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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*"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 measure 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 10th 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[1] 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*".[2] The Secretary General of the United Nations also issued a report[3] 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 19th 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 19th and 20th 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,[4] 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.[5] 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'.

Figure 1 - Volunteer
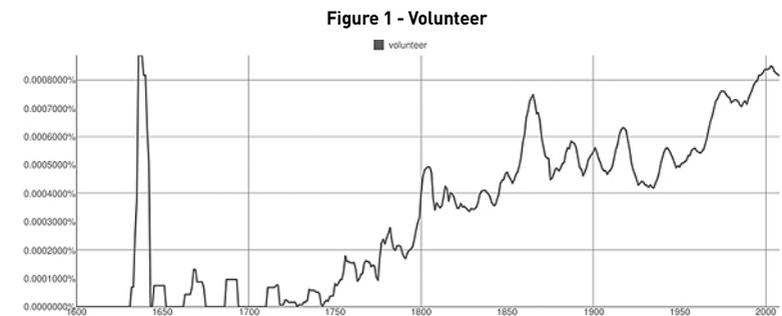
Patrick explains that first, this graph uncovers out the historic use of the word volunteer in a military context. The peaks coincide with major wars that affected the English-speaking world: Napoleonic wars in early 1800s, American Civil War (1861-65), First World War (1914-18) and to a lesser degree 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 20th 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, 5th 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, 20th 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.[6]

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 visite*d".

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[7] 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*".[8]

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 cons-cience. 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 Shaf-tesbury 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 man-ners 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 cultu-ral 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 than 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 lubri-cation 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 follo-wed the colonisation efforts made by European countries (British, French, and Spa-nish). 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 nee-ded 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 cooperate 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 Cres-cent 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 com-batants, had attracted millions of volunteers and built a large body of expertise.[9]

It was Henry Davison, president of the American Red Cross War Committee, who proposed forming a federation of these National Societies. An international medi-cal 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 Federa-tion 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 recog-nized 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 man 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 5th 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.[10]

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.[11]

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.[12]

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 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 Amrofell, 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[13] 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 millennia 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.

Resources for Aid Delivery and Development not Engaged in Aid Effectiveness
Many private actors outside the traditional development community are addressing the challenges of development:
Companies
- Large corporations (both multinational and local) are leading private ecosystems that develop and strengthen the capabilities of local small and medium enterprises and microenterprises.   - 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.   - Individual companies, generally multinational corporations but also some large local ones, are launching corporate social responsibility programmes to address specific development needs.   - 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.
Associations & Foundations
- 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.   - Private foundations are engaging in the broader development process, with a focus on accountability and results.

Academic institutions
- 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.   - Leading business schools are working with African counterparts for the joint management training of local public officials and private sector leaders.
Networks of individuals
- 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).   - Expatriate executives of multinational corporations are mentoring local entrepreneurs or teaching business in schools where they are stationed.   - 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.

Notes

[1] General Assembly Resolution 56/38 (10 January 2002).
[2] 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.
[3] Report A/63/184 of 28 July 2008.
[4] Exploring Volunteering http://jocote.org
[5] http://ngrams.googlelabs.com/info
[6] Source Magazine Just Change – Critical Thinking on Global Issues (Issue 11 Feb 2008)
[7] http://www.jocote.org
[8] PM and Deputy PM's speeches at Big Society launch - 18 May 2010
[9] http://www.ifrc.org/
[10] http://www.service-civil-international.org/main/sci/history/developement-of-sci.html
[11] Adapted from www.VolunTourism.org and www.GlobalVolunteers.org.
[12] Volunteering: A Serious Leisure Perspective
[13] 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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