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NGOs in Ethiopia
The Case of People in Need

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                                                        Klára Davidová

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ABSTRACT

The research is primary concerned with one main group – relief and development workers with work experience in Czech NGO *People in Need* operating in Ethiopia. The purpose of this research is to explain the role of those relief and development aid workers in the process of relief aid and development assistance. The master dissertation describes the problems, challenges and the new alternatives of NGOs in the relief aid and development assistance. The last chapter aims at relief and development workers from the intercultural perspective. The primary research on humanitarian and development workers involves semi structured interviews with relief and development workers of organisation *People in Need*. The hypothesis of dissertation is based on assumption that relief and development workers of *People in Need* show the high level of prosocial behaviour and other relevant characteristics needed for that profession. The main importance of dissertation lies in interviews with respondents about their problems, challenges and experiences during their work. The dissertation also looks on relief and development workers from the intercultural perspectives and starts from assumption that the relief and development workers of *People in Need* should hold the intercultural competence.
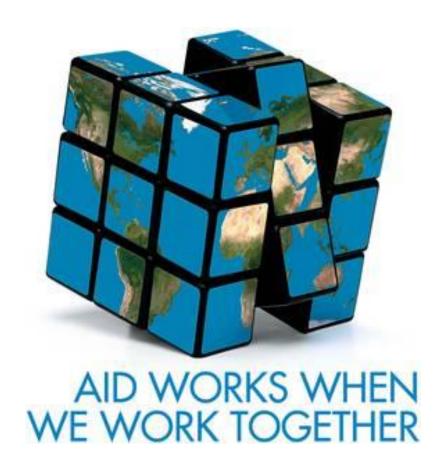
ACRONYMS

NGO
INGO
PIN
UNICEF
ICRC
UN
YAMCAs

CONTENTS

1.1. | Background to the study

The history of providing aid is dated a long-time as charitable organisations started to provide their services mainly at various natural disasters and epidemics. The formation of people, who are willing to help disadvantaged people, is not obviously new, but it has also its own development. The helping has become more professionalized and institutionalized. The increasing demand for skilled professionals at providing aid has caused the need for regulations and approaches to relief aid. At the end of 20th century, the humanitarian crisis, which was caused by the plenty of humanitarian failures, was required to completely change the strategy in relief aid. The importance of development increased and states started to focus on policies of development. The relief and development aid has become a very disputable topic and it is very important to discuss the new challenges and approaches.

The role of relief and development workers experienced also significant changes. The view on those workers has changed from compassionate Samaritans to selfish altruists who are not aware of problematic issues in relief and development agenda and practice the outdated approach to relief and development aid. The relief and development workers face various challenges that require being defeated. The profession of relief and development worker requires special skills and experiences. Those people face also many moral dilemmas and cultural problems. Hence, the focus on relief and development workers represents a very important issue as those people belong to the chain of people who provide the relief and development aid. People working in such demanding environment might be able to demonstrate the high skills in reflecting the contemporary situation and approaches to relief and development aid.

NGOs have become the key players in the relief and development aid in the last two decades. The responsibility of NGOs for

humanitarian and development aid means that also NGO sector operating in relief and development aid has to be aware of new approaches and strategies in the working sphere. Humanitarian workers, who are involved in relief and development aid in some NGOs, are not in an easy position and are forced to change their approach to development and relief aid. The contemporary situation concerning the relief and development issue belongs to the complicated areas where it is important to be critical and reflective.

1.2. | Problem statement

The increasing number of relief or development workers abroad has caused that more researchers have drawn an attention to those professionals and try to gain more detailed information about that specific group. Those people have decided to work in less developed South[1] in order to help poor[2] and other disadvantaged groups and work in very dangerous and psychical demanding environment. That type of behaviour is sometimes characterized as an act of altruism[3]. Altruism means acting not in the way of own benefit, but this behaviour is performed voluntarily and makes good. Altruism forms the higher level of prosocial behaviour which is based on altruistic and egoistic motives, too. My intention as a connection to altruism is to ascertain that humanitarian and development workers do not perform altruism in the clear form but I will try to discover also their egoistic motives for doing this type of work.

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[1] The North – South division represents an important viewpoint about concentration of wealth and poor countries in the World. However, I am fully aware that this division does not fully reflect the current concentration of strong economies (for example, East Asian Tigers are considered as developing)

[2] According to UN, the poverty means "the total absence of opportunities, accompanied by high levels of undernourishment, hunger, illiteracy, lack of education, physical and mental ailments, emotional and social instability, unhappiness, sorrow and hopelessness for the future. Poverty is also characterized by a chronic shortage of economic, social and political participation, relegating individuals to exclusion as social beings, preventing access to the benefits of economic and social development and thereby limiting their cultural development." (official website of UN)

[3] For more about altruismus see, e.g., Bierhoff, H. *Prosocial Behaviour* (Hove: Psychology Press, 2002).

My interest lies in analyzing relief and development workers from the perspective of NGO sector in Africa, especially in Ethiopia. In other words, the main focus represents expressions of relief and development workers about their personal, cultural and working challenges during the period of operating in NGO in Ethiopia. Nowadays, the relief and development aid experiences difficult time. Multilateral and bilateral relief and development organisations are often target of criticism for their minimum success in eliminating poverty. Hence, the role of humanitarian and development workers represents very disputable topic and it raises numerous questions.

In my master dissertation, the ethical challenges and new perspectives of relief and development work will be addressed, too. Are humanitarian and development workers aware of those dilemmas? According to Wiliam Easterly, humanitarian and development workers are divided into two groups: *Planners* and *Searchers*. The biggest difference between *Planner* and *Searcher* is that *Planner* thinks he knows the solution but *Searcher* admits he does not know the solution in advance. How humanitarian and development workers posit themselves? The sign of *Searchers* lies in their small plans to eliminate the poverty (Easterly, 2006). Do humanitarian and development workers show a high ambition in fighting against poverty or they feel as *Planners?* The author assumes that exactly workers from NGOs[4] differentiate from the big relief and development organisations and show signs of *Searchers* who are slowly making progress in helping poor and other disadvantaged people.

I focus on relief and development workers from the perspective of NGOs in Africa, especially in Ethiopia. From my point of view, the NGOs differ from multilateral or bilateral organisations in many points. I assume that NGOs can represent alternative forms of development.

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[4] It is worth describing the definition of NGO. NGO as an abbreviation of non-governmental organisation means any non-profit organisation which exists on a local, national or international level and its main task is common interest. In my thesis, the objects of concern are NGOs that are involved in relief and development aid.

Therefore, challenges and development strategies of NGOs will be noted, too. The reason for choosing Ethiopia lied in the presence of Czech NGO *People in Need* in this country. Hence, there was a chance to come into contact with relief and development workers operating in Ethiopia. The second reason was generally connected to the high number of NGOs existing in Ethiopia. The Czech NGO *People in Need (PIN)* belongs to the biggest Czech NGOs providing relief aid and development assistance and defending human rights and democratic freedom. *PIN* has been operating in Ethiopia since 2003 and helps Ethiopians in the following sectors: education; water, sanitation, hygiene, livelihoods and social programme.

1.2. | Research aim and objective

The dissertation addresses the following question:
What are the problems, challenges and dilemmas of relief and development workers from organization People in Need operating in NGO sector aimed at relief and development aid in Ethiopia?

The objectives are to:
1. explain the role of relief and development aid workers in the process of relief aid and development assistance
2. describe the problems and challenges in the relief aid and development assistance
3. describe the new alternatives of NGOs in the relief aid and development assistance
4. explain the problems and challenges of relief and development workers operating in NGO in Africa from the intercultural perspective

1.3. | Scope and focus of the study

This study is set within the broader context of relief and development trends and one of its aspects – the role and challenges of humanitarian and development workers in that sphere of activity. It is focusing primarily on the life of those workers operating in the humanitarian mission abroad, especially on the Czech workers in NGO *People in Need*. The relatively restricted scope was chosen in order to provide a more in-depth study. The choice of Ethiopia seems to the author of this dissertation to be relevant – as was mentioned earlier, Ethiopia represent a very important place in Africa where the Czech organization *PIN* provides their services.

Insight into ways in which it is possible to determine the various challenges and troubles of relief and development workers during their work for NGO operating in Ethiopia is of high relevance. This opportunity might show the high influence of system restrictions of contemporary relief and development approach on the relief and development workers in Ethiopia. Even though the dissertation deals with relief and development workers operating in Ethiopia, its findings and conclusions are to a large extent also valid for other humanitarian and development workers in different NGOs in Africa. The decision to explore the role and challenges of humanitarian and development workers in NGO was based on a pragmatic reason. First, NGOs represent an alternative way of dealing with relief and development and they employ a different approach than the governmental organizations.

I believe that academic work, especially in the relief and development field, should have a practical application for others interested in relief and development aid. I believe that this work can find its sympathizers in field work, especially students intending to work as relief or development workers in NGO sector. Although the main purpose of choosing the topic for my dissertation was not indented for

the audience, it might be useful if the dissertation could serve to somebody than to become just a bunch of papers lying in a library.

1.4. | Structure of the study

Master dissertation is divided into five chapters which are aimed at issue of development and relief aid and importantly on workers operating in NGOs abroad.

The first chapter is focused on short introduction where is introduced the aim and objectives of the study. Furthermore, it provides the reader with and overview of the relevant resources and the ideas they are presenting. Importantly, it also explains the key term relief and development worker and presents the main theoretical framework that is used for understanding relief and development workers from the various perspectives and emphasizes especially the challenges and new approaches concerning the relief and development aid. Finally, the structure of the study might help to be better oriented in the master thesis.

The second chapter of the dissertation describes the methodology on which this study is based. The ethical considerations of the research are described as well as its limitations and the possibilities for further development. The specifics concerning the research in organisation *People in Need* are noted in this chapter, too.

The third chapter introduces the humanitarian perspectives on relief and development workers from NGO *People in Need* and provides a comprehensive account of how relief and development workers from *PIN* are operating in Ethiopia. I was interested in challenges and opportunities of relief and development workers who are facing in their effort to help people in need. Where relevant and possible, the text presents the views of relief and development workers.

The *fourth chapter* discusses the intercultural perspectives on relief and development workers of NGOs that works in relief and

development aid, especially from NGO *People in Need*. The clearly functioning environment might help to perform relief and development workers better fulfilled assignments. The characteristics of relief and development workers of NGO also play a role in this type of work.

The *fifth chapter* of the dissertation recapitulates the main discussions, findings and conclusions and provides a reflection on how the study achieved its aim and objectives. Furthermore, it highlights an area requiring further research.

1.6. | Literature review

This section aims to provide the reader with an overview of the existing literature that is relevant to the aims and objectives of this dissertation. It also allows seeing this study and its conclusions in relation to the opinions of other authors.

The first objective of this study provides an explanation for why relief and development workers are worthy of consideration and support and explain their role of humanitarian and development workers in the process of relief aid and development assistance. Who are the relief and development workers? Often they are named as Samaritans[5] or Altruists but are they really Samaritans or Altruists? The story of compassionate Samaritan represents a very powerful Samaritan's character and nowadays his story serves as a symbol of genuine helping. It is said that Samaritan helped unknown man who was mugged and left alone in a bad condition on the road. Finally, he paid money for the man's care. Samaritan's behaviour could be described as altruistic. Altruism means helping that is provided for others and is not connected to the expectation of profit, reward or social agreement. Altruism should not be taken for granted as quality opposite to selfishness, but as a value, for which we should have aspirations. Tony

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[5] The parable of compassionate Samaritan comes from the Bible, especially from the Lucas evangelism, the chapter 10, verses 29-37.

Vaux explains *the paradox of altruism as an expression of the self, and the consequences in humanitarian aid (Vaux, 2004:2).*

Altruism is not something we choose as an alternative to selfishness but a value that we aspire towards – an escape from the more selfish influences of the gene and the past. We have to learn how to understand and then make a proper place for ourselves, realizing that it is the same "self" which make the choice. I call "concern for the person in need" the principle of humanity. It is not a simple concept. It is as complex as the person for whom we feel concern, and includes their entire social, economic and political context. To do justice to our concern we have to know everything, and because we cannot do this, altruism is an aspiration, not a fact (Vaux, 2004: 2).

In Vaux's book *The Selfish Altruists* is described the main challenge of relief and development workers as a problem of selfishness (Vaux, 2004). The variety of researchers, who were often involved in relief and development work, want to draw attention to this issue. Researchers assume that relief and development workers should reduce the self and increase the awareness of the other. In other words, relief and development workers have to ask themselves more about what else is happening with lives of endangered people and not to find the easiest solution by feeding a few children. Selfishness is seen as a negative factor that hinders the process of helping. Relief and development workers have to challenge their selfishness and find greater concern for people in need. The profession of relief and development workers expects not only high qualification and various experiences, but also the ability to see things happening behind the relief and development work. The easy solutions will never bring good. Therefore, relief and development workers should move to pure altruism.

If compassionate Samaritan was a relief or development worker, would he fall into category of conscious workers[6]? The powerful story of compassionate Samaritan assumes that he was deeply concerned about injured man and his help was offered in the sense of pure altruism. Hence, the pure altruism might be an object of discussion as altruisms and prosocial behaviour is difficult to determine from each other. However, altruism is defined as emphasizing of other's people needs, providing the psychical well-being and help with finding a solution of their problem (Nakonečný, 2007). Author assumes that compassionate Samaritan would fulfil all points of definition of altruism and therefore he might have been a sensitive relief or development worker who is impartial and his major concern are people in need.

If relief and development workers are not genuine Altruists or Samaritans who are they? I can not deny their big social contribution towards helping poor and other disadvantaged people but as author noted above, relief and development workers have to more aspire to altruism. The majority of writers pointed out the main dissimilarities between two groups of relief and development workers. From my point of view, the division of relief and development workers might be following: *Potential Altruists* and *Potential Egoist*. This naming is based on characters of relief and development workers when one group searches for pure altruism whereas the others are not fully conscious about their work. The major concern of relief and development workers should always be a person in need and not a desire for power. The conscious relief and development worker or *Potential Altruist* is aware of power that exists in his/her hands but do not stir it up. Tony Vaux explains his experiences from the mission in Mozambique as source of power as people from Mozambique express:

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[6] Conscious workers here mean that relief and development workers are aware of difficulties concerning this type of work and take in account all factors such are political, social and economic.

"Just give us what you can. Plead with your government to give us more. Help us run our country." And by deliberately exaggerating their weakness they could attract the attention of aid donors who wanted to feel strong. In Mozambique it was easy to believe that we had the right answers because no one else had any at all (Vaux, 2004: 100).

Here author used a parallel with division of relief and development workers made by William Easterly. Easterly divided relief and development workers on *Searchers* and *Planners*. In his words, *Searchers* perform better incentives and results, support the alternative approach, and prefer insiders to find solutions. They believe that the most relevant solutions are home-grown. The important point also represents the acceptance of responsibility for their actions. *Searchers* are aware of complexity of poverty, which is connected to social, political, historical, institutional and technological factors. On the contrary, *Planners* support the traditional approach and have good intensions but their weakness lays in the absence of motivation of anybody to carry them out. *Planners* are convinced that they know the answer about poverty and they believe outsiders are able to impose solutions (Easterly, 2006).

There exist some parallel between Easterly's division of humanitarian and development workers on *Searchers* and *Planners* and my division on *Potential Altruists* and *Potential Egoists*. *Potential Altruists* show a high potential to become pure altruists like *Searchers*. *Planners* perform the similar characteristic like *Potential Egoists.* Both groups are involved in relief and development work, but the clear distinction between them lies in the way of thinking, ability to find a most favourable solution and capability to make supervision over all process of work. From my viewpoint, *Searcher* or *Potential Altruist* is a person who makes small projects and does not believe in big plans how to solve the

problem. Tony Vaux describes his experience of humanitarian worker in Oxfam as following:

Indeed, the lesson for me in all this was to relentlessly seek out facts, and seek them from people whose interests and biases I had already had a chance to analyse. Instead of interviewing fearful peasants inside Ethiopia, I switched to talking to those who had fled. Instead of believing rebel leaders, I walked about and observed people, conducted interviews and cross-checked (Vaux, 2004:56).

Tony Vaux explains the features of *searching* instead of *planning* in the world of relief and development work. Vaux and Easterly advocate searching for alternatives in relief and development work. William Easterly is a representative of *Bottom-up* approach to development, which means transferring the *indigenous* and *local* knowledge from the bottom of society to the top. Proponents of *bottom-up* approaches claim that institutions arise from social norms, customs, values and traditions of individuals and that written laws only plays a forming role in what has already been formed by individuals. *Top-down* approach states that institutions follow the law made by political leaders. In my dissertation, it is presumed that NGOs might serve as a useful link to the civil society in the developing countries. Hence, I prefer *bottom-up* approach to development as this approach is largely applied by many NGOs. In the following part, others approaches to relief and development work will be addressed.

The second objective of the dissertation is to describe the problems and challenges in the relief aid and development assistance. Walker and Maxwell state about humanitarianism: *[W]e must acknowledge that the rationale and philosophy that underlies humanitarianism has its roots in universal altruistic human behaviour* (Walker & Maxwell, 2008:16). The influence of altruism in

humanitarianism originated from charity and its mission in helping others. Christian and Protestant philosophy formed humanitarianism in the nineteenth and twentieth centuries (Walker & Maxwell, 2008). Humanitarianism is connected to Geneva businessman Henry Dunant, who wrote *Memory of Solferino*, and where Dunant pointed out destructive consequences of battle between French and Austro-Hungarian troops at the local inhabitants of Italian village Solferino. As a result of publishing Dunant's book, the International Committee of Red Cross (ICRC) and the Geneva Conventions were produced (Barnett, 2011). *The Battle of Solferino became to modern humanitarianism what the Treaty of Westphalia was to modern international politics* (Barnett, 2011:1). The humanitarian action from the perspective of Henry Dunant shows the principles of humanity, impartiality, independence and neutrality. Those principles or concepts are known as core principles of humanitarian aid.

The humanitarian organisations have always been in move, reacting on new challenges and demands. After World War I and II, private voluntary relief organisations and many international humanitarian organisations were on the increase. During the World War II, international organisations oriented to relief in Europe began to concentrate their attention to the whole World. International relief organisations started to act globally (Barnett, 2011). The period after World Wars showed two trends. Firstly, humanitarian organisations helped those people who were in danger. The second trend shows humanitarian organisations in posing for humanitarianism as ill-equipped for acting in war zones, with the worsen access to victims and where aid workers themselves are at risk of kidnapping or death. The example of difficult humanitarian action was in Bosnia, Afghanistan, Rwanda or Iraq.

The increasing danger of aid workers has caused the threat of principles of humanitarianism. How to protect aid workers by army and do not display the loss of impartiality, independence and neutrality (Barnett & Weiss, 2008)? Principle of impartiality of humanitarianism

must be mainly impartial and not based on nationality, race, religion or political point of view. The loss of impartiality has become one of the acute problems, especially when humanitarianism started to include more political approach by establishing human rights, democracy promotion, peace building and development. The contemporary approach to humanitarian action and development assistance can not deny the involvement of politic. However, humanitarian action was originated initially on absence of politic and development assistance has always been viewed as more or little political. Hence, researchers require establishing the pure and more united humanitarianism with limited political influence.

The problematic issue represents also the principle of neutral aid. Does humanitarian aid correspond to humanitarian ethics? It means the assumption that all people are equal and their needs are balanced and harmonious in the time of humanitarian crises. But the reality shows something else. The providing of aid shows more political interests than the real needs of people. Some regions, conflicts and natural disasters are preferred as evident priories. According to the research of English non-governmental organisation *Oxfam* from the year 1999, it is shown that more and more donor states send their funds only to the selected humanitarian crises and connect their aid only to few regions (Scheumer-Cross & Tailor, 2009). The very important element in selecting of humanitarian aid plays the role of media. The crisis, which is every year in the centre of media attention, raises the crucial portion of aid. In the flowering years of generous donators, get Ethiopia around two dollars of aid for one person, but the rest get only the fragment of this aid.

Nowadays, those principles of humanitarianism are difficult to maintain and the reality of contemporary conflict refute those principles. NGOs have been forced to reassess their position and some organisations have revised their philosophies to include human rights and justice. Few NGOs have focused on *human rights advocacy functions* on the mission. The other organisations have chosen the *do no harm* principle (Salamon,

2010). The *do no harm* principle, which was developed by Mary B. Anderson in the 1999´s, has later transformed into an approach, attracting many humanitarian workers to be informed about this approach in various training workshops (UNICEF, 2003). Humanitarian principles and their upholding and identification belong to the *Inter-Agency Standing Committee*, the only body that introduces the UN agencies, the Red Cross Movement and the NGOs working in humanitarian sphere. *Although aid can become part of the dynamics of the conflict and may even prolong it, humanitarian organizations must strive to "do no harm" or to minimize the harm they may be inadvertently doing simply by being present and providing assistance* (UNICEF, 2003).

Some authors call for changing view on the concept of *absolute* principles of humanitarianism and prefer *a utilitarian notion of operational guidelines.* We can find many examples where the fundamental principles represented even contrary role and caused harmful consequences. The misusing aid was present in the mission in Zaire where food was sold for guns and other weapons. NGOs facing those problems lack guidance on how to change those judgements. Some researchers have suggested *case law* or *ethical history recounting NGO's actual decisions* and concentrate on the process for generating them. From NGOs and humanitarian agencies of the United Nations is expected adequate protection of their workers or populations and are often blamed for harmful outcomes. NGOs have to aware their limited options in protection and peace building without the political will and coordinate international action for sustainable peace (Salamon, 2010).

Development assistance is based on long-standing principles such as institution building, promoting human rights and democracy, which are inevitably linked up with involvement of donor countries, and where the neutrality of development assistance is difficult to preserve. As Mojca Vah Jevsnik explains:

[T]he principle of neutrality that initially guided humanitarian workers cannot be applicable to development work, as development activities inevitably require political judgements on issues such as democracy, human rights, institution building, and so on (Vah, 2009:24).

The principles of humanitarianism such as impartiality, independence and neutrality seem to be hardly implementing to the development assistance. According to the level of interest of some parties in the development assistance, the history of development distinguishes two doctrines of development. Development with a "small d" is situated in the late 19th century and early 20th century, when the colonialism flourished and development was not planned or intended by interested parties. Conversely, development with a "big D" shows the clear intensions and plans realised by seemingly disinterested parties (Dichter, 2003). "Big D" Development signifies project planning, service delivery and arranging microfinance. Organisations practising "small d" development are aimed at politics, economy and social relationships (Bebbington eds., 2008).

I do not intend to draw a sharp distinction between those types of approaches since NGOs have been engaged in activities of "big D" Development as well as in "little d" development. From my viewpoint, the application of only one of those two doctrines in development does not work well in the NGOs industry. As many authors already wrote, doing projects without any knowledge and support of national politic, economy and local people can be even harmful and counterproductive. For example, Tony Vaux explains his experiences with aid agencies during the famine in Ethiopia.

What aid agencies persistently underestimated or even ignored was the effect of heavy taxation, compulsory food procurement to feed the cities and the conscription of young men into the military

forces. [...] In effect, wealth and assets were sucked away from the rural areas of the north as fast as they were created. The soil conservation and forestry projects supported by aid agencies were only of very limited value to farmers because they had no ownership of the land and feared that if their land was improved it would be taken away (Vaux, 200:50).

Some authors even claim that identification of NGOs only with *alternative forms of interventions* ("Big D" Development) did not work well and NGOs should reverse their approach (Bebbington eds., 2008). From my standpoint, I agree that "doing projects" can not be sufficiently working in development assistance. Although, I thinks that NGO differ from the big multilateral and bilateral humanitarian and development organisations in many points, NGOs should not be distanced from indirect approaches. The indirect work of NGOs is to foster, convince and stimulate the state (Dichter, 2003). The contemporary NGOs have to challenge that problematic gap between approaches of "Big D" Development and "small d" development and try to find the more appropriate approach to development. It seems very problematic for NGOs as relief and development organisations to implement forms of "Big D" Development interventions and at the same time exclude the knowledge and support of national politic, economy and local people. Biekart claims about it: *[T]he shift towards more politicized approaches might even be opening new opportunities for innovative approaches to social and political change* (Bebbington eds., 2008:21).

The other task to be challenged is the question of independence. Do NGOs act independently? Why many humanitarian organisations and NGOs still prefer the direct approach to development? NGOs or humanitarian organisations feel moral responsible for their donors who prefer helping people directly. Dichter explains: *We are caught in a cycle of moral impulse and responsible accountability to our donors which leads us to want to help people in direct ways* (Dichter, 2003:8). Donors

ask for measurable or visible results which indirect approaches to development can not fulfil. Therefore, NGOs and international relief and development organisations can not act independently as they would like to act. How can NGOs be involved in development assistance and claim their independence? Humanitarian organisations or NGOs providing development assistance may adopt various principles how to lower the influence on their activities of their donors.

The major role in maintaining the principle of independence in development plays the method of fundraising in the organisation. In order to act more independently in the development assistance, NGOs providing development assistance search their main financial sources by recruiting the members of organisation who will be willing to contribute to the organisation financially and in regular terms. Many organisations have acquired their partial independence with the help of recruiting their members. The recruiting of members is favourable to the organisation not only for reason of financial independence from the state but also for reason of safety its workers. If the organisation supports (here I mean by supporting the financial grants and sympathy of the state in general) the politic of state which is involved in a conflict, the workers of this organisation might be an easy target of attack on its employees. For example, the international humanitarian organisation *Medecins Sans Frontieres*[7] always claims its neutrality and independence in the humanitarian crisis and the problems around the security issue occurs fewer than in other organisations. The issue of security of relief and development workers still represents the important task on the mission and is often the object of many discussions.

The third objective is to explain the history of NGOs and describe the new alternatives of NGOs in relief aid and development assistance. NGOs

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[7] The organisation *Medecins Sans Frontieres* provides professional medical help for people who are in danger or in the case of crises. Organisation was established in 1971 by French doctors and journalists who had direct experience with famine in Biafra. They provide medical help in more than 60 countries in the World.

and International non-governmental organizations (INGOs), including the *International Red Cross* and variety of *United Nations* agencies represent a global public space or forum which is yet considered as political activity and is now taken transnationally (Vertovec, 2009). NGOs might be considered as part of a third modern sector, understood in the sense of positive values of community like openness and universality. The term NGOs[8] involves organisations, which are institutionalized, non-governmental and self-governing. Some authors do not agree with the idea of *civil society* as just a residual category (non-profit and non-governmental) but consists of *value-based* or *value-led* organisations, though which values are subject to debate. Recommendations include voluntary association, charity, membership, trust and solidarity and enthusiasm among others (Bebbington, 2008:91). The ideology of NGOs is based on altruistic value and is driven ideologically. There exists division of NGOs according to their geographical activity on Northern NGOs or international NGOs and Southern NGOs or local, indigenous NGOs. Northern NGOs are based in western industrialized countries and operate on national, multinational or fully multinational principle. Southern NGOs exist in low income and aid recipient countries and focus on less developed areas. According to one study, NGOs are mainly concerned with human rights, environment, women's rights, peace*, world order/multi-issue*, development and *self-determination/ethnic* (Vertovec, 2009).

The beginning of first NGO is dated around 18th century when antislavery movement was on rise and the World Anti-Slavery Convention was established later in 1840. The slavery was not the main reason of early emergence of NGOs. *The World Alliance of Young Men's Christian Associations* (YAMCAs) was developed in 1855, and later *the International Committee for the Red Cross* was founded. The end of the

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[8] There exist many definitions of NGOs. For example, The World Bank defines NGOs as "private organizations that pursue activities to relieve suffering, promote the interests of the poor, protect the environment, provide basic social services, or undertake community development."

19th century and the beginning of 20th century signified the international human rights movement and support of labour rights. For example, during the Vietnam War peace movement, NGOs played important roles in promotion of U.S. civil rights (Blackburn, 2007). NGOs were also involved in humanitarian relief for war victims and refugees. The raising awareness of international issues and closer relations with governments signified the history of NGOs in the years from 1920 to 1940. During the Second World War, NGOs were involved in humanitarian and emergency aid for war victims. The difficulty in functioning of NGOs represented growing hostility and their inhibited participation. The period after the Second World War showed the formalization of NGOs and the beginning of recognition of NGOs by international agencies.

During the last fifty years, NGOs have been more developing and their approaches and frameworks were changing. The history of NGOs can be divided into four main phases (Bebbington, 2008).

1. First period (1960s) - NGOs are characterised as small agencies and of limited number. Organisations respond to the needs and demands of groups of people understood as poor. Organisations offered only little external professional support. Most organisations were based on North, but some had links to Southern organisations and both broad movements were used. This period signified any structural reforms and any sense of need for structural reforms (Bebbington, 2008:91).

2. *Second period (1960s and 1970s to 1980-1985)* - Organisations remained relatively small-scale but the number of NGOs and national and local activists increased. This sector became more critical which contributed to alternative arrangements among state, market and civil society. In this period non-governmental actors built North-South boundaries and a Southern NGO sector expanded (Bebbington, 2008). The media influence over information about global problems increased awareness of taking action of some kind (Robbins & Cohen, 2007).

3. Third period (1985 to 1990) – New social movement emerged in some countries. Those movements showed new alternatives around concepts of citizenship, identity and organization. Most NGOs applied alternative model of development (people-centered model). The increase of NGOs in development as liberal democratic politics became dominant. The favored interest of various NGOs has become a child protection (Bebbington, 2008). Communications advances like Internet and other modern tools of communication have engaged in creating new global communities and helped to connect people across state boundaries (Robbins & Cohen, 2007).

4. Fourth period (1990s) - The economic and political ideology caused increasing support of NGOs from governments and aid (Robbins & Cohen, 2007). The contemporary NGOs experience their self-examination. This period signifies a critical path of NGOs. Three apparent trends in this period are following: deepening of the democratization-cum-neoliberalization agenda, dominant poverty agenda in international aid and security agenda with the poverty agenda (Bebbington, 2008).

Neoliberalism, as a dominant ideology in NGO world, has come under much criticism in recent years around the world. People organised mass protests in many countries in order to demonstrate against sometimes so devastating social impact of ideology. The aspect of neoliberalism is to minimize the role of the state in the area of health and education. As a result, NGOs and other grassroots types of NGOs have started to organise campaigning and researching in issues such as globalization, social justice, the environment and so forth. Those NGOs try to be independent of government help. "NGOs not dependent on state aid are the exception rather than the rule" as Robbins also adds (Robbins & Cohen, 2007:129). The neoliberal approach to NGO sector

has caused that people were reduced to isolated human beings that exist in the marketplace without any history, cultural traditions, political opinions and social relations (Brohman, 1995). That approach has proved to be problematic for civil society and NGOs as civil society, in which NGO is located, has rarely been considered in the historical context. Here I see an important notion that NGOs have to be understood in terms of deep relations to social arrangements such as political movements, religious institutions and various transnational networks. The triadic unity of state, market and civil society do not have the equal access to power. The position of NGOs in comparison with business associations is not balanced. Business associations have greater political influence and more likely to have better access to resources and media. The division of power in this triadic unity is not equal. NGOs and civil society in general are weaker than the power of state and market and do not represent the most important actor in the society (Mitlin eds., 2006).

NGOs and other grassroots organizations do not have only problems with positioning themselves in neoliberal approach but the problematic issue also represents the issue of neutrality. In order to see NGO as a part of civil society, which is closely connected to the market and state, it is difficult to talk about neutrality of NGO sector. Those three parts as market, state and civil society work together. Can be NGO sector claim their neutrality? Donor agencies may appear neutral but the problem represents international agencies and their authority to pose themselves as neutral observers. From my point of view, the distribution of power is not always neutral and balanced. Also Howell and Pearce claim that donor programs are not certainly neutral. The second problem in the neutrality issue may represent donor agencies and their embodiments of external norms and goals and their preference to depend on outside sources rather than local environment. If donor agencies project their own goals on civil society, do they not

undermine the power of local organisations to decide their own priorities and programs?

NGO sector faces various challenges. Especially, the period of last twenty years signifies a very important change. In order to minimize the critic of NGOs, the growing number of researchers has focused on searching of alternatives in NGO work. The political economy of development created new dilemmas for NGOs. NGOs became "oriented towards systemic alternatives and challenging hegemonic ideas – concomitantly reduced" (Bebbington, 2008:16). NGOs have to find their greater potential "as agents of systemic social and political change" (Bebbington, 2008:17). From my viewpoint, the greater resources for social programmes will bring wider space for civil society and market logics. The funding of NGOs has also changed. NGOs aimed at direct funding of organisations that are located in the South. With the growing money funds of big Southern NGOs to smaller Southern NGOs, NGOs need financial skills to be seen successful and competent in this area. The debated issue has been the security agenda – Western geopolitical security. All NGOs do not agree with sending their workers to the countries with the high risk of damaging their health or do not accept funding from aggressor states but the other NGOs are willing to do that. The understanding of "being alternative" among NGOs is not always consistently perceived. The inability to agree on one main approach of NGOs is not viewed reliably and may cause the rising critic of NGO sector.

The critique of NGOs and the whole development and relief aid has started after realization of unsuccessful and not well organised operations of organisations responsible for development and relief aid. The public started to worry about the legitimacy of development and relief work. People were more questioning about job description of these organisations and discuss the objective impact of their work. Criticism emerged in the area of funding. NGOs were criticised for using of high costs to pay salaries of relief and development workers and that

only small amount of money goes to people in need. The critic connected to using financial resources is not always justified. I do think that it seems logical to get salary and use money from funds on these expenses. The problematic issue might here represent the preference in choosing foreigner workers before native workers and using imported materials before domestic products. The big pressure on obtaining and maintaining funding causes high costs on marketing and require effective running of NGO, which is obviously money consuming, too. From my point of view, this issue is connected to funding area as many organisations working in development and relief aid are obliged to their donors who establish these rules. NGOs are working on independence and neutrality but are they able to reach these qualities?

We can not say that all existing NGOs face a serious critique in general. As not all NGOs belong to one group, we can no generalise these criticism to all NGOs. Also good examples of well-functioning organisations, based on good qualities, exist in NGO sector. For example, *Oxfam* is well-known international organisation which is involved in work against poverty and injustice. This organisation cooperates with many other subjects and acts in many countries in the World. *Oxfam* represents an organisation with a high authority and recognition in the humanitarian and development World. *Oxfam* was established at the beginning of 1990s, in the time of new era in relief and development aid and when INGOs and NGOs were taken to more critical outlook. I see this period also as an important turning point in more conceptual thinking about relief and development aid and in critical reflections on providers of this aid.

The significant move towards improving the system of INGOs and NGOs, which provide humanitarian and development aid, entails the ethical challenges of INGOs and NGOs and should not be omitted in the context of NGOs working in relief and development aid. I would like to point at ethical problems concerning portraying people as dependent and helpless victims who are not able to act. As Daniel A. Bell states

about these images that "[t]hey ignore Northern complicity in creating inequality. At very least, they convey a limited picture of life in Southern countries. At their worst they reinforce racist stereotypes" (Bell, 2004:4). Portraying people as helpless victims is called *pornography of poverty* and is widely used by development practitioners. The images of starving children with scrawny bodies and flies in their eyes have one particular purpose – raise money for programs that are realised in the South.

The problematic part of this issue does not represent only portraying people from the South as helpless victims in the sense of raising money but especially the long-standing process of media to view African people negatively. Afflicted people are seen responsible for their own unpleasant situation. Conversely, if society feels responsible for poverty collectively, we tend to assign responsibility to factors in society. In order to eliminate poverty and promote social justice, Bell recommends enlightened policy that will help in a struggle against unequal power relations (Bell, 2004). From my point of view, the situation concerning *pornography of poverty* starts improving and the majority of NGOs are aware of this issue and do not use these controversial images for their fundraising campaigns. Instead of using pictures of scrawny people from the South, they subsidise these pictures by pictures without persons and sometimes used in witty sense.

The nature of civil society in Africa represents very unique structure and function. The civil society in Africa is mixed with African historical roots and with the West thinking acquired from the period of colonisation. This "mixture" of different approaches to society has caused the emergence of two publics: the "primordial" and the "civic". The "primordial public" is understood in terms of traditional communities and groupings, whereas "civic public" has developed through colonial period and consists of African western-educated bourgeoisie. It seems very problematic that two publics with different view on rights and responsibilities of citizens exist in Africa. The

primordial public is perceived as being moral. Conversely, the civic public is regarded as amoral (Suleiman, 2010). What this composition of civil society in Africa says about existence of NGOs in Africa? The problematic issue might represent the effective development policies and support of a democratic culture where two publics exist. The participatory role of civil society, as represented by NGOs, is not apparent. In order to understand NGOs in Africa, we have to understand the working of African civil society.

The emergence of NGOs in Africa is connected to the development of civil society and to the progress within society in general. NGOs have existed in Africa for long period of time before colonization (Michael, 2004). Some authors claim that the formation of NGOs sector was linked to the era of colonization. Shivji states that "*western powers took the opportunity to reassert their political and ideological hegemony. They recovered the ground lost during the nationalist decades, a trajectory worth recapitulating* (Shivji, 2007:16). Shivji is highly respected and critical Tanzanian professor who calls for democracy and self-determination of Africa. Shivji criticises the neo-liberal regimes and their consequences on development in Africa. He calls for more appropriate NGO discourse that would not undermine democratic transformation and economic empowerment (Shivji, 2007). There exists apparent pressure on rethinking traditional NGO discourse that proved to be ineffective and not contributing to the intended plans. NGOs in Africa face various criticism and search for new alternatives in development and relief aid.

The number of NGOs operating in Africa increased significantly during the 1980′s. The period around 1980′s is indicated as beginning of contradictory era of Northern NGOs in Africa (Nugent, 2004). It is argued that the rise of NGOs in Africa was caused by the three major developments (Nugent, 2004). Firstly, the increased humanitarian interest of international community as a result of media coverage and growing material wealth in the North. The second reason represents the

tendency to seek more neutral partners who are not interconnected with government. The last reason of prompt formation of NGOs in Africa was linked to the enormous call for adjustment and assistance in post-colonial countries (Hearn, 2007).

The intense growth of NGOs in Africa has also caused a dilemma for African governments because it brought a positive and negative ways to this issue. NGOs can act positively on governments because of great resources and benefits to people. On the other side, NGOs can have negative implications on governments to hold their power. Governments might feel threatened for reason of NGOs activities which might lower the power of state and their general tendency to worsen the relationship further (Obiro, 2006). As a result of these issues connected to existence of NGOs in Africa, governments have strived to impede the activities of NGOs by monitoring, co-operation or dissolution. This action of governments prevents the public from creating the view that they are unable to solve their own developmental strategies.

The challenge of NGOs in Africa represents the growing dependence of aid agencies on NGOs. In some countries in Africa it is expected that NGOs replace the state in welfare programs (Manji eds., 2002). What else is problematic in the context of NGOs in Africa? The majority of African states struggle against corruption but they have learnt that despite their corruptness their country still has a chance to receive funds. This approach to development aid can contribute to encouraging corruption and enlarging the dependency on foreigner aid. The relations between governments and NGOs are not always working well in Africa. Some NGOs were purposefully weakened by cooptation, reorganization, dissolution or even imprisonment (Sooryamoorty, 2003). Generally, the cooperation between NGOs and African states represents a very important step in development. There exist various examples of good cooperation, where the country has realized the important presence of NGOs and started to cooperate together with NGOs on

development. The positive effect of close cooperation might be very fruitful and bring new perspectives on NGO programs (Chege, 1999).

The NGOs in Africa might produce mixed feelings about their existence and bring various controversial issues which do not offer easy solution. I am of the opinion that criticizing the work and approaches of NGOs might offer new alternatives in NGO sector that will cause the more effective working in development and relief aid. However, I do not agree on criticism that does not provide the alternative views on this issue. NGOs operating in Africa hold the important positions in areas such are: environment, health, social programs, education etc. and that can not be fully realised with the low cooperation from the government. Is it possible to manage that African states will cooperate more with NGOs and how to achieve this progress? There exist many questions that need to be answered. In order to improve the reputation of NGOs in public, all NGOs have to integrate their approach and show the competence in the area of development and relief aid.

I showed the various challenges of NGOs operating in Africa but the way of working of NGOs differ in many variables from state to state. African states vary in the economic, social and cultural level. Therefore, the growth of civil society and the following growth of NGOs have emerged in African countries differently. Historically, Ethiopia is a country where civil associations and NGOs started to appear already during the 1930s. Owning to several restrictions during the Derg period (1974-1991), Ethiopian civil associations began to develop slowly. After the end of Derg period, civil associations and NGOs started to become more organized and focused on relief activities such as helping refugees escaping from the civil war, starvation and dysfunctional economy. Soon later, the government began to act suspiciously to NGOs operating in relief aid and suspected NGO activities of increasing dependency of the state on relief aid (Clark, 2000).

NGOs in Ethiopia were based on the following principles: voluntarism, benevolence, non-profit, independence and non-

discrimination. In order to improve the transparency, accountability of NGOs activities and quality of life of the vulnerable people, NGOs were obliged to endorse and sign NGOs code of conduct in March 1999. The main principles of the code of conduct for NGOs operating in Ethiopia represent fairness and equity, people-centred, moral and ethnical integrity, transparency and accountability, good governance, independence, gender equity, communication and collaboration, environmental consciousness, sustainability and impact (CRDA, 1999). According to the main focus of local NGOs, we can distinguish religious, political and professional[9] NGOs. The NGO code of conduct is binding regulation for all NGOs operating in Ethiopia. Therefore, the foreigner NGOs working in Ethiopia are obliged to fulfil this provision.

However, NGOs code of conduct signifies the important step towards the integrity and credibility of the NGO sector; there exist various problems concerning the understanding of principles written in NGOs code of conduct and their following implementation. The first difficulty might pose the principle of accountability. NGOs are primarily accountable to their donors but the code of conduct suggests the significant change from this perception. The formulation of NGOs code shows the necessity of accountability not only to funders but also to the beneficiaries (Sanyal, 1994).

Although, the accountability to the beneficiaries means a move towards the relation between NGOs and beneficiaries in the developmental process, it poses many questions concerning the responsibility of possible breaching of this provision. Who should be accountable for a breach of this provision? The weakness of code of conduct lies in the absence of provisions for implementation of these principles. Another problem might represent the principle of *good governance*. Also this principle can not exist without implementation of

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[9] The professional organisation means oganisation that is independent on the government and consist of higly skilled experts.

appropriate institutions and structures that would enable to fulfil this principle.

The fourth objective explains the problems and challenges of relief and development workers operating in NGO in Africa. Primary, it should be noted that the major problems concerning the relief and development work represents stress, ethical and moral challenges, the level of security and protection, low-quality of food, water, lodging, transportation and health services, high risk of overworking or a close exposure to the crisis such as a natural disaster or conflict. I was mainly interested in specific situations of relief and development workers when these problems and challenges appear at relief and development work.

The other important problems of relief and development workers might be connected to different cultural setting in the country of operation. The different cultural setting might cause various misunderstandings at their work. The situation of relief and development workers is strongly influenced by permanent insecurity which affects their way of working. The relief and development workers never know the exact problem which they are obliged to solve. The reactions and reasoning of those workers have to be quick and straightforward and simultaneously in agreement with ethical and moral principles. The ability to become a successful relief and development worker, the altruistic behaviour is needed, too. In the chapter one I noted the importance of pure altruisms for relief and development work.

Various relief and development workers wrote the colourful experiences about the work on the mission. Those experiences led to the deeper thinking about their situation and sometimes have caused the moral and ethical dilemmas about their work. The situation of relief and development workers is aggravated by disunity of humanitarian approach. Humanitarian workers are often limited by various regulations, provisions and other constraints. The system of relief and

development aid does not contribute to more bearable environment for the workers. The relief and development workers found that the whole system of relief and development work does not work perfectly and it needs some improvements. In order to work without any omissions and more efficiently in relief and development, the change of approach in relief and development is inevitable.

The work of relief and development workers does not contribute only to moral and ethical dilemmas but also to feelings of impotence and being overwhelmed. Humanitarian workers often face the extreme poverty and deprivation in their working environment and the low capacity for helping everybody is frustrating element. Many relief and development workers suffer by separation from their social support networks, such as family and friends. Separation from familiar religious frameworks might cause deep suffering that have to be challenged.

The permanent stress might lead to the burnout syndrome which is very dangerous at relief and development work as worker does not work effectively and without enthusiasm. Hence, the prevention of burnout syndrome does represent a very important issue at relief and development work. I was interested in the answers concerning this issue from relief and development workers of PIN operating or operated in Ethiopia. I presume that the respondents will be telling lot of stories where they experienced a high level of stress. However, I presume that burnout syndrome is only a last phase and that many preventive aspects exist.

I did not use many literature sources as authors with focus on the problems and challenges of relief and development workers do not exist in a large number. Therefore, I used only limited literature sources and mainly my thoughts.

My main area of interest in the course of my studies Migration and Intercultural Relations was development and relief aid. Over two semesters, I studied the different approaches and explored the practical experiences of different development and relief actors in supporting the livelihoods of vulnerable people. My interest in NGO sector was influenced by internship in NGO in Portugal. Over to three months, I worked in Portuguese NGO dealing with migration issue. The possibility to work and get to know the process of operating in the foreign NGO has inspired me to focus my master dissertation on relief and development workers, especially in NGOs. The relief and development work also does not represent a new topic for me. At the end of 2008, I did an internship in Thailand and had an opportunity to come to the contact with various relief and development agencies operating in Thailand. It has caused that my main interest are relief and development workers in NGOs.

At the beginning of February 2011, I intended to join the mission of *People in Need* to Ethiopia but unfortunately I was not chosen for that internship and I had to find the different way how to get closer to the relief and development workers. The topic NGOs in Ethiopia: The Case of PIN stayed unchanged and in regard to the demand factor, I decided to use other techniques than participatory observation that can be realised only in the place of natural environment of humanitarian workers. Due to difficult circumstances concerning the crisis in Horn Africa, many relief and development workers were deeply occupied with their work on reduction that crisis and I had many difficulties to obtain those workers for cooperation.

2.1 | Design of the study

The study was undertaken by using an inductive approach which allows the analysis of specific data to form general conclusions which can later be applied to relevant situations. The data was largely collected during the summer and autumn in 2011. The primary research

on humanitarian and development workers involved semi structured interviews with humanitarian and development workers of Czech NGO called *People in Need*. The research (including the characteristic of the interviewees) is described in detail in sub-chapter 2.2.1.

The second most significant sources of information were published and unpublished primary and secondary resources: United Nations publications, reports published by the NGOs (e.g. Oxfam, PIN), articles and studies written within academia. The important part of resources was provided by the Ethiopian authorities and other relevant resources.

2.2. | Research on relief and development workers in *PIN*

This study is concerned primary with one main group – relief and development workers with work experience in NGO *People in Need* in Ethiopia. For reasons of difficulty throughout the finding of interviewees willing to offer an interview, the interviews were conducted within several months.

2.2.1 | Research in *PIN*

In order to understand my research, it is necessary to explain the understanding of the term relief and development workers. There exist any specific definitions of relief and development worker in the contemporary literature. Relief and development workers are often described as persons who are highly skilled in various working fields. For example, NGO *People in Need* uses workers who are experienced in more than one working field. Due to financial saving of NGO, it is common that one relief or development worker is employed as financial coordinator and in parallel with this function is busy with project coordination or other position connected to the work on the mission.

According to requirements for relief and development workers for organisation *PIN*, only high skilled persons who have various abilities and experiences can apply for job in *PIN*. Therefore, relief and

development workers (according to *PIN*) are people with advanced university degree in education, development or other field, with strong managerial and interpersonal skills and experienced with needs assessment, project design and writing. They can have sound experience with food security, livelihoods or agriculture programmes. The person should perform ability and willingness to work efficiently under pressure in a challenging environment, including travelling to remote areas and demonstrate the sound previous experience in education sector or related field. Lastly, experience from developing countries (ideally African) and excellent written and spoken English is seen almost as an obligation.

The research could not use a random sampling (Sumner and Tribe, 2008) for reasons of limited number of development and relief workers from *PIN*. Therefore, I could not choose development and a relief worker randomly as I was pleased for any potential interviewees at all.

At the beginning of the interview, the interviewer therefore clearly explained the purpose of the interview, how gained information would be used and assured the interviewee about the confidentiality of the information. I was using a digital recorder that allowed me to focus on the answers of the interviewee rather than on note taking. The research involved five persons in total. Out of the five people, 80 % were male and 20 % female. One third of them were previous or current leaders of the mission. To allow sufficient flexibility, I was using semistructured interviews. Each interview lasted between sixty to ninety minutes. Later on, I analysed the data by using the content analysis.

I recognise that interviewing few people and gaining qualitative in-depth information about the life and challenges of development and relief workers from primary and secondary literature is not a sufficient basis for a comprehensive analysis of the development and relief workers operating in NGO in Ethiopia. Nonetheless, the findings represent views held by those interviewed and alongside other relevant

research these findings indicate that they have certain issues in common.

2.3. | Ethical considerations

During my research, the important preparatory part of the research was ethical consideration which aimed at ethical aspects of the research. Fortunately, I did not need to solve many ethical dilemmas during the research but only one question has emerged. At the beginning of conducting interviews with development and relief workers of *PIN*, the I always asked myself if I do a right think when I take the time of development and relief workers which could be used and spent at development and relief aid aimed at more important issues such as helping poor and disadvantages people than helping me with the master dissertation. Soon later, I have realised that those worries are not correct because the interviews were conducted during the worker's free time and therefore their working time has not been interrupted. I also believe that the workers of *PIN* had no reason or a specific interest for providing false information. The interviewees were assured about the confidentiality of the information they provided and author also kept this assurance. The interviewees did not wish to public their names and the whole record of their interview.
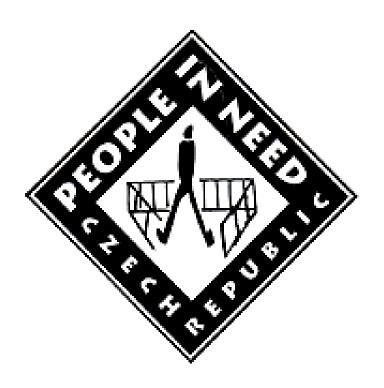
2.4. | Limitations of the study

Although this study has a relatively narrow focus (development and relief workers of NGO *People in Need* operating in Ethiopia), it deals with a very complex topic and with people who are difficult to contact via email or telephone. These people do not work in office usually. They work in the field which means they do not work in the Czech Republic but abroad – in this case, exactly in Ethiopia. Author has found herself in many difficult situations when it was almost impossible to find contemporary development and relief worker of *PIN* willing to conduct an interview with me. The situation has worsened when the crisis in

Horn Africa occurred and a lot of African people were in danger of famine and in need of emergency help from outside actors. This has also caused that the chance to conduct an interview with some development or relief worker from *PIN* has declined.

The author had to accept this limitation and adjust the research to the situation that has occurred. Those interviewed by the author do not represent a representative sample of development and relief worker from organisation *People in Need*. However, they provide some anecdotal findings which are very beneficial to this study and portray significantly the development and relief workers of *PIN* in Ethiopia. Author based the study on the characteristics which these people have most in common. The deeper analysis of development and relief workers operating for *PIN* in Ethiopia would require much more time, human and financial resources.

3.1.| Introduction of NGO *People in Need*

The goal of nongovernmental organisation *People in Need* is to help in areas affected by crises and support adherence to human rights in the world. This organisation was established by Simon Panek, Jaromir Stetina and Czech television in May 1992 as foundation of national newspapers (in Czech language called Lidove noviny) when was implemented the first project aimed at help in need. The name of the foundation *People in Need* at the Czech television changed in February 1994 and the organisation was registered as generally beneficial company in April 1999. This organisation realizes relief aid, long-standing development projects, adherence to human rights and supports pursuit of democratization.

The nongovernmental organisation *PIN* helped in more than 37 states in the world in order to support dissidents, independent journalists, advocates of human rights or representatives of democratic opposition and transported hundreds of parcels with direct humanitarian aid and realised development project in different countries of Europe, Asia and Africa. In addition to the help in crisis and development cooperation in the whole world, the organisation *PIN* realises also the extensive projects in the Czech Republic. *PIN* helped with the removing of consequences from devastating flood water in 2002. Their activities also involve the street social work aimed at the help in the Czech "social ghettos". Organisation *People in Need* supports tolerance and respecting of minority groups by implementing the intercultural education into the Czech educational system. *PIN* strives to inform the Czech public about problems of the contemporary world. Hence, *PIN* organises every year international festival of documents about human rights called *Jeden svět* (in English called *One world*).

3.2.| Relief and development worker of NGO *People in Need*

The role of relief and development workers in *PIN* represents a very important part in the NGO and in the whole relief and development process. Therefore, the position of relief and development worker in *PIN* is chosen very carefully and with very high requirements and expectations. There exist five crucial positions: leader of the mission, financial manager, building engineer, project manager and specialists in the field. Each position has the specific requirements according to the responsibility and specific knowledge needed for the job.   For example, the leader of the mission is responsible for the leading of the whole team, the strategic planning of mission development, supervision and development of programs, control over financial management of the mission and representation of the mission in the media and in the public. The requirements for the leader of the mission are following: experience with leading team of people, with writing and leading of projects and knowledge of principles of international development cooperation.

The another important position of *PIN* is project manager, who leads projects, people and plans and controls drawing of budget, coordinates and controls the cooperation with local offices and publicly presents the project. The main requirements for project manager of the mission are practice, experience with leading of projects, with leading and writing of projects in NGO sector and experience with leading of people. The specialists of the mission are specialised in agriculture, hydrogeology, medicine, social work, water and hygiene and waste economy.

The third position represents specialist in various areas such as agronomy, hydrogeology, medicine, social work, waste economy, water and sanitation and specialists in monitoring and evaluation of foreign development projects. Those positions play also an important part of relief and development aid in the organisation *People in Need*. The

specialists are inevitably connected with the mission depends on specific requirements of *People in Need*.

The reason for describing the requirements and responsibilities of only three positions in *People in Need* such as leader of the mission, projects manager and specialist lie in the frequent representation of those positions in my research as interviewees and also their importance of those positions in the organisation as those jobs are always present on the mission abroad.

The director of *PIN* Simon Panek says about the structure of relief and development workers in *PIN* following: *We search for the new and new expertise, people with specialisation in tropical agriculture, specific construction industry that resists earthquake or hurricane and so on. Mainly, we search for people perhaps with ten years long practice at relief and development aid or at other areas but those people do not exist here in large number. The problem is that any university did not offer the study of relief and development aid for the long time. Therefore, we search elsewhere and as each institution we try to find the best person for concrete place to fulfil his work the best. As a result of that, we work with people from Poland, Britain, Holland and from other countries. For example, we moved our work towards abroad for reason that we work on improving our local employees to advance on project managers or coordinators. For instance, we communicate with abroad completely in English. Therefore, we behave like an international institution. It brings a big enrichment, sometimes complications* (Výborná, 2012).

3.3. Role of relief and development workers of *PIN*

The role of relief and development workers requires a high level of responsibility and self-discipline. The relief and development workers are forced to face various moral issues. I was interested in questions of following type: *What all you imagine under the term relief and*

development worker? Which characteristics should the relief and development worker have especially? Which characteristics or abilities of relief and development workers should be most emphasized? I asked few relief and development workers working in NGO *People in Need* in order to answer those questions. I noticed that the majority of relief and development workers from *PIN* answered similarly. Firstly, I asked respondents following question: *What all you imagine under the term relief and development worker?* I would like to note that this question created very suggestive remarks.

If somebody says relief and development worker, I will always imagine helping to others in the countries where exist impaired living conditions and where living standard is very low compared to our. I feel responsible to those people who suffer from ill health, malnutrition, dehydration, psychical and physical deprivation...I think that relief and development workers try to repay the debt to society by helping the disadvantaged groups of people who did not get the chance to live in such an environment as we live. Sometimes, we do not appreciate the opportunity to live here, in the Middle of Europe where very pleasant living conditions compared to African exist.

I see that the answer of respondent above shows a sign of prosocial behaviour. The respondent (in that place the project manager of *PIN*) looks on his job as something what might be named as calling. Here, it is shown that prosocial behaviour for some relief and development workers is still undoubtedly connected to their profession. As Walker and Maxwell state about humanitarianism: *[W]e must acknowledge that the rationale and philosophy that underlies humanitarianism has its roots in universal altruistic human behaviour* (Walker & Maxwell, 2008:16). It is apparent that still the prosocial behaviour represents the significant value among relief and development

workers. Therefore, I assume that prosocial behaviour plays an important factor at relief and development work. It is also evident that the ability to look on our living standard becomes clearer if the person gets experiences from the countries often named as developing or countries of South. The another relief and development worker emphasizes other suggestive thoughts about the role of relief and development worker.

I do not think that profession of relief and development worker significantly differ from the other jobs. As everywhere around the World, the work should be performed professionally, responsibly, ethically correct and so on. I do only think that the role of relief and development workers should be mostly ethically and morally correct and it represents an important sign of this profession. I myself experienced many complicated situations where the ethic of humanitarian works played the role. It is true that work I can not deny this significant characteristic of humanitarian work. Ethical considerations will be always part of the relief and development work.

I above emphasized the part of interview made by relief and development worker who pointed ethical considerations at relief and development work. Here it is meant that all people are equal in their needs, balanced and harmonious in the time of humanitarian crises. But the reality might indicate something else. The providing of aid shows more political interests than the real needs of people. Some regions, conflicts and natural disasters are preferred as evident priories (Scheumer-Cross & Tailor, 2009). The role of relief and development worker is connected to ethical dilemmas during their work and it means that this profession should be practiced ethically and morally right. When I asked respondents: *Which characteristics should the relief and development worker have especially or which characteristics or abilities of*

relief and development workers should be most emphasized? The answers to those questions were following:

From my point of view, it is difficult to say but I always thought that relief and development worker should be able to work in very stressful environment where are not always similar working conditions as in the Czech Republic and where exist various obstacles that might be very disturbing. We have to always keep in mind that relief and development worker should be the most qualified expert in the concrete field. It means that he should be able to solve any unexpected problems which emerged during the mission.

Many relief and development workers answered that the main characteristic of their profession is a high tolerance to stress and a high level of adaptation. I do agree that the profession of relief and development worker is very demanding and stressful. Therefore, the high stress tolerance is needed. Not everybody answered in the similar way as relief worker above and I found some other interesting answers.

Relief and development worker should be very well educated not only in the required field needed for the mission but he should be familiarized with the country profile which includes the knowledge about the traditions, customs and other important elements distinguishing the Ethiopian culture from the Czech. In my point of view, the knowledge about the country where is located the mission represents a very important thing, too.

As we see above, the important characteristic represents also the knowledge about the country of mission. It is obvious that relief and development workers come into contact with local inhabitants and it is needed to be aware of the local culture. How relief and development workers would be able to negotiate problems on the mission without

this knowledge? I do think that it would be a very complicated task. Therefore, the role of relief and development worker requires a long-standing training and various experiences gained abroad and on other humanitarian missions.

The complicated role of relief and development worker in *PIN* tries to approximate the director of *PIN* Simon Panek. He says: *The development assistance is like engineering. We as people from the developed world enter into the very complicated and mostly very conservative traditional society and try to help those people to become more self-sufficient. That is always complicated and the good way of working is to collude with the community about their idea. Therefore, the work is difficult and we are still seeking. Self-evidently, we were not successful in all projects. We found that some projects did not work well because people did not continue to follow the project framework (Výborná, 2012).*

I asked more my respondents about the feeling connected to their profession of relief and development workers in *PIN*.

The profession of relief and development worker is so complex that it can not be taken generally. I can only say that from my position – leader of the mission, the most essential characteristic of this job is patience. If you have to be able to work with people who do not work fast as you would like to and the whole system is not functioning very well, the only option is to wait for the result. Sometimes this waiting is very annoying and it might cause that you are very close to burn-out syndrome. Therefore, the ability to relax represents a very important characteristic of relief and development worker.

The important characteristic of relief and development workers might be also the ability to stand the very demanding environment where it is needed to use all their physical, emotional and intellectual

power. As respondent said above, the ability to relax means that relief and development worker can work without or with the low risk to burn-out syndrome. The relief and development worker should always have time for himself/herself and should be aware of his/her psychical and physical health. The supervision of the work on the mission should take place regularly and responsible.

I summarize the answers of relief and development workers of NGO *People in Need* positively. The majority of respondents were willing to answer the questions connected to the term relief and development worker and specified the main characteristics of their profession. Generally, the relief and development worker according to respondents should be a professional educated in the required field and in the local culture with a high tolerance to stress and a high level of adaptation, a person with prosocial behaviour and ethical considerations who has ability to relax and prevent himself from the burn-out syndrome. Even the requirements for relief and development workers on the missions abroad might be higher than requirements for the other jobs; the most respondents concluded that their profession is not extraordinary and it shows the similar characteristics as other jobs.

3.4. Problems and challenges at *PIN*

The profession of relief and development workers is also connected to various problems and challenges which show the complicated situation concerning the relief and development aid. The professional competence of this profession was described by respondents above but how the relief and development work will appear when we look more deeply? The extracts from interviews made by workers from *PIN* might help to show some central problems. I asked following question: *When you start thinking about the situation concerning the stay on the mission in Ethiopia, could you please say the problems that were mostly solved*

and which problems played the most disturbing role during your work?
Here are some answers from respondents:

It can not be said that relief and development work is without any problems. Of course that relief and development workers face various difficulties. If I have to describe the specific problem, it would be for a long time. In short, from my experience I do have problems with the bureaucratic system concerning relief and development work. From my point of view, it is sometimes unbelievable how many documents are needed for procuring such a trivial act. Therefore, much of our work is about papers and we do not have time for our other activities. I do believe that for somebody it might be very unpleasant obligation.

I do agree with the high stress on bureaucratic work at relief and development work. I got a possibility to see the working of one NGO with the focus on relief and development work and her expressions were in the same spirit as expressions of respondent above. The scientific article proves this assertion. According to one article, humanitarian workers have to be able to deal with lot of paperwork, correspondence with the sponsoring agency, recording everyday operations, reporting progress, planning future actions and so on. It all means that duties of relief and development workers are compiling reports, ordering food or medical aid, arranging visits and meeting, obtaining visas, grant writing, translating documents and accounting (an unknown author).

The director of *People in Need* Simon Panek expressed his thoughts about the bureaucratic weigh in his organisation. Panek says: *The retreat from the ideals to spend least money for the bureaucracy is evidently connected to the big projects, especially to the big projects from European and American sources. Those projects are so administrative demanding that we must employ more people than I*

would personally like to have because more money goes for apparatus and less for the field. We have to accept and allow those rules or we cannot implement those projects (Budinský, 2012).

According to the research that was made on aid workers at University of Southampton, the majority of aid workers showed also a high level of concern about the bureaucratic system at relief and development work. As an aid worker explained: *There were some parts of IGO work that … is very bureaucratic, often people are totally unmoved by the populations that there are working to help, and yeah, so I thought if I work for an NGO again, it would be a very lean machine, no waste of money, very professional and I was bitterly disappointed by NGO.* The other respondent from the research who had similar experiences said: *I hate seeing wasted resources of any kind around the world, and I see a lot of the UN system very frustrating to me, because on paper is one thing and action is another thing.* (Roth, 2009). There are not many exceptions between NGO and IGO in regards to bureaucratic work. I did not expect that the bureaucratic weight between NGOs and IGOs might be on the same level. Therefore, I thought that NGOs will not suffer from bureaucratic work as much as IGOs.

The other relief and development worker answered on the question concerning problems on the mission in Ethiopia subsequently:

I have to say that the common problem that I have to always keep in my mind was the issue of security. Of course that it was not really dangerous where we had an office but sometimes we were obliged to travel to the remote border areas around Somalia where you were not always in safety like in the capital town of Ethiopia – Addis Abeba.

As I assume also the issue of security represents a serious problem during the relief and development work. The humanitarian

organisations are often ill-equipped for acting in war zones, with the worsen access to victims and where aid workers themselves are at risk of kidnapping or death. The example of difficult humanitarian action was in Bosnia, Afghanistan, Rwanda or Iraq. In general, the country of Ethiopia does not represent a dangerous place for relief and development workers but some regions (especially bordering with Somalia) show that there is a higher potential for dangerous groups from Somalia and their activities. The question of security at relief and development work has also caused the threat of principles of humanitarianism. How to protect aid workers by army and do not display the loss of impartiality, independence and neutrality (Barnett & Weiss, 2008)? How this issue seems to be problematic in NGO *People in Need* and what the relief and development workers think about that?

The director of *People in Need* Simon Panek expressed during the interview for the newspaper that working for *PIN* does not represent any serious treat for its workers. He said: *Thanks to our responsible approach, we did not have any meaningful incident regarding to our dispatched people. We experienced few apprehensions and threatening, but it never had any physical impacts. But during the years we lost several local employees, but it was not connected to our work in most cases. The risk obviously does exist; it can be partly eliminated but never completely* (Budinský, 2012).

The head centre of the mission at organisation *PIN* is often based in safety areas and with minimum risk of kidnapping and away from the potentially dangerous behaviour for members on the mission. The relief and development workers of *PIN* do not travel to the remote areas very often and if so, they are accompanied by some local inhabitant who knows the surroundings in that region. One of my respondents said about the security issue in Ethiopia following:

The security situation in Ethiopia does not represent a serious threat to the relief and development workers who are present on

the mission. I do think that Ethiopia does represent a safe country by comparison with other African states. Therefore, members of PIN do not need any special protection against any potential harm.

I am of the opinion that the neutrality of relief and development aid at PIN might be well maintained in that sense. If there any demand exist for security forces in order to protect relief and development workers, the ability to preserve the *PIN´s* neutrality is increasing. The measurement of neutrality does not lie in the number of security stuff on the mission but also other variables exist that show the level of neutrality in the organisation. For example, the representation of afflicted people and the media policy of *PIN* in general might demonstrate the relationship to neutrality in the organisation.

In my opinion, the website and the publicity of *PIN* does not take any advantage of the afflicted people and does not use any stereotypes or other unfair evaluation in order to raise more money. The organisation PIN is aware of harmful consequences of inaccurate assessment for people in the South. The campaigns for supporting and helping the organisation are made sensitively and with the low representation of inappropriate pictures. It is obvious that the organisation tries to show people in a positive way. The organisation *PIN* raises the money for its missions in a witty sense sometimes. As an example might serve the campaign "Skutečný dárek" (The Real Present) which is aimed at helping disadvantaged people by sending money for buying a real help such are school needs, water cans, chickens, goats and many more things.

It might show the other issue that is connected to the question of humanitarian principles at relief and development work. How the humanitarian action from the perspective of Henry Dunant shows the principles of humanity, impartiality, independence and neutrality. Those principles or concepts are known as core principles of humanitarian aid.

And what the respondents think about the one of the humanitarian principles such as neutrality?

From my point of view, I think that these humanitarian principles are more and more difficult to maintain. Of course those NGOs similar to PIN are trying to fulfil all humanitarian principles but many organisations can not demonstrate all principles in their clear form. PIN seems to me that it might work even though you still follow humanitarian principles. The vision of the organisation PIN is to be the most independent organisation with the huge system of permanent paying donors. What I see as a problem is a little attempt of various humanitarian organisations at paying more attention to humanitarian principles.

The NGOs work together with three parts as market, state and civil society. In order to see NGO as a part of civil society, which is closely connected to the market and state, it is difficult to talk about neutrality of NGO sector. What the respondents think about that situation and especially about *PIN*? According to the level of interest of some parties in the development assistance, the history of development distinguishes two doctrines of development (Dichter, 2003). "Big D" Development signifies project planning, service delivery and arranging microfinance. Organisations practising "small d" development are aimed at politics, economy and social relationships (Bebbington eds., 2008). As many authors already wrote, doing projects without any knowledge and support of national politic, economy and local people can be even harmful and counterproductive. What is the respondent's opinion?

Organisation PIN is active in both approaches to development. The activities of PIN demonstrate that PIN is aimed at project making and at interacting of national politics, too. For example, we can not help to change the undemocratic system of the country without influencing local politics and organisations. The project making cannot be the only

solution for development. Therefore, development aid in PIN is not neutral. Humanitarian principles have to be always related to humanitarian aid or relief aid where neutral aid represents a significant character than in development aid.

Vah explains the development assistance in order to realize its long-standing principles such as institution building, promoting human rights and democracy, which are inevitably linked up with involvement of donor countries, and where the neutrality of development assistance is difficult to preserve (Vah, 2009). I do agree that relief and development aid can not be taken together. Therefore, the organisation *PIN* and its principle of neutrality have to be examined isolated. The relief aid in *PIN* shows the high level of neutrality in financial sources. For example, the main financial sources of *PIN* are formed by public collections, financial and material donations and by regular financial contribution from "friends" of People in Need who are registered in the *People in Need Friends Club*.

On the website of *PIN* is written about membership in the Club following: *Membership in the Club gives a person a way to impact crisis situations and support those who struggle for human rights and democracy worldwide (official website of PIN).* The People in Need Friends Club carries a very important human attribute – the responsibility for the others who need our help. I am of the opinion that *PIN* stimulates the prosocial behaviour by encouraging ordinary people to support relief and development aid of *PIN*. *Membership in the Friends Club takes trust on the part of the individual donor. People in Need takes trust very seriously. By putting trust in the Friends Club, members are pledging support to the ideal that the society is only as strong as its weakest members, and those who are able to help should assist those with less fortunate. People in Need will continue to turn this ideal into actions and make differences in the society* (official website of *PIN*). The financial Friends Club Fund Allocation consists of 50% Fast Reaction Humanitarian

Aid Fund, 25% - Human Rights Protection Fund and 25% - *PIN* Organizational Growth Fund. The Friends Club provides the sustained support needed to affect the lives of the maximum number of people.

The director of *PIN* Simon Panek said about the financial sources of *PIN* following: *At the present time we have around ten thousand people who permanently and regularly donate to our work. It helps us and strengthens us very much. The cooperation with the business sector is also very important for us. We offer them partnership and build common long-standing projects. We want to be inspired by them and reversed. If we want to deal with our wider responsibility against the society, I think that we are professional partners for business* (Budinský, 2012).

The other problems or challenges at relief and development aid enlarged the worker from *PIN* as following:

Concerning the relief and development aid in PIN, I feel that this system does not work as well as we would like to work. Unfortunately, the cooperation between other organisations does not function very well and we have to be prepared to react temporarily. The big challenge at relief and development aid in PIN represents the uncertainty what will come tomorrow. Especially, during the huge humanitarian crises, the relief and development worker should be able to react quickly and flexibly.

I am aware of problems and challenges at relief and development workers in *PIN* and I assume that respondent's answers were true and based on real situations on the foreign mission organising by *PIN*. In general, respondents mostly complained about the functioning of the whole system at relief and development aid and complained about the bureaucratic strain on NGOs. Some respondents were aware of worsen security protection but one respondent did not see that as a serious problem. The big issue at relief and development aid might represent the fulfilment of humanitarian principles in *PIN* or especially in

other NGOs. Respondents are aware of differences between relief and development aid in accordance with fulfilment of humanitarian principles.

3.5. New alternatives of NGOs

I have noticed that many relief and development workers have been speaking about the problems and challenges of relief and development work and that many respondents at the research have offered various initiatives which need to be changed. I emphasized the questions about the new alternatives of NGOs to the interviews with the relief and development workers. Therefore, I asked them the following question: *How do you perceive the role of PIN at relief and development aid with respect to other organisations focusing on the same topic? Do you think that other organisations differ significantly from the NGO People in Need?*

I do not really think that the organisation where I work now is very different from other organisations where I worked before but I have to say that some dissimilarity surely does exist. For instance, I have never seen such humanitarian organisation which works efficiently, has well developed the own management and is able to react on humanitarian crisis quite quickly. The most important thing in humanitarian organisation always represents the management. During the years of existence of PIN, the management has improved significantly.

I do agree with the opinion about the importance of management in the organisation. The good management in the organisation is made especially by the high quality of employees. The organisation *PIN* does represent an organisation where exist a very sophisticated system of choosing the potential employees. From the year 2002, the organisation *People in Need* chooses its co-workers

within the *Assessment centre*. *Assesment centre* represents two days of group and selection procedures. During those days, the applicant for working on international missions or individual tasks is obliged to solve the case studies or model situations. Besides that they have an opportunity to speak with the long-standing experienced members of *PIN* team about their experiences and how it is to work in developing country and know the environment to where they want to be integrated. *Assesment centre* helps to choose not only the qualified managers, economics or specialists, but also young applicants for humanitarian issue, the future researches or volunteers.

I asked the relief and development worker for his opinion about the organisation: *Do you think that PIN follows new trends in relief and development aid? If so, does the organisation react on those trends and apply them to the practice?*

I must say that I see NGO People in Need in this way as a very progressive and active when it is spoken about the trends in relief and development aid. Of course that there exist still gap where the organisation could work better, but generally I was pleasantly surprised that PIN does not represent a stuffy organisation but instead of that PIN hire highly qualified professionals who are experienced and constantly follow the new alternatives in the humanitarian world. For example, I can say that PIN follows the humanitarian principles and also works on better functioning of the whole system.

I found most of the respondent's answers very positive and open. I could see that they know a lot of information and they work on it to make their organisation more functioning and professional. Of course that there exist some areas where the improvement is needed but generally the majority of my respondents answered very positively about NGO *People and Need* and they do not see any serious objections

against the main principles of *PIN*. From my point of view, *PIN* represents a young and dynamic relief and development organisation which realizes its weak and strength points. *PIN* tries to work on those parts in order to be seen as highly professional and functional organisation deeply connected to other internationally well-known organisations aimed at relief and development aid.

4.1. I Intercultural perspective on relief and development workers

The relief and development worker can not be taken only from the humanitarian perspective but especially as a member of a new environment that might be completely different to our environment in some cases. The relief and development worker of *PIN* should hold the intercultural competence. Intercultural competence means that worker can successfully communicate with people of other cultures. Intercultural competence needs a change of perspective on *Self* and *Other*. This change can meet through one's socialisation and language learning. It involves affective as well as cognitive change (Byram, 2003). *It is self-evident that relationships between people who a generation ago might have had very little contact, are now commonplace. In the reduced spatial and temporal dimensions of the contemporary world, they need to interact and understand each other on a basis of mutual respect, on a basis of intercultural competence (*Byram, 2003: 13*).*

Therefore, the relief and development worker has to be a person not only highly experienced in relief and development work but also experienced in the meeting another cultures in order to increase the intercultural competence. The requirements on relief and development workers are very high and the previous experiences from developing countries are highly desirable. The organisation *PIN* also emphasizes the importance of experiences abroad. An each advertisement for relief and development worker in *PIN* contains the obligation of experience in cultural contact.

The questions of intercultural experience of workers from *PIN* were very interesting and showed the profession of relief and development workers as very demanding work not only from the psychical or physical point of view but also from the another characteristics like ability to cooperate between people from different cultures, understanding of personal cultural identity and understanding how cultures vary. The experiences of relief and development workers

about their ability to communicate in the foreign environment, especially in the developing countries are described in the following part.

4.2. I Intercultural competence

The intercultural competence plays an important characteristic for relief and development workers abroad. As intercultural competence includes the knowledge, motivation and skills to act effectively and appropriately with members of different cultures. We can hardly imagine a worker who cooperates with foreigner people and does not show the characters of intercultural competence. What does intercultural competence means? Mainly, intercultural competence consists of many styles of communication, linguistic skills, being open, problem solving capacities, knowledge of the "other", social-political awareness, empathy, flexibility, tolerance for ambiguity, motivation, and self-awareness. Those characteristics of intercultural competence need to be examined in the connection to relief and development workers. I will try to show those parts of intercultural competence in connection with relief and development workers in *PIN*.

It is obvious that intercultural competence of relief and development workers play a significant role during their work. The professor Michael Byram who is the author of theory, based on intercultural competence, divides the components of intercultural competence on following parts such as knowledge, skills and attitudes. According to Byram, intercultural attitudes mean curiosity and openness to other cultures and belief about one's own at the same time (Byram, 2001). When we think about relief and development workers from the perspective of intercultural competence, we realize that they should be able to look from the perspective of outside observer who is aware of different set of values, belief and behaviours. It can be called the ability to *decentre*.

Byram explained the intercultural competence as knowledge that is primarily knowledge about specific culture but rather it is knowledge about function of social groups and identities. Byram defined the knowledge in two components: *knowledge of social processes and knowledge of illustrations of those processes and products* (Byram, 2001: 6)*. Another component of intercultural competence represents *critical cultural awareness* which is an ability to perceive and evaluate other cultures and countries critically. The last part of intercultural competence shows *Skills of discovery and interaction* as the ability to gain a new knowledge about a culture and cultural practices and together the ability to deal with knowledge, attitudes and skills constrained by real-time communication and interaction (Byram, 2001).

The intercultural competence represents a very complex system that cannot be fully examined in this thesis. Although the term intercultural competence is widely used today, there exists any concrete consensus about what intercultural competence means. What I found very interesting and suggestive information for my thesis was the fact that the characteristics of intercultural competence might include flexibility, humour, patience, openness, interest, curiosity, empathy, tolerance for ambiguity, and suspending judgement, among others (Fantini, 2005). I am asking then: *Do relief and development workers from PIN show those characteristics?*

4.2.1. I Linguistic skills and communication

I have to admit that the language skills play an important role during the communication between relief and development workers and the local people on the mission. It is natural that the relief and development worker at *PIN* has to be able to speak fluent English obligatory and one or more other languages at least. Firstly, the organisation searches for professionals who are highly skilled and the desired language is their native language preferably. It is natural that some languages are not so popular to learn and it means that the organisation has the local stuff

(for example English speaking) that interprets the key ideas to other people speaking national language and discuss their work with relief and development workers from *PIN*. There might exist various misunderstandings and the experienced worker has to be able to understand the verbal and nonverbal communication during his/her work in the foreign country. Some nations show the specific communication that might be completely different to our way of communicating. I asked the respondents about their experiences during their work on the mission. Some respondents did not perceive any big problems in communication but few of my respondents expressed the difficulties.

It is very different communication if you work in the country like Vietnam or Ukraine. I mean that you have to always be prepared for living in another country and be able to communicate with the local people. I remember that some misunderstandings existed but it is normal when you are not a native speaker in that language and you can not pronounce perfectly. Those things are happening. The worse situation arise when you need immediately to solve some problem and you must communicate quickly because in some cases it might mean that minutes of being late are vitally important.

The previous part said quite enough information how important is language when you work abroad and you cannot perfectly use the native language as local people. The language is the important tool for successful communication. The problems might arise when relief and development worker undermine the intercultural element during his mission. I asked the worker about that issue. He worked only short period of time in the organization *PIN* but his experiences connected to intercultural issue were also very valuable.

I experienced that due to their strong dialect in the English language, I could not understand clearly. I had that problem especially in Africa where people have an extensive vocabulary but their pronunciation was different. The opposite problem arose when I spoke fluently English without a Czech accent and tried to speak perfect English, they did not understand me very well, too. I am of the opinion that the worker should be patient and considerate person who knows the cultural dissimilarities of language skills between the various cultures. In many cases, we think about the other cultures from the western way of thinking and it might cause lot of problems.

Language skills and sensitive communication belongs more to the cognitive part of intercultural communication. If we talk about cognitive it means the emphasis on mental or rational side of the activity. Cognitive function represents an opposite part to affective function such as emotive, volitional and practical etc. In the following part, I will try to point at affective part of intercultural competence such as attitudes, behaviour and values.

4.2.2. I Personal characteristics

According to personal characteristics of relief and development workers in *PIN,* I was asking to myself: *What are desirable personal characteristics of relief and development workers? How are these characteristics examined during the selection of candidates? How candidates felt during the selection procedure? What is the most important feature of potential candidate?* I asked my respondent about it and got a very interesting answer that will be written in the following part. During the interviews, interviewees were under my observation. I also found the suggestive words to this theme from the director of *PIN* Simon Panek in one Czech article.

According to my personal observations during the interviews with the respondent, I must say that the majority of respondents showed the following characteristics. Some respondents behaved very openly and I felt comfortable asking them about everything connected to their experiences abroad. Of course that some respondents were quite impatient and answered briefly but it was mainly caused by their lack of time. Few of my respondents showed also a really good sense of humour and during the interview were not always serious. One of my respondents even said funny story, too. I might also note that I found all my respondents interested in my thesis and generally curious about my study. From my point of view, all of my interviewing respondents had a positive thinking and empathy. I have to admit that it was only superficial observation because there was no time for a log-term observation of their behaviour and attitudes.

I found a very suggestive statement that the person with intercultural competence also shows *the ability to establish and maintain relationships, the ability to communicate with minimal loss or distortion, the ability to collaborate in order to accomplish something of mutual interest or need* (Fantini, 2005: 2). This statement might emphasize the desirable personal characteristics of relief and development worker. In order to employ the most desirable person, the assessment centre might select the candidates depending on these abilities. I asked about experiences with assessment centre one of my respondents. The respondent did not experience the similar type of recruitment of labour before for reason of minimum past jobs.

I can hardly describe how I felt during the personal interview and later during the assessment centre. The personal interview was ok but assessment centre was quite challenging. The program last one day and all activities were aimed at organisational skills, communication skills, tolerance to stress and so on. These activities were organised into psycho-diagnostic tests, model situations,

case studies, team work etc. All candidates were divided into the small teams.

In my opinion, the assessment centres in order to choose the best candidate for relief and development aid, they have to deal with a very difficult task because the potential worker ought to have quite many desirable qualities. Therefore, the candidates for relief and development aid are tested more than other potential workers. The assessment centre might last many days sometimes. In most cases, the director of *PIN* Simon Panek has the last word in the selection of candidates. He says about that the following:

We use tests especially for people who travel abroad – there it is a big financial and also time investment. In principle, the most important is depth interview with people about their motivation. The foreigner mission is connected to various risks. It is about if the person can manage it, for example if the person is aware of relational risks to the family at home. I also want to know if the person can handle the encounter with death because we do not experience those situations often. Obviously, the person is not always successful. The difference of the environment is enormous (Čechová Hansen, 2012).

According to words of director of *PIN* Simon Panek, the motivation of candidates represents an important thing during the selection. It might be clear that personal characteristics desirable for relief and development worker such as *ability to establish and maintain relationships, the ability to communicate with minimal loss or distortion, the ability to collaborate in order to accomplish something of mutual interest or need* (Fantini, 2005: 2) might be ascertain by various tests. The finding of real motivation of candidate for working in *PIN* might be more difficult.

4.2.3. I Motivation

The interesting information was for me that the most important feature of relief and development workers represents their motivation. The reason might be clearer when we imagine a candidate whose motivation to be a member of the mission is only the experience of working in another country or experience of exotica. The director of *PIN* says following:

Certainly, I choose people in order to suit to me. I do not follow the certain type of people like technicians or intuitive persons. The most important criterion for choosing my people is their value orientation. In the first place, should be the motivation to do things good and not only for themselves but in fact the service, the desire to do something for the others, the social feeling. It forms the local ethos. Overall, I think that we do have the well balanced team here (Čechová Hansen, 2012).

The motivation and value orientation represents the most important choosing criterions. In accordance with the words of Simon Panek, the potential candidate for mission abroad should be a person with a firm value orientation and a strong motivation based on social principle to help the others. I was very curious about the situation of my respondents. What was or is their motivation? What is their value orientation in their lives? The parts of interviews connected to this theme are written below.

The motivation for working in PIN was quite strong because this organisation belongs to the biggest NGOs aimed at relief and development aid in the Czech Republic. I was aware of the fact that working in such organisation like PIN would be a good plus in my CV. My motivation to become a volunteer on the mission was a greater chance to be a part of the working team in the future. Self-

evidently, I wanted to be helpful where it is needed but also my self-interest was present there.

It is evident that the motivation for working in *PIN* is enormous. One of my respondents told me about motivation for working in *PIN* based on rational reasons – the prestigious practice in *PIN* and the possibility of working in *PIN* in the future. In the words of director of *PIN*, the experience in *PIN* has become a very prestigious issue. In same cases, there are hundreds of candidates applying for one position. I, myself, had a possibility to get through a selection procedure for the study visit in Ethiopia and the requirements were quite high. It is caused by the fact that *PIN* focuses only on high qualified specialist or young people with long-range practice in desired area. The majority of candidates are selected from the group of volunteers or temporary workers. Therefore, the respondent above has a greater opportunity to get a job in *PIN* in the future. But some respondents told me another motives for working in *PIN*. Some of my respondents were motivated by prosocial behaviour – helping disadvantages groups in developing countries.

I had various experiences in relief and development work in other organisations. The motivation for choosing the job in PIN was based on rationale reasons. I moved with my family to the Czech Republic and I still wanted to do my area of work. But when I started my career as relief worker, my motivation represented the will of helping and feeling to be somewhere where I can help and little change the future of people in African countries.

The motives of my respondents were based on rational reasons like gaining experiences in well known organisation or just a good possibility for work in the same sphere of activity. But some of my respondents answered that their motives were moreover altruistic – based on helping the others in need than on self oriented motives.

However, I do think that also the other respondents show certainly prosocial behaviour but only their main motives were based on other principles. At the same time, my respondents are aware that their work does not differentiate from the other jobs. The majority of respondents do not feel to be helping messiah of all people's problems.

4.2.4. I Understanding *Self* and *Others*

Firstly, I would like to mention the terminology connected to understanding *Self* and *Others.* What does those terms mean and why they are so important for relief and development worker? The understanding of other people belongs to the most important activities of human beings. I want to mention here interpersonal relations between people. It represents feelings and thoughts about another person, *how he perceives him and what he does to him, what he expects him to do or think, how he reacts to the actions of the other* (Moskowitz, 2005: 2). We perceive people in accordance with *the situations we are in, the qualities of the people we encounter, and our own biases that shape our interests, expectancies, and goals* (Moskowitz, 2005: 16). Our knowledge of ourselves and others is influenced by those factors and therefore our knowledge is not always objective and accurate. Rather, our perception of people and things is an illusion. The understanding of an object is transformed and *constructed* (Moskowitz, 2005). The problematic situation might arise when we remain unaware that such forces have been at work during our identifying what we have seen and labelled.

Relief and development workers need to be aware of the fact that our reality is formed by various variables. The relief and development work represent a specific type of work because it needs a high awareness of *Self* and *Others*. Relief and development worker often encounters problems or difficulties when he/she works in foreigner country. Those workers cannot analyse the sudden situation too quick but are able to look into it from the broader perspective. The crucial

issue in understanding *Self* and *Others* shows the person who is self-confident and positive about himself/herself. This topic is connected to social psychology. Our self-esteem is developing in dependence on some group of important and relevant other people against whom we compare ourselves. Therefore, it might be an important sign that candidates for relief and development work have a very sound self-confidence based on good relations with other important people. Generally, I presume that relief and development work has to be more open and communicate with the other people. Thence, the high self-confidence for speaking and negotiating with the other is highly desirable.

This part is aimed at processes of understanding *Others*. What kinds of processes proceed when we meet somebody who we don't know? The processes are following: categorizing, interferencing, predicting and preparing appropriate action (Moskowitz, 2005). Those processes happen automatically without any awareness or conscious intent. The understanding of the event and our conclusions about the situation are determined by psychological processes. Some authors say that we are "lazy" to monitor the processes which lead to our judgement, assumption, categorization, rationalization or conclusion about others. Definitely, it is true that judging somebody or some event might be easier than looking into the person or event from the deeper perspective and with the adequate knowledge.

I would like to determine two philosophical perspectives in connection to construction of the data. If our acquired meaning comes through experience, it is associated with empiricism. If the meaning is acquired as constructed product of the perceiver, it is associated with pragmatism (Moskowitz, 2005). I want to focus mainly on meaning as a product of perceiver's construction. The assumption about the pragmatist perspective is based on the assumption that the perceiver does not obtain absolute truth. The more important role here plays the knowledge that tells us how to act and think about people and objects

around us. The milestone of this approach represents the knowledge that helps to allow us to act.

Now, it is obvious why the understanding of self and others represents an important character of relief and development workers. Relief and development workers should always represent the people who are eligible to perform the knowledge about some events and other people. I was curious if my respondents experienced some situations that were in connection with the theme understanding of self and others during their mission abroad. If they experienced some interesting situations, how they reacted to it? I choose some extractions from the interviews with my respondents.

I think that it is purely a human feature that a person will be influenced by the first impression of the person like the appearance, non-verbal and verbal talking and so on. I can tell the story about situation when I was pleasantly surprised. I and my team were in the village and wanted to talk with the local representative of the village. Suddenly, some man was on the way to me. I did not pay an attention to him because I thought that the representative of the village is always somebody who is really old. It happened to me many times that I was full of expectations about people which I had to meet. The most important thing is to be aware of your train of thoughts. You have to be always conscious about situations and events works around you.

We think that accumulated information tell us what to expect and how to act. Hence, we presume that the gathered information is factual and is based on the features of the person or thing that were accurately assessed (Moskowitz, 2005). In our lives, we always categorize or label things and possess the features of them. Then, we try to understand those features. Lastly, we make predictions and expectancies that prepare us to respond adequately (Bruner, 1973).

These three processes called categorizing, inferencing and predicting are responsible for production answers to our "why" question. These processes work unconsciously and we can not realize them. If we want to be conscious about our processes of understanding others, we need to free our mind. The mistaken expectations can also have the other involved side as showed the following part of the interview with respondent:

During my travels, I came into contact with lot of people from various exotic countries. I always kept in my mind that I have to be prepare for living in foreigner country, respect the country and firstly be able to say the simple words like thank you or good bay. But I forgot to realize that I was a foreigner for them and self-evidently, they did not know about our cultural habits and our country. Thereby, some misunderstandings emerged. For example, I travelled very modestly and I seemed to local people as a person from West who definitely must be rich.

From my point of view, the relief and development workers belong to the group of people which is aware of their unconsciousness processes that take place during the meeting with others. Some respondents said that the worst problem what they have to solve in connection to understanding others, was a high expectation of the abilities of local inhabitants in the project and underestimation of their own roots and culture. In some cases, our processes do not work correctly and we make a wrong prediction. In order to prevent those predictions, the important decisions and projects are approved and consulted with various experts from diverse spheres of activity and the voice of local people represents the important milestone that should not be underestimated. How does it work in the case of *PIN*? I asked respondents about it and I got a following answer.

I think that the most important is to start with the concrete problem in the region and then later work on harmonization of our expectations and expectations of local inhabitants and mainly on their needs and requirements. Unfortunately, I must say that not all organisations focus their work also on expectations of local people about the planned actions. In same cases, we might also work wrong and our processes of understanding the new issue of people are incorrect. This also might happen but all staff on the mission will always do everything against it.

This was an extraction of respondent's interview about the working of processes such as judgement, assumption, categorization, rationalization or conclusion in the process of writing and approving projects and plans. Some experiences of my respondents were quite interesting and some of them were also funny. It is always good that the both sides of concern will be aware of their own prejudices which are constructed and are not based on the true facts. The main goal of this topic represents the deconstruction of constructed information.

5.1. | Role of relief and development workers

My aim was to explain the role of relief and development aid workers in the process of relief aid and development assistance from the viewpoint of workers of NGO *PIN* who were willing to share their opinions, thoughts and experiences during their work for *PIN*. I might say that it is not easy for them to talk about their personal experiences as they might experience a lot of serious situations which are difficult to tell. I assumed that relief and development workers do not perform altruism in the clear form but they also might have egoistic motives for doing this type of work. My interest lied in analyzing relief and development workers from the perspective of NGO sector in Africa, especially in Ethiopia. In other words, the main focus represented expressions of relief and development workers about their personal, cultural and working challenges connected to their role during the period of operating in NGO in Ethiopia.

I was very positively surprised that the majority of my respondents showed from my point of view a very high level of prosocial behaviour and I felt like that it could not be just a pretence. Although some respondents focused their answers more on other topics related to role of relief and development worker than on importance of prosocial behaviour, this characteristic also played a significant role at their work. Generally, the respondents considered their work as work which has its own specifics as high level of stress, professionalism, patience, cultural sensitivity, general knowledge and ability for this type of work. The issue of ethics and morals should always play an important role, too. However, only one respondent stressed the importance of ethics during the work as relief and development worker.

In response to relief and development workers from NGO *PIN*, the possibility of stress and other pathological situations should be more monitored and regular supervision should be an obligatory part during every mission abroad. The frequent and qualitative supervision belongs to the prevention of burn-out syndrome and should not be

underestimated, especially in such demanding environment where exist a high risk of burn-out syndrome. The employer should always make a work for his employee more bearable and friendly. I do not mean that it can work everywhere but the organisation should always think on their workers. In my opinion, the prevention of burn-out syndrome might represent for example the possibility of sport activities like swimming, cycling, practicing yoga and lot of more activities. Of course, it might be very difficult to do those kinds of sports in some areas, especially affected by war. The relief and development workers suffer from the lack of free time which plays an important role, too. In the case of worsen working conditions; friends, family and parishioner play their unrepresented role as well.

According to the research about mental health status of human rights workers from Kosovo, *human rights workers can be exposed to mass grave exhumations, hearing missing or disappeared persons, listening to the testimonies of survivors of torture, and conducting interviews with families of victims of human rights violations* (Holtz et al., 2002). The authors who wrote the book about humanitarian workers such as Furnham, Carr and MacLachlan noted the importance of humanitarian worker's well being that is often defined as subjective well-being. Subjective well-being means how people evaluate their lives with help of cognitive and emotionally processes. Well-being plays a significant role as it is linked to success at work and to coping with the failure on a personal and professional basis. Another important sign of worker well-being is the ability to manage the stress at the aid workplace. Relief and development workers might be stuck with poor communication line or are not prepared to experience the conditions of extreme need and extreme plenty between their work and recreation time (Furnham et al., 2012).

5.2. | Problems and challenges in relief and development aid

My aim was also to show the complicated situation of humanitarian workers at relief aid and development assistance. I wanted to investigate the main problems of relief and development workers in NGO *PIN*. According to respondent's answers, the one of most disturbing issues was a bureaucratic system during their work which makes their work much more difficult and more unpleasant. I can imagine that all kinds of work are connected to some "paper work" which is obligatory. In the case of relief aid and development assistance it represents more disturbing duty which might be very time consuming and distract the worker from the other important activities. Unfortunately for relief and development workers, the need for bureaucratic work seems to be very important and it cannot fully disappear. For example, the work of project manager or leader on the mission requires writing lot of reports and projects. The director of *PIN* Simon Panek says that the organisations working in humanitarian area must respect the bureaucratic regulations of big donors as it represents a major source of financial support (Budinský, 2012).

The administrative issue might be quite disturbing for relief and development worker but there exist more challenges and problems during their work. The issue of security might represent the serious harm to worker's life. The safety of workers should be always in the forefront of all humanitarian actions. Organisations are aware of the possible danger and they do the maximum for the safety of their workers. However, the evidence of various injuries of relief and development workers during the humanitarian work is still increasing. But the losses of humanitarian workers are not as high as in the past years. The respondents are aware of some dangerous localities but in general they do not feel that they are in serious danger during their work on mission abroad. The director of *PIN* Simon Panek does not see any serious treat for his workers but he also admits that the risk of injury still does exist.

NGOs such as *PIN* always establish their head centre of the mission in safety areas and far away from dangerous warzones or other risky areas. For the prevention of injury helps the accompaniment of local inhabitant. The country Ethiopia does not belong to the countries with the high risk of serious injury. As the respondent working in *PIN* in Ethiopia explained, members of *PIN* do not need any special protection when they are operating in Ethiopia. In my opinion, it has all good reasons why NGOs do not want to be too much overprotective to their workers. The issue of neutrality of most NGO's is of major importance and belongs to an important part of representation of the organisation. The general representation of *PIN* as an organisation which is aware of strong power of media and their possible harmful consequences corresponds to the most well-informed NGOs in the World. The website of *PIN* is in agreement with humanitarian principles and only positive examples of afflicted people without stereotyping are visible.

The respondents showed the concern in preserving the humanitarian principles such as humanity, impartiality, independence and neutrality in their organisation. Some respondents would like to welcome more attention to humanitarian principles and greater attempt of humanitarian organisations to pay their attention to this issue. Together with the fact those humanitarian principles are difficult to maintain in a clear form. However, the respondents working in *PIN* saw the organisation as independent and following humanitarian principles. But some respondents acknowledged that development assistance can not be always neutral as interacts with national politic and try to influence local organisations and politics.

The organisation *PIN* is aware of the neutrality issue and has its own mechanisms how to reduce the influence from "outside" and be a competitive and professional organisation with the minimum omissions. The organisation *PIN* built its own system of stable financial support and material donations by regular contribution from "friends" of People in Need who are members of *People in Need Friends Club*. This system has

proven to be very successful and working with the minimum of support from outside. It has also the good potential to increase the awareness of humanitarian work abroad and bring the money donation to people in need. This system might also help to support the prosocial behaviour between the people. *People in Need will continue to turn this ideal into actions and make differences in the society* (official website of *PIN*). The organisation *PIN* has its own vast strategy aimed at Public Relations activities, too. The financial Friends Club Fund Allocation consists of 50% Fast Reaction Humanitarian Aid Fund, 25% - Human Rights Protection Fund and 25% - *PIN* Organisational Growth Fund.

Although the system of membership of *People in Need Friends Club* works well and without any serious problems, the organisation still works as NGO and the existence of organisation might not be always stable. Mostly the employees are affected by this fact as one of my respondents explained: *The big challenge at relief and development aid in PIN represents the uncertainty what will come tomorrow.*

5.3. | New alternatives of NGO in relief and development aid

This part of thesis was generally focused on new alternatives in relief and development aid in regard to NGO such as *People in Need*. I asked my respondents if they perceive *PIN* as organisation which follows the new principles in relief and development aid and if works efficiently and professionally. Most of respondents were satisfied with the whole system of functioning inside of organisation. One respondent even emphasized the significant improvement in the management. As one respondent said about workers in *PIN...highly qualified professionals who are experienced and constantly follow the new alternatives in the humanitarian world. For example, I can say that PIN follows the humanitarian principles and also works on better functioning of the whole system.*

The organisation *PIN* represents a NGO which has own system of recruiting their future employees called *Assessment centre*. That

centre helps with finding the best suitable professionals for the required position. The organisation *PIN* represents the alternative way of recruiting new people – specialists in the relief and development aid. In that sense, organisation People in Need follows the new trends in relief and development aid in the sense of hiring only highly skilled professionals in relief and development aid with the longstanding practice from various countries in the World. The possibility to work in that organisation has become more prestigious than ever and *PIN* selects more the potential candidates.

There exist also some parts which need some improvement. As I noticed, respondents were explaining the lack of regular supervisions needed against the Burn-out syndrome and the lack of free time activities on the mission. But in general, organisation People in Need belongs to the biggest NGOs in the Czech Republic aimed at relief and development aid and those issues might be only of local character and not of high importance. The organisation is also alternative in the way of gaining money for the missions and its system is well developed.

5.4. | Relief and development workers from the intercultural perspective

Relief and development workers live and spend most of their time abroad and might live in a very different environment compared to the environment of their home country. Hence, I was very interested in experiences of respondents working in *PIN*. I presumed that relief and development workers show the high level of intercultural competence as they are in close contact with people of various cultural backgrounds. Intercultural competence might be gained in the process of socialisation and language learning. The organisations such as *PIN* are aware of that important characteristic and emphasize in their advertisements for relief and development work. Intercultural competence includes the

knowledge, motivation and skills required for acting successfully. The intercultural competence means the linguistic skills, ability to be open, solving capacities, knowledge of the "other", social-political awareness, empathy, flexibility, tolerance, motivation, humour, patience, openness, interest, curiosity, tolerance for ambiguity, and suspending judgement (Fantini, 2005)

The language skills play an important role on the missions abroad where it is important to get closer to local inhabitants. The best chances have native speakers who speak the desired language for the country of activity. The assessment centre in *PIN* has the strict requirements for candidates who apply for the position in their NGO. Nowadays, the humanitarian work is getting popular and many people are interested in that area. I asked my respondents what they perceive as a big problem and they mostly expressed their difficulties during their work abroad.

The language skills belong to the most emphasized skills during that type of work. Respondents are aware of the fact that some misunderstandings might occur for reason of different cultural background and it is normal when it happens. According to one respondent's answer, the stressful situations might happen when you have to react quickly and communicate immediately in foreign language. It means that the person has to be able to react in foreign language promptly. Respondents are aware of their different way of thinking. In some respondent's answers, the relief and development worker should be a patient and considerate person.

Intercultural competence it also means the personal characteristics like attitudes, behaviour and values. Hence, I asked myself what kinds of characteristics are most desirable for humanitarian work. Those characteristics are examined during the selection of candidates. I got chance to do my own observations during their interviews. Some respondents were very open and always answered without any worries. The sense of humour was also shown by few

respondents. One respondent even told me a one funny story. In general, the respondents were curious about my study and most of them showed a positive thinking and empathy. In order to get the best people for the mission and not to lose important money, assessment centre tests the presence of those skills in real situations. The ability to handle the demanding environment and encounter with death might be of high importance, too. They should have an *ability to establish and maintain relationships, the ability to communicate with minimal loss or distortion, the ability to collaborate in order to accomplish something of mutual interest or need* (Fantini, 2005: 2).

I also asked my respondents about their motivation for working in organisation *PIN* and I received very interesting answers. Some respondents decided for working in PIN for reasons of its attractive reputation and the future possibility to work there, too. Most organisations like *PIN* recruit their volunteers to become an ordinary employee in the future. Hence, the interest in voluntary type of work might be popular, too. All respondents did not show only the rational reasons for working in *PIN*, but also the reasons based on prosocial behaviour such as helping disadvantages groups and people in need were present. The motivation for work in organisation PIN represents a very important role for the director of *PIN* Simon Panek. He says that the desired criterion for choosing people is social feeling (Čechová Hansen, 2012).

The intercultural competence is connected to understanding *Self* and *Others*. Relief and development workers should be aware of factors which influence their knowledge and cause that is not always objective and accurate. The most important condition for humanitarian workers represents the self-confidence and positive thinking about themselves. I presumed that all my respondents will show the awareness about their knowledge and how is constructed. All respondents were aware of constructed knowledge about *Others* and talked about their own experiences during their work abroad. The

important issue for them was the ability to work on their expectations and expectations of other people about themselves. One respondent mentioned the concrete problem on the mission such as harmonization of our expectations and expectations of local inhabitants. Therefore, all NGOs want to involve the local people in the process of decision making.

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