerous to make assumptions about the skills or interests of any demographic group. Not all seniors resist technology, not all teenage boys like sports, and not all migrants offer the same talents. Organizations must resist stereotypes and be open to talking with each migrant about his or her background. As noted earlier, some people are traveling because they are fleeing a negative situation at home and may have strong occupational skills. Some will have a flair for language and pick up the new tongue quickly. Even those who travel by choice may have unexpected side interests that lead to great volunteer service, such as musical or artistic talent, or a love of reading. They may not realize that, as a volunteer, they can be of service to others using such abilities.

Finally, particularly if an organization is dealing with human services or healthcare, it is worthwhile to speak to any volunteer applicant about his or her personal experience with the cause being addressed. For example, has the person dealt with a relative who has cancer, dementia, or some sort of disability? If so, empathy might become the basis for creating a meaningful volunteer assignment for that person. Such experiences are as common among migrants as about any other group of people.

For any individual, choosing where to volunteer is even more complex than choosing where to apply for a paying job. For a migrant, the decisions include:

- Do I understand what volunteering is all about and am I interested in seeking this sort of activity?
- Do I want to get involved with organizations that mainly help other migrants or with those that have a broader focus including many different types of people?
- What causes or issues do I care about enough to give my time and energy to without concern for pay?
- How much time do I have for volunteering?
- Will volunteering help me find a paying job? Will it keep me learning new things to help me on whatever job I have?
- If I do not have a job but seek volunteer work, will it affect my public assistance benefits?
- Do I want to volunteer on my own, with a friend, with my family, or as part of a group?
- Am I seeking regular volunteer work I can do on a weekly or month schedule? A short-term project? A single day of service?
- What do I like to do in my spare time and might volunteering let me do more of it?
- Am I confident in my language and literacy skills already or would I like the chance to practice those through volunteering?
- Am I comfortable approaching volunteering much as a job-seeking process, with an application, interview, background checks, orientation and training, supervision, and so on? Or would I prefer something much less formal, not requiring the sharing of much personal information?
- Can I afford the financial costs of volunteering?

Most migrants and immigrants will need help in articulating such questions before they can determine their answers. This may be true of the general public, as well, but it has to be front and center with migrants. Preparing migrants with the mindset of a volunteer implies mentoring – possibly a whole area of new volunteering by permanent residents or, even better, by those who were migrants at an earlier point in their lives. The caution, however, is to avoid paternalism. Migrants may be new to formal volunteering, but not to work or community.

What organizations *serve* migrants? Do they engage volunteers in delivering those services and are they natives or migrants themselves? The MEM-VOL report referenced earlier concluded that (Howlett, 2005): “*volunteer-involving organisations still have some way to go to increase diversity. If volunteering is to help integration, more opportunities will need to be filled by people new to the country – although... when working with some groups a gradual process is necessary whereby migrants take the first step towards integration by first volunteering within organisations from their own community.*”

Organizations are likely to want to pilot test a migrant volunteering project by starting small. It's reasonable to do a trial run, but not to attempt the effort with only a single volunteer. Who wants to climb the mountain of being the first and only representative of any group? It is always better to recruit two to five pioneers together, giving them the opportunity to support each other and avoiding stereotyping a whole population of potential volunteers from the actions of a lone individual.

The most important factor in individual volunteer success is *comfort level*. No one has to volunteer; it is a choice as something meaningful to do in one's free time. If it is acknowledged that most migrants feel excluded from mainstream activities, why should they assume volunteering will be any more welcoming? Therefore it takes courage to raise your hand without being sure of the reception. Each migrant considering taking the first step into volunteering needs:

- Clear information about what volunteering is, how someone can get involved, and where to look
- Confidence that she or he has some talent or skills to share that others will value
- A friendly reception at first contact
- Assistance from someone who will be patient in explaining the procedures of the agency (such as why certain questions might be on an application form)
- To be matched to a volunteer position best suited to his or her experience and interests
- Orientation and training to do the work well – and introductions to paid staff and the other volunteers
- Feedback on how the work was done and what it meant to the recipient
- Sincere thanks for the contributions made

Coming full circle, this list is really not so different from what any volunteer deserves and wants. Which is why the best volunteer programs have the least trouble expanding to accommodate all sorts of people, including migrants.<sup>3</sup>

## Notes

<sup>1</sup> [www.mem-volunteering.net](http://www.mem-volunteering.net)

<sup>2</sup> <http://www.mem-volunteering.net/index1.html>

<sup>3</sup> For more information on volunteer management in general, see the many free materials offered at Energize, Inc.'s website, [www.energizeinc.com](http://www.energizeinc.com), particularly the online Volunteer Management Resource Library.

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■ **Volunteering within Immigrant Communities:  
The Perspectives of Volunteers in the Hmong,  
Latino, and Somali Communities of the United  
States**

***Voluntariado nas comunidades de imigrantes:  
Perspectivas dos voluntários nas comunidades  
Hmong, Latinas e Somalis dos Estados Unidos***

Mai Moua\*

**Abstract** Minnesota has experienced dramatic changes in population diversity over the last 25 years; once primarily a state of northern European ancestry, Minnesota's diversity rate continues to be one of the highest in the United States. The annual immigration rate in Minnesota is triple that rate of 25 years ago. These statistics reveal that Minnesota's population is reflecting a more non-European population with diversity in language, thinking, and cultural practices. Within the state and across the United States, nonprofit leaders, in mainstream and immigrant communities recognize that to meet their mission and to serve a diverse constituent population, their involvement of volunteers needs to be expanded to reflect the new face of Minnesota. Yet, these leaders do not have access to the resources, the knowledge, and the information necessary to make these changes. Because there has been little research conducted on volunteerism in immigrant communities in the United States, best practices in working with these communities are limited. The combination of a rapid growth in diversity in Minnesota and the lack of resources on volunteerism in immigrant and refugee communities have left organizations ill prepared to produce the next generation of volunteers and volunteer leaders. The purpose of this study was to understand the perceptions of volunteerism in the Hmong, Latino, and Somali communities and how these perceptions could be useful to building nonprofit effectiveness. The findings reveal that immigrant communities perceive volunteerism as "helping out" or a social/moral obligation to one another and that creating authentic relationships is critical to the success of engaging volunteers from immigrant communities.

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**Keywords** immigrant, volunteers, nonprofits, Hmong, Latino, Somali, formal volunteer(ing), informal volunteer(ing)

**Resumo** O Minnesota tem experimentado mudanças dramáticas na diversidade populacional nos últimos 25 anos; em tempos iniciais, um estado de ascendência europeia do norte, a taxa de diversidade do Minnesota continua a ser uma das mais altas nos Estados Unidos. A taxa de imigração anual no Minnesota é o triplo de há 25 anos. Estas estatísticas revelam que a população do Estado está a reflectir uma população mais não-europeia, com diversidade na linguagem, pensamento e práticas culturais. Dentro do Estado e através dos Estados Unidos, os líderes das organizações sem fins lucrativos, das comunidades estabelecidas e das comunidades de imigrantes reconhecem que para cumprir a sua missão e para servir uma população diversificada, o envolvimento de voluntários precisa de ser expandido para reflectir a nova face do Minnesota. No entanto, esses líderes não têm acesso aos recursos, ao conhecimento e às informações necessárias para fazer essas alterações. Uma vez que tem havido pouca pesquisa realizada sobre o trabalho voluntário nas comunidades de imigrantes nos Estados Unidos, as melhores práticas no trabalho com estas comunidades são limitadas. A combinação de um rápido crescimento na diversidade do Minnesota e da falta de recursos sobre o voluntariado em comunidades de imigrantes e refugiados têm deixado as organizações mal preparadas para produzir a próxima geração de voluntários e líderes voluntários. O objectivo deste estudo foi compreender as percepções de voluntariado nas comunidades Hmong, Latina e Somali e como essas percepções podem ser úteis para a construção de eficácia sem fins lucrativos. Os resultados revelam que as comunidades imigrantes percebem o voluntariado como “ajudando” ou como uma obrigação social / moral para com o outro e que a criação de relações autênticas é fundamental para o sucesso no envolvimento de voluntários de comunidades de imigrantes.

**Palavras-chave** Imigrantes, voluntários, entidades sem fins lucrativos, Hmong, Latina, Somali, voluntariado formal, voluntariado informal

## ■ Volunteering within Immigrant Communities: The Perspectives of Volunteers in the Hmong, Latino, and Somali Communities of the United States

Mai Moua

### Introduction

Minnesota has experienced dramatic changes in population diversity over the last 25 years. The annual immigration rate in Minnesota is triple that rate of 25 years ago. Latino and Asian populations in the state grew by over 160% between the 1990 and 2000 census reports and the African population in the Twin Cities increased by 629%. These statistics reveal that Minnesota's population is reflecting a more non-European population with diversity in language, thinking, and cultural practices.

The impact of immigration can be felt on multiple levels within non-profit organizations. Mainstream organizations in Minnesota face serious challenges in recruiting, managing, and involving volunteers from immigrant communities. While Minnesota has a significant level of volunteerism, non-profit leaders recognize that to meet their mission and to serve a diverse constituent population, their involvement of volunteers needs to be expanded to reflect the new face of Minnesota. Yet, these leaders do not have access to the resources, the knowledge, and the information necessary to make these changes. Most importantly, they are not aware of the differing perspectives of volunteerism within cultural communities.

The combination of a rapid growth in diversity in Minnesota and the lack of resources on volunteerism in immigrant communities have left organizations ill prepared to produce the next generation of volunteers and volunteer leaders. Often, their approaches are rooted in western understandings of volunteerism and organizing; thus biasing them towards a particular methodology of recruitment, training, and management of immigrant volunteers.

These results on volunteerism in ethnic/racial communities are not new. In 2002, the W. K. Kellogg Foundation released a report that illustrated the giving and volunteer patterns of four key population groups in the United States: African Americans, Native Americans, Hispanic/Latino Americans, and Asian Americans. For each, the report outlined the group's different paths to volunteerism, how volunteerism practices are misunderstood by outsiders, and that a mismatch of organizational systems and practices can lead to poor engagement of ethnic communities.

In this study, we wanted to understand the ways volunteerism was perceived in immigrant communities, and how this understanding can be used to help mainstream organizations' authentic engagement of immigrant volunteers. We chose to inter-

view immigrants from the Hmong, Latino, and Somali communities because they are the largest population in the state.

## Literature Review

In order to conduct a literature review of volunteerism within immigrant groups, it is first necessary to identify the immigrant groups: Hmong, Latino, and Somali. It is also important and useful to identify the difference between immigrants, refugees, and asylum seekers. In many instances, these terms are used interchangeably to identify ethnic groups. Most of the terms were derived from the 2000 U.S. Census Bureau. The term race is used as a social concept, not for scientific purposes, in addressing the self-identification by individuals according to the physical attributes that they mostly identified with.

Hispanics or Latinos were classified as “one of the specific Spanish, Hispanic, or Latino categories listed on the Census 2000 questionnaire – ‘Mexican, Mexican Am., Chicano,’ ‘Puerto Rican,’ or ‘Cuban’ – as well as those who indicate that they are ‘other Spanish/Hispanic/Latino.’” The origins of those identified as ‘other Spanish/Hispanic/Latino’ are from the Spanish-speaking countries of Central or South America, and the Dominican Republic (Jalandoni and Hume, 2001). Asians were defined as those originating from the Far East, Southeast Asia, or India. This also includes countries such as Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam. The Hmong were acknowledged in the Census 2000 as being peoples who inhabit the mountainous regions of China and Southeast Asia. Somalis were categorized as Muslim people originating from Somalia, Ethiopia, Kenya, and Djibouti.

### *Immigrant Group: Hmong*

The Hmong in the United States came mainly from Northern Laos as refugees after the Vietnam War. An agrarian minority group, they fought alongside American soldiers during the war. The CIA recruited the Hmong as its “secret army” in Laos—rescuing downed American pilots, and gathering intelligence for bombing missions along the Ho Chi Minh trail. After the communist takeover of Laos in 1975, many Hmong fled to Thailand. From Thailand they came to the United States as refugees. When the Lao government marked the Hmong for genocidal extinction, the Hmong fought bravely although they suffered many casualties. In 1975 the first Hmong family arrived in the United States. Since then, an estimated 150,000 Hmong have resettled in the U.S. and call it “home.” The 2000 Census reports there are over 200,000 Hmong-Americans residing in 49 states with the largest populations in California, Minnesota, and Wisconsin, respectively.

In America, the Hmong have discovered that the color of their skin is also a hindrance to their advancement in educational institutions, social services, and the work force. In fact, among the Asian immigrant groups, the Hmong has the lowest per capita income at \$2,692 in 1990, the largest family size with 6.6 persons in 1990, and the highest poverty rate for Asian groups at 63.6 percent in 1989 (U.S. Department of Commerce, 1993). Hmong, along with Cambodian and Laotians, also have the lowest educational attainment rates with less than half finishing high school and only 3 to 4% with a bachelor’s degree or higher (U.S. Department of Commerce, 1993). These statistics have improved significantly during the 2000 census records, where the rate for Hmong high school graduates increased to 60.3% and 10.4% for bachelor’s degree or higher (American Community Survey, 2006).

### *Immigrant Group: Latino*

The Latino population exists as the largest ethnic group in the United States. Whether documented or undocumented, Latinos are making their homes in the United States and seeking new opportunities for education, employment, and political activism. Immigration from Mexico, Central and South America were based on employment, where male laborers were especially needed for the manual labor of a growing United States (Census, 2000). These positions often took the forms of construction labor, assembly lines, and even agricultural jobs, such as picking sugar beets (Triplett, 2004). The most well-known employment contract is the Bracero Program in the aftermath of the Mexican Revolution where Mexican farmers left their impoverished rural communities to become laborers for independent farmer associations in the United States (Heisler, 2008). Jobs performed by the braceros include picking cucumbers and tomatoes, picking and weeding cotton, and other various jobs in the sugar industry (Triplett, 2004).

Workers often suffered from poor work conditions and retaliation from racist groups because of their “illegal” employment status (Heisler, 2008). After worker contracts expired, the braceros would return home but being unable to support their families, they continue to cross the borders and labor as chili pickers (Triplett, 2004). Latinos are also one of the most active groups fighting for labor rights and improved working conditions.

### *Immigrant Group: Somali*

Somali refugees arrived in large numbers to the United States in 1999 when civil war broke out in Somali. An estimated 800,000 Somalis fled the country during this time with at least 30,000 settling in the United States.<sup>1</sup> The states with the largest Somali settlements are Minnesota and Wisconsin, where thousands of Somalis found employment, education and social services to refugees (Condon, 2006). In these two states, Somali refugees, as with Hispanic immigrants, are also more willing than

other groups of refugees or immigrants to move to the suburbs for employment opportunities. As more and more immigrants and refugees settle in these states and with a large percentage of these groups not knowing English, the competition for low-wage jobs increases. Some obstacles Somalis have faced in the United States are aimed at their cultural and religious practices, especially after the attack of 9/11. Due to their religious identity, many Somalis were targeted in terrorist raids, despite the fact that they had nothing to do with 9/11. As a result, Somalis are often assaulted by the wider community and the government. Similar to the experiences of Hispanic immigrants, Somalis have been denied settlement in specific states, but like other ethnic minority groups, they are building communities and developing social networks to inform their communities about who they are and fighting for their rights.<sup>2</sup>

### *Volunteerism and Immigrants*

In the literature review of volunteerism among recent immigrant communities, immigrant volunteering is typically seen as a way to integrate and immerse immigrant communities into a wider mainstream community (Bowdenleigh, 2006; Howlett, 2005). Volunteer work becomes increasingly seen as a way to enhance the economic, social, and political engagement of immigrants (Jantzi, 2008; Safrit and Lopez, 2001). There have been multiple programs initiated both in the United States and Europe that address the need to facilitate integration within immigrant groups.

In his review of MEM-VOL, a program created to promote volunteerism within minority ethnic groups, Howlett (2005) writes that the *"effects of MEM volunteering as a means of integration - societal, cultural and on the labour market - and as a means of empowerment and development of civil society is highly underestimated and disregarded"* (para. 3-4). Rather than sweeping immigrant volunteerism into the margins, Howlett argues how the presence of volunteer activities allow ethnic and immigrant groups to work together and maintain unification because disenfranchised communities become socially and politically involved in responding to the challenges and injustices their communities face. Volunteerism can bring in social inclusion by increasing the self-esteem and trust in immigrants from being provided the opportunity to help out and change the community. Nonetheless, this process can only be made possible by immigrants first volunteering in their own communities before engaging in volunteer work within mainstream organizations. This is contributed to the fact that immigrants are most attracted to organizations that serve their communities.

In another report reviewed by Howlett (2006) on refugee and asylum seekers volunteerism, he supported that volunteers will habitually turn to their own community or *"a refugee organization - far fewer go on to volunteer in other non-refugee organizations"* (para. 5). They often look for organizations that deliver services that *"will*

*help support them in their quest to practice skills, practice English, and learn about the local community—and that these are as important as the particular cause the organization is addressing"* (para. 10).

Similar to the effects perceived under the MEM-VOL program in Europe, other research elaborate on the opportunities that volunteerism provide for ethnic and immigrant communities in familiarizing with other communities. In their study of Hispanic American volunteerism, Safrit and Lopez (2001) observed that volunteers *"have had personal needs met by their participation in volunteer activities. The study of participants also indicated that volunteering is an important duty, obligation, and social responsibility"* (para. 65). Dudley (2007) also shares this view of volunteering within the wider community to enhance ethnic/immigrant groups' exposure to mainstream customs and habits, arguing that *"volunteering allows you to be part of cultures, issues and activities, and lifestyles you might never experience' and allows for social contact that is of great value"* (2007: 542). This "social contact" then can also increase a communal confidence and creates a welcoming environment where integration can take place.

In immigrant communities, volunteerism is increasingly seen as a vehicle for communities to tap into resources, services, and networks. It serves as a way to discover and understand the needs of their own communities while allowing them to be part of another culture and lifestyle. In many ways, formal volunteerism provides increase social contact and relationships making the acculturation process easier to handle. Formal volunteerism in the United States allows these volunteers to build social relationships with community organizers, staff and supervisors of the organizations they volunteer for, and it increases their social network and capital. Immigrant volunteering, whether formal or informal, is heavily influenced by family and friends. Generally, immigrants first volunteer in their own communities before engaging in volunteer work within mainstream organizations. This is due to the fact that immigrants are most attracted to organizations that serve and speak to the needs of their communities.

Volunteer levels among immigrant groups can be overlooked depending on how "volunteerism" is defined. Studies have shown that volunteerism within these communities is seen as reciprocity which is common within communities that are family/collective-oriented. As a result, when these communities are asked about their volunteer participation, they do not often acknowledge it as volunteering. Informal volunteering can also imply social or religious obligations to either the family, community, or the larger society. Some social obligations that are common among immigrant groups are the use of children as cultural brokers for their parents and friends and neighbors serving in the role of a day-care provider. This is not acknowledged as being volunteer work even though many of these positions are considered paid positions when taken by outside members. Negligence to consider the signifi-



cance of informal volunteering will greatly undermine the voluntary participation of immigrant groups.

Religious networks are exceedingly important to community participation and volunteer work. For many groups, religion is a central and daily part of people's lives and they abide to these values. Volunteering for some immigrant communities is sustained by religious beliefs. Religions such as Islam and Buddhism see the commitment to help others. Immigrant groups who are religiously inspired by such a mandate will carry out this practice among family and outsiders.

Research has indicated that immigrant and ethnic volunteerism has been limited because there has been a lack of interest within institutions and policies to address the needs and concerns in extending voluntary opportunities for immigrants (Lopez and Safrit, 2002; Howlett, 2006). Sometimes efforts to acquire ethnic/immigrant volunteers are inattentive and not expendable. Ethnic and immigrant groups are not asked to volunteer as much as whites. Communities of color are often perceived to be the recipients of voluntary services; hence, this may be why they are often not asked to volunteer as much. Certain groups also hesitate to volunteer because they feel their help is not needed or valued. This also causes these groups to be less involved in mainstream organizations or engage in formal volunteering.

Studies reveal that there is a lack of commitment in recruiting and retaining ethnic/immigrant volunteers, as well as inappropriate measures to include non-white volunteers. Cultural sensitivity on the part of mainstream organizations remains a huge barrier for immigrant groups in seeking out mainstream voluntary organizations. Research findings have also indicated that in order for recruitment of black and minority ethnic groups to be successful, the structures within the organization have to change. In order to attract a certain group in volunteerism, organizations have to structure their policies in ways that are responsive to the beliefs and experiences of the group. Organizations will need to respond to the barriers that keep these groups from becoming involved.

#### Methods

We interviewed twenty nine (29) individuals from the Hmong, Latino, and Somali communities of Minnesota for this study. First we identified gatekeepers and informants and then we used a snow ball sampling. As a result, we interviewed nine Hmong persons of which six resided in the Twin Cities metro area and three were residents of the Saint Cloud area. Of the six in the Twin Cities, four were in the 20s, one in her 30s, and two were in their 40s. The three from Saint Cloud were recent graduates of the local university in their area, and all were in their early 20s. 80% of those interviewed were first generation immigrants. For the Latino group, we interviewed twelve individuals in the Twin Cities of which 50% were first generation

and the other 50% were second generation Latino; all recorded their background from the following regions: Mexico, Central America, and South America. Seven of the twelve were women. Because of the challenges recruiting participants from the Saint Cloud area, no interviews were conducted from that area. For the Somali group, eight individuals were interviewed, of which three were in the Twin Cities and five were residents of the Saint Cloud, Minnesota area. All participants were men and first generation Somali in the United States, having recently immigrated in the early 1990s. A focus group was also conducted in the summer of 2009 with 15 Somali participants from Volunteers of America located in Minneapolis.

The research questions in our study included the following:

1. What is the perception of volunteerism within immigrant communities?
2. How can different perspectives of volunteerism be helpful to building nonprofit organizational effectiveness?
3. What cross cultural issues/challenges do immigrant volunteers face in their volunteer work?

#### Study Findings

Building relationships and trust, as it is seen in a western world, often reflects an "ends" or "outcome-based" result. This ends or outcome-based result can be seen in organizations as "making quotas" or as one participant noted, "*I feel that sometimes I am expected to connect them [the organization] with my community and its resources [as a result of volunteering].*" These types of outcomes are derived from a need and sometimes a pressure for organizations to "reflect" the people they serve. Relationships and trust in these communities are not based on an "end result." Rather, it is individuals working together to secure the sanctity of the relationship. It is the relationship that is at stake, not the end result. For the Hmong community, relationships are kinship, tribal and clan-based. As one participant noted:

*"In the Hmong community, [there] is a huge volunteer commitment that the Hmong people are doing....if someone passes away, and there is a funeral service, a lot of Hmong people will come together to help with cooking, rituals; even if they have to spend 24 hours. I see a lot of volunteers (right there) that have been helping each other; they have been comforting each other. This is volunteer work, but they did not document or record it...I just feel like because we have the habit back in our homeland when someone needs help with harvesting their crops we help them out and then they come and help you out. That support system has been present for a long time in the Hmong community."*

For the Latino community, the family and community is core to relationship building and trust. One person noted:

*"My family was brought up to help, raised with the expectation to help out where you can.... I don't know if it's considered volunteering, it's just helping out. It's not how it's thought of – hey, this is what's going on and can you help. It's seen as "helping out" not volunteering".*

Within the Somali community, tribal and religious values influence relationship norms. One person spoke to this by saying:

*"I guess the number one [reason] would be their [Somali] spiritual belief. That is the driving force...that's telling them to do volunteerism for communities that they live in for the greater good of that community."*

As noted by many interviewees, there is a large need for organizations and members of the dominant society to build authentic relationships with immigrant communities and their members. A Somali man responded that it's important for nonprofits and county agencies to:

*"know the culture and the people. The community has to trust them."*

Additionally, he added:

*"[they] need to work with the community so they better understand the needs and to respond appropriately."*

Similarly, a participant from the Hmong community said:

*"To the Hmong community, sometimes if they don't know an agency or a person, they may not trust it. Trust is very important. One idea is they want the Hmong to be recognized [valued] so that is also important. It has to be an agency they know because that agency will know who they are and what kind of help they need."*

What does this mean for organizations that recruit and engage immigrant volunteers? It means that organizations need to understand how relationships are created and why they are created in the Hmong, Latino and Somali communities. One way is for organizations to understand how a group's culture can impact volunteerism. For example, a Latina participant said this about understanding the workings of the Latino culture and volunteerism:

*"Traditionally, our cultural community is collective and interdependent. We have a collectivist spirit and independence is not valued highly."*

A Hmong participant noted the following about culture's impact on volunteerism:

*"Volunteerism that has a cultural attachment is more important than volunteerism that does not have attachment with culture. For example, at a funeral we would go and spend time, we would give money to family we don't even know, we stay there many hours to fill up the room. We cook food and it's not a big deal, but that's because it's part of the culture. [We learned] that when you have a funeral, [it's expected that] people will come and help you out."*

And, one Somali interviewee said:

*"Somalis mainly don't volunteer to build or advance their career....They mainly look at the volunteerism from its humanitarian angle, which is helping others to improve the life of the whole."*

Certain groups are hesitant to volunteer because they feel their help is not needed or valued; this was connected to building trust and relationships. This was expressed by participants as, "our community doesn't understand the concept of volunteerism" or "there is too much paper work and record-keeping which is an obstacle to helping." And, related to this, the notion of credibility was prevalent and speaks to the value of experiences and skills many immigrant volunteers bring with them to more formalized volunteer opportunities. For example, a Somali man noted that he was a doctor in his country, and in the United States, he is asked to accompany others to their appointments because many individuals in the community do not trust the medical system. Organizations that pay attention to the cultural dynamics of any group/culture will do better at building relationships and trust.

Participants in the study noted that their perception of volunteerism comes from a place of social obligation. These were commonly expressed among immigrant groups as the use of themselves or their children as cultural brokers. This included oral and written translations, filling out forms, or attending school or meetings. For example, one Hmong participant noted:

*"I have done a lot of interpretation for parent teacher conferences. Last Friday we had a community engagement public forum that the school needed moderators for [in order to] talk with parents about the changes that are needed. I don't work there but I will do it for the parents."*

Another way that obligation was seen was through the use of one's skills to help improve one's community or ensure one's status in the community. Generally, this is

seen not as a benefit to oneself, but rather a benefit to the larger collective, and in the example below from a Somali participant, a way to keep social identity in place.

*"Girls stay with their family and don't go out. They stay home and clean the house. They will go out to help with the neighbors, like other moms or new moms and help with kids like babysitting. They help people so that they can go to work so they don't have to worry about a babysitter."*

These types of informal volunteerism are not acknowledged as being volunteer work, and even more importantly not considered as skills for employment. For example, a Latino trained attorney in her home country said that her licensure as an attorney was not credible enough in mainstream organizations. She ended up in a volunteer position that did not utilize her skills as an attorney and working with children. The volunteer position she received: cleaning windows.

Because families, villages and kin are part of the social norm for these three immigrant populations, relationships become a way to cultivate a sense of belonging, a social identity. Within informal structures (e.g. helping one's neighbor with a sick child or taking time to cook for guests at a funeral), volunteer opportunities help to solidify one's social identity. These events seal the relationships and, in many cases, uphold the social norms that support the relationships. As an example, a Hmong man said this in response to informally volunteering time for family and friends:

*"I give great advice to my siblings, niece, and nephews who are off to work and school. I don't think that's volunteerism to help family out, it's just what I do. In the Hmong culture it's just expected you do it all the time. You go out to family functions and help out (wedding funeral); that's just a cultural thing."*

A Hmong woman interviewee noted similarly the importance of family and volunteerism on one's social identity. She said:

*"The value of family is really being connected to your family and being able to help each other out when necessary. [We have a] responsibility and there is a deep sense of responsibility that is instilled within our families and the community."*

A Somali man from the Saint Cloud region, in reflection of social obligation, noted the following:

*"Informal volunteering is well known in the Somali community. In the town where I grew up, we had this "goob" concept. How it works is that we were farming community. During the harvesting season, all farmers used to come together*

*and help each member of the community to harvest the crops. They would work on each member's farm at a time."*

Additionally, many spoke about the importance of their own political history, and how these histories shape social identity. For example, banding together as a village or utilizing kinship networks to collectively take action against a political dictator or leader.

Finally, the research shows that collective systems are critical factors to consider within informal volunteerism. Overall, participants noted that the assistance and help they provide is often for a greater good for the community, not to a specific organization. This is why many of the immigrant participants volunteered for organizations that are part of their community such as a Hmong American Partnership or a local mosque or church.

## Discussion of Findings

Based on the research, there are a few things non-profit organizations can do to engage volunteers from immigrant communities more intentionally. This study revealed that immigrant volunteers want organizations to recognize and honor a more authentic relationship that goes beyond "end results" and "outcomes." They want organizations to understand that relationships within their communities are not short-term; that there is a long-term investment that includes understanding the deeper reason for why relationships are created and how trust is formed. Thus, organizations need to ask the following:

- (1) Who is important in relationships, and why?
- (2) What forms of relationships exist in this community?
- (3) What do relationships mean within this community?
- (4) How do people in this community work together?

Because participants stated that building relationship and trust is key, asking these questions enable an organization to be more authentic in their engagement of volunteers. They drive at the heart of how relationships are perceived in any community.

Secondly, organizations must explore their reasons and identify their intentions for engaging immigrant volunteers. Why is this important? It is suggested that organizations ask themselves the following questions when taking on this initiative:

- (1) Why do we want to engage immigrant volunteers?
- (2) What do we know about this community?
- (3) What values or beliefs do we hold about this community?

- (4) What issues or challenges might we face?
- (5) What type of relationship do we want to have?

These questions will help an organization to assess its readiness in working with immigrant communities.

Organizations need to strategically and intentionally have periodic conversations about changes in volunteerism and the impact this has in their organizational practices. Many immigrant participants in this study indicated that organizations do not do enough to hold meaningful strategy sessions on immigrant volunteerism. It is recommended that these conversations should include and begin with board and organizational leadership/management. Questions should include the following:

- (1) What changes do we see in volunteerism, particularly with immigrant volunteers?
- (2) What is (or will be) the impact of these changes to our organization? To our mission? To how we deliver our programs?
- (3) How can our organizations adapt to meet these changes?
- (4) Are we willing to change? If so, how far are we willing to change? If not, why not?

Third, it is clear from the participant responses that cultural competency and proficiency of staff and the organization are critical to have when working with immigrant volunteers. Organizations need to feel that they are successfully involving immigrant volunteers in order to create environments where volunteers thrive. Ensuring the relationship is authentic and maintaining a relationship where both individuals learn from one another is central to cross cultural learning.

## Conclusion

Volunteers from immigrant communities are part of an untapped generation of volunteer workers. With solid values that speak to community and family, an unwavering dedication towards a collective good, and carrying with them strong ethics of responsibility for community, volunteers from immigrant communities are a mine of potential. Their talents and skills can be put to great use, furthering civic engagement, public participation, and philanthropy. This study looked at the perceptions of volunteers from three immigrant communities: Hmong, Latino, and Somali within the state of Minnesota in the United States. The results demonstrate that immigrant volunteers perceive volunteerism in an informal manner, often called "helping out" and that their cultural identity plays a large role in their successful engagement in organizations and groups.

## Notes

<sup>1</sup> www.minneapolisfoundation.org

<sup>2</sup> www.minneapolisfoundation.org

<sup>3</sup> www.minneapolisfoundation.org

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■ **International Volunteer Tourism:  
One Mechanism for Development**  
***Turismo de Voluntariado Internacional:  
Um mecanismo para o Desenvolvimento***

Stephen Wearing\* and Simone Grabowski\*\*

**Abstract** The concept and practice of volunteer tourism has offered a different outcome to conventional mass tourism in that it is an approach that recognises the inter-dependence of tourism on the host community culture and ecology. Additionally, volunteer tourism is enabling and explores ways of enhancing the sustainability of tourism, and goes some way to eliminating or ameliorating negative consequences.

**Keywords** Communities, development, sustainability, volunteer tourism

**Resumo** O conceito e a prática do turismo voluntário oferecem um resultado diferente ao turismo de massas convencional, dado que é uma abordagem que reconhece a interdependência do turismo com a ecologia e a cultura da comunidade de acolhimento. Além disso, o turismo voluntário está a permitir e a explorar formas de melhorar a sustentabilidade do turismo e, de alguma forma, eliminar ou amenizar as consequências negativas.

**Palavras-chave** Comunidades, desenvolvimento, sustentabilidade, turismo voluntário

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## International Volunteer Tourism: One Mechanism for Development

Stephen Wearing and Simone Grabowski

### Introduction to tourism

The tourism industry is one of the world's greatest generators of income (Doan, 2000; Neto, 2003). Tourism has become such a popular development phenomenon that authors compare it to neo-colonialism and Western exploitation (Hall and Tucker, 2004; Macleod, 2004; Mowforth and Munt, 2003; Nash, 1996). It gives countries the opportunity to develop economically from revenue generated by inbound foreign travellers. Consequently tourism has become an alternative source of economic growth for many nations (Macleod, 2004; Mbaiwa, 2005; Sreekumar and Parayil, 2002), outweighing traditional industries like agriculture and fishing. Governments perceive the economic benefit of tourism to be so great that their policies are aimed at continuing to stimulate this growth (Briedenhann and Wickens, 2004; Neto, 2003; Wearing and Neil, 1999).

The tourism industry is an important source of employment (Neto, 2003: 215). Governments have the opportunity to introduce tourism programs which benefit local communities economically, thereby increasing the standard of living of their people. The creation or modernisation of infrastructure and the need for people to service tourists creates a need for employment of locals. The community then benefits from the extra infrastructure needed to support tourism "such as airports, roads, water and sewerage facilities, telecommunications and other public utilities" (Neto, 2003: 215). Locals also have the opportunity to utilise the infrastructure which improves the efficiency of the production of other goods and services.

Although seen to be an economic saviour providing jobs and an increase in GDP, tourism can have disastrous economic effects on nations, especially in developing countries. Here, tourism relies heavily on foreign investment creating an excessive foreign dependency (Brohman, 1996; Timothy and Ioannides, 2002). With most of the investment coming from Western multinational companies, the revenue gained will flow back to these companies creating huge economic leakage (Smith, 1989; Wearing and Neil, 1999). Additionally, the change in composition of the working population from traditional industries like fishing and agriculture to service-based tourism and hospitality industries, severely disturbs the community and its cultural identity (Macleod, 2004).

Tourism (as constructed around the idea of mass tourism with the main movement of the tourism from North to South) is seen to create many more negative than positive impacts for the communities involved (Wearing and Wearing, 2006), and for this

reason has generated an interest in a mechanism that can lead to more sustainable tourism development.

### The Development of Sustainable Tourism

In the last 30 years there has been the growth of a new type of tourism which is small in scale, independent and self-sustaining – entirely the opposite to the mass packaged tours made popular in the 20<sup>th</sup> Century. Hunter and Green (1995: 7) note that "tourists are becoming more discerning, seeking activities, arrangements and experiences which depend, crucially, on a high-quality physical and cultural environment". Additionally, Sofield (1991) points out that the prospect of encountering different cultures attracts tourists to different destinations. This tourism has been given many names: responsible tourism (Wheeller, 1991), ecotourism (Wearing and Neil, 1999), new tourism (Mowforth and Munt, 2003) and alternative tourism (Mieczkowski, 1995) to name some. The commonality here is the interest in ensuring minimal impact and "sustainability".

In 1987 an awareness of sustainability was brought to the forefront of tourism issues in the World Commission on Environment and Development (WCED) report Our Common Future (1987). Since then Redclift (1992) and Liu (2003) have recognised that defining sustainable development and sustainable tourism has been problematic and is entirely dependent on one's disciplinary background, whether economic or sociological. Sustainable tourism defined by Bramwell and Lane (1993: 2) encompasses both the need for economic and socio-cultural sustainability. They note that it is: "...an approach which involves working for the long-term viability and quality of both national and human resources. It is not anti-growth, but it acknowledges that there are limits to growth. Those limits will vary considerably from place to place, and according to management practices. It recognises that for many areas tourism was, is and will be an important form of development. It seeks to ensure that tourism developments are sustainable in the long term and wherever possible help in turn to sustain areas in which they operate. And, for good measure, sustainable tourism also aims to increase visitor satisfaction."

Some authors acknowledge that sustainable tourism development has the potential to minimise negative impacts caused by conventional mass tourism (CMT) (Holden, 2003; 2008; Macleod, 2004; Wearing and Neil, 1999). CMT has been criticised for damaging society through the commodification of culture (Harrison, 1992; Mathieson and Wall, 1982). The culture of the destination is exposed to tourists through the display of religious and tribal rituals or the selling of traditional arts and crafts through an increased interaction between locals and tourists. MacCannell (1973) has proposed that these cultural displays have the potential to become staged and lose their meaning for host populations.

Additionally, Valentine (1992) suggests that local communities begin to resent tourists who in many cases are more affluent than the local people. They have different religious and cultural backgrounds and portray a lack of respect for the local culture wearing offensive clothing or entering restricted religious sites. Young people in local communities begin to follow these displays, which are noted in the literature as the "demonstration effect" (Harrison, 1992; Macleod, 2004; Teo, 1994). This results in greater social problems such as crime, drugs and prostitution (Holden, 2000).

In contrast to these views, some recent empirical studies have argued against a theory of cultural homogenisation and subjugation of the host community. Macleod (2004), for example, concludes that the influx of many different cultural groups to an isolated community can increase awareness of the diversity and the host community can "become increasingly aware of their individuality and group identity" (2004: 218). Lea (1993), found this to be the case in Bali where the Balinese have proved resilient in the face of CMT due to strong nationalism, religion and other social movements within society; this however is a rare case. The people of Goa, India have recognised the damage that CMT can do, erecting signs in airports that read "Our limited resources cannot be sacrificed to meet your lustful luxury demands" (Lea, 1993: 709).

Holden (2003) suggests that sustainable tourism is more compatible with the natural environment than the CMT that preceded it. Vegetation, animal habitats, and prime agricultural land made way for new infrastructure through deforestation which harmed the ecosystem and landscape. Neto (2003) recognises that impacts from tourism on the natural environment have a cyclic effect, in that years later these outcomes will then impact on tourism through effects like global warming.

Mowforth and Munt (2003) caution that sustainable tourism is not always an appropriate solution. Sustainability is "socially and politically constructed and reflects the interests and values of those involved" (Mowforth and Munt, 2003:18). Because the idea of sustainable tourism differs for different cultures, so too will development initiatives. Additionally, Mowforth and Munt present the view that sustainability has become a catchphrase for the middle classes in the First World to signify a new form of guilt free consumerism, which is merely a trendy alternative to mass consumption. Harrison (2004: 21) questions whether it is achievable in the "real world": "Tourism can indeed bring many benefits to Pacific islands, but sustainable tourism development needs to be carefully planned, efficiently organised and implemented, and consistently monitored. If this does not occur, the benefits may be short-lived and the price may be high."

Tourism's impacts that have been discussed are not only products of CMT. Some have argued that CMT can in fact be just as sustainable as small-scale, alternative forms of tourism like ecotourism and backpacker tourism (see for example Butler, 1990; Cater, 1993; Macleod, 2004; Mowforth and Munt, 2003; Wheeler, 1991).

Brandon (1993: 134) has argued that "ecotourism has led to numerous problems rather than provide the substantial benefits that may have been intended". The reason behind this is that the level of communication and contact between tourists and the host community is much greater (Cater, 1993; Macleod, 2004). If sustainability is about preservation of both the natural and cultural environments, then these authors would contend that CMT is comparable if not less harmful than alternative tourism. Despite these claims, we have seen a shift in the way we do tourism, especially in developing countries, to more responsible forms of tourism (Fennell, 2006; Holden, 2003; Hughes, 1995; Lea, 1993). Particularly as they are arguably sustainable and equitable tools that developing countries can use to "escape the confines of underdevelopment" (Mowforth and Munt, 2003: i).

We can therefore assume that the evolution of many of the sustainable and alternative types of tourism, which focus on impacts and inclusiveness, might have more successful outcomes. One of the newer developments in this field that has sought to achieve this has been Volunteer Tourism.

### Volunteer Tourism

An increasingly popular form of sustainable tourism is volunteer tourism, estimated to attract 1.6 million volunteer tourists a year with a value between £832m and £1.3bn per year (AUD 1.3bn – 2.1bn) (TRAM, 2008). Volunteer tourism, also known as volunTourism or volunteering for development, has been positioned under the umbrella of sustainable tourism, working alongside community and environmental goals.

Volunteering for development has emerged especially in a response to growing social and environmental issues in developing countries and also as a response to disasters like September 11 and the 2006 Boxing Day tsunami that affected much of South East Asia. As well as humanitarian projects, volunteer organisations design several other types of projects with the intention of serving communities in need. These include but are not limited to education, business development, environmental regeneration, protection and research, building projects and cultural development (Callanan and Thomas, 2005). In their research, Callanan and Thomas (2005) found that generally these projects are short term; the majority lasting less than four weeks.

Despite the growing popularity of volunteer holidays, systematic academic research in this area is still limited. Generally, the literature on volunteer tourism has looked at the demand side. That is, a sociological inspection of the volunteers themselves. Volunteer tourists have been defined as those who "volunteer in an organized way to undertake holidays that might involve aiding or alleviating the material poverty

*of some groups in society, the restoration of certain environments or research into aspects of society or environment” (Wearing, 2001b: 1).*

The research has established that the volunteer tourist is motivated to volunteer for several (sometimes overlapping) reasons. Some of these reasons are altruistic, while others are egoistic. Callanan and Thomas (2005) developed a conceptual framework around volunteer tourist types. They presented three types which differ based on six main criteria: destination, duration of project, focus of experience (altruistic vs. self interest), qualifications, active versus. passive participation and level of contribution to locals. The three tourist types are shallow, intermediate and deep volunteer tourists. Those at the ‘deep’ end tend to think less about their own personal interest and more about the community, while shallow volunteers are interested in self-development and career-enhancement. Therefore the experience does not need to be necessarily a meaningful one for deep volunteer tourists, but the type of project is highly important.

Many volunteer tourism organisations advertise to potential volunteers the benefits that will be gained by undertaking the experiences they have to offer. These experiences can provide intrinsic and/or extrinsic benefits to the individual. Typically volunteer tourists are not motivated by the extrinsic external rewards in the same way that mainstream tourists might be. For example, Brown and Lehto (2005) found that there are four motivations that underpin volunteer tourism: (1) cultural immersion, (2) making a difference, (3) seeking camaraderie, and (4) family bonding. All of which seek to satisfy intrinsic needs. This is similar to Seibert and Benson’s (2009) study which resulted in five main intrinsic motives: (1) to experience something different/new, (2) to meet African people, (3) to learn about another country and culture, (4) to live in another country, and (5) to broaden one’s mind. Volunteer tourism organisations have realised the value of intrinsic benefits and promote these to attract new volunteers. Below is an example taken from Cactus Volunteers Abroad (2010) which promotes the following benefits to potential volunteer tourists:

- it opens the door to many new and exciting opportunities abroad
- it gives you the chance to help people and communities that really need it
- it gives you a privilege not afforded to the average traveller - the chance to experience local life first-hand
- it provides you with a real sense of personal achievement
- it will broaden your horizons and give you a new perspectives on life
- it will improve your foreign language skills

Although the above studies have provided evidence for an intrinsically motivated volunteer tourist, there are still several researchers, as well as those in the media, who debate whether these motivations are altruistic or egoistic. That is: Is the activity performed to serve the purpose of the community/organisation or the individual?

Altruism and self interest are common themes in the recent literature on volunteer tourists. Ehrichs (2000) and Callanan and Thomas (2005) argue that volunteer tourism is an altruistic pursuit. However, there are many authors that disagree with this notion. For example, Hustinx (2001: 65) states that “*volunteers are not ‘born altruists’; they can adopt any position on the continuum between pure altruism and pure egotism*”. This change in the structure of volunteering has seen the classic altruistic, self-sacrificing approach be replaced with a personal search for fulfilment and identity (Hustinx, 2001; Rehberg, 2005). Where altruism was the key motivation of volunteer tourists many years ago, it is now seen as an aside to the personal gain that can come from the experience.

The act of volunteering in developing countries attracts a predominantly young Western traveller. Many of these young travellers are on a quest for self discovery and are at a time in their life of great discovery and change (Lepp, 2008; Wearing, Deville and Lyons, 2008). Simpson (2004) followed the experiences of gap-year travellers who were in a period of transition between school and tertiary education or work. Although their motives appear to be very self-serving, researchers in the developmental sciences have found that youth are now much more open to diverse cultural beliefs and are more likely to change their values and beliefs (Arnett, 2002; Jensen, 2003). As very impressionable people, they are likely to make well-informed decisions on a path to ‘cultural identity formation’ (Jensen, 2003) which needs to be taken into consideration by the NGOs that target these volunteers.

La Brack (1985: 3) notes humans are naturally nomadic creatures and unique in that they “can live and work in any econiche, including sea bottoms and outer space”. Kim and Gudykunst noted in 1987 that “*the flow of humans across national and cultural boundaries is more active than ever before*” (1987: 7). It is not only the people that move but their cultural values and practices also cross spatial boundaries (Clifford, 1992; Rojek and Urry, 1997).

Patterns of mobility have become far more complex in modern times, as people are now more likely to move for voluntary rather than involuntary reasons. Hall and Williams (2002) note that these new forms of voluntary mobility are a consequence of globalisation. Thus in every country one travels to one can buy Western products such as MacDonal’d’s and Coke and “*on the flip side, consider the multitude of ethnic restaurants*” (Mitchell, 2006:10) in Western countries. Urry (2000) describes two schools of thought around globalisation theory. The first school sees globalisation as a cosmopolitan ‘borderlessness’ offering new opportunities through the advancement of information and communications technologies and transport. The second school however, sees globalisation as a return to medievalism with a lack of clear borders and several powerful empires. This neo-colonial approach highlights the inherent power/knowledge relations imbedded in development processes.

Matthews and Sidhu (2005) note that the second approach to globalisation elicits the creation of the cosmopolitan citizen of the world. This conceptualisation is a very masculine, individualistic and elitist view of an individual who has little time for his/her local community and instead perpetuates the expansion of global capitalism (Matthews and Sidhu, 2005; Venn, 2002). On the other hand, globalisation also brings forth a new examination of the cosmopolitan individual. The 'global citizen' challenges paternalistic notions of identity, memberships and obligations to the local and can be "positive if it creates possibilities for dialogue with the traditions and discourses of others and if it widens the horizons of one's own framework of meaning" (Matthews and Sidhu, 2005: 55). In essence, a globally oriented citizen is morally and ethically committed.

There has to date been little research carried out on the older volunteer tourist. Bakker and Lamoureux (2008) note that the 'baby boomers' make up one of the largest groups of volunteer travellers, and therefore a growing number of organisations are targeting them. However, this growth is not reflected in the research with the exception of a few notable studies. Firstly, Brown and Lehto (2005) found that the older age group (40-70) do not necessarily have egoistic motivations for volunteering. Instead they are motivated by cultural immersion, seeking camaraderie, giving something back and family bonding (for those with children). In contrast, Carter (2008) interviewed a group of volunteer tourists with very varying ages between 17 and 65 (at the time of their trip). She found that the primary motive for her sample was to experience something new while the secondary motive was to help others. Self-discovery was the least important to this group suggesting that life stage is very important in understanding motivations something that Erik Erikson (1959) theorised in his eight psychosocial stages of identity development.<sup>1</sup> Similarly, Stoddart and Rogerson (2004) established four demographic profiles in their sample. They included young volunteers (20-29), mid age volunteers (30s and 40s), early retirees (50-59) and retired older persons (60+). Although they did not segment the motivations of these demographic groups they found that by far the most important motivation was to help the less fortunate. This was followed by building skills, relationship building and travel, all egoistic motives.

It has been found in numerous other studies on tourism motivation, that a niche market, like the volunteer tourist market, is not homogenous.<sup>2</sup> Generally there are overlapping motivations which can change over a given period of time and place. However, there is a distinct difference between the tourism experience and the volunteer tourism experience. The nature of the volunteer tourism experience is such that the volunteers work in collaboration with the community, usually in developing countries, to achieve development goals. In fact it is often argued that the nature of the volunteer tourism experience is such that the interaction between host and guest is more profound than in other forms of tourism (Zahra and McIntosh, 2007). These volunteers need to be distinguished from volunteer tourists who, as Brown and

Lehto suggest, are 'vacation-minded' rather than 'volunteer-minded', where the volunteering component is often only a small portion of the whole trip. Volunteer tourists instead volunteer for the entire length of the trip.

Stoddart and Rogerson (2004: 317) note that "volunteer tourists are 'new tourists' in search of an experience which is beyond that offered by mass tourism". The experiences in volunteer tourism are seen to be more meaningful between the players of different cultural backgrounds. Therefore volunteer tourism is aligned with a wider range of values and behaviours than mainstream tourism. It has degrees of altruism and conservation of community benefits and development and generally attempts to act positively for both the environment and the host community. This makes the host communities<sup>3</sup> that participate in volunteer tourism and their input and interaction an even more essential part of volunteer tourism than for CMT.

### Communities and their Involvement in Tourism

It should be noted that over the last 40 years various interpretations of how best to conceptualise the effects of tourism development on communities have been proposed. These views have ranged from seeing community as a passive victim of tourism, to seeing community as a partner with the tourism industry in protected area management and nature tourism development (Hardy, Beeton and Pearson, 2002; Promburom, Klunklin and Champawalaya, 2009; Wearing and McDonald, 2002; Wearing, Wearing and McDonald, 2010). Central to all discussions regarding the effect of tourism development on host communities is however, the notion that in the end tourism must be culturally appropriate to be socially sustainable (McIntosh and Zahra, 2007; Wall, 1997).

Tourism destinations are often made up of a series of separate 'places' such as landscapes, wildlife and specific activities. The people who best know and understand how these areas function are the people who deal with these places on a regular basis. This usually is the host community who uses the area rather than the travel agencies or other organisations that bring people to the area. However rarely is the community asked by private operators for their vision for the area. Neither have they been traditionally part of the planning process. Likewise, planning decisions have often been made by people who do not understand the intricacies or functions of the destinations and attractions of the region. As a result, the tourism destination created does not suit community needs or use the resources to their best advantage.

Krippendorf (1987), Brohman (1996), Wearing and McDonald (2002) and Hampton (2005) acknowledge that in the case of communities in developing countries, a new approach to tourism planning must be sought. Due to changing discourses on the role of rural and isolated communities and increased accessibility to economic

resources, there are expanding opportunities for these communities to explore tourism as a business.

The origin of the term “community-based tourism” dates back to 1988 when Louis-Antoine Deroi (1988) acknowledged a type of tourism that fostered intercultural communication and understanding between hosts and guests. He described this as Alternative Community-Based Tourism (AT/CBT). In recent literature, the concepts of community-based tourism and ecotourism have merged so that community-based ecotourism (CBE) is now a primary focus of sustainable tourism practices (Jones, 2005; Kontogeorgopoulos, 2005; Scheyvens, 1999; 2002). It is linked to a primary concern for the natural environment via conservation while at the same time the protection of the indigenous communities in areas where ecotourism is prevalent. For example, in describing the management of mountain areas, Williams *et al.* (2001: 206) note that there must be a “*careful balance between the protection of these natural resources, the needs of local people, and the desires of tourists*”.

CBT seeks to solve a number of issues in developing countries. First, Scheyvens (2002) discusses that communities are heterogeneous and do not have equal access to the involvement in tourism planning. This is supported by Tosun and Timothy (2003) who ascertain that traditional tourism has created heterogeneous communities and changed the power structures within them. Additionally, Wall (2007) laments tourism’s imposition on local communities with minimal consultation and involvement in development. CBT therefore aims to empower communities so that they can plan and manage their future (Sofield, 2003).

Second, communities lack the information, resources, training and power in relation to other stakeholders involved in tourism (McLaren, 1998 in Scheyvens, 2002; Wall, 2007). Therefore they are open to exploitation. CBT can assist in fostering an understanding between the industry and community and between the host and guest. Third, tourism to developing countries has been criticised for creating economic leakage (discussed previously). CBT encourages economic revenue to stay within the destination as the community is more involved in all facets of planning and managing and there are less Western facilities required.

“Empowerment”, “participation” and “sustainable development” are terms that are part of the current discourse on development (Scheyvens, 2002). Mowforth and Munt (2003: 211) contest that the “*relationships of power between local populations and the tourists, the governments, the industry, the NGOs and the supranational institutions produce effects which reflect and promote the unequal development of visited populations*”.

Consequently, participatory techniques have been developed to include locals in decision-making. “Participatory Rural Appraisal” (Prakash, 1994) is one such tech-

nique that “*enables local people to make their own appraisal, analysis and plans*” (Wearing, 2001a: 398) for tourism. It ensures that all community groups participate in decision-making, project design and monitoring (Mukherjee, 1993).

Throughout the tourism planning literature it is acknowledged that success for local communities is more likely if they are encouraged to participate in the tourism decision-making process (Baud-Bovy, 1982; Dowling, 1993; Getz, 1986; 1987; Getz and Jamal, 1994; Gunn, 1994; Jamal and Getz, 1995; Murphy, 1988; Prentice, 1993; Simmons, 1994). The rationale for this assumption is the idea that residents “*should be given the opportunity to participate in the planning of their future development and express their views on the type of future community they want to live in*” (Inskip, 1991: 27). Too often tourism planning is done without community involvement at the outset. Many projects that are prepared as a result of this planning are prepared by professionals or managers without input from the community. When these projects are made available for community input, they often fail to get support as they do not meet community needs or values. Further, these groups often feel helpless because they do not know how to get their concerns addressed.

There are however, several criticisms of empowerment and participatory techniques. First, Wearing and McDonald (2002) caution that “participation” and “empowerment” have become buzzwords and falsely ensure a successful project and the alleviation of poverty. The danger can be that participation “*serves to justify a project, rather than it truly creating an interpretative tool to be used by the communities*” (Wearing and McDonald, 2002: 202). Second, “*empowerment of communities for tourism development is more likely to occur in democratic countries than in dictatorships, military regimes, and centrally controlled economies*” (Sofield, 2003: 103). Furthermore, Sofield (2003) notes that tourism must be locally owned and planned so that decision-making is shared by all in the community. This then rules out a large proportion of developing countries in which tourism is often controlled by the state.

Finally, participation does not necessarily change the structures of power within a community (Mowforth and Munt, 2003; Taylor, 1995). In fact, as a Western construct, these techniques are usually led by First World professionals and therefore “*such approaches may not be appropriate for addressing the structural and long-term problems of community development*” (Mowforth and Munt, 2003: 220). In his study on CBT in Phuket, Kontogeorgopoulos (2005) found that often empowerment of individuals is obtained by forfeiting political and social empowerment of communities.

Nevertheless, as tourism is seen to play an important role in the construction of a developing country’s national identity (Hampton, 2005), local participation in planning helps to foster that identity. Additionally, communities see their culture and heritage as an important attraction in their own right (Sofield, 1991). Tourists with

varying needs and motivations for travel are attracted to these vastly different cultures and environments.

### **Communities and Volunteer Tourism**

It is one thing to talk about the ideas, values and principles of community and the world we would like to operate in but it is another to actually do something about it. Most tourism is self serving in the sense that it is of greatest benefit to the tourist. On the contrary, volunteer tourism seeks to provide resources that are directed toward the community and the needs they have identified as important for their development. But volunteer tourism is not just ideas, values and aspirations for a better world. In many circumstances it concerns itself with how tourism in destination areas can be used to support and enhance the local community.

How does volunteer tourism operate within this context? While stakeholders such as governments may pursue tourism to re-invigorate a rural economy, most agree that tourism planning that does not also include consideration of resident views can carry significant social costs (Faulkner and Tideswell, 1997). For this reason it is imperative that volunteer tourism, particularly where it is occurring in rural/developing country populations, ensures that communities are actively incorporated into tourism planning processes in a manner where the communities specific interests are recognised.

Successful involvement of local communities in volunteer tourism planning and projects for volunteer initiatives requires that the goals for a particular tourism project be located within a broader community framework (see for example Butcher and Smith, 2010; Wearing, 2001b; Wearing and McDonald, 2002; Wearing and McLean, 1997; Wearing *et al.*, 2010). This is essential for volunteer tourism, given the claims it makes as a form of community. But it is also important to note that this is not a panacea for locating programs and projects solely within a community participatory approach (Botes and van Rensburg, 2000; Buendia and Gonzalez, 1998). Some of the more recent literature in the ecotourism area (see for example Clifton and Benson, 2006; Gray and Campbell, 2007) and volunteer tourism (see for example McIntosh and Zahra, 2007; Raymond and Hall, 2008) demonstrates the need to refocus on community. This has however been an important view from the early inception of the idea of volunteer tourism; “ *While it is important to understand volunteers, they represent only one half of the story, and understanding the phenomenon of volunteering in tourism should take into account both the demand and the supply sides of this industry*” (Uriely, Reichel and Ron, 2003: 61).

It is interesting to note that despite Wearing (2001a) emphasising the importance of community (see also for example Wearing and Larsen (1996) it seems it has taken

some time to come back to the communities' role in volunteer tourism as an essential element of this area. Communities that are living an existence that is marginal often will take assistance in the form of projects to assist them without any critical evaluation of these projects. It is important these communities are encouraged to take a more critical look at what they are allowing to happen within their communities so that they are able to use this input in an advantageous way.

### **The Way Forward**

One of the essential areas of focus in this genre of tourism has been community based projects for volunteers to participate in. Careful analysis, organisation and planning can help to enhance the positive aspects of tourism development and alleviate the negative. Because each community is unique, each must make its decision based upon local circumstances. That is, what has worked in one community may not apply in another.

There is a growing awareness within small communities of the benefits to be derived from developing tourism as part of their economies. Often this awareness comes on the heels of the declining traditional local industry such as agriculture or manufacturing. To be a truly successful part of a community's economy, tourism must be sustainable, even if only on a seasonal basis. To be sustainable, it must be properly planned and managed to ensure a continuing high quality experience for the visitor. Not every community is suited for tourism development nor is tourism suitable for every community but volunteer tourism offers a means to support community based projects without having to enter into the infrastructure required for more mainstream tourism.

Volunteer tourism can play a valuable role in the development of community in rural areas. Its ability to empower and involve host communities through acknowledging the valuable contribution they make will enable planning for community. Volunteers can provide the resource to sustain community projects that are not tourism related and assist communities to maintain other types of development. This was a particular outcome in Sin's (2010) personal volunteering experience in Vietnam. Sin found that the local people were very appreciative of the assistance given by volunteer tourists in upgrading schooling facilities which meant that double the number of children were able to attend. More importantly, it also meant that the local people could concentrate on farming and earning an income for their families while the children were being further educated.

Gray and Campbell (2007) found that generally there is widespread community support for volunteer tourism. One of the main reasons for this is that the community does not view the actors as tourists but as volunteers. Therefore the volunteer tour-

ist experience is one which is decommodified and does not bring with it the negative environmental impacts and loss of maintenance of local control which usually accompanies traditional tourism. This is supported by Devereux's (2008) study in Cambodia which showed that the local communities relish the fact that the volunteers try to understand the locals through genuine interaction. He concludes that international volunteers therefore can make effective inroads to sustainability and capacity building in developing countries.

The initial basis of volunteer tourism was developed from a need to find alternative ways to undertake tourism and perhaps channel the altruism inherent in a portion of the tourism market. Essentially then we must examine the values on which it is developed and the goals of the development. Here we see that this area has developed in response to the unquestioning acceptance of the effects of unrestrained tourism development on communities and the natural environments. Recent critiques by environmentalists and others have attacked the economic pro-development viewpoint and its application to tourism. They also try, we believe, to move beyond the more selfish focus on 'self' so apparent in today's neoliberal societies and is particularly obvious in the travel behaviour of many individuals from Western societies. Volunteer tourism recognises the effects of visitors on an area and does not hold a naive faith in the so-called benefits of development as unrestrained growth of tourism but seeks to use tourism to provide other types of resources such as resources to undertake community based projects. This approach would ensure that host communities receive equitable and positive redistributive socio-economic effects and poverty alleviation in terms of jobs, as well as a fair share of the profits that may accrue from tourism.

## Notes

<sup>1</sup> Erikson's work was based on Freud's earlier categorisation of human development in five stages. The eight stages represent the psychosocial crises that humans encounter throughout their lifetimes and as a consequence mature to the next stage. For example the transition into adolescence brings a conflict between ego-identity and role-confusion leading to a strange mix of motivations for this group of individuals. Erikson suggests that the late adolescent/early adult stage of life is characterised by a period of "psychosocial moratorium" (Erikson, 1968: 156). By this, Erikson suggests that people in this age group have the opportunity to try out new images, roles or identities in order to find the one that best suits them.

<sup>2</sup> See for example Wight's (2001) work on the ecotourist market.

<sup>3</sup> The term *host community* is used here in a broad sense. It refers to a group of people who share a common identity, such as geographical location, class or ethnic background, or who share a special interest, such as a common concern about the destruction of native flora and fauna and are the community associated with the destination area of the tourist. Their input to tourism development is critical to their long term survival which will be discussed in the following section.

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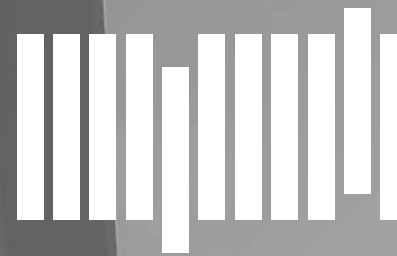
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# migrações

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## II. PROGRAMAS E REFERÊNCIAS DE BOAS PRÁTICAS

■ **A Culture of Volunteering: Charitable Activities among British Retirement Migrants in Spain**  
***Cultura do voluntariado: solidariedade entre migrantes ingleses aposentados em Espanha***

Heiko Haas\*

**Abstract** Volunteering and doing charity are a widespread activity among the British retired community in Spain. Based on extended ethnographic fieldwork on the Spanish Costa Blanca, this article seeks to analyze why volunteering plays such a prominent role in the context of British retirement migration to Spain and explains some of the personal benefits of volunteering for the elderly people actively engaged in charitable endeavours.

**Keywords** International retirement migration, lifestyle migration, charity, volunteering, Spain, United Kingdom, philanthropy, leisure

**Resumo** Voluntariado e fazer caridade são actividades difundidas entre a comunidade britânica aposentada, em Espanha. Baseado numa extensa pesquisa etnográfica na Costa Branca espanhola, este artigo pretende analisar por que é que o voluntariado tem um papel tão proeminente no contexto da migração de aposentadoria britânica para a Espanha e explica alguns dos benefícios pessoais do voluntariado para os idosos que participam activamente nos esforços de caridade.

**Palavras-chave** Migração internacional por aposentadoria, migração por estilo de vida, caridade, voluntariado, Espanha, Reino Unido, filantropia, lazer

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## A Culture of Volunteering: Charitable Activities among British Retirement Migrants in Spain

Heiko Haas

In times of hyper mobility, cheap air travel, and individualised possibilities of ageing, retiring to a foreign country has become a popular option among pensioners worldwide. Scientifically known as lifestyle migration, residential tourism, or retirement migration, amongst many other terms, the strategy to move to a different place for retirement is now a growing phenomenon with destinations worldwide alluring elderly people with the prospects of agreeable climates, attractive landscapes, different cultures and ways of life, and often economic advantages due to cheaper living conditions.<sup>1</sup> Within Europe, Spain represents by far the most popular retirement destination among Northern and Central European pensioners of which the British constitute the largest national group.<sup>2</sup> Yet, the phenomenon is hard to quantify, since many retirement migrants do not register locally for reasons ranging from the accessibility of health care in their homelands, to the fear of bureaucratic efforts or the evasion tax inspections. Additionally, retirement migration is factually situated in a continuum between tourism and migration, and many migrants only spend the winters in their homes in Spain, thus maintaining transnational social and physical attachments to dwellings in different countries. Due to this massive flux of people and the manifold individual strategies of mobility and settlement enabled by the freedom of movement within the European Union, exact figures are hard to come by. According to some estimations, more than 1.000.000 British people live in Spain, whereas the official Spanish municipal register of 2009 (*Padrón Municipal de Inhabitantes*) only registers 374.600 citizens of the United Kingdom in Spain, of which 176.952 are older than 55 years of age and can therefore, in most cases, be considered as retired or early-retired.<sup>3</sup> In the *Comunitat Valenciana* (Autonomous Region of Valencia) – the regional example of this case study and better known as *Costa Blanca* among tourists and retirement migrants alike – 76.713 British persons above the age of 55 were officially registered, making it the most popular destination among British retirees within Europe.

Irrespective of the actual statistical data of the phenomenon, British retirement migrants are a highly visible group in many of the tourist areas along the Costa Blanca, and probably the most demonstrative, too. Therefore, in most places with a significant group of British expatriates one can find a vast amount of British businesses, such as butchers, hairdressers, supermarkets, pubs, bars and restaurants. Additionally, there are English radio stations and print media catering for the demands of their English speaking audience. Yet, one of the most outstanding and noticeable cultural features of the British retired population in Spain, not only in comparison to the Spanish local population, but to the other Northern European senior residents as well, is their impressively high inclination to engage in charitable activities. The popularity and

prevalence of volunteering and charitable endeavours among the British residents in Spain has been perceived as an important social praxis (King, Warnes and Williams, 2000; Huber and O'Reilly, 2004; Oliver, 2008; Haas, 2010; Haas and Janoschka, 2011) and the disposedness of the British expats to volunteer is publicly displayed in many forms. The English language newspapers are usually teeming with reports on charity dinners, fund raising events and announcements of the manifold charity organisations, and the expat radio stations regularly broadcast news and feature on the topic, and in most towns with a considerable British population there is at least one charity shop to be found raising money for philanthropic causes.

But how can this massive affinity to volunteering and engagement in charitable activities be explained? On the one hand, the British expats are predisposed to volunteer due to their high socio-economic profile, because, voluntary work – just like retirement migration – is clearly linked to middle and higher social classes (Hall, 1999; McMunn *et al.*, 2009). On the other hand, Britain has a very old and grown tradition of charity (Tarling, 2000; Wright, 2001; Woodroffe, 1964) and some authors even speak of a “British charity heritage” (see Mulgan and Landry, 1995:14). While studies on the spread of volunteering in Europe generally state a high level of voluntary engagement in all Northern and Central European countries, in strong contrast with very low levels in Mediterranean countries and especially Spain (Boersch-Supan *et al.*, 2005, Erlinghagen and Hank, 2006), Britain seems to have a special status, and Political scientist Peter Hall (1999), for example, describes how, due to certain political and historical developments, Britain has one of the most vital and distinct cultures of volunteering worldwide.

The fact that volunteering presents a British cultural resource that many of the active volunteers have been socialised with throughout their life course was also mirrored in many of the interviews with elderly volunteers, as the following answer of an old lady to the question how the great popularity of volunteering could be explained, emblematises:

*“I think it's because it's an English way of doing things. Well, it's a charity, so we all work for a charity in England so we automatically come and join a charity out here. It's very much a way of life for the English.”*

Likewise, in many other descriptions the volunteers explained charity to be a specific and constitutive part of British culture which is deeply ingrained into their everyday lives and many explained how they had “grown up doing bits of good” and been working for a charity often since their childhood. Therefore, the pronounced charity culture in Britain and the cultural repertoire of philanthropic action accumulated by the social actors throughout their individual life course must be understood as an important framing for the fact that this cultural tradition is so successfully transported into a new country and life context.

Finally, there are the personal benefits of volunteering in the context of retirement migration. Migrating after retirement must be seen as a twofold rupture, since both factors represent profound transformations of the personal quotidian life and a rearrangement of social roles and positions. In this regard, engagement in a charity for many British retirement migrants represents a popular strategy of making new social contacts and establishing new timely structures and routines in a culturally and socially new environment. The experiences of fun, friendship, companionship and social cohesions, as well as the feeling of being needed, were described by many of the volunteers as highly valuable personal profits gained from their engagement. The interrelation between physical and mental activity and well-being in higher age in general is well known (e.g. Howie, 2007; Wray, 2003) and many studies verify the positive influence of volunteering on personal health and well-being (McMunn *et al.*, 2009; Siegrist and Wahrendorf, 2005; Knesebeck *et al.*, 2007), or explain how volunteering offers an alternative strategy to gain occupational satisfaction after retirement (Parry and Taylor, 2007). Therefore, volunteering in retirement migration must be considered an extremely positive strategy of coping and adaptation to a new and exciting life context indicating high levels of reflexivity and agency among the British elderly residents in Spain.

## Notes

<sup>1</sup> Retirement migration has now become a world expanding phenomenon and global market for the tourism and real-estate sector alike. Apart from intra-national retirement moves and classic destinations such as Florida in the US and the Southern European and Mediterranean countries like Spain (Rodríguez, Fernández-Mayoralas and Rojo, 2004), France (Benson, 2009), Italy and Portugal (King, Warnes and Williams, 2000) new areas are constantly evolving as destinations for international retirement migrants. In Latin America, Panama (Jackiewicz and Craine, 2010), Mexico (Sunit, Rojas and Bradley, 2007, Croucher, 2009) and Costa Rica (Janoschka, 2009b) are among the most popular countries hosting mainly Northern American retirees, while in East Asia Malaysia (Ono, 2008) and Thailand (Howard, 2008) are popular countries for western and Japanese pensioners alike. Other upcoming countries for retirement migration encompass Morocco (Escher and Petermann, 2009), Turkey (Nuzrali and O'Reilly, 2009), Bulgaria (Kaneff, 2009), and China (Ma and Chow, 2006).

<sup>2</sup> For a selection of research done on international retirement migration in Spain see Ackers and Dwyer (2002), Gustafson (2008), Haas (2010), Huber and O'Reilly (2004), Janoschka (2009a), Janoschka and Haas (2010), King, Warnes and Williams (2000), Oliver (2008), O'Reilly (2000a, 2000b, 2002, 2003, 2004, 2007, 2008, 2009, 2010), Rodríguez *et al.* (2004), Schriewer and García Jiménez (2008).

<sup>3</sup> The figure of up to 1.000.000 Britons in Spain stems from a radio interview held on January 22nd 2008 with the English ambassador in Spain transmitted on the local British radio station REM.FM. All other statistical data are available at the website of the Spanish National Institute for Statistics at [www.ine.es](http://www.ine.es) [Accessed May 2011].

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■ **Acolher com rosto humano: O papel do voluntariado na integração de migrantes**  
***Welcoming with a human face: the role of volunteering in the integration of migrants***

André Costa Jorge\* e Ana Monteiro\*\*

**Resumo** No âmbito da sua missão, o Serviço Jesuíta aos Refugiados (JRS-Portugal) desenvolveu um projecto de voluntariado que visa apoiar a integração de migrantes em situação de grande vulnerabilidade social e simultaneamente desenvolver de forma mais ampla o potencial do voluntariado. A metodologia de tutoria social desenvolvida neste projecto assenta na valorização do papel central do voluntário e na relação de proximidade entre voluntário e migrante no processo de integração de migrantes nas sociedades de acolhimento. Ao longo deste projecto, voluntários (tutores) e migrantes (tutorandos) são acompanhados pela equipe técnica do JRS.

**Palavras-chave** Imigrantes, integração de imigrantes, voluntariado, tutoria, itinerário personalizado de inserção

**Abstract** As part of its mission, the Jesuit Refugee Service (JRS-Portugal) developed a voluntary project which aims to support the integration of migrants in large social vulnerability, and simultaneously broadly develop the potential of volunteering. The methodology developed in this social mentoring project is based on the appreciation of the volunteer central role and the close relationship between volunteers and migrants during the integration process of migrants into host societies. Throughout this project, volunteers (tutors) and migrants (tutees) are accompanied by the JRS technical staff.

**Keywords** Immigrants, integration of immigrants, volunteering, tutoring, personalized itinerary for insertion

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## ■ Acolher com rosto humano: O papel do voluntariado na integração de migrantes

André Costa Jorge e Ana Monteiro

### Integração de migrantes: Uma realidade de grande complexidade

Abandonar o país de origem levando na bagagem a esperança de conseguir uma vida melhor, onde se procura ter sustento para si e para os seus, acesso a cuidados de saúde, ausência de guerra e perseguições; são algumas das razões que levam milhares de pessoas a abandonar suas casas e família e partir para o desconhecido.

A concretização deste sonho nem sempre corre da forma prevista e, nos países de acolhimento, a realidade nem sempre é a esperada. As dificuldades de comunicação, de linguagem, as barreiras culturais e a discriminação são apenas alguns dos entraves com que se depara a população migrante, com qual contacta toda a equipa de técnicos e de voluntários do JRS Portugal.

*“Estar onde mais ninguém está e onde faz mais falta”*

*Estar onde mais ninguém está e onde faz mais falta* é o critério e o lema de acção do Serviço Jesuíta aos Refugiados, instituição internacional fundada em 1980 pela Companhia de Jesus sob a alçada do, então, Superior Geral da Companhia de Jesus, Pe. Pedro Arrupe.

Fundado em Portugal, há quase 20 anos, o Serviço Jesuíta aos Refugiados de Portugal (JRS Portugal) vive seriamente a sua missão de *acompanhar, servir e defender* todos os refugiados, cidadãos deslocados à força requerentes de asilo e todos os migrantes, particularmente aqueles que se encontram em situações de maior vulnerabilidade.

O JRS tem desenvolvido um trabalho muito forte no terreno, de acompanhamento e de apoio aos fluxos migratórios, actuando em inúmeras áreas, nomeadamente a nível jurídico e social, de apoio à legalização; apoio psicossocial a migrantes em situação de detenção, alojamento de migrantes sem-abrigo (no Centro de Acolhimento Pedro Arrupe), apoio ao acesso à saúde e apoio medicamentoso, formação e inserção profissional de imigrantes, acompanhamento psicológico, entre outros.

Para além do trabalho directo com migrantes, o JRS Portugal também tem vindo a desenvolver acções na dimensão do *Advocacy*, i.e., acções de informação e sensibilização com o intuito de se conseguirem melhores políticas de integração e de migração.

Seguindo o sonho do seu fundador, o enfoque de todo o trabalho da JRS centra-se na promoção da dignidade e direitos de todos os migrantes de modo particular aqueles que se encontram em situação de especial vulnerabilidade e de dar voz à sua causa, sensibilizando a sociedade em geral para as dificuldades próprias deste grupo de pessoas.

### Voluntariado com Sentido de Missão

O processo de migração é frequentemente penoso e extremamente difícil, exigindo esforços de adaptação ao país de acolhimento, quer a nível de integração social e de adaptação à cultura local, para além do processo de reorganização de vida.

No caso dos cidadãos que se vêm obrigados a deixar o seu país de origem por motivos de sobrevivência, esta dinâmica torna-se ainda mais complexa, pois estes migrantes vivem muitas vezes em situação de extrema vulnerabilidade e sofrimento.

Neste sentido, a colaboração voluntária em espírito de serviço e gratuidade, por parte dos cidadãos dos países de acolhimento, é uma poderosa alavanca ao processo de integração dos migrantes, permitindo humanizar o espaço de intervenção técnica que se faz no JRS.

Com este intuito, relançou-se em 2010, o Departamento de Voluntariado, este mesmo orientado por um voluntário a tempo inteiro, Jorge Roque Martins.

Depois de ter trabalhado mais de 40 anos na área social, foi no JRS que Jorge Roque Martins encontrou um tipo de voluntariado com que se identifica: um trabalho com missão e onde o voluntário não é uma “peça solta”, mas sim um:

*“agente de intervenção que tem uma relação personalizada com todos aqueles que estão em contacto com a JRS; articula com os técnicos, comunidade e entidades afim de melhor contribuir para a concretização do projecto de vida do migrante”.*

Para Roque Martins, o espírito de missão de um voluntário assenta em:

*“olhar para o ser Humano independentemente de quem este é e como é, e ajudando-o a tomar consciência da sua realidade própria de vida, promovê-lo como pessoa”.*

Na missão do JRS (Acompanhar, servir e defender), encontra a essência do voluntariado:

*“o voluntário deve estar ao serviço do ser humano em todas as suas dimensões”.*

Sob a sua orientação e com uma atitude muito clara de que *“Ser voluntário é diferente de ser voluntarioso”*, o departamento de voluntariado cresceu bastante no último ano e conta já com mais de 60 voluntários em vários projectos, entre os quais o de Tutoria; um projecto que tem como objectivo levar a sociedade ao encontro do migrante estrangeiro e não o contrário.

### **Voluntariado sob forma de Tutoria: Um caminho lado a lado**

O projecto de Tutoria surgiu pela constatação da existência de necessidades específicas por parte de cada um dos utentes que residem no Centro de Acolhimento Pedro Arrupe (CPA). Este projecto visa garantir o acompanhamento personalizado de cada utente residente e tratar problemas específicos de um modo informal e bastante próximo, assente sobretudo na relação humana.

O projecto de Tutoria, actualmente em curso com todos os utentes do Centro de Acolhimento Pedro Arrupe, assenta numa metodologia de aproximação e acompanhamento constante dos migrantes por um voluntário, monitorizado pela equipa técnica. No fundo, trata-se de desenvolver um itinerário personalizado de inserção que potencia a integração do migrante, por um lado, e que permite, por outro, o enriquecimento e o contacto com novas realidades por parte dos tutores.

Como explica Jorge Roque Martins:

*“É fundamental esta ideia de escuta sem tempo e informal, ter alguém com quem falar, com quem estar, com quem (o migrante) se sinta afectuosamente próximo. Daí nasceu uma oportunidade de ir ao encontro de uma necessidade – o precisar de ser ouvido”.*

O tutor social acaba, acima de tudo, por ser um confidente e, como tal, é essencial que saiba respeitar o Outro como ser humano, apesar de todas as diferenças. O choque de culturas, de educação, as diferentes maneiras de ver a vida, tudo isso... pode levar a alguns choques a nível de compreensão e de relação. O primeiro passo neste caminho é dado no momento em que estas diferenças caem no esquecimento e nasce uma relação de proximidade entre tutorando e tutor. *“É uma relação de dívida enorme de ambas as partes, uma relação de cumplicidade”.*

Como confidente que é, o tutor leva para casa muitas frustrações, tristezas, mas também enormes alegrias, memórias e, acima de tudo, uma experiência bastante

enriquecedora como ser humano. Traz, para os utentes do CPA, a sociedade, o que é bastante importante para a integração dos migrantes:

*“deixa de ser uma luta de 24 horas para se sentirem parte da sociedade, para terem uns momentos em que a sociedade vem até eles”.*

Ao fim de um ano a acompanhar este projecto, Roque Martins, verifica que

*“a perspectiva humana é totalmente diferente; eles hoje percebem que somos iguais. Que somos todos Homens e Mulheres, que temos os mesmos direitos e deveres”.*

Graças a este projecto, os migrantes sentem-se tratados como Pessoas, ouvidos como tal, e acompanhados nos seus desafios. Abrem-se novos horizontes à sua vida, numa realidade de extrema complexidade; como refere Hélder:

*“A Aurora vem e falamos sobre as coisas, sobre os meus problemas. Está-me a ajudar a ver o que posso fazer, pensamos juntos e vemos alternativas. Ela ouve-me, ajuda-me. Posso falar”.*

Por outro lado, os tutores voluntários enriquecem as suas vidas através da realização de sentido de missão, como explica Aurora:

*“Já tive 3 tutorandos, que começaram a trabalhar e por isso agora o contacto é menor, mas é extremamente gratificante ver que se estão a conseguir autonomizar e enraizar aqui. (...) Tento manter sempre a ligação, não sei estar sem me dar como pessoa, sem ligação afectiva, pois quando estou aqui eu dou-me e retribuo o que me dão”.*

*“Um voluntário é uma pessoa que encara o seu trabalho como missão e que tem a mesma obrigação de fazer as coisas bem-feitas.”*

■ **Voluntariado Missionário:  
Ponte entre o global e o local**  
***Missionary volunteering:  
Bridge between the global and the local***

Ana Patrícia Fonseca\*

**Resumo** Todos os anos, centenas de jovens e adultos saem de Portugal para realizar projectos de voluntariado missionário em países e desenvolvimento. No trabalho desenvolvido, estabelecem-se laços de profunda fraternidade e partilha com as comunidades locais. Quando os voluntários regressam, desperta o desejo de, em Portugal, continuar a estabelecer pontes com as populações com que trabalharam. Dessa forma, muitos voluntários continuam a apoiar, à distância, os projectos sociais dos países onde cumpriram a sua missão. Habitualmente, passam ainda a assumir uma forte ligação às comunidades imigrantes a viver em Portugal, oriundas dos países onde viveram, pois há uma cumplicidade e uma forte identificação com a cultura do país que os acolheu. O voluntariado missionário intensifica, assim, dinamismos de solidariedade internacional, onde o global e o local se cruzam.

**Palavras-chave** Voluntariado missionário, comunidades imigrantes, interdependências, fraternidade

**Abstract** Every year, hundreds of young adults leave Portugal to perform missionary volunteering projects in developing countries. At their work, deep bonds of brotherhood and sharing are established with the local communities. When the volunteers return back, it awakens on them the desire to continue building bridges from Portugal, with the people they worked with. Thus, many volunteers continue to support, at distance, the social projects of the countries where they were on mission. Usually, they also build a strong connection to the immigrant communities living in Portugal, coming from the countries where they lived, because there is complicity and a strong identification with the culture of their host country.

**Keywords** Missionary volunteering, immigrant communities, interdependences, brotherhood

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## ■ Voluntariado Missionário: Ponte entre o global e o local

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O voluntariado assume múltiplas formas e cumpre-se em áreas muito variadas, desde a saúde, cultura, alfabetização, ambiente, cooperação para o desenvolvimento, acção social, entre tantas outras. O voluntariado missionário é uma das variadas expressões deste modo activo de ser cidadão e é uma prática que se generalizou em Portugal nos últimos anos. Aproximando-se do voluntariado internacional para a cooperação, o voluntariado missionário tem uma matriz cristã-católica, que inspira a sua acção. O voluntário missionário, impulsionado pela sua profunda convicção de que a ajuda solidária é universal e, por isso, para todos, parte para países em desenvolvimento, onde colabora com as comunidades locais na melhoria das suas condições de vida, traduzindo com a sua vida os valores em que acredita.

Em Portugal, o voluntariado missionário nasceu de forma espontânea em 1988, quando nove jovens, ligados a dois movimentos católicos – Leigos para o Desenvolvimento e Jovens Sem Fronteiras – decidiram partir por um período de dois anos para São Tomé e Príncipe e para a Guiné-Bissau, fazendo da sua vida solidariedade e partilha. Desde essa data, contagiados pela alegria da dádiva gratuita, mais de 4.000 jovens e adultos já partiram para países em desenvolvimento, sobretudo para países lusófonos, com a missão de aí serem impulso de mudança.

A acção do voluntariado missionário tem como principal objectivo potenciar as competências e aptidões de cada pessoa das comunidades onde actua, em todas as suas dimensões, de forma a promover o autêntico desenvolvimento integral de todos os homens e do homem todo (Paulo VI, *Populorum Progressio*, n.º 14). O que realmente nos importa é que cada homem e cada mulher possam viver com dignidade e justiça.

Frequentemente, somos confrontados com esta legítima interpelação: “porquê partir para tão longe, quando aqui tão perto há tanto para fazer?” De facto, é indiscutível que o índice de pobreza que Portugal atingiu e que a precariedade vivida por milhares de famílias no nosso país, é intolerável. Não podemos aceitar esta situação passando ao largo e todos somos chamados a alterar o rumo da história que o nosso país está a seguir. No entanto, é igualmente inaceitável que, espalhadas pelo mundo, milhões e milhões de pessoas vivam abaixo do limiar da pobreza, com menos de 1 dólar por dia, em condições infra humanas. Apesar de legítima, esta interpelação encerra em si um olhar ego centrado, voltado para dentro e fechado à universalidade da ajuda. Num mundo interdependente, onde as acções que realizamos num determinado ponto do Planeta têm repercussões à escala global, esta tipologia específica de voluntariado procura criar relações de proximidade entre distantes e estimula os voluntários a olhar o mundo para além do que os seus olhos conseguem alcançar.

*“Partir é ter a capacidade de sair de nós mesmos e ir ao encontro do outro; partir, ajuda a situar-me na vida e no mundo, como parte integrante, longe do centro, no meu lugar”* (Sofia Silva, Leigos da Boa Nova).

É precisamente este o exigente desafio do voluntariado missionário: saltar a barreira do conforto em que enclausuramos as nossas vidas, abandonar o nosso centro e abrimo-nos ao mundo, numa permanente relação de encontro fraterno. A principal preocupação dos voluntários que partem em missões internacionais, de inspiração cristã, é agir pelo bem comum, numa renúncia constante ao supérfluo e com o olhar focado no essencial: a promoção da dignidade da pessoa humana. Inquietos com a situação da Humanidade, os voluntários não se acomodam nas conversas de café, suscitadas por notícias televisivas ou cibernéticas, mas têm um ímpeto de cuidado atento e generoso que, animado pela generosidade de quem ama e de quem se sente responsável, os faz actuar pela construção de um mundo que seja casa para todos.

O ciclo da vida em missão não termina com a viagem de regresso, mas antes, atinge o seu pleno sentido no retorno a Portugal. Depois de um período, mais ou menos longo, vivido num país em desenvolvimento, o voluntário missionário tem, necessariamente, uma visão global do mundo e das suas interdependências. No regresso à sua comunidade de origem, os voluntários, na grande maioria das vezes, tornam o seu compromisso mais sólido. E, sem partir geograficamente, saiem de si a cada instante, para serem plenamente força de mudança no lugar onde se encontram. E aqui assumem, normalmente, uma forte ligação às comunidades imigrantes a viver em Portugal, oriundas dos países onde trabalharam.

*“Surge um laço (e)terno de cumplicidade e amor fraterno, capaz de unir Portugal a África, quebrando a linha do horizonte e deixando de lado todo o egoísmo e materialismo que constroem a mais longa distância”* (Filipa Torres, Voluntariado Missionário Cluny).

A relação de afecto com os países e as suas gentes, criada durante o tempo de missão, é de tal forma intensa, que os voluntários sentem uma profunda necessidade de dar continuidade à sua acção, agora noutra espaço e noutra tempo.

*“A missão em Angola foi, acima de tudo, um encontro. Encontro com a sabedoria muito prezada dos mais velhos; encontro com outras formas de estar e sentir a vida; encontro com pessoas e momentos que para sempre nos ficarão gravados na memória, mas, acima de tudo, encontro connosco próprios; com fraquezas e forças que desconhecíamos e com um caminho que não termina naquele espaço geográfico, mas que continuará durante toda a vida e em todas as paragens”* (Sandra Fernandes, Leigos para o Desenvolvimento).

Por outro lado, as experiências de voluntariado deixam de tal forma marcas na vida de quem as pratica que muitos voluntários regressam ao país onde desenvolveram a sua acção com a missão de realizar novos projectos de voluntariado ou de aí trabalhar numa empresa ou ONGD, dando assim continuidade à missão que se sentem chamados a cumprir.

No horizonte do voluntariado missionário, permanece a convicção de que vivemos num mundo global, onde todos somos responsáveis por todos (conforme o apelo de João Paulo II, no n.º 8 da encíclica *Sollicitudo Rei Socialis*), independentemente do lugar que habitamos. O voluntariado missionário intensifica, assim, dinâmismos de solidariedade, onde o global e o local se cruzam.

Durante o ano de 2011 serão 1.133 os jovens e adultos, membros de 47 organizações de inspiração cristã, de cariz missionário, que realizarão projectos no âmbito do voluntariado missionário em países em desenvolvimento e em Portugal. Portugal contará com 846 voluntários missionários. África, América do Sul e Ásia receberão 287 voluntários portugueses. A Educação/Formação, Pastoral, Saúde, Animação Sócio-Cultural, Construção de Infra-estruturas e Agricultura são as principais áreas de intervenção das organizações que actuam nos países em desenvolvimento. Os principais destinatários das acções de Voluntariado para a Cooperação são os jovens, seguindo-se as crianças, as mulheres e os professores, bem como agregados familiares, idosos e os técnicos de associações locais. Em Portugal, grande parte do trabalho é realizado na área da Pastoral (27%), da Educação (25%) e da Animação Sócio-Cultural (24%). A Saúde, o Ambiente e o Apoio Social ocupam os restantes lugares (24%). No nosso país, os voluntários dedicam o seu tempo, conhecimento e cuidado às crianças (24%), idosos (24%) e jovens (21%). Mas também às famílias (13%), mulheres (8%), professores (5%), técnicos de associações (4%) e outros (3%).<sup>1</sup>

A Fundação Fé e Cooperação (FEC) coordena, desde 2002, a Rede de Voluntariado Missionário, que congrega 57 organizações que, em Portugal, enviam voluntários em missão para países em desenvolvimento. Da Rede fazem parte entidades portuguesas ligadas a grupos universitários, congregações religiosas, ONGD, paróquias e dioceses e têm em comum a identidade cristã, o trabalho na área da cooperação para o desenvolvimento e a integração de voluntários missionários nas suas acções. A Rede tem como principais objectivos estabelecer pontes e promover a acção de todas as organizações membro. Entre as principais actividades, destacam-se: i) a partilha e intercâmbio de experiências; ii) a formação conjunta; iii) a divulgação do trabalho realizado; iv) e a promoção de interesses comuns.

Desde 2003, têm partido, em média, por ano 300 voluntários. Desde 1988, já partiram 4.094 voluntários missionários em missões humanitárias.

## Notas

<sup>1</sup> Dados do inquérito realizado pela FEC às organizações de voluntariado missionário, entre Maio e Junho de 2011.

## Imigrante e voluntário: Uma questão de atitude *Immigrant and volunteer: A question of attitude*

Cármem Queiroz\* e Timóteo Macedo\*\*

**Resumo** Ao abordar o Voluntariado, tal como ele é praticado na Associação Solidariedade Imigrante, o texto distingue também entre os que precisam dele e os que dele se servem. A usurpação do voluntariado, muito visível na comunicação social, não é, nos tempos que correm, um voluntariado comprometido com as causas e os ideais dos excluídos, dos sem nada. O voluntariado torna-se também institucional, serve os interesses do poder instituído e os seus objectivos; amortece as desigualdades e revoltas, e é usado como alimento e falsa caridade, em vez de ser uma arma da solidariedade e da justiça social no combate pela emancipação dos mais vulneráveis e pobres.

**Palavras-chave** Instituições, padrões, interculturalidade, imigrantes, voluntários, solidariedade

**Abstract** Addressing Volunteering, as it is practiced in the Associação Solidariedade Imigrante, the text also distinguishes between those who need it and those who serve it. The usurpation of volunteering, very visible in the media these days, is not a volunteering committed to the causes and ideals of the excluded. Volunteering also becomes institutional, serving the interests of state agents and their objectives; cushioning inequalities and riots, and being used as false charity, rather than a weapon of solidarity and social justice in the struggle for the most vulnerable and poor emancipation.

**Keywords** Institutions, employers, interculturality, immigrants, volunteers, solidarity

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## ■ Imigrante e voluntário: Uma questão de atitude<sup>1</sup>

Cármem Queiroz e Timóteo Macedo

Para quem vem de longe e atravessa um enorme oceano para chegar ao Brasil, deixando para trás saudades, família, amigos e a rua onde brincou, a prioridade é sempre a concretização dos sonhos e das muitas expectativas criadas. Há promessas feitas e pela frente está a tal grande oportunidade na vida que não se pode perder. Anos mais tarde há-de chegar a merecida recompensa e com ela uma situação económica muito mais desafogada e uma melhor posição social. Para os imigrantes, o trabalho é vital e a melhoria económica é o objectivo principal.

Mas a realidade da vida de imigrante não é fácil, nem certa. Há sempre imprevistos e o projecto de vida, que se vai tentando construir, raramente é um caminho em linha recta: são as filhas que chegam; é o trabalho precário e as despesas do quotidiano a aumentarem; são as atitudes negativas de pessoas sem princípios (patrões sem escrúpulos e, principalmente, as instituições que não nos respeitam, que nos maltratam e discriminam).

Transformar a revolta e a “raiva” em atitude positiva e em acções de voluntariado é uma luta permanente e nada fácil. Para além das agruras da vida, também a consciência nos diz e faz pensar que, num passado recente, também nós gostámos de ser apoiados.

Destas grandes e boas práticas, realizadas por pessoas simples e comuns, raramente se fala e dá eco. Não se publicitam e nem sequer servem para alterar políticas, práticas e preconceitos. Mas nós não desistimos. Lembramo-nos de Martin Luther King que dizia, na sua magnífica alocução, “*I have a dream*”: “*Eu também sou vítima de sonhos adiados, de esperanças dilaceradas, mas, apesar disso, eu ainda tenho um sonho, porque a gente não pode desistir da vida*”.

E é a vida da solidariedade que vai pesando mais na nossa balança das indecisões, das dúvidas e receios. São os valores e os direitos que vencem e que nos tornam também voluntários.

Deve-se, no entanto, ter em consideração, que o indivíduo, ao abandonar o seu país, também está a “adormecer” toda a sua vivência anterior, toda a sua bagagem. Enquanto imigrantes, vivenciamos uma série de experiências que se reflectem no nosso modo de trabalhar e viver, que estão para além da profissão, e com as quais tivemos um contacto maior nos nossos países de origem. Por isso, existe, frequentemente, a necessidade de mostrarmos as nossas capacidades, sejam elas artísticas, profissionais, humanas e outras. São sobretudo essas que levam ao desenvolvimento de um trabalho voluntário em associações e instituições, por pessoas que

anseiam revelar que também são portadores de conhecimento, saberes e culturas, para além do trabalho pelo qual recebem a sua remuneração mensal, e cuja riqueza contribui certamente para o bem-estar de toda a sociedade.

Como tudo na vida, há opções e escolhas a fazer. O voluntariado é uma boa escolha. Na Associação Solidariedade Imigrante o trabalho mistura-se com as nossas horas de voluntariado. Nesta Associação, são os próprios imigrantes a falar com outros imigrantes, a apoiá-los na resolução dos seus problemas, de modo a fazer com que exista uma empatia e uma relação de confiança e afecto, relativa às questões que cada um traz consigo para resolver. Ninguém melhor do que os próprios para se apoiarem e ajudarem na resolução dos seus problemas. E foi esta visão tão justa e clara, tão potenciadora das vivências e capacidades que cada um tem, que apesar de tudo, nos tornaram também voluntários.

Neste espaço, que também partilhamos com outros, todos os dias, há imigrantes e outros cidadãos, que depois do seu trabalho, vêm livremente fazer aqui voluntariado, impelidos pelas mais variadas motivações e interesses. Um número significativo de pessoas (imigrantes ou não), que por aqui vão passando, procuram exercer uma actividade voluntária específica, vindos já com uma ideia fixa do que pretendem fazer.

A Associação tem formas e motivações múltiplas de trabalho voluntário. A saber:

1. O Voluntariado institucional do Serviço Voluntário Europeu, o do Programa Leonardo Da Vinci, o do Programa Erasmus e o dos estagiários das Escolas e Universidades nas suas várias fases de estudo e aprendizagem, candidatam-se essencialmente para a área da interculturalidade e cidadania;
2. O Voluntariado motivado por razões pessoais e profissionais é que aquele que visa sobretudo ganhar experiência e enriquecer o *curriculum vitae* dos seus participantes. As suas preferências são a área do atendimento jurídico e articulação, a da interculturalidade e cidadania, ou a área da mulher imigrante e a do direito à habitação;
3. O Voluntariado que se disponibiliza para qualquer trabalho é aquele que se utiliza a si mesmo na prossecução de outros fins. Os que o constituem são aqueles que vêm no trabalho voluntário que a Associação lhes oferece, independentemente da área de intervenção, uma oportunidade de poderem arranjar um emprego na própria Associação ou, através dela, conseguirem um protagonismo tal que lhes sirva de trampolim para outras oportunidades. Naturalmente que nestes casos preservamos sempre a ética e o próprio espírito associativo. Somos claros com estes potenciais voluntários, de que esta não é nem será uma prática aceite na Associação;

4. Por último, o Voluntariado que se faz de uma forma desinteressada e por causas. Este é essencialmente praticado por adultos e jovens imigrantes, provenientes das mais variadas nacionalidades, essencialmente de países da União Europeia. Este é o Voluntariado, que ao ultrapassar a situação de imigrante, pretende fazer nascer cidadãos de plenos direitos.

Os voluntários imigrantes adultos encaixam-se perfeitamente no apoio ao atendimento e articulação, numa área onde a experiência e o percurso de vida, para além do conhecimento adquirido, são ferramentas essenciais na ajuda que se presta a outros, que ao viverem situações muito parecidas, precisam deste apoio como do “pão para a boca”. Com os excelentes resultados obtidos no movimento associativo imigrante, defendemos e provamos, na prática, que os melhores defensores dos imigrantes são sempre os próprios imigrantes pelos motivos que a sua condição torna inquestionáveis.

Já os mais jovens preferem outras áreas, nomeadamente, a da interculturalidade e cidadania, onde muitas vezes se juntam, ao longo do ano, mais de três dezenas de voluntários.

Ao todo, desde um voluntariado mais planificado e espontâneo, a um mais pontual, são cerca de meia centena, os voluntários que dão apoio na Associação.

A interacção vivenciada, as cumplicidades trocadas, a solidariedade exercida e sempre presente, a esperança que por aqui nunca morre, a vontade e a luta que travamos por melhores condições de vida, são marcantes neste espaço associativo e para todos que por aqui vão passando.

O ar que por aqui se respira e a riqueza da diversidade existentes são factores de captação e simpatia de muito voluntariado. Com todos eles, a Associação constrói outro mundo e outro imaginário, onde o sentimento de pertença e a liberdade estão sempre presentes.

Mas é, infelizmente, a atitude errada dos poderes que nos interpelam todos os dias – numa tentativa de institucionalizarem e de tornarem empresarial toda a sociedade civil, acrescida da proliferação de serviços e aparelhos tecnocratas, e das acções que desenvolvem junto das pessoas – o que contribui para desvirtuar o sentido da Solidariedade e do Voluntariado. São estes os poderes que ocupam os territórios que, por inerência, deveriam ser lugar e pertença dos cidadãos e das suas mais variadas formas de organização. É a constatação preocupada relativamente a estes factos que causa um acentuado desincentivo na participação e motivação de toda a sociedade civil.

Apesar de tudo, deixamos aqui uma nota de optimismo: com o trabalho voluntário temos a sensação de que todos ganhamos. Ganham aqueles que dão e os que recebem. É que a partilha de valores torna-nos melhores. É, sem dúvida, muito mais ricos.

## Notas

<sup>1</sup> Texto revisto por Amílcar Fidelis, Jornalista.



**Resumo** A Associação Clínica Frater nasce no Barreiro para, sobretudo, responder a necessidades de saúde de pessoas ou grupos economicamente vulneráveis. Ao elencar um conjunto de áreas onde técnicos de saúde e administrativos prestam gratuitamente os mais variados serviços, o artigo sublinha a importância do voluntariado em situações sobretudo de grande carência ou fragilidade generalizada. A autora refere que a Frater se tornou fundamental na vida de muitos portugueses e imigrantes a residir em Portugal, para quem o acesso ao Serviço Nacional de Saúde também se tornou um problema por simplesmente desconhecerem o seu normal funcionamento. Hoje, passados sete anos, e com resultados reais e muito positivos, a Frater não oferece apenas cuidados de saúde especializados, mas também se vê obrigada a distribuir medicamentos, roupa e calçado a uma população cada vez mais empobrecida.

**Palavras-chave** Voluntariado, imigrantes, sociedade, saúde.

**Abstract** The Frater Clinic Association was born in Barreiro to respond to particular health needs of economically disadvantaged individuals or groups. While numbering areas where health workers and administrative personnel provide generously a wide variety of free services, the article stresses the importance of volunteering particularly in situations of great need or generalized weakness. The author states that the Frater Clinic has become essential in the lives of many Portuguese and immigrants living in Portugal, for whom access to the National Health Service has also become a problem because they simply do not know how it normally operates. Today, after seven years, and having achieved real and very positive results, Frater Clinic not only offers specialized health care, but is also forced to distribute medicines, clothing and footwear to an increasingly impoverished population

**Keywords** Volunteering, immigrants, society, health

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## ■ Clínica Frater

Teresa Xavier

*“However beautiful the strategy,  
you should occasionally look at the results”  
Winston Churchill*

O voluntariado, sendo uma actividade secular, torna-se mais evidente, e suscita mais interesse à sociedade, em períodos de dificuldades socioeconómicas e culturais, como aquela que vivemos.

Sendo, como o próprio nome indica, uma actividade dependente da vontade própria de cada um, sem imposição, o voluntariado implica, sem dúvida, uma disponibilidade assumida para o desempenho de uma cidadania activa.

As migrações acompanham, cada vez mais, o fenómeno da «globalização», que ainda que permita uma maior rapidez no seu fluxo, nem sempre são acompanhadas de um conhecimento real do destino que espera o imigrante, dificultando a sua integração em várias vertentes.

Por outro lado, também se verifica a situação de desemprego nos imigrantes que optam por permanecer num país que não o seu, encontrando-se, desta feita, com dificuldades acrescidas.

Surgem, assim, novos/velhos problemas que dificultam o quotidiano daqueles que procuram melhores e novas perspectivas de vida, quer no seu país, quer em países estrangeiros.

Nestas alturas, em que o problema socioeconómico é uma realidade, o facto de existirem organizações de voluntariado, implica que as mesmas sejam mais solicitadas a intervir em grupos sociais com muitas fragilidades e carências. Falamos de grupos com dificuldades na sua integração, ou na procura de soluções para situações com as quais são confrontados no seu dia a dia, não só de ordem material, como ao nível do acesso à informação.

A Associação Clínica Frater é uma instituição particular de solidariedade social, sem fins lucrativos, com sede no Barreiro, que se destina a ajudar pessoas socioeconomicamente carenciadas, principalmente na área da saúde. Conta com a colaboração de muitos médicos de várias especialidades, enfermeiros, técnicos superiores de saúde e administrativos, que prestam colaboração de forma totalmente gratuita, assim, como é totalmente gratuita toda e qualquer assistência prestada. A Associação é absolutamente apertidária, e é independente no seu funcionamento.

Durante os seus sete anos de actividade, disponibilizou cerca de 1500 dias de consultas de medicina interna e de clínica geral, para além de outras especialidades. Realizou milhares de rastreios, aproximadamente 300 sessões de rastreio de tensão arterial, colesterolémia, glicemia, e rastreio de lesões potencialmente malignas da pele. Entre outras actividades, realizou também quase uma centena de sessões de debate público, com distribuição gratuita de medicamentos e entrega de toneladas de vestuário e calçado a população carenciada, quer em Portugal como no estrangeiro.

Nos últimos anos, à semelhança do que tem acontecido com outras organizações de voluntariado, a Frater tem sido procurada por imigrantes carenciados para a resolução mais ou menos imediata de determinados problemas de vários tipos: de saúde, de medicamentos, de vestuário, de calçado e de falta de informação de como podem aceder aos mesmos bens e serviços. Os cuidados de saúde são requisitados porque as pessoas não estão suficientemente informadas como lhes podem aceder no seu local de residência ou de trabalho, ou até mesmo por questões de ordem burocrática, administrativa ou financeira.

O facto do imigrante não dominar a língua do país de acolhimento é factor de restrição ao acesso dos cuidados de saúde, mas também o é a incapacidade do próprio em reunir a documentação necessária, ou o facto de não entender como deve ser concluído todo o processo. Também dificuldades económicas são uma condicionante que obrigam a que o imigrante procure alternativas mais em conta, para satisfazer os cuidados que necessita.

Numa resposta a estas situações, e dentro das suas possibilidades, a Clínica Frater disponibiliza cuidados médicos, de enfermagem, oferece apoio psicológico e até em serviço social. Com eles resolvem situações de emergência e colaboram na integração do imigrante nas mais diversas áreas da vida em sociedade. E tudo isto acontece acompanhada por uma distribuição gratuita de medicamentos. Noutras situações, somos procurados por imigrantes com carências materiais significativas, e aqui, a clínica Frater oferece sobretudo vestuário e calçado.

Este tipo de situações não se colocava com tanta frequência no início da actividade da nossa associação. Também a sua actividade não estava tão divulgada. Por outro lado, as dificuldades com que as pessoas se confrontam actualmente, levam a que a elas recorram com maior frequência.

A actividade das associações de voluntariado é cada vez mais necessária aos dias que correm, mas é importante que as mesmas mostrem os seus resultados, partilhem as suas experiências e divulguem a sua actividade, para que todos aqueles que assim mostrem vontade, possam contribuir, de forma consciente e útil, na melhoria da sociedade, oferecendo os seus préstimos àqueles que, por diversos motivos, se encontram mais fragilizados ou a precisar de apoio.

■ **As migrações e o voluntariado empresarial -  
- 11 anos de experiências GRACE**  
***Migration and corporate volunteering – 11 years  
of Grace experience***

Maria da Conceição Zagalo\*

**Resumo** Já lá vão 11 anos a trabalhar na área da Responsabilidade Social Empresarial, mas é o voluntariado que o GRACE – Grupo de Reflexão e Apoio à Cidadania Empresarial, trata por tu. Seja no ambiente, na inclusão, na requalificação de espaços ou em competências, são vários os formatos das acções de voluntariado que esta organização sem fins lucrativos tem levado a cabo, em Portugal. GIRO é apenas o nome de um dos projectos, mas este é o projecto, ou não estivéssemos a falar do maior evento de voluntariado empresarial do país, onde engenheiros, advogados, informáticos, directores, etc., transformam-se em jardineiros, mestres-de-obras, electricistas ou carpinteiros, por um dia. Muitos dias, nas mais de 42 mil horas de voluntariado promovidas pelo GRACE. E assim se investe na comunidade, nos portugueses e nos estrangeiros.

**Palavras-chave** Voluntariado, empresas, parcerias, associados, competências, imigrantes

**Abstract** It has been 11 years working on Corporate Social Responsibility, but volunteering is the core of GRACE - Grupo de Reflexão e Apoio à Cidadania Empresarial. In the environment, the social inclusion, the requalification of spaces or skills, there are several formats of volunteering that this nonprofit organization has carried out in Portugal. GIRO is only the name of a project, but this is the project, the biggest corporate volunteering event in the country, where engineers, lawyers, computer programmers, directors, etc., become gardeners, master builders, electricians or carpenters for a day. Many days, with more than 42,000 hours of volunteering promoted by GRACE. That is how the investment is made in the community, in the Portuguese and in foreigners.

**Keywords** Volunteering, companies, partnerships, associates, skills,

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## ■ As migrações e o voluntariado empresarial - 11 anos de experiências GRACE

Maria da Conceição Zagalo

Falar no GRACE – Grupo de Reflexão e Apoio à Cidadania Empresarial - Associação é recordar 11 anos dedicados à temática da Responsabilidade Social Empresarial (RSE), em Portugal, ou não fosse o GRACE uma das maiores organizações sem fins lucrativos que trabalham este tema, no nosso país.

Criado formalmente, em Fevereiro de 2000, por um conjunto de empresas, maioritariamente multinacionais, são grandes objectivos do GRACE a reflexão, a promoção e o desenvolvimento de iniciativas de RSE. Entre elas, a edição de publicações, representação externa, voluntariado empresarial e organização de encontros temáticos.

São quatro áreas de actuação, onde o voluntariado ocupa um lugar central. E como contra factos não há argumentos, os números falam por si. Em 11 anos, foram mais de 66 acções, que contaram com mais de 2.500 colaboradores voluntários, que com o seu voluntarismo contribuíram para o bem-estar de cerca de 11.500 beneficiários. No total, falamos numa expressiva 42.000 horas de voluntariado empresarial, que tendo em conta a remuneração de base média mensal, praticada entre portas, representam 252.000 euros. Um claro investimento na comunidade, por parte das empresas nossas associadas. A esse valor, podemos e devemos somar os cerca de 140.000 euros<sup>1</sup> investidos, só em 2009 e 2010, em materiais aplicados na recuperação de espaços. Mas o empenho, esse não tem preço.

### O GRACE e o voluntariado empresarial

São diversos os formatos das acções de voluntariado que o GRACE tem levado a cabo ao longo dos anos, mas quando falamos nesta área, há um projecto que nos vem logo à cabeça. O GIRO – GRACE, Intervir, Recuperar, Organizar. Estamos a falar do maior evento de voluntariado empresarial do país. É assumidamente uma forma de intervenção de impacto, colorida, garrida, de massas e pontual. Sim, porque é um dia, mas o primeiro dia de algo diferente. É que naquelas oito horas, tanto ganham os “beneficiários”, como os voluntários e as empresas. Elas as verdadeiras voluntárias, pois disponibilizam o seu principal recurso: as pessoas.

No final de um dia GIRO, todos regressam a casa com o sentimento de maior riqueza, maior humanidade. É caso para nos perguntarmos quem é que na realidade é o voluntário e quem é o beneficiário. Sem dúvida alguma, tratam-se daquelas situações de “win-win” tão em voga.

Falamos assim de um projecto de sucesso que, desde 2006, já deixou a sua marca em cerca de 50 instituições. Instituições essas, que incluem organizações de diversas naturezas jurídicas e com diversos objectos. Entre elas, o apoio à juventude, protecção de crianças, apoio à comunidade, apoio ao idoso, apoio ao deficiente, apoio aos sem-abrigo, apoio ao ambiente e apoio ao imigrante. Muitas delas acabam por se incluir em várias destas classificações, dependendo das comunidades onde estão inseridas e das necessidades sociais encontradas.

### O GRACE e a comunidade imigrante

Em Portugal, a comunidade imigrante enfrenta grandes dificuldades, sabemos isso e o GRACE está atento. Prova disso são as várias intervenções levadas a cabo, no âmbito do GIRO, em organizações que se dedicam primordialmente à integração e bem-estar de comunidades imigrantes, de primeira ou segunda geração, em Portugal. Entre elas, contam-se a Associação Espaço Jovem, situada no Bairro de Santa Filomena, na Amadora, o Centro Social do Bairro 6 de Maio, também na Amadora e a Associação de Apoio ao Estudante Africano e Comunidades, que fica na Alta de Lisboa.

Contas feitas, nas actividades desenvolvidas nestas associações, 140 voluntários colocaram, literalmente, mãos à obra. Senão vejamos. Não tiveram medo dos choques e mexeram com instalação eléctrica, foram jardineiros e construíram jardins, pintaram paredes e até mostraram a forma física, colocando móveis. E foi desta forma que as 24 empresas que aderiram a estes três projectos investiram 1.120 horas voluntárias.

No final das iniciativas, verdadeiros dias de trabalho duro, o sorriso era ainda mais brilhante na cara dos voluntários. Prova disso são as palavras que se ouviram. “*Após um dia de trabalho em prol daqueles que mais necessitam e que vivem em condições desumanas, a única sensação possível é de grande satisfação pessoal. Apercebemo-nos que, com menos um dia do nosso habitual trabalho, podemos realmente fazer a diferença na vida daqueles que nos disponibilizamos a ajudar*”, disse Joana Pita, voluntária da Linklaters, que participou na acção decorrida na Associação Espaço Jovem, no GIRO de 2006. Ana Lebre, colaboradora da Essilor, esteve no Centro Social do Bairro 6 de Maio, também no GIRO de 2006 e saiu radiante. “*Ao proporcionarmos um dia diferente e criarmos um espaço agradável e seguro para as crianças daquele Bairro, em apenas um dia, sinto-me uma pessoa mais rica e com cada vez mais vontade de me envolver em actividades como esta. Esta felicidade e bem-estar reflectem-se não só na minha vida pessoal, mas também no trabalho*”, afirmou.

## Imigração e voluntariado de competências

As parcerias do GRACE com organizações dedicadas primordialmente às comunidades imigrantes são muito profícuas e têm gerado um conjunto de oportunidades de relacionamento mais profundas e prolongadas. E é assim que os dias GIRO nos têm permitido criar pontes para um outro voluntariado: o voluntariado de competências.

O programa KCIDADE, em parceria com a Fundação Aga Khan e o projecto ENGAGE, em parceria, entre outros, com o ACIDI (Alto Comissariado Para a Imigração e Diálogo Intercultural), são casos paradigmáticos dessa outra forma de investimento na comunidade. Mais uma vez, voltamos a tocar no tema imigração. No caso do ENGAGE, o peso da comunidade imigrante (primeira ou segunda geração) é de 100%, já no KCIDADE, o peso é menor, assumindo ainda assim uma grande importância.

Nestes dois projectos, as preocupações são diferentes. Se no GIRO tratamos das infra-estruturas, no ENGAGE e no KCIDADE trabalhamos com as pessoas. São dois projectos que visam abordar directamente a problemática da empregabilidade, particularmente complexa em pessoas vindas de outros países, sem escolaridade reconhecida, sem formação e/ou competências, muitas vezes tendo a língua e a cultura como uma barreira adicional.

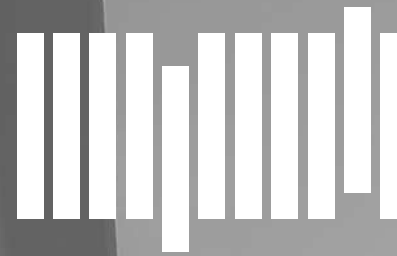
Trata-se de experiências em que as empresas, através dos seus colaboradores voluntários, disponibilizam conhecimento e competências. E é assim que, por um lado, se dá a conhecer o mercado de trabalho aos jovens imigrantes, residentes em Portugal, e por outro, os preparamos para uma abordagem mais bem sucedida, quando procuram trabalho. Ensinar a procurar emprego no local certo, redigir um CV, uma carta de apresentação, como se comportar numa entrevista de recrutamento foram apenas alguns dos ensinamentos passados pelos voluntários.

É verdade que, em relação ao GIRO, onde os resultados directos se medem no final de apenas um dia, aqui os resultados não são tão óbvios. No voluntariado de competências, desenvolvido com as comunidades imigrantes, ser imigrante é só uma das condicionantes do acesso bem sucedido ao mercado de trabalho. A concessão de experiências de contacto e estágios com empresas é uma ajuda preciosa, mas certamente uma gota no oceano de desafios enfrentados pelas comunidades imigrantes, em particular as que vivem em contextos vulneráveis.

São desafios enfrentados pelas pessoas, pelos imigrantes, que o GRACE e os seus associados encaram também como seus. São desafios que nos desafiam. São desafios que nos motivam. A nós GRACE que somos não mais que a cara visível de um grande grupo de empresas voluntárias, de pessoas voluntárias.

## Notas

<sup>1</sup> Estes valores dizem respeito às principais actividades levadas a cabo pelo GRACE, depois de 2006, altura em que se passou a fazer um registo sistemático das acções. Os dados incluem informação escassa relativa ao voluntariado de competências, nomeadamente no âmbito do KCidade e do ENGAGE.



# migrações

[www.oi.acidi.gov.pt](http://www.oi.acidi.gov.pt)

III. NOTAS E ARTIGOS DE OPINIÃO

## VVV = Vizinhança Versus Voluntariado? *Neighbourhood versus volunteering*

Fernanda Freitas\*

Há mais de dois anos, vários voluntários da cidade do Porto têm como missão ser *vizinhos*.

Com o papel de Sentinelas de Rua, circulam por algumas zonas da cidade invicta e estão atentos às populações mais vulneráveis, sobretudo idosos em situação de solidão. Este projecto visa agora transformar-se num verdadeiro Laboratório Social, através da criação de “Casas dos vizinhos” - um local onde as pessoas podem passar tempo juntas, recuperando assim uma tradição que se perdeu no emaranhado urbano.

Este projecto de cidadania participativa, que surgiu na sequência do trabalho da Associação Filos, é sintomático da sociedade que estamos a construir e a deixar para os nossos filhos.

Crescemos nas cidades, e cada vez mais dentro das nossas casas; não deixamos as crianças sair à rua para brincar, os nossos contactos são feitos maioritariamente em meio laboral, os horários de trabalho não deixam muito tempo para o convívio entre amigos e muito menos entre “simples” vizinhos. O *online* veio substituir os laços de antigamente que não surgem com a facilidade de outrora.

Lembro-me ainda dos serões em casa da vizinha, ou da vizinha em nossa casa; com os miúdos atrás, as famílias “mudavam-se” para a casa do lado, normalmente no período a seguir ao jantar. Tomava-se o café, discutiam-se os assuntos do dia. Voltava-se a casa meia hora depois, mas sabíamos que no dia seguinte ou depois, o encontro acontecia de novo, com outra ou até a mesma vizinha.

Nunca faltava sal, nem ovos, mas, sobretudo, jamais faltava a certeza de que, se acontecesse alguma coisa, a vizinhança estava lá para ajudar.

Quando rachei a cabeça, foram os vizinhos que tomaram conta dos meus irmãos para que a minha mãe me pudesse acompanhar ao hospital; quando a minha avó ficou doente, era a vizinha de baixo quem tratava de assegurar que estava tudo bem até a família chegar; quando casava alguém, os vizinhos encarregavam-se de arranjar o arroz para desejar felicidade aos noivos.

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Agora, em condomínios e prédios impessoais, já não temos nome; somos o número da porta. Somos o vizinho do oitavo ou do rés-do-chão.

E mesmo em zonas com pouca gente, continuam a existir situações de abandono e solidão de idosos.

Estas dinâmicas de proximidade, em que se articulam as instituições, os serviços e o voluntariado, procuram preencher essa lacuna.

Se todos tivéssemos mantido a tradição da boa vizinhança, o trabalho do voluntariado seria desnecessário, neste contexto específico? Penso que não.

Ao longo de 2011, Ano Europeu do Voluntariado, tenho percorrido vários locais do país e observado como, em zonas mais pequenas e onde a vizinhança ainda se preocupa, o voluntariado continua a ser uma mais-valia.

São vizinhos. São voluntários. São pessoas que não ficam indiferentes.

Recordo a história de uma senhora que, depois de enviudar, deixou praticamente de sair de casa. Primeiro por luto, depois por hábito... Um dia, numa ida à farmácia, ouviu falar de um vizinho que estava doente e com pouca possibilidade de se movimentar.

Decidiu levar-lhe os remédios a casa. A seguir começou a fazer as compras semanais – já a pensar na despensa desse vizinho. Ao fim de poucos meses, percebeu que podia fazer a diferença, não apenas na vida daquele vizinho mas na de outros. Inscreveu-se numa formação e agora é voluntária. Como a própria afirma: *“eu já era voluntária antes de o ser...”* – era uma boa vizinha.

O Diagnóstico Social do Porto, elaborado pela Universidade Católica, em 2010, descreve o Porto como um concelho *“que apresenta um índice de envelhecimento muito superior à média nacional”*, e onde *“as pessoas idosas estão entre os grupos humanos mais vulneráveis e carentes de atenção, no que se refere ao acesso a condições de habitação condigna, de saúde, de segurança e de cuidados sociais”* para além de salientar ainda que *“o risco de pobreza das pessoas idosas é de 26 por cento, significativamente acima da taxa global de 18 por cento”*.

Dos três milhões de idosos que vivem no nosso país, nem todos estão nesta condição de altíssima vulnerabilidade, que só parece ser visível quando chega até nós sob a forma chocante de cadáveres descobertos, após anos de alheamento por parte de familiares ou vizinhos.

Essas imagens abalaram as nossas consciências, porque, em última análise, todos nos sentimos envergonhados, culpados daquilo em que nos tornámos. E houve quem tomasse providências para evitar a repetição desses acontecimentos, reunindo os vizinhos, os donos dos cafés, das mercearias e da farmácia, fazendo uma “escala” de telefonemas ou visitas aos que vivem sozinhos. Porque só assim temos a percepção de como está o outro – sobretudo se falamos de uma população que não tem acesso a novas tecnologias (por vezes a qualquer tecnologia!). *E por que não colocar no seu mural de Facebook ou no Twitter, “o que está a sentir”?*

O que esta rede de vizinhança contemporânea e urbana pretende fazer é reordenar socialmente as ruas, os bairros, as freguesias e, quiçá, o país. É ter interesse pela pessoa que partilha o mesmo elevador ou as mesmas escadas, sem que isso queira significar invasão da privacidade de terceiros.

No fundo, é o que fazemos quase diariamente nas redes sociais; o desafio é dar corpo a esse interesse.

É transformar cada voluntário num vizinho, mas também cada vizinho num voluntário.

No fundo, deixar apenas de usar o nosso indicador para clicar num “Gosto” e utilizá-lo na campanha do vizinho.



## Capital humano: Como (des) construir a cidadania? *Human capital: How to (de)construct citizenship?*

Joacine Katar Moreira\* e Luís Mah\*\*

Num contexto de crise e de medidas austeras que ameaçam a sobrevivência de muitos portugueses, empurrando-os para situações de aflição e instabilidade, compreendemos a necessidade de focar a população da comunidade migrante e falar sobre a sua cidadania.

O termo *migrante* transfere a carga de chegada e de partida para o passado e encara a realidade de todos, tanto dos que entraram como dos que saíram do país. Neste texto, porém, a utilização do termo «migrante» pretende encarar outra realidade: a dos que migraram, mas que já não são imigrantes a partir do momento em que se naturalizaram portugueses. Serão os «Novos Portugueses» como foram chamados? Ou serão os Portugueses Naturalizados, ou serão apenas Portugueses? Ou serão *Não Só Portugueses*, mas também de outras nacionalidades e pertenças, atendendo às suas origens e ao seu percurso migratório...

A crise que se faz sentir hoje em Portugal, com força agravada, já há muito tempo é vivida e vislumbrada dentro das comunidades de migrantes. Trabalhos difíceis física e psicologicamente, e salários muito baixos. Dificuldades em assegurar as contas no final do mês, facto que obrigou muitas mulheres a terem mais do que um trabalho ao mesmo tempo - quando não eram mais de dois - para assegurarem apenas o básico para as suas famílias. Os homens migrantes, e dentro destes os de origem africana, são os que mais dificuldade têm em encontrar emprego fora das áreas clássicas da construção civil. Este facto fez pesar sobre as mulheres a responsabilidade de assegurar muitas vezes a subsistência da família. Outrora, o salário dos companheiros na construção civil equivalia a dois trabalhos da mulher (um trabalho a tempo inteiro e outro a tempo parcial) e permitia uma maior folga financeira. Mas há muito tempo, há uma década pelo menos, que o cenário das famílias mudou drasticamente com a diminuição da oferta na construção civil, ou tão-somente com uma maior procura nessa área, reduzindo a oferta. A desigualdade em termos de salário permanece a par da desigualdade no acesso a certos empregos.

Esta actual crise, portanto, só é nova para quem não conhecia a realidade da pobreza e da discriminação. Construir sem dinheiro pode ser feito de várias formas, e

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devemos tirar lições de dentro das comunidades migrantes, sobre como sobreviver à crise e manter acesa a chama da esperança e a vontade de prosseguir.

Neste cenário, aponta-se aos imigrantes a sua fraca participação política e cívica no país. O seu desinteresse pela vida política e o seu afastamento da realidade do país. E como explicar e compreender este fenómeno?

As comunidades de migrantes, pela sua própria génese, tendem a distanciar-se do debate político, da acção política nos países onde são acolhidos, em parte, porque a sua primeira preocupação, como a de todos os cidadãos, passa antes de mais pela garantia da sua subsistência e pela melhoria das suas condições económico-financeiras. Mas esta aparente alienação da vida política acontece também porque raramente os países de acolhimento, quer falemos dos seus governos ou sociedades, são receptivos ao envolvimento destas comunidades no debate político. Como «hóspedes» é, pois, esperado que como «outsiders» se mantenham, e que se mantenham desse modo distantes do fórum político.

Mesmo naturalizados, mesmo sendo portugueses, os cidadãos provenientes das comunidades migrantes mantêm este comportamento de distanciamento político, e crê-se que a maioria não participa nas eleições. É pois necessária a construção da cidadania, desconstruindo as raízes desta realidade, que exige responsabilidades partilhadas tanto da parte dos Novos Portugueses, como, principalmente, da não inclusão dos interesses dos imigrantes na vida política, sendo que estes são capital humano essencial para o país e o seu crescimento.

Como incentivar então a participação política?

O facto dos cidadãos imigrantes, que vivem e são parte do país, não terem o direito de voto em matérias nacionais, que afectam de forma estridente a sua vida - mesmo quando possuem autorização de residência, trabalham e descontam mensalmente, tenham ou não filhos nascidos em Portugal, etc. - faz com que estes se sintam desligados da vida cívica e confrontados pela impotência de poderem influenciar o decurso das coisas. Quando naturalizados portugueses, como isto raramente altera a sua condição social nem muda a sua vida dentro do país, apesar de poderem votar, estes cidadãos prosseguem agindo como cidadãos imigrantes e estrangeiros, pois dessa «condição» não se conseguiram libertar ainda mentalmente, devido à discriminação que sofrem quer devido à sua cor de pele, quer devido aos seus sotaques e formas de expressão, quer devido às suas indumentárias, quer devido à sua religião ou quer devido à localidade onde moram.

É através da política que as comunidades migrantes passam a ter voz, a deixarem de ser invisíveis. E isto tem acontecido com a proliferação das associações de imigrantes, de onde se consegue sentir o vento contrário da ideia de não interesse e

da não participação cívica - apesar de estas associações muitas das vezes serem direccionadas para determinadas comunidades ou grupos e não albergarem todos os imigrantes.

Em termos políticos, os representantes das associações de migrantes podem ser escutados, mas existe uma grande distinção entre a participação de um ou mais representantes da comunidade nos processos de decisão, e a participação comunitária propriamente dita. Ao primeiro caso denominamos de «representatividade» e não de participação. Esta distinção não é meramente simbólica, porque em termos práticos, embora ambas (quer a representatividade como a participação) impliquem metodologia participativa e sejam considerados como «participação», a participação comunitária é sempre inclusiva, enquanto a representatividade pode ser exclusiva, na medida em que não dá voz a grupos normalmente excluídos dos processos de decisão, como os jovens e as mulheres de certas comunidades.

É fundamental, por isso, que haja uma acção bidireccional, de sensibilização política por iniciativa dos próprios partidos políticos e das estruturas/entidades locais, assim como uma pressão das entidades que trabalham sobre a questão da imigração e das associações locais de imigrantes no sentido de exigirem a sua participação na vida nacional, reclamado a sua condição de CIDADÃO IMIGRANTE.

## Volunteering in Argentina: Another matter pending *Voluntariado na Argentina: Outro assunto pendente*

Patricia Merkin\*

In Argentina, there may be no sense in talking about the point where voluntary work and migration meet, given that, originally, voluntary work in Argentina was done by the children of migrants who were in a good social and economic position and had time to devote to charity work. They worked in silence and did it as a sort of *charitable priesthood* from the members of the upper class to the always dispossessed, the lower classes, the farm labourers, the illiterate, the immigrants who didn't speak the language when they arrived in the country.

With time, with institutional advances and the development of the country, things were changing. Carlos García, author of the *History of Volunteering in Argentina*, says: "*Volunteering was born in Argentina - and it is good to recognize and accept that - like a manifestation of the most pure material and cultural paternalism, where those who could - that is to say who have a good position, education, economic solvency, free time and above all a very good heart - spent time giving something back to those who had nothing, it was all needed and few knew*".

It was top down volunteering, with a moralistic notion of poverty and exclusion.

As with the country and society, Volunteering crossed various authorities: it was always those people who had resources who worked voluntarily with those who had no economic resources, education, access to opportunities. With time, its paradigms were changed and Argentinean society began bit by bit to understand volunteering from another perspective, especially since the return to democracy in 1983, after the Military Dictatorship which had governed the country since 1976. And it began to be seen as a different kind of tool.

With the arrival of the 90s, the increase in neoliberal policies began to leave millions of people permanently out of the system. And the individualist attitude began to prevail in most of society. Solidarity was not a word in the vocabulary of the Argentinian people. This point is where volunteering changes its paradigm once more. Carlos García says: "*The occasional volunteer intended to work with people who had already been left right out of a good part of society (economic, cultural, consumer, civic, etc.) and the practice of social volunteering can operate as a bridge; it can contribute to social reintegration rather than making it worse - we know - converting vulnerability into marginality*".

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Once the 90s bubble burst, the 2001 crisis came along, when the citizens came out into the streets to demand the resignation of then President Fernando De La Rúa. Among the reasons were: high unemployment, a one to one parity between the dollar and the peso which seemed unreal, limited local production, lots of imports. Then people began to talk about solidarity again because poverty levels were rising and not stopping. And the middle and lower classes began to get closer to each other. Argentinean citizens started participating and getting involved in acts of solidarity, becoming part of groups in similar circumstances. This opens up the idea for Argentines to begin to understand that volunteering can be an excellent way for them to learn citizenship and also because it puts them closer to realities which in other ways they would never have known.

In any case, these volunteers, beyond being seen today as never before in Argentina collecting signatures to implement laws, fighting against pollutant mining, campaigning against human trafficking, the cutting down of woods, deforestation, co-operation with child feeding centres, which make sure that many children eat every day, co-operating with people living in the streets, cannot resolve social problems.

And that is maybe also something that Argentinean society still doesn't understand. They see a volunteer in the same way as a social entrepreneur or environmental leader. Argentinean society still sees volunteers as part of the charity universe, of helping others and not from the perspective from which volunteers see themselves when they volunteer and how this impacts society.

The motivations we see behind voluntary work include, among other things, helping those most in need, doing an unselfish job (volunteers earn nothing for their work), the search for a positive objective, or even the people who you look after while you volunteer as much as for the cause you are working for. Thus, the volunteer strengthens the social function every citizen has, widens his own vision, and, at the same time, optimizes and enhances the work of the organizations through actions involving various people in developing a specific, caring job.

When an individual provides hours of volunteer work in an altruistic and caring way he is exercising a social or environmental function which comes from the premise that we are all equally responsible for the course of the society we live in.

In this way, the volunteer finds a way of participating in social decisions which have to do with the destiny of groups marginalized by society or the causes related to the environment by those who provide them.

And this voluntary work is, at this height of our Argentinian and world history, one of the few - if not the only job - which is not governed by market laws, market laws which only take into account the flow of money and not the flow of social capital.

And it is this flow of social capital which generates and increases voluntary work. This translates into help in child or community kitchens, organizations dedicated to community education, young entrepreneurship, art, inclusion, environment, gender, HIV groups in poverty, and infinite consequences of exclusion which today include a significant percentage of the country.

Even imagining the best of worlds, the work done by volunteers is indispensable; even if we lived in a world without poverty, without environmental conflicts, without war or hunger, volunteers are essential now that their labour is not linked to the resolution of social evils but rather to a human necessity that cannot be put off to be with the other.

In our country, a Volunteering Law was passed a few years ago and I think that it still has not been implemented (that is to say, it cannot be applied comprehensively).

And although Argentina has a substantial culture of caring and social co-operation, despite a scarce systematization of the experience and a poor legislative framework, the impetus with which each volunteer applies themselves to their job must be reflected in the rest of society.

**Decadência e catástrofe social: Voluntariado como uma força genuína, necessária à mudança**  
***Decay, social disaster: Volunteering as a genuine force necessary for change***

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1. O momento histórico que vivemos coloca insuspeitas perplexidades. Perfilados perante o cadáver de um moribundo, vemos, lemos e ouvimos um enorme cortejo de “sabichões” que, como os médicos de Molière lembrados por Bernanos, dão à “agonia do mundo um ar de farsa macabra”.

Não sabemos o que o futuro nos espera. Ignoramos o desfecho de uma crise que é financeira e económica hoje, mas que tem na origem questões morais, de valores e de princípios. A mudança dos paradigmas que marcaram culturas, quotidianos e vidas não é indiferente a tudo quanto vivemos.

Os anos de ouro da Europa reconstruída da guerra e do “*new deal*” americano foram erigidos à sombra de duas grandes ideologias. Por um lado, a social-democracia, com forte tradição sindical e trabalhista e, por outro, a democracia-cristã, filha doutrinária da *Rerum Novarum*, conservadora e defensora da economia de mercado. Ambas convergiam no essencial: no humanismo, no primado da justiça social, na construção de um Estado que, embora capitalista, se regia pelos valores daquilo a que ambas designavam como “economia social de mercado”.

O Ocidente – designadamente a Europa – cresceu economicamente e construiu uma sociedade solidária, potenciadora da riqueza e preocupada com a eliminação da pobreza. Foi uma época de ouro que criou gerações e gerações, designadamente a nossa, na expectativa de vidas seguras, protegidas e com futuro.

A Europa assumiu-se como projecto e conformou-se em espaço económico e político. Momentos históricos exultantes que tivemos o privilégio – todos nós – de vivenciar. Falámos do passado, porque, infelizmente, a emergência da crise financeira de 2008 que perdurou – com agravamentos imprevisíveis – até hoje tudo parece ter desmoronado.

2. O nosso passado recente, de bem-estar e de segurança, gerou também muitos anacronismos. A satisfação das necessidades essenciais, o progresso e o desenvol-

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vimento científicos permitiram que o Homem se julgasse dono de si próprio, indiferente ao seu semelhante e à sua comunidade, alheado do tudo aquilo que implicasse a diminuição da sua “felicidade” ou do seu “prazer”. Felicidade e prazer observados como fins em si mesmos, desígnios de vida e objectivos de futuro.

E tudo se foi tornando vazio. A demografia europeia e ocidental diminuiu abruptamente – as crianças eram constrangimentos e geram preocupações –, a resposta institucional foi acolhida como solução para os velhos, para os deficientes e para os desinseridos – a nuclearização familiar induzida por políticas sociais, financeiras e urbanísticas não consentia, em muitos casos, alternativas –, todas as imagens de sofrimento, de exclusão e de pobreza eram varridas da nossa consciência por entendermos que ao Estado cabia, com os nossos impostos, resolver os problemas e poupar-nos ao desagradável espectro da visualização da degradação.

Mas como as sociedades fortemente industrializadas, apesar de todas as revoluções tecnológicas, não dispensam mão-de-obra, eis que as vagas de imigração, providas das “fronteiras da pobreza”, foram recebidas e toleradas, ainda que vigiadas e espacialmente isoladas das comunidades assépticas indígenas.

Nos anos 80 e 90, do século passado, o espectro cultural europeu modificou-se abruptamente. Uns souberam conviver com esta nova realidade – ademais necessária para que os sistemas (desde o produtivo ao social) funcionassem – e criaram políticas de inclusão de muito sucesso. As gerações de imigrantes sucederam-se e a vaga ampliou-se. Os filhos de imigrantes passaram a nacionais e a cidadãos de pleno direito naqueles Estados que foram de acolhimento de seus pais.

Uma viagem pela Europa e pelas grandes capitais europeias dá-nos essa imagem impressionante da dimensão da multiculturalidade.

3. Recordo-me de, como Vereador da Acção Social da Câmara de Lisboa, ter promovido uma conferência, no ido ano de 1991, sobre as minorias étnicas e a sua integração social. Visava apresentar um estudo encomendado ao Centro de Reflexão Cristã e coordenado pelo Eng. Alfredo Bruto da Costa e pelo Dr. Manuel Pimenta. Esse estudo, assente num vasto leque de entrevistas e num profundo trabalho de campo e de pesquisa, permitia, já então, a conclusão de que o grau de integração e inserção social das minorias étnicas – e, de um modo geral, dos imigrantes – estava directamente dependente da situação económica do País.

A convivência, mesmo nos bairros e zonas degradadas, era possível na medida em que o imigrante não disputasse a “sobrevivência” com o nacional. Esta constatação permitiu a noção, então muito em voga, de que em Portugal não haveria racismo – na sua acepção cultural –, mas, quando muito, racismo económico e social, como fenómeno decorrente da disputa da casa, do emprego, do subsídio público.

4. Por essa ocasião, o “Movimento Eurocidades” – que reunia os municípios das maiores cidades europeias – realizou uma reunião em Barcelona subordinada, precisamente, a este tema. Recordo-me muito bem dos sucessivos (e impressionantes) alertas que os Presidentes das Câmaras de Antuérpia, de Roterdão, de Marselha, entre outros, deixaram. Todos no mesmo sentido. E todos pressagiando duas coisas: uma gravíssima conflituosidade intercultural logo que a crise económica determinasse o crescimento do desemprego e da pobreza e, concomitantemente, o crescimento dos movimentos e partidos de extrema-direita, racistas, xenófobos e nacionalistas. Repito. Tudo isto em 1991, ou seja, há mais de vinte anos.

5. Não há, pois, nenhuma razão séria para ficarmos perplexos com os acontecimentos recentes de Londres, réplica de outros ocorridos em França e na Holanda.

A Europa é hoje um corpo anafado, inerte, incapaz de se mexer, comprimido pelas suas adiposidades e relaxamentos. Parece uma daquelas matronas que, deitadas em almofadas desbotadas de cambraia e cetim, em poses ensaiadas e ridículas, se contemplam ao espelho incapazes de se verem na decadência em que se transformaram.

E esta caducidade presunçosa cega-a de tal sorte que ainda não reparou que a sua fealdade decorre da incapacidade de se regenerar nos seus valores fundacionais que lhe deram uma cultura, um destino, um desenvolvimento, um saber e um futuro ímpares.

6. Ora, o voluntariado, enquanto sentido de afirmação cívica, ou decorrência de profissão religiosa, é uma das heranças essenciais desses valores que se perderam.

E foi e será o voluntariado que poderá controlar e minimizar estes efeitos devastadores que a crise prenuncia.

O voluntariado, visto como acto consciente de dádiva individual, de partilha e de comunhão, na busca de uma única recompensa traduzida no enriquecimento pessoal de quem o realiza, é a força da mudança mais genuína e necessária que estes momentos reclamam. Com um Estado falido, só se pode esperar ajuda de quem sente no outro a projecção de si próprio.

7. No Ano Internacional do Voluntariado que teve lugar em 2001 foram debatidas muitas questões orgânicas e institucionais. As conclusões, essenciais para quem estuda estas matérias, tiveram como enfoque essencial a visibilidade do trabalho voluntário, o seu relevo curricular, a necessidade de uma reforma legislativa que acautelasse os direitos laborais dos voluntário, a criação do banco de voluntários, o incremento do voluntariado especializado em detrimento do espontâneo, etc. As discussões, a imensa bibliografia então produzida e editada, constituem elementos imprescindíveis de reflexão.

8. Mas, como jurista que sou há muitos anos, posso assegurar que nenhuma norma jurídica, nem nenhum sistema legal terão sucesso e aplicação devida se estiverem fora do seu tempo e desenquadrados do seu contexto.

Ora, hoje os problemas sociais são de tal sorte que só a informalidade, ainda que obviamente técnica e institucionalmente enquadrada, poderá dar resposta.

A brutal dimensão da “catástrofe social” que ameaça toda a Europa e os Estados Unidos e, indirectamente, todo o mundo, comporta desafios novos e novas respostas. As projecções que alguns analistas laboram das percentagens de famílias a submergir na pobreza e, concomitantemente, a ausência de recursos públicos para minorar os efeitos devastadores que um tal cenário comportará impõe um juízo de prognose elementar: à sociedade civil, organizada em torno das suas comunidades, das suas igrejas, dos seus pilares de identidade e de comunhão, caberá o repto essencial de interagir com estas problemáticas que, não sendo novas, nunca terão sido tão profundas.

Não é, porventura, este o momento para se discutirem modelos, nem arquétipos, nem diplomas. É tempo de consciencializar em campanhas de proximidade os cidadãos que a ninguém é lícito ignorar o sofrimento, a solidão, a pobreza ou a exclusão de um ser humano, seu concidadão ou não.

9. É, enfim, tempo de recordar que ninguém imigra por gosto. Ninguém abandona a sua terra e os seus por mero capricho. A imigração é, desde logo, uma denúncia das desigualdades sociais e das assimetrias de desenvolvimento que percorrem o Mundo. Por isso mesmo, é cada vez mais actual o apelo bíblico: *“Não oprimirás o estrangeiro que vier viver contigo na tua terra; amá-lo-ás como a ti mesmo, porque foste estrangeiro na terra do Egipto.”*

10. Finalizando: estas observações são apenas isso mesmo: observações. Não constituem sequer motivo de ponderação séria e destoarão relativamente à obra que, por convite generoso e amigo, foram chamadas a integrar. Não escondem nem branqueiam os actos de terror e vandalismo que têm ocorrido nas semanas que antecederam a sua elaboração. A lógica da exculpação das práticas criminais, muito defendida por algumas correntes da Sociologia Criminal, terá de ceder perante os valores da protecção e da vida em segurança das comunidades e dos cidadãos. Londres foi disso mesmo exemplo. Foram as próprias minorias que reagiram antes da polícia na defesa dos seus bairros. Por outro lado, os tempos que vivemos não permitem conclusões, nem perspectivas, nem prenúncios. O Mundo está demasiadamente estranho para sairmos da trivialidade e do senso comum.