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Volunteerism and the phenomenon of the European migration crisis

Bachelor thesis

Supervisor: Macková Lucie, M.A.

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Abstract

The bachelor thesis focuses on the volunteering in the context of the still current issue of the increased migration into Europe: the so-called phenomenon of "the European migration crisis" which was at its peak in 2015. With the use of qualitative research, it aims to describe and analyse the personal experiences of volunteers delivering humanitarian aid to people on the move in two official Serbian refugee camps – Adaševci and Principovac – within the Czech organisation: Pomáháme lidem na útěku. The author employed participant observation and semi-structured interviews as a method of data collection. Thematic analysis was used for the analysis of collected data. Research concerns the adaptation process of volunteers both in the refugee camps and back home. The study also describes the impact of volunteers' experience on attitudes and opinions on volunteers, their surroundings and people on the move.

Keywords: volunteering, refugee camps Adaševci and Principovac, people on the move, European migration crisis, adaptation, stereotypes and prejudices, qualitative research

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Abstrakt

Bakalárska práca si kladie za cieľ upozorniť na dobrovoľníctvo v kontexte stále aktuálnej témy zvýšenej migrácie do Európy: takzvaného fenoménu "európskej utečeneckej krízy", ktorá vrcholila v roku 2015. V práci bol využitý kvalitatívny výskum zameriavajúci sa na osobné skúsenosti dobrovoľníkov, ktorí sa v rámci českého spolku Pomáháme lidem na útěku zúčastnili humanitárnej pomoci v dvoch srbských utečeneckých táboroch: Adaševci a Principovac. Na analýzu zozbieraných údajov využila autorka tematickú analýzu. Na zodpovedanie stanovených výskumných otázok poslúžili polo-štruktúrované rozhovory ako hlavná metóda zberu dát spolu so zúčastnením pozorovaním. Výskum sa zaoberá adaptačným procesom dobrovoľníkov v utečeneckých táboroch ako aj pri návrate domov. Práca taktiež popisuje dopad skúseností dobrovoľníkov na zmenu postojov a názorov, a to na samotných dobrovoľníkov, ako aj na ich okolie a ľudí na úteku.

Kľúčové slová: dobrovoľníctvo, utečenecké tábory Adaševci a Principovac, ľudia na úteku, európska migračná kríza, adaptácia, stereotypy a predsudky, kvalitatívny výskum

Declaration

Hereby, I declare in lieu of oath that this bachelor thesis focused on the topic: Volunteerism and the phenomenon of the European migration crisis was written by myself under the professional supervision of Lucie Macková, M.A. All information derived from the work of others has been acknowledged in the text and the list of references is given.

I agree that this bachelor thesis can be used for educational purposes and can be added to the Faculty of Science´s library.

Olomouc, 12th of April, 2018   _____

Signature

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I would like to express deep gratitude to my supervisor Ms Lucie Macková, M.A. who supported me from the very beginning till the end of working on my thesis, gave me professional and valuable advice, patiently and willingly answered my questions and helped me in solving any issues which occurred during the writing of this piece of work.

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Z á s a d y   p r o   v y p r a c o v á n í :

The so-called European migration crisis which was at its peak in 2015 represents a significant challenge for the policies of the European Union countries. Migrants have been arriving through two main migration routes: the Balkan and the Mediterranean migration route. Prospect of a shelter and brighter future in Europe is connected with a dismal sojourn in the refugee camps for several days, months or even years. Apart from the state and non-governmental actors, there are also volunteers who take part in solving the situation. Volunteers often play an irreplaceable role in the delivery of humanitarian aid to people on the move who are situated in the refugee camps across the whole Europe. This bachelor thesis is focusing on the volunteers' initiatives in the selected refugee camps.

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List of Abbreviations

DMIS	Developmental Model of Intercultural Sensitivity
EU	European Union
GHD	Good Humanitarian Donorship
IAVE	International Association for Volunteer Efforts
ILO	International Labour Organization
IFRC	International Federation of Red Cross and Red Crescent Societies
KIRS	Commissariat for Refugees and Migration of the Republic of Serbia
MFA CZ	Ministry of Foreign Affairs of the Czech Republic
PLNU	Pomáháme lidem na útěku
POM	People on the move
VFI	Volunteer Function Inventory

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Introduction

Migration is not only a subject of the current era but rather it is a natural phenomenon which has existed here since the very creation of human civilization to a present-day. Human beings have been always moving to different places for various reasons, mostly they have tried to ensure better living conditions for themselves and their families. Especially nowadays, globalization connects all parts of the world more and more and allows quick transfer of goods, information but also people. Many persons travel outside their homeland in order to find a better-paid working position, a lot of people travel just for a mere pleasure of travelling and seeking of adventures. Unfortunately, there are many individuals who are forced to flee their homes against their own will. Their lives are in danger because of armed conflicts, political or religious persecution, extreme poverty or environmental threats. Migration results in the encounter of people from various cultural, social and religious contexts.

Since the year 2011, we have observed an increased number of immigrants mainly from the Middle East and African continent coming to the European Union. This phenomenon, which represents a significant challenge for the policies of the European countries, has been also called "the European migration crisis" and was at its peak in 2015. This issue has been often times used as a playground for politicians and media that tried to spread fear and negative attitudes about refugees and migrants among the general public. This was also the case of Slovakia and the Czech Republic even though these states were basically not affected by the situation in comparison to other countries. Migrants have been arriving through two main migration routes: Balkan and Mediterranean migration route. Prospect of a shelter and brighter future in Europe is nevertheless connected with a dismal sojourn in the refugee camps for several days, months or even years. Apart from the state and non-governmental actors, there are also volunteers who take part in solving the situation. Nevertheless, most of the focus around migration crisis is brought to migrants, challenges their presence embodies for Europe and possible solutions to this situation. Volunteers helping in the refugee camps are frequently forgotten in these debates. Somehow neglected, they, however, play an irreplaceable role in the delivery of humanitarian aid to people on the move who are situated in the refugee camps across the whole Europe. This study focuses on the volunteers´ initiatives in the selected refugee camps in Serbia.

The proposed bachelor thesis is empirical. It is divided into three main chapters: theoretical, methodological and empirical part. The first chapter provides a theoretical background so the realised research presented later on can be understood. The theoretical bases

of volunteering, humanitarian aid, stereotypes and prejudices and adaptation are given here. Methodological part is dedicated to a detailed description of all necessary components related to research methodology. Methods and procedure chosen for obtaining and analysing data such as research purpose, formulation of principle and subsidiary research questions, research sample, data analysis, research limitations or research ethics are presented. The empirical chapter is devoted to the analysed data and outcomes of conducted research. The author´s findings are discussed and confronted with the findings from other studies in the discussion part and further summarized in the conclusion. In this thesis, the term people on the move will be used since it has a less negative connotation and it is less often misused than terms refugees or migrants.

Objectives and methodology

The main aim of the presented study is to enrich and broaden the current knowledge in the area of "the European migration crisis" and to provide a more comprehensive overview of this topic as well. The fact that the author has personal experience from the field resulted in higher interest in fates of people on the move and impact this experience has on the personal life of volunteers who worked with them. Thus, the interest of this bachelor thesis is focused particularly on people who volunteered in refugee camps in Serbia. There is a lack of evidence and research in this field, so findings of this study shall hopefully bring closer both the academia and the general public to this topic.

The major objective of this bachelor thesis is to describe and analyse the personal experiences of volunteers who worked in two official Serbian refugee camps – Adaševci and Principovac – within the Czech association: Pomáháme lidem na útěku (PLNU). Research is specialised in adaptation process of volunteers in refugee camps and acclimatization in homecoming. The impact on attitudes and opinions of this volunteering on volunteers, their surroundings and people on the move was examined as well. Set principal research questions and subsidiary research questions shall answer and contribute to fulfilling the above-mentioned objective.

In terms of methodology, compilation analysis and author´s own research were used as the main methods for the purposes of this study. Compilation analysis involved book sources as well as academic online articles or publications, bachelor or diploma theses of other students, the website of PLNU association and international organisations and other online or offline sources. All sources were carefully chosen, analysed and interpreted. The first chapter provides readers with theoretical background essential for the analytical part of this study while the second part is dedicated to the research methodology. The third chapter focuses on answering research questions and fulfilment of determined objectives.

For personal research, I have used thematic qualitative analysis and as a method, participant observation and semi-structured interviews were applied. Close-ended, as well as open-ended questions, were used. More details related to the research´s methodology can be found in the methodological part. Photos from the field were used as a visual tool. They can be found at the end of the bachelor thesis in the appendices chapter. Tables, pictures, and other data are also used for better visualisation and insight of readers. In the appendices, I am enclosing questions asked in my interviews.

THEORETICAL PART

1. Volunteering

"*Only when we give joyfully, without hesitation or thought of gain, can we truly know what love means*".

Leo Buscaglia

At least once in a lifetime, almost every one of us has helped someone without expecting any compensation back and thus we can say he/she was a volunteer. In the academic literature, many various definitions of volunteer work can be found and no uniform international definition has been accepted yet. This might be due to a wide range of activities in different areas in which volunteering can be performed ranging from human rights, gender issues, environmental problems, animal welfare, helping in children´s or old people´s homes. Volunteerism can be shaped by many factors such as culture, traditions, religion or history.

The term volunteering comes from Latin word voluns (choose) or velle (want). Free will or choice to help are crucial elements when defining volunteerism (Haski-Leventhal, 2009). According to the International Labour Organization (ILO), volunteering can be defined as *"unpaid non-compulsory work; that is, time individuals give without pay to activities performed either through an organization or directly for others outside their own household"* (ILO, 2011, p. 13). Another definition of volunteer work says, *"By volunteering, we mean unpaid work for people beyond the family and close friends, which is also for the benefit of the surrounding environment. The work is considered to be unpaid even in cases where expenses or a symbolic reward is given"* (Pospíšilová, et al., 2011, p.1). Volunteerism can be also understood as an unpaid activity which is not connected with the professional work of the person who is involved in this volunteer activity. Volunteers perform such activities in order to help themselves, their families, communities or the general public. Volunteer work can be done on local, national or even international level (Mydlíková, et al., 2007).

The International Association for Volunteer Effort (IAVE) adopted a Universal Declaration on Volunteering according to which "*Volunteering is a fundamental building block of civil society. It brings to life the noblest aspirations of humankind – the pursuit of peace, freedom, opportunity, safety, and justice for all people*" (IAVE, 2015, p. 1).

Although there are slight differences in the definitions, authors generally agree on some common characteristics of volunteer work. Key components of the above-mentioned definitions of volunteering can be derived:

- voluntariness, e.g. non-obligatory activity done out of volunteer´s free will;
- unpaid work or activity for which volunteer is not monetarily rewarded;
- service to others, activities pursued to the benefit of other people or society.

Nevertheless, some of these components might be arguable. Even though volunteers are not paid for their work, frequently they receive remuneration in the form of a gift, reimbursement of travel expenses, meal allowance or access to events or services. Also voluntariness, the very nature of volunteering can be controversial sometimes. For instance, voluntary work instead of imprisonment or unpaid work of a student who wants to pass a compulsory subject are just a few cases which involves a certain level of obligation (Pospíšilová, 2011).

On the basis of the definition of volunteering, volunteer can be described as a person who has decided to freely engage in the activity of his/her own choice for which he/her is not salaried and by doing so he/she invests his/her time, skills, knowledge in order to help to others, improve his/her environment or community either individually or through some organisation or institution (Španková & Grenčíková, 2012).

1.1. Types of Volunteering

Volunteer work can be classified by many different criteria, so many types of volunteering exist. Probably the most broadly used is the division according to the degree of formalness: on formal and informal volunteering. As a formal volunteering, we understand voluntary activity which is organised within a scope of group, club or non-profit organisation. Informal volunteering is then considered as a non-formal, direct activity of individual helping to neighbours, friends, municipality or nature (Tošner, 2014).

The specific type of volunteer work is a civic participation. However, this form is controversial and is not recognized in all instances as a volunteer work since it can be easily mingled with the politically motivated activism (Tošner, 2014). From the point of view of professionalism, we can classify volunteers as professionals (experts in the specific area in which they provide their professional services as volunteers) and non-professionals (amateurs in the area of their volunteer activities) (Matulayová, 2007). Other forms of volunteering can be found, for example: division according to the geographical dimension such as national/international volunteering, division according to the invested time in volunteer work such as short/midterm/long-term volunteering, individual/group volunteering according to the type of service or even online (virtual) or offline volunteering (Hestia, 2015).

1.2. International Volunteering

International volunteering is an organised period of engagement and contribution to society outside the volunteer's native country – across international borders, in another country or countries. Although volunteers are not paid for their work, they can receive small monetary compensation and they can be also supported by private or public organisations. Volunteer´s work is appreciated by society. The only difference between the definition of volunteering and international volunteering is, therefore, the fact that international volunteering is happening abroad (Sherraden, et al., 2008).

1.3. Motivation for Volunteering

Motivation can be defined as an orientation to achieve a specific goal distinguished by the certain level of intensity and duration in time. It is a key component which drives people to perform some activities and also maintains this enthusiasm in a long-term. There is a vast spectrum of motives which lead to or support participation in volunteer work. Various motives are interconnected and influence each other, so usually, volunteers are motivated by more than one motive and they can be both conscious and unconscious (Šuľová, 2015).

From the abovementioned definitions of volunteering, it can seem that a volunteer work is provided just for altruistic reasons. However, it is fallacious to assume that volunteerism is only beneficial for others – the one's volunteers aim their help to. Rather, volunteer work is also enriching the volunteers themselves. This means that motivation for volunteering can be altruistic as well as egoistic ones and often they complement each other. As the main motivational factors for volunteering are considered: values (solidarity, helping to others), interest to change things for better, need for social contacts, personal development, need to spend free time in a meaningful way (Matulayová, et al., 2016). Other motivations are for instance: a need for self-realization, safety needs, love and belonging needs, being accepted in society, a need to realize a good deed or make someone happy, express one´s own capabilities, learn something new (Mydlíková, et al., 2007). Frankl, the founder of logotherapy considers the seeking for the meaning of life as the main motivational factor for human´s actions (Frankl, 1946). For some, volunteering can have this meaning.

Gil Clary and Mark Snyder designed an instrument called: Volunteer Function Inventory (VFI) in which they introduced six motivational functions related to volunteer´s motivation (Table 1). This instrument is based on the functional theory used mostly in

psychology. The functional theory assumes that the possibility to fulfil one´s own psychological needs motivates people to engage in volunteering work (Matulayová, et al., 2016).

Table 1: The motivations for volunteering

Values function	Expression of important values, altruism, humanitarian concerns for less fortunate
Understanding function	Learn more about the world, gain new skills in activities which represent a physical or mental challenge
Enhancement function	Psychological growth, strengthen self-esteem, self-confidence, and self-knowledge
Career function	Gain career-related experience for professional development or work contacts
Social function	Strengthen social relationships, make new contacts, gain social recognition
Protective function	Reduction of negative feelings, addressing personal problems need for being useful

Source: Author based on Matulayová, et al., 2016; Clary & Snyder, 2018

1.4. Benefits of Volunteering

As an effective volunteering, we can deem the one which brings some benefit to and is enriching for both society (community, clients) and volunteers (Mydlíková, et al., 2007). We can divide the benefits of volunteering into four main categories according to the beneficiaries who have profited from volunteer work:

- volunteers – personal development, enlarged self-esteem and self-confidence, development of important values (love, patience, trust, respect), strengthened skills and competencies, higher chance in finding new job, better orientation in labour market, increased responsibility for social and political issues, new contacts, finding meaning in life, improvement of physical and mental health;

- recipients – increased availability of free of charge services, new social contacts, reduction of social exclusion and overcoming social isolation, the opportunity for lifelong learning, improvement of the quality of life, improvement of physical and mental health;

- organizations – thanks to volunteering they receive free labour force which can bring new inspirations and ideas, offer more various and quality services, share information about the organization, participate in fundraising activities;
- society – economic development, improvement of state´s level of education, strengthened active participation of citizens and democratization, positive social changes (participation in resolving social, economic or environmental problems), reduction of negative aspects (criminality, deviant behaviour of youth) (Šuľová, 2015).

Volunteering is also an important element in social inclusion, intercultural and intergenerational dialogue. The collision of various social groups (different age, social status, culture) during the volunteering activities leads to an improvement in interpersonal relationships, increased tolerance, solidarity, empathy and mutual understanding (Mydlíková, et al., 2007).

2. Humanitarian Aid

Humanitarian aid (or humanitarian assistance) is a fundamental expression of solidarity between people and moral imperative responding to a humanitarian crisis which can have both natural and man-made character. The main victims of a humanitarian crisis are civilians, very often the most vulnerable and poorest ones from developing countries (MFA CZ, 2008).

Ministry of Foreign affairs of the Czech Republic defines humanitarian aid as *"the set of activities financed from the national budget in order to prevent loss of life and injury, to alleviate suffering and to restore the basic living conditions of people after an emergency, and to mitigate long-lasting consequences of emergencies and to prevent their occurrence and negative consequence"* (MFA CZ, 2010, p. 1). Based on the International Humanitarian Law, to which all European Union members have committed by ratifying Geneva Conventions of 1949, four humanitarian principles that determine humanitarian aid exist:
- humanity – the aim of the humanitarian aid is to minimise human suffering wherever it is found with special attention to the most vulnerable people;
- neutrality – in the armed conflict or another dispute humanitarian aid must avoid taking sides and so not favour any parties;
- impartiality – humanitarian aid must be provided without discrimination, exclusively on the basis of need;
- independence – humanitarian aid must be autonomous and cannot be influenced by political, economic, military or other objectives (European Commission, 2017).

Humanitarian aid has the character of an immediate and short-term response to the humanitarian catastrophe and it is usually followed by development cooperation. Protection of civilians, provision of water, food, shelter, and healthcare are the elementary needs that shall be arranged through humanitarian aid. The activities of humanitarian aid projects are centred on the fundamental preservation of the life of individuals or a whole community. The purpose of the humanitarian aid is thus a renewal of standard living conditions for the victims of a humanitarian catastrophe. Main actors of humanitarian aid delivery are bilateral donors (European Commission), international organisations (United Nations), non-governmental organisations (Red Cross, Doctors without Borders) and armed forces. The presence of armed forces is controversial because it can disturb one of the main principles of humanitarian aid – neutrality and it can lead to the targeting of humanitarian aid workers (Dušková, et al., 2011). Actors deliver humanitarian aid mainly in the form of material, financial, psychological, psychosocial and religious assistance. Humanitarian aid may have the character of life-saving, technical or advisory assistance, too (Baštecká, et al., 2005).

In order to improve effectiveness, accountability, and coordination of humanitarian assistance across the countries, informal donor platform: Good Humanitarian Donorship (GHD) with the current number of 42 members was endorsed in Stockholm in 2003 (GHD, 2018). The European Union has its own policy framework which was adopted in 2007 at the European Consensus on humanitarian aid. It aims at improving the coherence, effectiveness, and quality of the EU's humanitarian response (European Commision, 2018).

2.1. Ethics in Humanitarian Aid

In the field, many humanitarian workers may face problematic decisions and ethical issues that can cause a conflict of their moral principles and values. Such a situation can occur if they are from different cultural and social background than beneficiaries and it is desirable to respect local traditions and habits. It is important that humanitarian workers follow some basic ethical principles so they avoid doing a disservice to the aid-recipients. Baštecká, et al. (2005) claims that humanitarian assistance should be appropriate, effective and just. The elementary ethical standard of humanitarian assistance should include:

- sensitivity to respective area, culture, values, traditions, gender and social roles/positions, the lifestyle of local people;
- humanitarian aid has to be offered not imposed on people, recipients need to realize aspects of accessible help and be willing to accept it;

- involvement of local people into activities and decision-making process about the character and needs assessment of humanitarian action;
- use primarily local resources, not bring them from abroad unless necessary;
- stick with the role of humanitarian workers; create adequately (in)dependent and emotionally distant relationships with recipients;
- delivered humanitarian assistance have to be documented and transparent to the public (Baštecká, et al., 2005).

Apart from these fundamental ethical principles of helping, humanitarian workers should be aware of their motivation for helping to others, their own values and be able to recognize the situations when they get in contradiction with these values, the context and meaning of particular humanitarian action. Humanitarian workers shall be acquainted with the limits of their own capabilities and remits, be able to ask for help when needed and cooperate with other stakeholders. Self-reflection is a crucial element of humanitarian aid workers as they represent the main source of help to the victims of the humanitarian crisis (Baštecká, et al., 2005). Humanitarian workers encounter several ethical dilemmas in their work:

- complicity – unintentional participation in non-humanitarian actions, humanitarian workers often see a violation of human rights but their access to the victims could be denied in case they would report it or if they would not help to the perpetrators, there is a risk it could harm the victims as well;
- legitimization – it is controversial whether helping to war victims does not legitimize the war and violence itself; humanitarian workers can unintentionally contribute to the atmosphere of impunity because they give preference to helping to the victims than to investigation and punishment of war crimes;
- negative impact – unfavourable consequences of humanitarian aid such as destruction of local market due to high volume delivery of food aid, humanitarian aid as a loot of armed groups who use it to lure the enemies out of their base, explosion of the epidemic in refugee camps where hundreds of people gather to receive aid;
- public support vs access – public campaign/lobbying which would support or bring attention to certain humanitarian crisis or conflicts can restrict the unlimited access to the victims, depending on the security situation in the area humanitarian workers often need to choose only one option (IFRC, 2003).

As previously mentioned, volunteers can be involved in various activities across the different areas of interest. Humanitarian aid can be one of them. Valová defined volunteer in the context of humanitarian aid as *"a person who from his/her own free will decided and made the initiative to travel to crisis zones abroad, where he/she, in the role of humanitarian worker, provides humanitarian aid which aims to decrease human suffering, protect lives and health and ensure human dignity. A volunteer is not paid for this activity"* (Valová, 2016, p. 25).

To be even more specific, in my qualitative research, the following definition of volunteer will be used: volunteer is a person who from his/her own free will travelled to Serbia where he/she was engaged in the international formal volunteering activities through PLNU organisation with the aim to decrease human suffering and improve living conditions while delivering humanitarian aid to people on the move placed in Adaševci and Principovac official refugee camps. Volunteers were not monetarily rewarded for this work, however, financial compensation in the form of housing and food was provided.

3. Adaptation, Intercultural Sensitivity and Intercultural Competencies

One of the aspects that create an identity of people is culture. Culture is a concept used across various disciplines and we can find many definitions of this term in the literature. Hofstede determined culture as *"the collective programming of the mind that distinguishes the members of one group or category of people from another"* (Hofstede, 1984, p. 21). Masumoto and Juang see culture as "*a unique meaning and information system, shared by a group and transmitted across generations, that allows the group to meet the basic needs of survival, pursue happiness and well-being, and derive meaning from life"* (Masumoto & Juang in Mizuno, 2012, p. 4-5). It is also a set of norms, standards, and mechanisms of human adaptation to the external environment acquired in the process of socialization or a program of activities of individuals or groups affected by socio-cultural stereotypes. People create and shape culture in interaction but they are also influenced by the culture itself (Průcha, 2007; Moore, 2015).

Dissimilarities in cultures can influence international volunteering and delivery of humanitarian aid and may potentially bring about some obstacles or awkward situations in the field. Besides other reasons, it is caused by the fact that people are likely to have certain attitudes about other people, such as stereotypes and prejudices. Moreover, people from different cultures typically vary in values, language, traditions, and habits like clothing or eating customs. For effective functioning in a foreign environment, a certain level of adaptability is necessary.

Adaptation is not a state, something that happens to people but rather it is a process of active adjustment of humans to living conditions and their changes (Dundelová in Hlaváčová, 2016). In a broader sense, adaptability helps people to maintain peace of mind, feeling of safety and health even in significant changes of life circumstances and it is a cornerstone in processing and accepting new cultural patterns and behaviour. Adaptation in the foreign environment requires openness and our ability to see it as a chance for personal development and not as something threating (Morgensternová & Šulová, 2007). Capability to perform work or daily activities together with tender and respectful behaviour to others and ourselves is deemed as a successful adaptation (Baštecká, et al., 2005). Adjustment to a new environment can lead to the change of attitudes, the hierarchy of values, the transformation of social relations and lifestyle. Alternatively, in case of pathological personality, extreme conditions or deficient capacity person might not cope with the situation, can resign and change the setting (Rymeš, 1995).

The process of cultural adaptation has several phases and authors sometimes refer to it as a process of culture shock. Culture shock is nevertheless just one of the phases of cultural adaptation. Depending on which sources we read, adaptation process has three to eight phases. In 1955, Lysgaard introduced the U-curve hypothesis composed of three phases: honeymoon stage, hostility stage, and regained stage (Štěpánková, 2009). (Oberg, 1960) distinguished four phases: honeymoon, crisis, recovery, and adjustment. The U-curve model was in 1963 extended by Gullahorn´s duo to the W-curve model of cultural adaptation (Figure 1). This model links two connected U periods: the phenomenon of initial entry culture shock with the sojourner´s return home - reverse culture shock (Gullahorn & Gullahorn, 1963). The W-curve model of cultural adaptation consists of the following phases:

Honeymoon (tourist phase). Sojourner´s arrival to a new place which is characterized by positive reactions and feelings to the different environment. People in this phase are excited and fascinated by all new stimulus such as culture, food, music, habits and so on (Järvinen, et al., 2016). They tend to perceive only the surface signs of the culture, idealize it and they do not notice any complications or negative aspects (Hlaváčová, 2016). For short-term trips, this might be the only phase people encounter (Järvinen, et al., 2016).

Culture shock. The term culture shock was coined by the anthropologist Oberg who saw it as a certain type of illness. Nowadays, academia sees culture shock as a natural reaction in the form of almost any emotional or physical problems occurring upon immersion to the unfamiliar environment. It can occur even in the case when individual changes school or residence, so almost everyone experiences a certain degree of this phenomenon during the life (Vrba, 2005).

Culture shock represents the psychological and social upheaval which is caused by surprising and unexpected discovery when a person comes into direct contact with a culture that is vastly different from his/her own (Maříková, et al. in Baštecká, et al., 2005). We can see it also as *"the psychological disorientation caused by the misunderstanding or incomprehension of foreign culture´s patterns".* (Harris & Moran in Morgensternová & Šulová, 2007, p.87). For most of the people, culture shock represents mental or physical strain whose intensity, duration, and symptoms are individual and depend on many factors. Some people, however, see culture shock more as a challenge or opportunity rather than strenuous or stressful situation. The most important factors that influence commencement and duration of culture shock are life experiences, individual assets and the degree of difference between home and host culture (Morgensternová & Šulová, 2007). A mere change of physical environment has a stressful impact on people. Loss of common constituents (social and physical objects, signs and symbols directing our behaviour in the way that responds to the societal norms), the breakdown of interpersonal communication and crisis of identity are the three main causes of culture shock (Vrba, 2005). Common symptoms of culture shock are confusion, disorientation, uncertainty, fatigue, stress, lack of control, homesickness, fear, depression, aggression, unwillingness to communicate in the new language[1], psychosomatic problems (somnolence, headaches, stomach aches, etc.) and so on (Järvinen, et al., 2016; Morgensternová & Šulová, 2007). Once the person overcomes culture shock, a positive result in the form of self-contemplation and personal development can arise. (Vrba, 2005). Some authors, e.g. Berry, prefer the use of term acculturative stress to culture shock. The word shock has pathological origin while the word stress means strain which can be positively dealt with. Moreover, it better accentuates the intercultural aspect of the phenomenon (Morgensternová & Šulová, 2007).

Adjustment. Individuals start overcoming the barriers of host culture they perceived in the phase of culture shock, they are able to learn and understand new culture´s patterns and principles (Hlaváčová, 2016). People start to functioning effectively in there, develop new culture problem-solving skills and they start to feel good again (Järvinen, et al., 2016).

Adaptation. People feel comfortable in everyday situations, positive as well as negative aspects of new culture are accepted and the person has fully adapted to the new environment (Järvinen, et al., 2016; Morgensternová & Šulová, 2007). In this phase, people are able to approach things and situations from the alternative point of view, they might identify better with new values and

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[1] Defensive mechanism known as a perceptual defense. People do not perceive or distort signals that they understand as threating (Morgensternová & Šulová, 2007).

manners than the ones they acquired in their native culture. Sojourners try to balance these two dimensions of home and host culture (Hlaváčová, 2016).

Reverse culture shock. This phase is common for people who spent a long time abroad and returned home. It follows the similar patterns as culture shock. Firstly, persons experience honeymoon state because they feel excited about homecoming (Järvinen, et al., 2016). Subsequently, reverse culture shock follows. They have learned and adopted new values, attitudes, and manners which they would like to practice or retain in their home culture. To a large extent, this might not be possible and sojourners can feel frustrated and anxious (Gullahorn & Gullahorn, 1963). In the end, adaptation or re-integration to native country occurs. Sojourners get used to the everyday course of the life back home again. Moreover, they are able to integrate new experiences from abroad in their life (Dundelová in Hlaváčová, 2016). Baštecká, et al. (2005) add that in case of humanitarian workers they oftentimes struggle with the returning back home. Their identity might change; they can feel frustrated, nostalgic, distant from the previous lifestyle they led before and they may feel the urge to escape to a new mission.
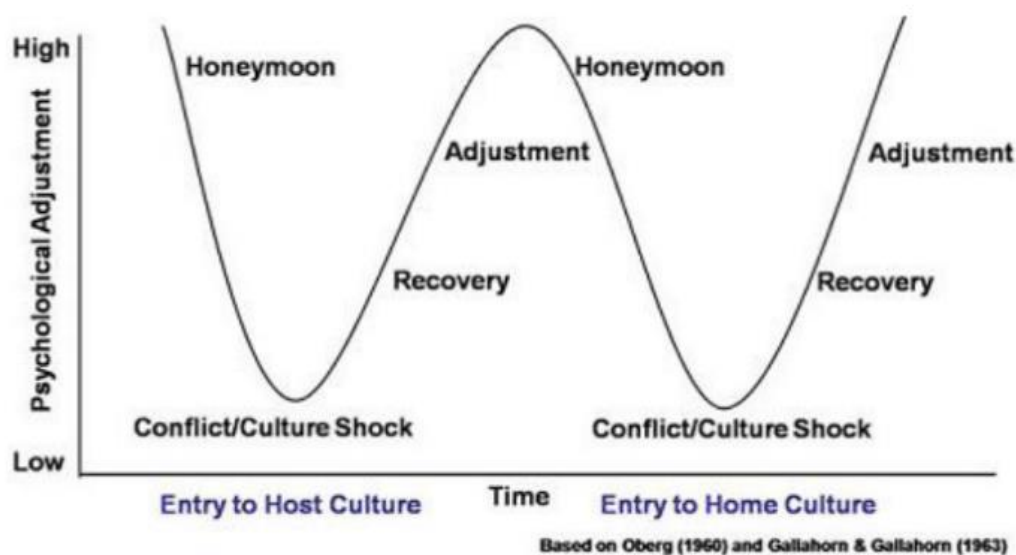
Figure 1: The W-curve of Cultural Adaptation
Source: https://www.researchgate.net/publication/313649983_Cultural_shock_and_reverse_cultural_shock

Some authors are critical of the curves models, question their correctness or even reject it altogether. For example, Brown and Hollaway (2009) concerned whether the initial feelings are truly only positive during the first contact with foreign culture. In their study, they found out that even though respondents felt the excitement to a certain extent, the prevailing feelings were negative such as loneliness, depression or stress. Therefore, the first phase of cultural adaptation does not necessarily need to be the honeymoon stage (Brown & Holloway, 2009).

La Brack adds that however popular the model has become during past decades, many trainers who used the models found them inaccurate and unpredictable: some stages were absent, some did not follow the order of the model, some were repeated, etc. The author points out that sojourners will encounter an amazing range of circumstances and situations to which they will have an equally diverse set of reactions. Furthermore, he comments that the models are not universal, there is a high variability among the individual experiences of sojourners and possible alternative patterns of the cultural adaptation phases, limited applicability to all categories of sojourners (La Brack, n.d.).

Problems with functioning in an adaptation to the new environment, e.g. new culture, is directly connected with ethnocentrism. Ethnocentrism is a persuasion that our own culture (nation) is morally honourable, exceptional and superior to any other culture (nation) which is consequently, less valuable and inferior (Bauman, 2004). It also means that people have a tendency to assess or judge other cultures based on the standards of their own culture. Against ethnocentrism stands cultural relativism, mainly accepted in anthropology, which is the idea that each respective culture is relative in its specific social context and thus needs to be understood through the lenses of its own values, attitudes, and standards. Hence, every culture is valuable and no one has the right to judge another culture´s customs through the prism of their own culture (Typovská & Kamín, 2000).

Members of different nationalities, ethnic, race or religious groups in the mutual interaction come across differences in communication style (both verbal and non-verbal), perceptions and behaviour. This process is known as an intercultural communication and it is determined by language, culture, mentality, and values of these groups (Průcha, 2010; Morgensternová & Šulová, 2007). Communication partners are confronted with the cultural differences which are the consequences of misunderstanding in the interaction. Interaction helps people to realize such differences exists (Moore, 2015).

In the literature, we can find terms such as cultural sensitivity, cultural awareness, intercultural sensitivity or cross-cultural sensitivity and many times numerous definitions characterizing each of these terms are available. In this study, I will operate with the concept intercultural sensitivity defined as "*the ability to distinguish corresponding cultural differences and have proper reaction to adapt the differences*" (Muxing, 2016, p. 14-15). Bhawuk & Brislin (1992, p. 416) remark: "*to be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behaviour as an indicator of respect for people of other cultures.*" Behaviour that is appropriate in one culture might be considered inappropriate in another culture. Prerequisite for

workers in helping professions is to be sensitive to cultural and value differences. For instance, they should consider family relations, power hierarchies, position of women, division of labour, the way how to treat dying or dead people. Intercultural insensitivity is, for example, forcing a certain way of medical and psychological assistance, provide information that is not translated into mother tongue or feed people with unfamiliar and unsuitable food (Baštecká, et al., 2005). Based on long-term research, Benett created The Developmental Model of Intercultural Sensitivity (DMIS) that explains how people experience cultural differences in the intercultural situations. DMIS is a six-stage transformational model through which individuals are able to move from the ethnocentrism stage (three stages) to ethnorelative stage (three stages) (Benett in Morgensternová & Šulová, 2007). Figure 2 provides a visual representation of this model. In the ethnocentric stages, people consider their culture as the only and better one while in the ethnorelative stages people are inclined to make more inclusive decisions, actively build inclusive environment and they have a positive mindset about cultural differences (The Office of Diversity Initiatives, 2009). The stages of DMIS are:

- denial stage – subconscious denial of cultural differences, only the individual´s culture is the right one, separation from others who are different;
- defense stage – awareness of cultures around you but having negative feelings, stereotypes or discriminative behaviour toward others; reversal = opposite of defense, identification with new culture and denial of the original one which is seen as worst;
- minimization stage – cultural differences are concealed by the idea of cultural similarities, idea that everybody is the same on the surface, treating others the way you would like to be treated;
- acceptance stage – acceptation of cultural diversity, curiosity about other cultures but they might seem unusual and the person does not have to like them or agree with them;
- adaptation stage - ability to take the perspective of other culture and intentionally change your culturally based behaviour to act in culturally appropriate ways outside your own culture, it happens after intense contact with a foreign culture (sojourn in foreign countries or work in the international team);
- integration stage – individual becomes a multicultural person, ability to move easily among cultures, integration can mean the loss of the original culture. (Morgensternová & Šulová, 2007; The Office of Diversity Initiatives, 2009).
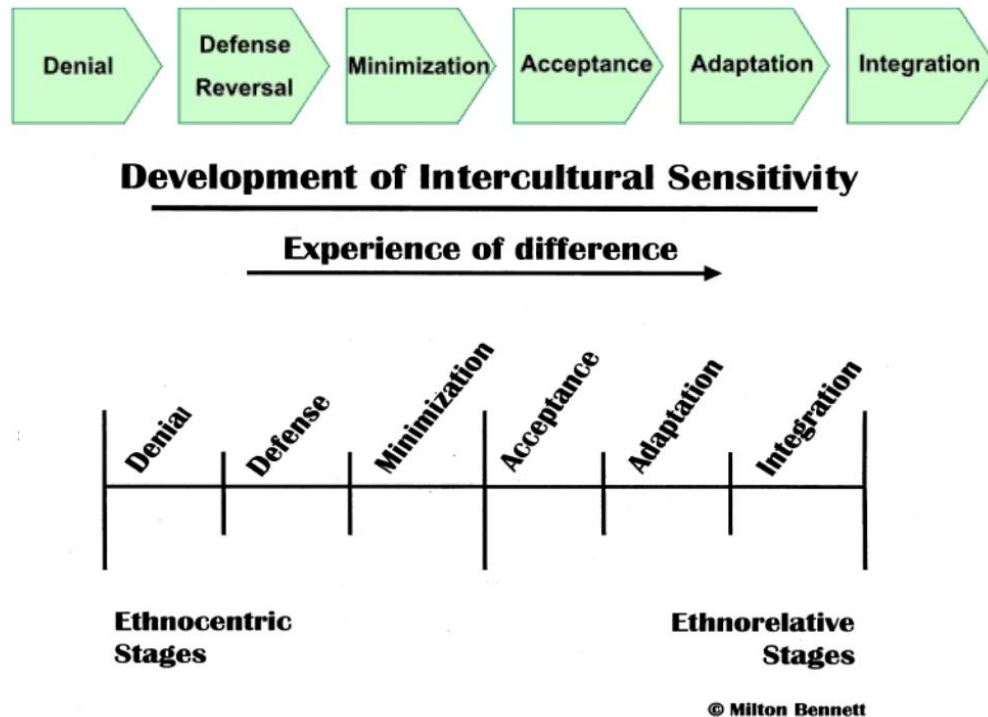
Figure 2: Developmental Model of Intercultural Sensitivity
Source:
*https://www.evansville.edu/offices/diversity/downloads/The%20Developmental%20Model%20of%20Intercultu
ral%20Sensitivity%20-%20primer.pdf*

In order to behave and communicate effectively and appropriately in intercultural interactions, development of intercultural competences is inevitable. Yamazaki and Kayes (2004) state that the degree to which effective cross-cultural adaptation occurs is the degree between congruence of personal competences acquired in one´s own culture and competencies required by the host culture together with the ability of individual to learn these required competences of a new culture. Hence, an important factor for successful adaptation abroad is the capability of an individual to learn from own experiences. Intercultural competences consist of cognitive, affective and behavioural components[2]. Cognitive competences are knowledge, skills, and capabilities that relate to thinking, analysing and processing of information about others as well as ourselves. The way we experience and feel about some situations is connected with affective competencies. Behavioural competencies are linked to our behaviour (gesticulation, facial expressions, eye contact, etc.). These are the most discernible and influenceable competences out of the three types of competences (Morgensternová & Šulová, 2007). Overview of some key intercultural competences is given in Table 2.

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[2] Social psychology uses the same model for describing attitudes (Morgensternová & Šulová, 2007). See chapter 4: Stereotypes and prejudices.

Table 2: Overview of the Intercultural Competencies

COGNITIVE COMPETENCES	CHARACTERISTICS
The real image of oneself	strengthening self-reflection, self-concept
Cultural identity	realization of own values, norms, and traditions - how culture shaped one´s own personality
Culture-specific knowledge	acquiring knowledge about foreign culture, viewing the world from its perspective, correct analysis and interpretation of the behaviour of members of other culture, the realization of cultural differences between own and foreign culture
Prevention of stereotypes and prejudices tolerance of otherness	strengthening positive attitude, openness and tolerance toward people from different cultures, realize one´s own stereotypes and prejudices
AFFECTIVE COMPETENCES	**CHARACTERISTICS**
Intercultural sensitivity and adaptability	sensitivity and ability to adapt to other cultures
Empathy	put oneself in somebody else's shoes, empathize with mentality and specificities of foreign culture
Interpersonal relations	the correct interpretation of emotions of a particular culture, to be aware of interpersonal distance or closeness in the respective culture
BEHAVIOURAL COMPETENCIES	**CHARACTERISTICS**
Intercultural communication	ability to communicate without misunderstandings and communication noise, active listening, realize and have respect for formal rules of foreign culture, working with non-verbal communication, ability to understand specific humour and irony, authenticity
Intercultural conflict-solving skills	ability to realize and interpret occurrence of conflict situations, learning conflict-solving skills
Ability to cooperate and work in an intercultural team	respect others, contribute to the development of the team, team facilitation, know one´s own role

Source: Loosely translated according to Morgensternová & Šulová, 2007

4. Stereotypes and Prejudices

Stereotypes, as well as prejudices, are so widespread in nowadays society that it seems that people consider them as something normal, as part of human nature (Typovská & Kamín, 2000). Authors are not uniform about defining both stereotypes and prejudices and some of them do not even make any distinction between these two terms since they share some similar characteristics. Stereotypes and prejudices are imaginations, opinions, and attitudes which particular individuals or groups generate and direct toward themselves or other groups. They have strong emotional load and they are resistant to change, so it is difficult to alter our opinions since stereotypes and prejudices are relatively stable attitudes and some of them are rooted in us since childhood – they are transferred across the generations. Mass media, as well as politicians´ speeches, are a great tool for stereotypes´ and prejudices´ dissemination and for manipulation of the general public. Common stereotypes and prejudices are the ones related to the perceptions and appraisals of different ethnicities, races, nations or religions (Průcha, 2007). Often, they are not a direct product of the real experience of individuals but rather they are taken over from somewhere/someone else and maintained by the traditions (Nakonečný, 1993).

Prejudices are the special type of attitudes and they are based on stereotypical thinking. Allport (Allport, 1989, p. 9) has defined prejudice as "*an antipathy based on faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he is a member of that group.*" To put it simply, prejudice is a negative attitude toward a group or towards members of the group (Nelson, 2009). Prejudices have a foundation in irrational thinking, meaning that people with prejudices incline to refuse rational argumentation or new information, rather they ignore it and contest it in order to strengthen their own opinions (Sobková, et al., 2016). There is a tendency to exaggerate real and fictitious negative attributes of "the others" while categorically declining they could have any positive attributes or merits, or that the intentions of "the enemies" could be honest (Typovská & Kamín, 2000). "Us" versus "them" is understood in sociology as the difference between our own group (in-group) and the foreign group (out-group) and it plays role in the self-identification process of individuals (Bauman, 2004). The acquisition of prejudices is influenced by several factors, mainly: family and upbringing, environment of living, school, friends and colleagues, certain features of individuals (tendency to irrationality, mysticism, visualisation, affectivity and searching for scape-goats; personal frustration and dissatisfaction), psychological needs or social status (Preissová Krejčí, et al., 2012; Typovská & Kamín, 2000).

Not everybody has the identical predisposition to have the same level of prejudices. Some people generate more prejudices while others less. Especially susceptible person to hold rigid prejudices is so-called "authoritarian personality". This type of people is afraid of losing control in their life and of changing their ordinary living conditions. They incline to racial prejudices or to being xenophobic, i.e. feeling fear, disgust or hatred to everything "unfamiliar" (Bauman, 2004). Authoritarian types of personalities are also characterized by demagogy, intolerance, conservatism, aggression or submission to their idealized authorities (Nakonečný, 1993). Proneness to authoritarian personality can be caused by insufficient affection from parents or harsh discipline in childhood which resulted in aggression toward others in later life. Prejudices may (but do not have to) turn to antagonistic behaviours, such as antilocution, avoidance, discrimination, physical attack or extermination toward target group (Allport, 1989).

Three components of prejudices are known:
- cognitive (stereotypes, i.e. shared opinion or beliefs about target group);
- affective (attitudes, in which is mirrored the assessment of a group, dislike);
- conative/behavioural (discrimination in group acting, behavioural predisposition to negative behaviour toward target group (Dovidio, et al., 2018; MENDELU, 2018).

According to Hayes (2013), prejudices can be altered if these conditions are met:

- the equal position of involved groups, i.e. between majority and minority;
- opportunity for personal contact – groups need to have a chance to meet each other, this can lead to the reassessment of prejudices from both sides;
- contact with individuals without stereotypes who can help to decrease the stereotypes of the ones who have them;
- contact between the groups should be supported by society;
- opportunity for cooperation.

Stereotypes can be defined as "*unreliable generalizations of all members of the group while individual differences within the group are not taken into account*" (Typovská & Kamín, 2000, p. 15). Lippmann said that stereotypes are knowledge structures that serve as mental "pictures" or associations of the groups in question (Lippmann in Nelson, 2009). We can also apprehend stereotypes as the traits that quickly emerge in our minds while thinking about the groups or members of those groups (Nelson, 2009). Unlike prejudices, stereotypes are not only negative attitudes but they can be also neutral or even positive attitudes (Průcha, 2007).

Nevertheless, people tend to generate more negative than positive stereotypes and even if positive stereotypes are expressed, it is assumed that we hold negative ones, too (Nelson, 2009).

Stereotypes are concepts of social categorization which is an everyday natural process driven by a desire for simplicity of complex impulses we receive each day from the environment around us (Nelson, 2009). For the human cognitive system, they are a useful instrument of social construction which enable us to organize, arrange information and learn about the world. However, stereotypes are a source of prejudices and represent power relations and tension behind them (Sobková, et al., 2016). Stereotypes are closely connected to the victimization and creation of scapegoats when people transfer their feelings and impute all causes of their troubles to their "enemies" (MENDELU, 2018).

Two basic categories of stereotypes exist:

- Autostereotypes – imaginations related to our own group. These stereotypes result in identification to a certain group (e.g. nation, race, and ethnicity) which is usually characterized by positive features and is regarded as better or superior to" the others".

- Heterostereotypes – imaginations imposed on the other groups; they are frequently seen as bad or inferior in comparison to us (Krotký & Vašečka, 2017).

Since stereotypes and prejudices are resistant to the change and frequently based on false expectations, they are not very useful in intercultural interactions which they can influence in many ways. For instance, the imaginary assumption that some group has a hostile attitude toward us may evolve into the hostile behaviour toward this specific group. Therefore, stereotypes and prejudices can determine our emotional reactions to the others (Lehtonen, 2018). It is efficient to note, that in case some people hold strong stereotypes or prejudices toward foreigners and other cultures it is almost clear that these individuals will have significant problem in adaptation to a new environment abroad and they will search for situations or stimulus that will only reinforce their negative attitude (Morgensternová & Šulová, 2007).

People with stereotypes and prejudices should at least aim at tolerance and understanding of different opinions, behaviour, and other groups (Morgensternová & Šulová, 2007). Although it might be difficult for people to change their stereotypes and prejudices, it is not impossible. One of the ways how people can alter their points of view is, for example, international volunteering where volunteers get into direct contact with persons from different cultures, ethnicities or religion. In case of my interlocutors, interaction with people on the move in refugee camps may disprove volunteers' perceptions about them.

In 2016, Sobková, et al. realized quantitative research between Czech university students and adults with the aim to find out their attitudes towards foreigners and correlation

between personal characteristics, national identification, emotions and attitudes toward foreigners. Majority of respondents were against immigration of Muslim refugees. More than half of the respondents do not feel comfortable if there are too many foreigners living in one area. On the other side, most of them think that social security benefits should be available for foreigners who are legally based in the Czech Republic just as its citizens. Researchers discovered that negative attitudes toward foreigners are higher when respondents feel strong national identification. Negative attitudes towards foreigners were connected with higher level of emotion alertness (Sobková, et al., 2016).

In 2014, Preissová Krejčí in cooperation with her students realized a content analysis of articles published in several Czech daily presses. 68 % of information about foreigners was related to criminality and most of the articles, when talking about Muslims, displayed conflict situations with them. Islam was usually presented as a threat to European values, which are traditionally Christian, and there is no possibility to integrate Islam in our environment. (Sobková, et al., 2016). In conclusion, people in the Czech Republic together with media has negative idea on the migration to Europe and people on the move.

METHODOLOGICAL PART

5. Qualitative Research

Research is a process of systematic and carefully planned activity, which aims to answer research questions, and by doing so to produce new knowledge, deepen current understanding of some topic and contribute to the development of certain domain. Two main research strategies are known: quantitative and qualitative research strategies that can be even combined together resulting in a mixed research strategy (Hendl, 2005).

In this bachelor thesis, I used qualitative research. In the literature, many heterogeneous definitions of qualitative research can be found. According to Disman (2002, p. 285) qualitative research is *"a non-numerical inquiry and interpretation of social reality. Its aim is to reveal the meaning backed up by the announced information.*" There are numerous advantages when using qualitative research. Some of them are flexibility (research can be modified during its process), it provides a deep understanding of researched subjects, it allows initial exploration of some phenomenon and creation of new theories, research is happening in the natural environment of the studied phenomenon and it takes into consideration the influence of the broader context. Nonetheless, several disadvantages of using qualitative approach exist, for instance: subjectivity, insufficient level of transparency, replication and generalisation of the researched phenomenon may not be possible and obtaining and analysing data can be very demanding timewise (Dušková & Šafaříková, 2015).

5.1. Research Purpose

As it was mentioned before, the purpose of this qualitative research is to describe experiences of volunteers who engaged in the activities of Czech association PLNU and thus helped people on the move who are coming to Europe and are placed in Adaševci and Principovac Serbian refugee camps.

The purpose of this research is by no means to evaluate the work of PLNU association or Serbian authority responsible for the refugee camps in this country: Commissariat for Refugees and Migration of Republic of Serbia (KIRS). Rather it intends to give personal evidence of volunteers and their perceptions of what they experienced while working in the previously mentioned refugee camps.

5.2. Research Objectives

The main aim of this study is the evaluation of volunteers´ experiences from Adaševci and Principovac refugee camps. The research has following objectives.

1. To find out the impact of this experience on attitudes and opinions of volunteers, their surroundings and people on the move.

2. To find out how the adaptation process of volunteers to their sojourn in refugee camps and homecoming looked like.

5.3. Research Motivation and Justification

This bachelor thesis aims to bring more information about the volunteering in refugee camps in Serbia. Research is related to the increased migration to Europe since 2015 and volunteer initiative which is quite new and not thoroughly explored area yet. Volunteers play an essential role in helping people on the move who are seeking a shelter and better living conditions in Europe. Not only their presence on borders or in the refugee camps influence migrants themselves but it also influences volunteers´ personal life and it can be sometimes a life-changing experience for them. Oftentimes volunteers are not professionals educated or trained in the delivery of humanitarian aid and/or emergency situations; work in the refugee camps can be often strenuous, both physically and psychologically. On the other hand, the experience of harsh conditions in the refugee camps and meeting people with various cultural or religious background can also positively alter volunteers´ view of other cultures or their own life. Volunteers have first-hand experiences from the field and therefore might know better about the real situation in the refugee camps than media or policymakers.

My long-term interest in volunteering in various spheres, studying of international development studies and my personal experience from the mentioned refugee camps in Serbia contributed to my interest in this topic and conduction of such a research. I believe the research can enrich the existing field of volunteering in the context of "the European refugee crisis" and it can be beneficial for many people interested in this topic.

5.4. Research Questions

Research is comprised of two principal research questions (PRQ) which are further divided into several subsidiary research questions (SRQ). Research questions are formulated and structured as follows:

PRQ: How do volunteers evaluate their volunteering experience from refugee camps?

SRQ1: How did the adaptation process of volunteers to their sojourn in refugee camps and homecoming looked like?

SRQ2: What was the impact of this experience on attitudes and opinions of volunteers, their surroundings and people on the move?

5.5. Research Sample

Selection of research sample, meaning the choice of researched units, is considered as a difficult but very important step in qualitative research. There is a lot of ways of research sampling. The most common sampling strategy is a purposive sampling when we are purposefully searching for the participants with specific characteristics (Miovský, 2006). Various types of purposive sampling exist such as homogenous sampling, critical case sampling, maximal variation sampling, extreme (or deviant) sampling, typical case sampling, convenient research sampling and so on. Selection of all cases that meets predetermined criteria of importance is known as criterion sampling which is also a type of purposive sampling. One of the most popular methods of sampling in qualitative research is snowball technique. This method is based on the recommendations from the respondents already included in our research for other possible research participants (Hendl, 2005).

This research involves people who participated in the past in voluntary work of PLNU association in Serbian refugee camps focusing on helping people on the move who came to Europe through so-called Balkan migration route. Since I chose participants according to the needs for my research, I used criterion research sampling. In one case, I also used snowball method. A number of respondents depended on the willingness of volunteers to participate in the research as well as on my time availability. In the end, there were twelve people included in the research. I tried to have a diversified group of people in terms of gender, age, occupation, their length of stay and number of field visits and therefore minimise potential research selection bias. A selected group of participants is made up of adults between 19 to 39 years. However, it is necessary to mention that most of the volunteers who engaged in the PLNU activities in Serbia were mostly young people and predominantly women. Thus, this fact is mirrored in the research sample.

Table 3 gives an overview of the volunteers involved in my research. Their nationality, sex, age, current occupation, length of field stay and experiences with working with migrants prior to field stay in Serbia are indicated. In order to protect respondents´ identity, the audio records and transcribed texts are not enclosed in this bachelor thesis. In addition, I am using

number codes in the text instead of their real names. Upon agreement, I use the real name only in one case, coordinator of the volunteers since he had a different role than other volunteers and I found it important to distinguish these positions.

Table 3: Overview of the research participants

Respondent	Nationality	Sex	Age	Occupation	Length of stay	Experiences
R1	Dutch	male	26	Student of international relations	7 days, July 2017	none
R2	Czech (living in the UK)	female	25	Student of sociology and politics	2x: 7 days, spring 2017; 7 days July 2017	one-year volunteering in an asylum centre
R3	Czech	female	21	Student of international trade	7 days, June/July	none
R4	Czech	female	19	Secondary school student	7 days, March 2017	none
R5	Czech	female	26	Student Czech – Bulgarian language	2x: 7 days, February/March 2016; 6 days, July 2017	partially
R6	French	male	23	Student of environmental law	7 days, June	none
R7	Slovak	female	26	Student of Asian language studies	2x: winter 2015; July 2017	none
R8	Spanish	female	31	teacher	12 days, July 2017	none
R9	Czech	female	22	Personal assistant for disabled people	3x: 10 days, March 2017; 2 weeks April-May 2017; 7 days, July 2017	Tutoring immigrants in the Czech language, 6 months
R10	Czech	female	21	Student of international trade	7 days, June/July 2017	none
C11 Milan Votypka – (coordinator)	Czech	male	39	None	One year	none experience in development projects in Africa
R12	Slovak	female	26	Student of political and cultural geography	5-6times: 3-4 months, 2016-2017	none

5.6. Methods of Data Collection

Several methods for obtaining qualitative data can be chosen. Here, I indicate a brief description of two methods I used in my research.

The first method applied is unstructured participant observation. Participant observation means that researcher is involved as one of the actors in the reality and daily events of the observed phenomenon; he/she is in the direct interaction with it in its natural environment. For the unstructured observation, it is not necessary that researcher has to have pre-determined what exactly will be observed (Miovský, 2006). I was in the role of volunteer and so fully involved in the group. It is important to note that I used this method just as a supportive instrument for backing-up main research method. I did not keep any specific field notes (apart from my personal diary). Nevertheless, it allowed me to understand the context within which my participants worked and it helped me to formulate new research questions.

Semi-structured qualitative interviews were used as the main research method. This method is probably the most often applied in qualitative research. A semi-structured interview is a type of interview which has pre-determined structure and aims which is flexible and not definite. This means that researcher can adapt to the situation and to the respondent's answers in the way so he/she can add or omit some questions or change the order of the questions (Dušková & Šafaříková, 2015). I used both open-ended and close-ended questions. In the appendices chapter, I provide the set of questions posed to my respondents.

5.7. The Context of the Environment and Work of Volunteers

Since my bachelor thesis is founded on the personal experiences of people who volunteered in the refugee camps in Serbia, I think it is necessary to briefly indicate where and under which conditions volunteers worked in and what their experience is based on. Following the description of the context is derived from my own personal involvement as a month-long volunteer there. As previously stated, volunteers worked within the framework of PLNU organisation which was established at the beginning of the year 2016. Before its official creation, they worked as an informal group in Serbia, Macedonia, Greece, and Hungary (PLNU, 2018). At the end of the year 2017, PLNU ended their mission in Serbia and they forwarded their activities to local organisations. PLNU still continues with the awareness-raising activities in the Czech Republic (PLNU, 2017). In Serbia where the organisation worked one year, their aim was mainly improving conditions of people living in two refugee camps placed in Šid municipality (Figure 3 in Appendix I) near borders with Croatia: former motel Adaševci and

former hospital Principovac (Figure 4 in Appendix I). Besides direct activities in the camps, they also try to raise awareness back in the Czech Republic by organizing various activities (photo exhibitions, debates, workshops, etc.) for the general public about the topic of migration and the situation in the camps they were working in.

Refugee camps in Serbia are under the control of Commissariat for Refugees and Migration of the Republic of Serbia (KIRS). People placed in the Adaševci and Principovac refugee camps have access to water and healthcare, food is distributed three times per day, they can also leave the camps for a short period of time. Families with children live in the buildings (a couple of families sharing one room together) meanwhile the men who are alone on their journey live in rub halls (thermally insulated big tents) where around 100 people can fit in at the same time. In the time of my field visit, there were 1000 people in Adaševci camp and 400 in Principovac camp. However, the situation is very dynamic and according to interview with the coordinator Votypka, there were approximately 400 people in Adaševci and 200 people in Principovac camp when leaving the camp in December.

Volunteers lived in the house with the coordinator in Berkasovo – part of Šid town which is within 30 minutes' distance to both refugee camps. Most of the volunteers were not professionals; they did not have any theoretical nor practical experiences of this kind. There were two main activities realized: operation of the laundry room in Adaševci camp from Monday to Friday and the distribution of the sanitary products in Principovac camp two times per week. Male volunteers were mainly in charge of keeping the night order in Adaševci camp. Other than that, volunteers spent their time organizing leisure time activities (e.g. summer cinema) for children and adults or teaching some of the European languages, mostly English.

5.8. Research Realization

For research validity and transparency, I consider inevitable to describe where and how was my research carried out. Primarily, I planned to conduct this research during my field visit in Serbia. However, after my arrival there, my plan changed for a number of reasons. Design of my research needed to be altered because of some ethical issues and because some of my initial intentions showed to be irrelevant. There was not enough private space for recording and after the whole day in refugee camps interview would be mentally difficult for me and for the research participants, too. In the end, it has proven to be a good decision also because, by the time my respondents were interviewed, they got rid of excessive emotional and mental strain they faced immediately after departure from the refugee camps.

Therefore, the research was realized in the Czech Republic. I did two pilot interviews, which helped me to better understand how to ask prepared questions more effectively and how to adjust them. Since pilot interviews did not differ too much from the rest of the interviews I have decided to include them in my research. Interviews were recorded on the voice recorder and my mobile phone. I contacted respondents mostly online (Facebook, email address) or in person. Interviews were realized from November 2017 to January 2018 mostly online via Skype because of the distance it was the most practical and timewise comfortable way, not only for me as a researcher but also for my respondents. I recorded three interviews in person at my interviewees´ homes. At the beginning of each interview, I explained to my respondents the purpose, the aims of this particular research and how the interview will be structured. In the end, I expressed my gratitude that they agreed to participate in my research. I gave them space for questions if they wanted to clarify something, add or comment on some issue we did not cover during the interviews and they had the need to do so.

All of the respondents were willing to take part in the research. Interviewees appreciated the possibility to share their experience and the fact that thanks to the interview they had the possibility to go through the self-reflection process of what they experienced. All of them answered my questions openly and honestly. I assign this mainly to the fact that they know me personally from field visit in Serbia and so the sufficient level of trust was built.

5.9. Research Validity

Each research, quantitative as well as qualitative, has to meet some quality criteria in order to guarantee its validity and credibility. Validity represents measurement that corresponds to our original intentions, i.e. what we planned to measure. Reliability, on the other hand, means measurement, which achieves the same results when repeating the same research under the unchanged conditions (Disman, 2002). Creswell defined eight validation strategies for qualitative research: prolonged engagement and persistent observation in the field, triangulation, peer review or debriefing, negative case analysis, clarifying researcher bias, member checking, rich and thick description and external audit (Creswell, 2007).
I tried to ensure the quality of my research by the following:
- Field visit – one-month volunteering in Serbia;
- Triangulation of methods – participant observation and semi-structured interviews;
- Piloting my questions;
- Transparency – rich and thick description of my research as accurately as possible;

- Active listening – not jumping to conclusions, flexibility during the interviews and posing the questions to my respondents;

- Consultations with my supervisor or other professionals experienced in conducting qualitative research.

5.10.   Data Analysis

Data analysis in qualitative research is an organization of data that reveals themes, regularities, qualities and relations. In comparison to quantitative research in qualitative research organisation and analysis of data is happening already during the time of data collection (Hendl, 2005). Very often researcher starts analysing data by reading repeatedly his/her transcribed interviews and searching for similarities and differences in them. This process is known as constant comparison method. Thematic analysis, content analysis, discursive analysis, narrative analysis and grounded theory are main types of analysis used in the qualitative research. Thematic analysis, used in this research, aims to answer our research questions and by description and interpretation, it seeks for themes, which are occurring in our data (Dušková & Šafaříková, 2015).

For data analysis, coding is an important instrument. Coding is a process of identification and systematic labelling of important text units in our transcribed texts. Assigning of the keywords or symbols, i.e. codes, to the text enables us to work with bigger text units later, for better orientation in text and for analysis of our data (Miovský, 2006). Codes can emerge while analysing the data but they also might be created prior to the research (Hendl, 2005). Sometimes double coding can occur. It means that sentence or paragraph can be defined by more than one code and belongs to more categories (Disman, 2002). Three procedures of coding are known which are typical mainly in grounded theory:

- Open coding – the first step in data analysis; comparison and conceptualization of data, similar concepts are grouped into more abstract concepts – categories;

- Axial coding – after open coding, data are organized in a new way, new concepts and categories emerge, we look for connections between the categories, subcategories are attached to the categories;

- Selective coding – we chose one dominant category, main categories are put into relation with dominant category and between themselves; new theories are created (Strauss & Corbin, 1999).

Open coding is the very basis of data analysis in qualitative research. On contrary, axial and selective coding does not need to be necessarily used every time; it depends on the objectives of the research (Dušková & Šafaříková, 2015).

Collected data from interviews firstly represented an unstructured material, so there was a need to organize them and interpret them. After the interviews were recorded, I thoroughly transcribed them in order not to misrepresent or lose any important information. For the transcription, I used F4 programme. Subsequently, I analysed collected data by reduction, i.e. simplified transcribed text into codes (keywords that expressed aptly the point of the text). Based on the significance, I connected a particular code to a line or paragraph after reading the texts several times. Codes were joined together according to the meaning into categories, i.e. themes or subthemes. I chose an appropriate quotation from the previously transcribed text which adequately illustrated my interpretation. Afterwards, I put them into logically structured text while I was paying most attention to the topics that occur in the text most frequently. I prepared categories for data analysis. I analysed the data in March and April 2018.

5.11. Research limits

I consider the fact that I have no prior experiences with conducting research as the main limits for realizing my research. This means potential failure while designing the research, obtaining, analysing and interpreting the data. Another limit and an ethical issue at the same time could be my personal involvement not only as a researcher but also as a volunteer. There might be a reasonable concern raised whether I have managed to keep a sufficient level of distance while conducting my research. On the other side, the fact that I was a volunteer in the mentioned refugee camps myself, I see more as an advantage than a disadvantage. Since I was "one of them", it enabled me to put myself easier in other volunteers´ place, empathize with them because I have come across the similar experiences and situations. It helped me to connect with other volunteers and it was easier for me to gain contacts and for volunteers to take part in my research since they know me personally.

Since PLNU is a Czech organisation, most of my interviews were organized in Czech and Slovak language (the researcher has a Slovak nationality). In this way, a language barrier and potential misunderstandings were minimised. However, as my mother tongue is not English, it is important to say, that some of the interviews were held also in English language and none of those respondents has English as their mother tongue, either. Yet difficulties in terms of understanding each other did not occur throughout the interviews.

One of the main limits of this research could be also the limited possibility to generalize its findings to a global extent. I do realize that the results of this research are specific for the selected participants and selected refugee camps and they may not be valid for another context and environment.

5.12.　　Research Ethics

There are many ethical aspects related to conducting research, especially qualitative one. During their work, researchers come across many dilemmas or ambiguous information they need to address. Ethical research is a research that follows a "do no harm" principle. The researcher shall be abided by basic ethical rules which are connected to research participants, information obtained in research, society or community and other researchers. (Dušková & Šafaříková, 2015).

During my research, I paid attention to the following ethical aspects. I have received informed consent from every respondent prior to recording each interview. Permission to record the interview and use the data in my bachelor thesis was arranged only in a verbal form since most of the interviews were carried out online via Skype. I informed every participant about the aim of the research, my motivation for its realization, approximate length of the interview, how and when I am recording, how the data will be used. I also told them that once my bachelor thesis is finished I would send it to them so they can see the results of the research they took part in.

I have informed my respondents about the fact that the participation in the research is voluntary (i.e. they can withdraw from it whenever they want, they do not need to answer the questions they are not comfortable with) and anonymous (i.e. their identity is protected in a way that their names are not mentioned anywhere in the text). All respondents had my contact so they could write me anytime after the interview was produced in case they needed to clarify something. During the interviews, I needed to be sensitive enough. It was necessary that I did not manipulate my respondents in order to gain as much data as possible, I did not moralize or judge their answers or I did not press them to answer my questions in any particular way.

EMPIRICAL PART

6. Research Results

In this chapter, I provide the results of the qualitative research which objective was to describe the evaluation of volunteers who participated in volunteering in refugee camps Adaševci and Principovac in the scope of PLNU organization. The study findings answer the research questions that were provided in the methodological part. Scheme of research results is described belove in Figure 2. For practical reasons, I will often refer to people on the move with the abbreviation POM in this chapter.
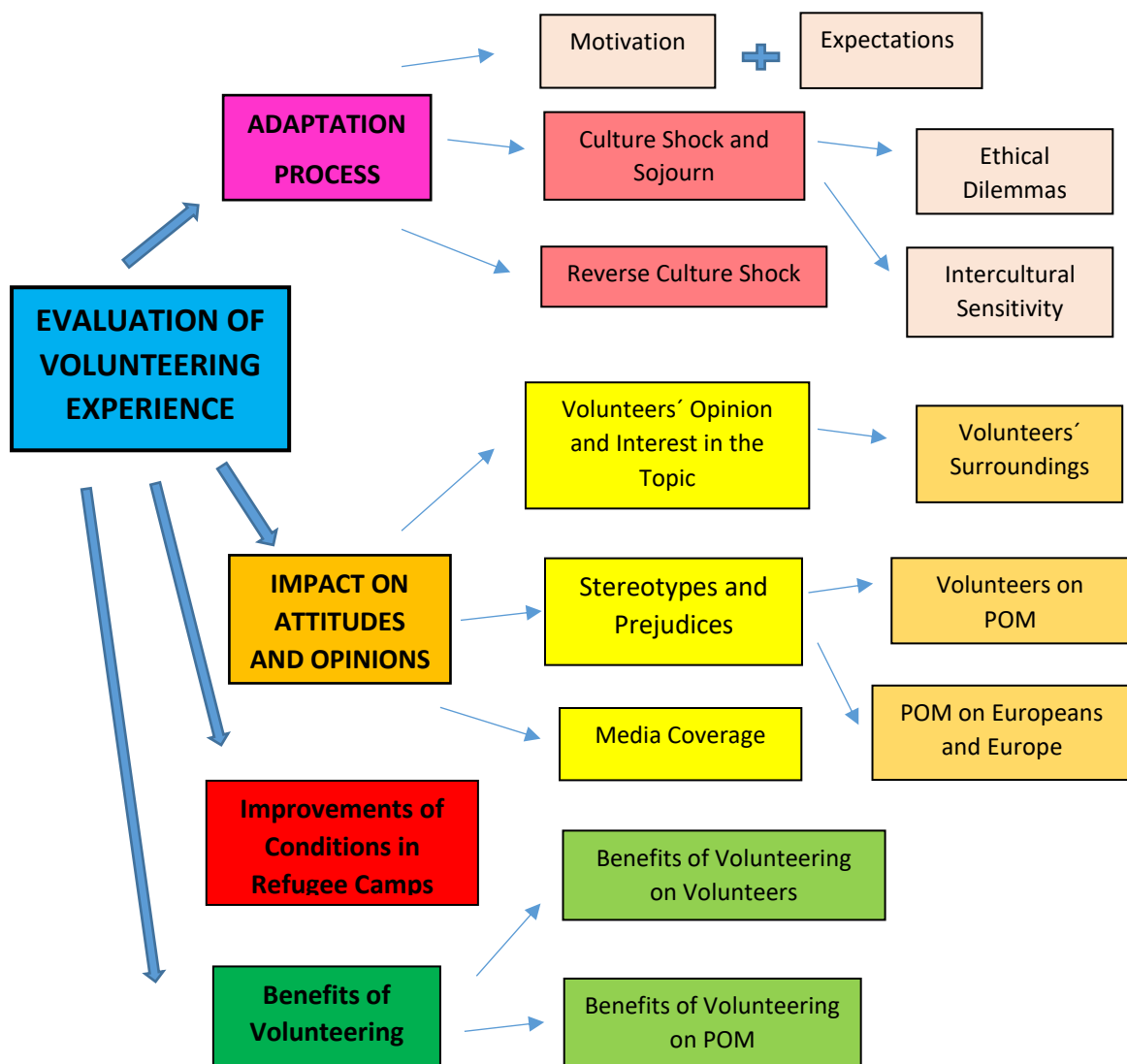

Figure 2: Scheme of Research Results
Source: Author

Adaptation Process

Motivation

Adaptation to a new environment often starts prior the depart itself in the form of motivation, expectations or preparation. I focused on volunteers' motivation and expectations about volunteering in refugee camps in Serbia. Motivation is the reason why someone decides to volunteer with the people on the move and it is also the main factor for maintaining enthusiasm while performing this work. Motivations of the interlocutors can be divided into two basic categories: altruistic and egoistic motivation. The mixture of both was present in the responses of all of the volunteers. Volunteers were concerned with the situation and the lives of people on the move, they **wanted or felt the need to help**, some of them almost felt it as a duty. Respondent R5 said, "*I felt the long-term pressure that there is some crisis to which I should contribute, do something.*" Respondent R8 added, "*I think that in my country they don't do absolutely anything for refugees, so I felt I have to do something.*" Many of the volunteers were confused about the situation, they did not know what to think and some of them mentioned that the information from media is not trustworthy. The other significant motivation to join volunteering in refugee camps was, thus, **to understand the issue and create own opinion**. Respondent R6 expressed, "*I was curious about what was really happening in refugee camps… let's say the idea of going there, having my own idea of the problem.*" Interlocutor R3 adds, "*Understand the problematic, understand why it is happening what is happening and to create, at least a little bit, my own opinion.*"

The reason why volunteers chose PLNU organisation is mainly that they saw it as the **easiest way and almost the only possibility**. They mentioned that PLNU was the only organisation in CZ at that time who worked in refugee camps and at the same time had been accepting volunteers. Respondent R9 stated, "*Why PLNU? Well, because there is no other organisation in the Czechia through which I could go and also it was the easiest way to get there.*" Respondent R7 added, "*I just wanted to go because the crisis out broke…and it was probably the possibility that was the closest and most accessible.*" International volunteers joined PLNU because of the friend's recommendations. Volunteers appreciated easy register and acceptance procedure of becoming a volunteer.

Expectations

In terms of expectations, many volunteers agreed they thought that **PLNU was better organized;** they expected an organisation with clear goals and agenda. "*I would have expected*

them to be more organised, I expected to be an organisation with very clear goals and very clear schedules," said participant R1. Some of the volunteers felt they did not know what was expected of them or felt their time could be used more efficiently. Responded R2 expressed, *"that disorganization, like what we are actually going to do today."* Interlocutor R10 added, *"our work was not used how it could have been, basically we could have done much more."* A smaller proportion of research participants did not feel the same and were happy with the organization. For a lot of volunteers, a number **of people in camps and length of stay** were surprising. *"For me, it was really shocking to see that there are so many people cause I didn't expect the huge amount I saw over there,"* said respondent R8. Research participant R5 added, "*in both cases, I was surprised about how long people stay in camps, or the impossibility to get out of there."* Some of the volunteers indicated they **tried not have any expectations.** Respondent R6 noted, "*I tried not to have some, I tried really to avoid any kind of ideas, stereotypes or expectations…to really feel the reality of every situation when I'm in.*" They wanted to go there with a clear mind and understand the situation at spot or some of them could not imagine it. *"I do not I think I had any because I could not imagine how it will look like there,"* said interlocutor R12. Also, volunteers admitted that even though they expected the situation and conditions in the camps would be bad, they were naive and, in reality, it was worse than expected.

Culture shock and sojourn in the refugee camps

Most of the research participants **do not think that they would experience culture shock** during their field trip. Some volunteers had prior experiences with travelling or living in the multicultural environment, so they were acquainted with cultural differences. Respondent R7 noted, *"I don't think that [I experienced] culture shock but maybe it is because I have been in Arab countries."* Some interlocutors admitted they are not sure whether they experienced culture shock or not. *"I think for sure there was some shock but not so big that I would realize it,"* said participant R2. Respondent R6 expressed, *"maybe one week was too short to really experience cultural shock, maybe I had a comfort shock ha-ha, see what I mean, especially during the night shifts, so maybe the cultural shock is not a good example because I like to change the place where I am. I like to be in a totally different place with new people, new culture, new rules actually…and maybe I like the cultural shocks or maybe I don't really realize when I have one."* Respondents who indicated that they experienced culture shock mentioned that for them it was mainly a number of people, women covered with scarfs, chaos and disorganization that were somehow shocking. "*Even though I have been travelling before, I am still not used to move*

around in a place where women wear a scarf around their head and that that was not," said interlocutor R9. Participant R5 noted, *"I think that the camp itself is somehow shocking because you see suddenly many people who are closed at one place, they have limited possibilities and, in many things…they are different, dining, communication, clothing…but it was not shocking in terms of consternation but shock in the sense of a surprise."*

Research participants expressed they **did not have a problem to adjust to working in the refugee camps** and within few days they got used to it. Interaction with POM and understanding of cultural differences helped them in adaptation as interlocutor R3 mentioned, *"the culture shock was eliminated mostly by the direct contact with people."* Volunteers experienced a great range of emotions during their sojourn from being happy, feeling comfortable and safe, hectic, sad, uncomfortable to being overwhelmed. *"Firstly, I felt somehow uneasy because I did not know how those people would react …but then I need to say I was surprised I really felt very good among those people,"* said respondent R10. Interlocutor R9 stated, *"definitely not in danger, I felt totally safe, I felt hectic most of the time, I felt like I was running around like a blue-arsed fly and that most of the time ten people are talking to me at once."* Mostly volunteers felt safe and good while hanging around with POM but disconcerted about their individual stories and by the conditions in which they live. Participant R1 remarked, *"usually at night I would feel bit overwhelmed by emotions actually cause at then I was realizing ok these people are being here for eight months and I even don't want to stay here for two days and sleeping like that, so yeah, at evening I would always be very sad and overwhelmed cause then I would realize all these things they talked about and being there in the camp was really touching."* Interlocutor R4 added, *"what had really struck me was that it reminded me concentration camps a lot so that was not really pleasant."* Rather **than physically, volunteering was more mentally demanding** for the volunteers. *"The tough part this is not the job itself, for me the tough part is the part where you meet really nice people there and I met, in only seven days I met really nice people, kind people, smart ones and I was really sad to be here only for them in the camps but not able to help them in any other terms,"* said respondent R6. Coordinator mentioned that the fact he was responsible for everything all the time was somehow difficult for him. Some volunteers mentioned that the volunteer's house for them was like a refuge where they could gain energy, relax and unburden of the emotional load they experienced in the refugee camps.

Most of the volunteers expressed they did not prepare and cannot imagine how they could prepare for such volunteering before the arrival to Serbia. *"Considering that I was*

mentally drained for three or four days after this experience shows that I was not mentally prepared for this but I guess I should have in some way or in other be prepared which is not possible I guess. I wouldn't know what I should have done before to be more mentally prepared," noted participant R1. One volunteer received psychological sessions with her father before and after the field trip. Two volunteers mentioned they went through training on crisis intervention which helped them to better cope with the situation. For some volunteers, it would be helpful if they received more information about the situation in the camps. Others indicated that it would be useful if they find information about the background of countries and cultures POM are from. *"What I should have done was to read about the history, a little bit more about geography...I should have learned information and had a little bit of knowledge about the difference of religion, languages and so on,"* said respondent R8.

Maintaining habits, customs, society arrangements - separated lives of men and women (meaning men have a tendency to stick together with other men and women hang around with other women and care for their children' and **groups created according to nationalities** surprised some research participants. Interlocutor C11 remarked, *"I was surprised by the divided worlds of women and men, I thought they would be able to overcome it better somehow, but that is not happening, they have separated worlds in the refugee camps."* Other volunteers spotted the difference in **communication.** In this sense, they mentioned POM seemed to be more emotional, expressive and open comparing to what they are used to from their cultures.

Intercultural sensitivity

Some of the volunteers considered intercultural sensitivity while working in the refugee camps as interlocutor R4 pointed out, *"I bore in mind these cultural differences a lot; moreover, I did not want to bring anyone into uncomfortable situations."* Other participants did not feel the need to adapt their behaviour anyhow. For some, it was difficult because there were people coming from many different cultures as respondent R8 described, *"I think it is a very difficult situation because as you know we see there a lot of diversity."*

All female participants adapt their **clothing** which was also a requirement of PLNU. Interlocutor R12 remarked, *"culturally appropriate clothing, that you would not wear a bikini, I tried to pay attention to this, that I was not provocative."* Volunteers respected this demand, however, most of them agreed with it only to a certain extent and they think that POM should accept these differences and get acquainted with them since they want to live in Europe. *"I take*

it into consideration [clothing], on the other hand, I am not sure whether I completely agree with it...I think these people should slowly adapt if they are going to Europe because it will be easier and better for them in the future," noted participant R2. Respondent R7 added the following, *"it bothered me a bit that I would like to wear short trousers because it was really hot…I am not sure whether it will help when you will cover yourself in the refugee camp when they will come to the city and everyone will be half-naked."* Some of the volunteers paid attention to certain topics or the way how they communicated with POM. *"There were definitely some topics I was not talking about with them,"* expressed participant R9. **Communication** was thus another element of the interculturally sensitive behaviour of volunteers.

Ethical dilemmas

In the field, research participant faced some moral issues. The biggest ethical dilemma for research participants was **the illegal border crossing**. Interlocutor R5 mentioned, *"yes of course, for example, going for the game³, when young boys cross illegally Serbo-Croatian borders and we know about it, or we should know about it and basically, we are silently nodding to it or at least not commenting out loud illegal behaviour."* Volunteers were not sure what kind of attitude they should have about this situation. On one side, this behaviour was illegal, but on the other side, volunteers understood why POM decided for such an act – they were desperate and did not know when, or whether at all, they would get out of the camps. In addition, volunteers mentioned they were struggling with **setting the limits with POM** in terms of approach and authority. Participant R12 remarked, "*all the time it was about finding the boundary because you are the one who defines the rules."* It showed that some respondents were **ambivalent in thoughts and behaviour** because even though they doubted about the future and dreams of POM or felt sad at that moment they tried not to show it and be supportive instead. Concerns have risen over the **unethical behaviour of KIRS** as C11 indicated, *"Into which extent to accepts, what we knew, the things they are doing, that do not behave absolutely ethically."* **Smuggling of people across the borders** was also an ethical issue, respondent R6 described, *"at the end of the stay I was on the verge of doing something totally crazy; I was thinking yeah maybe, maybe we should help them to cross the border."* Some of the volunteers were also anxious about **the inappropriate behaviour of other volunteers,** e.g. flirting with POM. The common dilemma was whether to wash clothes for people without washing ticket.

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³ Game is a common way how people on the move in these refugee camps refer to the illegal border crossing.

The research participant did not emphasize this dilemma in their statements but I observed it and experienced it in the field.

Reverse culture shock

From the point of the adaptation process, people can have a problem not only with adjustment to the foreign environment but also with returning home after a sojourn abroad, hence they can experience reverse culture shock. I asked my interlocutors whether they felt they experienced reverse culture shock or had troubles with acclimatization back at home. Most of the participant perceived **difficulties with re-entry**. It was often more intense experience than expected, many volunteers were touched by the conditions and uncertainty in which people in the camps live all the time. Some fully realized just at home what they really went through, stories they heard and it seemed as if their reality and the ones of the people on the move were two completely different worlds. They felt sad, angry, frustrated or even mentally strained. *"It was way more intense than I thought because I was sleeping in the refugee camp, and I was so close to them it really hit hard so actually after Šid I was in Banja Luka, so that was the next stop after refugee camp, I spent three or four days just on my hostel just to recover from experience in the camp,"* said respondent R1. The participant R6 noted, *"I was really emotional first when I left, I spent there only one week and I felt it was one month because of all the tough times, well it was a good time for me, but also the situations, the people I met, the stories they told me, everything make like let's say kind of tough situation."* A lot of research participants felt **helpless and experienced the guilt**. Volunteers expressed they perceived the **injustice in the world** and unfairness of the situation that POM cannot live their dreams and go to Europe while respondents since they were born there and thanks to Schengen, could go to any state they would like. *"I felt one hundred percent white privileged from quasi-functioning family, you have money, you have opportunities, you study and all of these were denied from them…then I realized they will stay there for a long time and it will be terrible for them an I am going to Zagreb for a beer with my friend… it is unfair…I felt helpless,"* expressed participant R7. Some of the respondents mentioned they felt **no one back home could fully understand** what they experienced in the refugee camps, or on contrary, **they struggled to understand other people** who had negative or radical opinions about migration and people on the move. Respondent R5 remarked, *"with both of homecomings it was the same: huge exasperation from the situation here and from the indifference or even aggression of Czechs against refugees."* In addition, for many volunteers, things and **situations in everyday life back at home seemed banal** and not important compared to hard life questions people in the refugee camps are going

through. *"I remember that when I came back I was not able to talk with anybody for about one week because their life here in the Czech Republic appeared totally absurd to me,"* said interlocutor C11. Respondent R10 stated, *"I came home and I felt that only the people who were there with me are the ones who understand me…suddenly everything seemed so banal, I did not care about many things because suddenly they seemed utterly useless."*

Research participants had individual coping mechanisms how to deal with their feelings and acclimatize back to their home environment. Some needed to be **alone** for few days as respondent R2 described, *"for met the solitude was really helpful."* Others had to **share their experience with family, friends or with the public**. *"Most of the time, I am in the contact with my friends and so I write them everything that is going on or I send pictures or you talk about it with the person who is willing to listen and have no extremely radical opinion,"* said interlocutor R12. Participant.*"* Creative work like writing or painting, activism or volunteering work helped to some participants. In the end, volunteers needed to realize and accept the situation as respondent R2 pointed out, *"after few weeks I managed to absorb the fact that I am not able to save the world and it is not going to change within one day…if those people had the chance they would live like you so there is no point to be depressed and deny everything from yourself."*

Impact of Volunteering in Terms of Attitudes and Opinions

Opinion and interest of volunteers in the topic of migration and people on the move

All volunteers expressed **higher interest in the issue of the "European migration crisis"** after the sojourn in Serbian refugee camps. Higher interest in volunteering was also observed but not in all cases. This is caused by the fact that many of the interlocutors were already active and volunteering was part of their life even before this experience. They also agreed that this topic is more important for them and they are more sensitive to it now. Respondent R6 noted, *"I guess the refugee crisis has a more important part in my life, in my reflections and also in my actions as a citizen in my own country."* The interlocutor R10 added, *"definitely, I am more sensitive to this issue now than I was before, suddenly it is something close to me."* Some research participants are for completely **open borders and welcoming people on the move** in Europe as interlocutor R8 remarked, *"what I think that should the rest of the world do is to open borders and give them jobs, put them in schools, give them flats."* Participant R1 added, *"to me the refugee crisis is more an opportunity for Europe rather than crisis…I do believe that any human being has the right to try to make best out of their lives and*

if their choice comes to Europe they're free to make that choice in my opinion." Others have a more **neutral position and think there should be some basic control of people** moving through the territory and admit that migration can bring potentially negative effects, too. *"I tried to look at it complexly, to perceive that there is some human suffering, so it is obvious to help, but at the same time it means in some way many disadvantages and problems that could potentially arise,"* said participant R3. Respondent R12 mentioned, *"migration is not something bad but there must be some control of people and some rules."*

Nevertheless, all the respondents think that since these people are already here they require attention and help. They feel **European Union states and international organizations has not adequately or effectively responded to the situation**, no real steps are taken, and solutions are just being debated while many people are stuck in the refugee camps or squats. European states are not able to cooperate and agree on uniform politics and realize it; in the result, the problem gets bigger and bigger. *"In the first place, the mistake was not caring about them for so long,"* said respondent R12. Interlocutor R5 expressed, *"It is important to think about it and react, not think about it for three years when people are already drowning in the sea."* Research participant C11 mentioned, *"I thought that when a humanitarian crisis emerges there is a plan how to deal with it…I just met people from international organizations and representatives of states who had no idea what was happening, whose were not able to say anything, whose were absolutely not able to react in any way."* For research participants **closing the borders and building refugee camps is not a long-term resolution** of the situation because it does not address the root causes of the problems and conditions in the camps are very often dire. *„I think that closing borders in Croatia, Hungary is not going to solve anything of course,"* said participant R2. Interlocutor C11 added the following, *"some concrete solution should be set, no solution in the sense we will build you camps here on the borders with the European Union and then you can secretly run [across the borders], yeah and Croatians will be catching you and if you will manage to cross it, ideally they will grant you asylum, this is silly."* Most of the volunteers expressed concern over the **involvement of Western world** in problems of countries people on the move migrate from by having **geopolitical and financial interests** there, such as **arms exportation**. Responded R9 remarked, *"of course to focus on the impact, that people are coming here, the impact of the catastrophe, but at the same time to think about what has caused it and whether we do not have some influence on it, as a developed world."* Participant R4 added, *"the first thing is to stop exporting weapons into countries in which there is war conflicts, the war dispute [in Syria] which is there must stop and European countries together with the USA and Russia are involved in it."* Some volunteers pointed on the

importance of **development cooperation** such as respondent R7 described, *"I think international assistance is very important, western countries must bear it, what do we want from people who have nothing."* In this sense, societies and high representative in Global South should critically evaluate their contribution and potentially change the perception of migration. Firstly, it is important that citizens of every country in the world can lead a happy and decent life in freedom and security in their own country. Then, they would maybe not have interests to migrate elsewhere. Research participant R6 aptly pointed out, *"these potential migrants need to be able to have a choice to move or not and they need to have the possibility to have a decent life in their own countries. I think this is the first important thing when you are born in a country this is not your choice, so you were just born in a country, so it would be nice to be happy in this place."*

Stereotypes and prejudices of volunteers about people on the move

People have a tendency to categorize things in order to simplify the reality**.** Stereotypes and prejudices are part of this simplification. I asked research participants if they had any stereotypes or prejudices about POM before the field trip to refugee camps and whether these ideas have changed after this experience. A great part of the respondents indicated **they do not think they had any stereotypes**. They perceived themselves as open to diversity, already lived in the multicultural environment or travelled before to the Middle East so were acquainted with the cultural differences. *"I already worked with very different people from having different issues, having a different religion, culture and I think so I learnt to avoid or at least to be aware of my stereotypes,"* said participant R6. Interlocutor R7 added, *"stereotypes and prejudices like young men came here to steal the job from each of us? I don't think so because I am quite a multicultural person and I can understand that one culture is different and has different customs."* The most common stereotypes were related to **religion.** A couple of volunteers had the idea that people in the camps are mostly Muslims. Volunteers then expressed they thought POM are much more **orthodox in religion.** *"Maybe I thought that people are stricter in maintaining religious traditions. It did not seem that many people were praying, it was said that all of them are Muslim and only two of them were praying,"* said respondent R12. Participant R3 noted, *"the religion did not play there such a role as I thought it would have."* Many volunteers were startled by **the number of families and children** so in their vision it was mostly **men** who stayed in refugee camps. Certainly, men are the majority of people who live in these camps; however, a number of families and children is not negligible. *"It was sad how many children were there so the stereotype that only adult guys who have the highest*

chances come here is incorrect because in these legal camps there were many families with children," said participant R4. Respondent R5 noted, *"even though I had the idea it will not be only men I always had the idea it is mainly people in productive age and mainly men…in my idea, there were not that many children."*

Direct interaction with people on the move in refugee camps helped volunteers to realize and see them more as **individuals** and **not as a homogenous group**. In this sense, there is a mixture of people coming from diverse countries, with different languages, religions, customs, characteristics, stories and experiences. Simply, they are not all the same and cannot be put in one box and all labelled as "migrants" or "refugees" and as "bad", "good", "victims" or "terrorists", etc. Research participant R2 noted, *"every person is absolutely different, come with a different story, from a different environment." "Refugees are people of course and calling them refugees is already an insult I think, they are people who fled so calling them refugees is already putting them in the box in my opinion and already gives them all these characteristics which are in my opinion not aligned to what who they really are because every person is different, I mean has different reasons to come here,"* said respondent R1. Interlocutor R6 mentioned the possibility to learn from the others: *"there is a lot of totally different people, really lovely and interesting and I can really learn from them. I guess this is the really important point, learn from different people."* Some respondents realized that there are **less cultural differences between** POM and them as they thought. Interlocutor R2 expressed, *"I have definitely found many characteristics I have in common with those people who are in the refugee camps more than any that would separate us. And those which separate us, legal status, some nationality, culture, I think are less important than what we have in common."* Participant R10 added the following, *"when you talk with them, basically, they want the same things like we do, they want security, family, job."* Interlocutor R9 noted, *"I think I started to see them more as humans not as refugees, I know it sounds terrible but when I went there, for me, they were the anonymous mass… I realized there one thing, they are totally the same people as I meet here in the streets every day. Just, like here I will meet also there some quarrelsome woman or someone who is very nice and clever and somehow polite."*

Media coverage

After the field trip, most of the research participants shared their experience with the public by writing articles or organising public lectures or debates. They decided to do so in order to raise awareness among the general public or it was also part of their mental hygiene after this experience. During these activities, they tried to provide objective information, they

were questioning the type of information which they should provide and which they should rather omit. However, some of them admitted they decided not to mention negative experiences because these were very rare and they did not want people to catch on them. Volunteers mentioned that media often times give a bad account of POM and depicts negative or radical information about them, demonized them, put all of them into one box and create fear among the public. Respondent C11 stated, *"not to talk only about the scandalous stories which were bad, but they should have broadcasted also positive cases."* Participant R8 pointed out, *"you know they treat them as if they were all the same."*

Respondents described some information they generally lack in the media. The most significant is a **presentation of POM as individuals.** POM is frequently depicted as a wave, as a homogenous mass of people**.** People from the general public can feel more empathy for and identify easier to individual stories and portraits**.** Interlocutor R9 expressed aptly, *"surely, it should be talked about concrete people, concrete stories. I think that it could bring the general public closer to people – refugees. It could help, at least a little bit, to stop perceiving migrants as a monolithic mass." "the presentation of people is quantity, not the individual human beings who all have a different story to tell."* **Relevant data and photographs s**uch as a number of people in the camps, the presence of families, children and underaged teenagers and not only that of single men, everyday lifestyle and conditions in the camps should be also provided**.** Respondent R1 said, *"I guess the children, I mean the thing people do not realize what it means to grew up in the refugee camp."* Participant R3 added, "*what are the possibilities, how much the costs of the camp, who is financing them, what is the capacity and how many people are there, how long these people stay there, in which conditions…"* **Illegal border crossing, the violence of security forces –** that POM get beaten while trying to cross the borders or **smuggling** were also mentioned as topics that need to be addressed in media.

Improvement of conditions in the refugee camps Adaševci and Principovac

Despite the fact that these camps are the better ones, volunteers agreed that in terms of conditions in the camps there is room for improvement. As most worrying, they mentioned that people in the camps have basically nothing to do all day long. Consequently, they feel frustrated, useless, and apathetic. They might have a problem with integration into normal life if they do not work or study for a couple of months or years and so they also mentally stagnate. Interlocutor R2 pointed out, *"I think that this boredom people go through there from the morning until the evening is the biggest killer…when a person does not have a regime, he/she cannot develop anyhow, so he/she is mentally dying."*

Most important is, therefore, provision of **activities for POM,** including all the groups - children, teenagers and adults. Respondent R1 remarked, *"they feel very worthless, obvious cause they wait until they can walk again to Croatia, so something they can do."* Participant R5 adds the following, *"possibilities for people to somehow develop or spend their free time."* Volunteers noted it would be great if POM could be **included and participate in the functioning of the camps.** Participant C11 said, *"involvement into society as much as possible, possibly to the solving of situation that is happening there."* This would make people in the camps feel empowered and useful and it would ease up the work of staff, too. **Education** is another significant element that requires attention. Regular schooling for children shall be a natural thing but some education should be provided also for teenagers and adults. Interlocutor R5 expressed, *"Surely there should be more structured schools and kindergartens for children, especially for families who stay there several months, it is impossible that kids are not getting educated."* Participation and education of people are related to the **integration of POM into society**. Respondents indicated POM should learn European languages as respondent R1 noted, *"I guess teachers to teach them the language of the country they want to go to."* Furtherly, they should be acknowledged with the cultural differences and European custom in the form **of intercultural training**. *"Some intercultural training or something, some facts about Europe, possibly from the history of Europe to cultural customs…so these people are ready as much as possible for what will be awaiting them,"* said participant R3. Interaction of POM with local people would be beneficial for integration. However, both of the camps are situated far away from villages or cities, so this interaction is highly restricted. Many research participants also think that **the attitude of KIRS staff toward POM** should improve. Participant R4 described, *"you can see that many Serbs who work there do not want to be there."* Respondent R5 added, *"the attitude of commissariat should be somehow humane."* Volunteers also mentioned that **number of people is beyond the capacity** in the camps. In result, they suffer from an **insufficient level of privacy** as interlocutor C11 stated, *"the privacy of people, so they could live somehow decently."* Some volunteers pointed that **cleaning** should improve; they felt it is not clean enough there.

Participants noted that Serbia and KIRS might be lacking finances for running the refugee camps in this country so improving conditions might be problematic. Others, however, were a little bit worried about the effective use of finances and potential corruption of KIRS staff in studied camps. In this sense, **transparency of KIRS** should get better.

Stereotypes and prejudices of people on the move about Europe and Europeans

It turned out that volunteers in the field encountered ideas and attitudes people in camps hold about Europe and Europeans that could be described as stereotypical or prejudicial. Participant R9 remarked, *"of course there were many people who perceived it realistically, but a lot of them had really distorted ideas, more or less."* All participants agreed on **the** large **idealization of Europe.** POM often times perceive Europe as a paradise with rich people and open arms. Interlocutor C11 noted, *"rich Europe, easy life, a lot of money, democracy, freedom, things like this."* Respondent R6 added the following, *"ahh western Europe, well not western Europe that was actually France, Germany, UK, Italy good, good places, good countries, good cops, there are jobs, a lot of jobs, good economy."* Many of the volunteers stated that POM thinks they will have an easy life once they are out of the camps. It can be in the way they will find a job quickly or not realize the importance of knowing the language. Respondent R2 said, *"once they will be in Germany or Sweden within one week they will get job permit and asylum, job and they will send money to their families within a month."* Participant R1 added, *"I think some of them didn't realize they had to speak the language to the country they're going to...so I believe most of them didn't realize that once they do arrive in France or western Europe than the challenge starts cause then they have to integrate find the job, etc."* This is a great issue because some POM is not fully aware of the challenges they will need to face once they will get to their "dreamland." Lack of information and knowledge is obvious. It is questionable where all these idealized images come from; it is possible that smugglers play in it their pat. Secondly, volunteers described stereotypes or prejudices toward **European women** which are sometimes seen as compliant as respondent R5 expressed, *"I had a feeling that prejudice that all European women are somehow compliant and frigid persists."*

Volunteers also noticed that POM hold stereotypes and prejudices toward themselves in the camp. POM usually tend to organize themselves according to the national or religious groups identifications and some of them despise others.

The opinion and attitudes of volunteers´ surrounding

Prior to the field trip in Serbia, volunteers told their surroundings about their decision to volunteer in the refugee camps. They met with positive as well as negative reactions. While some people showed interest and supported them, others were sceptical and did not like this idea. Some respondents were met even with the radical notions such as you are crazy, they are dangerous, something will happen to you, they will rape you and so on. Negative reactions were more articulated by the older generations like parents and teachers. Younger age groups

(friends) had a tendency to be more open-minded to this idea, curious and supportive. Usually, even in cases when people expressed support for this volunteering, they felt worried. It was interesting that all international volunteers met with a positive response which was not the case of Czech and Slovak participants. Similarly, after their sojourn, volunteers shared their experiences with their family, friends and the broader public. In general, people were interested in and wanted to hear about volunteers' experiences. Most of the respondents observed some positive change in perceptions of their surroundings about the topic of migration and people on the move. Persons who had positive attitudes before inclined to strengthen them. The ones who had more or less negative opinions seemed to have less radical notions and be more open-minded after their heard stories from the volunteers. Some respondents felt they did not change others´ perceptions anyhow but pointed that potentially it moved them a little bit in the sense: ok maybe not everyone is bad since they cannot ignore the fact that nothing happened to me and everything I have told them. To large extent, the reactions of the surroundings certainly depend on the type of people volunteers surround themselves with.

Benefits of volunteering for volunteers and people on the move

Volunteering in refugee camps is an interesting life experience that can bring many assets to volunteers. Respondents identified **personal development** as a very significant benefit as participant R3 expressed, *"hum some personal development, I think a person can basically grow up there really fast."* Thanks to the introspection, participants learned a lot about themselves. Volunteers described this experienced brought them new information and a better understanding of the situation so **knowledge about the issue** is another important asset as interlocutor R6 noted, *"better understanding of this issue but also of the whole the global situation, of politics, maybe not global, maybe just European."* The essential benefit was also **professional development.** *"It gave me some experience for future, that I have experience with solving the situations with foreign people who are in such distress,"* said interlocutor R4. Participant C11 added, "[I found out] *if I would be doing some smaller projects, how I would be doing them better."* Some volunteers mentioned that this experienced brought them new **friends or contacts**. Others feel more open to other cultures thanks to this experience.

Activities in these refugee camps aimed mainly at improving living conditions of people on the move and be beneficial for them. Research participants perceived **psychosocial support** as one of the most important contributions of volunteers. Participant R4 described, *"there is largely therapeutic part…certainly, it is very pleasant when someone is suddenly listening to you or when somebody shows interest in you."* By giving them time, showing interest, POM

could feel that someone cares about them. Volunteers could bring joy, peace and relief while listening to them and trying to cheer them up. Interlocutor R1 noted, "*for children lot of joy hah, but of course for the adults, what I hope that it brings that they at least feel recognized and seen a cause that's what we are, we give them attention, which is a basic human need.*" Similarly, volunteers agreed that **contact with and transfer of information about the European reality** was another major benefit volunteers bring to POM. Many of the volunteers indicated that people on the move are lacking (objective) information and knowledge about the situation, life and people in Europe. Participant R2 said, "*we are the only contact with the outside world, of course, these people have mobiles, they can connect to the internet, but I think, that the natural contact with the person in real life is totally different than what they read about the world in mobile.*" Most of the time POM are closed in the camps, have barely any contact with other people from outside and so they have distorted ideas about life in Europe. The interaction with volunteers results in the transfer of more objective information about the outside world as respondent R12 stated, "*so I think, they [volunteers] provide positive as well as negative information, mainly the real ones, with the more realistic point of view.*"

7. Discussion

The qualitative research intended to analyse and describe personal experiences of volunteers who, as non-professionals, engaged in the international formal volunteering activities within the scope of the Czech organisation PLNU. The activities aimed at delivering of humanitarian aid to people on the move and improving their living conditions in Adaševci and Principovac refugee camps in Serbia. Motivations for such volunteering were both altruistic and egoistic. Volunteers felt the need to respond to the situation and minimise the suffering of people on the move but they also saw they could better understand the issue of the "European migration crisis".

Most of the participants indicated they do not think they experienced culture shock during their sojourn. For those who did, it was mainly number of people, chaos, disorientation and difference in clothing and communication that was somehow shocking or surprising. Respondents agreed on that they felt safe, comfortable and enjoyed to spend the time with people on the move in the refugee camps. This is in contradiction to what media and politicians often present in order to create fear and hatred among the general public. Despite feeling good, volunteers were struck by conditions in the refugee camps and by the personal stories of their residents which made them feel frustrated and powerless. Maybe it was more a situation shock rather than culture shock then. In the field volunteers faced several obstacles and ethical dilemmas. The most common dilemma concerned illegal border crossing of people on the move. Some of the participants tried to adapt their behaviour and thus to be interculturally sensitive while working with people on the move. Apart from the intercultural sensitivity, realization of cultural differences of own and other cultures, openness and tolerance, active listening or empathy are other intercultural competencies of volunteers.

In terms of reverse culture shock large part of the respondents stated they experienced difficulties with the acclimatization in homecoming and it was more difficult than adapting to work in the refugee camps. Respondents felt misunderstood by their surroundings and also were irritated with radical opinions public and negative depiction of people on the move in media. They felt powerless and perceived big injustice in the world because not all of the people have same life opportunities and can realize their dreams. Within few days of weeks, participants managed to more less overcome these difficulties and they were able to return to their old ways.

Volunteers described that some improvement of conditions in these two camps would be essential. Especially ensuring private space, activities and education for people on the move.

Large number of the participants stated that integration is very important and is not adequately addressed. However, respondents mentioned there is a need for a real solution of the situation because refugee camps are not solving the root cause of the problem. They expressed concerns about the geopolitical and financial interest of the Western world in the developing countries from which most of people on the move come from.

Direct interaction with people on the move helped volunteers to get rid of some stereotypes and prejudices they had prior to the field trip. Mainly, they started to see people on the move more as individuals and not as homogenous mass of people. In many cases volunteers described that sharing their experiences with family, friends and acquaintances positively influenced their perception on migration to Europe and people on the move. Thanks to this experience volunteers developed personally and professionally, too. Volunteering was also beneficial for people on the move because PLNU activities improved quality of their lives and helped them to overcome social exclusion, gain psychosocial support and more realistic views on Europe and its residents. I conclude that volunteering of this type was beneficial for volunteers, their surroundings and people on the move from these two refugee camps and it allowed them to get rid of or at least minimise some distorted ideas they had about each other.

Conclusion

The presented bachelor thesis concerned the actual topic of migration to Europe. The first part was devoted to the theoretical foundation of voluntarism, humanitarian aid, stereotypes and prejudices, and adaptation. Research methodology and all crucial aspects of conducting research were thoroughly described in the methodological chapter. The primary purpose of this bachelor thesis was to present and analyse the findings of the qualitative research, which intended to describe the personal experiences of volunteers who were engaged in the activities of Czech organisation Pomáháme lidem na útěku in Adaševci and Principovac refugee camps situated in Serbia. Rich and thick description of research results was provided in the empirical chapter and further debated in the discussion section. The focus was brought to the impact of this sojourn on volunteers and evaluation of their volunteering experience. It concerned adaptation process of volunteers and impact of this experience on opinions and attitudes of volunteers, their surroundings and people on the move. Since the aim was to describe the trends that are repeatedly occurred in data analysis, a thematic analysis was used.

I believe that at least partially I managed to answer the research questions. The thesis tried to draw attention to the topic of volunteering in the context of "the European migration crisis" within the borders of the EU. This study shall broaden the current pool of knowledge in this field. Hopefully, it can be used further on by various groups of people interested in this topic (or potentially in other fields as well) ranging from the general public, representatives of non-governmental or academic sector or even policymakers. Moreover, some of the findings might have practical implications, namely the improvement of conditions of people on the move in these two refugee camps or the way media present them.

Even though the issue of migration has recently become a very controversial topic which is heavily politicized and publicized, we shall bear in mind that, first of all, this phenomenon does not represent a homogenous mass of people but individuals, and their lives who experience migration every day. Migration is a subject we cannot avoid; it has always been happening and most probably it is not going to decrease but increase over time (for instance because of climate change and environmental migration). Rather than being a topic which separates people and creates hatred, animosity or radicalization in society we shall take migration as an enriching opportunity for seeking tolerance, humanity, and solidarity within each of us. Maybe we shall also strive for pursuing rational solutions that are not based on fear and critically evaluate causes and links of migration of people from the Global South and the so-called Western world.

Appendixes

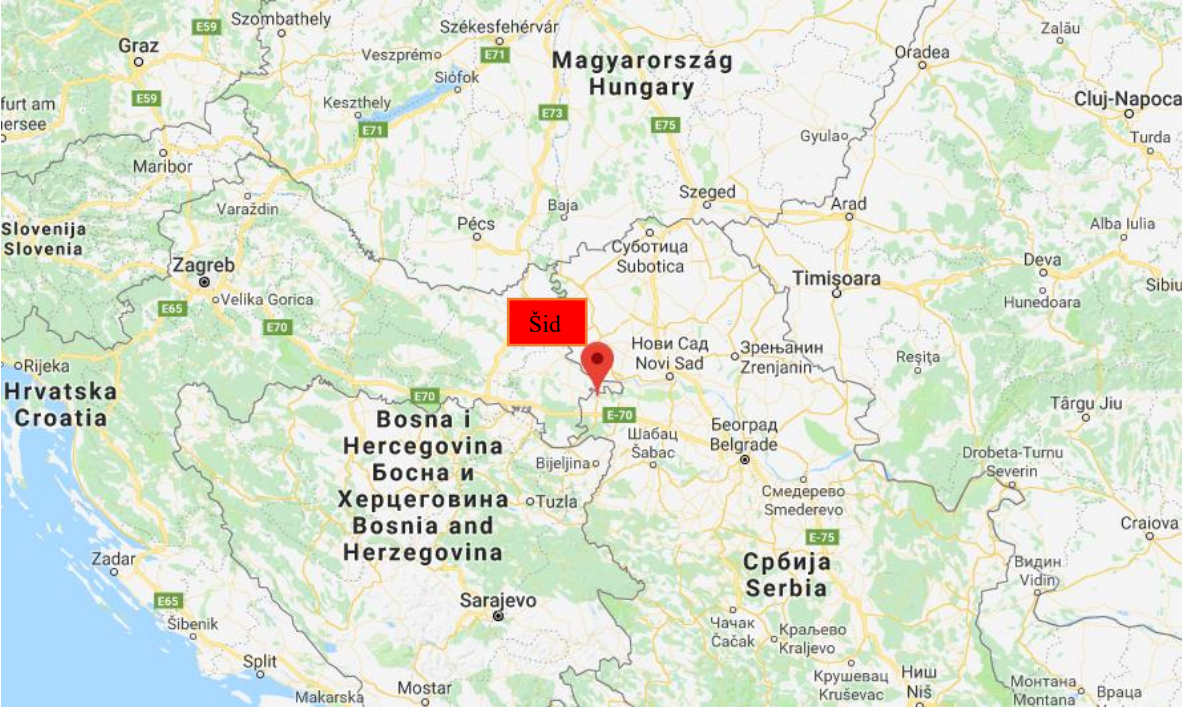## Appendix I – Location of Adaševci and Principovac camps

Figure 3: Location of Šid municipality
Source: Google maps

Figure 4: Location of Adaševci and Principovac refugee camps
Source: Google maps [4]

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[4] Location of Adaševci camp is only estimated according to village Adaševci.

Appendix II – Photo Documentation

Figure 5: Adaševci camp
Source: *http://plnu.cz/?post_type=post*

Figure 6: Rub hall
Source: *http://plnu.cz/?post_type=post*

Figure 7: Laundry room, Adaševci camp
Source: PLNU, *https://www.facebook.com/groups/1646456048969925/photos/*

Figure 8: Library, Laundry room, Adaševci camp
Source: Author

Figure 9: School, Adaševci camp
Source: *http://plnu.cz/?post_type=post*

Figure 10: Outdoor Cinema, Adaševci camp
Source: Author

Figure 11: Preparation of sanitary packages, Berkasovo (volunteers´ house)
Source: Author

Figure 12: Distribution of sanitary packages, Principovac camp
Source: *http://plnu.cz/?post_type=post*

Appendix III - Structure of the interviews

Introductory questions:

1. How old are you?
2. What is your current occupation?
3. How long was your stay in Serbia?
4. Did you have any experiences in working with migrants/refugees prior to this experience? If yes, could you give me a brief description of it, please?
5. How many times have you been in the field? How did your experience differ each time? Why?

Motivation

6. What was your motivation for volunteering in refugee camps in Serbia? Why did you decide to volunteer with the PLNU association?

Expectations

7. What were your expectations prior to your field visit?
8. Have your expectations differed from reality? How?
9. Was there anything that surprised you and you did not expect it at all?

The impact of this experience on volunteers and their surroundings in terms of attitudes

10. Were you interested in the topic of migration prior to your field visit?
11. What type of opinions about your decision to volunteer in refugee camps did you meet with? Did your surroundings support you?
12. What was your attitude towards migration crisis before your field visit in Serbia?
13. Did you have any stereotypes towards people on move prior to this experience? If yes, what was it?
14. Has your attitude to people on move changed after this experience? Have your stereotypes changed?
15. Do you have a higher interest in the issue of migration? Do you have a higher interest in volunteering itself – at home or abroad?
16. Did you meet with any stereotypes that people in refugee camps have about Europeans and life in Europe? What types of stereotypes are we talking about?
17. Did you talk about this experience with your family, friends, etc.? How did sharing of your experience influence them (change of opinion/attitude on migration)?

<u>Field visit and arrival back home</u>

18. Do you think that you experienced culture shock? If so, how did you overcome it? What did help you in doing so?

19. Did you feel that you were well equipped, both physically and mentally for this work? Why?

20. How did you feel in refugee camps? What was difficult for you there?

21. Did you go through any ethical dilemmas?

22. Did you consider intercultural sensitivity during your volunteering?

23. What do you think should be improved in the refugee camps you visited?

24. Did you experience reverse culture shock after coming back home? What was the most difficult for you after your arrival and what helped you in the acclimatization?

<u>Media coverage</u>

25. Did you publicize your experience after your field visit? How (public presentations, exhibitions, articles, etc.)?

26. Why do you think it is important? Did you consider the presentation of sensitive information while doing so? What was the feedback?

27. What kind of new information did this experience bring you? Did you get to know information which is not presented in media and shall be? Do you think this information can potentially alter the public opinion on migration and people on move?

<u>Additional questions</u>

28. Do you think that meeting with volunteers brings something to people on move? What? What kind of influence it has on them?

29. What is the right solution for migration crisis according to you?

30. What did this experience bring to you? What do you take out of it for yourself?

31. Would you like to add or share something else we have not discussed?

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