

# INVOLVE

- Involvement of third country nationals in  
volunteering as a means of better  
integration -

Seminar report

VALENCIA, SPAIN

3<sup>RD</sup> and 4<sup>TH</sup> March 2006



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## 1. INTRODUCTION

This is a summary of the Seminar on “integration of migrants through volunteering”, arranged by The Foundation for Solidarity and Voluntary Work of the Valencian Community” (FUNDAR) and organised together with European Volunteer Centre (CEV), CIVIQ and CPC- Netherlands, Institute of Sociology - University of Vienna-, IRIV –France, INBAS- Germany and MENEDEK- Hungary.

The INVOLVE- “integration of migrants through volunteering” Seminar, was held in Valencia (Spain) 3-4 March 2006, follows the first Seminar that took place in Wolverhampton 14 October 2005, within the framework of the INVOLVE project supported by the European Commission’s INTI Programme.

The Seminar consisted on a two days event exclusively dedicated to presenting, analysing and sharing the results obtained in the INVOLVE ongoing research. By means of this seminar, the project partners expected to develop a network among the representatives participating in the event.

The objectives of the workshops were:

- Present in-depth best practices examples regarding migrants volunteering thoroughly partner’s countries and focus in the “transferability” (how can the best practice be transferred to other countries”)
- Discussing challenges, achievements and failures on migrants volunteering regarding national contexts.

The Seminar brought together 75 participants from European countries and migrants from all regions of the world and included government, organisational leaders, volunteers, media and financial organisations representatives.

To all of them thank you for sharing their experiences and “good practices” through their participation in the “poster exhibition”, in the plenary sessions and workshops.

## 2. VALENCIA SEMINAR OUTLINE

### Friday 3 March

13.15 – 14.00 **Registration** at Meliá Hotel Rey Don Jaime de Valencia

14.00 – 14.45 **Opening Session**

- Welcome and Presentation of Host Organisations FUNDAR, *Ester Fonfría*, Secretary General
- Welcome by *Lina Insa Rico*, General Director of Immigration at the Valencian Community Government
- *Markus Held* (CEV), project manager, on INVOLVE project and overall context
- *Ruth Wilson* (Tandem UK) on Wolverhampton seminar and main findings

14.45 – 16.00 **Lunch** at Hotel Rey Don Jaime de Valencia

16.30 – 17.00 **Plenary session** at FUNDAR (Foundation for the Solidarity and Voluntary Work of the Valencian Community)

- *Cristina García* (Project Co-ordinator FUNDAR): Presentation of Programme
- *Mª Jose López* (Spanish Expert Group): The situation of immigrants in Spain

17.00 – 19.00 **Workshops I**

19.00 **Launch of Poster Exhibition and informal get together**

### Saturday 4 March

9.30 – 10.00 **Plenary Session** at the FUNDAR (Foundation for the Solidarity and Voluntary Work of the Valencian Community) *Chair: Markus Held*

- *Raúl Baéz Quintana*, Spanish Red Cross: Web-MIGRAR, A Web-based tutoring programme
- *Hüsnü Polat*. "Radio Zaanstad" (Turkish Broadcasting Association), Netherlands

10.00 – 11.30 **Workshops II**

11.30 – 12.00 **Coffee Break**; Visit of Poster Exhibition II

12.00 – 13.30 **Workshops III**

13.30 – 14.00 **Final plenary session: Conclusions of the Workshops**  
*Chair: Markus Held*

### 3. WORKSHOPS REPORTS

#### 3.1 WORKSHOP 1: NETHERLANDS, HUNGARY AND SPAIN

Facilitators: Angelika Münz, Henk Kinds and Luca Varadi

Participants: see attendance list

General approach to the workshop discussions:

It was decided by the facilitators that each best practice presentation would be followed by discussions seeking to address the total set of questions that had been handed in by the participating countries (the Netherlands – Hungary – Spain). In this way, each best practice example would hold the potential to formulate answers to the nine questions that were brought to workshop 1.

#### QUESTIONS TO BE ADDRESSED

- 1) Which strategies and good practices do migrant organisations apply to strengthen their organisations and mobilise participation of migrant voluntary action?
- 2) Which examples of mutual aid and voluntary action in immigrant communities serve as a bridge to participation in mainstream voluntary organisations?
- 3) How does age and gender impact on levels of volunteering and which good practices enhance voluntary action by young people and women?

(The Netherlands)

- 4) How to start? How can an organisation start to involve immigrants in volunteering?
- 5) What kind of policy can help? What are the experiences in other countries with respect to the influence of the legislation concerning immigrant volunteering?
- 6) Group formation: is it better to set up organisations for migrants from the same countries, or should it be international? Are we right when we suppose that members of the major society should volunteer together with the immigrants in order to start integration as soon as possible)

(Hungary)

- 7) What kind of concept of citizenship does apply to migrants in our country?
- 8) In what way do we need to adapt our concepts of citizenship in order to facilitate and promote integration?
- 9) How can we best promote mutual understanding, acceptance and integration in local communities?

(Spain)

## A. Netherlands: TANS (Towards a new start) & Spain: Red Cross- Castellón

1<sup>st</sup> session, 3rd March 2006

Speaker: Mohamed Baba

Minutes: Angelika Münz

### Best practice example TANS, the Netherlands

The presenter Mohamed Baba of the organisation TANS started by introducing some background facts and figures of immigrants in the Netherlands. TANS (Towards a New Start) was set up by young second generation highly educated Dutch Moroccans with the primary objective to promote a positive image of the Moroccan community in the Netherlands. It was felt that the potential that the Moroccan community holds needed to be used to a fuller extent and that public attention tended to focus on problems in the community only. TANS wants to be part of a solution to these problems. The organisation therefore, wants to build bridges to the Dutch society and promote co-operation with other organisations. The members feel that second generation immigrants need to wake up, feel their responsibility and take action.

*Activities:* They include pathways into labour, promotion of political participation, intercultural and interreligious dialogue, support for entrepreneurship, an annual gala and the TANS achievement award. TANS also organised in 2005 the first Ramadan Festival in Amsterdam. During the festival, Muslim families invited people from other religious or nonreligious background to come and join them for the evening meal.

*Funding and cooperation issues:* Funding comes from government, non-profit organisations and business with the Rabobank being one of the main sponsors. Cooperation with government is predominantly on local government level and focuses on working together on particular projects. Partnerships have been set up with the Red Cross and the Cancer Foundation in order to stimulate mutual learning and exchange processes. Networking with migrant organisations of other ethnic communities is very important.

*Recruitment of volunteers:* The core group of founding members consisted of seven people living in Gouda. Nowadays, TANS is operating all over the country and has a network of 2000 volunteers, of which more than 60 % are female. Members are recruited and mobilised by virtual organisation (the TANS website). The average age is 18 – 35 years. Volunteers can work on a temporary basis in topical commissions according to their interest. The strategy is to concentrate on themes and welcome everyone who wants to join in.

*Integration:* Whilst in the first phase, TANS focused on the recruitment of young Moroccans only, one can see in the current second organisational phase that young Dutch, Turkish and Surinamese people also become members. This is a rather organic process and does not require extra efforts. TANS also sets up exchange projects with Moroccan young people in order for young second generation immigrants to understand better their own culture and background.

Best practice presentation, the Red Cross, Castellon, Spain

Speaker: Jose Luis Tallon Allonso

Minutes: Angelika Münz

Jose Luis Tallon Allonso summarised the key factors that are considered to be crucial for best practice in the Red Cross: One has to be innovative, make a difference, and set up sustainable and replicable good practice.

*Recruitment of volunteers:* The Red Cross mobilises immigrant volunteers through the language courses which they offer to immigrants. Immigrant volunteers also teach in these courses issues related to culture and history of the different immigrant groups. It is important that not only Spanish culture is taught, but that i.e. Arab, Russian or Armenian immigrants also understand better their own culture and historic past.

*Integration:* The Red Cross offers pathways into the labour market and has set up a “Meeting Point of Solidarity” in Villafranca. This is a place where local and immigrant people can meet and organise activities together. This “space of solidarity” is crucial for people in order to improve mutual understanding, out of which joint actions can emerge.

Discussion issues:

*How can one start to involve immigrants in volunteering?*

- The role of self awareness

You need to realise that you have to take responsibility into your own hands as citizen of the country in which you live. Nobody else can do it for you.

- In the case of the Netherlands: H. Polat from Turkish Radio Zaanstad in this way became a founding member of the Anti-Discrimination Bureau of Zaanstad. Another example is the association M.A.M.A. It was set up for Antillean and Aruban women who left the Dutch Antilles after the economic downturn following the departure of the multinational company Shell. Whilst they had been brought up on the Antillean/Aruban islands as Dutch citizens, they realised in the process of immigration into the Netherlands that the autochthonous population would not welcome them as Dutch but perceive them to be alien (allochthonous). This created the need for self-help and empowerment.
- As for the situation in Spain, the question arises, whether one can shorten the generational process and shorten the time frame in order to make feel immigrants quicker and easier at home. Immigration patterns now are different from the sixties of the last century. One cannot sit back and wait for self empowerment needs to arise in the second generation only.

*How to strengthen migrant organisations and mobilise participation?*

- Education

The first generation immigrants mostly had only little education. Their children tend to be better educated, speak the language of the country and want to achieve something in the place where they live. The Moroccan example resonates with the situation of the Turkish community and the Antillean community in the Netherlands, as stated by representatives of the respective migrant organisations. Better education is key for advancing one's position in society and for active citizenship.

- Co-operation with business – what is the benefit for a migrant organisation?

In the case of the TANS experience, the Rabobank employees i.e. contribute to help TANS members write a business plan. In return, TANS can offer a recruitment potential for the bank, who needs to introduce diversity as a key management factor.

*How does age and gender impact on volunteering and which practices enhance voluntary action?*

- Volunteering of women

According to Mohamed Baba, there seems to be a contradictory development in the Netherlands in that Moroccan women participate less in society than men according to latest research outcome of the SCP (Social and Cultural Planning Bureau). At the same time, the organisation TANS shows a higher participation rate of women than men. Women are very active in their families and therefore, can successfully be mobilised as member of the family.

## **B. Hungary: EQUAL labour market orientation for asylum seekers**

2<sup>nd</sup> session, 3<sup>rd</sup> March 2006

Speaker: Judit Feteker and Tamas Jaczku

Minutes: Myriam Cherti

*Best practice example: EQUAL labour market orientation for asylum seekers (Hungary)*

The presenter started by giving a general background on Hungary stressing on the fact that Hungary is not an immigration country. There are only about 2% and most of them are of Hungarian origin, they have been to Hungarian schools, know about the history, so the issue of social integration is not really there. There is a small section of those immigrants who are of a Chinese origin, mostly businessman, and they do not face any integration problems as they are more comfortable with the system, they seek legal advice and so on. As for refugees and asylum seekers, there are only few 1000. Some of them come from Romania, others from Serbia and Montenegro and more recently, there are more from Iraq. The Hungarian context is therefore quite unique in comparison with other European countries.

Last summer, the government issued a new law that allows asylum seekers to volunteer. The main idea of the “*Chance*” project is to give labour market orientation to asylum seekers, since the majority of them live in reception centres and cannot access the job market.

The project is experimental and funding has only been secured to give labour market orientation and language training to learn Hungarian. The program will be repeated four times in two towns: in Debrecen and in Békéscsaba – where two of the reception centres are located. By the end of the program, eighty people would have benefited from the training.

After each 20 people have completed the training, an evaluation is made to assess the programme and adjust it. The training lasts for 9 weeks, on the 6<sup>th</sup> week the labour orientation is introduced, on the 7<sup>th</sup> week culture training is given and on the 9<sup>th</sup> week candidates have a real training programme on CV writing. Most of the candidates are men. There are several asylum seekers waiting in reception centres, doing nothing and this project will give them the opportunity to learn more about their host society and on how to get a job etc.

Concerns about the length of the training were raised amongst workshop participants, as they felt that 9 weeks is not a realistic time frame to teach people Hungarian. A comparison was drawn with the Netherlands where individuals are taught Dutch for 600 hours and in some cases it is still not enough. In response to these concerns the presenter explained that individuals taking part in this training would have been in the country for at least two months and they would have gained some basic notions already.

Other concerns were raised regarding the beneficiaries of the training and whether they formed two groups; one for those who were staying in the country and the other one for those who might leave the country. The presenter then explained the difficulty that they face in terms of knowing in advance who would be staying and who might not as they are all applying for asylum and need to wait for a decision. Therefore, the training is given to a group of asylum seekers present in the reception centre while waiting for a decision on their case, a process that can take from a few months to one year. However even in the case some asylum seekers are refused asylum, the skills that they would have learnt are transferable, for instance writing CVs.

One of the innovative aspects of this project is the partnership that has been established. The project has 5 partners, 2 from the civil sector, 2 from the state and one language school. The project also benefits from the support of other institutions like medical centres and especially psychiatric support. The other innovative aspect of this project is that the beneficiaries of the programme are also involved in the evaluation of the project.

The Hungarian experience is very unique compared to the other European countries. For instance, the biggest reception centre in Hungary has 400 people. The proportion is so low that it is not really presenting itself as a real problem, but in the future this might become a real challenge.

One of the aims of the project is to build bridges and promote integration of asylum seekers people and by attempting to remove some of the stereotypes about refugees and avoid, to some extent, what happened in other European countries.

After the passing of the new law that allows asylum seekers to volunteer, they now have to sign a contract with their employers, so that they are both protected. In the region where this project is being implemented, there are about 30 employment centres. The intention is that the 20 trained people will be working in some of these centres. This will be the best initiation for them to the labour market. So far, however, only three places have been insured at the Employment Centres.

#### Discussion issues:

##### *How to start?*

In Hungary, the NGO sector is quite weak which explains why this initiative was by the government. This is different to the Dutch context where there has been a lot of encouragement of self-help organisations. It is strongly believed that self-empowerment is important for a start. In the Netherlands, they reach out to immigrant groups by having workers from those companies, as they understand the needs of their communities.

##### *In what way do we need to adopt our concepts of citizenship in order to facilitate and promote integration?*

In the case of Hungary they are already promoting citizenship through volunteering, but it's not the case in Spain, where asylum seekers are not allowed to volunteer.

Since this law has been introduced in Hungary, a lot of asylum seekers are grabbing this opportunity of getting a chance to interact more with their host society. Getting into a certain daily routine of getting up and doing something also helps them give some sense to their lives whilst they are waiting for a decision on their asylum claim.

#### **C. Spain: The Nkabom Ye Ghana Union in Tenerife (Canary Islands)**

##### 3<sup>rd</sup> session, 4<sup>th</sup> March 2006

Speaker: Guillermo Vansteenbergh and Jordi Arocha

Minutes: Angelika Münz

Guillermo Vansteenbergh gave a short introduction into the general background of immigration in Spain. A number of important questions emerge from the current immigration pattern:

- How does one involve people without papers (illegals) in society? Currently they cannot volunteer easily which creates problems. However, they enter the country with a whole set of skills and a working background. They are carriers of an unwritten CV, because the continuation of their CV officially stops at the border. What kind of policy is needed to address this problem?

- How does one deal with integration issues related to the different immigrant groups and the different statuses attached to them? In the North of Spain the bulk of the residing immigrants come from Eastern Europe. At the coast in the South, there are many immigrants from Western European countries who come to stay there for good as pensioners. There is a high number of immigrants from the former colonies in Latin America and in addition, illegal immigrants entering Spain at the Southern coast (region of Gibraltar) from the Maghreb and Africa. How these different groups may be involved in society is always a legal status issue and the ownership of the decision process on this status issue is held by the state. There is need for a new notion of citizenship including the ones without papers. The immigration experience is a short one in Spain. The Canary Islands might act as a laboratory for the future since the island situation pushes the notion of “being full” and answers need to be sought.

A question was asked whether there is a transfer back of experiences of former emigrants or from immigrants from the former colonies, which might help to further integration. This was answered negatively since immigrants from colonial countries think that they return to the “mother land” whilst the “mother” in reality is not keen to receive them. (See also discussion, 1<sup>st</sup> session, example relationship Antillans – The Netherlands).

*Best practice example: the Nkabom Ye Ghana Union, (Spain)*

The presenter Jordi Arocha highlighted the work of this Ghanaian association, which covers the region of San Matías en Taco at San Cristóbal de La Laguna on Tenerife, Canary Islands. Many West African refugees come to the Canary Islands, among them many Ghanaians. The association was set up with the objective to act as a reference centre for the Ghanaian community, promote their identity and to stimulate interaction with the local neighbourhood as well as active citizenship.

*Activities:* The organisation acts as an information point for immigrants (from different backgrounds), offers a place to stay, and organises different leisure activities with the local population in the neighbourhood. Currently, the association has 54 members; predominantly men aged 19 – 50. They are mainly employed in construction companies, whilst women tend to work in domestic services. The association is open for everybody independent of ethnic origin and works in partnership with a local neighbourhood association.

*Integration:* In the neighbourhood, facilities are shared and activities are organised together, since the neighbourhood association also involves the members of the Ghanaian Union in their work. As a result, the immigrants gain more self-confidence and there is more interaction with the local population.

Discussion issues:

*Which examples of mutual aid and voluntary action in immigrant communities serve as a bridge to participation in mainstream organisation?*

Since the Ghanaian community at Tenerife shares neighbourhood facilities with the local population, voluntary action emerges in a rather informal way, which works very well. There is no need for associations to regulate and formalise voluntary action since it is an organic result of living together in the same neighbourhood. There is therefore, also no need to make a distinction between formal and informal volunteering since there are fluid transitions between the two. Being involved in the neighbourhood may lead to formal volunteering.

Jordi stressed that when thinking of volunteering in terms of recruitment and action, it is crucial not to take the individual immigrant as major reference point, but to think of the whole neighbourhood as key entity and groups/ communities as part of it.

The key is the physical space where you meet and start talking about problems you share. This will lead to actions, if necessary. It is of no importance to formalise this process by telling volunteers what to do, what specific tasks they have and in what time they should do the job.

*Transfer of practice:* Working in this way could stimulate a lot of volunteering without the definition of volunteering being attached to it. Another immediate idea that came up in this context was to involve immigrants in the neighbourhood preparations for Las Fallas in Valencia. These preparations start many months before the actual festivities in local neighbourhoods and might offer easy ways for integrating immigrants in the festivities and at the same time introduce them to local customs and traditions.

**Summary workshop results –answers to the country questions**

1) *Which strategies and good practices do migrant organisations apply to strengthen their organisation s and mobilise participation of migrant voluntary action?*

- Start with a core group of a few committed people and build up from there.
- In the process of growing, reach out to other groups and organisations.
- Build networks and develop co-operation.
- Invest in education and training for your members through courses or mentoring.
- VERY IMPORTANT: Be aware, that you are part of the solution to questions of integration (mindshift).
- Understand, that organisations need to grow in an organic way.

2) *Which examples of mutual aid and voluntary action in immigrant communities serve as a bridge to participation in mainstream voluntary organisations?*

- Understand the fluid transitions between formal and informal volunteering in the local neighbourhood.

- Understand neighbourhood in which people of different backgrounds want to give shape to their lives as the key point of reference. Focus on groups/communities and not on the individual.
  - Create physical space for people to meet and share, from which joint actions can emerge.
  - Involve immigrants in habitual neighbourhood activities to which they can contribute.
  - Avoid formalisations that are unnecessary.
- 3) *How does age and gender impact on levels of volunteering and which good practices enhance voluntary action by young people and women?*
- Involve women in voluntary action through their family members.
  - Create volunteering opportunities that enhance women's access to the labour market.
  - Involve parents through their children.
- 4) *How to start? How can an organisation start to involve immigrants in volunteering?*
- Recognise the dynamics and impact of self-awareness and work with it.
  - Take responsibility for your community into your own hand.
  - Mobilise resources (from inside and outside).
  - In case of a weak civil society, think of public sector volunteering.
- 5) *What kind of policy can help? What are the experiences in other countries with respect to the influence of the legislation concerning immigrant volunteering?*
- Change law to allow for volunteering of refugees and asylum seekers.
  - Stimulate organisations to work in partnership
  - Develop new policy for people without papers: the issue of citizenship for ALL (a new concept of citizenship) needs to be addressed.
- 6) *Group formation: is it better to set up organisations for migrants from the same countries, or should it be international? Are we right when we suppose that members of the major society should volunteer together with the immigrants in order to start integration as soon as possible)*
- There is not one answer, therefore work with several possibilities:
    - a) Concentrate first on migrants group from same ethnic background (identity awareness and self empowerment) and then reach out.
    - b) Volunteer together in mainstream organisations.
- 7) *What kind of concept of citizenship does apply to migrants in our country?*
- Immigrants without papers are human beings and therefore also citizens.
  - Immigrants with papers and a residence permit mostly are not considered to be full-scale citizens: they are not allowed to vote. Often they are also not allowed to volunteer either (depending on i.e. labour related laws).

- Volunteering as an expression of citizenship can and should be a possibility to achieve citizenship status.
8. *In what way do we need to adapt our concepts of citizenship in order to facilitate and promote integration?*
- Create fluid situations between paid work and volunteering (along the lines of the French *volontariat*), in order to promote fluid transitions.
  - Volunteering opportunities should not be hindered by less income (social grants).
- 9) *How can we best promote mutual understanding, acceptance and integration in local communities?*
- Promote voluntary action in the community/neighbourhood and make migrants a part of it.
  - Create meeting points as spaces of solidarity with each other.

## **PARTICIPANTS LIST: WORKSHOP 1**

1. Patrizia Gapp - Institute of Sociology, University of Vienna (Austria)
2. Guillermo Vansteenbergh - CEIM – Centre of studies for social integration and formation of immigrants (Spain)
3. Jordi Arocha - OBITen- Observatory of immigration of Tenerife (Spain)
4. Tamás Jácsku - Hajdú-Bihar County Labour Centre (Hungary)
5. Judit Fekete- Menedék – Hungarian Associations for Migrants (Hungary)
6. Luca Váradi - Menedék – Hungarian Association for Migrants (Hungary)
7. Myriam Cherti - The Migrants and Refugee Communities Forum (United Kingdom)
8. Jose Luis Tallon Alonso – Red Cross (Spain)
9. Mohamed Baba – TANS (Netherlands)
10. Hens Kinds – Community Partnership Consultants (Netherlands)
11. Kees Fijneman – Rabobank (Netherlands)
12. Angelica Munz- Community Partnership Consultants (Netherlands)
13. Husnu Polat - Turkish Broadcasting Foundation (Netherlands)
14. Juliana Mildred – MAMA (Netherlands)
15. Peter Mansaray – Council of Africans Christians (Germany)
16. Zokhra Mammeri – Red Cross (Spain)

## 3.2 WORKSHOP 2: ENGLAND, GERMANY AND SPAIN

Facilitators: Ruth Wilson and Duyhu Yucel

Participants: see attendance list

### General approach to the workshop discussions: Aims of Participants

- Understand the links between volunteering & immigration. (Most participants had expertise in one area but not both) - Spain
- Interested in new solutions to old problems
- Impact of different age groups on immigration/ volunteering nexus – Germany
- Understand how different countries handle immigration
- Interested in moving migrant communities out of isolation – moving migrant communities centre-stage. Through this addressing racism & discrimination. Germany
- Applicability of best practice in different country settings – when there are different concepts of volunteering in operation in different countries. England.
- How NGOs contribute to volunteering by Refugees and Asylum Seekers.

### **QUESTIONS TO BE ADDRESSED**

- 1) Does government link integration and volunteering? How?
- 2) Who is allowed to volunteer? Who is not allowed to volunteer?
- 3) What is the relationship between immigration policy and work policies (who is allowed/ needed to work) and volunteering? How does this affect immigrants, refugees and asylum seekers in particular?

(United Kingdom)

4) What are promising ways to involve women of third countries in volunteering and civic activities? What impact has volunteering on participation/integration in everyday life and civil society?

5) How can networking and co-operation between migrant organisations, host society volunteering organisations and the cities be promoted?

6) What can migrants learn through volunteering, what competencies and knowledge can be gained? What impact has volunteering on intercultural learning and participation?

(Germany)

7) What do we mean by “INTEGRATION - and what kind of concepts of integration underlie our work?

8) What are the different spheres of integration that we can identify? How does the understanding influence our work on integration / volunteering?

9) What do we mean by INTERCULTURALITY? How do our concepts of intercultural influence our work in the field of integration / volunteering?

(Spain)

## **A. England: The role of local authorities in England in promoting volunteering by refugees and asylum seekers**

1<sup>st</sup> session, 3rd March 2006

Speaker: Anne Hubbard

Minutes: Eleanor Harrison

### Best practice example: Welsh Local Authorities Consortium for Refugees and Asylum Seekers

Points that arose from presentation Anne Hubbard, manager, Welsh Local Authorities Consortium for Refugees and Asylum Seekers: The role of local authorities in England in promoting volunteering by refugees and asylum seekers.

- Accredited volunteering courses are available in the UK. Volunteering was also celebrated as part of Year of the Volunteer celebrations in 2005. A Zimbabwean volunteer was Year of the Volunteer in Wales.
- It was noted that participants used the term's "migrant", "refugee" and "asylum seeker" in very different ways. There was no consensus on the use of these terms.
- The denial of the right to work for asylum seekers and yet being allowed to volunteer. This made Governments' commitments to "integration" questionable.
- The need for a strategic overview – agreement on when integration begins – does it start when a person arrives in the country or when they obtain legal status?
- The need for qualifications/education for those working with and managing volunteers.
- A consortium is a partnership of organisations in the UK. A consortium manages dispersal of asylum seekers and manages settlement for those who are given refugee status. There is substantial autonomy in who participates in the consortium. Local Government, NGOs, Refugee Community Organisations and other refugee sector organisations usually participate.

### Discussion issues:

#### *Does Government link integration and volunteering? How?*

(Spain). Before getting involved in the INVOLVE project it was felt that immigrants have essential needs and that they couldn't even possibly begin to think about volunteering. Now that they have started this project they realise the benefits that immigrants can gain from volunteering and its potential to help them.

(Germany). Government has finally realised the link between integration and volunteering and is currently conducting research on how to use the resources of immigrant organisations for integration. The research is also looking at how Government can support these resources. Acknowledgement that RCOs have a role to play, but there is a lack of knowledge about what to do and how to proceed. The issue has risen up the political agenda but in comparison with

other countries it was felt there was still much to be done with marginalisation, lack of equal opportunities and underemployment high. Need to include migrants and migrant organisations in the debate.

(Austria) Integration is classed in a problematic way. 18% of Vienna does not have citizenship with the criteria making it difficult to obtain citizenship. Volunteering is not popular. Recognition that in Austria there needs to be a realisation of non-altruistic motives for volunteering.

(France) Recent riots were related to a lack of integration in 2<sup>nd</sup> & 3<sup>rd</sup> generation immigrants. Government finds it easier to work on integration if it is from the grass roots, ie. through volunteering.

(England) Volunteering is being used to promote integration and skills development in refugees and asylum seekers in the UK. The Government commitment to integration is questionable though when asylum seekers are denied the right to work and refugees are no longer entitled to indefinite leave to remain in the UK.

Awareness from all participants that concepts and interpretations of volunteering differ substantially between countries. Also a concern that governments may be misusing volunteering for their own gains. This included the withdrawal of other means of support and means of integration, such as employment.

## **B. Germany: gEMiDE – Promotion civic activities of migrants and naturalised Germans through volunteering**

2<sup>nd</sup> session, 3<sup>rd</sup> March 2006

Speaker: Eric Feise (Germany)

Minutes: Christine Ugborogho (Germany)

### *Best practice example: Project to promote civic activities of migrants and naturalised Germans through volunteering*

Eric began the session by handing out, to all attendees a 2 page document giving a brief summary of the origins and work of gEMiDe. Eric explained that in Germany whilst there are many representatives of many cultures living together there is little interaction between immigrants and members of the host community. The Turkish and Iranians represent the largest ethnic groups.

In Germany the term 'Auslander' is used to refer to migrants. It is stronger than foreigner and nearer in meaning to alien. In Austria the term 'Fremde' is used with a similar meaning.

gEMiDe was set up to show that people are human first then migrants second. When you get to know a person whether they are from the host community or not, their dreams and aspirations are the same. In particular host community families that discover migrant families behave in the same ways as they do.

gEMiDe means literally 'on the boat in Turkish. In German it is the short form of following sentence: 'gesellschaftliches Engagement von Migrantinnen, Migranten und Deutschen ' (civic activities of migrants and Germans).

gEMiDe has been able to set up an interface between migrants and host community members (whatever their circumstance – lonely, low income, professional), to provide volunteers that befriend people, as well as take part in youth and sporting activities. One of their volunteers was a young girl from a family of 6 who was being bullied in school for not wearing the right labels, thereby standing out. She has since changed schools and made good progress in relation to her studies, realising it is alright to be individual as long as you are good and smart. This bullying was possible as uniforms are not worn in German schools. In Germany it is not easy to get funds for such community activity as an individual; you have to be a member of an association.

gEMiDe have set up home work clubs for Turkish children who do not speak German fluently as their parents are not fluent in German; enabling them to keep up with their lessons in the class. When they do not keep up with what is being taught it has the impact of reducing their job opportunities later. They are also read German fairy tales to enable them to integrate better with their German classmates.

They have also set up liaisons with hospitals asking them to identify vulnerable patients that would benefit from visits from gEMiDe volunteers. The hospitals have identified lonely and elderly German patients that have been visited by gEMiDe volunteers. gEMiDe facilitate the first visit so that the patients don't reject the volunteer. Thereafter they allow the relationship to develop naturally.

The partnerships are arranged so that Christians could be paired with Moslems and vice versa, to show no difference between the peoples. The communication is at 'eye level' which means equivalent relationship, with no one being superior to the other.

Most of the volunteers are female. gEMiDe only cover transport costs not subsistence. Once a week they meet up with other volunteers, bringing contributions for a meal which they share and discuss issues of common interest. It is also an occasion for networking.

A lot of the volunteers are also retired or unemployed, though they also have some young people and workers as volunteers within the group.

#### Discussion issues:

These are the questions addressed by the workshop and answers from the discussions held:  
*What are the promising ways to involve women of third countries in volunteering and civic activities? What impact has volunteering on participation/integration in everyday life and civil society?*

- Start by offering the women something to support their needs.
- Provide child care facilities.
- This results in formation of group of like minded people.

- They are then empowered to help others.
- Reduces isolation.

#### Problems

- Lack of motivation due to settling problems. Their first contact could be with faith-based groups. If they will volunteer they will normally wait to be directed by their churches.
- Migrant input in German organisations is very low.

How can networking and co-operation between migrant organisations, host society volunteering organisations and the cities to be promoted?

- Closer links to be established by those already working in the formal volunteering sector with newer community groups, to encourage volunteering or open up the possibility of volunteering with those other than their community or church members. It opens up the possibility of volunteering with German professionals.

What can migrants learn through volunteering, what competencies and knowledge can be gained? What impact has volunteering on intercultural learning and participation?

- Language
- Stop being isolated.
- Sense of worth/usefulness/good
- Gain access to relevant information useful to everyday life.
- Access to specialist skills.
- Contribution to host community life.

3<sup>rd</sup> session, 4<sup>th</sup> March 2006

#### **C. Spain: Immigration, equality and coexistence: a challenge for social volunteering –Catalan Federation of Voluntary Social Work in the field on migration**

Speaker: Maria Vila (Spain)

Minutes: M<sup>a</sup> Jose López and Elvira del Pozo (Spain)

#### Best practice example: immigration, equality and coexistence: a challenge for social volunteering

Maria Vila introduced the Catalan Federation of Social Volunteering, which is a second grade entity that is private, apolitical and non-religious and was founded in 1989.

The FCVS has territorial units in the four regions of Catalonia and has a General Services head office located in Barcelona.

The hereby project emerges from a joint project created by SOS Racisme and the Federation. This project appears because of the need the entities that work in the social sector feel to become aware of the migratory reality in order to solve demands and needs of all the population and to improve their everyday tasks.

Description of activities within the project:

- a) First stage develop 1 year period (2002-03)-workshops sessions, rounds table in order to debate on the different aspects of migration and cultural diversity.
- b) Second stage: creation of a publication that would allow the communication of their task, experiences, difficulties, their vision of the sector; the diagnosis of the situation, according to social action entities, can allow them to represent the situation of migration. Preparation and definition (questionnaires, interviews) data collection, analysis of the information and diagnosis and proposals.

#### Discussion issues:

Maria Vila introduced the following key-questions:

What do we mean by "INTEGRATION - and what kind of concepts of integration underlie our work?

What are the different spheres of integration that we can identify? How does the understanding influence our work on integration / volunteering?

What do we mean by INTERCULTURALITY? How do our concepts of intercultural influence our work in the field of integration / volunteering?

-Spain: Integration is participation or promoting participation of migrants of different areas (social, political, structural). It is about equal opportunities to take part in society and access resources.

There are 3 possibilities within Integration: a) change your country; b) change your culture; c) integrate. Keep your culture, go on, and adapt in your new country.

-Integration is a process

-Germany: there is a problem links with participation because of the European Union. Turks (biggest minority) cannot vote. For example, if a UE citizen comes, they can vote but a non-EU member can't. That is discrimination. So is Integration about citizenship? It can be a motivation for Integration.

-Does the host society benefit from Integration? it should. In Germany, they profit from Integration. The focus in this debate is always the migrants but it should also be about how natives benefit from migrants.

-In Spain we need migrants. We need them like workers. Not everyone accepts this, but the reality is: we have an old population.

-In Hungary, there is no integration policy at the state level. The government did not want to grant citizenship to migrants; in fact, they persuade people against citizenship. Integration is two-fold: it is not just participation. It is acceptance from the host society. You get a job and

you get integrated in the host society but that's not all. It is basically assimilation: you usually keep your own culture. The media plays a role in this.

-What comes first? The government or the media?

-Integration is a popular issue. People want to maintain their jobs. And we also need workers for our economy.

-I work for Hungary's Ministry of Labour. And the government knows that work is not a big problem. It is a problem of education. The labour market needs the workers. It is a specific labor market. A lot of people come to work. Migrants' participation in labour market is high. Integration into the labour market is a huge problem. It could change in the long term. But we really are in the early stages of immigration.

-Germany: I also want to put more focus on the host society. We do not focus enough on this when we talk about migrants. We need to reflect on ourselves. Migrants are not a problem. We have to change that mentality. They are living with us and not beside us. In Germany, we have a demographic change. The government realizes that we must educate migrants, so that they can be like Germans in the future and not betray the welfare system. We should try to prepare our host society.

-UK: for me, integration is about restraining your identity and also integrating. It is not just to take form the host society, otherwise, people see you as a threat.

-In Germany, there is a debate about whether Germany is a new country or not. Immigration is being abused politically and highjacked by right-wing politicians for election reasons. With migrants, they want to create assimilation. But immigration is a long-term process. And for example, we need to know what we are speaking about, whether is the first generation, or every group of migrants.

-Austria: both the cities and country need to declare what integration is. Ethnical groups are important but communities are more. We need to think about this in relation to volunteering. For instance, in Austria, the staff that works for the government does not want to speak more languages.

-Spain: we have migrants even within the country, within the different provinces. We call them migrants and we think that assimilation is the key. Others do not think assimilation is the way.

-Integration is a two way process. One example is language. Learning the language of the host society can sometimes be a problem. The states should provide language centers, and the migrants should attend these centers.

-In Germany, language courses are offered, but it does not make sense to have the teacher be German. Teachers should be migrants too.

-In relation to interculturality, the concept is basically the same. It means that we live in two cultures or more.

-What rule does volunteering play in all of this? What are the different spheres of integration that we can identify? How does the understanding influence our work on integration / volunteering?

-UK: the role of migrants volunteering is that volunteers are able to help others, to make the process easier. The role of migrants volunteering could be to teach language or to help older people adapt.

-It is basically about acceptance. Volunteering in a community helps people gain self-confidence.

-Volunteering helps one's quality of life. It opens your mind.

-Volunteering offers people more about their own identity. It enhances one's identity.

-I worked in an Islamic federation in Austria. We organized camps for girls during the holidays. That was for me interculturality. I was born in Turkey and grew up in Austria. For me, living in both cultures taught me how to live with both of Austrians and Turkish. I have learned how to overcome problems. We can function as role models and teach others. I week of camp, 2-3 times a year, and people felt more positive after the camps.

-Volunteering manager's are important, they are key people. But volunteers are too.

-In Austria, most Turkish people go to a school after primary school. After that, you can work. In the camps, there were girls that were at the university. They live in this system.

-Ruth: linking volunteering and management. Do you have any ideas? Countries should encourage immigrants join their workforce. In the UK, you can get your first work experience with volunteering. In your passport, it says whether you can do:

- a) Paid work
- b) Unpaid work: slavery, some family businesses.
- c) Volunteering.

-The media should highlight what volunteers are doing. Volunteering is about breaking down barriers.

-Ruth: now, let's each say one thing that we found interesting during the past 2 days or something we learned.

-Maria: my opinion of volunteering and migrants, the combination has changed a lot during the past 2 days.

-UK: I think she should emphasize best practices.

-Hungry: networking. I learned how to work from an NGO level.

-I learned that people want to contribute to Immigration and that I am not alone. Other people motivated me to continue working on this.

-Germany: Hungry is an interesting experience because it is a newer experience. I want to learn more from it. Also, there was a really nice atmosphere at the workshops.

-Austria: asylum seekers as volunteers was a shock to me. Their situation seems so far away from that of a volunteer...I also learned that we need more time to work on the combination of terms Immigration and Volunteering.

-Austria: when I go back to Austria, I want to begin doing some networking. I will contrast students' organizations. I will create links between organizations so all can gain from each other.

-Hungry: it is very nice to learn about others' successes and problems. Volunteering and migrant volunteering can be categorized and is very specified in each country.

-Spain: we need to emphasize the importance of legislation and how this influences different countries ways of volunteering.

-Germany: I am leaving with a lot of information. The example of the work in Austria and an Islamic federation is very interesting. I would like to email with the group after today.

-Germany: I got a lot of information on NGOs and organizations.

-Ruth: the speakers were very interesting, the practical examples. We have a challenge to learn in the UK about new refugees, to further on that.

## **PARTICIPANTS LIST: WORKSHOP 2**

1. Marco Iljic - Wiener Hilfswerk (Austria)
2. Shule Türk- Forum for Muslim Women in Austria (Austria)
3. Elvira del Pozo- Valencia University –Sociology and Anthropology Department (Spain)
4. M<sup>a</sup> Jose López Sarrión- Immigration General Department of the Valencian Government (Spain)
5. Maria Vila - The Catalanian Federation for social volunteering (Spain)
6. Orsolya Kisgyörgy- Ministry of Employment and Labour (Hungary)
7. Zsolt Belánszky-Demkó- Menedék – (Hungary)
8. Anne Hubbard- Welsh consortium for refugees and asylum seekers (United Kingdom)
9. Christine Ugborgho- Refugee Integration Section-Home Office (United Kingdom)
10. Eleanor Harrison- Refugee Council (United Kingdom)
11. Ruth Wilson- Tandem (United Kingdom)
12. Duygu Yücel- INBAS (Germany)
13. Eric Feise- gEMiDe (Germany)
14. Peter Sorie Mansaray- Council of african Christians (Germany)
15. Elke Obermann – University of Kassel (Germany)

### 3.3 WORKSHOPS 3: AUSTRIA, FRANCE AND SPAIN

Facilitators: Christoph Reinprecht, University of Vienna, Austria.  
Bénédicte Halba, Iriv, France.

A roundtable allowed presenting the participants of our workshop:

- Christoph from Austria, Moderator ;
- Bénédicte from France, Note taker ;
- Markus from CEV, Involve's coordinator, Belgium ;
- Ewa from Austria, speaker for an example of best practice in Austria, an organisation gathering migrants' associations
- José, from Akowa, an association providing services for migrants in Spain (mainly from Africa)
- Cristina, from FSVCV, the Foundation organising the seminar in Valencia, Spain,
- Daniel, from Cifim, a center for migrants in Spain,
- Luis, from the Observatory for migrations in the City hall of Madrid, Spain
- Céline, from EDL 14, an association working with inhabitants in a district of Paris with a lot of migrants and second generations of migrants ;
- Wilma and Ramona, both Roumanian students working for the IEEI, an Institute working with Roumanian migrants who are quite numerous at the moment in Spain ;
- Miro from Civic, Deutsch partner in Involve ;
- Ewoud from a research center for immigration in the Netherlands.

#### QUESTIONS TO BE ADDRESSED

- 1) How to achieve appreciation of volunteering in ethnic communities?
- 2) Volunteering despite precarious living conditions?
- 3) Volunteering - a contribution to ethnic community building?

(Austria)

4) In which specific domains do ethnic communities involve first? Any specificity compared to the "nationals"?

5) Which are the main motivations for their involvement? any specificity compared to the "nationals"?

7) Voluntary work as a way to use skills and competences you can't use on the labour market?

(France)

8) In what way does intercultural sensibilisation contribute to integration of the immigrant?

9) How we may to encourage the volunteering for the immigrant children?

10) What can we learn practically from our project for volunteering and the integration of immigrant population?

(Spain)

## **A. Austria: Competence development courses for migrants- Migrant Academy**

1<sup>st</sup> session, 3rd March 2006

Speaker: Ewa Ciercierska

Minutes: Bénédicte Halba

*Best practice example: Migrant Academy, The breaking down of inhibitions for immigrants with information, education and literacy*

Ewa presented her example of best practice for Austria. Her organisation, created in 2004, is a network of migrants' associations, one main contact point for local authorities, national institutions and NGOs. The aim is to change the image of immigration, and to focus on the immigrants' skills and competences so they could develop know how and professional skills. They are more conscious of their capacities to act on both educational and political sides.

In this context, her organisation proposes a competence development course for immigrants. The issue is to increase self empowerment among migrants, accessibility to society and local actors and develop a professional perspective. Ewa has focussed on specific modules of the course proposed: management and fund raising (culture, cross-culture), challenges on the labour market. The course also provides migrants with information on laws in Austria and especially the New Citizenship Law. Another main issue is to train opinion leaders among migrants. The speakers should have migrants' background. Institutionals are participants. The setting of the workshop is quite informal. In the future, information on job markets should be provided.

*Discussion issues:*

How to achieve appreciation of volunteering in ethnic communities? (For migrants, what is the main barrier for volunteering in main stream associations?)

Migrants volunteering is less known and recognised both inside (among migrants associations) and outside (in main stream associations). If migrants associations work only with their own community, they wouldn't receive any public financing. The first main aim is to develop access to the host society.

When you arrive in Austria, you are not considered as part of the Austrian society. The aims of Ewa's network organization are to strengthen the links between communities (Serbians with Koreans for instance), to develop transversal courses (general topics and not specific ones) and to emphasize the common points (and not the national specificities).

The main characteristics are self management and self empowerment.

Wilma and Ramona set an example in Spain. Romanians have created many associations very well integrated. They are also aware of their own culture.

Another question was raised: is there a better integration with Spanish speaking immigrants (coming from Latin America) in Spain? Is language playing a main role in integration?

The answer is “no” as Romanians who are not Spanish speaking immigrants are better integrated despite the barrier of language. The main reason for this is the political issue. Spanish government strongly supports Romanians’ integration as Romania should integrate the European Union in the years to come.

Migrants from Latin America will remain immigrants in Spain; migrants from Romania will become European citizens (2007), within the European Union “migration” transforms to “mobility”. The main point is the link between migration and mobility and the environmental context, both economical and political.

How could people who live in precarious living conditions be volunteer?

When you have the right to work, volunteering is considered as another choice. State government should provide the service for supporting migrants in this context. The first step towards job is the skills to improve through informal learning; volunteering is an example for such a learning.

There is a lot of volunteering in the religious organisations (political activities also in mosks). In the Netherlands, there are links with “secular” associations (non confessional ones). This is often the first step for political involvement. In Austria, the Serbian community (biggest immigrant group) is not well organized, among Turkish immigrants there are many associations. In France, involvement of migrants is mainly local. They are volunteers in the associations next door. In national associations, main stream ones, migrants are considered as public and not actors.

Is volunteering a contribution to ethnic community building?

When you are called 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> generation of migrants, it means you are not considered as a national. This is a form of stigmatisation.

On the other hand, official “folks groups” are proud of their identities.

Being a volunteer in migrants’ associations is based on freedom, self decision as being part of an ethnic minority.

The legal framework is important. You should have the right, as a migrant, to create and develop voluntary organisations.

Public financing depends on your aim. Migrants associations should be supported whether they are answering the common purpose and are addressing all the population and not only their community.

You have always the opposition between Value (+) versus Stigma (-); Identity (+) versus Integration (sometimes -).

The process of integration is quite different from one community to another.

2<sup>nd</sup> session, 3<sup>rd</sup> March 2006

**B. France: School mentoring for to children belonging to migrant's in specific area in Paris**

Facilitator: Dr Bénédicte Halba, Iriv. (France)

Minutes: Dr Christoph Reinprecht, University of Vienna, (Austria).

Two new participants from United Kingdom are welcomed in our workshop:

- Anne from Welsh consortium for refugees and asylum seekers
- Eleanor from refugee council, Birmingham.

Céline presents her example of good practice for France – a school mentoring project mainly for children from migrant families. The project is taking part in an urban problem area in Paris which is part of the programme “politique de la ville”. The project is linked to a new created local social centre. The main aim is to involve the inhabitants (= parents, mostly immigrants), to support the children outside school, and to encourage adults (parents) to volunteer.

The new social centre plays a key-role for involvement. It allows volunteering on a more informal level (from below) contrary to volunteering within associations (functionaries). The involvement of parents is accompanied by communication campaigns and linked with alphabetization programs and language courses in particular for women.

Language skills as a key question also for volunteering.

High relevance of the characteristics of the local environment (urban quarter). In general: local programs are more open for bottom up-processes, national programs act top down.

Question 1: In which specific domains do ethnic communities involve first? Any specificity compared to the nationals?

F, UK: Humanitarian activities and organizations; cultural and religious activities. A process from self help to professional status.

NL: Important role of self help and religious organisations (mosks).

Domain-specificity depends from different factors such as:

- migrant groups
- migration context (also duration of residence)
- ethnicity
- qualification level (brought from the country of origin as well as acquired in host country)
- legal framework
- gender-roles.

UK: Competition between migrant/ ethnic organizations as a barrier for volunteering.

Question 2 : Which are the main motivations for their involvement? Any specificity compared to the “nationals”

Cultural meaning differs probably between migrant respectively ethnic populations.

Political instrumentalization (is compulsory volunteering still volunteering?) – a barrier again!

As specific motivations were mentioned:

- Help among compatriots (e.g. guiding, translating...)
- Meet people (sociability... )
- Maintenance of cultural heritage (collective memory & identity)
- Acquiring skills & competences (language..., informal learning, learning by doing)
- Altruism
- Important role of (often extended) family
- Wide variety between individualistic motivations on the one hand and community based roles, traditions and obligations on the other hand
- Interested related issues (e.g. women or political issues) should not be ignored

Question 3 : Voluntary work as a way to use skills and competences you can't use on the labour market ?

Volunteering can be seen as a strategy to actively use existing qualifications, competences, and skills (facing the risk of professional de-qualification which is very often connected with immigration). This encourages immigrants, and strengthens self confidence.

Another focus: How to transfer informal skills (gained in voluntary work) to labour market competences? (Question of certification or assessment of such competences)

Volunteering is not always skill-orientated but also based on the need for social contact, leisure time, amusement, hedonism.

3<sup>rd</sup> session, 4<sup>th</sup> March 2006

### **C. Spain: Awareness-raising intercultural activities involving immigrants volunteers**

Speaker: Ramona Bucur (AIPE) and Jose Tshimpanga (ARACOVA)

Minutes: Cristina Gómez (Spain)

The present session based on two presentations given by migrants who are volunteers and board members in their organisations.

*Best practice example: Awareness-raising intercultural activities with immigrants volunteers- AIPE-East countries migrants Association of Castellon (Valencia)*

Ramona Bucur is a volunteer and responsible of integration and social department of AIPE. This organisation works with East countries migrants. This organisation's activities are based on: firstly, “self-help” actions, information, advice, informal meetings, informal service provision to immigrants

and secondly, other activities with the fundamental role of “*mediating with the host society*”. An example is the “linguistic intermediation” service for driving licence tests, official recognition of qualifications and professional level exams.

One of the areas with the largest presence of volunteers are activities directed mainly at “sensitising” the local population in Castellon, this work is sometimes supported by the autonomous or local administration, through the holding of “intercultural events”, such as the promotion of Romanian culture through games, gastronomy, customs and handicrafts.

In relation to volunteering, AIPE has identified three categories of immigrant participation as volunteers: a) volunteers who work in the immigrant information and advice service; b) child volunteers, immigrant children who participate in intercultural activities to promote Romanian culture and c) occasional immigrant volunteers who join an organisation for a specific activity with the aim of widening their social networks and making employment contacts, once they find work they usually give up their volunteering activities.

In this sense Ramona points out that the concept of volunteering for Romanians is characterised by the “*experience of obligatory volunteering*” during the Communist period. That is why many Romanian immigrants are not interested in volunteering. According to that, other participants from other Eastern countries substantiated this attitude about volunteering.

*Best practice example: Training Programme on Co-Development for immigrants and others groups-ARACOVA- Refugees and migrants Association of the Valencian Community (Valencia)*

Speaker: Jose Tshimpanga

The second presentation was given by Jose Tshimpanga who started with a description of the work carried out by his organisation, ARACOVA, which was created in 1993. The organisation is working in the following areas: legal, employment mediation, primary assistance -encourage greater awareness in foreigners of their rights and duties, with the aim of boosting their social and employment integration in the host society-, volunteering -volunteering on-line; translators, interpreters and accompanying; web page design, clothing and food delivery; library and reading room.

Jose Tshimpanga described the project about “CODEVELOPMENT” a concept yet imprecise which links immigration and cooperation for development in a way that intends to optimize the contribution of immigrants to their countries of origin, to the countries of destiny, as well as the potential of their bi-cultural citizens -hip when carrying out integration mechanisms in reception countries.

*Discussion issues:*

In what way does intercultural sensibilisation contribute to integration of the immigrant?

Integration on the basis of intercultural relationship is not an easy task, AIPE’s awareness-raising programmes for schools attempts to diffuse values and train in preventive attitudes in the face of a possible increase in violent attitudes due to racism and xenophobia, in addition to encouraging the

seed of respect and tolerance among young people through conferences organised in different municipal districts in Castellon, mainly directed at children and young people in different schools although teachers, members of youth organisations and parents also took part.

In the case of Netherlands, they are running a project named " New Talents in the Boardroom" which aim to increase the intercultural make-up of the regional boards of these large volunteer organisations do not represent the cultural diversity of the Dutch population.

How we may to encourage the volunteering for the immigrant children?

Ramona, AIPE, believes that is essential for all migrants' children to be involved in intercultural activities in order to promote their real participation in the local society.

Miro Popovic, (Netherlands) placed special emphasis in the role of mothers for getting children participating in volunteering activities.

What can we learn practically from our project for volunteering and the integration of immigrant population?

Participants were agreeing about the idea that most of the time people think that integration it is just linking with migrants. In that sense, Austria point out that when speaking of integration, one should go beyond the identification established between integration and assimilation that it is registered in the majority of public administration, mass media and finally adopted by the immigrants themselves.

It is nevertheless possible to come up with a more constructive approach, based on the idea that integration affects and involves the whole of society and not just those individuals who have immigrated. It is essential that all members of a society integrate into the new situation implied by cultural diversity.

In Spain some experiences has shown that intermixing of volunteers from different countries is an enriching experience that additionally helps to dispel stereotypes.

In Netherlands there is a challenge about the need of social-cultural dialogue among mainstreaming and migrant's organisations.

Jose Tshimpanga added the following questions regarding Legal initiatives to promote migrants volunteering. United Kingdom, pointed out that there is a National Refugee Integration Strategy which has been set up after a public consultation. The strategy forward the work has been done by the public bodies regarding and promoting equal race relations. This document is focus in integration through labour market and recognised the work carry out by the volutary sector in order to support refugee integration.

In that aspect, a key questions is rising about what is happening with "irregular migrants"; what kind of opportunities volunteering could offer to migrants who are no refugees? In the case of Spain, in the last year through the "regularisation process", migrants were asked to prove their "social roots in Spain" through documents which show their participation and their residence in the country. In that sense, certificates from volunteer organisations proved that migrants were in Spain and involve in social activities.

## **PARTICIPANTS LIST: WORKSHOP 3**

1. Christoph Reinprecht - Institute of Sociology, University of Viena (Austria)
2. Ewa Ciercierska- Network Office, Wiener Intergrationskonferenz (Austria)
3. Ramona Bucur - AIPE-East countries migrants Association of Castellon (Spain)
4. Jose Tshimpanga- Refugees and migrants Association of the Valencian Community (Spain)
5. Vilma Zitkauskaitė- Lithuanian Association of Castellon and Valencia (Spain)
6. Luis Manzano- Observatory of Immigration of Madrid (Spain)
7. Daniel Zerbo - CEIM – Centre of studies for social integration and formation of immigrants(Spain)
8. Bénédicte Halba- IRIV (France)
9. Céline Cheret- EDL 14 (France)
10. Miro Popovic-CIVIQ (Netherlands)
11. Ewoud Butter – ACB (Netherlands)
12. Cristina Gómez- Foundation for the Solidarity and voluntary Work of the Valencian community – FUNDAR (Spain)

### 3.4 WORKSHOP 4: SPAIN AND EUROPEAN DELEGATES

#### SESSION I: BARRIERS AND GOOD PRACTICES

Facilitator Elba Bermudez

Minutes: Cristina García / Jorge Fariñas

#### General approach to the workshop discussions:

The following workshops sessions were focus in the Spanish context. These Workshops began with a number of questions posed by the facilitators concerning the administrative-legal, NGO, migrants and host society perspectives, and substantial issues regarding good practices and migrants social integration through volunteering.

#### **Legal Perspective:**

- Do you know of any type of legal barrier or vacuum that hinders the associationism of immigrant people? In an affirmative case, what can be done about it?

- Do you believe that the lack of knowledge by immigrant people and the indigenous population in relation to the legislation about immigration is an obstacle towards the voluntary work of these people?

- The condition of being “illegal” (note the use of the word as an adjective to describe people) is a significant obstacle. Hence the need to acquire full citizenship.
  - Sensitisation of the civil society and political classes is proposed. The aim is to put an end to this social construct of cataloguing a person as illegal. People are not illegal, only their acts. And in the case in question, furthermore they have committed no criminal offence, only an administrative misdemeanour. The illegal entry of persons over state borders is an irregular administrative situation; it does not make a person illegal.
  - This illegality leads to the construction of a stereotype which excludes. It creates an obstacle for associative participation. And from this perspective, to the extent that it is a question of supporting someone who is “illegal”, there is no correct evaluation of the volunteering which is done in this sector. In this sense, volunteering is limited by the legal position of the person and political conditions in general. The fragile citizenship of people who are not regularised, stereotyped in addition as being illegal, prevents them from volunteering.
  - There is a need to return to a social link, evaluating difference positively. Proposing immigration not as an obstacle but as an opportunity (this involves a Copernican turn)
- Proposals for overcoming obstacles:
- New normalisation processes are proposed to rescue a valuable human capital.
  - Build proactive immigration, a feeling of citizenship because it is possible to participate in society (to do something or contribute towards social change), training for social bonding.

- Whatever a person's administrative situation, this does not determine good practice (legality is not synonymous with good practice), but discrimination on the basis of someone being "illegal" does limit the actions of positive volunteering for integration.
- We are faced with the need to adapt the legislation to a new reality.
- It is obviously possible for an immigrant to volunteer without becoming a member of an association.

Proposals for overcoming obstacles:

- The need for common strands to define immigration policies in European Union countries.

### **NGO Perspective:**

- Is there excessive bureaucratisation in NGOs that hinders the associationism of immigrant people?
- Do you believe there is a direct relation between the lack of financing of voluntary work organizations of/for immigrants and their promotion towards voluntary work? And in the affirmative case, what is the reason for this shortage of financing?
- Is it correct to differentiate between indigenous and immigrant voluntary work at the integration level?

- Excessive bureaucratisation in NGOs is an obstacle to associationism.
- The public administration (with its management measures, such as the law on subsidies), is an important factor in bureaucratisation and consequently an obstacle to immigrant volunteering and participation. In this sense, the limitations come *from above* (in particular there is no evidence of obstacles created by the NGOs themselves, except in some cases of institutionalised NGOs).
- More funding does not equal more volunteering.
- There are differences between "associations of" and "associations for". In the case of the former, volunteering is a more constant feature or is encouraged more.
- The lack of participation by actors in budget distribution initiatives negatively conditions volunteering promotion and the success of the initiatives.

Proposals for overcoming obstacles:

- Simplify and unify the information on creating associations.
- Create local information points which centralise information on available resources for the association movement in all its spheres of activity and to facilitate administrative formalities.
- Lines of funding which promote the planning and start up of joint projects between citizen participation associations and organisations whose mission is to integrate the immigrant population, with the objective of not limiting immigrant participation to projects and actions which focus on that particular population group.
- Integrate immigrant volunteers in any type of activity.

- Information, guidance and meeting projects (intercultural and civic action activities which are truly fighting for rights and acting as precursors of change).
- Motivate volunteers through information about the results of their action.

***Immigrant Persons Perspective:***

- Do you believe that the associationism culture is an obstacle for the participation of immigrant persons in these organizations?
- Do you believe that religion and/or the language of immigrant persons can hinder their voluntary work participation?
- Could the failure to fulfil specific expectations of the voluntary worker hinder his/her continuity as such?
- Do you believe that the greater vulnerability which extra-community immigrants experience is a factor that hinders voluntary work?

- The volunteer movement has no obstacles to immigrant participation (as it is so close to social and neighbourhood action). Volunteer associations have not developed a culture of encouraging immigrant participation, this is influenced by the vision of people living in the host neighbourhoods which does not favour integration in neighbourhood volunteering associations, either in the type of activities they do or in the different ways of participating.
- There is no conflict between immigrant associationism and social intervention organisations when it comes to developing volunteering action. They can coexist and develop the same activity.

Proposals for overcoming the obstacles:

- Joint work and networking.
- Whether or not social volunteering associations work on behalf of immigrants they should connect and share their activities with neighbourhood associations (the type of associations which are closer to the immigrants themselves and their integration in the place where they coexist daily.)
- A language or different linguistic uses to those in the host society are important obstacles to immigrant volunteering and social integration. A good way of resolving this issue is to develop volunteering initiatives to improve language skills.
- Religious issues can also be an obstacle for volunteering and integration, but they have been invisibilised. It is a very individual attitude as they are very private opinions.

Proposals for overcoming the obstacles:

Train children at an early age in tolerance, respect and understanding.

- The greater vulnerability of immigrants from outside the European Union is a factor which prevents volunteering. There are dependents to take care of, basic needs which are not covered, lack of time, unwillingness to become visible due to the irregular situation and these are real obstacles to volunteering and social participation. Their project for staying in

the host society may be very short term and therefore all their energy is concentrated on covering their needs and providing resources for their relations in their countries of origin.

Proposals for overcoming the obstacles:

Attack the root cause of vulnerability.

- Some beliefs held by the immigrants themselves prevent them from participating such as
  - the need for certain training to be a volunteer
  - the idea that the entities can take advantage of their work
- Culture of associationism and different meeting spaces:
  - use of the street ↔ specific places for such purposes
  - unplanned group meetings ↔ selected group meeting.

Proposals for overcoming the obstacles:

To carry out steps prior to participation such as creating common spaces for meeting and awareness among immigrant associations and social action and neighbourhood associations.

Greater resources to promote volunteer movement actions to awaken the need to participate and collaborate in immigrants and other less aware population groups.

### ***Host Society Perspective:***

- Do you believe that the attitude of the indigenous population can have an influence in the exclusion or discrimination of immigrant people in relation to voluntary work participation?
- What type of culture and historical experiences does the host country possess and if this could possibly clash with the concept of the different immigrant groups that exist in its territory?
- Do you believe that immigrant persons are invisible for voluntary work organizations in general?

- There are different levels of rejection. Exclusion means rejection at the deepest and widest level. Discrimination is more specific, it limits but allows options. In this sense, the exclusion factors which arise in the host society require direct intervention measures, such as sensitisation.
- Social constructs and stereotypes given to people of foreign origin will condition the host society's attitude towards them, and limit or increase their chances of participating in volunteering.
- There is a treble discrimination for immigrants: due to origin (racial/cultural), social class (immigrant/poor, without resources) and sex (gender/woman)
- There is also a "glass ceiling" which prevents immigrants from accessing true and full participation in volunteer organisations in general. This may be due to the recent nature of the intensity and complexity of the immigration phenomenon.
- Recent immigration is sustaining the basic structures in the host society. (labour)

- Attitude is the most difficult obstacle to overcome in developing effective volunteering practices for the social integration of immigrants.
- The possibility of getting to know these people who are so vital (and who at the moment are invisibilised).

## SESSION II: GOOD PRACTICES AND RECOMENDATIONS

Facilitator

Manual Zapata

Minutes:

Jorge Fariñas Cristina García

### ***Legal Perspective:***

- What legal measures and/or policy do you consider would promote the participation of immigrant persons in organizations?

- Standardise criteria / Simplify, speed up and inform / Coordination between different administrative levels / Creation of information and assistance offices for immigrants / Allocate funds to improve the use of infrastructures / Joint action by entities in general with immigrant associations in particular (with a view to project development).
- At European level, there is a need to make the law on immigrant mobility within the framework of the European Union more flexible, to offer greater opportunities for volunteering.
- Nationally, it is proposed that the process of obtaining papers be speeded up.
- As a general rule a Foreign Resident Identification Number should not be required for volunteering, a passport should be sufficient.
- “Depoliticise” regulations at local and regional level. It should be a social instrument rather than a political one.
- The duality legal v. illegal should not exist.
- Public recognition of good practices in social media, such as the collectives which work for integration and coexistence.
- Greater support for research.
- The only way to bring pressure is through associationism
- Care must be taken over public discourse.
- A new social category is proposed: civic citizenship.
- Standardised, common policy and laws on immigration.

### ***NGO Perspective:***

- What aspects, activities, or projects do you consider would promote the participation of immigrant persons?
- Do you know of any case of voluntary work participation of immigrant people which has proved to be beneficial for the person that performed the voluntary work?
- Should the training platform of voluntary work consequently serve as potential job placement?
  - There should be no differences between immigrant and non immigrant volunteer action.
  - Examples of initiatives which favour immigrant participation are: information and guidance, vocational training, interculturality, meetings, civic actions. These initiatives will be more or less relevant according to the particular preferences of each person or collective.
  - Exercise professional specialisation through volunteering. Volunteering can connect immigrants with their professional spheres in their countries of origin which they cannot exercise in the host country for administrative reasons.
  - Volunteering can help to overcome traumatic cases, "immigration mourning".
  - Participative activities for social integration.

***Immigrant Persons Perspective:***

- Do you know of any good practice which has promoted the participation of immigrant persons in voluntary work organizations? - What was the method used to integrate the participation of immigrant persons in these practices?
  - Not everyone is an economic immigrant and not all associations solve the needs of these other immigrants (academic, business, cultural...).
  - For the moment, intervention through volunteering is at the level of help for basic needs (action and reception).

***Host Society Perspective:***

- Do you believe that the Mass Media entities play a role which can hinder or facilitate the participation of immigrant persons in voluntary work organizations? In the affirmative case, to what degree?
  - The mass media do not necessarily have a direct influence on enabling volunteering. In other words it is thought that the media do not necessarily influence the numbers of immigrant volunteers (although in certain cases and situations it can in fact influence the intensity of volunteering to help immigrants).
  - It is a question of using the potential aspects of the mass media to give a friendlier image or to exercise a negative influence.

- Without being the most relevant factor, the media have a negative influence because of the poor image they portray of immigration. They can even encourage xenophobia and marginalisation and as a reaction, associationism and social mobilisation.
- The mass media are press groups with business influences and needs. This leads to an absence of moral values.

**What identifiers can help us to characterise good practice in terms of integration through volunteering?**

- Favours plural *participation*.
- Fights for rights, proactive strength and social pressure.
- Innovative, adaptable to new situations.
- Permanence in time, continuity.
- Empathetic* (I love you and I accept you just the way you are).
- Flexible.
- Transparent.
- Adaptable (to user/beneficiary needs)
- Transferable.
- It eliminates differences between regular and irregular situations.
- Representative of society.
- Measurable in terms of results.
- Viable, operative.
- Well accepted by its beneficiaries.

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25. Amparo jadiya- Cultural islamic Centre (Spain)
26. Juan Luis Sanchez- ODAS (France)

## 4.- PLENARY SESSIONS

### 4.1.- Session 1: Spanish Advisory Group: The situation of immigrants in Spain

**Presenter: M<sup>a</sup>Jose López (Spain)**

In this presentation were highlighted some of the more relevant aspects of the immigration phenomenon. In the first place, was introduced a brief description of Spanish immigration patterns and some questions related to the national characteristics of the phenomenon. Secondly, was described the Spanish research within the INVOLVE project, methodology and main findings.

- The transformation of Spain into a major receiving country for immigration in the European Union has been both spectacular and rapid. The foreign population has jumped from less than 1 million in 1999 to over 3.6 million in 2006.

- Immigrants are clearly concentrated in certain geographical areas, and within those, specific nationalities are more intensely present. According to the latest residence permit information, more than two thirds of legally foreign residents (66.94 per cent) are in 6 Autonomous Communities: Catalonia, Madrid, Canary Islands, Andalucia, Balearic Islands, and Valencian Community.

- With the overall increase in immigration, the number of countries of origin has expanded considerably, but certain countries such as Morocco, Ecuador, Romania and Colombia have stood out over recent years as the most important sources of immigration in Spain.

- The Spanish legal frameworks for regulating the entry of foreigners focus around the need to have a job in order to obtain the corresponding work and residence permits. A shortage in the domestic labour force for certain economic activities and the impossibility of strictly controlling borders has led to the formation of a pocket of undocumented foreigners in Spain's national territory, forcing the socialist as well as the popular governments to introduce five documentation processes: 1985/86, 1991, 1996, 2000/2001 and finally in 2005.

- In the NGO sector, there have been diverse dynamics for the development of **organisations for and by immigrants**. On one hand, within the immigrant communities, NGOs have begun to form which seek to respond to their social, political and economic needs. On the other, existing NGOs from the host society who already work with the social classes in which Third World immigrants are being incorporated, have begun to also focus their work towards the new arrivals, and a new set of NGOs has sprung up which work in solidarity with immigrants. This last category of NGOs does have some representation from immigrants, but the majority of members and their organisational

framework come from the host society. Currently, therefore, there are 3 categories of NGOs which provide services:

- a) Ethnic organizations which are created within immigrant communities and which represent the interests of a defined ethnic or cultural group. There are also some coordinating groups composed almost entirely of ethnic organisations.
- b) Generalist organizations from the host society which have a wider mission of serving the population in general but who also focus part of their resources on immigrant integration.
- c) Specialist organizations from the host society which are newly formed to work with the new arrivals. They can be service delivery organizations, those who concentrate more on human or political rights, or research institutes specialized in immigrant issues.

#### The Spanish INVOLVE research

In order to analyse Immigrants Volunteering, The Spanish advisory group is applying questionnaires: for immigrants volunteers participating in the framework of immigrants associations and for immigrants and volunteers organisations.

According to the analysed data, we can clearly see that the **volunteering concept** is mainly understood as an action which helps others, as an action perceived to be useful, a time dedication and a sharing and an inter-relating way between socialisation agents.

In relation to the **motivation for the carrying out of voluntary work** the main motivations are: personal values, like religious beliefs, followed by social values. Furthermore, the motivation is perceived as a learning method.

It can be seen that the great majority from those polled think **that volunteering is a way of integrating into the host society** and that each one's perception is the main aspect that **should change**, followed by the country's policy where each one lives and the EU's general policy, whereas the individual's environment is last.

In relation to the promotion of volunteering in the **media**, 75% think that there is little information on volunteering and the image given to migration is generally bad.

Migrant's opinion is that one of the prioritised actions to **fostering integration** of national persons from third countries is to promote intercultural dialogue, followed by actions towards the orientation and information. Finally, the promotion of cultural activities is valued at 11%.

## **4.2.- Session 2: Spanish Red Cross “Web MIGRAR, A web-based tutoring programme”**

**Presenter: Raúl Baez Quintana (Spanish Red Cross)**

Migrar.org arises in response to the current situation of migratory flow that is taking place in the global world and likewise in Spain, which in the last few years has become a country that receives immigration.

The project is framed within the Multi-regional Operating Programme in the Fight Against Discrimination that promotes actions covering integration of immigrant workers in the Spanish labour market, with co-financing from the European Social Fund.

Migrar.org is a portal that offers their services to society as an instrument to favour social and labour integration of immigrants, the same based on three important lines of action:

- Support and guidance
- Social awareness
- Training to favour comprehensive social integration

### **Institutions promoting the project**

Currently the portal is being handled by the **Fundación MIGRAR**, representing the main axis of their activity.

**Spanish Red Cross** places their professionals, at the disposal of this portal, so that they may participate in the resolution of all consultations made of the free guidance service.

**Fundación Chandra** is the organisation that has designed and set-up the portal. Currently they are responsible for management of its content.

### **Main Findings**

Since its creation, in 15th July of 2005 until 31 January 2006, the project has achieved the following results:

- Number consultations: 1099
- Number register users: 1687 among them:
  - 21.00% Spanish nationals
  - 45.82% foreigners residents in Spain
  - 33.18% foreigners in the origin country
- Number subscribers weekly magazine: 3166
- Number advertisement publicated: 280

### **4.3.- Session 3: Radio Zaanstad” - Turkish Broadcasting Association.**

**Presenter: Hüsnü Polat (The Netherlands)**

#### **General presentation**

- Project started in 1991-
- At first half hour, than one hour at this moment 2 hours
- Currently we have six male persons who make the programmes
- Geographical Scope(s) of Action: The region of Zaanstad (North Holland).
- Organization of activities which bring together the inhabitants of Zaanstad. For example, by way of a health education project combined with a cooking course, which attracted members of the Turkish, Dutch and Surinamese community. Interreligious meetings : for example visit of Turkish migrants to a local synagogue for the purpose of dialogue and exchange

#### **Goals**

- To inform the Turkish migrant community in the regions of Zaanstad and Wormerland.
- To enable the Turkish speaking person to participate in the societies of Zaanstad and Wormerland.
- To organize projects to support the two points mentioned above.

#### **Position**

- Member of the Platform of Turkish Migrant Organizations in the region of Zaanstad.
- Make use of the facilities and licence of The Broadcasting Association of Zaanstad.
- Corporate with various organisations depending on the project which we implement.

#### **Programme**

- Every Tuesday from 20:00 hour till 22:00 hour. Live broadcasting
- First hour short information about the region, the Netherlands, Turkey, World
- Turkish language with summary in the Dutch language
- Second hour. Interviews with Guests and special subjects