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THE ROLE OF VOLUNTEER NON-GOVERNMENTAL ORGANIZATIONS IN THE SOCIETY OF SELECTED COUNTRIES OF SOUTH EAST ASIAN REGION

Master Thesis

Supervisor: Mgr. Simona Šafaříková

Olomouc, 2010

I declare in lieu of oath that I wrote this thesis myself. All information derived from the work of others has been acknowledged in the text and in a list of references is given.

Olomouc, August 5, 2010   ………………………...

                                                                                    signature

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ZADÁNÍ DIPLOMOVÉ PRÁCE

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obor

Mezinárodní rozvojová studia

<u>Název práce:</u>

The role of volunteer non-governmental organizations in the society of selected countries of South East Asian region

Role dobrovolnickych nevladnich organizaci ve spolecnosti vybranych zemi Jihovychodni Asie

<u>Zásady pro vypracování:</u>

The aim of master thesis is to analyse the role of the volunteer NGOs in South East Asian society.

Structure of the thesis:

1. Introduction
2. Aims of thesis
3. Methodology
4. Theoretical analysis of systems of NGOs in SE Asia (their legal status, what they have to do to be established and start working in country,...)
5. Overview of surveyed volunteer NGOs (their aims, activities,...)
6. Analysis of conducted survey
7. Conclusion and discussion
8. Summary (in Czech language)
9. Bibliography

Master thesis will be conducted in English language.

Diplomová práce bude zpracována v těchto kontrolovaných etapách:
Creating a list of bibliography (February 2009)
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Analytical part of thesis (fall 2009),
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Rozsah grafických prací: 70 - 80 standard pages of text, graphs and maps complemented in text according to need

Rozsah průvodní zprávy: 20 000 - 22 000 words of basic text + thesis including all appendixes in electronic format

Seznam odborné literatury:

- VUFO-NGO Resource Centre.November 12, 2008, Web site: http://www.ngocentre.org.vn/node/80/

- IIWC. November 12, 2008, Web site: http://www.iiwcindonesia.org/

- SJ Vietnam. November 12, 2008, Web site: http://www.sjvietnam.org/

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Abstract

The objective of the thesis is to determine the role of volunteer non-governmental organizations in Vietnamese and Indonesian society.

The first part of the thesis addresses the theoretical information about volunteerism, civil society and non-governmental organizations both generally and with focus on Vietnam and Indonesia.

The second part is practical –partly quantitative and partly qualitative research based on questionnaires and semi-structured interviews. This research was conducted in the Vietnamese non-governmental organization SJ Vietnam and the Indonesian non-governmental organization IIWC.

The questions aim to discover what the position of SJ Vietnam and IIWC are in their society, how they are perceived by local community, what impact their activities have on local communities, why they chose to work with volunteers and what motivates volunteers to join these organizations .

The results show that both organizations are strong elements of their society. Both organizations increase the level of education of children in the communities where they work and bring positive thoughts into the children´s daily lives.

Keywords: civil society, Indonesia International Work Camp, non-governmental organization, Solidarités Jeunesses, volunteerism

Abstrakt

Cílem diplomové práce je zjistit, jaká je role dobrovolnických neziskových organizací ve vietnamské a indonéské společnosti.

První část práce poskytuje teoretické informace o dobrovolnictví, občanské společnosti a neziskových organizacích jak obecně, tak se zaměřením na Vietnam a Indonésii.

Druhá část je praktická – částečně kvantitativní a částečně kvalitativní výzkum založený na dotaznících a semistrukturovaných rozhovorech. Výzkum byl proveden ve vietnamské neziskové organizaci SJ Vietnam a indonéské IIWC.

Výzkum si klade za cíl zjistit, jaká je pozice organizací SJ Vietnam a IIWC ve svých společnostech, jak je vnímá místní komunity, jaký dopad mají jejich aktivity na místní komunity, proč se rozhodli pracovat s dobrovolníky a jaká je motivace dobrovolníků zapojit se do aktivit organizací.

Výsledky ukazují, že obě organizace jsou pevnou součástí svých společností. Obě organizace se podílí na zvyšování úrovně vzdělání dětí v místních komunitách, kde organizace pracují, a přináší pozitivní myšlenky do každodenního dětského života.

Klíčová slova: dobrovolnictví, Indonesia International Work Camp, nevládní organizace, občanská společnost, Solidarités Jeunesses

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1   LIST OF ABBREVIATIONS

CCIVS   Co-ordinating Committee for International Voluntary Service

COMINGO   Vietnam Committee for Foreign NGO Affairs

CSO   Civil society organization

GONGO   Government organized non-governmental organizations

IIWC   Indonesia International Workcamp

IVS   International Voluntary Service

NGO   Non-governmental organization

NVDA   Network Voluntary Development in Asia

PACCOM   The People´s Aid Coordinating Committee

PKBI   Indonesian Planned Parenthood Association

SJ Vietnam   Solidarités Jeunesses

VFF   Vietnam Fatherland Front

YAP   Youth Action for Peace

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3   INTRODUCTION

I had the opportunity to complete an internship with Solidarites Jeunesses Vietnam (SJ Vietnam) during the summer of 2008 and after that to spend one month in Indonesia. The volunteer non-governmental organization environment in Southeast Asia awoke a personal interest to look more deeply into their way of working.

The aim of this thesis is to analyse the role of volunteer non-governmental organizations in Southeast Asian society. Since I have my own experience from Vietnam and Indonesia I focus my study on these two countries. I conducted research in these two countries in January 2010. The idea was to learn the opinions of local volunteers, international volunteers, employees and local communities about these two organizations from various perspectives.

The thesis has a few aspects. Firstly, theoretical information about volunteerism and non-governmenatal sectors generally, and in Southeast Asia specifically, is provided. Secondly, the results of research in two non-governmental organizations – SJ Vietnam and IIWC– are presented.

4   METHODOLOGY

The aim of my thesis was to examine the role of voluntary non-governmental organizations (NGO's) in Southeast Asia. Here, I will particularly highlight my observations of the social and financial aspects of multi-cultural NGO's in Vietnam and Indonesia that I interacted with during my internships. Overall, the thesis is divided into two major sections: the first provides historical reference of volunteerism and the generation of civil society in Southeast Asia, while the second presents an overview of my project research conducted in Vietnam and Indonesia for the first five weeks of this year.

My work in the NGO's was decided upon by the organizations themselves. In Vietnam, I worked on several existing projects that were started several years ago, while in Indonesia it was more difficult to single-handedly focus on specific projects as several volunteers simultaneously worked on all projects. I also participated in mid-term evaluations of all projects which involved international volunteers to allow me to conduct research interviews with local and international NGO partners.

My results were based upon qualitative and quantitative research through semi-structured questionnaires (prepared with the help of a sociologist) that were distributed amongst NGO employees, and local and international volunteers. Translation of the questionnaires (prepared in English) was provided for the Vietnamese organization but was not required for the Indonesian NGO. Additionally, an interpreter was present during the process of acquiring their feedback so that any misunderstandings due to language could be avoided. A total of 26 interviews were conducted with beneficiaries of three projects in Vietnam and 21 with local partners in Indonesia[1]. For analysis purposes, Sherraden's conceptual model was used to evaluate the impact of international voluntary service as a reference to interpreting the results of my research.

The questionnaires have the following structure: 1. information about respondent, 2. general information about the organization (goals, field), 3. volunteerism (motivation of volunteer, definition, public perception) 4. volunteerism in local community 5. statements about volunteerism (respondents choose numbers 1-5 according to how much they agree/disagree with the statement). The questions aim to discover what the position of SJ Vietnam and IIWC are in their society, how they are perceived by local community, what impact their activities have on local communities, why they chose to work with volunteers and what the motivation of volunteers to join these organization actually is.

I also conducted semi – structured interviews [1]. In Vietnam I interviewed nine inhabitants of so called ´Fisher village´[2] whose children attend Youth House, ten teachers or students in Blind school and six parents from Hospital whose children are hospitalized there. In Indonesia I interviewed sixteen different local partners from several orphanages, elementary schools, women's organizations, environmental organizations and an organization that focused on street children.

I am using grammatical rules of American English and the citation style is called Modern Language Association (MLA).

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[1] I asked following questions: In your opinion who it is volunteer?
What do you know about the activities of SJ Vietnam? Could you name some positives and negatives of SJV´s activities? What would you like to change/improve on SJV´s activities?
[2] Island and nearby area in Hanoi where one of the poorest inhabitants live and SJ Vietnam focuses on this area from the very beginning of its existence

5   CIVIL SOCIETY

The World Bank uses the following definition for civil society: "a wide array of non-governmental and not-for-profit organizations that have a presence in public life, expressing the interests and values of their members or others, based on ethical, cultural, political, scientific, religious or philanthropic considerations." Jordan´s definition corresponds with United Nations definition where a civil society [is a] realm (that is the public sphere) where citizens associate voluntarily, outside their families or businesses, to advance their interests, ideas or ideologies. Any profit-making or governing activity is not included in civil society (Jordan, and Tuijl 7). Teegen, Doh, and Vachani refer to the following definition: "an area of association and action independent of the state and the market in which citizens can organize to pursue purposes that are important to them, individually and collectively" (Teegen, Doh, and Vachani 464). The United Nations Development Programme offers following definition: "civil society [is] a voluntary sector made up of freely and formally associating individuals pursuing non-profit purposes in social movements, religious bodies, women and youth groups, indigen-ous peoples' organizations, professional associations, unions, and so on" (Teegen, Doh, and Vachani 477-478).

There are many different understandings of civil society and to generalize these definitions is not theoretically plausible. I have always perceived civil society as all organizations and all actions happening in the communities without the obvious presence of the state but with state influence which is always everywhere just with different extent.

Gray argues that civil society should not be understood either as being in opposition to the state or immune from the influence of the state (Gray 697). Sometimes civil society organizations are also called as ´third sector´ or ´non-profit´ (Teegen, Doh, and Vachani 464).

The CSOs may have several features such as:

locally owned, governed and operated; private and nongovernmental; independent and nonprofit (although they may earn income which they use to fund their programs); have a mission that contributes tothe participation of civil society in addressing development problems; mobilize resources from within or outside their countries and pass them on to other civil society groups via grants or other financing mechanisms ("National Directory of Civil Society Resource Organizations: Indonesia").

Types of organizations which are considered to be civil society organizations (CSOs):

- Community groups
- Non-governmental organizations

- Labor unions

- Indigenous groups

- Charitable organizations

- Faith-based organizations

- Professional associations

- Foundations (World Bank)

Civil society organizations started showing up after World War II and they create very important element in our society towards international development. In Europe civil society organizations underwent its boom in the 1970. CSOs generally support increasing quality of governance, strengthening power of people, enable development, promoting and strengthening democracy (Guan 1). CSOs also deal with impacts of globalization on the environment, human rights, and social welfare which means that they are showing to ordinary people different ways how to get involved and speak out (Sherraden 164-165).

5.1   Development of civil society in Southeast Asia

Guan claims that civil society in Southeast Asia already existed in precolonial times (Guan 10) and Hasan claims that traditional local groups in Asia existed since ancient times (Hasan, Lyons and Onyx 3). As Guan states "the composition of the indigenous civil society would be historically contingent and variable; in particular it would depend on the state form and formation, population density, socioeconomic differentiation, the forms of social relations, and the prevailing ideological orientation" (Guan 10).

When Southeast Asian countries gained their independence the civil society was still much influenced by social, cultural, economic and political changes which were initiated during colonial era. Most of the organizations which were established at that time were ethnic- and religious- based groups. In the 1950s and the 1960s civil society organizations which were critical to regimes in Burma, Thailand, Indonesia, Laos, North and South Vietnam were suppressed since they were perceived as a great threat to state. Moreover, in Vietnam, Cambodia and Laos Communists got to the power in the 1970s which definitely terminated any further development of civil society in these countries. Even though in other coutries (Philippines, Thailand, Indonesia and Malaysia) the regimes were much authoritarian the civil society organizations found their ways how to fight for various rights and freedoms. During the 1980s and in the beginning of the 1990s CSOs helped to start democratization process in Philippines and Thailand (Guan 10-13). Many organizations emerged in the 1990s. Baron

states that there are two main factors which caused this: "an earlier period of massive external support from international development assistance agencies and, more recently, the impact of global and domestic forces that have contributed to profound changes in the relationship between the State and society in a number of Asian countries" (Baron). Governments also realized quite quickly that it is beneficial for them to get civil organizations involved, especially, since the economic crisis in 1997/98 civil organizations are asked to do more. For example, in Korea, Indonesia, Philippines, and Japan, governments invest more finances into civil organizations (Baron). Naturally, the existing laws and regulations reflect the former colonial regimes. These laws are mostly very vague, unclear, and overlapping. Thus, it is quite common that different ministries are registering and supervising organizations (Baron).

5.1.1   Civil society in Vietnam

The Vietnamese translation of the term ´civil society´ is a contentious one; it is still being decided on how to officially translate this phrase into Vietnamese, without losing its meaning. The term ´civil society´ is perceived in two different ways in Vietnam. The first is an economic meaning that views civil society in terms of delivery of services by the local development NGOs. … The second meaning of civil society in a Vietnamese context is political. Here civil society is viewed as a means for the promotion of liberal democracy" (Thayer 13-14).

In ancient and medieval periods, village organizations were a foundation of society, and were supporting activities among each other significantly. The Vietnamese society was always based on traditional economic system called water-rice cultivation. It required constant mutual community support to tackle all problems. Traditionally each village was an independent unit; the national government could influence the village society in very limited ways (it was slightly different in the North because of long-term Chinese domination). Villages were helping each other in production of goods, providing technical assistance and giving loans to each other. These groups continued working during French colonial period as well (Hasan 26-34).

Civil society started developing in the 1950s[3] and then from 1975 in the whole country. The communist government   supported establishment of government-led mass organizations[4] which all belonged under Vietnam Fatherland Front[5] (VFF).

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[3] This is period when Vietnam became socialist country – first just the North under leadership of Ho Chi Minh and after democratic South was defeated in 1975 then in the whole country.

After doi moi[6] reforms in 1986, civil society organizations began to develop much more. They grew rapidly since there was a great demand for services. Government soon realized CSOs were very effective in the performance in some areas such as welfare (Hasan, Lyons and Onyx 2) and thus allowed these organizations to grow (Hasan 27-29). Even though the situation has changed after doi moi, the civil society organizations have not really asserted any power against government and they prefer to work together to pursue common objectives (Hasan, Lyons and Onyx 2). All organizations have to belong under the umbrella organization VFF and this way they are easily controlled (Gray 697).

Today Vietnamese government[7] states that as of 2001 there were 240 nationwide associations and 1 400 local organizations registered (Hasan 34). Since Hanoi and Ho Chi Minh City were developing differently in regards to economical, political and cultural conditions, the civil organizations started being established earlier in Ho Chi Minh than Hanoi (generally the delay about 3 years) (Wischermann 872).

Heng raises important question: ´Can civil society in Vietnam exist?´ As he argues on example of media - if one of the conditions is freedom of media then Vietnamese media is not part of civil society since the government has a certain control over it. However, doi moi reform changed the society and enabled media to flourish even if only in a limited way (Guan 16-19). Generally, it is problematic to say if there are NGOs in Vietnam or not – the truth is that all voluntary organizations belong under the Communist Party and its management (Duong, Hong 310). Also in many cases directors of NGOs are former, retired or current employees of some state agencies and many times also Party members (Gray 698).

Thus it is important to realize that it is not possible to impose the western created concepts upon Southeast Asian countries which have undergone totally different social and political development in the past. The reality is that there exists different types of CSOs (mass organizations, popular and professional organizations, research/training professional centres, community – based organizations, funds, charities and supporting centres) (Duong, Hong

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[4] „Mass organizations are broad-based institutions with wide participation of individuals from a wide spectrum of social groups with the key mandate of mobilising people and funds to achieve nationally defined goals (Hasan 27)" . Currently there are about 30 member mass organizations – e.g. Vietnamese Women´s Union, Vietnamese Farmer´s Association etc (Hasan 27).

[5] Vietnam Fatherland Front is an umbrella organization of basically all organizations in Vietnam, and has close links to the Communist Party of Vietnam and the Vietnamese government („Wikipedia").It gathers 29 mass organizations and interest groups (Thayer 3).

[6] Doi moi (renovation) reforms were started in Vietnam in 1986. It is characterized by less state role in key areas of development and public services.

[7] „The political system in Vietnam is typically characterized as containing three components: the Communist Party; the government and its various ministries and departments; and the mass organizations which are given the task of implementing many of the government's policies" (Gray 696).

311) in Vietnam and they just might work differently than we are used from other countries. It is simply necessary to accept fact that the connection organization- state is much higher than in other non-socialist countries.

5.1.1.1   Legal environment for civil society organizations in Vietnam

The basic principles about establishing and developing CSOs are provided in the Constitution of Vietnam which were written in 1992 and then revised in 2001. Article 69 states: "the citizens shall enjoy freedom of opinion and speech, freedom of the press, the right to be informed and the right to assemble, form associations and hold demonstrations in accordance with the provisions of the law" (Bhat, Hasan 42). There are many other decrees regulating CSOs e.g. regulations on operations of international NGOs in Vietnam from 1996 (Bhat, Hasan 43, Duong, Hong 314). It states that foreign NGOs must be non-political, non-religious and non-profit. The principal organization they have to answer for is The People´s Aid Coordinating Committee[8] (PACCOM) ("NGO Regulation Network").

The main types of the organizations are mass organizations. However, they can not be considered to be civil society organizations – currently they are not political organizations promoting the interests of party anymore but have changed to representing and protecting interests of their members in decision-making processes (Bhat, Hasan 45).

The problem is that all laws and regulations regarding CSOs are very general – e.g. the description of how to establish CSO is unclear and not very detailed which causes problems to organizations. Many regulations have also been done just recently and are not really applicable in practice (Duong, Hong 315).

There are basically three different laws and regulations regarding non-profit organizations but as mentioned they overlap and are not clear; first one adopted in 1957 about associations and even though it is very outdated today it has been still applied for providing legitimacy of non-profit and voluntary organizations, second and third laws about mass organizations and associations were passed in 1989 and 1990 (Sidel 291).

The law specifically about NGOs has been discussed since the beginning of the 1990s but has not been promulgated yet (Wischermann 889). So the legal basis for NGOs are:

> Decree No. 88/2003/ND-CP dated 30 July 2003 of the Government on the Regulations on the Organization, Operations and Management of Associations; Decree No. 177/1999/NĐ-CP dated 22 December 1999 of the Government on the Regulations on

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8 „PACCOM has its network with close and effective collaboration of focal points for foreign NGO affairs at the central level and in all 64 provinces and centrally administered cities…[it] was established on 10 June 1989" ("VUFO-NGO Resource Centre Vietnam")

the Organization, Operations and Management of Social and Charity Funds ("NGO Regulation Network").

5.1.2 Civil society in Indonesia

The very first CSO was established in 1848 in order to face Dutch colonialism (Hasan 32).When the number of organizations and their activities grew, colonial government began fearing the development of freedom efforts and thus limited development of these organizations. When Dutch colonial government was defeated by the Japanese it signified total undoing for organizations and all their workers became forced workers – not a single organization survived. After independence in 1945 organizations flourished again (under Sukarno rule) however from 1945 to 1965 the main political party became the Indonesian Communist Party which supported CSOs but only for promoting its communists ideas (Hasan 24).

During the colonial times all organizations came under the jurisdiction of Article 1653 of the Civil Law which was appoved in 1848 by the Dutch colonial government (Hasan 23). The rules changed when the Netherlands were influenced by liberal political movemen thus influencing Dutch colonial government as well (1915-1925) and it resulted in establishing many NGOs (Hasan 23, Antlöv, Ibrahim and Tuijl 2).

During Suharto regime (1967-1998), civil society was barely surviving - Suharto regime suppressed and gave civil society very limited space to operate. It happened that most of the NGOs which were established under such kind of political pressure were established by middle-class people (Jordan, and Tuijl 15). Organizations which were not supporting regime (e.g. religious organizations) were not allowed (Radyati 255). This changed in the 1970s but still CSOs had to obey new strict rules and regulations (Hasan 24) –government had power "to dissolve any mass organizations if it was accused of disturbing and violating public order, or receiving financial support from foreign institutions" (Hasan 24).

When Suharto regime fell the great boom of establishing CSOs started but the problem was in finding their role in the transitioning society. During Suharto regime organizations were mainly politically oriented and the other fields such as human rights or environment had to be developed now. Organizations were struggling with transparency and accountability which was suddenly required by donors and they were not accustomed to it (Jordan, and Tuijl 15).

At the end of the 1980s many mostly profession – oriented organizations (such as for farmers, sailors) were established but were totally under control of the regime (Antlöv,

Ibrahim and Tuijl 3). The organizations were not able properly grow until 1997 when Suharto regime fell and organizations were able to carry out their activities publicly again (Hasan 24). Previously they were not seen as possible solutions to certain problems but only as a part of problems (Antlöv, Ibrahim, and Tuilj 3). Today it is estimated that there are more than 40 national labor unions (during Suharto regime there used to be only one farmer union controlled by government) and 300 local labor unions, more than 10,000 labor associations at the corporate level, and hundreds of peasant organizations (Antlöv, Ibrahim, and Tuijl 2). However, how to translate ´civil society´ into Indonesian language is still discussed and a clear decision has not been made yet (Lan 217).

Indonesian Civil Society Alliance for Democracy conducted research about the state of civil society in Indonesia and the results are: Indonesians generally care about each other and participate in some kind of civil society activities; most of CSOs face a lack of financial (they are mostly dependent on foreign financial resources), technical and human resources; low people´s trust in law enforcement (hight level of corruption); cooperation between state and civil society have not been successfully started yet; CSOs do not have to pay taxes; private companies do not support CSOs in any way; most of the civil society promotes values of democracy, tolerance, transparency, non-violence, gender equality, poverty reduction, and environmental sustainability; CSOs are not financially transparent and are not totally without corruption; CSOs played an important role in democracy building, protecting human rights and empowering citizens (Ibrahim 7-9).

5.1.2.1   Legal environment for civil society organizations in Indonesia

Indonesia inherited most of the current laws from the Dutch colonial period. The first law regarding CSOs was approved in 1848 in the Dutch Civil Law (Bhat, Hasan 41). The current Indonesian Constitution which comes from 1945 "authorises the establishment of organizations, including political parties, with the main purpose of defending the independence, and offering people welfare and ensuring security" (Bhat, Hasan 41). The Presidential Decree from 1998 allowed establishment of labor unions and professional associations (Bhat, Hasan 41). Two main laws which deal with CSOs are Foundation Law from 2001 and Cooperative Law from 1992. Here we find all regulations concerning establishment of such organizations, governance, board composition, function, responsibilities and procedure for being transparent and accountable (Bhat and Hasan 46, Radyati 258).

There are two types of non-profit organizations legally allowed: foundations[9] and associations[10] (Antlöv, Ibrahim, and Tuijl 7). There are strict rules regarding foundations´ accountability – if the organization receives finances from government or foreign donor which are more than 500 mil. Rupiah[11] or when its asset is higher than 20 billion Rupiah[12] it is obliged to publish an audited financial report in the local newspaper and submit it also to the Ministry of Justice and Human Rights (Radyati 260).

There are three main laws regarding NGOs:

- Environmental management law (1982) – thanks to this law NGOs are recognized as integral part of society

- Social Organization Act (1985) – dealing specifically with social organizations

- Interior Minister´s instruction on the fostering of NGOs (1990) – dealing with registration of the NGOs (Sakai 169-170)

The connection between NGOs and government does not work properly till today – this is mainly caused by the non-existence of an NGO umbrella organization and thus the communication of NGOs with the government is not united and is rather scattered (Antlöv, Ibrahim, and Tuijl 7). Most of the NGOs rely on foreign donors (Radyati 253).

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[9] In Indonesia foundations are non-membership organizations established by one person (Radyati 257)
[10] In Indonesia associations are membership organizations and come under Civil Law (Radyati 257)
[11] approximately 41 800 eur (converted 28th April 2010)
[12] approximately 167 000 eur (converted 28th April 2010)

6   NON-GOVERNMENTAL ORGANIZATIONS

NGO Global Network uses a complex definition for non – governmental organizations:

> a non-governmental organization (NGO) is any non-profit, voluntary citizens' group which is organized on a local, national or international level. Task-oriented and driven by people with a common interest, NGOs perform a variety of service and humanitarian functions, bring citizen concerns to Governments, advocate and monitor policies and encourage political participation through provision of information. Some are organized around specific issues, such as human rights, environment or health. They provide analysis and expertise, serve as early warning mechanisms and help monitor and implement international agreements („NGO Global Network").

The World Bank looks at NGOs from a different point of view and defines them as „organizations that are neither part of the establishment not created to distribute profits among the owners/members have vital roles to play in the economic, and political advancement of a country. These organizations are formed by people to offer a variety of services to themselves or to others or to advance a cause, but not to make money" (Hasan, Lyons and Onyx 1).

From the economic perspective NGOs are market-based actors which are able to provide social welfare services to people cheaper and with higher standards than government (Edwards, and Hulme 849).

Some analysts perceive NGOs as having opposite features than government: „unburdened with large bureaucracies, relatively flexible and open to innovation, more effective and faster at implementing development efforts, and able to identify and respond to grass-roots needs" (Fisher 7).

The main features of NGOs are: „self-governing, private, non-profit and with explicit social mission (Jordan, and Tuijl 6)".

NGOs play different roles:

- supporting those who have been left out by both the market and the state by utilizing their so called comparative advantages in the "development" of "underdeveloped" countries.

- acting as bulwarks against various forms of dictatorship and performing as "schools of democracy"during the processes of democratization and consolidation of democracy; and

- acting as countervailing forces to the expanding influence of markets and the declining authority of states in the field of international relations,thereby achieving "globalization from below (Wischermann 867-868).

NGOs are part of the so-called Third sector – organizations (mostly voluntary organizations, non-profit organizations, people´s organizations, community-based organizations, cooperatives and civil society organizations) which do not belong to cathegory government or business (Hasan, Lyons and Onyx 1).

In most dictatorships, the government governs NGOs either by exclusionary or corporatist strategy (Heurlin 3-4).

It is possible to find many more definitions of the NGOs however these are sufficient at the moment to show that there is not one unique definition according to which all NGOs act and fit into but rather a wide range of different perceptions of NGOs in the society. It is important to realize that we can not compare western NGOs with NGOs in developing countries since they have been developing separately and their environments (historical, political, social etc.) are totally different. Let´s look at Asian NGOs with different measures than we are used to using with the western NGOs. My experience is that in many ways Vietnamese and Indonesian NGOs adapt to western perception since they want to get funding from the western donors but at the same time it is impossible in many ways such as changing people´s way of thinking and doing things. I agree that NGOs are naturally not part of government bureau and they "work" directly for good of the society but I believe that it is necessary to be tolerant to their local features and environment in Asia and not to push them too hard to necessarily follow our precise understanding of NGOs.

NGOs as we know them today were first established around mid-19th century however, NGOs existed in some forms 25 000 years ago ("NGO Handbook").

NGO sector grew tremendously especially after World War II and it is probably the fastest growing form of civil organizations in the world (Jordan, and Tuijl 2). The main boom started in the 1960s in the West and since the 1980s in non-communist Asia, Africa and Latin America and since the 1990s in post-communist regimes in Europe and Asia (Hasan, Lyons and Onyx 3).

According to the Yearbook of International Organization 1990 the number of international NGOs increased from 832 in 1951 to 16 208 in 1990. Nowadays, it is estimated that there are over 40,000 international NGOs (Ossewaarde, Nijhof, and Heyse 42). This significant growth is also connected with the fact that Western donors perceive NGOs as the main part of civil society and hence heavily support them financially– e.g. due to this fact, the number of NGOs in Nepal changed from 220 (1990) to 1 200 (1993) (Edwards, and Hulme 849-850)

Since the fall of the Berlin Wall the NGOs were perceived as a very positive and necessary part of our society– it was believed that they support development and play an important role as a democratic agents. Perception has changed after 2001 when there was an attempt to discredit NGOs saying that they are „undermining national sovereignty and democracy, and have no relationship to any real public" (Jordan, and Tuijl 1). This is still discussed up till now and today researchers mainly deal with following questions about NGOs: „What roles are valid for NGOs to play? Which responsibilities should be clearly articulated as part of these roles? And to whom should NGOs be accountable?" (Jordan, and Tuijl 1). Opponents of NGOs always question „Who do you represent" (Jordan, and Tuijl 1)?

We can say very simply that the role which is valid for NGOs is to provide public services in the broadest sense of the word. To get a closer idea, they can be protecting and defending public good, providing social services, work in human rights, environment, development and peace field etc. Many services provided by NGOs are mostly welcomed by governments – especially in the fields which are not government´s priorities- but it usually does not apply if the activities concern with monitoring government or interfering into market (Jordan, and Tuijl 4-6).

There are three categories of NGOs responsibilities:

- organizational responsibilities (such as transparency in decision-making and accounting)
- responsibilities connected with the mission of the NGO
- responsibilities to different stakeholders (Jordan, and Tuijl 2).

Charnovitz says that NGOs do not need any external accountability and he believes that there does not exist any concrete official accountability holder. NGOs definitely should not be accountable to governments. However, they have to be internally accountable to directors, members and management (Charnovitz 19).

The New York Times (2003, July 21) opposes this and states that „non-governmental organizations are now part of the power structure too [since] they receive donations from the public and advocate policies that each group claims are in the public interest.…These groups owe it to the public to be accountable and transparent themselves" (qtd. in Charnovitz 22).

The thing is that even though there is no direct external holder to whom an NGO should be accountable, most of the time governments impose some kind of reporting and transparency requirements on them. Naturally also donors always require some degree of accountability (Charnovitz 31).

I believe that even though originally the idea of NGOs was that they are not responsible to any external holder and they only answer to their internal mechanisms it is impossible in the current world – actually they were forced to leave their freedom behind since they mostly need public funding and thus their projects have to fit into the project calls and this way they are fulfilling donor´s goals.

The question ´Who do you represent´ is mostly asked by elected authorities, corporations or bureaucrats. They argue that they are elected for certain period of time by citizens and they are also accountable to all citizens. However NGOs are self-appointed, do not have any electorial period and are accountable just to very limited number of citizens but they are not obliged to publish annual financial reports to them. Naturally it is not comparable at all however, it is happening. NGOs being on the same level as political authorities would suppress the basic features and values which NGOs carry and would terminate the freedom people have in joining any kind of organizations with interests they share. Moreover, NGOs are coming up with new cultural and political innovations and this would be also destroyed if they would have to be in a representative relationship to the citizens as elected authorities are. I am not saying that they should not be accountable, it just should be in a different way for them than for the elected authorities. Most NGOs bring counter-arguments that challenge the current setting in different fields so it is actually beneficial to them to uphold good reputations and develop their own control mechanism rather than face to scandals. (Peruzzotti 48-51).

Blitt suggests one possible mechanism - NGOs working in a certain field e.g. human rights would collectively create a set of standards which all similar NGOs would agree on . Standards would cover: professional staff and board membership criteria; financial and financial disclosure; transparency; best practices for research; fact-finding and reporting; and protocols for issuing public retractions. (Charnovitz 27).

6.1 Situation of non-governmental organizations in Vietnam

Before 1975 international NGOs had projects in both North and South Vietnam. While in the North, it consisted mainly of humanitarian aid in the South. American NGOs especially received lot of money for conducting development assistance projects (Suzuki 146).

Right after the end of Vietnamese war in 1975, international NGOs were forced to leave country due to the new policies applied; especially those NGOs which were working in the South had to leave the country (Heurlin 16; Suzuki 146). Some financial aid to the

Vietnamese government continued, but the government implemented projects on its own (Heurlin 16). Vietnam pursued exclusionary strategies for NGOs during 1975 to 1986; basically to slow down their growth - NGOs were limited in places and fields they could work. State institutions were substituting the work of NGOs in the fields of development and social welfare, registration of NGOs was lengthy, access of NGOs to foreign funds was controlled by state, NGOs might work in the fields where government was not able to provide services, but it was still mainly on ad-hoc basis (Heurlin 4).

Since 1986 international NGOs are welcomed back, but they have to conduct projects together with local organizations (Heurlin 16). The Vietnamese government realized the potential of the international NGOs and was also missing the know how – the government wanted international NGOs to focus on community development of remote areas. In order to support activities of international NGOs, the government established PACCOM in 1989 (Suzuki 147).

Gray comes with theory that it was a practical solution that NGOs were established in Vietnam. After doi moi reforms, the government could not support all organizations and made priorities – it kept financing mass organizations, since they are important implementers of policies for government, religious and cultural organizations (such as the Buddhists as well as writers´ and artists´ associations) since they are preserving Vietnamese culture. Scientific and technical institutes and various professional interest groups were excluded from government financing. This meant, that these groups had to become self-financed and search for private financial resources. Therefore, they re-established themselves as NGOs mainly with no internal changes (Gray 698).

Today the Vietnamese government is pursuing a corporatist strategy concerning NGOs; which means that NGOs have to centrally register and that there are numerous rules implied: Requirements on a minimum number of members, a fixed address and a minimum amount of capitalization. It is also limited by purpose and location of the NGO - Vietnam established many government organized NGOs (GONGOs) which are umbrella organizations for different types of NGOs and also prevents from establishing totally independent NGOs. Naturally, this is also way to attract foreign donors (Heurlin 3). International NGOs are very welcome, but the they must have a local partner (NGO) with which they implement activities together. PACCOM selects the local partner and assigns it to the international NGO (Suzuki 149 - 150).

Vietnamese NGOs view their role in society differently than foreign NGOs: "First, they see themselves as partners working on development projects in support of state policy.

Second, they view themselves as advocates for improved state services. And finally, they view themselves as representative of marginalized groups and lobby the state for change in policy. In this role Vietnamese NGOs attempt to negotiate and educate state officials rather than confront them as a tactic to bring about change" (Thayer 9).

It is estimated that there are 350 NGOs at the national level, 2 500 at the provincial level, more than 10 000 locally and at the grass-roots level as well as 600 foreign NGOs (Thayer 9). Suzuki states that there were 234 international NGOs in 1998 in comparison with only 114 in 1992 (Suzuki 154). Domestic NGOs are obliged to provide an annual report about activities by 1st December every year to the government authority. The foreign NGOs have to provide a report every six months about its activities to the Vietnam Committee for Foreign NGO Affairs[13] (COMINGO) ("NGO Regulation Network").

However, the term ´NGOs´ is not used much, since the literal Vietnamese translation is very similar to word ´anarchy´ (Thayer 9).

6.2 Situation of non – governmental organizations in Indonesia

The idea of NGOs first showed up in the beginning of the 20th century – it was introduced by the elite and middle classes. Sukarno (1948-1966) used NGOs only for political purposes. In the 1950s, the Indonesian Planned Parenthood Association (PKBI) was established by a few middle class representatives and it is considered to be the first independent NGO (Sakai 162-163).

In the beginning of the 1970s, Suharto referred to NGOs as "latent elements of instability that could only divide society" (Heurlin 10) and thus made it very difficult for them to work. He established a state development agency, BANGDES, which came under the Ministry of Home Affairs and was in charge of all developmental activities in rural areas. As a result this pushed aside all NGOs in this field. Thus NGOs on local levels tried to tie relations with local authorities and work in the fields in which local authorities were open to (Heurlin 10). Suharto changed his mind during the 1970s and allowed NGOs to work – Sakai claims that it was because the poverty was generally increasing in the country. The middle class elite was pushing him, since they were ready to establish their NGOs and also international donors were willing to dispense money. Gradually, NGOs became more

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[13] COMINGO „brings together key government ministries and other bodies to assist the Prime Minister in guiding and addressing issues relating to foreign NGOs in Vietnam. COMINGO was established on 24 April 2001 (VUFO-NGO Resource Centre)"

independent regarding implementing regional development projects; especially because Suharto realized that government institutions can not manage projects in all 66 000 villages (Sakai 163).

In this period government did not have much of an overview about the number of NGOs, since they did not establish any registration system and moreover, most of NGOs were established as foundations, which required only a signature of notary under proper supervision. Thus Suharto came up with new law and all NGOs had to register in the Ministry of Home Affairs and NGOs had to form umbrella organizations so that the government had control and could dissolve any organization, which received foreign financial assistance without their permission. However, this law was not really applied, because there were arguments about how it should be applied and there was no clear decision about if this law applied to social organizations (majority of NGOs) or not. Implementation of this law totally failed (Heurlin 10-12).

In the 1980s the situation of NGOs improved, because the state proceeded to a corporatist strategy – international donors increased aid and required that NGOs will be involved with development projects. Also, the government realized that is not able to manage everything on its own. However, many advocacy NGOs were established in the 1990s and were challenging the state, which sharpened state-NGO relations (Heurlin 12). It is necessary to realize, that Indonesian NGOs have never been mass or student organizations and have had rather small influence and therefore have not been real threats to the state (Sakai 173).

Corporatist strategy did not work in Indonesia; the government was losing control over NGOs, because they were no longer financially dependent on the government, but the government could not do much about it, unless it wanted to lose the financial support of foreign donors. Also, the state has never really developed a working registration system. Indonesia was not prepared for this corporatist strategy and did not succeed to transform from exclusionary to corporatist strategy (Heurlin 12).

It is roughly estimated, that there were at least 6 000 and as many as 12 000 NGOs in the 1990s. There are probably many more, because most of them were never registered (Nagata 372).

Antlöv summarizes different research projects, which were conducted recently about the NGO sector in Indonesia and concludes that NGOs are:

- centralized and urban [mainly based in bigger cities in Java]

- elitist and middle-class [foundations often encourage a powerful role for the director; employees on leader positions are often coming from middle class and have very limited knowledge about grassroot mobilization]

- free – floating [many NGOa are detached from every day reality of common people]

- sectoral and fragmental [lack of coordination between NGOs]

- lack of managerial and advocacy skills

- lacking focus and ideology [most of NGOs focus on many different activities without having appropriate skills for all of them]

- lacking acountability (Antlöv, Ibrahim, and Tuijl 9-10).

7   VOLUNTEERISM

Volunteerism how it is understood these days dates back to the beginning of early capitalism since this period was connected with many social changes („www.dobrovolnik.cz"). However, it is important to realize that some kind of mutual self-help groups were existing in all pre-industrial societies (Gillette). Actually, just the term ´volunteerism´ itself developed and was adapted to our current society but voluntary activities were happening ever before. The beginning of modern volunteerism is closely connected with establishment of the Red Cross in 1864 (Anheier, and Salamon 43).

Volunteerism carries significant benefits such as promotion of participation, civic engagement and building trust among citizens which leads to the stability of society (Greenwood, Vo, and My).

Today there different definitions of volunteer used - the simplest and most used is: „ volunteer is a person who provides its free time, energy, knowledge and skills to benefit of other people or society without being paid" (Cihlářová 41)

Scholars developed following definition:

Volunteer is an individual engaging in behavior that is not bio-socially determined (e.g., eating, sleeping), nor economically necessitated (e.g., paid work, housework, home repair), nor sociopolitically compelled (e.g., paying one's taxes, clothing oneself before ap-pearing in public), but rather that is essentially (primarily) motivated by the expectation of psychic benefits of some kind as a result of activities that have a market value greater than any remuneration received for such activities (Brown 18).

Red Cross considers voluntary service as one of the seven principles of organization and defines volunteer as "individuals who reach out beyond the confines of paid employment and normal responsibilities to contribute in different ways without expectation of profit or reward in the belief that their activities are beneficial to the community as well as satisfying to themselves" (Anheier, and Salamon 43).

Looking also on definition of voluntary service Margaret Sherraden defines it „as organized period of engagement and contribution to society sponsored by public or private organizations, and recognized and valued by society, with no or minimal monetary compensation to the participant"(Sherraden, Lough, and McBride 397-398).

Co-ordinating Committee for International Voluntary Service [14] (CCIVS) uses the following definition:

> Voluntary service is an exchange between an individual, or a group of individuals and a local community. The volunteer or group of volunteers offers time, energy and effort to a project of benefit to a community, and through this project the community offers to the volunteer or group of volunteers an opportunity for experimentation, learning and personal and collective development ("CCIVS").

It would be possible to find many more definitions of volunteerism but I do not think it is necessary. When I am looking at them I can see that they are similar in many ways and I also have not run into significantly different definition thus I conclude that the world perception of the volunteers move the same direction only with slight different perceptions. It is obvious that volunteers invest time and energy and do not receive any financial payment - the payment might be in the different forms though such as new knowledge, experience, getting to know new culture etc. It is also beneficial for local communitues since they get insights into different culture, possibly share knowledge and some actions have been accomplished in their community. Generally speaking, I would say that volunteerism is perceived as something additional and if the element is there it is good if not it is also ok. For me, volunteerism is about unforced actions and personal development on different levels and for different target groups.

These days volunteerism is widely spread on international level and the term International voluntary service (IVS) have been used for it. It is growing more and more every day. The only difference from national voluntary service is that volunteers serve in the foreign country. IVS originates from missionary work in the 19th century and post-war reconstructions in the beginning of the 20th century (Sherraden, Stringham, Sow, and McBride 164-165). Nowadays it is not only increasing number of volunteers who want to get involved into IVS but also growing number of sponsoring organizations (Sherraden, Lough, and McBride 396).

Generally IVS divides into IVS for international understanding and IVS for development aid and humanitarian relief (Sherraden, Stringham, Sow, and McBride 166). While IVS for development aid and humanitarian relief are considered to be volunteers experienced quite a lot in this field IVS for international understanding not. IVS for international understanding supports cross – cultural understanding, global citizenship and global peace. Mostly these programs do not ask for any specific experience or skills. So as

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[14] CCIVS was established by UNESCO in 1948. It is Coordinating committee for international voluntary service ("INEX-SDA").

Sherraden points out: „Although the importance of the service projects and their contribution to communities is vital part of the program, the emphasis in IVS for international understanding is on the international experience and the contribution to cross-cultural skills, civic engagement, personal development, commitment to voluntarism, and fostering development of global awareness among volunteers (Sherraden, Stringham, Sow, and McBride 166)".

In both organizations where I did my research they were dealing with international volunteers and were placing them on different projects into the local communities. Naturally, they were always supported by local volunteers because of language and cultural barrier. Basically, the organizations have been working according to idea of IVS as described above meaning that they had minimum of requirements from volunteers and the main idea was to get to know closer foreign culture.

Figure 1– Impacts of international volunteering

Volunteer and Program Attributes	Individual and Institutional Capacity	International Volunteering & Service	IVS Outcomes
Volunteer Socio-Demographic Attributes Education Nationality, race, and ethnicity, religion Disability Gender Age Income and assets Employment status	**Volunteer Capacity** Knowledge and skills Motivation and effort Prior volunteering Prior international experience Time	**IVS Action** Service activity Length and continuity of service Group or individual placement Direction of service and reciprocity Cross-cultural contact and immersion	**Host Community Outcomes** Social, economic, environmental, or political conditions Intercultural knowledge and skills International knowledge and understanding Global engagement Paternalism and dependency Host organization capacity **Volunteer Outcomes** Work experience and skills Personal development Intercultural competence and language skills International knowledge and understanding Civic and global engagement **Sending Community Outcomes** Human capital Intercultural competence International knowledge & understanding Social, economic, political, and environmental conditions Global engagement Sending organization capacity
IVS Program Attributes Type of organization Mission and goals Sponsorship Costs and funding Size of organization Recruitment policies	**IVS Institutional Capacity** Resources Access Internationality Incentives Training Support and supervision Organizational networks Accountability		

Source: Sherraden, Margaret S., Benjamin Lough, and Amanda Moore McBride. "Effects of International Volunteering and Service: Individual and Institutional Predictors." *Voluntas*. (2008): 397. Print.

Sherraden created a conceptual model about impacts of international volunteering. I leave impacts on sending community and volunteer aside and focus only on hosting community outcomes – as the figure shows it depends on socio-demographic attributes of each volunteer and volunteer capacity and also on nature of IVS action itself. When a volunteer is leaving back home the hosting community might be left with following outcomes: changed social (such as health, education, nutrition, welfare services) economic (business and market development), environmental (environmental projects and environmental education) or political (community organizing, advocacy, human rights, peace work) conditions, gained new intercultural knowledge and skills, improved international knowledge and understanding, better global engagement and increase host organization capacity. These are only potential outcomes and it is only up to the organization itself if it reaches any of these outcomes and how and if uses them further in future activities of the organization after volunteer leaves. Most of these outcomes might have been started before volunteer leaves but if hosting community does not push them further after volunteer leaves there will not be any or very limited outcomes left (Sherraden, Lough, and McBride 407-408).

Sherraden admits that his conceptual model was created based on research conducted in English speaking environment so my data gathered in Vietnam and Indonesia do not have to necessarily fit into this concept (Sherraden, Lough, and McBride 407- 408). However, since I did not find better source I will further refer to this conceptual model.

7.1   Volunteerism in Vietnam

Vietnam has a very long tradition in volunteering. Helping each other during troubled times is common in Vietnamese society (Greenwood, Vo, and My).

Many voluntary organizations have been established since 1986 in Vietnam (Sidel 283). The state has decided to only focus on a small number of such groups that directly challenge the government because of the great boom in the creation of volunteer groups. Despite the fact that the laws and regulations governing such groups were often overlapping, contradictory, and unclear, groups still found ways to organize. These groups mainly provide social and welfare services as well as policy research (Sidel 291 - 292).

Domestic non-profit and voluntary organizations do not have to pay income tax and profit tax (Sidel 293).

According to the United Nations Volunteers research the majority of Vietnamese understand the key characteristics of volunteering and consider voluntary activities to be very beneficial to society (Greenwood, Vo, and My).[15]

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[15] I did not find relevant information about development of volunteerism in Indonesia since they were not available, and thus I only provide the information about volunteerism in Vietnam.

8 SOLIDARITÉS JEUNESSES VIETNAM

Solidarités Jeunesses Vietnam (SJ Vietnam) is an international youth non-governmental organization that promotes the values of solidarity, peace, and tolerance through youth citizenship projects in order to improve society. (SJ Vietnam). It was established in 2004 with support from the French non-governmental organization Solidarités Jeunesses. SJ Vietnam is member of following networks: Co-ordinating Committe for international voluntary service (CCIVS), Network Voluntary Development in Asia[16] (NVDA) and a partner of Youth Action for Peace[17] (YAP) and Alliance[18].

The goals of SJ Vietnam are:

- work towards a society of justice, peace and solidarity.
- break cultural misunderstanding between people and nations.
- improve local and global environment, provide informal education, help to reduce poverty and strengthen human rights
- encourage young people to participate actively in the society in which they live" (SJ Vietnam).

The motto of organization is "Volunteer for sharing, learning and being responsible".

SJ Vietnam is organizing workcamps, various festivals (e.g. Mid-Autumn Festival[19]), long-term projects (from 1-12 months), trainings or sends volunteers abroad ("SJ Vietnam").

In 2009, SJ Vietnam officially hosted 500 international volunteers and had registered 3256 local members aged 15 - 35 years. SJ Vietnam has 7 staff members (Do Thi Phuc).

During my research I focused three of the oldest and most important SJ Vietnam´s projects. It was not possible to focus on more projects since I had limited time for research so I asked SJ Vietnam to choose projects which they had run for the longest and that they felt were most important. They decided upon the Youth House project, National Pediatric Hospital, and their School for the Blind.

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[16]   NVDA is an international networking non-governmental organization which is promoting international voluntary service in Asia and Pacific regions ("Network Voluntary Development in Asia").

[17]   „Youth Action for Peace is an international peace movement which aims for societies of peace, justice, and self determination. Since 1923 Youth Action for Peace has been committed to promoting peace and dialogue in local communities through the active participation of young people. Youth Action for Peace has 17 member organisations and numerous partner organisations" ("Youth Action for Peace").

[18]   „The Alliance of European Voluntary Service Organisations is an International Non-Governmental Youth Organisation that represents national organisations which promote intercultural education, understanding and peace through voluntary service. The Alliance [was]founded in 1982" ("Alliance of European Voluntary Service Organizations")

[19]   The Mid-Autumn Festival is harvest festival celebrated on the 15th day of the eighth month in the Chinese calendar („Wikipedia").

8.1   Youth House project

The Youth House is an informal education center for disadvantaged and poor children living on Red River in Hanoi ("SJ Vietnam"). They live on floating houses and their life conditions are extremely difficult. They lack running water and electricity, and live in polluted surroundings. SJ Vietnam encourages these children to come to Youth House to support their education and nutrition. They offer classes in subjects such as Vietnamese, English, and Math every day. The English lessons are led by foreign volunteers with the support of locals. SJ Vietnam also supports the families of these children families by providing water filters, rice, second-hand clothes, etc. (SJ Vietnam 1-10).

8.2   National Pediatrics Hospital project

SJ Vietnam is a partner with the National Hospital of Pediatrics which cares for many child patients from various parts of the country. The hospital consists of 22 departments and deals with about 1,000-1,200 patients ranging in age from infancy to about 17 years old. The majority of these children suffer from serious illnesses. Many children stay here for a long time. The parents of these patients are often agricultural workers and thus in a low-income class. There are up to 300 patients who desperately need care for chronic conditions. While the children are staying in the hospital they do not have access to any leisure activities – the hospital does not have the manpower to provide any of these kinds of activities.

SJ Vietnam's projects aim to provide patients with 3 hours of leisure activities every day. Local and international volunteers lead activities in various hospoital departments, but mainly those in which children stay the longest (SJ Vietnam 1-9).

There are usually about 2-3 international volunteers and about 5 local volunteers coming every day. There are different local volunteers every day who support international volunteers and improve communication with children.

8.3   Blind school project

Nguyen Dinh Chieu is a school for blind children who have difficulties in their daily activities. Children mainly come from Hanoi but also some other provinces (SJ Vietnam 1-8).

The school was established in 1985 and of the over 900 children studying at the school, 140 are blind or partly blind. Most of the children stay the whole year in dormitories which are attached to the school. Children with impaired vision have classes in the morning and extra lessons in the afternoon because teachers do not have time to pay extra attention to

them during classes. In the afternoon children can learn English – the lessons are led by SJ Vietnam´s foreign volunteers ("SJ Vietnam"). Children with impaired vision also have the opportunity for vocational training, such as learning massage (SJ Vietnam 1-9).

There is always at least one international volunteer and one local who helps with translations. The local volunteers are different every day.

9   INDONESIA INTERNATIONAL WORKCAMP

Indonesia International Workcamp (IIWC) was established in 1999 under Indonesia Planned Parenthood Association or Perkumpulan Keluarga Berencana Indonesia (PKBI).

IIWC´s vision is to strengthen friendship and promote world peace (IIWC dokument).

Mission of the organization is: "Promoting solidarity and peace through cultural exchange, knowledge and the activation of human and nature resources, not discriminating and IIWC combines ethnicities, religions and voluntary service" (IIWC 1-28).

IIWC is a member of the CCIVS, Alliance, and NVDA networks.

The goals of IIWC are:

- to promote global understanding and friendship.
- to motivate and activate the development of local communities and preserve their environment.
- to explore and exchange knowledge, culture, and way of life.
- to promote and organize voluntary activities in Indonesia ("IIWC").

IIWC is funded independently from PKBI and its financial sources are participation fees from volunteers and local government. More than 500 volunteers joined since 1999; currently they have about 30 active members[20] and 5 staff members ("IIWC").

IIWC leads long-term and middle-term projects such as:

- Workcamps about environmental, agricultural, construction, social, art and culture, and education issues.
- Long and middle-term projects.
- Campaigns and activities focusing on raising awareness about issues such as HIV/AIDS.
- Cultural exchange activities with schools and universities.
- Sending volunteers to participate in seminars and workcamps abroad (IIWC 1-28).

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[20] Members have to pay IDR 50 000 per year (approximately 100 CZK)

10 SJ VIETNAM CASE STUDY

I collected 12 questionnaires from employees, 33 from local volunteers and 15 from international volunteers.

I approached most of the local volunteers personally and thus I was able to answer their questions if they had problems with understanding of some questions. The balance of the questionnaires was filled via email. SJ Vietnam has currently only 8 employees so I also addressed employees who left the job during 2009 (4 respondents).

Regarding international volunteers[21], I mainly collected questionnaires from current long-term volunteers working on various projects[22] and five from former international volunteers.

Of all respondents, 67% were women and 33% were men. The average age of local volunteers is 19 years[23], of international volunteers 23 years[24] and of employees 25 years[25].

10.1 How long were/have you been a volunteer or employee of SJ Vietnam?

The question, *'how long were/have you been a volunteer or employee of SJ Vietnam?'*[26] is a typical statistical question which helps determine the later relevance of answers based on experience of local and international volunteers and employees with SJ Vietnam.

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[21] SJ Vietnam is part of international network which enables it to receive international volunteers from network partner organizations (then the partner organization is in charge of preparing volunteers for volunteering in Vietnam) and each volunteer pays monthly 200 euros (it covers food, accomodation, public transportation, administration costs and contribution to the project itself)

[22] There are always 1-3 volunteers working on one project at the same time and I collected questionnaires not necessarily only from the three projects I am focusing on in my research but rather from majority of current.

[23] 30 respondents (local volunteers) answered.

[24] 15 respondents (international volunteers)answered.

[25] 12 respondents (employees) answered.

[26] 32 respondets (local volunteers), 15 respondents (international volunteers), 12 respondets (employees) answered

[26] Source for all figures in the chapters Solidarités Jeunesses Vietnam case study and Indonesia International Workcamp case study is the research conducted in these organization in January/February 2010.

[26] 50 000 dong is approximately 50 CZK.

Figure 2– How long were/have you been a volunteer in SJ Vietnam (local volunteers)?[27]

How long were/have you been a volunteer in SJ Vietnam (local volunteers)?

- less than 3 months
- 1-2 years
- 4-6 months
- 7-11 months
- more than 2 years
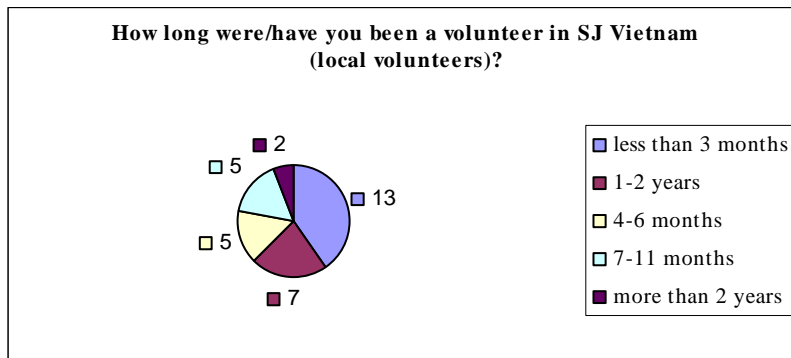
SJ Vietnam has many registered local volunteers. Each volunteer has to pay annual fee 50 000 dong[28] to become an SJ Vietnam member (they can not join SJ Vietnam´s activities without being a member; this way they can join SJ Vietnam´s trainings, etc.). I observed during my internship that mainly young university students were interested in joining SJ Vietnam. Since they are university students having many other obligations, it is my opinion that this is the reason why volunteers change quite quickly. Thus 40% of the respondents[29] were volunteering for less than three months and only a small percentage of respondents were volunteering for longer period of time.

Figure 3 – How long were/have you been a volunteer in SJ Vietnam (international volunteers)?

How long were/have you been a volunteer in SJ Vietnam (international volunteers)?

- less than 3 months
- 1-2 years
- 7-11 months
- 4-6 months
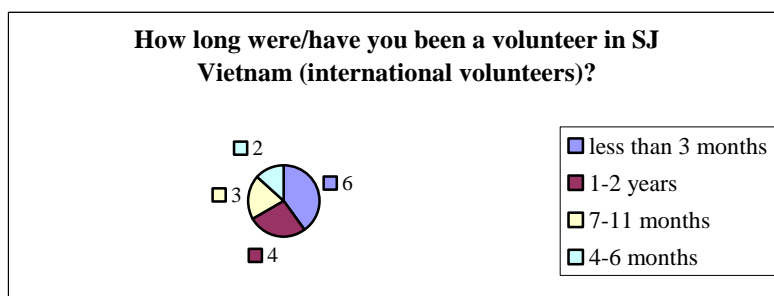
Generally, many volunteers are staying only three months, and in my opinion, this may be due to the fees required of them. A recent trend is that every September SJ Vietnam does get a group of German volunteers who stay for one year. At the time of my research, they had been there for 4 months.

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[27] Source for all figures in the chapters Solidarités Jeunesses Vietnam case study and Indonesia International Work Camp case study is the research conducted in these organization in January/February 2010.
[28] 50 000 dong is approximately 50 CZK.
[29] 32 respondents answered.

Figure 4 – How long were/have you been an employee in SJ Vietnam?

How long were/have you been an employee in SJ Vietnam?

Legend:
- 1-2 years
- longer than 2 years
- 7-11 months
- 4-6 months
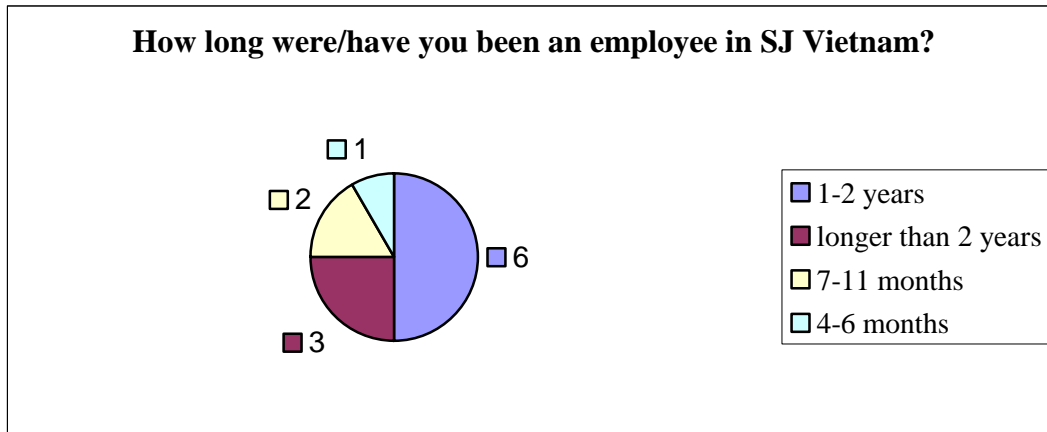
Many employees, however, choose to stay in SJ Vietnam longer than one year, which agrees with my observation of the organization. Overall, however, the organization faces a constant circulation of employees, wherein approximately every three months, the organization hires new employees instead of retaining those who wish to quit.

10.2 What is the aim of SJ Vietnam?

The aim of the question, *´Describe briefly in three sentences what the aim of SJ Vietnam is´*[30] was to find out what volunteers and employees actually know about SJ Vietnam and how they perceive the activities of SJ Vietnam.

The official objectives, according to SJ Vietnam websites[31] are:

- work towards a society of justice, peace and solidarity
- break cultural misunderstanding between people and nations
- improve local and global environment, provide informal education, help to reduce poverty and strengthen human rights
- encourage young people to participate actively in the society in which they live. (SJ Vietnam).

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[30] 33 respondents (local volunteers) answered - only 7 respondents really mentioned three different aims of the organization the others wrote only one or two; 12 respondents (international volunteers) answered – 7 respondents mentioned three different aims of the organization the others wrote only one or two; 10 respondents (employees) answered - 7 respondents mentioned three different aims of the organization the others wrote only one or two

[31] www.sjvietnam.org

Figure 5 – What is the aim of SJ Vietnam (local volunteers)?
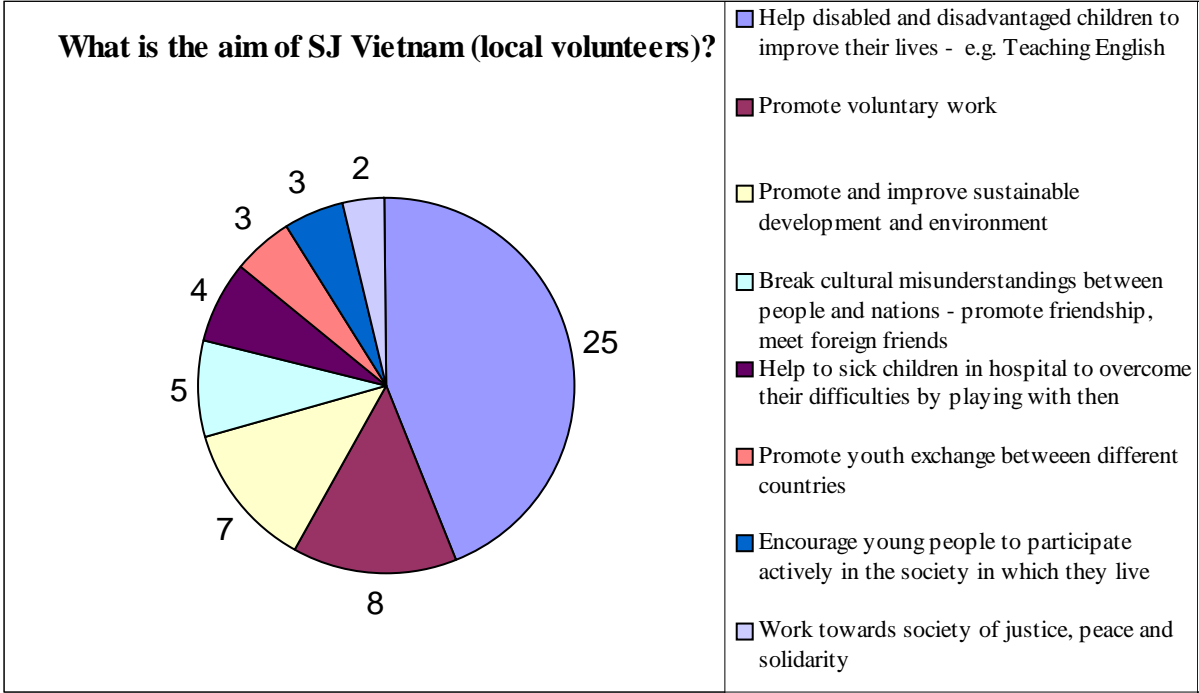
However, only 25 out of the 33 local volunteers believe that one of the goals of SJ Vietnam is to help disadvantaged and disabled children to improve their lives – meaning youth education, e.g. teaching English in Youth House or Blind schoool. This conclusion may be derived from their activities within SJ Vietnam´s itself, since most of the volunteers assisted during the English lessons portion in Youth House and Blind school (23 respondents assisted in these projects). So, when I asked them about the objectives of SJ Vietnam, they seemed to focus more on the concrete activities they identified with rather than on the broader objectives the organization has. Perhaps SJ Vietnam should consider rethinking this objective and determine if they are really reaching some of their goals by doing these activities.

It seems that only between two to seven local volunteers are even aware of some of SJ Vietnam´s objectives such as that the organization focuses on the environment, tries to break cultural misunderstandings between people and works towards a society of justice, peace and solidarity. Actually, there were only two local volunteers who effectively conveyed the goals of the organization. I am not saying it is necessary for the volunteers to know all the objectives word by word, but I believe if one volunteers for an organization, one should have a working knowledge of what all the objectives of the organization are.

Figure 6 – What is the aim of SJ Vietnam (international volunteers)?

What is the aim of SJ Vietnam (international volunteers)?

Legend:
- Help to disabled and disadvantaged children to improve their lives - e.g. Teaching English
- Promote youth exchange and voluntary work betweeen different countries
- Break cultural misunderstanding between people and nations, promote friendship, meet foreign friends
- Volunteers for learning, sharing and being responsible
- Help to reduce poverty and strengthen human rights
- Provide informal education
- Work for better society

Of the international volunteers, five correctly agreed on one aim of SJ Vietnam; to break cultural misunderstanding between people and nations, and only two mentioning to provide informal education and helping to reduce poverty and strengthening human rights. The others actually perceived different goals of SJ Vietnam than the organization actually embodies.

Figure 7 – What is the aim of SJ Vietnam (employees)?

What is the aim of SJ Vietnam (employees)?

Legend:
- Break cultural misunderstanding between people and nations
- Promote youth exchange betweeen different countries
- Promote and improve sustainable development and environment
- Work towards society of justice, peace and solidarity
- Encourage young people to participate actively in the society in which they live
- Help to disabled and disadvantaged children
- Promote voluntary work

Employees have a better understanding than the volunteers do of the objectives of the organization with which they work. All of SJ Vietnam´s objectives were mentioned by the employees several times. Since employees better know the direction of the organization, SJ Vietnam could consider whether they are effectively conveying this information well enough to the local and international volunteers who seem to have differing opinions of SJ Vietnam, which do not correspond with the actual objectives. In my opinion, this discrepency might be caused by the organization shifting from its original aims and following different ones as the need arises. Perhaps then, it may be necessary to revise them officially.

Personally, I would recommend SJ Vietnam focus more closely on working with local and international volunteers and give them relevant and concise information about the organization before they actually start working on any project. This would help volunteers maintain a clearer objective and be better able to contribute to the overall goals that the organization pursues. If volunteers know precisely the direction of the organization, they can more easily fulfill those goals instead of just observing the activities and drawing their own conclusions as to why the organization operates as it does.

10.3   What field does SJ Vietnam work?

The question ´What field does your organization work?´ was simply supposed to clarify the areas in which SJ Vietnam coordinates projects. Moreover, I meant to ask these questions also

because I wanted to have a comparison with the previous question where respondents did not have options but had to come up with the answer by themselves.

It seems that it was much easier for respondents to choose from seven different options regarding the field in which SJ Vietnam works (they could have ticked as many answers as they wished). 49 respondents (out of 59[32]) agreed that SJ Vietnam works in the educational field and 48 in the social field. Also environmental field was ticked 31 times so actually some of those (it was mentioned only 12 times in previous question) who do not think that environmental work is one of the aims of the organization believed that SJ Vietnam conducts environmental projects. Respondents also mentioned human rights 16 times – in the previous question only six international volunteers thought that SJ Vietnam is working on strengthening human rights and here the answers were spead among all cathegories. Seven international volunteers and employees believe that the organization works in the development and humanitarian fields.

When respondents do not have to come up with their own ideas on what the organization does, and only choose from different options, they have strong opinions on what type of organization SJ Vietnam is. However,this response could be naturally distorted by the fact that respondents can choose from several options, and thus do not have to think about it too much and realize that more options could be correct (73% respondents chose three or more options).

Personally, I would say that according to SJ Vietnam´s aims it works on social, educational, environmental and human rights.This way respondents are aware of SJ Vietnam´s activities, however, employees of the organization should make sure that everyone knows what is "hidden" behind these terms.

10.4   Why did you decide to become a volunteer?

For the question *´Why did you decide to become a volunteer[33]?´* respondents (local and international volunteers) were asked to write by themselves three different reasons why they decided to join SJ Vietnam´s voluntary activities but only 47% did (23) and 43% indicated only one or two reasons. The aim of the question was to find out what motivated local and international volunteers to join SJ Vietnam´s activities. The answers can help SJ Vietnam to see what kind of volunteers they are getting and analyze if they can actually fulfill their expectations while volunteering in their organization.

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[32] Number of respondents from all three cathegories
[33] 33 respondents (local volunteers) and 15 respondents (international volunteers) answered

Figure 8 – Why did you decide to become a volunteer (local volunteers)?

Why did you decide to become a volunteer (local volunteers)?

- Help poor and disadvatantaged people — 20
- Personal development (getting experience, improving skills) — 23
- Get better insight about social field — 10
- Good way of spending free time — 7
- Desire to be a helpful citizen — 4
- Promote volunteerism — 4
- Good certificate for my future job or studies — 3
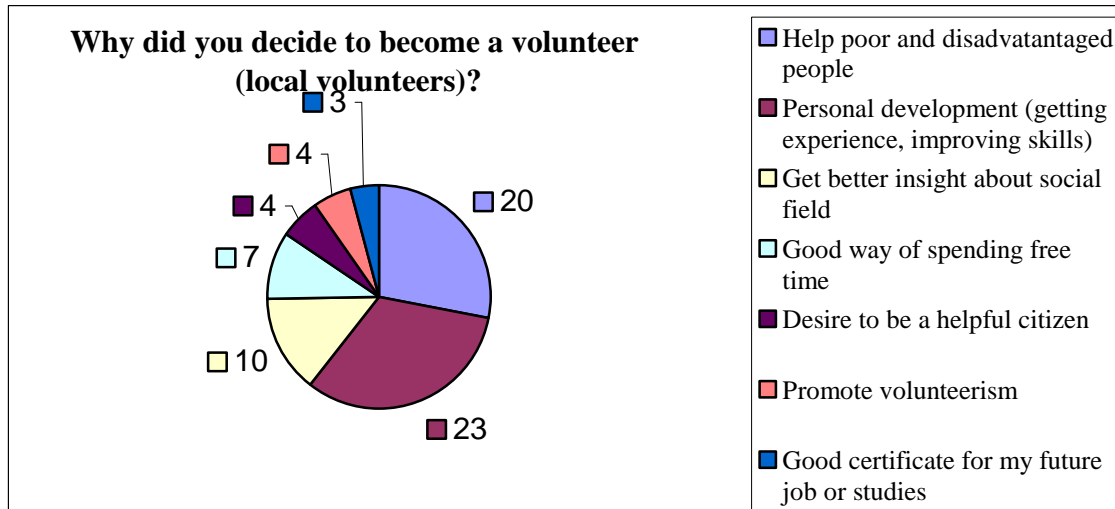
Most of the local volunteers see voluntary activity as a great personal experience – meeting foreigners, improving English, learning new skills etc.or have the altruistic thinking of helping poor and disadvantaged children. Though I believe this motivation develops later when they start working on a concrete project and not when they first decide to become volunteers.   I came to this conclusion because I noticed many times local volunteers do not have much of an idea what SJ Vietnam is doing, instead most of them receive very limited information from friends[34].

Only three respondents answered that their motivation was to get a certificate of voluntary experience which they can use when they are applying for jobs or study abroad programs. When I was doing my internship in SJ Vietnam (2008), I regularly interviewed incoming volunteers and asked them about their motivation, for the majority it was just about the certificate. I do not know if this might have changed since 2008 or volunteers simply did not want to state that as their primary motivation since they thought it is not "the right" or "appropriate" answer for the research.

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[34] It is based on my experience during the internship when I regularly conducted interviews with new coming local volunteers.

Figure 9 – Why did you decide to become a volunteer (international volunteers)?

Why did you decide to become a volunteer (international volunteers)?

Legend:
- Improve my skills and get experience
- Discover new culture and live in foreign country
- Help to poor and disadvatantaged people
- Meet and get skills from foreign volunteers and other local volunteers
- Desire to be a helpful citizen
- Alternative way of travelling
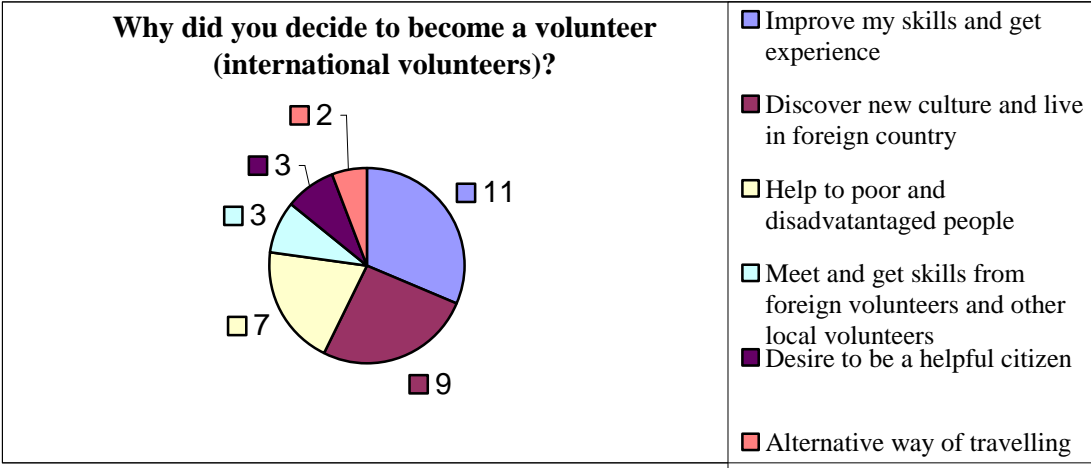
International volunteers had similar responses to local volunteers, volunteering primarily to gain more experience and help poor and disadvantaged people. 9 volunteers believe that international volunteering goes along with learning about a new culture while living in a foreign country – basically volunteers do not care so much about the project, the project is just a tool for them to learn about a new country more intensively.

It depends purely on SJ Vietnam what kind of international volunteers they want to host, however then they have to carry the consequences.

10.4.1 What was your motivation to volunteer?

The purpose of the question ´*What was your motivation to join SJ Vietnam as a volunteer?*[35]´ was to give respondents an opportunity different from the previous question to choose from a variety of possibilities and think about motivations they might not have thought of before (each respondent could have chosen three options)[36].

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[35] 33 respondents (local volunteers) answered

[36] Since some volunteers were struggling while filling this question – they thought that some options are similar and could not really see the difference I united the options 3-5 and 6-8 into 2 cathegories. .

Figure 10 – What was your motivation to join SJ Vietnam as a volunteer (local volunteers)?
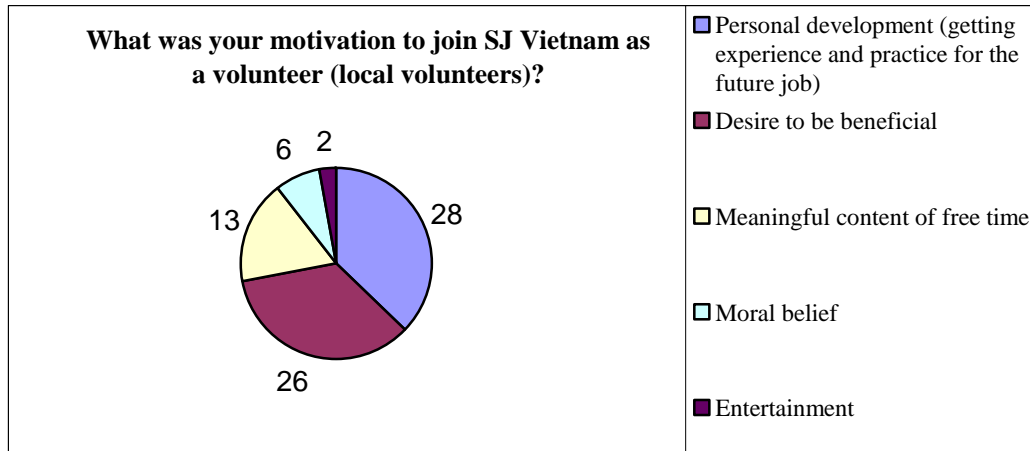
The results for the local volunteers confirm the previous question – it is important for volunteers to get new experience and skills (personal development). However, since they had to choose one of the cathegories (they have not used option ´other´) suddenly it appeared that volunteers desire to be a beneficial to society and want to work with people, and they consider voluntary activities as well spent free time.

To sum up the motivation of respondents: personal development is the principal motivation since they hope they will be able to use this experience and new gained knowledge in the future. Respondents want to do something different in their free time and be beneficial to society generally at the same time. They want to help less fortunate people than they are and get more information about social issues and problems in Hanoi. To get an idea if or how the motivation of volunteers differs from another country, the organization? Cihlařová presents motivation of Czech volunteers[37] as personal development, a desire to be beneficial to the society and gaining experience and meaningful content of free time (Cihlářová 42). It basically parallels what Vietnamese respondents answered and if I generalize, the motivation of Vietnamese volunteers does not differ from the European ones. This shows that ideas of volunteerism are very close in Europe and Asia even though the environments are diametrically different.

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[37] She handed her questionnaires to volunteer in four different organizations in the Czech Republic.

Figure 11 – What was your motivation to join SJ Vietnam as a volunteer (international volunteers)?
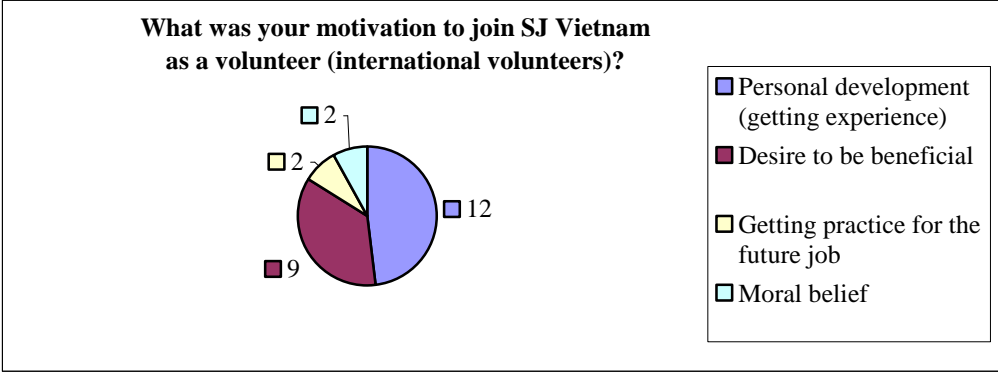
Regarding motivation of international volunteer[38] personal development and desire to be beneficial confirm the previous question and also correspond with answers of local volunteers.

Apparently SJ Vietnam plays quite an important role in the society (Hanoi) regarding young Vietnamese people since it is giving them an opportunity to gain various life experiences they can build on in their future. It also gives young people the possibility to apply their personal wishes, desires and possible skills in the practice. Concerning international volunteers SJ Vietnam supports their personal development and thus the civil society in their home countries rather than the Vietnamese one. At the same time, international volunteers play an important role in supporting the development of the Vietnamese society even by simple presence there.

10.5 How do people around you (family, friends, neighbors) perceive that you are a volunteer and „work for free"?

This question aims to show how young Vietnamese people are supported by their parents or by their same age group as they are while doing voluntary activities, and thus possibly show what understanding of SJ Vietnam, parents and young people have.

Volunteers are naturally influenced by their surrounding such as close and extended family, friends and neighbors. From my personal experience and observations of their opinions, especially family, about anything respondent wants to do is very important and

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[38] 13 respondents (international volunteers) answered

valued (I am ot sure what you are saying here). The answers for the question ´How do people around you perceive your work as a volunteer working for free[39] ´ show that 81% (26) looks at respondent´s voluntary activities positively, 9.5% (3) neutraly and 9.5% (3) negatively. The respondents state that family appreciates that they do something useful for their society, and also their friends find it as a great idea and want to get involved themselves as well. At the same time some of them added that parents agree to let them join the voluntary activities as far as they manage school well and get good grades. Regarding those with not as supportive surroundings, they claim that their parents and friends think it is a crazy idea to do something for free and a definite waste of time. It is positive to hear that even though some respondents struggle at home with getting support for doing the voluntary activities it does not deter them and they continue doing what they feel is right.

10.6 What is the definition of the term ´volunteer´ according to the respondents?

I described general definition and usage of the term volunteer in western societies in the chapter about volunteerism. Now I focus on describing the term volunteer from the perspective of the people of Vietnam and to document the reasoning that motivates people to participate in volunteer services. In order to understand how the term is used and understood in the given cultural context, I conducted a survey among people who either serve as volunteers or accept and use their help

Although the understanding of the simplest definition and some basic features of the term are present among people of Vietnam, the answers in surveys indicate that the people do not know the broader concept of volunteerism. They learn the meaning of the word and then add it to their usage based on their personal experiences with volunteers in their community. Overall, ordinary Vietnamese think that volunteers are people who help disadvantaged and poor people for free.

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[39] 32 respondents (local volunteers) answered

Figure 12– Could you describe how the term ´volunteer´ is perceived in the Vietnamese society (all respondents)?

Could you describe how the ´term´ volunteer is perceived in the Vietnamese society (all respondents)?

- People who want to do something for development of society without self-profit
- Person who helps others without asking anything back
- Person who gives time, energy and effort to make society better
- Person who works to help poor and disadvantaged people
- People who work for free
- Young people who are enthusiastic, ready to give their abilities and energy to help to poor people
- Especially foreign volunteers are perceived as someone who can do charity to bring money for locals
- Someone who has free time to do something for free which does not have much impact in community

Most of the respondents (15) believe that if they get involved into some voluntary activities it heads towards the development of the society and the activities (such as teaching English, playing with children etc.) have positive impact on the society.

Since SJ Vietnam is mainly using volunteers for work with poor people this definition had to necessarily show up (5): person who works to help poor and disadvantaged people. I would say this is how respondents reflect directly their work and impact on concrete target group.

Typically respondents also emphasize the fact that they are not paid (10): person who helps others without asking anything back or person who works for free. It is natural that respondents mention this fact since I believe it is obstacle for many Vietnamese why not to do voluntary work - they have not met their personal needs yet and thus can not understand the idea of voluntarism that not being financially paid is one of its important features and people join voluntary activities from different reasons than having profit out of it.

Some individual respondents (local volunteers) did not write the definition but rather commented: term volunteer is known for very long time in the Vietnamese society - most of the universities and Youth Unions organize voluntary activities and other respondent adds that "the term ´volunteer´ was used since the Vietnamese war and volunteers helped Vietnamese army to transport weapons, food and medicine" (anonymous respondent); the other respondent agrees with the definition that "volunteer is a person who gives time, energy and effort to make society better [but adds that] volunteerism has so far different purpose – rather

personal than improving society" (anonymous respondent); other respondents claim that 2-3 years ago this term was quite new but now the number of volunteers around the country is growing fast since young people are excited to support others by being volunteer; other respondents states that nowadays it is very positively perceived and youth just haunt for voluntary activities; other respondent writes that voluntary work in Vietnam is in the beginning of development but not powerful yet and many people still do not know about these activities, it needs to keep improving and broadening.

Three respondents (international volunteers) added following comments to their definition: respondent always felt that the vietnamese society was rather familiar with the expression and had a very positive view on volunteerism and the other respondent says that national volunteers often aim to get a scholarship through their social work and last one believes that local people do not think that volunteers change their lives anyhow.

Some respondents associate term ´volunteer´ with students and thus only young people. Respondents from Fisher village believe that volunteer is student who comes here to help and volunteer is helping to poor people (2 respondents). Surprisingly, four respondents from Fisher village, where SJ Vietnam works since 2005, were not able to define the term ´volunteer´.

Respondents from Blind school (2 teachers and 8 students who have attended/attended English classes) believe that volunteer is student (the only one who have free time), who helps without getting paid and is beneficial for others, no payment; person who helps other people in some special activities; person who helps others and especially disadvantaged children and works with old people; person who helps them (children) to learn easily and get information faster; people who are kind, good person, they dont want to get anything for themselves; someone who comes to help and they do not ask for anything in return, they do lot of beneficial things for community; student who have time and put effort into helping disadvantaged children; someone who helps people; people with effort andd knowledge willing to help to disadvantaged people in society; people who come to help and really want to see improvement in life of disadvantaged children. Parents in the hospital think that volunteer is someone who comes to support children in hospital (2 respondents); student; person who somes voluntarily without being paid and expect something back and two respondents do not really know.

The survey shows the existence of two major reasons for becoming a volunteer in Vietnam: personal and societal. Even though volunteers themselves donate their services in a form of voluntary work, this experience leads to their personal growth and thus improving

skills and knowledge of society. The answers in the survey indicate that some people choose to participate in voluntary service primarily for personal benefit such as improving their English and/or connect people from different part of the world and learn from each other. Apart from volunteering for personal reasons, some people choose to volunteer because this service has an impact on society and influences communities. For instance, volunteering can create better life for disadvantaged people and contribute for the development of the society.

10.7   How do the people around you perceive SJ Vietnam?

Attitude of the local people towards the volunteer organizations is crucial for the successful establishment and future development of a relationship. As part of the survey the respondents (both local volunteers and employees) were asked how their family, friends, and neighbors perceives the organization that they are volunteering and working for[40]. It showed that 69% (31) of respondents surrounding perceives SJ Vietnam very positively, 31% (14) neutrally and no one negatively. This result was expected since most of the parents support the respondents generally doing voluntary activities and approve of the organization the respondents volunteer in. Only few respondents left some more describing comments regarding the general perception of voluntary organizations or SJ Vietnam itself: people think that SJ Vietnam is very good organization for Vietnamese poor children; my surrounding thinks that it is helpful and necessary for society; voluntary work is more and more popular but it is just in the beginning of its development and so society does not notice it much and does not always have right understanding about voluntary work; sometimes people think it is useless and waste of time; older people tend to think that NGOs are not needed because disadvantaged people got into troubles by themselves but many young people think differently.

The employee respondents add that: my surrounding perceives my organization as not very clear; young generation wants to do the voluntary work and some parents support it because they think it is useful for their children but many think that voluntary work is not good, some people may think that the organizations cares only about money and do not think about other benefits of voluntary work; my parents think it is good but they also think (and other people around me as well) that NGOs are not trustworthy because it does not belong to government, my friends understand though, parents think that I work there just to improve English.

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[40] 33 respondents (local volunteers), 12 respondents (employees) answered

10.8   How are the volunteers accepted in the community where they work?

Aside from a positive attitude from the community, the success of a volunteer organization also depends on the experience of the volunteers in the local community. How were volunteers generally accepted in the local communities[41]? How did they feel there? Even though respondents were supposed to describe it in three sentences unfortunately they were rather brief. It is necessary to differentiate the projects here. Respondents (10) working on Youth house project and Blind school project agree that the children are very friendly so it is not very hard for them to integrate with them. Some Youth house project volunteers (5) admit that it is very difficult to get on well with children and it takes lot of time but once they accept you the relationship is nice. Hospital project volunteers (7) state that children are happy when they play with them. Only two Youth house project volunteers admit some difficulties in relationship and claim that children did not like them and it was difficult to keep children´s attention for longer period of time but generally consider the relation as good. In my opinion, all these positive examples of relations on all three projects might show how the respondents like what they are doing and do not focus on difficulties[42] they have to overcome. It also might be that me as a foreigner I saw the diffiulties but there might not be any for them.

International volunteers[43] were also mainly positive about relationship to the local community but did not widely agree on the same way of acceptance in the community so the opinions are individual and not supported by majority: two respondents working on Hospital project agree that it makes children happy when they play with them; respondent working on Youth house project admits that it is very difficult to get on well with children and it takes lot of time but once they accept you the relationship is nice; on the other hand one respondent working on Youth house project says that children are very friendly so it is not very hard for me to integrate with them; three respondents simply agree that relationships in their projects are good and they do not face any problems regarding this; three respondents first faced communication problems since they did not know the language but later it improved; one respondent complains about lack of communication but the community was still open to their work.

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[41] 31 respondents (local volunteers) answered

[42] by difficulties I mean that e.g. children behaved quite wild many times, did not pay attention, did not come to the lessons, different number of children was coming all the time, staff of the hospital did not allow them to play with children in certain departments etc.

[43] 10 respondents (international volunteers) answered

At the moment most people understand the term "volunteer" based on their experience in their community with the people who call themselves volunteers. The idea of volunteerism is developing and spreading in Vietnam and with time people will create their own Vietnamese definition of the term. This study of volunteerism in Vietnam shows us that although a classical definition of volunteerism exist, the actual meaning of the word may differ in various cultural contexts/societies.

10.9   How does your voluntary work influence the local community?

In the question *'How does your voluntary work influence the local community?* [44] I simply wanted local and international volunteers to reflect upon the influence that their activities have had on the people they have been working with (i.e. the children in Youth House, Blind school, Hospital).

Figure 13 – How does your voluntary work influence the local community (local volunteers)?
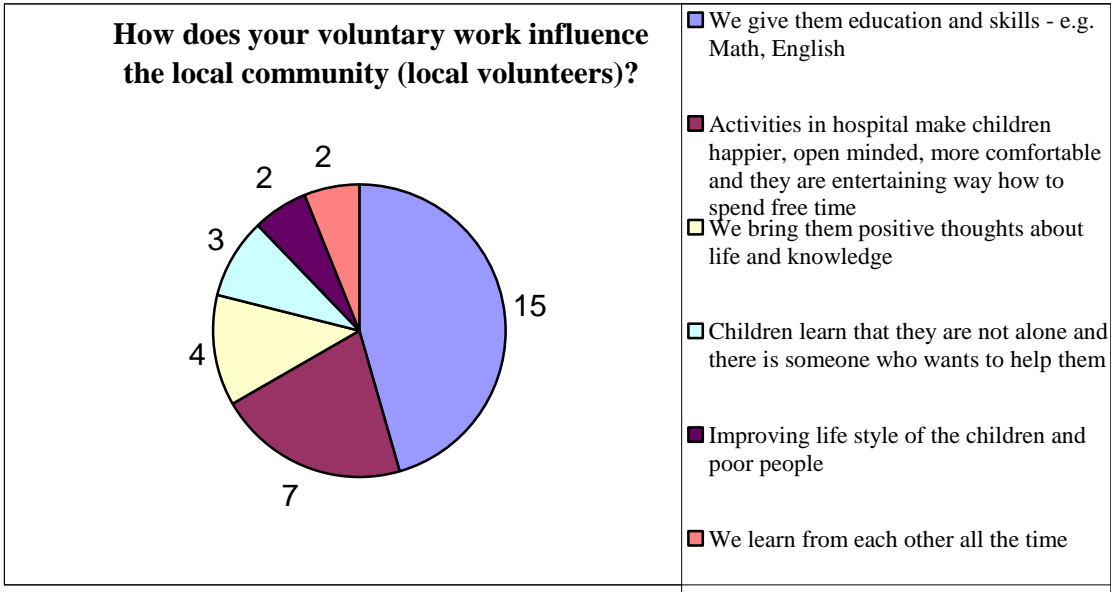
The answers represent the individual projects. On the one hand, the volunteers from the Youth House and Blind School Project state that thanks to the activities they organize, children get basic education. On the other hand, those who participate in the Hospital Project claim that their work makes sick children happier, open minded and more comfortable. They also mention that they entertain them during their monotonous daily hospital routine.

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[44] 28 respondents (local volunteers) answered

Other respondents add that their voluntary work contributes to the overall efforts of SJ Vietnam in the community. One of those who were at Children in Youth house project, for example, said that he had taught one of the children a lot about friendship, mutual care and desire for knowledge. Additionally, another respondent believes that the children´s morality improved, but not their knowledge in Math, English because it is difficult to force them to learn.

Figure 14 – How does your voluntary work influence the local community (international volunteers)?
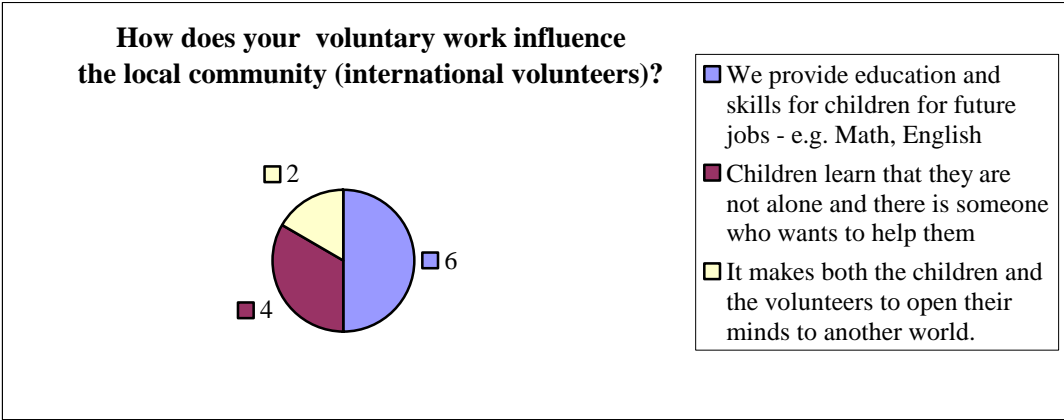
Majority of the international volunteers[45] (10) agree with local volunteers that their voluntary activities contribute to increase the educational of the local communities Moreover, they say that since volunteers are present in the community, it makes children feel supported because they are no longer alone.

It is necessary to realize that if volunteers were not coming to the communities, the SJ Vietnam would not be able to pay money to professional teachers. This means that no one would teach in the communities or go to the hospital, and the people (children) would simply be left without any opportunity to improve their skills or spend their time in the hospital doing different activities than the usual.

No one answered that his/her voluntary work does not influence the local community at all, which means that all volunteers believe that their voluntary work brings some contribution to the local community and is useful for them.

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[45] 12 respondents (international volunteers) answered

10.10 What are the impacts of voluntary work on the local community?

´What are the impacts of your voluntary work on the local community you are working in[46]?´
I wanted local and international volunteers to reflect on their experiences. I wanted them to express what they feel about their work, whether they think that their work makes sense and is useful for the local community, for example. It was important for me to know if they think that what they do has positive and/or negative impactsin the local community where they work.

Figure 15 – What are the positive impacts of your voluntary work on the local community (local volunteers)?
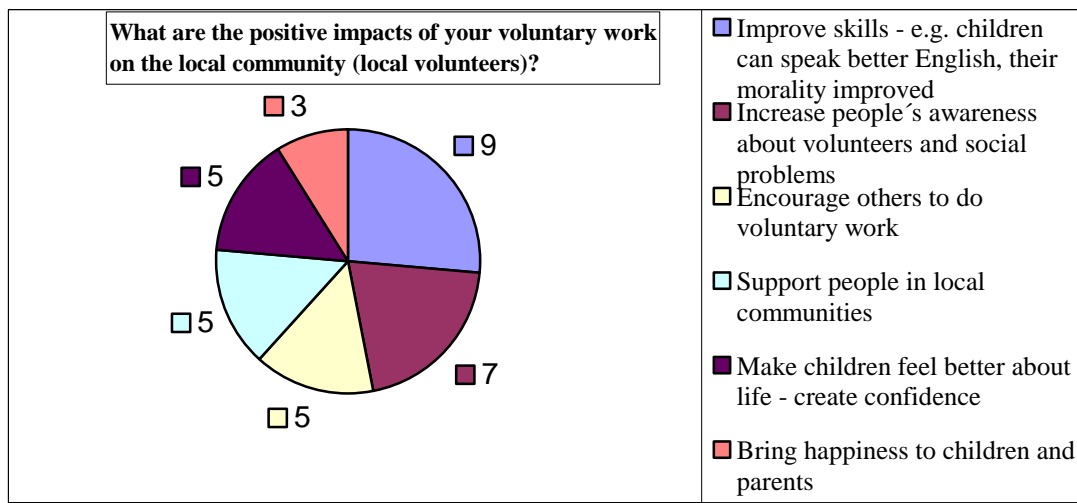
Overall, the local volunteers (local volunteers) agree on six different ways of how their voluntary work positively influences the local communities (as you can see in the figure above). Each of the respondents mentioned at least one positive impact, but only 11 respondents were able to think about possible negative impacts. I had personal contact with most of the volunteers, and it was interesting to see them apologizing for not finding any were negative impacts. Those who wrote about having some negative impact mentioned that sometimes teachers were not able to teach well, and therefore, the children could not understand the lessons (in Youth House). Other comments include that children were very noisy at times and paid little attention, that children forgot what they learned very soon, and that the children often took advantage of the volunteers' kindness. (such as asking for buying something for them and the like);

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[46] 27 respondents (local volunteers) answered, respondents were supposed to write 3 positives and 3 negatives.

Figure 16 – What are the positive impacts of your voluntary work on the local community (international volunteers)?

What are the positive impacts of your voluntary work on the local community (international volunteers)?

- Improve skills - e.g. Kids can speak English better, better morality
- Children get experience, communication with foreigners, getting to know foreign culture
- Help to other people
- Children have place to spend their day in and get free meal
- Better life conditions
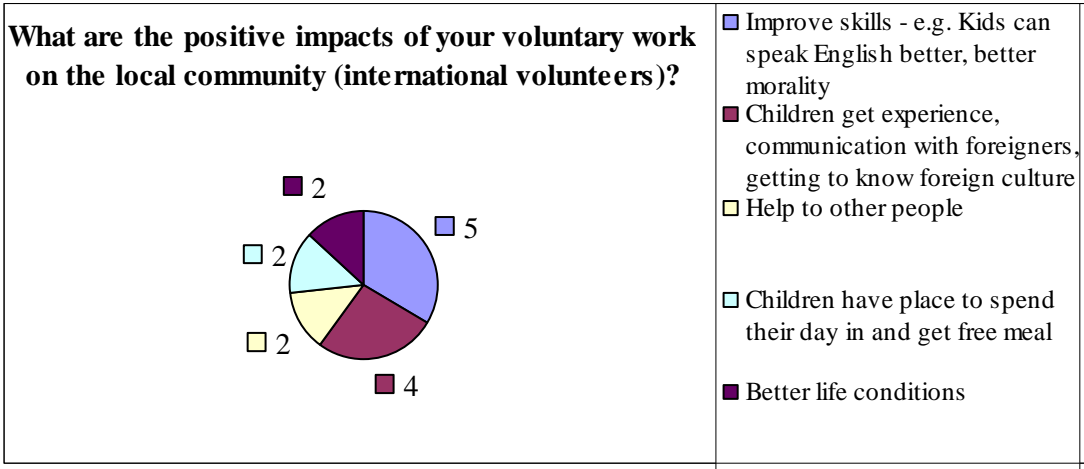
Unlike the local volunteers, those who are international, [47] list rather different positive impacts on the local community. The same way as their native counterparts, the international volunteers mention that the children improved their education and skills. They however, but focus on the fact that these kind of activities work as an eye-opener into new cultures for the children because this kind of exchange enables them to communicate with foreigners.

In this group, only six respondents mentioned that they perceived any negative impact out of their activities as volunteers. They suggest, for example that their work places a risk for local communities to become more dependent on SJ Vietnam. It is also evident that sometimes locals do not take part in decision making. Moreover, the fact that volunteers are changing too much can affect the children emotionally, since volunteers leave short after establishing a relationship of trust with them. Finally, they think that this whole process might also be placing false expectations on the international volunteers. Unfortunately, the lis of negative impacts that the volunteers offer is based only on few individual opinions. Still, it may give us an idea of what possible problems SJ Vietnam will have to solve in the future, even if it is not easy to deal with.

I can not say that the dependency of local communities on SJ Vietnam is increasing or not, I feel that if the SJ Vietnam leaves, the communities will continue their normal daily life, even without having the some of the additional opportunities that they now provide. The SJ Vietnam is nor mainly dedicated to giving the communities material support, but rather providing volunteers for different activities. If SJ Vietnam leaves, this will not

necessarily directly threaten their lives.

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[47] 10 respondents (international volunteers) answered

I recommend SJ Vietnam to focus on increasing quality of the projects and hence diminish the negative effects. One of the improvement could be to accept LTVs only for longer periods than six months.

Moreover, I could observe that the volunteers are not professional teachers and unfortunately, they do not get any training before they start teaching/assisting. The lessons are rather noisy and seem to be little organized. The volunteers are not always responsible for this, since the children are also not used to going to the school. This means that following school rules and paying attention for a whole hour is often too much for them. Children are not necessarily supported by their parents in the sense that they do not believe that education is important. Their parents have been able to live without basic education quite well, so they think that it is not a must. I myself could only perceive that the children had very little progress, if any, in in their English education (since I am not able to assess Vietnamese/Math lessons) Between my first stay and second stay in Vietnam,[48] the level of children´s English seemed to still be rather poor and based on a few phrases. To sum up, in my opinion, SJ Vietnam should start focusing on assessing the impact of the projects and see if the target groups (mainly for Youth House and Blind school) have any progress while volunteers teach them. My impression was that the projects are great for the volunteers, as they themselves mention that they join the projects with the purpose of meeting foreigners, getting experience and personal development, but not so much for the local communities itself. This does not mean that the projects are useless, but I feel that the impact on the local communities could be better. However, it is purely my personal opinion of the foreigner staying there for a short period of time. The respondents' answers do not provide enough evidence for this.

In order to cathegorize the impact of voluntary work, we must look at Sherraden´s model. According to Sherraden´s model, SJ Vietnam and its local and international volunteers contribute to the improvement of the social and environmental conditions, provide intercultural knowledge and skills (on both sides), constribute with international knowledge and understanding and improve organizational capacity with the help of the international volunteers. The information gathered through the questionnaires reveales that SJ Vietnam meets all these goals through the activities that are currently organized. It is however necessary to realize that this is just one way of looking at the impacts that voluntary work can have in local communities and that the evaluation criteria it offers is not necessarily exhaustive. SJ Vietnam´s case shows that the work of the volunteers fits into general model of

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[48] The time difference is 14 months

impact of voluntary work and can be evaluated as positive and successful in these terms, Yet, is also possible to state that voluntary work is on the right track to further development in the way voluntary work is understood in Western countries.

10.11 How does SJ Vietnam contribute to the society?

I asked SJ Vietnam´s employees the question *´How does your organization contribute to the society?[49]´*. By answering this question, I want to discover how SJ Vietnam's activities influence society and what area of public life they cover.

Figure 17 – How does your organization contribute to the society (employees)?
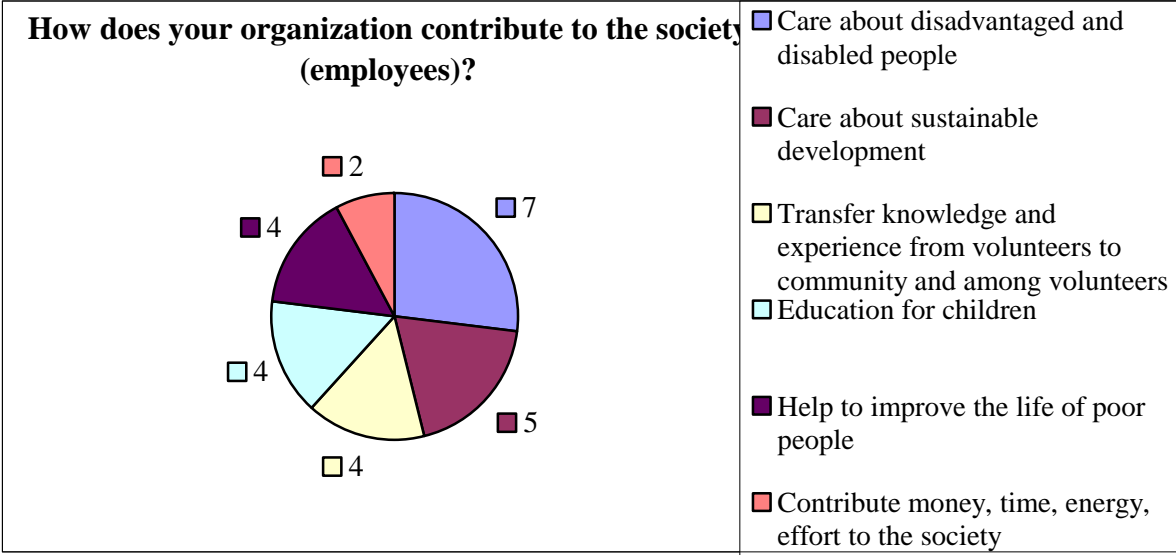
Seven employees agreed that SJ Vietnam contributes to care of disadvantaged and disabled people, as demonstrated in the three projects I focus my research on. Five employees stated that SJ Vietnam contributes to sustainable development, which in my opinion, is more a wish than reality. One of the possible definitions of sustainable development is: "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (The Global Development Research Center). According to this definition I can not see that SJ Vietnam voluntarily contributes to this, but employees have their own perception.

One employee indicated that SJ Vietnam raises awareness about volunteer work and NGOs.

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[49] 12 respondents (employees) answered, respondents were supposed to indicate 3 examples.

10.12 Why does SJ Vietnam get volunteers involved into its activities?

After finding out what employees think about contribution of the organization to the society, it is necessary to ask ´*why are you using volunteers in SJ Vietnam*´[50] and to find out why SJ Vietnam uses volunteers to reach its aims[51].

Figure 18 – Why are you using volunteers in your organization (employees)?

Why are you using volunteers in your organization (employees)?

- ☐ International volunteers are experienced - they are young, motivated, creative and enthusiastic
- ☐ Volunteers are cheaper than professionals, they pay fees to organization to run activities, they mean less work for staff
- ☐ Opportunity for local volunteers to get some experience, improve their skills and not only study
- ☐ They work for free
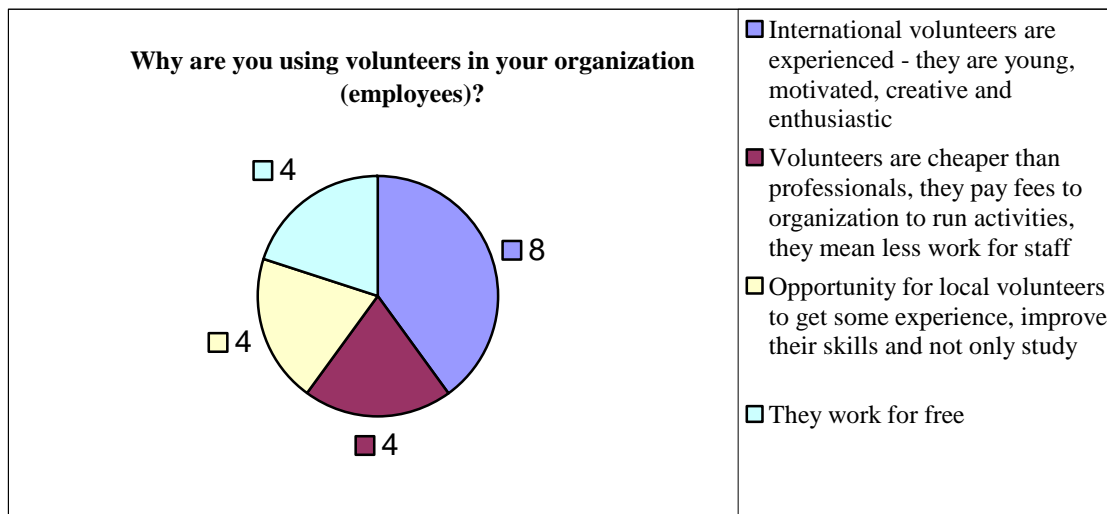
SJ Vietnam accepts international volunteers because they have previous experience, they are motivated to work with local people and support them, and they are creative and enthusiastic. The problem is that international volunteers are not necessarily experienced in the activities in which they participate with SJ Vietnam. In my personal experience, they are generally believed to be capable simply because they are coming from Western Europe or North America. This may escalate the disillusionment of both sides.

Eight respondents mentioned the financial viewpoint, and stated that volunteers are basically cheap labor and partly substitute staff members. SJ Vietnam has tried to fight the 'volunteerism' label as a negative and the notion that they are trying to skimp on employees by using volunteers. Volunteerism need not be negative, but it depends on how the organization treats volunteerism and implements it. Apparently for SJ Vietnam it is an important factor in why they accept volunteers and how they manage their business.

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[50] 12 respondents (employees) answered .Respondents were supposed to indicate 3 different reasons.

10.13 What values does SJ Vietnam spread among the public?

By the question ´*what values does SJ Vietnam spread among the public?[52]*´, I wanted to get the larger picture about what values employees think SJ Vietnam spreads in the local communities where it works. Three respondents agreed that SJ Vietnam spreads the idea of volunteerism; five respondents stated that SJ Vietnam helps poor people to give them a better life; two believed that SJ Vietnam encourages intercultural exchange. Individual respondents indicated that working with disabled and disadvantaged persons enables people to learn how to interact with them and removes fear. The director of SJ Vietnam clarified that the values the organization means to spread are: "peace, solidarity, and active citizenship" (Phuc). This differs from what employees think, and the organization should consider what values they want to spread, and put their efforts into ones they commonly agree upon and realistically will be able to promote.

10.14 What are the biggest problems SJ Vietnam faces connected with using volunteers in Vietnamese society?

As respondents mentioned, volunteerism is developing in the Vietnamese society gradually and it is natural that SJ Vietnam may have some problems – ´*In your personal opinion, what are the biggest problems you face connected with using volunteers in Vietnamese society?[53]*´

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[52] 11 respondents (employees) answered
[53] 12 respondents (employees) answered

Figure 19 – What are the biggest problems you face connected with using volunteers in Vietnamese society (employees)?
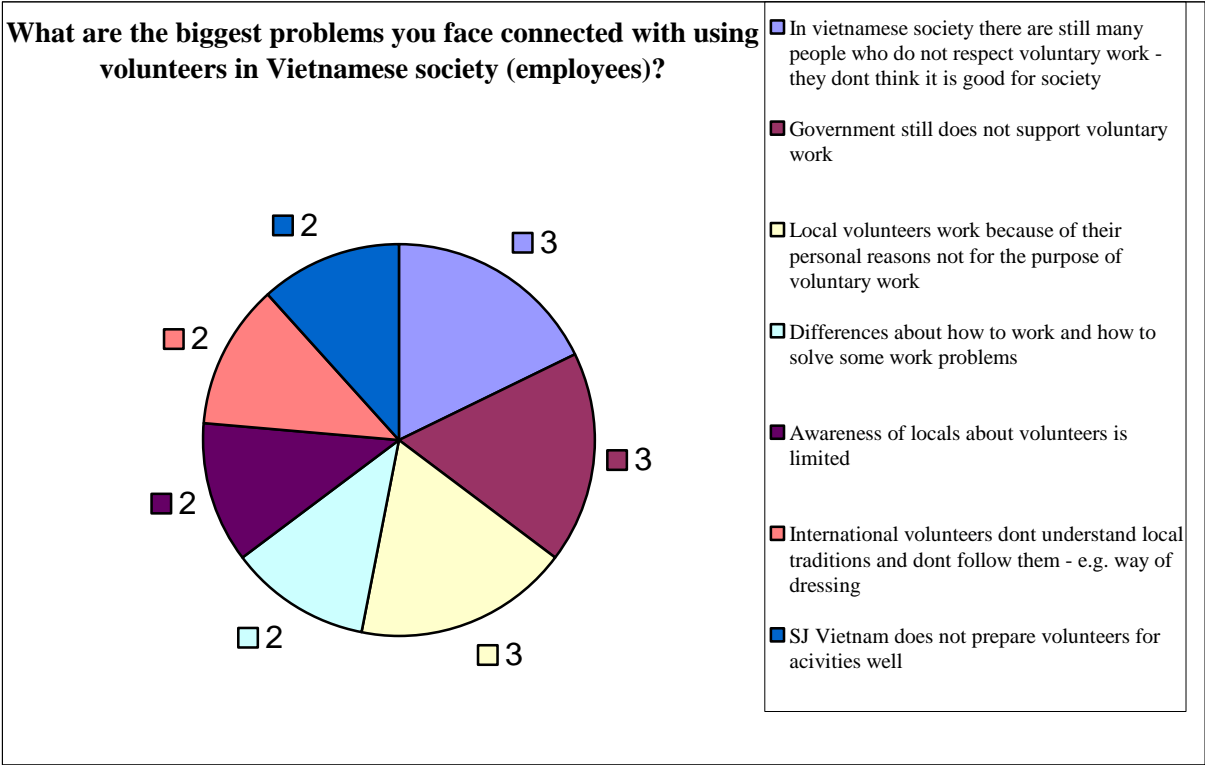
There was no significant majority in responses. Various problems were supported by 2-3 respondents such as: government does not support voluntary work and volunteers join the voluntary activities for their personal reasons and not for the purpose of helping the local communities. Three respondents also state that voluntary work is not much respected in the Vietnamese society and many people perceive it rather negatively.

According to the SJ Vietnam´s perspective, NGO sector which conducts voluntary work is not supported since Vietnam is the socialist republic. It means that everything is somehow governmental and this fact makes it more difficult for SJ Vietnam to work.

SJ Vietnam faces various problems which influence its activities significantly and makes their work more difficult and makes it more difficult to reach their aims. The law about volunteers is needed in Vietnam but SJ Vietnam probably does not have political power to force it through. I recommend them to follow government´s advice and keep good relationship with state officials so they can continue to implement their projects without significant problems.

10.15 What are the advantages and disadvantages of getting volunteers invoolved into SJ Vietnam´s activities?

By asking question ´In your opinion, what are the advantages and disadvantages of getting volunteers involved into the activities of your organization?[54]´, I wanted to find out what employees think about placing volunteers (both local and international) into local communities - what positive or negative effects it may have on both sides.

Figure 20 – In your opinion, what are the disadvantages of getting volunteers involved into the activities of your organization (employees)?
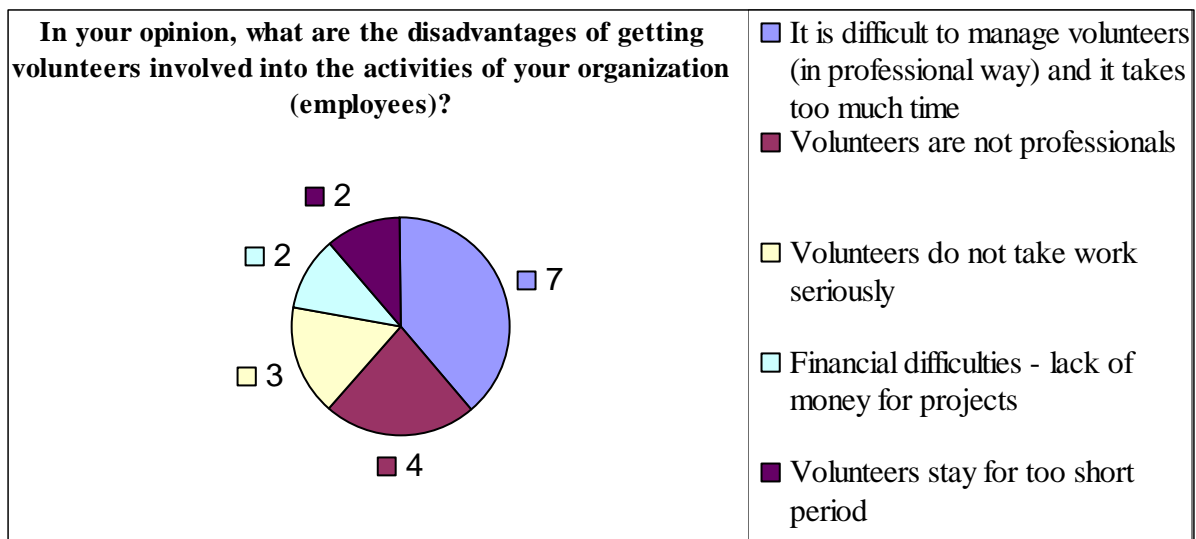
Regarding disadvantages, seven respondents admit that it is difficult to manage volunteers in a professional way and it is takes a lot of time. In SJ Vietnam they have 1 staff member to manage long term volunteers; there is one staff member who is accepting local volunteers but then each project coordinator is managing the particular local volunteers for individual projects. In my opinion, this is general problem of volunteerism – at first sight it may seem that the organization simply receives volunteers and that´s it; organizations often do not realize that taking care of volunteers in a way that they are satisfied and thus motivated to volunteer takes time and requires some skills. As far as I know, none of the SJ Vietnam staff participated in training for managing volunteers, which SJ Vietnam should consider for

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[54] 12 respondents (employees) answered

future. It would help them to increase their human resources, make their work with volunteers much more effective, and satisfy their volunteers.

Four respondents state that volunteers are not professionals, meaning that they do not have much experience in the field they come to volunteer. This naturally causes problems and tension. It is difficult for volunteers find a way to be useful on the project, local partners have different expectations from volunteers, and it brings the both sides' complaints to SJ Vietnam´s staff who have to deal with it and solve it. This is actually connected with volunteer management since SJ Vietnam could overcome this problem – at least theoretically – by choosing volunteers properly and checking their skills. Instead, as far as I know, they accept the majority of volunteers because they have vacancy at the particular project the volunteer is interested in. Once the volunteers arrive and a problem occurs, it is difficult to solve and it ends up changing the project. Naturally it is not only fault of SJ Vietnam it is also the fault of the volunteer and the local partner – the volunteer may not be able to fully picture the local Vietnamese situation before coming there and the local partner may not be very open minded to western culture and habits.

Figure 21 - In your opinion, what are the advantages of getting volunteers involved into the activities of your organization (employees)?
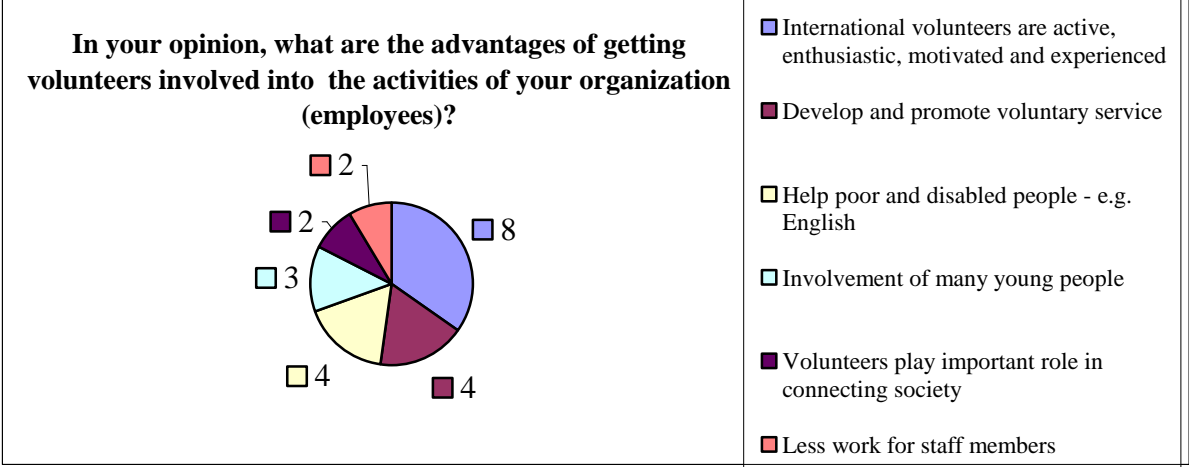
Regarding advantages, seven respondents state that international volunteers are very active, enthusiastic and motivated about volunteering which naturally supports the community positively. By involving volunteers into SJ Vietnam´s activities, four respondents believe that it promotes volunteerism itself in the society. Since volunteers directly interact with the community, ideally they will pass on the ideas of volunteerism. Four respondents have the idea that by sending volunteers to local communities they help poor and disabled people

because they would not be able to work there without volunteer support. These are the three main advantages which employees perceive regarding involving volunteers in SJ Vietnam´s activities. I believe the advantages prevail over the disadvantages and moreover, when we look back at disadvantages it is possible to solve or diminish them. It is just a matter of realizing the problem on the organizational level (not only on level of individual employees), bringing it up and discussing how to manage it in a long-term way.

10.16 What are the positives and negatives of placing mid-term (MTV) and long-term volunteers (LTV) in the local comunities?[55]

SJ Vietnam accepts many international long-term volunteers every year[56] which might cause positive and negative consequences in society *´What are the positives of placing mid-term (MTV) and long-term volunteers (LTV) in the local communities?[57] ´*

Figure 22 – What are the positives of placing mid-term and long-term volunteers in the local communities?
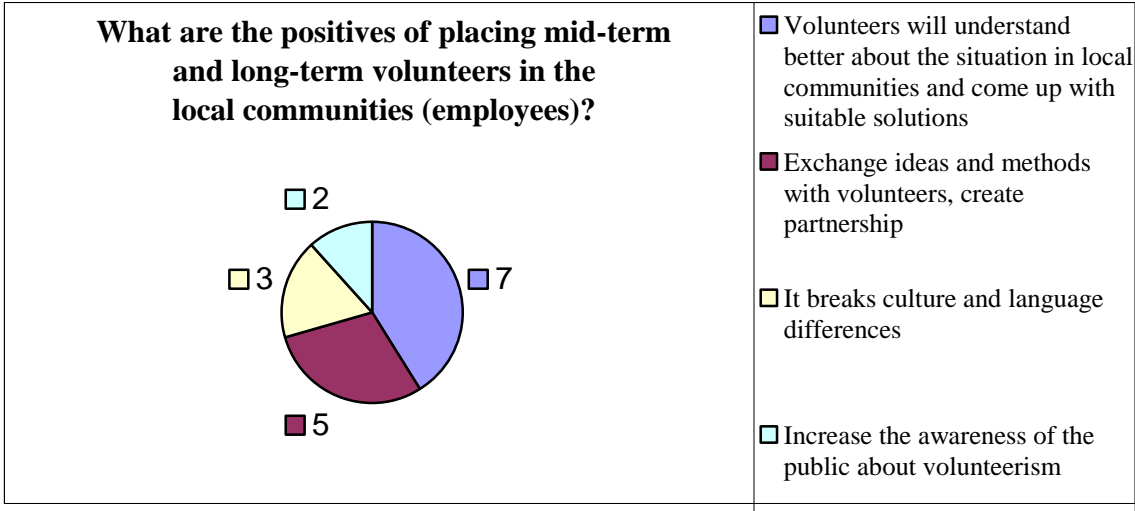
Seven respondents believe that the volunteer experience will bring LTVs and MTVs better understanding of situations in local communities and ability to come up with possible

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[55] „from 1 month up to 3 we speak about mid-term volunteer projects more than 3 month is an long-term volunteer project" (INEX-SDA)
[56] 72 LTVs and MTVs in 2009
[57] 10 respondents (employees) answered

solutions. Naturally it depends on experience of each individual volunteer and also his/her willingness to contribute to the local community.

Five respondents see very positively that volunteers exchange and share ideas and methods with SJ Vietnam and local community that they can then implement into practice.

´*What problems do you face by placing mid-term and long-term volunteers in the local communities?[58]*´

Figure 23 – What are the negatives of placing mid-term and long-term volunteers in the local communities?
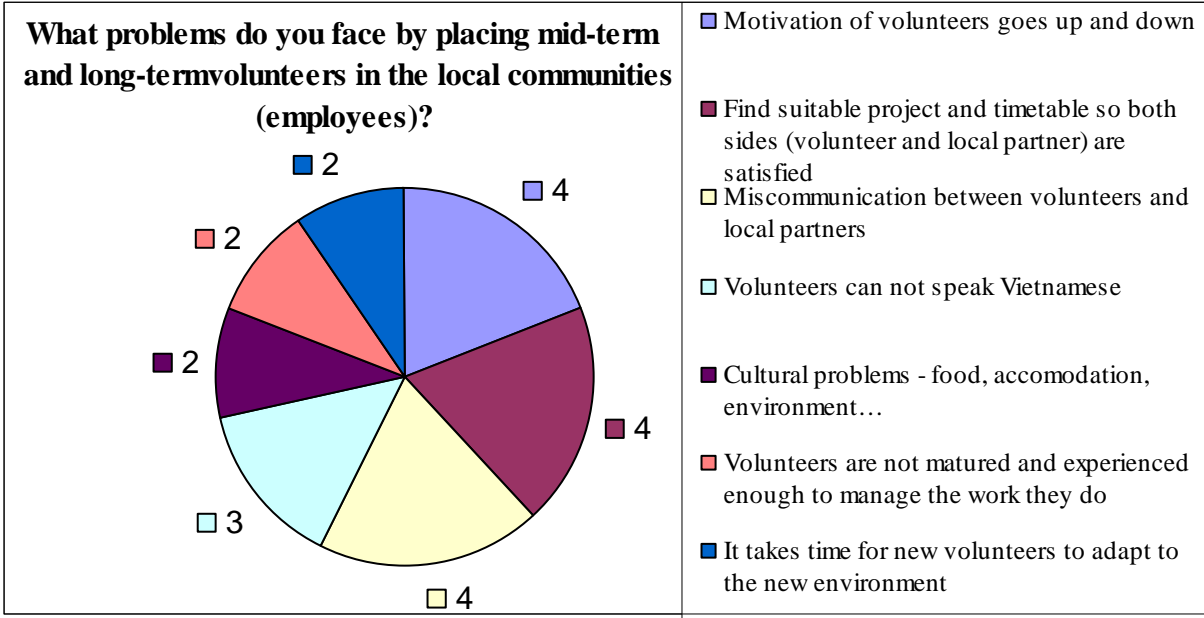
Common problem for SJ Vietnam is that volunteers (4 respondents) are not able to manage the project they are working on and it is difficult to accommodate both their requirements and needs along with the need of local partner which leads to communication problems. All answers (except one) are related to the volunteers themselves and what problems employees perceive once volunteers arrive in Vietnam. None of the respondents focused on the society which might be because solving problems on the projects is their daily work and they did not have the perspective consider society´s point of view possibly because all the respondents are Vietnamese. Therefor, whatever reactions society has it is normal reality for them and not really a part of problem.

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[58] 11 respondents (employees) answered

All the problems SJ Vietnam faces are not special or unique but rather predictable concerning the fact that volunteers are mainly coming from Western Europe or North America and coming to very different cultural environment. It depends on the pre-departure preparation of volunteers and then the approach of SJ Vietnam employees regarding how these problems influence the volunteerism in the local communities and how the local community will perceive volunteerism generally. I recommend that SJ Vietnam´s staff to emphasize SJ Vietnam´s perception of volunteerism during the on-arrival preparation. It might prevent later misunderstandings

10.17 What problems does SJ Vietnam face by organizing the workcamps[59] in the local communities?

´What problems do you face by organizing the workcamps in the local communities?[60]´

SJ Vietnam organizes about 50 workcamps every year and so I found it important to find out what are the difficulties they might be facing in the local communities.

Figure 24 – What problems do you face by organizing the workcamps in the local communities (employees)?
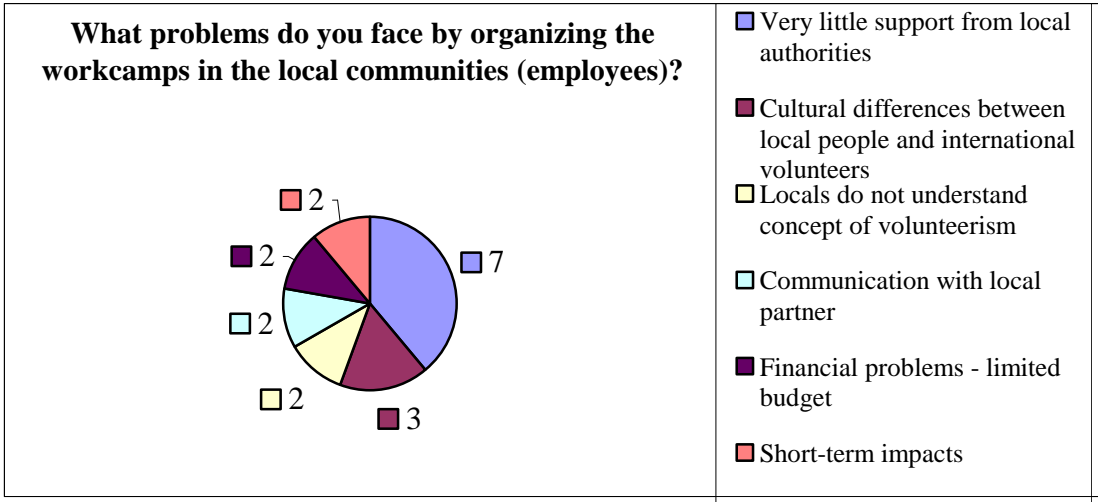
Workcamps are short-term projects (usually two weeks) and it is not really possible to properly measure their impact on the local community (it does not correspond with the idea of workcamps since it is meant to be getting to know different culture/country from different

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[59] „workcamp represents a unique form of voluntary service: workcamps bring together people from different backgrounds to work for micro projects that benefit to local communities (INEX-SDA).
[60] 10 respondents (employees) answered

perspective than just simple travelling) but I found it important to ask this question since it is one of the major activities of SJ Vietnam and it definitely influences the local community since these volunteers are directly interacting with locals.

SJ Vietnam organized 50 international workcamps in 2009 most of them in Youth House. Since the idea of workcamps is also quite new, SJ Vietnam faces several problems and the main one repeats itself since local authorities do not support kind of activity. On the other hand, SJ Vietnam has to deal with them on daily basis if they want to continue working with local communities so it is everlasting struggle to make them understand what and why SJ Vietnam is doing. The other answers are quite minor and I will not comment on them anymore since they have been mostly mentioned in previous questions already.

10.18 Youth House project

I presented opinions of one actor so far, SJ Vietnam, and now I will look at opinions of local communities where SJ Vietnam works.

I interviewed nine inhabitants (five women, one man, one 14 years old girl, two old couples) of Fisher village. Generally all respondents answered rather briefly and shortly and in many cases the interpreter had to explain the questions several times.

10.18.1   What do you know about the activities of SJ Vietnam?

Two respondents admit that they do not know anything about SJ Vietnam. They simply know Phuc (director of SJ Vietnam) and Lan (Youth House cordinator) but they do not care what organization they come from as it is simply not important for their lives.

6 respondents mentioned education for children meaning Youth House where most of them are/were sending their children. Five respondents know about the water filter project (one of the respondents knows about the water filters but just did not know who distributed them). Two respondents mention monthly the ration of 15 kg of rice (SJ Vietnam distributes 15 kg of rice every month to families who send children to Youth House). One older couple knows that SJ Vietnam gives them Chung cakes and clothes during the Tet holiday[61]. Naturally, every respondent mentioned the activities that relate to him/her so the older couples knew the least since the major activity of SJ Vietnam is Youth House in Fisher village which does not concern them.

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[61] Tet holiday is celebration of New Year in Vietnam, it is movable feast and people eat traditional chung cakes made of rice and meat.

10.18.2   Could you mention some positives and negatives of SJV´s activities in your community?

This question turned out to be difficult for the respondents to answer. Most of the time they said that activities are good and nothing is negative. When I asked again or differently they were not able to come up with a more detailed answer.

All respondents agreed that SJ Vietnam´s activities are simply good and two respondents perceive the positivity in the fact that children have the opportunity to get some education.

10.18.3   What would you like to change/improve on SJ Vietnam´s activities?

I hoped to receive concrete answer which might be useful for SJ Vietnam to get an idea of what locals would appreciate but again I have not reached this because most of the respondents simply did not have any suggestions. It could be either because they really do not have an idea of what they would like to change (since they live from day to day and are not used to thinking much about future) or because I was total stranger to them and moreover accompanied by the coordinator of project as an interpreter so they might not have trusted me and did not want to propose changes in front of the coordinator.

One woman mentioned that she would appreciate more rice every month and two respondents stated that they need many things but they feel they do not have right to propose anything and they will accept anything that SJ Vietnam gives them.

10.19 Blind School project

I interviewed two teachers (one man, one woman) and eight students (five boys, three girls, average age is 17 years) in Blind school.

10.19.1   What do you know about the activities of SJ Vietnam?

All 8 students know about English classes and recordings (SJ Vietnam´s volunteers are recording tapes for blind students so they can learn English easier) and 1 student knows about different social activities (such as painting) organized irregularly. Two teachers (especially one of them) have a broader picture of SJ Vietnam´s activities and know that there are workcamps (volunteers are panting walls, cleaning the school area etc.) happening from time to time, Japanese lessons (if there are Japanese volunteers at the moment), potential sponsors to the school and computer classes.

10.19.2 Could you mention some positives and negatives of SJV´s activities in your community?

Two teachers and four student agree that it is great opportunity for children to improve and practice English with foreigners. Three students think that English lessons make them more confident and less shy to use English; two student point out that volunteers are always on time, open, careful and enthusiastic

Only two teachers and one student were able to formulate some negatives: both teachers and one student mention that volunteers change too much and it takes time for students to adapt to new „teacher" and new methods and that students have different knowledge of English so it is difficult to adjust the lessons.

10.19.3 What would you like to change/improve on SJ Vietnam´s activities?

Both teachers suggest that one curricula should be created and followed so the coming volunteers do not create confusion for the students, two students would appreciate more lessons and one student wants evening lessons (at the moment the lessons can be hold only during afternoon due to the schedule of children). Another student would like to have LTVs at least for six months with no gaps in between. One student mentioned that there should be various teaching methods used and generally more conversation. One teacher would like to broaden the cooperation with SJ Vietnam for not only accepting volunteers but also receiving financial support for various events.

In my opinion, some of the suggested improvements are definitely possible to make, it just depends on the willingness of the school director and possibilities of SJ Vietnam.

10.20 National Pediatrics Hospital project

It was difficult to make interviews in the hospital – I did not feel comfortable in the environment of seriously sick children to make interviews with their parents about SJ Vietnam´s activities which would have been inconsiderate.

I interviewed six people (in the department where SJ Vietnam´s volunteers come every afternoon) and they all had very similar answers.

10.20.1 What do you know about activities of SJ Vietnam?

5 respondents know that volunteers are coming to play with the children (though one of them admits that he or she does not know who is organizing it). 1 respondent has no idea about SJ Vietnam.None of them were able to answer the two following questions. I guess it is because

the activity of SJ Vietnam is pretty simple and there is no actual need for improvement. Also the children are changing so the parents do not get really close to understanding about the whole activity and they take it more as an ad hoc thing which diversifies their children´s afternoon but that is it.

Respondents from all three projects know only some activities of SJ Vietnam which are related to them and do not know about other projects or other details about organization. I believe that all partners of SJ Vietnam should know quite detailed information about them to get a greater idea who they cooperate with and get better understanding about all activities of SJ Vietnam. I recommend that SJ Vietnam provides all of their partners with information about the organization and its activities. If both sides know each other quite well then the cooperation will be more successful.

10.21 General conclusions

Respondents mainly have information about what SJ Vietnam is doing but primarily only regarding the activities they are involved in. Most of them do not have a clear idea about the official stated aims of the organization. I recommend SJ Vietnam to pay more attention about giving information to volunteers about the organization once they decide to join SJ Vietnam. For example SJ Vietnam can organize regular trainings or informal meetings for new members where they get to know all needed information (such as the structure of the organization, aims and activities). If respondents are more informed, they can support the aims of organization much better.

Vietnamese volunteers do not really have different motivations to become volunteers and join SJ Vietnam activities than Czech volunteers – they desire to get experience, improve their skills and be beneficial for the society (in the Vietnamese volunteers´ case mainly helping disadvantaged people). I recommend SJ Vietnam to double check the motivation of volunteers before they start working on any project. This way they might be able to diminish candidates whose motivation are purely to get a certificate of voluntary service but are not really into fully supporting SJ Vietnam´s activities.

The term ´volunteer´ is slowly settling down in Vietnamese society and it is possible to hear various definitions of what it is actually. Most of respondents agree that it is person who wants to help others without being paid for it. The perception of who volunteer is even more basic for the local communities where SJ Vietnam work – for these people it is mostly a

person/student who simply helps them. Their defitions are greatly based on an observation of the work of volunteers in their communities.

I recommend that SJ Vietnam to clarify with new SJ Vietnam´s volunteers their approach to volunteerism, and encourage them to apply it and spread it further.

Since respondents know that they volunteer or work for voluntary organization, they tend to perceive the organization positively. Also the majority of local and international volunteers indicated that their relationship with local communities were mainly positive even though some admit it takes some time to get close to them.

SJ Vietnam should create a PR strategy which will strengthen the positive perception of SJ Vietnam in the society.

SJ Vietnam´s projects influence the local communities by increasing their education and skills and playing with children regularly. The impact follows – children are able to speak English better, it encourages others to join voluntary activities, it supports disadvantaged people in local communities, and it makes parents and children happy in the hospital project. On the other hand, it is difficult to catch children´s attention and conduct the lessons.

SJ Vietnam should accept only volunteers with previous teaching experience for Youth House and Blind school project. It should prevent (at least partly) the problems with having teachers who are not really able to teach and keep order during the lessons.

I recommend SJ Vietnam to consult the impacts of voluntary activities with other European and Asian partners and share experience and find possible ways for improving and deepening of project results. SJ Vietnam is a quite young organization which does not have much experience yet and some new stimulus from outside can be very beneficial for further development of activities and the organization itself.

SJ Vietnam contributes a little bit to improve the situation in local communities. The extent of the activities is rather small and they focus on specific fields where SJ Vietnam has built up "know how". SJ Vietnam´s activities are definitely beneficial for the local communities which its organization focuses on. If they do not work there they would be probably left without any support and interest.

11 INDONESIA INTERNATIONAL WORKCAMP CASE STUDY

I collected questionnaires from 20 local volunteers, 5 from employees and 17 from international volunteers.

All respondents in the survey are current local and international volunteers and staff members. International volunteers could participate in the survey regardless of their project.

Local volunteers are experienced from various IIWC´s projects mainly as being workcamp leaders.

I collected only five questionnaires from employees. Since it is a small sample to make any conclusions or present results in figures I present it only in a short descriptive way.

Regarding interviews in the local communities I interviewed 16 IIWC´s local partners [62] from Semarang or cities around Semarang. They are all currently hosting international volunteers. It was not possible to focus on more projects in depth because of the time limit of my research in Indonesia.

35% of all respondents excluding local partners are men and 65% are women. The average age of local volunteers is twenty-one[63], that of international volunteers is twenty-two [64], and twenty-six for employees[65].

During my short stays in Indonesia – a month in November 2008 and two weeks in January 2008, I had never been an IIWC volunteer but an outside observer. Therefore, I do not know about the organization in depth compared to SJ Vietnam and I can not provide my personal opinion on as much as in SJ Vietnam´s case. I present the results of my research without providing my personal experience.

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[62] Local partners represent various local organizations which cooperate with IIWC mainly on accepting long-term volunteers into their organizations
[63] 18 respondents (local volunteers) answered
[64] 17 respondents (international volunteers) answered
[65] 5 respondents (employees) answered

11.1 How long were/have you been a volunteer or an employee of IIWC?[66]

Following questions presents ´how long respondents were/have been the volunteers or the employees of IIWC[67]?´

Figure 25 – How long have you been/were you a volunteer in IIWC (local volunteers)?
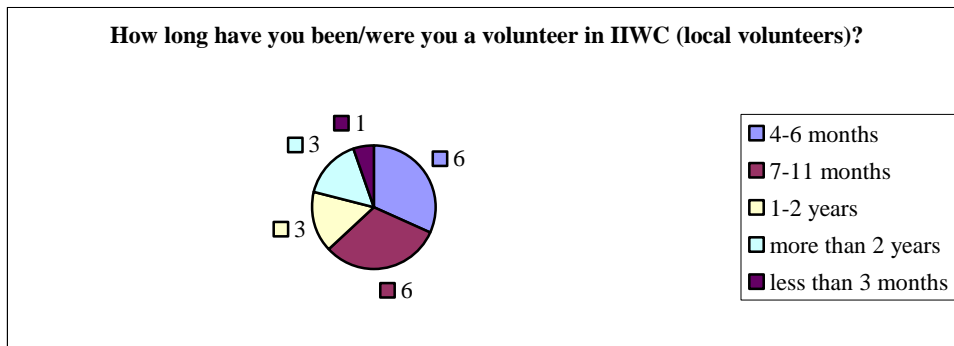
Figure 26 – How long have you been/were a volunteer in IIWC (international volunteers)?
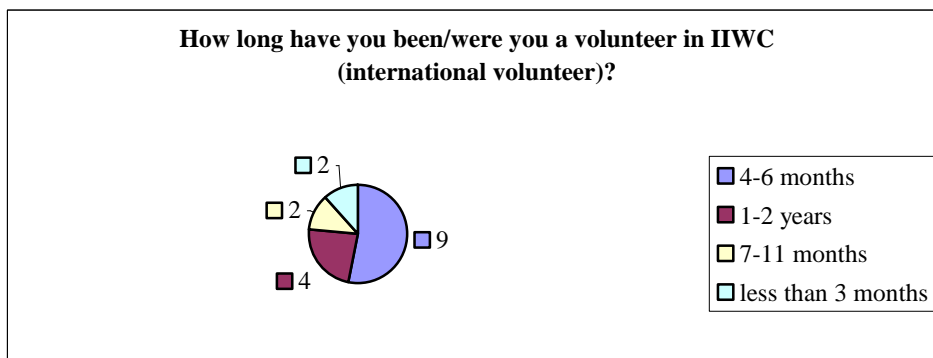
Figures show that most of the respondents volunteer for IIWC longer than three months. It shows that once respondents get involved into IIWC´s activities they tend to stay long.

Four out of five employees work in IIWC longer than one year.

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[66] The explanation of individual questions is in the chapter Solidarités Jeunesses case study, thus I will not go into detail here.

[67] 19 respondents (local volunteers) and 15 respondents (international volunteers) answered

11.2   What is the aim of IIWC?

Respondents answered question ´Describe briefly in three sentences what the aim of IIWC is[68]´

According to IIWC document the aims of IIWC are: "

- to promote global understanding and friendship
- to motivate and activate the development of local communities and preserve their environment
- to explore and exchange knowledge, culture, and way of life
- to run workcamps in Indonesia" (IIWC 1-28).

Figure 27 – What is the aim of IIWC (local volunteers)?

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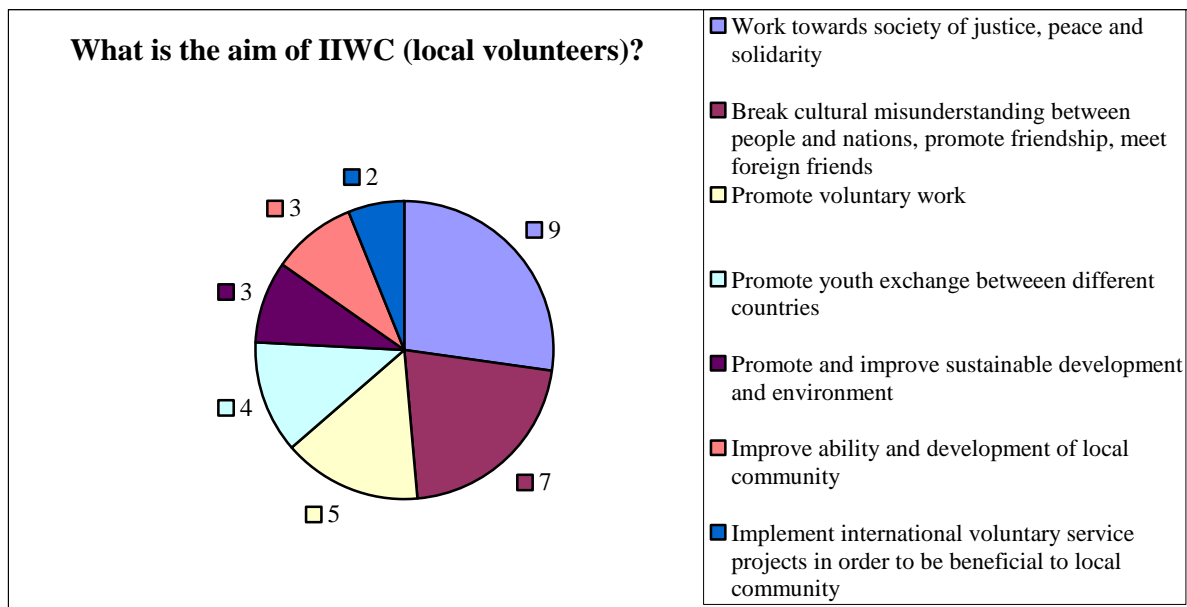
[68] Among 33 respondents (local volunteers) answered, only 7 respondents really mentioned three different aims of the organization the others wrote only one or two; 12 respondents (international volunteers) answered – 7 respondents mentioned three different aims of the organization the others wrote only one or two; 10 respondents (employees) answered - 7 respondents mentioned three different aims of the organization the others wrote only one or two

Figure 28 – What is the aim of IIWC (international volunteers)?
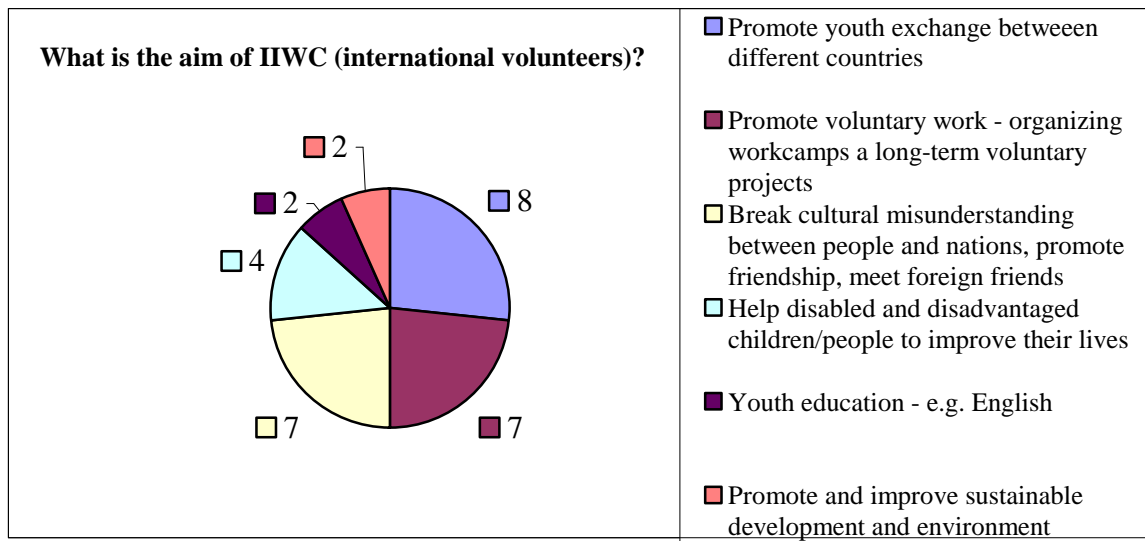
Both local and international volunteers mentioned correctly at least one official aim of IIWC (organize workcamps, promote friendship) and I suppose that the other answers reflect their concrete personal experience with IIWC.

I recommend IIWC to make the aims of the organization clear with every new coming volunteer so that the information about IIWC will spread better and it will be clear to everyone where the organization heads to.

11.3   What field does IIWC work?

38 respondents (out of 42[69]) think that IIWC works in the social field, 32 respondents (out of 42) in the environmental field, 21 respondents (out of 42) in human rights, 33 respondents (out of 42) in the educational field and 16 (out of 42) in development assistance.

According to IIWC´s director Pujiarti, the organization has projects focusing on all the above fields. The results show that most of the participants are aware of three fields (social, environmental and educational) in which IIWC focuses and approximately half of respondents are aware of the remaining two fields (human rights and development assistance).

In my opinion, according to IIWC´s aims it works in social and environmental field but obviously, the activities of IIWC have been broadened since most of the respondents mentioned some other fields

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[69] meaning all respondents (local and international volunteers, employees)

11.3.1 Why did you decide to volunteer? [70]

Figure 29 – Why did you decide to volunteer (local volunteers)?

Why did you decide to volunteer (local volunteers)?

- Personal development (improve my skills and get experience)
- Meet and get skills from foreign volunteers and other local volunteers
- Desire to be a helpful citizen
- Desire to join social activities and get better insight about them
- Help to poor and disadvantaged people
- Moral belief
- Get to know foreign culture
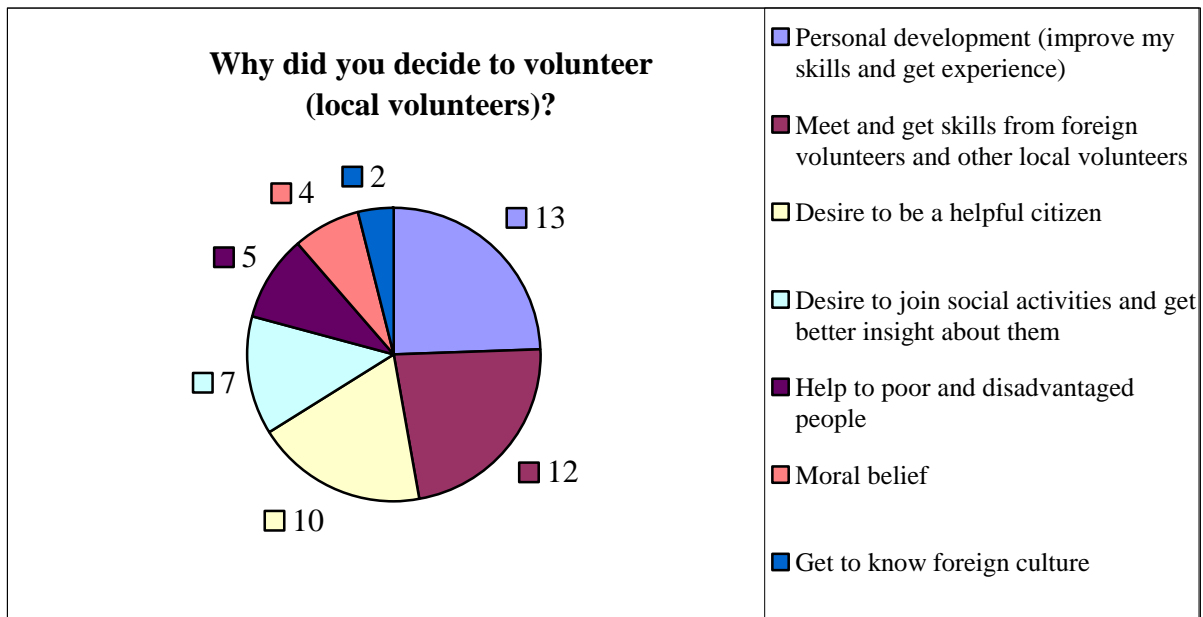
More than half of respondents volunteer in order to improve their skills and get more practical experience and meet foreigners.

Figure 30 – Why did you decide to volunteer (international volunteer)?

Why did you decide to volunteer (international volunteer)?

- Discover new culture and live in foreign country
- Help to poor and disadvatantaged people
- Get time to think what I want to do in future
- Cross cultural understanding
- Meet and get skills from foreign volunteers and other local volunteers
- Get better insight about social aspects
- I love children

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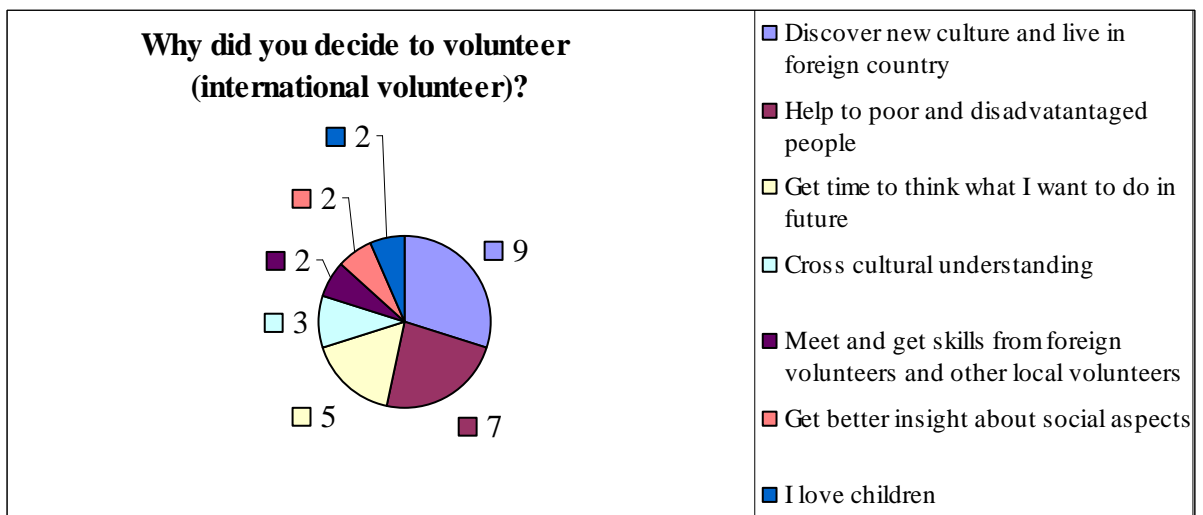
[70] 19 respondents (local volunteers) and 17 respondents (international volunteers) answered

Compared to local volunteers, international volunteers have totally different motivation. Since they come to a new country their main motivation, from their point of view, is to discover a new culture and live abroad for a while.

According to IIWC´s director Pujiarti, the organization is getting international volunteers in order to broaden the views of local people and organize cultural exchange. However, it does not expect some particular skills from volunteers. According to the research results, international volunteers mainly expect to learn about a new culture and their motivation is not to see some significant social changes. This fits both into expectation of organization and motivation of volunteers.

11.3.2 What was your motivation to volunteer?[71´]

Figure 31 – What was your motivation to volunteer (local volunteers)?
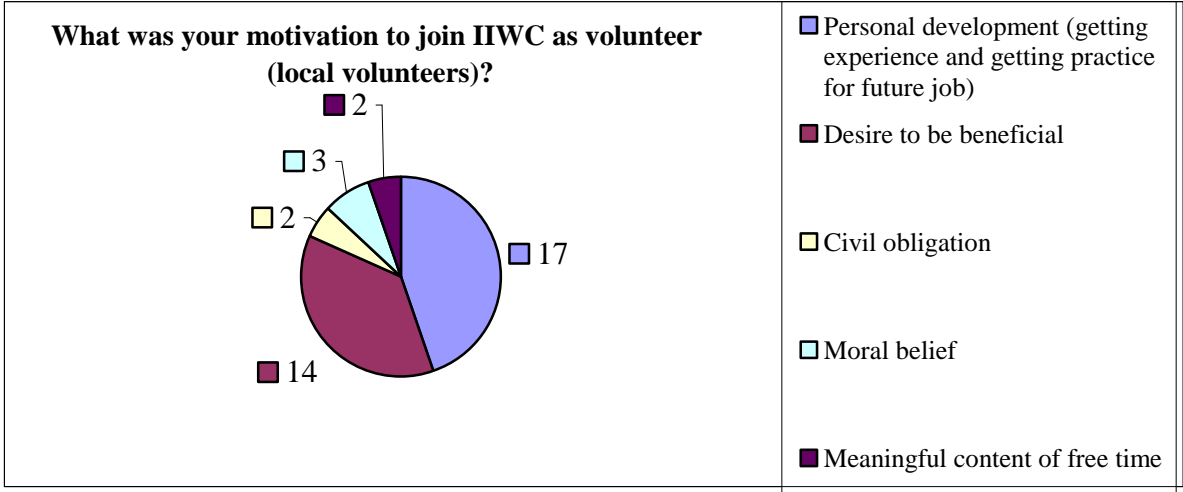
These answers just confirm the answers from the previous question and emphasize the importance of personal development as one of the motivations for local volunteers to become volunteers.

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[71] 18 respondents (local volunteers) and 17 respondents (international volunteers) answered. Since some volunteers were struggling while filling this question – they thought that some options are similar and could not really see the difference I united the options 3-5 and 6-8 into 2 cathegories.

Figure 32 – What was your motivation to join IIWC as a volunteer (international volunteers)?
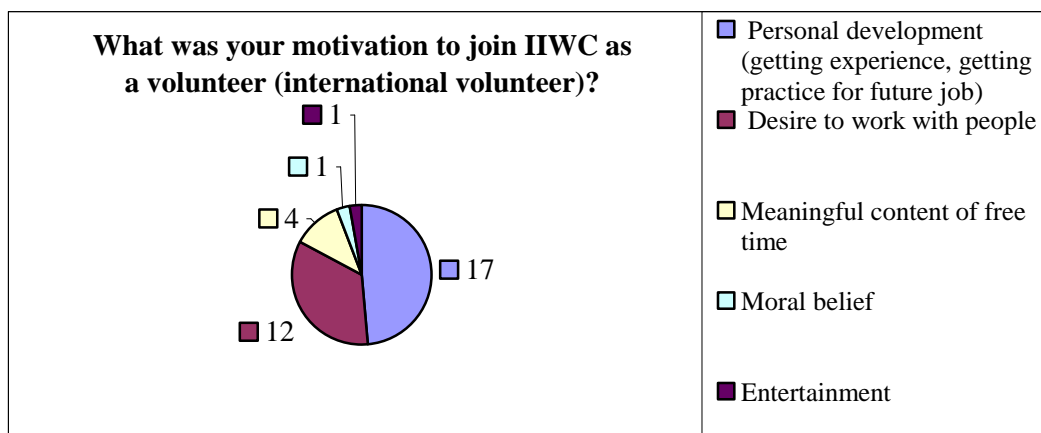
Since respondents had to choose from prepared answers the motivation to ´get to know new country and culture´ totally disappeared and the option ´personal development´ , which had not been previously mentioned, came to the forefront and all respondents agreed on it. In my opinion, it could be simply that this option is not so important for them or they take it for granted but it just pops out in this questions since it is one of the options they can choose from.

11.4 How do people around you (family, friends, neighbors) perceive that you are a volunteer and „work for free"?

Only five respondents answered so it does not make sense to assess the numbered answers, but rather to present only their comments.

One respondent claims that "they saw me as a „cool" person who works in NGO and most importantly is beneficial to society (anonymous respondent)". Another respondent states that „my parents just believe that what I have chosen is better for my future (anonymous respondent)". A third respondent perceives that „my family supports me very positively because NGO activity is related to my major study so I can apply the theory that i get at university" (anonymous respondent).

A fourth respondent says that „they perceive me and support me as a volunteer well. But, sometimes they ask me not to do the activities as a volunteer very much and just to stay at home with family (anonymous respondent)". The fifth respondent states that „most of them

think that being volunteer is a good job to do only when we have free time. Mostly, they think that being a volunteer is not promising job (anonymous respondent)".

By presenting these concrete answers I want to give a brief overview of how volunteers perceive their voluntary experience as it relates to their surroundings, although it is not characteristic sample. These five respondents show that their voluntary activity is welcomed and supported by their surroundings. In my opinion it helps to grow a new generation of young people who will involve themselves with NGOs and they will not struggle with their surroundings.

11.5   What is the definition of the term ´volunteer´ according to the respondents?

„In your opinion, could you describe how the term ´volunteer´ is perceived in the Indonesian society?[72]". Only 22 respondents (out of 42 respondents) created a definition of volunteer and another 16 respondents made longer comments which I present separately.

Figure 33 – Could you describe how the term ´volunteer´ is perceived in the Indonesian society (all respondents)?
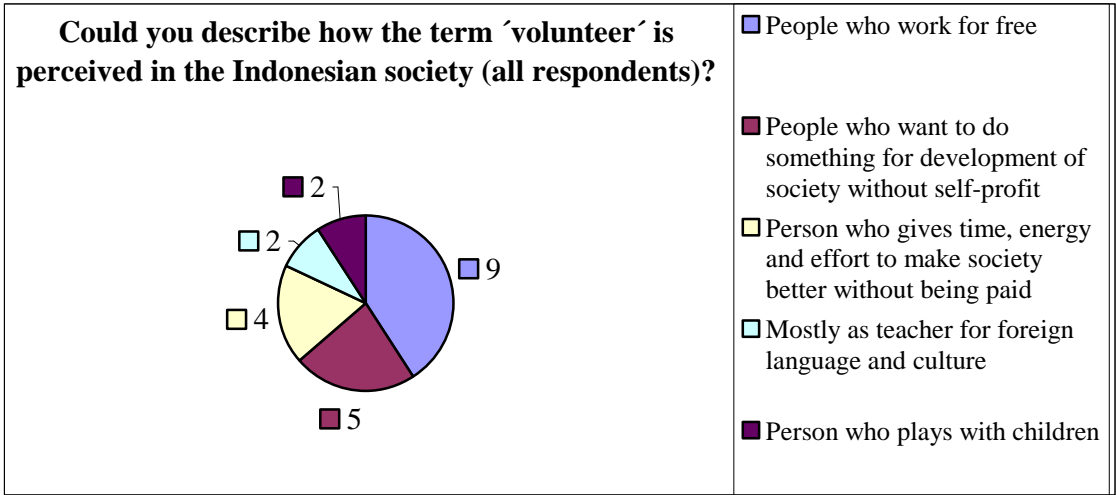
Nine respondents came up with a simple definition that a volunteer is a person who works for free. I suppose that the fact that they work for free is very significant to them and is the reason why they emphasize it in their definition. Five respondents believe that by volunteering they are positively contributing to Indonesian society. More than half of the

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[72] 26 respondents (all categories) answered

respondents emphasize that volunteers work wihout the possibility to get some sort of financial reward.

International volunteers comment that a „volunteer is a person who can be shown around and has not really a job" (anonymous respondent) or it is a „white person who owns money, skills and works voluntarily" (anonymous respondent) or „they [local people] think that you come to country and you can help them to show them european way of life". One international volunteer states that local people are „curious about foreigner especially because we are white - improving the image of perfect all knowing white culture which comes to help!" (anonymous respondent). International volunteers believe that being a volunteer in Indonesia means to spread the European culture and way of life and it is simply about being present and not necessarily about doing a lot of work.

Local volunteers believe that voluntary work is not very appreciated among local people because it is not directly related to their economic activity and thus local people do not care about it so much. Another respondent thinks that the term volunteer „is still confusing for most of the citizens - most of them think that we get money from doing the voluntary work" (anonymous respondent). On the other hand, another respondent states that „the term volunteer is easy to accept for the Indonesian society because Indonesian people are used to help each other" (anonymous respondent).

One respondent claims that „volunteer is a good job because we help people without expecting any rewards. But people in Indonesia still think that is not promising job because the salary of being volunteer (staff of NGO) is very low and it is not enough to cover the daily needs especially if we have family." (anonymous respondent).

Local volunteers show that there are different opinions and perceptions about volunteers; it is not possible to describe the general perception of volunterism by local people since the perception differs from person to person.

Two employees had a supportive opinion of local and international volunteers and agree that a volunteer is someone who gives time, energy and effort to make society better without being paid.

However, three other respondents (employees) state that a „volunteer is person helping voluntarily for natural disaster or collecting charity for poor people …[or] working in social service without getting salary" (anonymous respondents). Employees, unlike local and international volunteers, had more concrete definitions of a volunteer. This shows in what areas Indonesian volunteers usually work. Definitions of employees support the opinions of

local volunteers: that the perception of volunteers in society varies and the research does not demonstrate any consistent opinion.

I also asked people in local communities how they perceive this term and their answers were rather short and general, howeverthey always had idea of who is a volunteer. Local people state that a volunteer is a person[73] „who works for humanity, who likes helping to others without getting any salary [11 respondents[74]], who likes to help people especially in social problems such as environment, education etc. and giving solutions without making new problems, who wants to work in social field – either education, sport, society etc., who is willing to sacrifice for students, someone who teaches them in order to make them smart, someone who cares" (various local people). A majority of local people agreed on the simple definition that it is a person who likes helping others and does not expect any money in return. This answer fully corresponds with their reality – this is what they can see when volunteers come to work in their community and so they conclude thisfor theemselves. It depends on the volunteers what picture they give locals because The picture that locals have of the volunteers depends on the volunteers themselves, as locals will draw conclusions from the various actions of volunteers and create their own opinion about volunteerism according to those actions.

I advise IIWC to include general information and practical recommendations about volunteerism into the preparation seminar so all volunteers follow IIWC´s understanding of volunteering.

11.6   How do people around you perceive IIWC?

´How do you think the people around you perceive your organization?[75]´ The results show that[76] 39% (9) of respondents perceive IIWC positively, 57% (13) neutrally and 4% (1) negatively. It is not possible to compare it with question What do all of your close family, friends, and neighbors think about the fact that you are a volunteer and „work for free?" because a minimum number of respondents answered. However, of these, it is shown that the volunteers are generally perceived either positively or neutrally.

Some respondents wrote a few more specific comments, which provide insight into their perceptions. For example, "some people who really know who and what is volunteer

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[73] these are opinions of different local people
[74] number of respondents who agree on same definition
[75] 18 respondents (local volunteers), 5 respondents (employees) answered
[76] the results are both for local volunteers and employees

they said it is good organization but some people who do not know they said that the activities are useless. Another respondent adds that people we help appreciate it and know we can do something for their better living but the others who do not have any idea about our activities just think it is waste of time. Another respondent wrote that "many people doubt but also many people believe in it [or another respondent states that] public and my close surrounding perceive IIWC very well because IIWC is doing good job, especially in society". Another respondent wrote that „some people still think that IIWC wants to have money from the society if we work in certain place and thus they have bad prejudice about IIWC" (different anonymous respondents). These examples show the varied perceptions of the volunteers in the comunity. In my opinion, those who do not support the organization or its volunteers so not have enough information about the organizaition.

I advise IIWC to focus more on their public image – IIWC should create a public relations strategy and follow it. As a result, the public would learn sufficient information about the organization and its activities.

11.7 How are the volunteers accepted in the community where they work?

Describe the relationship between you as a volunteer and the community you are volunteering in (e.g. people in orphanages, etc.)[77]. Respondents were rather brief in their answers and did not go into much detail.

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[77] 17 respondents (local volunteers) and 15 respondents (international volunteers)

Figure 34 – Describe the relation between you as a volunteer and community you are doing the voluntary work for (local and international volunteers)
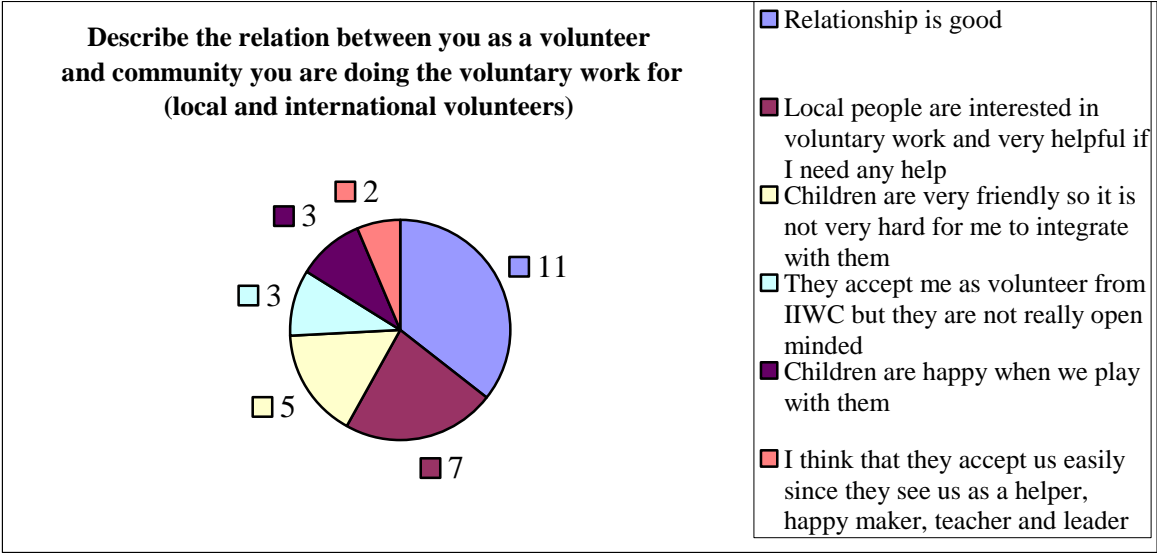
The majority of respondents perceive their relationship with the local community as being good, positive, or without any problems. This could indicate that the local community is satisfied with the services provided by local and international volunteers.

In addition, according to IIWC employees, volunteers are received positively in the community. The only problem seems to be that the local people expect the volunteers to change local reality in a very short period of time.

I recommend IIWC to work more closely with the local community before volunteers arrive in order to explain to them, in-depth, what and what not to expect. It needs to be understoon that it takes time for volunteers to adapt to a new situation and work fully on a project, and that very fast changes are impossible.

Moreover, it needs to be made clear to locals that most of the organizations projects are a part of much bigger overall projects, so the big picture needs to be made clear so that the locals do not place too much weight on the results of individual volunteers.

11.8 How does your voluntary work influence the local community? [78]

Figure 35 – How does your voluntary work influence the local community (local volunteers)?

How does your voluntary work influence the local community (local volunteers)?

- We give children education and skills - e.g. English
- Bringing positive thoughts to locals about life and improving their conditions
- Talk and play with children
- Increase awareness about garbage management, sanitation and other issues
- Crosscultural understanding
- Higher motivation of locals to find problems in their community and do something
- Increase awareness about IIWC and voluntary work

According to this chart, local volunteers see themselves as having impact on the local community in many different ways. None of the options in the survey is significantly more represented than others. This may be a result of the different experiences of respondents working on different IIWC projects.

Figure 36 – How does your voluntary work influence the local community (international volunteers)?

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[78] 17 respondents (local volunteers), 15 respondents (international volunteers) answered

How does your voluntary work influence the local community (international volunteers)?

Legend:
- Give locals vivid idea of world abroad and better understanding for that way of life
- Locals become open minded
- We give them education and skills for future jobs - e.g. English
- Relieve teacher since she has less job since i teach
- They learn that they are not alone and there is someone who wants to help them

Values: 7, 6, 4, 2, 2
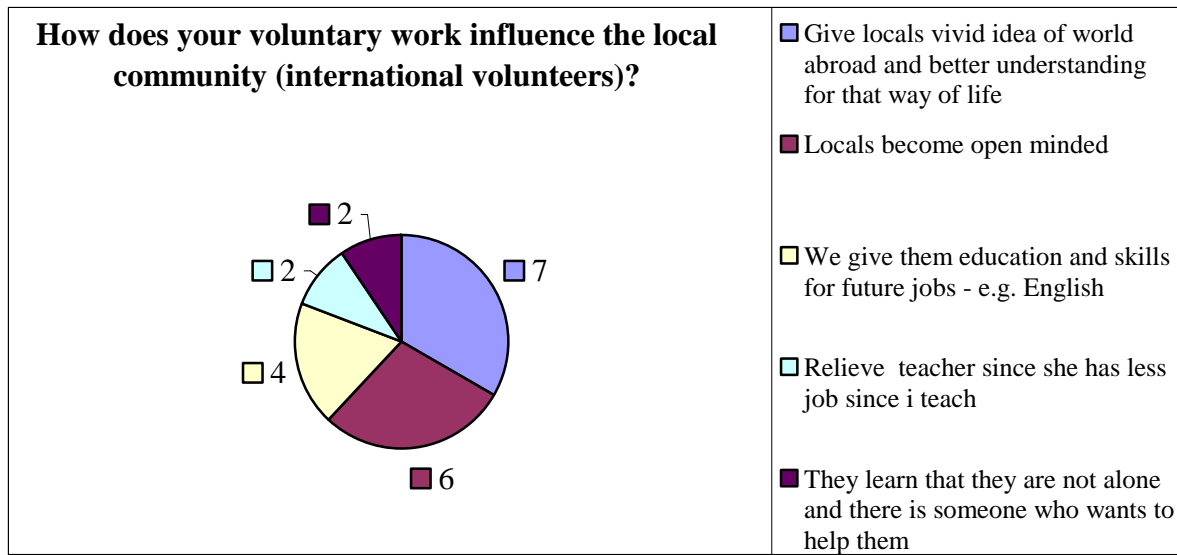
It is interesting to note the contrasts between local and international volunteers in terms of their perceived influence on the community. According to this data, international volunteers seem to believe that their main influence on the local community is to increase open-mindedness and give people a better understanding of foreign countries

International volunteers seem to believe that they influence the community most powerfully just by their presence, giving the local people the opportunity to observe the behavior of foreigners in the context of projects they are conducting in the community.

The international volunteers' perceptions of their own impact in the community fits with a central mission of the IIWC's director: to open people's minds by placing volunteers in different places. Sometimes it is not the IIWC's ambition to create major change in a community via a project alone, such as teaching English, but to use a project as a springboard to facilitate corss-cultural understanding. It is a positive thing that internation volunteers are aware of this and do not expect their projects to necessarily yield large, concrete changes, but rather a change of heart and mind.

11.9   What are the impacts of voluntary work on the local community?

´What are the impacts of your voluntary work on the local community you are working in[79]?´

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[79] 14 respondents (local volunteers), 15 respondents (international volunteers) answered, respondents were supposed to write 3 positives and 3 negatives.

Figure 37 – What are the positive impacts of your voluntary work on the local community (local volunteers)?

What are the positive impacts of your voluntary work on the local community (local volunteers)?

- Improve skills - e.g. children can speak English better, better morality, health
- Increase people´s awareness about volunteers, social problems and environmental issues
- Make locals feel better about life - create confidence
- Helping local community to understand and experience cultural diversity
- Having fun
- Locals get new knowledge and technical skills
- We give inspiration, solution and support

Local volunteers believe that by participating in IIWC´s voluntary projects the skills of children (such as better English) improve and that the general knowledge of public about volunteerism, social and environmental problems increases as well. Five respondents believe that they support to increase local people´s confidence.

Only six respondents mentioned some negative impacts of the voluntary work: 4 respondents spoke about bad example that international volunteers give mentioned that sometimes international volunteers are giving bad example – e.g. when they drink alcohol alcohol. Another respondent states that certain problems might appear because of cultural misunderstandings and miscommunication between local people and international volunteers. Other respondent claims that there are no apparent changes after previous volunteers´s work so the respondent thinks that local people simply do not understand the purpose of their project.

It might be interesting to mention that all local volunteers spoke about negative impacts connected only with international volunteers but not with the local ones. It shows that local volunteers perceive various cultural misunderstandings and problems as connected mainly with the presence of international volunteers as the most serious negative impact of the voluntary work in local communities and they do not really think about themselves as being a cause of the negative impact.

Figure 38 – What are the positive impacts of your voluntary work on the local community (international volunteers)?

What are the positive impacts of your voluntary work on the local community (international volunteers)?

- Locals learn to understand western culture
- Get experience, communication with foreigners
- Improve skills - e.g. children can speak English better, better morality
- Increase people´s awareness about volunteers and social problems, environment
- Locals become more open minded

3 · 5 · 3 · 4 · 5
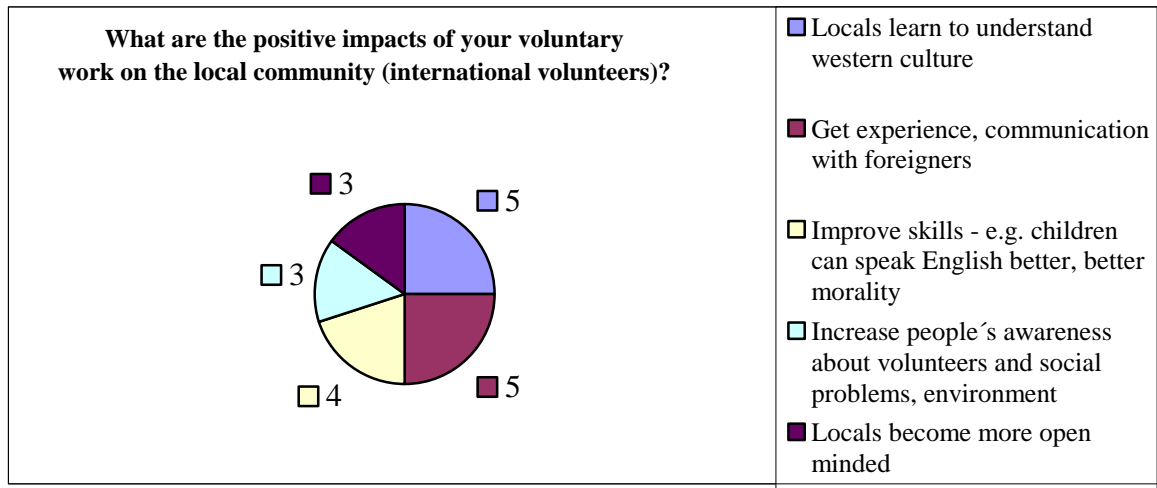
10 respondents (international volunteers) state that local people get generally better understanding about foreign culture and exchange experience.

8 respondents mentioned some negative impacts on a local community, however, it is not possible to categorize them therefore I will introduce them only briefly in a descriptive way; local people get just a poor impression of the other culture; local people do not tolerate our western culture; volunteers are changing too often – when children develop relationship with them they usually leave; no development for the future; too much interest in us (international volunteers). International volunteers show that the main negative impacts are culture- or organization-related.

If IIWC wants to diminish the negative effects of the projects, I recommend it should organize a seminar/workshop and introduce foreign European culture to the local partners in as many details as possible. It will not solve all the problems and tensions but it may diminish them. IIWC should also consider the time period volunteers are arriving for and preferentially accept volunteers who intend to stay for at least six months.

According to Sherraden´s model, voluntary activities lead to an increase of intercultural knowledge and skills, international knowledge and understanding of the hosting organization as well as local people. It fully corresponds with IIWC's idea of volunteerism. However, it is arguable how strongly IIWC fulfills Sheraden´s theory; the answers which support this theory represent only a slight majority (53%) among answers of international volunteers. Mainly, the answers of international volunteers support the theory. Local volunteers in most cases do not support this theory. In my opinion, since international

volunteers are themselves placed into a new environment they perceive that they emphasize intercultural knowledge and understanding, which corresponds with Sherraden´s model. However, local volunteers look at the impact of their voluntary work from a different perspective. Most of the local volunteers have never previously lived in a foreign culture and thus they think differently about the impacts of their voluntary activities.

11.10 How does IIWC contribute to society? [80]

IIWC improves the environment at its project sites during workcamps. IIWC prepares different campaigns, workcamps and LTV projects. It helps to transfer knowledge and experience from volunteers to the local community. IIWC has quite a broad scope of activities and thus contribution to the society. All of IIWC's contributions to society are always connected with volunteerism.

It confirms that the main focus of IIWC are workcamps and LTV projects and they are focusing on work with volunteers in the different local ccommunities.

11.11 Why does IIWC get volunteers involved into its activities? [81]

Two respondents mention that they accept volunteers in IIWC mainly because they would like to enable exchange of cultures. The other reason is that volunteers are young, motivated, creative and enthusiastic and help local people. Volunteerism promotes global peace and strengthens friendship. One respondent states that volunteers improve motivation of locals to change something in their community.

These are the main reasons according to current IIWC´s employees why IIWC includes/employs volunteers into its activities. These reasons also correspond with the IIWC´s aims. It shows that IIWC follows a certain strategy or goals and the work with volunteers is not random.

11.12 What values does IIWC spread among public? [82]

IIWC spreads among public the idea of volunteerism (4 respondents), solidarity in society, global peace and friendship (individual responses). As I mentioned above these values are

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[80]   5 respondents (employees) answered, respondents were supposed to indicate 3 examples.
[81] 4 respondents (employees) answered .Respondents were supposed to indicate 3 different reasons.
[82] 5 respondents (employees) answered

included in the aims of IIWC. It shows that all employees are well informed about IIWC´s values. Organizations should be careful if they really manage to get these values to the public that it is not just their wish.

11.13 What are the biggest problems SJ Vietnam faces connected with using volunteers in Indonesian society? [83]

Three employees claim that government does not support voluntary activities too much, which makes it more difficult for IIWC to work. Some volunteers join voluntary activities for their personal reasons and for the voluntary work itself. 3 respondents say that culture is also one of the problems since international volunteers do not understand local traditions and do not follow them – (e.g. way of dressing).

Regarding the respect of culture I think that it will never disappear, but IIWC´s employees can discuss with volunteers what is and is not appropriate and strongly recommend how they should/ should not behave so they are better accepted by the local community. It is also necessary to organize seminars for local partners so they are better prepared for the arrival of the international volunteers (they know in advance information about foreign cultures and possible tensions).

11.14 What are the positives and negatives of placing mid-term (MTV) and long-term volunteers (LTV) in the local communities?

´What are the positives of placing mid-term (MTV) and long-term volunteers (LTV) in the local communities? [84] ´´What problems do you face by placing mid-term and long-term volunteers in the local communities? [85] ´

Four respondents think that long-term projects are better because it is possible to see long-term results afterwards. If volunteers stay in the local community for longer periods of time they can better understand the local issues and circumstances. As a result, long term volunters are able to   propose possible solutions. Two respondents mention exchanging culture and sharing knowledge between volunteers and the local community.

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[83] 5 respondents (employees) answered
[84] 5 respondents (employees) answered
[85] 5 respondents (employees) answered

On the other hand, respondents also believe that volunteers can forget the aims of their project and become distracted by something else. In general, motivation of volunteers goes up and down all the time. Culture can cause problems as well – e.g. miscommunication between volunteers and local partners, food, accomodation etc. One respondent mention that volunteers and local partners have different expectation.

As I mentioned above cultural problems will never disappear they may only be reduced . Similarly, the expectation of volunteers and local partners.

11.15 Interviews with local partner

I interviewed sixteen different local partners from several orphanages, elementary schools, women's organizations, environmental organizations and an organization that focused on street children.

11.15.1   What do you know about the activities of IIWC?

All respondents were able to contribute information. Four respondents thought that IIWC is mediator for foreign volunteers and social organizations in local area. Four respondents believe that IIWC is social organization which cordinates foreign and local volunteers. Two respondents believe that IIWC is organization which works in several fields such as the environment, health and social field under PKBI. Three respondents agree that IIWC helps society.

Out of these answers it is unclear what IIWC is actually doing. IIWC should consider informing all of its local partners explicitly about its activities. If the partners are informed they will be more capable of spreading information about IIWC and its activities. In addition local partners will be able to understand better how the organization work.

11.15.2   Could you mention some positives and negatives of IIWC´s activities in your community?

One of the positive things is that seven local partners mentioned that students have the opportunity to study and practice English and become more confidence in their conversational skills.

Two respondents believe that chidren get better score in school. One respondent stated that Japanese volunteers are able to get children more excited, cheerful. On the other hand the responded stated that some volunteers make children lazy - Asian and European volunteers have different impact

Two respondents from women's organizations state that the prestige of their organization increased by having international volunteers. The two respondents also claimed that local people tend to repay money more now (they have micro-credit project). Two local partners admitted that since they are connected with IIWC, the government cares more about them. One respondent said that the image of orphanage increased by having international volunteers.

Three respondents stated that volunteers increase children´s motivation to study.

Some negative results are that four local partners mentioned the cultural differences - international volunteers set bad examples for the children (e.g.coming home late, smoking, drinking alcohol etc.). Three respondents did not like the fact that the volunteers can not speak Indonesian language which causes problems during English lessons.

Respondents stated more positive things than negative. Among the positives they mainly mentioned the improvement of children´s level of English and their motivation to study. Regarding the negatives, respondents mainly picked the culture difference which caused some problems and tensions. IIWC has quite long experience with working with international volunteers and so it is only up to them if they use it or get some new methods how to accomodate both sides (local partners and international volunteers).

11.15.3   What would you like to change/improve on IIWC´s activities?

Local partners state that volunteers have different goals in the beginning rather than later . They would like them to reach the original ones. Other local partners hope that the volunteers can substitute one worker and this workerwould do something else then,

Three local partners agree that volunteers should be chosen more carefully (e.g. regarding their skills) and they would like to participate in the selection process as well.

Local partners were rather brief in naming some possible improvements. It is up to IIWC´s consideration to think what things are realistic to possibly change.

11.16 General Conclusion

All respondents have a main idea what the aim of the organization is and follow it. IIWC just should keep in mind the importance of informing all volunteers and partners about the organizations aims properly.

Regarding the motivation of the volunteer,s it corresponds with motivation of the Czech volunteers and volunteers mainly join IIWC in order to get some new experience and

skills. I recommend IIWC ask about motivation of volunteers before they arrive - this way organization may solve some problems.

The term volunteer has various perceptions in the Indonesian society – mainly positive though. Respondents focused more on giving short and more general definitions such as a volunteer is person who works for free. However, international volunteers added few comments and stated that being international volunteer in Indonesia also means spreading European culture and values and present local people different way of living. None of the respondents is mentioning if and how the term is settled in the society but I believe that it is still created and formed by society every day.

Impact of voluntary activities - local volunteer improve knowledge of English and raise awareness of local people about volunteerism, social and environmental problems. International volunteers perceive impact of their voluntary activities on local community differently and they believe that they bring them better understanding of western culture and possibility to communicate with foreigners.

IIWC works quite intensively in several communities and conduct various projects. According to the answers of respondents activities of IIWC fully correspond with declared aims of the organization.

12 COMPARISON OF SOLIDARITÉS JEUNESSES AND INDONESIA INTERNATIONAL WORKCAMP

Both organizations work in similar fields and conduct similar activities. By comparing the results of research it may enrich both organizations for the future. For the comparison I have chosen only the major and essential questions in order to support both organizations to learn their lessons for future.

12.1 How long were/have you been a volunteer or an employee of SJ Vietnam or IIWC?

19 Vietnamese volunteers (out of 32) and 18 Indonesian volunteers (out of 19) have been volunteering from 4 months to 2 years. This means that SJ Vietnam has a larger number of volunteers starting than do IIWC. It is not possible to make any conclusion about this since I would need past SJ Vietnam´s statistics as well.

Regarding the employees in both organizations it is *possible to make a comparison* since most of *them* work*ed* for more than one year.

12.2 What are the aims of SJ Vietnam and IIWC?

While Vietnamese local and international volunteers struggled to find the right aims of the organization their counterparts were more successfull, all of them stating at least one of the official aims correctly. Both set of employees had a good overview of the aims of the organizations.

I recommend SJ Vietnam to consult with IIWC regarding the way they could inform all of their volunteers about the aims of the organization. Indonesian environment in many ways is similar to Vietnamese and there might be a simple solution to how to improve the state in SJ Vietnam.

12.3 Why did you decide to become a volunteer?

SJ Vietnam´s and IIWC´s local volunteers agreed that their motivation to join voluntary activities was to get more experience and to improve their skills. It seems important for Vietnamese volunteers to help the poor while Indonesian volunteers are interested in meeting foreign volunteers and getting skills from them.

Personal development is the main reason why Vietnamese and Indonesian volunteers decide to volunteer. It corresponds with answers from the Czech volunteers([86]). I would recommend that both organizations be carefull about the motivation of their volunteers and always ensure that the volunteers are suitable and motivated for the projects so that it is not only about their personal desires.

The international volunteers also have similar opinion on why they joined their projects – they want to discover a new country and a new culture, and help the poor and disadvantaged people. This shows that volunteers join voluntary activities for similar reasons. At the end only the type of project and the country differs.

12.4   How is the term ´volunteer´ perceived in Vietnamese and Indonesian society?

Generally, the Vietnamese respondents came up with a larger variety of definitions than Indonesian respondents. In both cases the major definition does not exceed 50% of responses. Indonesian respondents chose the basic definition: a volunteer is a person who works for free. More than half of them emphasized the fact that volunteer work is for free. Most of the Vietnamese respondents formulated the following definition: people who want to do something for the development of a society without self-profit. This was the second most popular answer of Indonesian respondents.

The majority of Indonesian and Vietnamese respondents agree on the definiton of a ´volunteer´, therefore it is possible to conclude that the perception of the term is similar in both societies.

12.5   How do people around SJ Vietnam and IIWC perceive the organization itself?

SJ Vietnam is perceived more positively in the society than IIWC. IIWC´s surrounding perceives the organization as more neutral than positive. Neither organization is perceived negatively. In my opinion, it is not negative that more than 50% of respondents believe that IIWC is perceived neutrally. If IIWC wants to change this perception I would recommend getting experience from SJ Vietnam and observe their PR strategy.

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[86] As mentioned earlier according to Cihlarova´s research.

12.6 How does your voluntary work influence the local community?

Vietnamese and Indonesian local volunteers agreed that they contributed by improving the enteducation and skills amongst children and by bringing them positive thoughts about their lives. The similar answers from both respondents may be because of the similar projects in both organizations. The answers were not as persuasive in the case of the Indonesian volunteers but their answers were the same because of the wider scope of IIWC´s activities.

It shows that both organizations deal with educational projects and that their target groups and activities are similar in many ways.

On the other hand, international volunteers have different opinions about the influence of the local community, while Vietnamese international volunteers agree with local volunteers that they bring education to the children. Indonesian international volunteers believe that their main influence is to give local people vivid ideas about foreign culture, to help them to understand it better and make them more open-minded. This is the biggest influence for the Indonesian international volunteers. They mention the improvement of education as well but it is not as significant for them.

This shows that Vietnamese volunteers have left out the element of bringing new culture into Vietnamese society and they focus more on concrete results of their projects. I suggest that SJ Vietnam should emphasize the cultural dimension of each project during the on-arrival training so that international volunteers are more aware of this aspect while working in the local communities.

12.7 What are the impacts of your voluntary work on the local community you are working in?´

Indonesian respondents mentioned only a few of the negative impacts so it is difficult to compare them to the Vietnamese ones. Local volunteers from both sides agree on the same positive impacts on the local community: improvement of the skills of children and the increase of awareness in people about volunteerism and social issues. Again, it shows the similarity of projects for both organizations.

Both organizations should consider if these are the results they expected and correspond with their aims.

SJ Vietnam and IIWC have many similarities and I would recommend that they cooperate more closely in sharing methods and ideas in order to improve their projects and the

work with volunteers. Mutual cooperation can lead to gradual enrichment for both sides. For example, I believe it is possible to arrange "staff exchange internships" to see how each organization works. It could be financed e.g. by NVDA or partly by organizations themselves. These exchanges would enable immediate feedback and possible suggestions for both sides. Now both organizations draw on experience of various European organizations and forget what resources they can use in their region. Working environment of both organizations is similar so any kind of gained experience will be easily transmittable in their home organization.

13   CONCLUSION

This master's thesis presents two cases studies of volunteer non-governmental organizations in Vietnam and Indonesia – SJ Vietnam and IIWC.

Each organization has slightly different aims and values they try to spread in the society, but the research shows that both organizations are similar in many ways.

Then what is the role of SJ Vietnam and IIWC in their societies? As Indonesian respondents state, the government can not deal with all problems in the country and these organizations contribute to diminishing these problems. Concretely, SJ Vietnam and IIWC work mainly in the social, educational and environmental fields. Respondents in both countries agreed that the organizations help to increase local children´s education by, for example, teaching English and bringing positive thoughts into their daily life. Respondents also realize that they spread the value of volunteerism throughout the society.

Another important role is the work with volunteers – both organizations deal with local and international volunteers. Identically local volunteers from both countries join the organizations in order to gain experience and new skills for their future life. International volunteers agree on an additional important aspect – getting to know a new country.

The important role in society is also proven by respondents from local communities who are mostly satisfied with volunteers, their work and project results.

14   APPENDIX

Appendix 1 – Questionnaire for employees

A) For employees of the organization

I would like to ask you to fill this questionnaire – this questionnaire is practical part of my master thesis. My thesis is about "The role of the volunteer non-governmental organizations in the South East Asian society".
The questionnaire is anonymous and I declare that all datas which I get I use only for my master thesis. I will not give the answers to the non-governmental organizations you are working for but I will provide them only with statistical results of the research.
I would like to thank you for your time you dedicated to fill this questionnaire.

If it is not indicated otherwise, circle one answer.

Name of the organization:
Country:
Nationality:

Gender:
1. male
2. female

Age:

1) How long are/were you the employee in the organization?
1. less than 3 months
2. 4-6 months
3. 7 – 11 months
4. 1-2 years
5. longer than 2 year

2) What position in the organization are you working on?
1. director
2. project coordinator
3. coordinator of short-term volunteers
4. coordinator of mid-term and long-term volunteers
5. technical support of the organization (post, PR, PC)
6. administrative (accountant…)
7. other (please specify) ………

3) Describe briefly in 3 sentences what the aim of your organization is

………………………………………………………………………………………………
………………………………………………………………………………………- 104…
………………………………………………………………………………………………
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4) What field does your organization work?
1. social
2. environmental
3. human rights
4. education
5. religious
6. development or humanitarian
7. other (please specify) …………………………….

There are no pre- prepared answers for the following questions. I am very muh interested in your personal opinion and so please try to answer them in a few sentences..

5) Why are you using volunteers in your organization? Indicate at least 3 reasons**.**
1. …………………………………………………………………………………………
2. …………………………………………………………………………………………..
3. …………………………………………………………………………………………
………………………………………………………………………………………

6) In your opinion, what are the advantages and disadvantages of getting volunteers involved into the activities of your organization? Indicate at least 3 advantages and 3 disadvantages.

Advantages	¨	Disadvantages
………………………………..		………………………………..
………………………………..		………………………………..
………………………………..		………………………………..

7) In your opinion why do you think that voluntary work is important? Indicate at least3 reasons.

1. …………………………………………………………………………………………
2. …………………………………………………………………………………………..
3. …………………………………………………………………………………………
………………………………………………………………………………………

8) What are the positives of placing mid-term and long-term volunteers in the local communities?
Describe briefly at least 3 positives.

. …………………………………………………………………………………………
 ………………………………………………………………………………………..
 ………………………………………………………………………………………

9) What problems do you face by placing mid-term and long-term volunteers? Describe briefly at least 3 problems.

. ……………………………………………………………………………………………….

……………………………………………………………………………………………..

……………………………………………………………………………………………

10) What problems do you face by organizing the workcamps in the local communities? Describe briefly at least 3 problems.

1. …………………………………………………………………………………………

2. ………………………………………………………………………………………..

3. …………………………………………………………………………………………

11) In your personal opinion, what are the biggest problems you face connected with using volunteers in Vietnamese/Indonesian society?

1. …………………………………………………………………………………………

2. ………………………………………………………………………………………..

3. …………………………………………………………………………………………

……………………………………………………………………………………………

12) Could you describe how the term ´volunteer´ is perceived in the Vietnamese/Indonesian society?

……………………………………………………………………………………………

…………………………………………………………………………………………..

……………………………………………………………………………………………

13) People may have different opinions and attitudes towards the volunteer organizations. How do you think that your surrounding perceives your organization? Please shortly comment and indicate some example which fills in your opinion about how your organization is perceived by public and close surrounding.

Circle the answer on the following scale – 1 means that your surrounding perceives your organization as very needed, on the other hand 5 means that it is not needed at all, 3 means that your opinion is somewhere in between.

As very needed   As not very needed

1	2	3	4	5

Comments:

14) How are your volunteers accepted in the community where you work? Please comment shortly.
Please shortly comment and indicate some example which fills in your opinion about how your volunteers are accepted in the community where you work.

Circle the answer on the following scale – 1 means that the local community perceives your volunteers as very needed on the other hand 5 means that they are not needed at all, 3 means that your opinion is somewhere in between.

As very needed   As not very needed

1	2	3	4	5

Comments:

15) How does your organization concretely contribute to the society?
Indicate at least 3 examples**.**

1. …………………………………………………………………………………………
2. ………………………………………………………………………………………..
3. …………………………………………………………………………………………
…………………………………………………………………………………………

16) What way does your organization (your work) influence the communities you work with? Describe in 6-10 sentences.

. …………………………………………………………………………………………
. ………………………………………………………………………………………..
 …………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………

17) What values does your organization spread among public?
…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………

Appendix 2 – Questionnaire for local volunteers

B) For local volunteers

I would like to ask you to fill this questionnaire – this questionnaire is practical part of my master thesis. My thesis is about "The role of the volunteer non-governmental organizations in the South East Asian society"
The questionnaire is anonymous and I declare that all datas which I get I use only for my master thesis. I will not give the answers to the non-governmental organizations you are working for but I will provide them only with statistical results of the research.
I would like to thank you for your time you dedicated to fill this questionnaire.

If it is not indicated otherwise, circle one answer.

Name of the organization:
Country:
Nationality:

Gender:
    1. male
    2. female

Age:

1) How long are/were you the volunteer in the organization?
1. less than 3 months
2. 4-6 months
3. 7 – 11 months
4. 1-2 years
5. longer than 2 year

2) Describe briefly in 3 sentences what the aim of your organization is
……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
.

3) What field does your organization work?
1. social
2. environmental
3. human rights
4. education
5. religious
6. development or humanitarian
7. other (please specify) …………………………….

4) What position in the organization are you working on?
1. workcamp leader
2. workcamp participant
3. preparation of actions
4. youth education
3. technical support of the organization (post, PR, PC)
4. administrative
5. other (please specify) ………

5) Why did you decide to become a volunteer?
Indicate at least 3 reasons.

1. ……………………………………………………………………………………………
2. …………………………………………………………………………………………..
3. ……………………………………………………………………………………………
……………………………………………………………………………………………

6) What was your motivation to join the organization as a volunteer?
You can choose 3 different reasons, at each reason you choose mark the priority from 1 – 3 to the relevant frame.

1. ☐ meaningful contect of free time
2. ☐ entertainment
3. ☐ personal development
4. ☐ getting experience
5. ☐ getting practice for the future job
6. ☐ desire to work with people
7. ☐ desire to be beneficial
8. ☐ desire to help to certain people (clients of the organization)
9. ☐ civil obligation
10. ☐ moral belief
11. ☐ religious belief
12. ☐ other (please specify) ………………

7) How does your close surrounding (family, friends, neighbors) perceive that you are a volunteer and „work for free".
Please shortly comment and indicate some example which fills in your opinion about how your surrounding perceives you as a volunteer.

Circle the answer on the following scale – 1 means that your surrounding perceives you as a volunteer very positively, on the other hand 5 means that they perceive it very negatively, 3 means that your opinion is somewhere in between.

Very positively   Very negatively

1	2	3	4	5

Comments:

There are no pre- prepared answers for the following questions. I am very muh interested in your personal opinion and so please try to answer them in a few sentences..

8) Could you describe how the term ´volunteer´ is perceived in the Vietnamese/Indonesian society?

………………………………………………………………………………………………
………………………………………………………………………………………………..
 ………………………………………………………………………………………………

9) People may have different opinions and attitudes towards the volunteer organizations. How do you think that your surrounding perceives your organization?
Please shortly comment and indicate some example which fills in your opinion about how your organization is perceived by public and close surrounding.

Circle the answer on the following scale – 1 means that your surrounding perceives your organization as very needed, on the other hand 5 means that it is not needed at all, 3 means that your opinion is somewhere in between.

As very needed   As not very needed

1	2	3	4	5

Comments:

10) Describe the relation between you as a volunteer and community you are doing the voluntary work.
Describe briefly in 3 sentences.
………
………
………

11) What way does your voluntary work influence the local community?
Describe in 6-10 sentences.
……
. ………………………………………………………………………………………………………..
. ……
……

12) What are the impacts of your voluntary work on your local community?
Indicate tl least 3 positives and 3 negaatives.

Positives	¨	Negatives
………………………………..		………………………………..
………………………………..		………………………………..
………………………………..		………………………………..

Appendix 3 – Questionnaire for international volunteers

C) For international volunteers

I would like to ask you to fill this questionnaire – this questionnaire is practical part of my master thesis. My thesis is about "The role of the volunteer non-governmental organizations in the South East Asian society"
The questionnaire is anonymous and I declare that all datas which I get I use only for my master thesis. I will not give the answers to the non-governmental organizations you are working for but I will provide them only with statistical results of the research.
I would like to thank you for your time you dedicated to fill this questionnaire.

If it is not indicated otherwise, circle one answer.

Name of the organization:
Country:
Nationality:

Gender:
1. male
2. female

Age:

1) How long are/were you the volunteer in the organization?
1. less than 3 months
2. 4-6 months
3. 7 – 11 months
4. 1-2 years
5. longer than 2 year

2) Describe briefly in 3 sentences what the aim of your organization is
……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
.

3) What field does your organization work?
1. social
2. environmental
3. human rights
4. education
5. religious
6. development or humanitarian
7. other (please specify) …………………………….

4) What position in the organization are you working on?
1. workcamp leader
2. workcamp participant
3. preparation of actions
4. youth education
5. technical support of the organization (post, PR, PC)
6. administrative
7. other (please specify) ………

5) Why did you decide to become an international volunteer?
Indicate at least 3 reasons.

1. ……………………………………………………………………………………
2. ……………………………………………………………………………………..
3. ……………………………………………………………………………………
……………………………………………………………………………………

6) What was your motivation to join the organization as a volunteer?
You can choose 3 different reasons, at each reason you choose mark the priority from 1 – 3 to the relevant frame.

1. ☐ meaningful content of free time

2. ☐ entertainment

3. ☐ personal development

4. ☐ getting experience

5. ☐ getting practice for the future job

6. ☐ desire to work with people

7. ☐ desire to be beneficial

8. ☐ desire to help to certain people (clients of the organization)

9. ☐ civil obligation

10. ☐ moral belief

11. ☐ religious belief

12. ☐ other (please specify) ………………

There are no pre- prepared answers for the following questions. I am very muh interested in your personal opinion and so please try to answer them in a few sentences..

7) Could you describe how the term ´volunteer´ is perceived in the Vietnamese/Indonesian society?

…………………………………………………………………………………………………
………………………………………………………………………………………………..
…………………………………………………………………………………………………

8) In your opinion, why do you think that voluntary work is important?
Indicate at least 3 reasons.
1. …………………………………………………………………………………………………
2. ………………………………………………………………………………………………..
3. …………………………………………………………………………………………………
…………………………………………………………………………………………………

9) Describe the relation between you as a volunteer and community you are doing the voluntary work.
Describe briefly in 3 sentences.
…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………………………………………………………………………

10) What way does your voluntary work influence the local community?
Describe in 6-10 sentences.
…………………………………………………………………………………………………
. ………………………………………………………………………………………………..
. …………………………………………………………………………………………………
…………………………………………………………………………………………………

11) What are the impacts of your voluntary work on your local community?
Indicate at least 3 positives and 3 negaatives.

Positives	¨ Negatives
……………………………..	…………………………………..
……………………………..	…………………………………..
……………………………..	…………………………………..

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