



VOLUNTEER COURSE FOR VOLUNTEERS



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COURSE **FOR** VOLUNTEERS

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INTRODUCTION

COURSE **FOR**
VOLUNTEERS

The course that you are going to start is intended to offer volunteers -or people who aspire to become one- the possibility to acquire, update, complete, or expand their specific knowledge and skills to work on social projects for the inclusion of migrants or refugees through formal and non-formal learning. We want to offer you the possibility of improving your capabilities of helping those who need it the most, and with that to build a fairer and equal society.

This course gathers contents and methodological strategies created through the experience of migrant persons themselves, and compiled over the years by social entities expert in the inclusion of segregated groups. Through the exchange of experiences and shared effort, we offer you a course that we believe is useful and effective to -regardless of whether you have previous experience working with migrants or not- make a difference in their and their neighbors' lives. This course will also allow you to reinforce the "COURSE OF LITERACY FOR ADULTS", continuing the training it proposed, with specific content and examples in the field of volunteering. This course, especially aimed at local adults (native or those who are already well established in Europe), is a tool capable of advancing in the curriculum defined in European Order ECD/651/2017 of July 5th, which regulates basic education and its curriculum for adults in the field of management of the Ministries of Education, Culture, and Sports from the different European countries.

Thus, the purpose of the course "SPECIFIC TRAINING AND INCLUSION" is to improve your abilities to carry out volunteer action in a social entity, but also to help you develop tools for the critical analysis of your own environment and encourage your direct participation in volunteering as a mechanism to build a more inclusive, diverse, and fair society.





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DIDACTIC UNIT 1

WHAT IS THIS COURSE FOR?

COURSE **FOR**
VOLUNTEERS

1.1 PURPOSE OF THIS COURSE – LEVEL 1

The course that you are going to start is intended to offer volunteers -or people who aspire to become volunteers- the possibility of acquiring, updating, completing, or expanding their knowledge and specific skills to work on social projects for the inclusion of migrants or refugees through formal and non-formal teaching. By this, we mean that we want to offer you the possibility of improving your capability to help those who need it the most, to build a fairer and more equal society.

This course encompasses contents and methodological strategies created through the experience gathered over many years by social entities expert in the inclusion of segregated groups. Through an exchange of experiences and shared effort, we offer you a course that we believe will be useful and effective, so regardless of whether you have previous experience working with migrants or not, you can make a difference in their lives and your neighbors'. This course will also allow you to reinforce the INITIAL COURSE, continuing the training it proposed through specific contents and examples in the field of volunteering. This course, especially aimed at local adults (native or arrived to Europe many years ago) is a tool capable of advancing in the curriculum defined in Order ECD / 651/2017 of July 5, which regulates basic education and its curriculum for adults in the field of management of the Spanish Ministry of Education, Culture, and Sports, as well as in their counterparts in the partner countries.

Thus, the purpose of the course "SPECIFIC TRAINING AND INCLUSION" is to improve your abilities to carry out volunteer actions in a social entity, but also to help you develop tools for the critical analysis of your environment, and to encourage your direct participation in volunteering as a mechanism to build a more inclusive, diverse, and fair society.

To achieve this, we propose an educational offer adapted to your needs, with contents that allow you to reinforce your professional curriculum, to work in a social entity or help as a volunteer to develop its projects. Thus, this course allows people like you (over 18 years old who at the time could not finish their education or get a degree) to learn in a changing way that adapts to your previous knowledge; as you learn more, more contents are unlocked, and more opportunities you have to advance in the fields that interest you.

Therefore this course, like the previous one, has a modular structure that recognizes your previous learning through personalized teaching with contents, tools, and resources adapted for adult students to offer a comfortable and flexible learning. It is organized in three areas whose subjects offer creditable blocks that allow you to establish your own learning pace after joining the corresponding course, based on the initial student evaluation (ISE) of your previous knowledge and personal situation.



ABOVE ALL, WE DO NOT JUST WANT YOU TO LEARN THINGS THAT ALLOW YOU TO FEEL MORE USEFUL, TO HELP TO IMPROVE THE LIVING CONDITIONS OF MIGRANT AND REFUGEE PEOPLE, AND TO FIGHT AGAINST SEGREGATION AND RACISM BY CONTRIBUTING TO BUILD A BETTER SOCIETY, BUT WE ALSO INTEND YOU TO DEVELOP SOME COMPETENCES THAT WILL BE YOUR FIRST STEP IN A PATH THAT CAN LEAD YOU TO JOBS IN SOCIAL ENTITIES, HELPING YOU IN THE TRAINING PROCESS THAT DRIVES YOU TO THE LABOR MARKET IN THE THIRD SECTOR.

1.2 OBJECTIVES OF THIS COURSE – LEVEL 1

The objectives of this course will be complementary with the course “TRAINING BASIC SKILLS” and with the contents of intercultural mediation courses, and will promote the development of the key competences necessary to develop social action projects and to achieve an important impact on the inclusion processes of migrants and refugees.

This course has the following OBJECTIVES:

- Making an approach to the basic concepts linked to interculturality.
- To describe the challenges that rise from cultural diversity in the educational context, and know how to deal with them.
- Acquiring basic knowledge about the legislative principles on which intercultural education is supported.
- To position intercultural education within the framework of attention to diversity.
- Providing guidelines and knowing the basic ones needed to work on interculturality in the classroom.
- Knowing the attitudes, values, and skills that have to be learned and internalized by the students that help to work on interculturality in the classroom.
- To recognize the importance and necessity of intercultural teacher training.
- To develop critical thinking and the ability of autonomous analysis, to build a proper and own opinion on things.
- Promoting the effective equality of rights and opportunities between men and women, and analyzing and critically assessing the inequalities between them.

The learning of this course is not focused just on knowledge (like outdated education systems), but on the development of key competences. According to the European Parliament (EU’s highest body) through Recommendation 2006/962 /EC, these competences are a combination of knowledge, skills, capabilities, and attitudes appropriate to the context. This means that we

aren't just intended to learn new things, but also learn how to do those things (skills), and in what ways we face them (attitudes).

It is considered that "key competences are those that everyone needs for their personal fulfillment and development, as well as for active citizenship, social inclusion, and employment".

There are 6 key competences, and we will develop them all in this course:

1. Social and civic competences. These refer to the ability to relate to other people and participate actively and democratically in the social and civic life.
2. Cultural awareness and expression. It refers to the ability of appreciating the importance of expression through music, visual and performing arts, or literature.
3. Competence in linguistic communication. It refers to the ability to use language, express ideas, and interact with other people orally or in written form.
4. Digital competence. It implies the safe and critical use of ICTs to obtain, analyze, produce, and exchange information.
5. Learning to learn. This is one of the main competences, since it implies that the students have to develop their capabilities of initiating the learning process and to persist with it, to organize their tasks and time, and to work individually or collaboratively to achieve an objective.
6. Initiative and entrepreneurship. It involves the skills necessary to turn ideas into actions, such as creativity or the ability to take risks and plan and manage projects.

1.3 CHARACTERISTICS OF THE COURSE – LEVEL 1

USERS OF THE COURSE – LEVEL 1

This course is aimed at adults who have experience in volunteering in social organizations and want to improve their effectiveness (even starting a path towards professionalization in the third sector) or start their journey in the social field as an answer to the increase in racist far-right movements and the situations of segregation and hardship that refugees from war, poverty and hunger face.



The users of this course can be everyone over 18 years old, regardless of their nationality, with access to e-learning content (i.e. virtual learning), who demonstrate their interest in promoting inclusion (theirs or of others) and in being involved in active volunteering.

Their level of studies or previous knowledge does not matter either, because the users will fill questionnaire at the beginning of the course to allow adapting its contents and training itineraries to their needs. This means that the topics to be studied will be selected to match what you already know, and what you want to learn.

METHODOLOGY OF THE COURSE – LEVEL 1

The methodology is how you learn and develop your skills: if you use a book, or as in this case, you study through your computer or smartphone; maybe you have a teacher and you just have to listen and learn, or if you need to take an active position to look for materials and study on your own. For this course we have decided to opt for the latter, because although it is a bit harder, it requires an effort by the students that allow them to learn more and greatly improve their skills and attitudes.

You will already know the detailed description of the methodology of the course if you have done the course “TRAINING BASIC SKILLS”, which matches this one’s Didactic Unit 2. However, from a general perspective, we can specify the methodology of the course as defined by Order ECD / 651/2017 of July 5th, which regulates basic education and its curriculum for adults in on-site, distance learning, and virtual learning in the field of management of Spain’s Ministry of Education, Culture, and Sport.

Thus, we can describe it as:

- (a) This teaching methodology is flexible, open and inclusive, and is based on self-learning and taking your experiences into account, so it responds to the abilities, interests, and needs of students, with a special attention to the specific needs of educational support. Meaning that you choose when you study, how many hours you spend on it per day, and how you order the course’s contents.
- (b) The methodology aims to enhance the acquisition, consolidation, and expansion of the key competences of lifelong learning through significant learning processes for the student and the realization of projects based on the daily experiences of adults, and is settled in the cultural baggage that each student provides to their training activity. We try to teach you useful things that you will need in your daily life that you will be able to put into practice in real situations.



- (c) The proposed tasks facilitate self-learning and the development of autonomy and personal initiative, and will be adapted to the previous experience of the students, so they respond to their abilities, interests, and needs. You are the protagonist and director of your study, because the contents are selected according to what you need most.
- (d) The approach of the activities takes into account the social component of the learning process and contributes to training in communication skills and cooperation. It doesn't matter where you are from or what experiences you have lived to use this study, but it will be taken into account to define what you will study. For example: if you were born in an Arabic-speaking country, and you later learned English, French, and Spanish in your travels, it does not make sense for you to take the course in these languages, so you will have this content as passed.
- (e) This teaching process is designed to equip adults who follow the course with the basic learning tools to have some guarantees of success in their current and future training itinerary. We teach you to improve your life so that you can find a job or you can undertake social projects that fulfill you.
- (f) The curricular design of the course, in which knowledge is integrated globally and not as a mere accumulation of subjects, permeates the design of the activities and the educational project.

CONTENTS OF THE COURSE – LEVEL 1

The proposed course's contents are complementary with those of "TRAINING BASIC SKILLS" and with the curriculum of the Initial Teachings I and II defined by Order ECD/651/2017 of July 5th. In accordance with the proposed objectives, the contents of this course are not intended to be completed by everyone, but as a flexible system to which you can incorporate at any of its levels, depending on your training and experience. This means that not everyone has to study all the UD's, the contents to study will adapt to what you already know or need to know.

Thus, the contents of this course are structured in three levels:

- LEVEL 1: BASIC. This level will allow the development of basic knowledge to collaborate in already active projects, without the capability to manage them. It is an approach to social work for people who arrive at this area for the first time, allowing them to understand what it means to be a volunteer and to have a basic knowledge of the situation, culture, and language of the beneficiary group. The user will develop more basic skills according to the three stipulated areas:



- a) Area of communication and mathematical competence.
- b) Area of science, technology, and society in today's world.
- c) Area of personal and labor development and initiative.

- LEVEL 2: INTERMEDIATE. Contents that allow the student to have a greater knowledge about the reality of the beneficiary collective, as well as to start coordinating various activities, or to partially manage a project. At this level, linguistic knowledge is reinforced and an approximation is made to the current legislation of some participating countries (France, Spain, and Italy).

- LEVEL 3: ADVANCED. Content for specialists responsible of justifying social projects and of dealing with more serious cases of migrants and refugees through mid-level knowledge of mediation and Arabic language skills.

According to these levels, the flexible contents have been structured as:

CURRICULUM	DIFFICULTY
TOPIC 1: WHAT IS THIS COURSE FOR?	
1.1. Objectives of this course	LEVEL1
1.2. Characteristics of this course	LEVEL1
1.3. Quality and certification systems of the course	LEVEL1
TOPIC 2: WHAT IS BEING A VOLUNTEER FOR INCLUSION?	
2.1. Concepts and objectives of the volunteer work	LEVEL1
2.2. Principles of the volunteer action	LEVEL1
2.3. Motivations of the volunteer work	LEVEL1
2.4. What volunteerism is not	LEVEL2
2.5. Rights and duties of the volunteers	LEVEL1
2.6. Legal framework in volunteer law	LEVEL3
TOPIC 3: WHERE DOES A VOLUNTEER WORK?	
3.1. Associationism	LEVEL1
3.2. Entities for volunteerism	LEVEL1
3.3. Fields of action of the volunteerism	LEVEL2
3.4. Basic operations of a volunteer person or entity	LEVEL2
TOPIC 4: HOW DOES A VOLUNTEER FOR INCLUSION WORK?	
4.1. Profile of the beneficiaries	LEVEL1
4.2. Culture and customs of the countries of origin	LEVEL1
4.3. Priority situation and needs of the beneficiaries	LEVEL1
4.4. Basic procedures and paperwork for the obtention of refugee status or residence permit	LEVEL2
TOPIC 5: METHODOLOGY OF VOLUNTEER WORK	
5.1. Work team – components	LEVEL2

5.2. Methodology of teamwork	LEVEL1
5.3. Coordination with professionals and other volunteers	LEVEL3
5.4. Interpersonal relationships	LEVEL2
5.5. Evaluation	LEVEL2
TOPIC 6: INCLUSIÓN THROUGH INTERCULTURAL MEDIATION	
6.1. Intercultural mediation	LEVEL2
6.1.1. The figure of the mediator	LEVEL2
6.1.2. Functions of the mediator	LEVEL2
6.1.3. Professional competences of the mediator	LEVEL2
6.1.4. Code of behavior of the mediator	LEVEL2
6.2. Abilities and tools of the intercultural mediator	LEVEL2
6.3. Techniques in intercultural mediation	LEVEL3
6.3.1. Directed strategies	LEVEL3
6.3.2. Variables that can impact the strategies	LEVEL3
6.3.3. Steps in the mediation process	LEVEL3
6.3.4. The mediating intervention	LEVEL3
6.3.5. The effectiveness of mediation	LEVEL3
6.3.6. Techniques and tactics of mediation	LEVEL3
TOPIC 7: INCLUSIÓN THROUGH LANGUAGE AND CULTURE	
7.1. Projects for inclusion through the receiving language and culture	LEVEL2
7.2. Example of basic learning; how to teach minorized languages to migrant persons - catalan	LEVEL2
7.3. Basic arab learning for volunteers	LEVEL3
TOPIC 8: THE ERASMUS PLUS PROGRAMME	
8.1. The Erasmus Plus Programme	LEVEL1
8.2. Basic notions for the management of projects	LEVEL2
8.3. The substantiation of Erasmus projects	LEVEL3
9. ANNEX	

1.4 QUALITY AND CERTIFICATION SYSTEMS OF THE COURSE – LEVEL 1

EVALUATION – LEVEL 1

The evaluation of this course is part of the educational process of the students, and will value both the learning development and results to verify their evolution and detect difficulties, to adopt the necessary measures and continue the teaching-learning process.

This course will have two complementary evaluation systems:

- a) A self-evaluation at the end of each didactic unit carried out through the student's own analysis of the competences he/she has developed and his capacity to adequately solve the Activities included in each UD. That is, you are the one who must evaluate what you have learned, you have to be honest with yourself because that will help you improve your training.
- b) A direct evaluation at the end of the course through a personalized survey according to the chosen content itinerary (level 1, 2, or 3). In order to complete this survey, the student must have downloaded all the contents of the DUs, and it must be completed within 1 hour.

The direct evaluation will be done automatically by the e-learning platform, and the grades will be expressed as: Poor (lower than 5), Satisfactory (5), Good (6), Remarkable (7 and 8) and Outstanding (9 and 10).

If necessary, the coordinator of the course (of REDTREE MAKING PROJECTS COOP. V.) might highlight the most relevant aspects of the teaching-learning process, the agreements reached, and the decisions taken.

In case that the students do not pass the test, they will be informed of their percentage of error and of to which DUs the failed questions belonged. In order to take the test again, you will have to wait one week, during which you should review the topics related to the questions you failed in the test.

PROMOTION AND CERTIFICATION – LEVEL 1

This course does not have official promotion capability, but it does enable its students to access the Initial Teachings I of Adult Education Schools. Students who do not pass the course will have a clear notion about their chances of obtaining the Initial Teachings I certificate. They should repeat the level with a plan of educational reinforcement established by the teaching staff of Initial Teachings, which will be reflected in the final evaluation report.

Once they pass the final test of this course, students will receive a certification for it (specifying the course's level – 1,2, or 3) issued via PDF document sent directly to their personal email. In case of completing the three courses (adult literacy course, training course for volunteers, and training course for migrants) the student will obtain a new certificate that certifies their new training.

This certificate is endorsed by the partners of the project, and we expect it to be supported by various European public bodies in the future.





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DIDACTIC UNIT 2

WHAT IS A VOLUNTEER FOR INCLUSION?

COURSE **FOR**
VOLUNTEERS

2.1 CONCEPTS AND OBJECTIVES OF VOLUNTEER WORK – LEVEL 1

This introductory Didactic Unit has the objective of facilitating the understanding of the COURSE for people not familiar with volunteering, through an approach to a series of basic concepts about it.

Volunteering is a form of social participation with its own characteristics, which depend on the space to which it is limited. In order to effectively measure volunteering, it is essential to define it first, but even with the effort and work done; this is a task that still creates controversy in some occasions.

CONCEPTS OF VOLUNTEERING

In the attempt of limiting the term volunteering to clarify what we are talking about when we refer to its management, we must first clarify that not all forms of participation or associating with others is volunteering, despite the fact that we have seen in recent years an attempt to fit all participation within this term.

A second necessary clarification is that volunteering is neither the best nor the only form of participation; it is one of the most necessary forms of participation, with its specific characteristics, just like the other ones.

We want to advocate on the importance of the different forms of citizen participation, and to point out that public administrations and organizations have to develop the adequate channels so that this participation is possible.

A proof that the concept of volunteering -in the sense that we want to show in this course- is not properly defined are the definitions of volunteering and volunteer that appear in the Royal Academy Spanish Language Dictionary (22nd edition):

Volunteering.

1. *Voluntary enlistment for military service.*
2. *Set of volunteer soldiers.*
3. *Set of people who volunteer to do something.*

Volunteer (From lat. *Voluntarius*).

1. *adj. Said of an act: Born from will and not by force or other necessities.*
2. *adj. Done by spontaneous will and not by obligation or duty.*
3. *adj. Done by own whim.*

4. Person who, among others forced by turn or designation to perform a job or service, is willing to do so of their own free will, without waiting for their turn.

5. Volunteer soldier.

As we see, there is no reference or allusion to solidary commitment or social organization, but the definition appears fundamentally linked to the military. Therefore, for the development of this section, we will take as a basis the broader, more ambitious, and less academic definition of volunteering attributed to Luciano Tavazza.

Volunteering is defined by Luciano Tavazza as *“the action of a citizen who, once fulfilled his/her state (studies, family, profession) and civilian (administrative, political or union life) duties, makes him/herself selflessly available for the community, promoting solidarity. By doing so, he/she offers his/her energies, capabilities, time, and eventually the means at his/her disposal as a creative response to the emerging needs of the territory, and primarily those related to the marginalized persons.*

All this is preferably done through the action of a group that provides ongoing training and continuity of service in collaboration with public institutions and social forces”.

From this definition, and to clarify each of its ideas, we can dissect it in sections that allow us to further define the term volunteering.

We can talk about a first concept, **non-obligation**. The author says *“(...) once fulfilled his/her state and civilian duties, makes him/herself selflessly available for the community”* meaning that, in addition to their own personal obligations, we do not find in volunteers any obligation except the “moral obligation” to commit to community.

This is different from stating that, since volunteering comes from one’s whim, it can be carried out “however, wherever, or whenever one wants”. As we will see later, volunteering is not an action on your own, but with others and for others, so it requires responsibility or obligation.

Next we can observe the establishment of some of the characteristics of volunteer action:

Continuity. This is a continuous action in time, not punctual, isolated, or sporadic. The Volunteer Act 6/1996 is very clear in this sense, excluding this type of actions (Article 3.2). It also excludes those carried out for family, friendship, or good neighborliness reasons.

Therefore, we should not define this type of activity as volunteering, but look for other terms or expressions. We do not intend to underestimate these other forms of participation that are as necessary as volunteering, just define it better. Sometimes we try to promote volunteering in spaces where what really matters is to promote or recover networks of primary solidarity (good neighborly relations), family solidarity, or friendship.

The disinterested way. No allowance or bonus is received from volunteering, especially and clearly if we refer to monetary values. As stipulated by law, the activity carried out by volunteers cannot be burdensome, volunteers “must be reimbursed for the expenses incurred when carrying out their activities” (Act 6/1996, Article 6e); which is different to the emotional or personal reward or gratification perceived by the volunteer.

This means that the volunteer relationship should not be carried out for personal interests that undermine the free nature of the action. Spain’s Volunteering Platform synthesized this characteristic with the following sentence: “volunteers do not charge”.

Responsibility. Responsibility is usually related to training. We believe that, in order to be a volunteer, your own goodwill is not enough, it is also necessary to have theory and field training that provides the knowledge and skills necessary for the activity that we are going to carry out.

We aren’t just speaking of the acquisition of knowledge and skills aimed at the task, but of the necessary attitudes for the adequate development of an action aimed at other people or collective social interests.

Time. There is an open discussion about how to consider time dedication in the action of volunteering. This comes from the dispute in the expression “free time”, and whether this is applicable to the time we dedicate to volunteering.

The expression “free time” is linked to hobbies or leisure, but in our opinion, from the moment we commit ourselves to volunteer action, the time we dedicate to it cannot be classified as a hobby nor as leisure (1. *stop of work, inaction, or total omission of activity* // 2. *Fun and restful occupation, especially in works of wit, since these are usually taken as a break from other tasks*).

Activities. Volunteering is realized in the development of activities. There are people with a strong spirit of solidarity or with an overt desire to commit to others or to concrete social realities, that due to different circumstances (personal obligations, unavailability of time...) cannot actively participate in an organization. In this case we cannot consider them volunteers.

Not in favor of oneself or associates. This point also generates difficulties for its concretion or delimitation, especially because volunteering seems to have become the only possible form of participation, not just another form, but the best or more sublime one compared to other forms.

This is why we are witnessing a loss of value in associative participation that seeks a “benefit”, or personal or family realities that seem to acquire greater value if they are qualified as volunteering. Obviously, these are actions that are carried out freely and voluntarily, but from our definition they are not aimed at third parties or collective social interests, so we cannot consider them linked to volunteering, but as other also legitimate and necessary forms of associative participation.

In many cases it is difficult to define the border between an action aimed at a possible benefit or response to a personal or family reality and an action directed at third parties or collective interests. The case of participation in mixed organizations (beneficiary/ associate/ volunteer/ employee/ manager...) can be given and happens often.

It is important to clarify the nature of our participation in an organization, but it is also worth noting that a term discussion can lead to conflicts that fail to recognize that there may be people with mixed models of participation and don't improve the functioning of organizations.

In favor of others and collective interests. According to the above, the action of volunteering is aimed at third parties and collective interests, so the definition of volunteering is extended to collective interests (human rights -individual and collective-, international cooperation, animal and environmental rights...), which also constitute a space of voluntary participation transforming reality.

Lastly, another of the characteristics of volunteering is that it must be a reality-transforming action, it cannot be a “patching” or purely assistance action, it must be framed in a program or project that aims to transform reality on which it acts.

The mission and objectives of the organization should be the main reference element of volunteer action; otherwise, there is a risk of turning into an organization of “volunteer friends” that forgets the initial mission and objectives of the initiative.

Volunteering is therefore a way of being, an option chosen from the commitment with an organized group whose purpose is to help others. The volunteering in this sense has a lot of personal sensitivity, social denunciation, sense of solidarity, and anonymity, and it is a good observatory for citizen participation.

OBJECTIVES OF VOLUNTEERING

Among its objectives, volunteering aims to raise awareness among the general public, causing the rupture of “those mental patterns unfavorable to those social groups most in need”.

In this sense, volunteering aims to uncover personal and collective problems, reaching its causes, and present them with perseverance to the agencies or people who can solve them; to act as mediator between the action of public power by intermediate structures that allow citizens to defend their own interests and rights, participating in matters that affect them.

In addition to these objectives, volunteering has other less specific ones, even circumstantial at times, but which also prove its importance in a democratic society.

The importance of volunteering, its need, and ultimately its objectives can be supported by the following pillars:

- From a political point of view, volunteer action involves the assumption by a large number of citizens of the problems that appear in the society in which they live and to which they belong, as well as the awareness of the causes of social imbalances.
- From an economic point of view, resources are always scarce, so volunteering should help to significantly reduce the costs derived from the free and selfless personal contribution, to allocate the largest amount of the budget to activities aimed at the social groups most in need.
- Finally, from a cultural perspective, volunteer action implies a popular education for solidarity and citizen participation, and a structuring of a whole stream of potential force.

Lastly, we also want to note the considerations that the PVE (Platform for Volunteering in Spain) states in this sense, including taking into account that volunteering is aimed at serving the community in any possible area.

The PVE has agreed on the following definition of volunteering with its entities and platforms: "Organized Volunteer Action is that which takes place within a non-profit organization by individuals who, in an altruistic and solidary way intervene with people and the social reality before situations of violation, deprivation, or lack of rights or opportunities, to achieve a better quality of life and greater cohesion and social justice as an expression of organized active citizenship".

The values that the PVE defends in regards to what drives volunteer action are those that give meaning to the actions. These are: "altruism, solidarity, personal commitment and social co-responsibility, the critical and innovative capability for volunteer action, gratuity, social justice and equality, collaboration and cooperation, the dignity of the people, and the will for social transformation".

2.2 PRINCIPLES OF THE VOLUNTEER ACTION – LEVEL 1

As we have stated, the action of volunteering takes place within the framework of an organization, in which it has continuity and impact. This implies that it would be lost in specific actions that do not contribute to change or improve society.

Volunteer action is therefore the set of tasks that are freely assumed without profit or economic compensation, with a socially useful purpose. It is the activity carried out by the volunteers to contribute to:

- The welfare of the community.
- Improving the quality of life of others.
- Eradicate or modify the causes that produce needs and exclusion.
- Transform the social reality that causes this exclusion.

Volunteers and their actions constitute a qualified contribution to the social action, since they seek to promote participation, encourage cooperation and the solidarity of society and the community in which it is done, and provide the necessary resources to solve the community's problems in a non-bureaucratic way.

Social responsibility is a matter of citizenship in general, so volunteer action aims to raise awareness among the population so that problems begin to be addressed and solved. Therefore, we believe that its main value should promote tolerance, solidarity, and social co-responsibility. Involvement in a voluntary association implies the conversion of a particular, personal, or private interest into something shared with others, common, moving from the private to the public scope.

Volunteering is therefore based on the values of solidarity, altruism, social responsibility, and the active participation of citizens. In fact, as stated in the State Law on Volunteering, this is "the expression of solidarity from freedom and altruism".

Lastly, we can consider one of these relationships to see what criteria should be followed regarding the relationship with private organizations (companies, foundations, social works, or other organizations that can allocate funds to volunteering); the Code of Ethics of the Volunteer Organizations (which we will present later) establishes as criteria:

- *Bringing private organizations into contact with social reality, seeking a relationship framework to raise awareness in situations that demand concrete action.*
- *Acting so that our organizations do not end up becoming private entities with hidden profit motives or service companies, thus losing all horizon of social transformation.*

- *Maintaining the principles of flexibility while firmly defending our action criteria, so they do not change substantially depending on external support. In these relationships we try to maintain our criteria and ethical references regardless of having private organizations to support our actions.*
- *We are aware that private organizations can use their support and funding to volunteer organizations to publicize themselves, so we must remain vigilant so we do not get reduced to mere advertising factors for companies.*
- *Discriminating and denouncing those private organizations whose actions have a negative impact on globalized society, either because they encourage child labor, damage to human health, weapon trafficking, the degradation of the environment, or any other kind of discrimination based on gender, sexual, ethnic, religious, or physical or mental disability.*
- *Refusing to contribute in the exercise of solidarity based on purely commercial strategies and interests, and not on the reality of those most disadvantaged.*
- *Maintaining transparency in the management of this type of financing, and preventing private organizations from being the only source of funding and resources.*

Another important section is the contact with the rest of the Civil Society, which influences the transforming capabilities of our actions to a large extent. Possibilities and habits of change and transformation are generated as we sensitize, raise awareness, and share our realities with the rest of society.

The *general criteria* outlined in the Code of Ethics regarding society in general are:

- *The protagonism of those disadvantaged, excluded, or impoverished in our society. The protagonists of this peculiar relationship have to be those to whom the action is directed, not the volunteer organizations.*
- *Transparency in actions, ideological referents, campaigns, funding methods, use of material and human resources, labor policies, etc. using for it the means and resources of the organizations.*
- *Constant communication and information towards the rest of society, while being aware that we have to exercise a certain civic education which takes into account the partial images of reality shown by the large media groups. Likewise, we have to take advantage of any chances of participation in communicative spaces, both in conventional and alternative media, and promoting the use of new technologies.*
- *Responsibility when offering messages to society, being careful not to fall into the catastrophism that leads to sentimental commotion, or into idyllic visions that take us away from reality, nor seeking results at any price.*

- *Encouraging the estimation and realization of the values that humanize and build a society different from the current one, raising awareness on the values of solidarity, peace, justice, tolerance, and equality, which aren't really the current cultural values.*
- *Independence before public and private organizations and political or union institutions, avoiding any kind of instrumentalization.*

As we see, the Code of Ethics of Volunteer Organizations is a good starting point to analyze and assess which criteria to use when establishing these basic relationships when carrying out the volunteer action.

2.3 MOTIVATIONS FOR VOLUNTEERING – LEVEL 1

The motivations of volunteering to participate in an organization are many and varied. An individual will not have one single motivation, but a combination of factors that leads him/her to decide to collaborate in an organization.

These motivations vary for each person and are dynamic, meaning that they can change over time: those that the person had when he/she joined may be different to those he/she has during the development of the volunteer activity. Therefore, monitoring the volunteering process and identifying the person's needs and concerns is useful to be able to manage personal motivations at all times.

In this sense, a model of the volunteering process (as defined by Omoto and Zinder) takes into account the background, the development stage of the activity, and the consequences of the process itself.

The background is what pre-dispose people to carry out a volunteering task. It is the initial motivations, such as willingness to help, personal or social motivations, and the social support to become a volunteer. During the development of volunteering, satisfaction and integration in the organization also determine personal motivation. The total time of stay depends to a great extent on these elements.

The volunteer has an interest in being part of the overall project of the entity beyond the specific activities in which he/she participates, so the organization must make an effort of guidance, promotion of participation, and recognition.

One way of recognizing and motivating the volunteers is to take into account the volunteer perspective to carry out the activities; it is necessary that volunteers understand the meaning of their work in the organization. The utilitarian conception of volunteering as “centered on the activity and offering many things to do without the need to worry about understanding

them” must be overcome, since it causes a fragmented vision of the project, and the possibility of getting involved beyond the specific assignment vanishes.

The management and training of volunteers in entities should be focused beyond the tasks to be carried out, and should incorporate the values and competences. A personalized treatment, and taking into account the characteristics and specificities of each person, allows developing expectations of journey, evolution, and recognition that keep motivations alive.

Volunteers basically intend to be part of a project and a team, and to feel that their effort contributes to social improvement. They also want their participation to be a significant life experience, want the organization to guide them during the management and training processes, and want recognition for the work done.

As we have seen, one of the main points for the motivation of volunteers to carry out these tasks is that they understand the meaning of their actions; one way to achieve this is to see the direct result of their actions. In certain cases, the consequences of the activity can already be seen while carrying out the activity, but if this is not the case, the organization must take care to show the volunteers everything that has been achieved thanks to their performance.

It is also important to take care of aspects such as avoiding boredom. If the responsibilities assigned to the volunteers are very mechanical, one should seek ways to boost interest, either by showing the result of the activity or by giving the possibility of combining several tasks, so volunteers are who organize themselves to do their work. However, mechanical tasks can be a distraction for some people, and can match their expectations, so one has to study each case.

Lastly, one of the key aspects of motivation is that the tasks carried out by the volunteers match their training, experience, and interests. The work carried out by the entity to adjust the functions of volunteering to the profile of the people who join will influence the management of motivations.

Motivation and commitment of the volunteers.

There are two basic sections from the volunteer within incorporation that have to be taken into account: motivation and commitment.

Motivation.

Motivation is an essential element, and keeping an adequate motivation is a main factor of the -much sought after and desired- continuity and stability in volunteer action.

Motivation is framed within the process of the volunteer’s educational itinerary. As we have just pointed out, motivation may undergo changes or transformations from the moment the

volunteer approaches the organization, due to a different vision or analysis of reality at their first contact with the organization (defined above), or by personal life circumstances independent from volunteering.

This means that we have to classify motivation into two large blocks: self-centered and hetero-centered. The former would be all motivations that generate a benefit or gratification centered on the person, while the latter are those aimed at others, with an altruism or solidarity, being developed in the social or community scope.

Years ago, when we thought about the motivations for volunteering, we exclusively mentioned hetero-centered ones, since it seemed that self-centered ones were “secondary” motivations that undermined the altruism and solidarity in volunteering. Others, on the other hand, thought that human nature was selfish and that we could hardly find purely altruistic or hetero-centered motivations in volunteers. The conclusions of the Functional Theory of Motivations and the studies carried out allow us to state that:

- Several motivations coexist in the decision of volunteering, both self-centered and hetero-centered.
- Volunteers mainly consider hetero-centered ones as their main motivations.

In reference to continuity and permanence of volunteering in an organization:

- We must take into account both hetero-centered and self-centered motivations to be able to explain the permanence of volunteers.
- Although volunteers perceive themselves more motivated by hetero-centered factors, self-centered motives are the ones that best help us differentiate between people who continue and who leave.

Other not specifically motivational elements that influence the decision and permanence of volunteers are “situational variables”.

We can separate them in two types:

- Those that have to do with the structure and function of the organization:
 - Recruitment messages and methods.
 - Ways to support and supervise volunteers.
 - Training.
 - Stress factors.
 - ...

- Those that have to do with the close environment of the volunteer:
 - Number of volunteer friends they have.
 - Friendly relationships with people impacted by the reality they work with.
 - Relationships with other volunteers.
 - Family or job circumstances.
 - ...

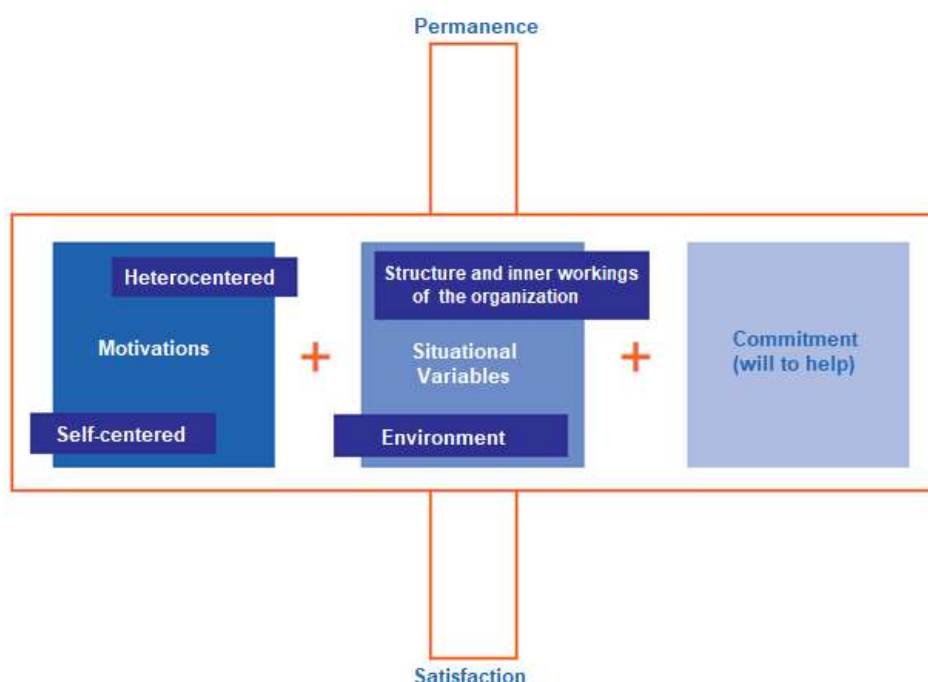
From these studies, we can see that volunteers end up leaving organizations because of depersonalization, emotional overload, trouble with dealing with the recipients of the action, and a lack of training by the entity. These situational variables play an important role in the maintenance of a positive attitude and in the keeping the volunteers.

We cannot end this section without mentioning another necessary factor to take into account in the incorporation of the volunteer: **commitment**.

Providing assistance is another element that conditions the participation of potential volunteers, and it is shown in the capability for commitment. This is a mutual responsibility, of the organization and of the volunteer, which responds to accomplishing the expectations generated by both parties.

It is important for the initial commitment to be consensual and to match the realities of both parties, to not generate false expectations, and to not demand too many responsibilities too soon, which will overwhelm the volunteer.

All the explained above is synthesized in the following diagram:



The addition of all these elements can provide us an adequate level of satisfaction, and will guarantee the permanence of volunteers in organizations.

We can finish this section with this quote of Chacón y Vecina (2002) regarding motivations:

“It doesn’t seem to be necessary to exaggerate the effort of volunteers by thinking that the kind of actions they carry out only imply costs, since as any other action, and matching the classic theories, it needs some reinforcement to be maintained; nor is it necessary to create a negative image of volunteers by stating that there are only personal interests behind their decision of helping others”.

2.4 WHAT VOLUNTEERING IS NOT – LEVEL 2

As we pointed out in the first sections, there is a series of characteristics that define volunteering and provide its conceptual framework. In the same way, it is necessary to outline some actions that are clearly excluded from the concept that we consider as volunteering:

- *Cheap labor*: volunteering makes sense as an expression of participation and solidarity through the values that sustain the gratuity and commitment to build a fair society. These are very different values from those of the consumer society, with nothing to do with its commercial relations. Work is a human right, and volunteering is another right.
- *A way to access a job*: if this is the reason for being a volunteer, the criteria of solidarity disappear. This approach creates a great inequality between volunteers, and it makes it difficult to form action teams, since when one person finds a job, he/she no longer has any reason to continue collaborating with others.
- *A professional practice*: people helped by volunteers deserve all the respect and sympathy, as the unique and unrepeatable human beings they are, which is why collaborating with them in the development of their possibilities, just to put into practice what you have learned takes all sense of solidarity and empathy away from the social task.
- *Cultural activities*: these are necessary tasks to improve the development of any community, but are not necessarily a volunteering task.
- *Political volunteering*: political activity is aimed at achieving goals that -although seeking at some point social objectives- do not have the sole purpose of being an action of social volunteering.

- *Mutual support groups*: these groups fulfill a valuable social function by gathering people to support one-another and themselves due to them having similar problems, but this does not fit into the principles of volunteering.

Some characteristics of the personality of the volunteer that can hinder their task are:

- A serious emotional lack that leads them to seek affection in volunteering; people who do not have the capability to solve their loneliness.
- An unsolved psychological problem that can become worse in volunteering.
- Little tolerance and adaptation capabilities that lead to being too keen with their own ideas and even to impose their own beliefs and attitudes towards life.
- An inability to see and accept the marginality and suffering of others.
- Radical positions on the relationships between people; not being able to see the inequality in which we live.
- A tendency towards establishing addicting relationships; if a person volunteers to shelter him/herself, it becomes dangerous¹.

2.5 RIGHTS AND DUTIES OF THE VOLUNTEERS – LEVEL 1

Since the 90s, one of the debates within volunteering is the need to legally regulate or not the relationship of volunteers with the organization (Fernández Pampillón, 1990). Nowadays, some volunteers still question this need, but we think that this is due to their situation or relationship with the organizations in which they participate, not having a global vision of volunteering as a whole.

If we take into account the global vision, we can conclude that the complex and diverse reality of both volunteer organizations and volunteers needs **legal regularization** to limit the terms of the relationship between them and establishes a legal status for it.

In this section we will take a look at the rights and duties of the volunteers and the obligations of the organizations regarding the laws on volunteering.

We believe that an adequate knowledge of these three sections improves the relationship between organization and volunteer, and clarifies the conflicts that may arise in the volunteer relationship. For this, we are going to reference the Volunteer Law 45/2015 in its state scope, since it links rights, duties, and obligations in a logical relationship:

¹ “Manual de formación de voluntarios”, Cultura de la solidaridad y el voluntariado, Modulo 1, pág. 17-18. <http://ibdigital.uib.es/greenstone/collect/cd2/index/assoc/volun000/7.dir/volun0007.pdf>

RIGHTS AND DUTIES OF THE VOLUNTEER

Every volunteer has rights and duties that must be met and are covered in the current state legislation on volunteering (Law 45/2015 October 15th) and in the different regional law. We detail those included in state legislation below:

Article 10. *Rights of volunteers.*

1. Volunteers have the right to:

- a) Receive information, guidance, and support regularly during the provision of their activity, as well as all means necessary for the exercise of the functions entrusted to them.
- b) Receive at all times the necessary training for the proper development of the activities assigned to them, provided by the volunteer entity, and adapted to their personal conditions.
- c) Be treated in conditions of equality, without discrimination, respecting their freedom, identity, dignity and all other basic rights recognized in international conventions, treaties, and the Constitution.
- d) Actively participate in the organization in which they are, by collaborating in the development, design, execution, and evaluation of its programs or projects, in accordance with their statutes or rules of application and, as far as these allow, in the management and administration of the entity.
- e) Be covered by the volunteer entity of the risks and illness derived directly from the volunteer action and civil liability in cases where territorial legislation requires it, through insurance or another financial guarantee.
- f) To be reimbursed by the volunteer entity for the expenses incurred in the performance of the activities, in accordance with the provisions of the incorporation agreement, and taking into account the scope of work they develop.
- g) Have an ID to recognize their status as volunteer, which also includes the volunteer entity to which they are members.
- h) Carry out their activity in accordance with the principle of universal accessibility adapted to the activity they develop.
- i) Obtain recognition from the volunteer entity for the social value of their contribution and for the skills and competences acquired as a result of their volunteer action.
- j) Have their personal data treated and protected in accordance with the Organic Law 15/1999 of December 13th on the Protection of Personal Data.
- k) Quit their activity as a volunteer in the terms established in the incorporation agreement.

2. Volunteer action may not imply any impairment or restriction on the rights recognized by law to volunteers.

Article 11. Duties of volunteers.

Volunteers are bound to:

- a) Fulfill the commitments acquired with the volunteer entities in which they incorporate, that should be reflected in the incorporation agreement, always respecting its purposes and statutes.
- b) Keep the confidentiality of the information received and known in the development of the volunteer action.
- c) Reject any material or economic compensation that they may receive either from recipients of the volunteer action or from other persons related to it.
- d) Respect the rights of the recipients of the volunteer action in the terms provided in article 16.
- e) Act with due diligence and solidarity.
- f) Participate in the training tasks provided by the volunteer entity for the activities and functions entrusted, as well as those permanently required to maintain the quality of the services provided.
- g) Follow the instructions of the volunteer entity related to the development of the entrusted activities.
- h) Properly use the personal ID and documents of the volunteer entity.
- i) Respect and care for the material resources provided by the volunteer entity.
- j) Comply with the existing health and safety measures of the volunteer entity.
- k) Read the rules on protection and processing of personal data in accordance with Organic Law 15/1999 of December 13th, and other applicable regulations.

Article 12. Relations between volunteers and the volunteer entity.

1. The relationship between the volunteer and the volunteer entity will always be established through the signing of an incorporation agreement, which will constitute the main tool of its definition and regulation.

2. The incorporation agreement shall have the following minimum content:

- a) The set of rights and duties of both parties, which must respect the provisions of this Law.
- b) The description of the functions, activities, and time dedication that the volunteer undertakes to carry out.

- c) When applicable, the system that will regulate the intervention of paid employees or partners who participate in volunteer action within the entity.
- d) The system of reimbursable expenses to be paid to volunteers in accordance to the volunteer action to be carried out.
- e) The training required for the fulfillment of the functions assigned to the volunteers and the itinerary that must be followed to obtain it.
- f) The span of the commitment, plus the causes and form of disengagement by both parties, which must respect the rights of the recipients of the volunteer action and the best development of the volunteer program.
- g) The system to solve possible conflicts between volunteers and the volunteer entity.
- h) The change of affiliation to the volunteer program or any other circumstance that modifies the system initially agreed upon.

3. The incorporation agreement must be formalized in written form, in duplicate, and be coupled, when appropriate, with the negative certification of the Central Registry of Inmates or the affidavit to which, respectively, sections 4 and 5 of Article 8 refer to.

4. Conflicts that arise between volunteers and voluntary entities during the exercise of volunteering activities will be settled by arbitration in accordance with Law 60/2003 of December 23rd, if this has been agreed in the agreement of incorporation and, in the absence of agreement, by the competent jurisdiction in accordance with the provisions of the procedural rules.

Article 14. Legal status of voluntary organizations.

1. Volunteer organizations have the right to:

- a) Select volunteers without discriminating by sex, sexual identity, sexual orientation, nationality, racial or ethnic origin, religion, ideological or union convictions, disability, age, or any other condition or personal or social circumstance, according to the aims or objectives of the entity, the nature and characteristics of the task to be developed, and the standards established in its internal operating statute.
- b) Suspend the activity of the volunteers when the quality or the aims of the programs of the entity are seriously harmed by their cause, or they seriously infringe the incorporation agreement.
- c) Commit to the measures to promote volunteer action established by public administrations or private entities, and receive measures of material and technical support aimed at the proper development of their actions.
- d) Participate through federations, confederations, or unions of voluntary entities in the design and execution of public policies of the General State Administration.

- e) Any other rights recognized by the legal system referring to volunteer action.

2. Volunteer entities are bound to:

- a) Draw up their own internal operating rules in accordance with this Law and with the regulations applicable to it, and with democratic, participatory, and transparency principles.
- b) Formalize the incorporation agreement with the volunteers and fulfill the acquired commitments.
- c) Sign an insurance policy or other financial guarantee that meets the characteristics and circumstances of the activity carried out by the volunteers and covers any accident and illness risks derived directly from the volunteer activity.
- d) Cover the expenses derived from the provision of the service and, in its case, reimburse the volunteers of the expenses that the development of their activity could cause, in the conditions signed in the incorporation agreement and adapted to the field of action of volunteering that they develop, as well as providing them with the material means necessary for the fulfillment of their duties.
- e) Establish adequate internal information and guidance systems on the purposes, the operating regime of the volunteer action entity, the performance of the tasks entrusted to the volunteers, and the delimitation of these tasks with the proper functions of the professionals of the entities.
- f) Provide volunteers on a regular basis and in accordance with their personal conditions with the necessary training, both basic and specific, for the proper development of their activities.
- g) Facilitate the participation of volunteers in the preparation, design, execution, and evaluation of the programs in which they participate and, to the extent that the applicable regulations allow, in the management and decision-making processes of the volunteer entity.
- h) Monitor and evaluate the planned activities, guaranteeing the achievement of the objectives in accordance with the principles of efficiency and social profitability.
- i) Provide volunteers with an accreditation that identifies and enables them for the development of their activity, which also specifies the volunteer entity in which the action takes place.
- j) Require consent or, when appropriate, the express written authorization of the parents, guardians or legal representatives of minors under the conditions established in article 8.2.
- k) Issue volunteers a certificate indicating the duration and activities carried out in the programs in which they have participated.

- l) Keep a register of incorporation agreements and the registration and removal of volunteers.
- m) Comply with the Organic Law 15/1999 of December 13th and other applicable regulations regarding the treatment and protection of personal data.
- n) Observe the remaining obligations arising from the provisions of the applicable legal system.

3. Volunteer entities will respond to third parties for any damages caused by volunteers participating in their programs and as a result of volunteer activities, as stated in the provisions of the Civil Code and other applicable regulations, being able to subscribe for this purpose an insurance policy or any other financial guarantee that covers civil liability, which will be mandatory when the law so requires.

4. Without prejudice to the provisions of paragraphs 4 and 5 of Article 8, volunteer organizations may develop volunteer programs that include the objective of reintegrating persons with not expired criminal records through volunteer action. In this case, the entity will reflect the special characteristics of the program in itself.

2.6 LEGAL FRAMEWORK OF REFERENCE FOR VOLUNTEERING – LEVEL 3

Generally, all volunteering laws in the different countries analyzed define what volunteering is, what volunteer organizations are, state the rights and duties of volunteers and the obligations of organizations, and regulate the registration processes of the entities in the corresponding registers.

The main milestones of the current legislative framework, nationally and internationally, are:

International Provisions

- United Nations Resolution on the International Volunteer Day of December 17th 1985.
- Resolution 40/212 of February 19th 1986 adopted by the General Assembly of the United Nations.

EUROPEAN REGULATIONS

- European Social Chart of October 18th 1951, ratified by Spain in 1980.
- European Parliament Resolution on Volunteering of December 16th 1983.
- Recommendation No.85 of the Committee of Ministers of the Member States on volunteer work in social welfare activities of June 21st 1985.



- Council Recommendation 85/308/EEC of the 13th June on the social protection of volunteers for development.
- European Parliament resolution on non-profit associations in the European Community of the 13th March 1987.
- Draft recommendation No.94 of the Committee of Ministers of the Council of Europe on the promotion of volunteer service.
- Universal Declaration on Volunteering issued by the LIVE 90 World Congress, held in Paris in September of 1990.
- European Chart for volunteers.

National Legislation

- Spain: Law 45/2015 of October 14th on Volunteering (State Law on Volunteering).
Published in: BOE 10/15/2015, No. 247-2015.
- Italy: Law of August 11, 1991 n°266 regulates volunteering.
- France: Volunteering is regulated within the law of associations which is a branch of private law governed by the Civil Code and by the law of July 1st 1901.



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3.1 ASSOCIATIONISM – LEVEL 1

Volunteering and associationism are, above all, commitments, values, and attitudes towards society. We can think of them as the connection between the people, the territory, and the projects that strengthen the social cohesion of a country.

It is undeniable that citizen participation through non-profit organizations is a growing reality linked to the increasing awareness on the responsibility that we all have in the construction of a more fair, equal, and inclusive society. In European countries (and by extension in the western world) this is gaining strength and consolidating progressively, despite the complex scenario we are in, due to this time of great change and social transformation.

In this sense, citizen participation through organized civil society has had to adapt to new contexts to answer to new social demands, and thus continue demonstrating its strength and transforming presence.

In this scenario, society as a whole and public institutions recognize and increasingly boost the role of organized citizenship, and value the work of civil initiatives by their nature, their critical capability, citizen empowerment, and to grow a responsible and solidary society. Volunteering has a key role in this recognition and impulse, as one of the most transformative forms of citizen participation, because it comes from the programs of entities that seek the general interest and promote the common good through collective projects.

If we briefly review the contemporary history of Spain, the civil war and the later 40 years of dictatorship are a dark stage for social movements and the history of organized civil society. Unions, political parties, and entities were prohibited and worked from the underground; vertical unions appeared in opposition, and only the entities not considered harmful to the regime were allowed.

In this context, it was not until the 70s that the first associative initiatives appeared, with the neighborhood movement being an example of it. This was a transversal movement that fought for different social rights such as housing, health, and education.

The end of the dictatorship and the transition to democracy allowed the emergence of many more civic initiatives. The arrival of rights and freedoms fostered the growth of the associative fabric with the structuring of social movements that were in hiding, and the creation of new specialized non-profit organizations.

These entities developed an essential role in the expansion of democratic values and the defense of civil rights, and at the same time, the administration began a modernization process. At this time they also began to develop public policies to support associationism.

The concurrence between the emergence of new social organizations and administrations in development led to both of them approaching to create an associative model that allowed working in building an emerging welfare state understood from a global perspective and in all its terms: social, cultural, environmental...

This public-private collaboration has marked the development of the third sector over the last 30 years. During this time, non-profit organizations have evolved and structured according to the logic that the administration has imposed to manage their resources: annual calls, social intervention methodologies, substantiations, tendering, certifications, agreements, etc. This path is more focused on process management than on complicity, but it has been efficient for years for the growth of entities and to achieve their mission.

Even with this, the sector's efforts to overcome the consolidation challenges stopped suddenly during the economic crisis of 2008 and due to the difficulties the administration had to face. The associative world, like the rest of areas of society, has been conditioned by the socioeconomic context, and the crisis left a mark on the volunteer organizations active today.

This crisis also highlighted new social realities, and with it new associative models and initiatives related to the organization of society. Successive reductions in public spending have caused a decrease in the availability of resources, and the crisis added to the limited resources weakened many organizations, which has led to a radical change of scenery and has raised the need to rethink organizations.

This moment coincides with a new way of seeing and experiencing the associative phenomenon: through informal platforms, groups, or movements that, united under the same cause (struggle, vindication, or collective claim), promote models of little institutionalized associationism, recognizable by its values but away from classic models, without legal personality, with a strong community, group, and collective dimension, and with an internal cohesion that comes from the cause supported, but not from a legal or formal bond, often non-existent. This is still a phenomenon that has the values of classic associationism, coexisting in the 21st century with more traditional models.

The historical evolution of associationism, which can portray the social and cultural image of a country, is inevitably linked to volunteering as a concept that brings together all forms that people have and have had of participating in the transformation of public affairs through entities. In developed countries, volunteering is a socially relevant phenomenon.

These non-profit entities facilitate and channel citizen participation, and guarantee a cohesive, strong, and pluralistic society with the capabilities to respond to their own needs. Volunteering is a free and supportive expression towards society, which says a lot in favor of the human qualities of a country, measured by the values of its people.

Volunteering is, therefore, the synthesis of universal values like solidarity and cooperation, turned into a commitment to a concrete reality.

In this way, civil society assumes a leading role in the solution of many social problems through volunteering, and in order to ensure that volunteer intervention in social action fulfills certain purposes in an efficient and lasting manner, it does so in an organized and collective way.

Following what we said first, associationism is the main element of a civil society that has recently seen an extraordinary development in all sectors of social activity: health, education, culture, social services, etc.

This increase in associationism is closely linked to the evolution of society; the presence of voluntary associations plays:

1. "An essential role of solidarity towards sectors excluded by a dual society:
 - a) solidarity action as a guarantee of rights that is part of the "social guidance" of those excluded;
 - b) as animator and stimulator of social values that constitute "forums of dialogue and expression, and welcoming spaces and places".
2. An important role in prevention-reintegration by anticipating emerging needs, creating conditions for promotion, social development, and integration of social groups.
3. A significant role as an tool for the social integration of individuals and for the social cohesion of the community in substitution of traditional primary groups, creating reception spaces with the participation of the concerned groups themselves and of the welcoming community.
4. An indispensable role in social awareness and the defense of values, free, not commercialized cultural forms, and as a promotion of solidarity and socialization based on non-exclusive values that enable personal and collective development and the recovery of key areas of communication".¹

"Thus, volunteer associations are created as tools for the political and social integration of individuals and groups (generating a feeling of belonging to the community and contributing to social cohesion), while representing and accumulating certain social and cultural resources necessary for mobilization and collective action.

For a society to have sufficiently solid public spaces to assume responsibilities, control the actions of public powers, and guarantee the political autonomy of the civilian will depend on their strength and ability to solve problems and to be present in the social debate".²

¹ Renes, V. (1995) "La acción voluntaria, cuadernos de la plataforma", nº 13, pág. 16-17

² "Manual de formación de voluntarios", Módulo III, pág. 70, visto en <http://ibdigital.uib.es/greenstone/collect/cd2/index/assoc/volun000/7.dir/volun0007.pdf>

3.2 VOLUNTEER ENTITIES – LEVEL 1

Following the Code of Ethics of the Spanish Platform for the Promotion of Volunteering, “volunteer organizations” are considered to be social initiative, private, non-profit, and legally constituted entities that carry out their activity as a priority in the field of social action, in favor of others, and with collective social interests.

We will proceed to break down some elements to delve in their analysis and in the dynamics they are given:

First of all, we must remember that volunteering is a form of citizen participation through third sector organizations (associations, foundations, etc.), so it is within the framework of these organizations that volunteering is developed and where it acquires continuity and impact.

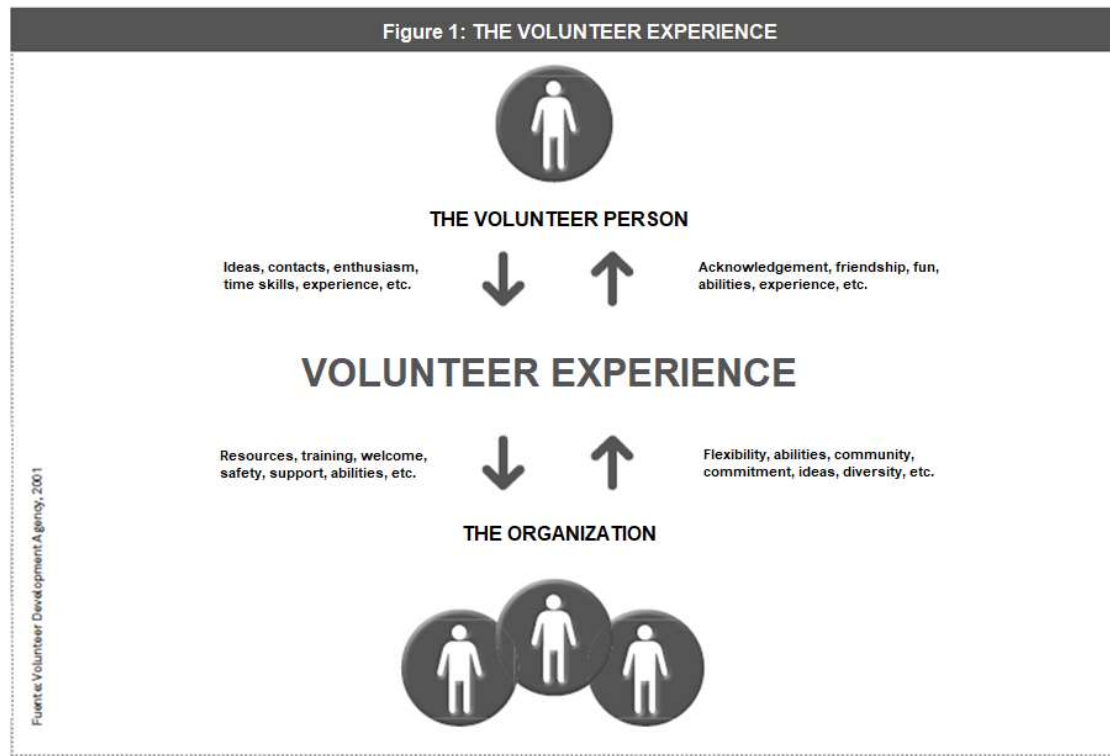
Without these two elements, the action would be lost in specific interventions that would not contribute to changing or improving society. Therefore, and given that the contribution of volunteering is valued very positively, it is important that organizations ensure a maximum effectiveness and efficiency in the operation, management, and development of their activities, to get the maximum value of this contribution to society, to the organization, and to the volunteers.

These entities are born as spaces of citizen participation, as a form of commitment to society, and most of them start with a volunteer base, without paid staff. They can be regarded as the sum of the wills of a group of people who feel the need to carry out a task aimed towards a specific mission, for which they associate. Later, when their activities become more extensive and complex and the intensity of the work increases, they usually incorporate paid staff. This gives way to the mixed model -of volunteers coexisting with paid staff- currently used by a large proportion of organizations.

Volunteering can thus find its place by establishing a relationship of exchange between volunteers and the organization. Each of the parties makes a series of contributions: the entity provides its trajectory, structure, and an organization, in which the volunteer can develop his activity; they in turn provide knowledge, experience, and a time spent on a common interest.

The role played by the volunteers varies depending on the entity, as it is defined by it or by their interests, they may have a specific or generic role, participate in one activity or several of them, in a specific project or occupying a more strategic position, etc.

The following image summarizes this relationship of exchange between organization and volunteer through the experience of collaboration:



There is no clear difference between what volunteer work and paid work are; it generally depends on the size of the organization and the structure of its programs and projects. What is clear, even in the legislation, is that volunteers cannot replace paid workers in any case, and in turn the Workers' Statute excludes from its scope "all work done for friendship, benevolence, or good neighborliness" (Art. 1, 3d).

Therefore, to explicitly include the volunteer relationship in a collaboration agreement, and to not use volunteering as a means of accessing a subsequent job clarifies the role of volunteers in an organization.

Thus, some of the benefits and contributions of the volunteer organization, as a contribution of ideas in this regard, are:

- Volunteers are an internal collective of the organization but that also has an external point of view. Therefore, they can provide a critical vision by incorporating different visions of reality.
- Volunteers bring diversity, since they have different profiles from the paid staff (regarding age, career path, training, experience, etc.), and their skills match the efforts and functions of paid personnel.
- Volunteers can become an essential support for the organization beyond their contribution in terms of time.

Also, in many cases:

- Volunteers help reach more areas of the community, companies, and other entities, by linking to other organizations and people.
- Volunteers can experiment with new ideas and be pioneers for new initiatives.
- The involvement of citizens is essential to guarantee the connection of the organization with society and its needs; volunteers are one of the main links of this connection.
- Volunteers bring credibility before society and other social agents because it implies commitment and citizen participation.

We must remember that volunteering is not an end in itself, but the means of volunteers to exercise the right of participation and involvement in the issues of society and their solutions.

This commitment to cooperation is not developed individually, but within the framework of an organization, answering to citizen demands at the individual and group levels in social-welfare, socio-economic, and socio-cultural frameworks; but with a special nuance:

- Sometimes by supporting and complementing the action of public authorities in the same social areas.
- Others by directly attending individuals and groups that are not hosted within the organized network of social services.
- Generally by discovering new social needs that should be addressed by society and that volunteering vindicates before the social conscience.

In the face of today's increasingly complex society, the intervention of volunteering is necessary to cover the full range of needs and the extent of its actions. Their presence is essential in public or private organizations that work in response to needs, but we must be prudent, since this need should not move towards the replacement of the role of public institutions by volunteers (to avoid responsibilities) or in the private work field.

There are many models of non-profit organizations in which volunteers are incorporated as "Third Sector volunteering", but we also find differences in their legal constitution (association, foundation or grouping, federation, confederation, platform...) or the model of participation or volunteer space. The following division or differentiation can be drawn out regarding this:

1. Organizations OF volunteers

Those organizations constituted mainly by volunteers, even though they have paid staff for certain tasks. These are organizations that carry out actions aimed at third parties, usually in different fields of action.

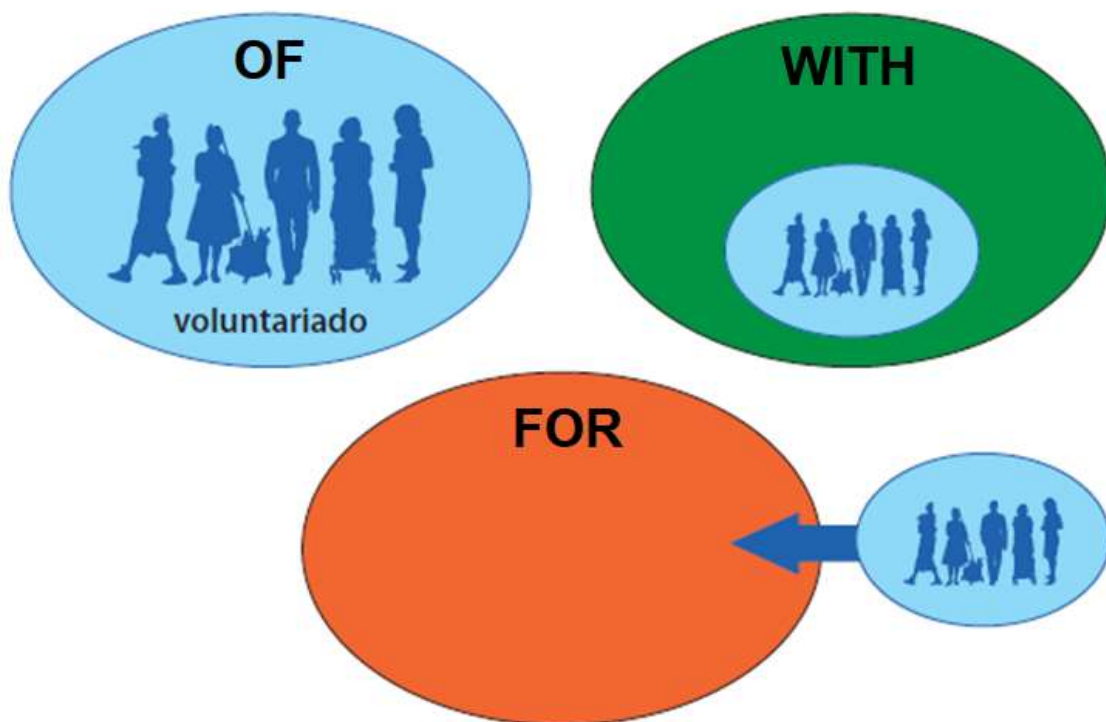
2. Organizations WITH volunteers

Those organizations that have both volunteers and users; family members, partners, paid staff, etc. These are usually organizations that act with and represent specific realities or groups from different initiatives (assistance, support, denouncement...) and have the participation of volunteers for all or some of their programs.

3. Organizations FOR volunteers

This groups the organizations that do not have volunteers but establish collaboration agreements with other organizations WITH/OF volunteers to carry out their programs or projects. This is the case of centers or institutions that have the participation of these organizations in some of their services (e.g. hospitals or foster homes).

We can depict this distinction as follows:



Source: fundación Luis Vives - Cuadernos de gestión 6, "Claves para la gestión del voluntariado en las entidades no lucrativas".

In the words of the Platform for the Promotion of Volunteering, entities that incorporate volunteers as an essential piece of their projects can be grouped in three:

- "Organizations that have volunteers.

In order to achieve their ends, they employ paid professional staff and volunteers in a stable and permanent manner and for the majority of their programs.

- Mutual aid organizations.

Formed to provide help among their members, who have similar characteristics, and with a free organization system.

These are not strictly volunteer organizations, they work for common interests rather than values; the essential requirement for participation is to share characteristics. Occasionally, these organizations can admit volunteers who lack these common features (for example, associations of former drug addicts, Alzheimer's, etc.).

- Volunteer groups.

These are created by the participants or with the sponsorship of an entity, and have the objective of carrying out a specific program during a previously established time.

Independently from the type of volunteer association, which we have tried to group into the three mentioned above, all have common elements that characterize them:

- a) They put the right of association recognized by the Constitution into practice for the benefit of society.
- b) They provide a non-profit humanitarian service to society.
- c) They help to detect problems while encouraging and educating the community in volunteer participation and/or creating and managing social works.
- d) They always carry out their activity with respect towards people, their freedom, values, ideology, and beliefs".

In summary, and to finalize: volunteer organizations are tools for social participation, community development, and the improvement of quality of life. These entities are private, non-profit legal entities that include the participation of volunteers for civic or social programs or activities for the benefit of society, addressing specific fields of action in each case.

Lastly, we must not forget that we can also find other types of organizations with volunteers that would not fit within the above definition. We are speaking about the volunteers of some public administrations, called by some "civic volunteering", and about "corporate volunteering" linked to for-profit organizations.

3.3 FIELDS OF ACTION OF VOLUNTEER WORK – NIVEL 2

In the world of volunteering, we can find a myriad of branches, areas, or fields of intervention. Depending on the type of entity and the activity it carries out, or the group towards which its action is aimed, the organization will be focused on one area or another.

There are different classifications within the fields or areas of action of the entities depending on who performs the analysis, research, or classification itself. Thus, if we focus on volunteering for social action and use the classification of 2012's Third Sector Yearbook of Social Action in Spain, nine different fields or areas are detailed:

Percentual distribution of TSSA (Third Sector Social Action) entities according to their field of action (for 2010 and 2008).		
	2010	2008
Social action	38,6	45,3
Integration and insertion	23,2	18,2
Social / community	22,1	15,5
Others (education, training, culture)	7,2	10,8
International Cooperation	3,4	4,0
Participation	3,3	2,1
Human rights	2,0	2,1
Environment	0,2	0,0
Housing	0,1	0,3
Base (n)	716	819

Source: Fundación Luis Vives (2012). Anuario del Tercer Sector de Acción Social en España.

Two or more related groups could be included within each of these 9 fields, since this classification has a very general character. The position of each of these is proportional to the percentage of surveyed TSSA (third sector social action) entities dedicated to this field of action. At the date of completion there were three groups with approximately an 84%, the area of social having the highest percentage at 38.6%, followed by the area of integration and insertion with 23.2%, and lastly the social-community scope with 22.1%.

According to Article 6 of Law 45/2015 of October 14th on Volunteering, in *Areas of Volunteer Activity* and in reference to the classification to define the fields:

1. "Volunteer activities are considered, among others, as:

- a) Social volunteering carried out through intervention with people and social reality in situations of vulnerability, deprivation, or lack of rights or opportunities to achieve a better quality of life and greater cohesion and social justice.
- b) International volunteer cooperation for development, linked both to education for development in the educational and transformation process, and to promotion for development regarding humanitarian action and international solidarity, either carried out in our country, in countries or territories receiving cooperation for development, or in any country with a situation of humanitarian need, without prejudice to the activities carried out in this field by the cooperators, which will be ruled by the Royal Decree 519/2006 of April 28th, which establishes the Cooperators Statute.
- c) Environmental volunteering, which aims to reduce the negative impact of the humans on the environment and enhance the value of natural heritage, animal and plant species, the environment, and natural resources by protecting and recovering the flora and fauna, the biodiversity of habitats, and defending the forest environment; conservation and improvement of water, rivers and other elements; of the littoral, the mountains, and other elements of the landscape; education and environmental awareness; for the protection of animals; and any others that contribute to protect, conserve, and improve the environment.
- d) Cultural volunteering, which promotes and defends the right of access to culture, and in particular the cultural integration of all people, the promotion and protection of cultural identity, the defense and safeguarding of cultural heritage and participation in the cultural life of the community.
- e) Sports volunteering, which contributes to citizen and social cohesion by adding the values of volunteering to those already inherent in sports, with the commitment to promoting community in sports in any of its forms, including volunteering in sports practiced by people with disabilities, especially Paralympic, and to favor a greater and firm commitment of those who practice sports in associative life as a way to promote their education and social inclusion.
- f) Educational volunteering, which as a planned and integrated solidary action in the system and the educational community, improves the possibilities of carrying out extracurricular and complementary activities, contributing especially to compensate the inequalities that may exist among students due to social, personal, or economic differences, through the use of service-learning programs among others.
- g) Social-health volunteering in which health promotion, disease prevention, health care, rehabilitation, and social care aimed at the whole society or groups in vulnerable situations are combined, and that offers support and guidance to families and their close environment through an integral and specialized intervention in the physical, psychological, and social aspects, thus improving living conditions.

- h) Leisure and free time volunteering, which trains and raises awareness in the principles and values of volunteering through activities in the field of non-formal education, which promote development, integral personal and group growth, the enhancement of skills, competences, aptitudes, and attitudes that favor solidarity and inclusion, and achieve commitment, participation, and social involvement.
- i) Community volunteering, which favors the improvement of the community and promotes participation with greater decision-making capabilities and initiative to solve issues and demand a better quality of life in the living spaces where volunteers work, by structuring a solidary, active, critical, committed, and co-responsible society.
- j) Public safety volunteering, which regularly collaborates in the management of emergencies, in actions that are determined by the National Public Safety System without prejudice to the duty of citizens in cases of serious risk, catastrophe, or public calamity, as expression and effective means of citizen participation in the social response to these phenomena in the terms established by the applicable norms.

2. The conditions under which international volunteering activities of cooperation for development are carried out are regulated, as well as in other areas of action that require specific treatment, either because of the place in which they are carried out or because of the specialty of the activities, either because of their development time or because of the combination of some of the above circumstances”.

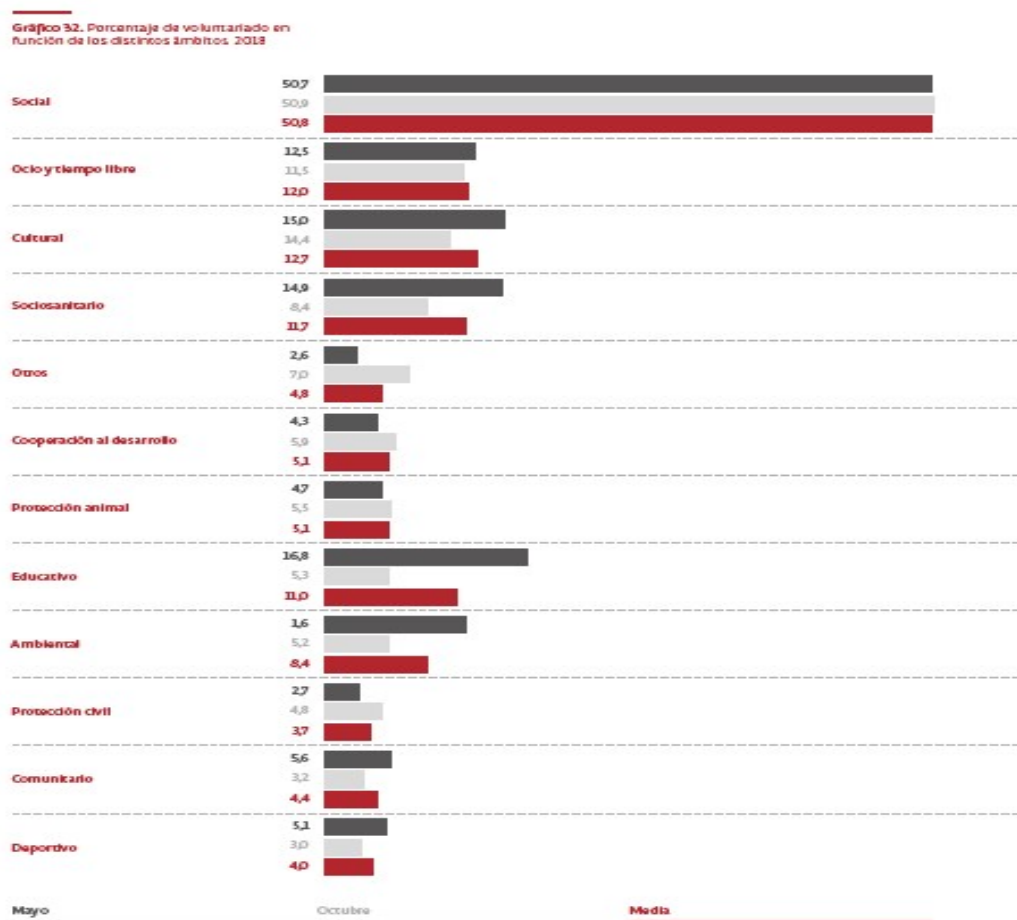
This classification is precisely the one followed by the Spanish Volunteering Platform in the report “The volunteering action 2018” carried out jointly with the volunteer observatory. It analyzes the interest and motivations both of volunteers and people who still aren’t, and delves into the why they spend time and skills to volunteering, allowing not only to improve recruitment of NGOs, but also to modulate, contrast, or share the expectations of volunteers regarding their tasks and their final objectives.

The section “Distribution of volunteers and permanence in organizations” relates to the subject of study of this block - the areas or fields of action of volunteering. Volunteering has different areas of development, but the main one is still the social one, which groups more than half (50.8%) of volunteers.

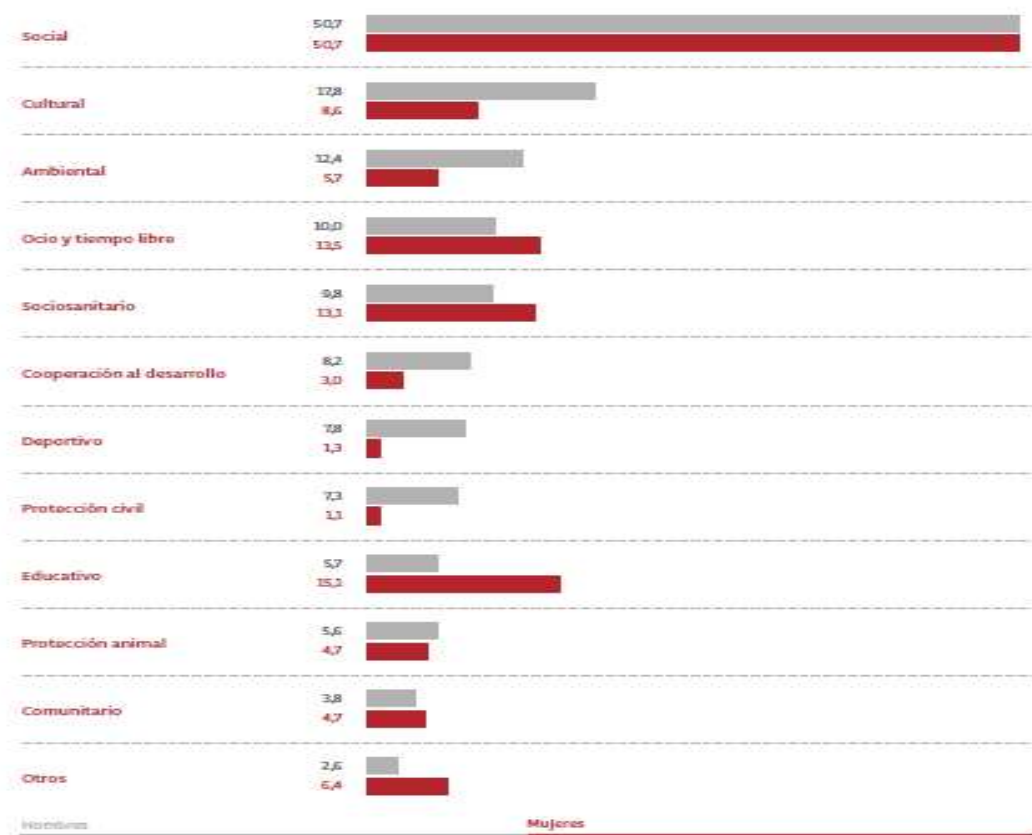
The study also notes that other relevant types of volunteering are leisure and free time, cultural, social-health, and educational, although these last two reflect very heterogeneous data when comparing surveys conducted in 2018 to previous studies. In 2018, the “animal protection” emerged for the first time, with a 5.1% of all volunteers. This is not an area specifically foreseen by the law, so it would probably be included in the category of

environmental volunteering. If this is the case, the sum of both constitutes a significant percentage: 13.5% on average, which would place it in the second or third place in importance.

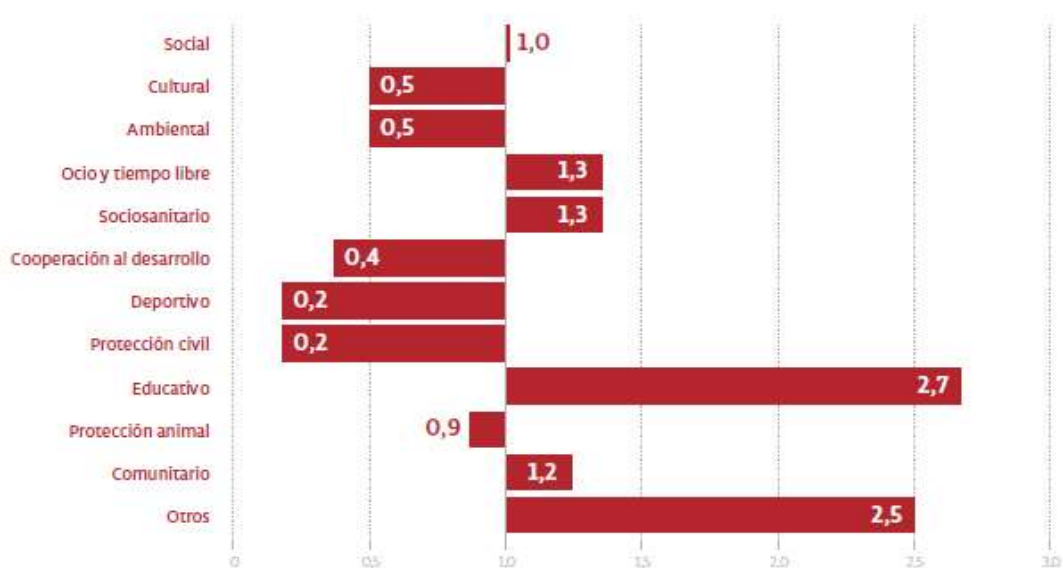
It is also interesting to take a look to the distribution by gender, and regarding this distribution, to see the existing biases in each field, since, although the (predominant) social field has an even distribution between men and women, there are some with a strong variation by gender.



Source: report "La acción Voluntaria 2018" – Plataforma de Voluntariado en España



Source: report "La acción Voluntaria 2018" – Plataforma de Voluntariado en España



Source: report "La acción Voluntaria 2018" – Plataforma de Voluntariado en España

Taking into account that the value 1 is the equity in the representation, the social scope would be the most equitable, followed by the new animal protection field (with 0.9, although if compared with environmental protection its index would be reduced to 0.6). The educational field has the highest feminization index (2.7 women per man), and the fields of leisure and free time, social care, and community are also predominantly female.

The predominantly male fields are sports and civil protection, where there is only one woman for every five men. To a lesser extent, the cultural, environmental, and development cooperation are also more male-biased. Age also seems to be a relevant factor. As reflected in the following table, up to age 34, the social, cultural, socio-health, environmental, and sports are the preferred fields. From 35 to 54 years old, the fields of international cooperation, education, leisure and free time, civil protection, and animal protection are chosen to a greater extent. People over 55 years old choose especially the social area, then sports, leisure and free time, and community.

Lastly, the social field -chosen by 50.8% of volunteers- is the most supported option among people between ages 25 and 34 and over 55, without sex-bias, but the report notes that there may be other variables that influence this choice:

- Having the family role of unpaid supporter (58.2%).
- Taking care of domestic tasks (70.1%) or being a pensioner (67.9%).
- Not having any (88.7%) or having lower-degree studies (65.0%).
- Living in large cities (59.7%).
- Living in homes with one (58.8%) or two people (60.8%).

	14-24	25-34	35-44	45-54	55-64	65 y más
Social	26,8	65,9	46,5	22,1	63,4	72,4
Internacional de cooperación al desarrollo	0,0	10,9	0,0	17,1	6,5	0,0
Ambiental	14,6	0,0	0,0	6,5	13,3	0,0
Cultural	0,0	30,2	3,9	17,7	8,6	2,9
Deportivo	0,0	0,0	7,6	0,0	8,6	0,0
Educativo	14,6	0,0	14,6	5,8	0,0	0,0
Sociosanitario	13,9	23,4	0,0	2,8	7,5	9,7
De ocio y tiempo libre	12,3	5,1	4,4	18,3	18,0	9,6
Comunitario	0,0	0,0	0,0	4,4	13,0	0,0
Protección civil	0,0	4,9	6,3	3,0	0,0	11,6
Protección animal	13,0	0,0	18,4	4,2	0,0	0,0
Otros	4,7	0,0	6,1	7,0	11,3	9,8

Source: report "La acción Voluntaria 2018" – Plataforma de Voluntariado en España

3.4 BASIC OPERATIONS OF A VOLUNTEER PERSON/ENTITY – LEVEL 2

The constant and permanent extension of the fields of action of volunteering covers nowadays very different subjects or areas; we will focus in this course on analyzing the one related to social inclusion. Let's first see a description of what social inclusion is, in order to better understand the basic actions of a volunteer in this field.

The concept of social inclusion has developed from problems such as poverty, marginalization, and other forms of deprivation. Social inclusion places people at the center of the policy making process, and its goal is for people to benefit from opportunities to improve their lives.

The World Bank defines social inclusion as “the process that guarantees that people at risk of poverty and social exclusion get the necessary opportunities and resources to fully participate in economic, social, and cultural life, to enjoy a life and well-being level average to the society in which they live”.

Social inclusion is a relative concept by which exclusion is defined by taking into account the circumstances of certain people, groups, or communities in relation to others; it is a normative concept that focuses on the right of people to participate in their communities, a process by which individuals, groups, or communities are pushed to the margins of society, cut off from community networks and activities, and prevented from fully participating due to their economic condition, health, education, or other disadvantages. This may either be the result of discrimination or an unintended consequence of general policies. Their access to decision-making bodies diminishes, and a feeling of helplessness emerges to impact their daily lives.

The World Summit for Social Development held in Copenhagen in 1995 established that the most productive policies and investments are those that enable people to make the most of their skills, resources, and opportunities. The Summit urged to create “a society for everyone, in which each person has an active role to play, with their own rights and responsibilities”. Five years later, in the extraordinary period of the General Assembly held in Geneva, governments recognized volunteering as “an additional mechanism to facilitate social integration”, and agreed on the need to “raise public awareness on the values of volunteering and the opportunities it offers”, and to create “an enabling environment for individuals and other civil society groups to undertake volunteer activities, and for the private sector to support them”. The recognition of volunteering as a way of accessing inclusion meant to leave aside the unidirectional perception of giver and receiver, and see a reciprocal relationship beneficial to both parties. The summit was a paramount moment for the discourse on volunteering.

With this precedent, and to deepen on the topic of this section, we'll focus the content on the benefits that the basic actions of volunteers, of a universal nature and with essential values, can offer to people who suffer any form of exclusion.

One of these benefits is the space provided by volunteering, which allows people to have a fuller and more fulfilling role in their communities and societies. This does not diminish the equally important work of the wide range of organizations and programs that provide direct services to people considered excluded, in many of which volunteers participate. However, we want to focus on aspects of volunteering with a lot of experience but little support.

At the individual level, volunteering can help people overcome feelings of personal isolation and low self-esteem. Volunteers come in contact with other people, either face-to-face or through the internet, in circumstances that can help them improve their feelings of contribution and belonging to the community, so we can say that volunteering reduces vital tensions and draws away the feeling of loneliness. Excluded people often have a sense of shame and failure, and lose hope of being able to take charge of their lives; through volunteering, people can address some of the underlying causes of this exclusion, such as the lack of a job, education, or health.

Volunteering can improve employability by increasing the professional and social skills of people. Social networks are created that lead to the establishment of contacts that can end up being meaningful references and even help to get a job. People who have experienced poverty and homelessness can work with other people in need as a way to improve their own situation. Through volunteering in counseling, guidance, and support to others, people can go from being recipients of services to providers, which can undoubtedly be very empowering.

In this sense, we believe that people become fulfilled as they realize that they have something to provide to their community through volunteering. The recognition of the contribution of volunteers is a very important part of the feeling of belonging somewhere. In communities in which certain or all groups of the population suffer exclusion, volunteering encourages a greater sense of belonging and well-being that helps to improve resilience.

At a national or global level, volunteering -through campaigns or activism- can lead to the modification of policies that prevent inclusion; we all have seen it in high-profile movements for women's rights and lower profile but equally effective campaigns for the recognition of the situation of indigenous peoples, and the provision of services for people with disabilities. As a vehicle for the momentum, deepening, and support of participation, volunteering plays a very significant role in how people can shape their own destiny beyond their immediate situation.

We can therefore say that the economic, political, and social dimension of exclusion impact disadvantaged groups in many ways. To study social inclusion through volunteering, we will focus in this section in one of the groups, migrant persons, and their development will be followed in subsequent topics. The objective is to show the key aspects of the exclusion they face, and how they can find their way to inclusion through volunteering.

Migrants face unique challenges to overcome exclusion; they usually have to overcome language barriers and learn the local customs. Volunteering offers them opportunities to practice language skills and create social networks that lead to greater social inclusion. People belonging to racial and ethnic minorities are less likely to participate in official volunteer activities, but their high level of participation in unofficial volunteer activities has been noticed: volunteering in schools, programs to learn a second language, and in organizations that work for the social integration of migrants. The potential of these people working as volunteers for their own communities transcends borders.

We also find the relatively new concept of “co-development”, which applies to development initiatives undertaken by migrants living in developed countries to help their communities of origin. Co-development is a mean through which migrants can share the benefits of their hosting countries while still participating in the community life of their countries of origin.

With this, we can conclude that there are numerous ways to avoid exclusion through volunteering; it can improve self-esteem, help develop professional skills and other competences, and contribute to creating networks, which generates an overall feeling of well-being. At the community level, it improves social cohesion by strengthening bonds of trust and reducing conflicts. And generally speaking, the greatest inclusion achieved through volunteering within society implies economic benefits and helps to develop stronger and more cohesive nations.

Volunteering will therefore achieve a greater integration on social inclusion when there is a greater recognition of its broad parameters, as stated in this chapter.

“The bibliography on volunteering and inclusion focuses to a large extent on the action of volunteers in officially constituted organizations, which is something that should be encouraged. However, volunteering by excluded groups usually takes place in unofficial contexts. The most inclusive definition adopted by the international community reflects every form of volunteering and should help to highlight the role of volunteering.”

There is still a wide room for action. Governments can increase the inclusion of volunteering in policies related to inclusion, taking into account both types of volunteering: the official (organized) one and the unofficial one. The micro-politics of volunteering and the macro-politics of fighting social exclusion must act together. Laws on access to work, for example, could be extended to include volunteering, as could anti-discrimination legislation. The recognition of the abilities -not the disabilities- of the person is at the core of inclusion, so an open and flexible approach is necessary. Governments, civil society organizations, and the private sector are able to take on proactive initiatives for the benefit of excluded groups, along with other segments of society, to participate in volunteer activities. If we want this to happen

and more inclusive societies to emerge, this type of initiative would be a crucial advance to ensure that every person enjoys the many benefits offered by volunteering”.³

To conclude, we cannot close this chapter without pointing out some of the basic operations carried out by entities dedicated to the social inclusion of refugees, stateless persons, and migrants in vulnerable situations, among which CEAR (Spanish Commission for Support to the Refugee) stands out for its work. These actions are carried out throughout the integration process, guiding people and providing them with individual and social tools so that they become the main characters of their inclusion process.

“This includes from first aid to newcomers, to learning Spanish, the integration stage, the mediation for access to housing, psychological support, and training for employment, and labor insertion”.

Actions in this area allow, among other things, that 100% of minors attend school in less than 10 days after arrival, that around 75% of people receive psychological treatment, or that 70% of them have a health card.

An interdisciplinary team works in the different lines of action to achieve full inclusion:

- **Information and Guidance:** first aid, where the needs of the person are identified and the best response to the situation is designed. This serves to assess the situation of each person and allows us to give the best response to the detected needs.
- **Psychological support:** the psychological support provided by CEAR is specialized in victims of serious human rights violations and torture, guiding them through the process of identification, analysis, and recovery.
- **Social intervention:** specialized support in the intervention with persons requesting international protection and refugees through individual attention, guidance, and social mediation to achieve the full autonomy of the person.
- **Family reunification:** CEAR pays special attention to the orientation, guidance, and reception of new members of families that in reunification processes.
- **Training and employment:** its ultimate goal is the social and labor integration of the group in process of inclusion. The action is aimed at guaranteeing the learning of the language and at enhancing employability and autonomy. At the same time, equality in the labor market, labor insertion, social integration, and raising awareness of employers and employment-oriented entities is promoted.

³ Informe sobre el estado del voluntariado en el mundo 2011, capítulo 5, “El voluntariado, una fuerza de inclusión”, pág. 71.

The intervention process is carried out through individual insertion itineraries whose main lines are:

- Language learning.
- Guidance, advice, and information for employment.
- Business exploration and labor intermediation.
- Training for the access and promotion in employment.
- Denunciation and awareness actions against labor discrimination.
- Research and development of studies on the labor reality of refugees and migrants in situations of social vulnerability.

Since 2002, hundreds of thousands of refugees and migrants in situations of special vulnerability received guidance and job information in Spain thanks to this work (CEAR accounts for more than 204809 beneficiaries).





VIRTUAL
INCLUSIVE
EDUCATION
PLATFORM

DIDACTIC UNIT 4

HOW DOES A VOLUNTEER FOR INCLUSION WORK?

COURSE **FOR**
VOLUNTEERS

“Volunteering is a way to demonstrate organized solidarity, an intervention of the community in solving their problems. Volunteer action expresses the responsibility and involvement of citizens in community development; in short, it is a tool to exercise the right to participate and transform the reality that surrounds us”.

Thus, the institution in charge of each case needs people to help it fulfil its mission and serve vulnerable groups, and there needs to be a congruence between the principles and values of the institution and future volunteers. In turn, volunteering is the link between the beneficiaries and the organization; it perceives and detects its needs and relies on the Institution to help them develop their capacities, reducing their vulnerability.

In this Didactic Unit we will analyze certain determining aspects faced by volunteers for inclusion, and we will focus the inclusion of migrants. Divided into four sections, this topic will study the profile of the beneficiaries, how cultural traits influence the integration process, which needs are a priority for them, and what are the basic procedures and paperwork to obtain refugee status or a residence permit.

4.1 PROFILE OF THE BENEFICIARIES – LEVEL 1

Volunteering, in addition to what has already been mentioned in previous topics of this course and at the beginning of the introductory section, is also a basic agent in the intervention, guiding the beneficiaries in their process, and acting socially to transmit values of solidarity, social commitment, participation, dialogue, etc. It participates in the construction and development of social change initiatives, cooperating with other social agents.

If we analyze the profile of the beneficiaries of those actions corresponding to our case study in this project, including migrants and refugees, we can state in broad strokes that they are people of foreign origin who decide to come to our country in search of better life conditions. They are usually immigrants who manage to enter, remain illegally in Spain -without documents- and therefore, have little chance of accessing basic services like health, housing, decent work, or social security. This group also includes refugees and those fleeing from war or major catastrophes, although their stay in our country is protected by law.

According to data from CEAR (Spanish Commission for Refugee Support), the beneficiaries are framed within the following characteristics:



- Asylum seekers, refugees, displaced persons, persons authorized to remain in Spain in accordance with asylum legislation, stateless persons and stateless persons.
- Immigrants in a situation of social vulnerability.

4.2 CULTURE AND CUSTOMS OF THE COUNTIES OF ORIGIN – LEVEL 1

Excerpt from the reference text: Manuel Oliver and M^a Dolores Vargas (1995): *“Immigration and Culture: Critical reflections on the social and cultural differences produced by the migratory event”*, p. 251-258, Department of Contemporary Humanities of EUTS Alicante. ¹

“There are many definitions of ‘culture’ but, one of the most important and that is accepted over time, is the one formulated by EB Tylor (1871) in which he says that culture is ‘a complex whole that includes knowledge, science, art, morals, law, customs and other abilities and habits acquired by human beings as members of society’.

In similar terms, most authors who have theorized about the nature of culture manifest themselves, and also agree that cultural transmission is not genetic, it is a fully social fact: acquired from the people who make up society itself. They are learned patterns of behavior that create a unique model that develops within the social life of the group itself.

Studies on the cultural aspects of societies come as social investigations that help to understand a series of facts, ordering them and giving them meaning as to their relationship with a specific group of individuals, outlining the sociocultural features that each society has. These social distinctions of each human group determine that people are structured in different behaviors, and develop their own cultural patterns that will become their hallmarks. Its unifying force will ensure that linking common principles and acting together achieve common goals, thus becoming each “the distinctive attribute of the human condition” (Lévi-Strauss, 1984).

These cultural processes mark the differences in societies, producing serious ethnocentric positions. In fact, ethnocentrism is one of the great evils that impact us for the understanding of cultural diversity and for a human coexistence without confrontations.

¹ Visto en https://rua.ua.es/dspace/bitstream/10045/5889/1/ALT_02_15.pdf

The more we know of a culture, the easier it will be to predict their behavior and the norms that behavior conveys to its individuals. Thus, the knowledge of what the concept of culture means and entails will provide us with the bases to analyze the human being as a social animal and the interrelation that may exist between different societies.

From these considerations about the nature of cultures, we will go into the problem that originates with the social fact of migration.

Migrants, upon arriving in a receiving country, perceive that the new world is unattached from the one they just left in their home society. It is difficult for them to recognize, in the expressions of the locals, what attitude they can show towards them. If we add to this the insurmountable barrier that language implies, or their ways of dressing, a social and cultural border is immediately set up, that will mark the boundaries between the own and the strange.

When people decide to emigrate from their home country, a series of mechanisms are set in motion that will lead them to virtually destroy their symbolic universe, especially as long as they remain in the receiving culture. These people lose their territory, they have no home; they have to rebuild their world because they have lost everything that constituted their life. Their old habits and customs, an inexhaustible source of reference and meaning, lose their meaning and usefulness. "The migrant gains freedom by ceasing to be controlled by his group, but loses the benchmarks that made sense to him" (Mandianes, 1993).

As soon as they have their first contact with the receiving country, they are assigned an immigrant status and are forced, depending on the different cultural patterns offered to them, to rebuild their symbolic world. This process will lead them to a crisis in their system of values and beliefs, which they will have to gradually abandon, or at least leave in the background. They will only keep intimately their original cultural codes, within their family groups or with their migrant partners. Outside this, they will have to learn what their receiving societies offer.

This process of change in the cultural identities of migrants due to the need for survival forces people who have chosen this path to rebuild their symbolic structures, if their capacity allows them to; otherwise they will fall into marginal social positions and a cultural periphery.

Returning to the dichotomy that we have established between the very nature of a receiving society and the strangeness that comes from other societies, it is also applicable to members belonging to the receiving society. Migration gives them a feeling of rejection due to the fear of facing possible changes that could destabilize their structured society."

Without going deeper into the sociological analysis of why certain fears are generated in the receiving society and its possible positions before such a situation, we can affirm -as the article

cites- that: “there will be so many more integrative possibilities between the receiving country and the migrant population the more cultural proximity they have”.

“If we set the example of Spain, migrants coming from South American countries and from the countries of the former Eastern Europe will sooner assimilate our cultural process than those arriving from Arab or Central African countries. With these, the integration process has many more obstacles. As we have seen, the sociocultural conflicts of migration produce tension both among the immigrant population and the receiving population; the two situations going through the same periods: a first period of social disorganization and a second period of social reorganization (del Olmo/ Quijada, 1992). The arrival of migrants to the receiving society implies the cultural disorganization when two different cultures meet and have to follow an adaptive process. Subsequently, it tends to a reorganization of social and cultural patterns that, with the systematic inclusion of tacitly agreed norms introduced by the migratory group, come to merge. In the same way, the host society pours into the migrant’s value system cultural patterns that they, over time and a receiving predisposition, assimilate. Where it seems that there is no doubt, is that contact between the receiving society/migratory population produces times of socio-cultural disorder.

The impact of two cultures, until the time for mutual assimilation arrives, involves conflicting processes. Denying these conflicting processes derived from the cultural differences between the migrants and natives, as well as the social diversity shown by the various groups that make up current migrations, would mean opting for a false reality. The awareness of these new situations should lead us to find solutions to avoid violent confrontations and racist and xenophobic response, which is already happening in some European countries.

Migrant-receiving societies are currently with a certain inability to face the problems posed by the continuous flow of people looking elsewhere for what their own country has not been able to give them. Ignorance to achieve a social understanding, among different human groups, goes through several factors such as political, economic, social, or cultural. In accordance with this, we can state that cultural differences will be those that will provide one of the most important factors that impede communication between migrants and the receiving country.

(...) Receiving societies, before the migratory processes, become legitimizers of their culture and ethnic subordinates. This is the obvious and current social reality in which we are inserted, and in whose scope hostilities, confrontations, resentments, are those that, both at an economic, political, religious or social level, give rise to a tense and conflicting coexistence, promoting the existence and consolidation of marginal social groups. That same society will derive to the creation of its own space-social areas, encysted in the host cities, becoming social niches of minority human aggregates, authentic marginalization groups, which will not help at all to the social interaction, so necessary among the members that make up a society.



(...) Migrations are not made up of people without customs or traditions, or without social rules or religion. We must not see in migrants -if we accept the existence of cultural differences- primitive worlds typical of a cultural fossilization without possibilities of transformation. If the host society wants to see them like this, what it is doing is to exclude them from their "superior" cultural context, denying any possibility of a socio-cultural exchange to create a more plural society capable of accepting modifications that will bring an approach between the members belonging to different cultures.

The processes that induce the understanding of cultural differences should not go through radical positions of one-positional intervention, that is, providing approaches to the problem only from the attitudes of the receiving society or, on the contrary, only by contributions from the perspective of migrated groups. The situation needs different approaches: research strategies must understand that all cultures have negative and positive aspects, and equanimous studies will avoid radical social attitudes and devaluing stereotypes. We must not only be critical of other cultures, but also of ours.

Social scientists (and volunteers in our case study) must open a public debate on the cultural misunderstanding of our society, given the difficulty of the migratory event. Helping to understand these relationships will effectively help calm the latent aggressiveness of current times.

To conclude these reflections, we believe that in order to arrive at the most accurate knowledge of the situation, one of the methods that must be used is participant observation, that is, to encourage a personal approach to the problem and to become explicitly aware of the social and cultural prejudices that are at the base of the confrontation between the two ways of living. This way of proceeding makes possible a direct approximation of the facts themselves and their critical assessment, which constitute the basic condition for an in-depth understanding of the empirical facts and the actual situation of the conflict. In this way, the field work will be the basis that provides us with the precise data of the social reality of the opposition: immigrant-receiving society.

Cultural differences are one of the serious difficulties facing the migratory event. The intolerance that generates '...can only be overcome in the mid- or long terms with radical changes in citizen education: an education based on a plural concept of citizenship' (Pujadas, 1993)."

4.3 SITUATION AND NEEDS OF THE BENEFICIARIES – LEVEL 1

The studies on the needs and resources of the migrant population in destination are not very abundant, perhaps because in the existing ones it is concluded what is obvious to everyone (administrations, politicians, citizens in general and, of course, foreigners), perhaps because the migrant population is very broad, heterogeneous and changing, and their needs are very segmented and dynamic, depending on multiple variables, especially related to the time of residence in the receiving country and the economic accommodation of these people, so it seems that these analyses cease to be in force when the concrete measures have not yet begun to be implemented.

Be that as it may, there are not many studies in specialized literature in this regard. In most migration work there are usually assessments and generalizations on the most pressing needs of migrants, both newcomers and the more affluent, ranging from what we can consider as fundamental (work, housing, money, regularization, family, the practice of religion, in many cases), even something more accessory (such as leisure, friends, or interest in politics or the development of one's own culture of origin).

In most cases, the priority assistance is to provide them with support so they can access the basic rights they lack, whether due to lack of documentation and/or other reasons:

- Reception and urgent assistance to newly arrived migrants in traumatic conditions.
- Legal advice: processing residence permits, rights and obligations of their contracts, consultations on asylum application, etc.
- Socio-educational care: literacy or Spanish/Catalan/Galician/Basque courses for foreigners, school support for children of immigrants.
- Labor insertion programs: training and guidance in the search for jobs.
- Guidance in the search for emergency accommodation.
- Guidance to access public services: health, education, and social services. When this is not possible, there are usually parallel programs run by certain volunteer organizations, especially in the field of health.

This never means making them resign their culture, it means welcoming them into ours and supporting them so they integrate, but respecting their previous history.

In the case of refugees and displaced persons, volunteer organizations can take care of the groups hosted in Spain and provide them support and assistance during their stay.

4.4 BASIC PROCEDURES AND PAPERWORK FOR THE OBTENTION OF REFUGEE STATUS OR A RESIDENCE PERMIT – LEVEL 2

“Immigrants and refugees have a different legislative umbrella: while the first are governed by the Foreign Law, which regulates their stay or residence in Spain; refugees are covered by the Asylum Law, which protects them and includes the article of the Principle of Non-Return, the prohibition imposed on Member States by International Law to expel or return a person to a territory where their life is in danger”, says lawyer Marcelo Belgrano, coordinator of the Foreign and Asylum Services of the Madrid Law Society.

Refugees, being victims of persecution by race, religion, nationality, political ideas, or belonging to a certain social group, are protected by International Protection, a figure that encompasses asylum and subsidiary protection (granted to those who do not reach the requirements to obtain asylum but are in danger in their countries of origin). But the answer to the question that determines their treatment through the different legal channels -if a person is a refugee or an immigrant- is what must be called into question.

“There are paperless asylum seekers who are refugees and there are asylum seekers with valid travel documents that are definitely not. There are people who know how to articulate a false story and people who do not know how to do so with a true story, or who cannot tell it because it is too painful and intimate. And there is a gray area: people who leave a country where there is no doubt that there are cases of persecution and discrimination and where the economy is also disastrous. Are people from these countries leaving because they are refugees or for economic reasons... or do both groups merge into one, in many cases impossible to distinguish? And what happens to people who leave their country because they are refugees and then continue their voyage for economic reasons (the so-called “secondary travelers”)? Whether their continued transit is justified or not may not depend on the links between their country of origin and the country where they file their asylum request. Migratory flows are nothing new; there have been migrations of refugees and non-refugees since the dawn of humankind, and if we trace the origins of our ancestors to a distant past, we would all discover that we came from somewhere else”.²

Probably, the combined problem of immigration and asylum is discussed (and confused) today much more than ever: perhaps because the number of people on the move has increased, perhaps because the planet -or some countries- feels overpopulated, perhaps for another set of reasons, both real and imaginary. As the 21st century advances, it may become even more complicated, with more people being forced by different factors (war, economy, climate

² Refugee Magazine 136 Refugee or immigrant? There’s a difference. UNHCR - UN Agency for Refugees.

change) to cut their roots and move to another place. It is believed that around 200 million people already live outside their homeland.

THEORETICAL FRAMEWORK:

The situation of foreigners in Spain is regulated by a framework of Spanish standards and international agreements. The basic regulations on foreign policies and immigration are, as we already stated in Organic Law 14/2003 of November 20th, Reform of Organic Law 4/2000 of January 11th on Rights and Freedoms of Foreigners in Spain and its Integration Social (amended by Organic Law 2/2009 of December 11th), colloquially known as the Foreign Law. The rules and procedures contained in said Law are developed in its Regulations: Royal Decree 2393/2004 of December 30th by which the Regulation of Organic Law 4/2000 of January 11th on Rights and Freedoms of Foreigners and their Social Integration in Spain is approved.

In addition to these basic rules, immigration has gradually become a cross-cutting subject that is regulated specifically in almost all areas of law, for example:

- Law 7/1985 of April 2nd Regulating the Local Regime Bases; which includes specific provisions regarding the registration of foreign citizens.
- Law 30/1992 of November 25th on the Legal Regime of Public Administrations and the Common Administrative Procedure.
- Royal Decree 86/1987 of January 17th on conditions for the approval of foreign degrees of higher education.
- Civil Code, regarding nationality and divorce.
- Criminal Code, which typifies some crimes of which only foreigners may be victims and includes specific penalties for foreigners convicted of crimes (such as the replacement of the prison sentence for the expulsion from Spanish territory).
- Administrative law, in whose scope specific provisions are established for the presentation of applications for residence and work authorizations, or other types of extra-community applications. E.g. Order Ministry of Labor and Social Affairs / 3698/2006 of November 22, which regulates the registration of foreign non-community workers in Public Employment Services and Placement Agencies.
- Community law, which gradually regulates matters related to the entry and permanence in the U.E. of non-community citizens. We highlight in particular some directives given their importance and impact on achieving greater rights for non-EU immigrants:

- Directive 2004/39, concerning the principle of equal treatment of persons regardless of racial or ethnic origin.
- Directive 2003/86 on the right to family reunification.
- Directive 2003/109 on the status of third-country nationals who are long-term residents.
- International agreements signed by our country, either double nationality agreements, Social Security agreements, Hague agreement for document legalization, migration flow regulation agreements, etc.

In this section we will focus on including the general and basic aspects intended to serve as an orientation tool for migrants and/or asylum seekers, informing about the basic procedures and paperwork necessary to obtain a residence permit or refugee status, as an introductory subject in this aspect and without wanting to duplicate the content that is explained in more detail in the 3rd course of this project (Migrants course, e-learning platform Virtualinclusiveeducation).

To do this, based on the GUIDE FOR IMMIGRANTS developed by the DESC Observatory and the City Council of Barcelona, and also in reference to the BASIC GUIDE for MIGRANT PEOPLE developed by *Movimiento Por La Paz* and Generalitat Valenciana, we will talk about these issues addressing it from different questions:

WHICH PROCEDURES DO YOU HAVE TO DO TO ENTER SPAIN? THE VISA

Entry into Spanish territory: the visa.

Entry into Spain must be made through one of its border points, where it is necessary to show:

A valid passport.

Documents that explain why you enter Spain (tourism, to visit a relative, to work, etc.), the conditions of the stay (round trip ticket, an invitation letter, hotel reservation, etc.), and how much Money you have for your stay in the country.

A visa to be requested at the Embassy or Consulates of Spain in the country of origin, before traveling to Spain.

There are 3 types of visas:



- **Transit** visa: for airport or territorial (allows the passage through Spanish territory to go to another destination, once, twice or exceptionally more times).

- **Stay** visa:

Travel or short-stay visa (from 1 to 3 months): it is the so-called “tourist visa”. Not all foreigners must request it. In cases where the foreigner does not need a visa, the period of stay allowed is 3 months, which can be extended up to 3 more months by requesting a visa extension in the Government Subdelegation of the province, as long as the person can show that they have enough money to remain in Spain for 3 more months without working.

In any case, even people not required to have a tourist visa can be subject to border control by the Spanish police on the reasons for entering the country.

Stay visa for seasonal activities.

Study visa: it is necessary to have previously signed up to carry out study, training, or research activities, and demonstrate that you have enough money to study without the need to work. Once in Spain, you must go to the Government Subdelegation of the province to request the *student card*. At this time, the requirements by which the student visa was granted (registration in studies, financial means, etc.) must be accredited again.

Can foreigners with study visa work?

Yes, asking for a special authorization in the Government Subdelegation, and, as long as the work leaves some time to study (part-time jobs, maximum 20 hours per week, unless it is during the holidays).

- **Residence** visa:

Residence work visa: employed or self-employed. In these cases, your residence, meaning the possibility of staying in the country in a legal situation, is justified by your job, either on your own (self-employed) or on behalf of others (through a job offer). Therefore, once in Spain, foreigners who arrive with a residence visa to work are given a residence permit and a work permit. The requirements for obtaining these two types of visa are those provided for work permits on their own account and on behalf of others.

Visa for activities for which no work permit is needed: specific for university teachers, technicians, researchers, civil or military officials, journalists, artists, etc.

Non-profit residence visa: allows entry and residence to foreigners who have the money needed to live in Spain without the need to work (retirees, pensioners, rentiers in general, etc.).

Family reunification visa.

Asylum or refuge visa: it can be requested at the Consulate or Embassy of Spain in the country of origin, but it is most often requested once in Spain (or at border posts).

Once you have a residence visa and enter Spain, you must quickly go to the Government Subdelegation of the province to turn the residence visa into a *residence permit*. In the case of the residence work visa, it is a single document with both the residence and work permit.

The crucial moment is to apply for a visa in your home country, since, once granted, the application to turn the residence visa into a residence permit should be a process without difficulties. In some cases (such as family reunification or study stay) when the corresponding permit is requested in Spain, it will be necessary to resubmit the documentation that was presented at the Consulate or Embassy at the time of application.

LIVING IN SPAIN? STAY, RESIDENCE, WORK, AND RENEWAL OF PERMITS

Once in Spanish territory, depending on the visa obtained, you will be either in situation of stay or in situation of residence.

Stay: given by stay visas. It refers to the permanence in Spain of foreigners who plan to return to their country of origin. It is important to know that the time spent in Spain in a situation of stay (although it can last for years in some cases) is not considered when applying to the permanent residence permit, which is the one granted after five years “with papers” (residence permit).

Residence: given by residence visas (see above), when submitted to the Government Subdelegation and turned into residence permits. Generally, these are the cases in which the person plans to remain in Spain for rather long periods.

We will go into the development on the different residence permits and work permits in teaching units 9 and 11 of this course.

Renewal of permits: work and/or residence permits and the student card can be renewed, if the person is in the same situation as when the permit was granted.

In the case of the residence and work permit, they may be renewed even if your job changes, provided that the Social Security has been quoted in the months prior to the renewal.

Renewal must be done 1 month before the end of the previous permit (if more time passes, up to 3 months, a fine will be paid). If more than 3 months have passed, renewal will not be possible and the immigrant will be “without papers”.

The residence permit must be renewed twice before reaching the status of permanent residence (after five years of continued residence).

You must meet some basic requirements and conditions to be able to renew. The most common process consists of 4 stages:

- Initial authorization: 1 year.
- 1st Renewal: 2 years.
- 2nd Renewal: 2 years.
- Long term or “permanent”: 5 years.

Basic requirements for renewal:

- Not having the status of EU citizen, the European Economic Area, or Switzerland.
- Not having a criminal record in Spain.
- Not being prohibited from entering Spain, and not being listed as rejectable in the Schengen area (European zone).
- Showing the schooling of your children.
- Payment of taxes.

Basic conditions for renewal:

- Continuing with the work which got you the authorization that you are going to renew.
- Having worked at least 6 months per year and having a new contract at the time of requesting the renewal application.

- Having worked at least 6 months per year and having a new contract that guarantees your work activity during the same period of time as the duration of the new authorization.
- Having worked at least 3 months per year and that:
 1. The loss of the job was due to causes beyond the control of the worker.
 2. New job has been actively sought by registering with the Public Employment Service.
 3. Having a new contract in force.
- Having an unemployment benefit granted.
- Having a public welfare benefit to achieve social or labor insertion.
- Having lost employment due to gender violence.
- Have been working and registered in Social Security for a minimum of 9 months in 1 year and:
 1. The loss of the job was due to causes beyond the control of the worker.
 2. New job has been actively sought by registering with the Public Employment Service.
- Have been working and registered in Social Security for a minimum of 18 months in two years and that:
 1. The loss of the job was due to causes beyond the control of the worker.
 2. New job has been actively sought by registering with the Public Employment Service.
- For the official couple to meet the sufficient economic requirements to regroup.

WHAT HAPPENS IF YOU ARE IN SPAIN “WITHOUT PAPERS”?

The most common reasons to be “without papers” are:

1. Having entered Spain irregularly.
2. Having entered legally but not having obtained an extension of stay (you came as a tourist for three months and stayed).

3. Having a Residence Permit but not being able to renew it.
4. You are working in Spain without authorization.

Any person in Spain “without papers” has some ways to get *regularization*:

By returning to the country of origin

You can apply for a residence permit in Spain -with or without work-, but the person must request (in person or through a representative) the corresponding visa at the Spanish Embassy or consulate of their country before 3 months from the application for the residence permit.

If requested by a representative, they can remain in Spain until they know whether or not they have been granted the visa. If granted, then they must travel to the country of origin to collect it, so you can enter and live in Spain in a legal situation.

Currently, the possibility of applying for a visa through a representative is not always accepted. It is important to know that when you need a residence visa for employment, the foreigner must travel to their country to apply for the visa personally.

In that case, you must remain in the country until it is decided whether or not the visa is granted.

Without having to return to the country of origin

Visa exemption: there are exceptional occasions in which a visa exemption can be requested, so the person does not have to travel to his country or request or collect the visa. The most important cases are: *humanitarian reasons* (war, natural catastrophe, illness, etc.), husband/wife of foreigners “with papers” if they have lived in Spain for at least 1 year, and parents of foreigners “with papers” when they depend economically on them.

“Arraigo” (rooting) residence permit: it can be obtained after 3 continuous years of permanence in Spain “without papers” if you have a job offer and you have direct Spanish or foreign relatives with papers. The family relationship that is currently demanded is the same in the cases in which family reunification is allowed.

Residence permit after 3 continuous years of permanence in Spain “without papers”, as long as there is a job offer.

Residence permit after having lived in Spain for 2 years without permission but having had a residence permit in previous years.

Residence permit for humanitarian reasons or special circumstances such as having been a victim of illegal traffic and being willing to collaborate with the law.

In order to prove the time lived in Spain, it is very important to keep all kinds of documents that can prove it (letters, invoices, official applications, fines, course certificates, etc.). Without a doubt, one of the best proofs is the registration in the town/city where you live.

ASYLUM APPLICATION. WHO CAN APPLY FOR ASYLUM?

As we stated in the first section of this teaching unit, the right of asylum is regulated by International Law and is an obligation of the Member States. It is included as a fundamental human right in article 14 of the Universal Declaration of Human Rights and developed in the Geneva Convention of 1951 and its protocol (New York Protocol of 1967). Spain recognizes it in its Constitution and regulates it through its Asylum Law, and is included in EU's Charter of Fundamental Rights of 2007. Therefore, it is not a humanitarian issue (although it has a humanitarian dimension) but a human right.

Thus, every person has the right to seek protection outside their country of origin or usual residence, and enjoy it in case of fleeing from a conflict that puts their lives in danger and/or having well-founded fears of being persecuted for reasons of race, religion, nationality, political opinion, or being part of a social group. Gender-based persecution, including that by sexual preference and gender identity, is included in the causes of persecution recognized by this right.

It is an international human right included in the Universal Declaration of Human Rights, in the Geneva Convention, and the Spanish Constitution among others. It consists of the protection offered by a State to certain persons whose basic rights are threatened by acts of persecution or violence.

The Geneva International Convention establishes who is a refugee and decides who is guaranteed asylum. It was approved in 1951 in order to protect European refugees after World War II. Spain and more than 140 countries have signed it and are bound to comply.

The principle of non-return bans States by international law to expel or return a person to the territory or country where their life or freedom is threatened or where they may suffer torture, inhuman treatment, or violation of their basic human rights

When a State recognizes the asylum request, it protects the foreigner by welcoming them in its territory. The request can be made by the person on their own, or through another person.

The interested party has the right to be informed about the procedure and the organizations that can help for free, to have a lawyer and an interpreter, and to be supported by social services.

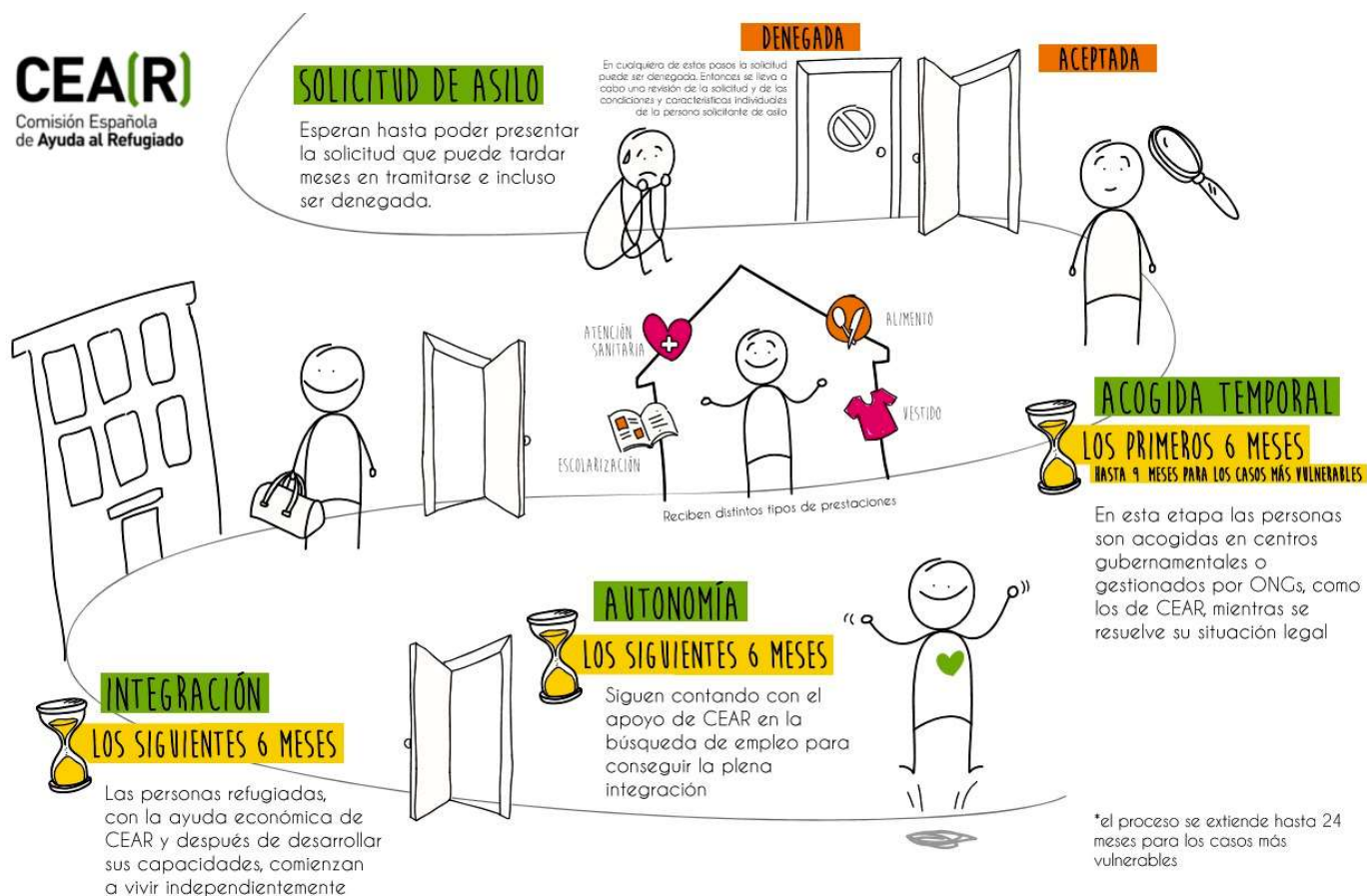
Where is the application submitted?

- In the Office of Asylum and Refuge (OAR) applicants are informed of the procedures to be followed and offered the assistance of the existing social services.
- On land, air, and sea borders.
- In the Foreigners Office.
- In the Provincial Foreign and Documentation Brigade of the
- National Police.
- In Spain's Embassies and Consulates in any foreign country.

If you are an asylum seeker, a refugee, a stateless person, are authorized to remain in Spain for international protection, or are an immigrant in a situation of social vulnerability, you can find the different services to help you in CEAR (Spanish Refugee Support Commission):

- Information and guidance on your administrative situation or how to apply for asylum in Spain.
- Based on your needs, the inclusion team will provide you with the right help and design with you an itinerary to promote your personal autonomy and full social integration.
- If you need to find a job, we guide you on how to look for a job and we provide you with job offers according to your profile.
- If you are fleeing your country and seek asylum in Spain, our legal team will give you legal advice about the steps to follow to get the legal recognition of your rights.
- Access to a reception center is done through the General Directorate and other services.

ITINERARY FOR THE PROCESS OF ASYLUM APPLICATION (source: CEAR)





VIRTUAL
INCLUSIVE
EDUCATION
PLATFORM

DIDACTIC UNIT 5

METHODOLOGY OF THE VOLUNTEER WORK

COURSE **FOR**
VOLUNTEERS

This topic mainly addresses the internal work of the members of a volunteer association. We will refer to their methodology of organized and group work within a volunteer movement, delving in the group mechanisms that favor cohesive work, organized by the volunteers themselves.

We will analyze the requirements the volunteers, who according to the regulations, have among their rights “to work in a coordinated and organized manner, to better lend their own commitment to the entity and to the beneficiaries of the volunteer action”. Later, we’ll consider other key aspects of the volunteer action, such as the interaction and communication skills for a better personal relationship.

In the first section, we will define and differentiate some concepts such as group or team, and develop others related to the cohesion, work, skills, attitudes, collaboration mechanisms and participation for group work. We will also examine the specific criteria that will guide and rule the group work sessions to ensure an efficient and high quality line of work by the members and coordinators.

5.1 THE WORK TEAM: COMPONENTS – LEVEL 2

As we have seen in other topics of this course, the organized volunteer action is always carried out within an organization that assumes specific programs and actions to answer certain social problems. In this section, we will further develop the study of how (due to the subsidiary nature of volunteer organizations) these programs can only be developed through volunteer staff -who acts as a cohesive group and as a work team- to reach the objectives of the entity. Therefore, it is convenient to briefly describe the most important aspects that impact the volunteer movement as a group or work team.

But first of all we must clarify the limits of these two concepts that are often used interchangeably, but which, to our knowledge, have notable differences.

The contemporary expression of the concept of **team** is an extension of the concept of **group**, and *both refer to the joint work of several people with a common goal*, which can be the solution of a problem, the construction of something, decision making, or the expression of a diagnosis. This type of activity, when properly executed, has proven to be an important contribution to reduce individual pressure and raise the quality of work in an organization.

Teams and groups have always existed, and it seems that the simple act of bringing people together and putting them to work alongside one another is enough to make the result of their work exceed the sum of their talents, experiences, and knowledge. However, when talking

about teams and groups, there is much more to be done than bringing people together, that is, “it is not enough to just gather people in a room so teamwork can take place”.

Currently, the term team is used to identify a more advanced form of group work, which has proven to yield results beyond the theoretical values that explain the concept.

Working as a team is one of the most frequently cited transversal competences in documents on quality in the management of organizations and entities. Truly, much progress cannot be accomplished in improving management quality if the people involved in the process do not have the competence to work as a team.

People usually speak of “the competence for teamwork”, but this is actually a set of skills, some of which are essential for a team to be effective in the sense of reaching objectives. Other competences allow the team to reach a high level of excellence and efficiency, because they suppose a greater development of the capabilities of its members.

This being said, it is interesting to reflect on the fact that there are jobs that can be carried out in a group, but cannot be considered as teamwork. A team is built through processes that allow its members to acquire a set of competences (know-how and how-to-behave), and a prerequisite to the acquisition of these competences is that team members gradually assume responsibility for what happens in the team. This is why work teams have a shared leadership.

The working group, on the other hand, is led by a specialist who has institutional power in the group, and distributes the tasks among the members. Usually, they give the leader an institutional, expert, and model or reference power in the work to be done; they have a relationship of dependence with the leader. Most “project teams” are closer to what is understood as *work group* than to what in this section we understand as *work team*, because it is the leader who best knows the work to be done, and who assigns said individual work to each of the members.

According to the “Guide for teamwork” developed in UPV/EHU’s Professorship of Quality: the simpler the task, the more effective will a working group with a strong and centralized leadership in a person be. However, as complexity increases, a shared leadership and a methodology that allows group members to actively search for creative solutions becomes more necessary, which means moving from group dynamics to team dynamics.

Thus, we are faced with circumstances that advocate for working with a group structure led by one person, with a strong leadership, a deep knowledge of the task to be carried out, and good organization capabilities, and we have to recognize that certain organizational contexts and certain leadership styles make teamwork difficult. We shouldn’t therefore insist on the fact that groups should work as work teams in all cases; if team members do not want to work as a team, it is impossible for it to be effective.



However, the criteria used to measure effectiveness in groups and work teams are different:

- In work groups, effectiveness is measured exclusively by the quality of the work done.
- In work teams, effectiveness criteria are broader:
 - First, the success of a work team is measured by the quality of their work.
 - Then there is the standard of the improvement of the members in their professional practice. At the end of their experience, the members should be aware that they have acquired new personal competences thanks to teamwork.
 - There is also the standard of the learning transfer, from the team to the organization. Management and improvement teams are especially useful tools to promote learning in organizations.

Volunteering, like any work team, is constituted as a set of people who interact with each other, and with other groups or people, to carry out an action or set of actions (programs) according to methods that increase the effectiveness of the team compared to the isolated performance of its members.

The new way of responding to needs demands a new way of acting. The volume of demand and its diversification helps to transform a model based on the importance of individual work into a model based on teamwork.

In this line of collective dynamics, it is important for the good functioning of the team to clearly define the function or functions it has to exercise. Some of these are:

- Analysis of reality.
- Programming.
- Carrying out activities.
- Monitoring and evaluation.
- Projection.
- Openness to new approaches.

In our opinion, one of the most important aspects is the fact that the team has to have an articulated structure that favors certain agility and a better performance, to avoid that “everyone does everything” or that “one takes care of everything”. A simple structure can be the organization of Work Commissions by functions; these should be comprised by few people, to avoid diluting responsibilities.

We must always consider a Coordination Commission within this structure. The others can be distributed by functions or work areas: bureaucratic matters and secretariat, external relations, communication area, sports area... according to the objectives and programs of the

organization that supports the volunteer movement. These Commissions may be permanent or circumstantial, and be dissolved when their task is finished.

In the constitution of operational teams, and as it is defined in the Volunteer Training Manual in its section on Volunteer Action Methodology¹, one has to bear in mind that the team's dynamics go through four key moments:

- *"Moment 1: CENTRIFUGAL - assignment of functions and tasks to people and commissions.*
- *Moment 2: CENTRIPETAL - coordination of the different functions and operations.*
- *Moment 3: PROSPECTIVE - planning, anticipation of difficulties, and opening up to new approaches.*
- *Moment 4: RETROSPECTIVE - evaluation, reflection on what has been done, observation of changes and progress, error detection..."*.

The team must have an operational design that contemplates and reflects most of all the factors that make it viable. Some of these are:

- *"Its structure:*
 - *To list the Commissions.*
 - *To describe the functions of each Commission.*
 - *To list the persons who form each Commission.*
- *The function or functions of the team as a team (not to be confused with the functions of the commissions or individuals).*
- *The meetings:*
 - *Frequency and periodicity (separating ordinary from extraordinary ones).*
 - *Calls (who does the call and how to do it).*
 - *Methodology, according to the objectives of the meeting"*.

The *meeting* is therefore the space or unit of work of a team. Its *methodology* has to be especially taken into account, because without it groups can even start losing time efficiency. We will go into this issue in the next section.

¹ <http://ibdigital.uib.es/greenstone/collect/cd2/index/assoc/volun000/7.dir/volun0007.pdf>

The importance of *interaction* as a specific factor in the behavior of a group in a meeting should also be noted. This is the minimum exchange of one person with another and/or with the group, which will determine the interactions and reactions of the members throughout it.

In summary, a team that works well is a sum of:

- *“Techniques:* (methodology).
- *Objective conditions:* to clearly define the identity and objectives of the team.
- *Attitudes:* The attitude is not the intention (it is not moral), it is the set of objectives and purposes pursued with the action. We can list four basic attitudes towards the team and the work to be carried out:
 - o Knowing and wanting;
 - o Knowing and not wanting;
 - o Not knowing and wanting;
 - o Neither knowing nor wanting.
 - If you do not know, it does not matter; you can learn.
 - If you do not want to, it's impossible to work.

Structure:

- General Assembly
- Field coordinator
- Work commissions
- Teams”.

Characteristics of teamwork	Requirements for working in a group
<ul style="list-style-type: none"> ▪ There is a shared end or goal, common to everyone. ▪ The working unit is the team, not the individual. ▪ There is a more or less stable functional division of work, which allows to assign tasks. ▪ The basic referent of action is the problem to solve. ▪ There is an external action integrated to the team. ▪ There is a mutual enrichment between members. ▪ There is a shared model of intervention. 	<ul style="list-style-type: none"> ▪ There is a common language, inasmuch as it makes the relationship operational. ▪ Building of a communication model: cycling of information, decision making. ▪ Open communications. ▪ Aptitude for dialogue. ▪ Attitude of respect. ▪ Operational structure and organization. ▪ Trust (in the other professional's capabilities). ▪ Interdependence: awareness of mutual dependence. ▪ Participation in the shared responsibilities. ▪ Awareness of the finality of the model of organization and intervention. ▪ Pooling of priorities. ▪ A common scale of priorities. ▪ Checking and approach to the common goals (self-evaluation).

5.2 METHODOLOGY OF TEAMWORK – LEVEL 1

After the previous sections and didactic units of this course, we believe that we have already conceptually delimited and defined social intervention, its fields of action, the evolution of the forms of action in which these are specified, the initiatives and responsibilities of the intervention, the agents involved, and the purposes of the process. We therefore have answers for the basic questions of “what”, “from where”, “with whom”, and “what for”. These are necessary answers, but not enough unless we add the “how”: that is, the one that refers to the methodology of volunteer action in social intervention.

It is not our job to address in depth the complex relation of ideas to which the word “methodology” leads us, but we should not reject a minimal clarifying effort that gives us a clear definition of the term and its components, overcoming vagueness.

The use of this term and its derivatives when related to social, cultural, and educational intervention is sometimes coupled with a lack of rigor that leads to confusion. Therefore, we will begin the reflection on the methodology with references to its generic and scientific meaning, and later approach its use in our field of work.

According to the Spanish RAE dictionary, methodology is defined as the “science of the method”. Then, it is the set of scientific knowledge on the method, the study, or science of the method “which are followed in a scientific investigation or a doctrine exposition”. The existence of a methodology –“the science of the how”- involves overcoming luck and chance in a task, and sets the scientific relationship established between the subject and the object of the knowledge or the action.

By definition, any methodology must articulate the procedures it follows and the tools it uses consistently with the aims and objectives it pursues. The effectiveness of the methodology forces us not to make any theoretical mistakes -to “mistake the path”-, method mistakes -to “mistake the destination”-, or technical mistakes -to “mistake the vehicle”-. Coherence between goals, strategies, and tactics is necessary for any methodological approach.

We have already insisted that the main objective of social intervention (furthermore if carried out by volunteers) is the transformative participation, the social transformation through the participation of citizens themselves. We are faced with the challenge of adapting these theoretical objectives to practice with the use of a methodology consistent with them.

The lack of adaptation and the difficulty of achieving it has just one solution: if the ultimate purpose of our initiatives is to encourage participation, progress, and social transformation, we must admit that this will only be possible if our methodology prioritizes the participation and trust in the transformative capabilities of the communities, groups, and people that form

them. Only through a participatory methodology can the risk of incoherence between saying and doing be avoided in social intervention.

Therefore, talking about the *methodology* means talking about the *how*, but also about the *how much* and the *when* of participation in group processes.

Speaking about the methodology of participation means referring to a way of doing that seeks participatory transformation through transformative participation. That is, a methodology that rescues the concept of participation from the ambiguous field of theory, turning it into the main criterion of concrete action and of the methods, techniques, and activities carried out in the process of social intervention.

Next, we will break down the different elements that we think are of interest to deepen in this concept of participation understood as a method.

- Group participation

A good working group needs information, data, opinion or assessment, and solutions or acting decisions. The group is not only a receiver; it also gives and provides information, opinion, and solutions to the individual and the institution as a whole. A good working group is a group of people who carry out a task and interact with an interdependent structure or roles, to achieve efficiency objectives and the satisfaction of the needs of these people.

The good functioning of the group requires to periodically ask what the goals are as a team, how the task is being carried out, and to what extent personal needs and goals are being met through it. To this end, the objectives must be clear, understood, accepted, and up-to-date at all times, and it is necessary to control and evaluate the activities, whether they are for debate and dialogue, or for the tasks themselves.

If we want there to be participation in a group, the objectives and personal needs have to be satisfied to a sufficient degree. There cannot be good participation if people do not feel accepted or do not keep their identity.

According to Robert F. Bales, sociologist expert in group interaction: the more immature a group is, the greater the need for a *leader*, a person who performs *the role of coordination*. When the members of a group have maturity regarding to the objectives of the group, and the group has passed the initial stage, coordination becomes a function of the group that can be carried out by the group as a whole or in a rotating way.

A working group has to be efficient, and in this sense it is important to know if it is *productive*. According to the cited author, the productive groups have ten basic characteristics:

1. “Highly aimed at the task, as a result of an intense motivation of every member.
2. An extensive interaction between the members, not only during the execution but also in deliberations.
3. An intense exchange of ideas, opinions, and information.
4. Tolerance to character differences and disagreement.
5. Openness to constructive criticism.
6. Decision making by consensus rather than by voting or imposition.
7. A free, relaxed, and spontaneous general climate, without denying work discipline.
8. Sensibility to the human values of peers as persons.
9. An absence of a dominating figure of power, and the presence of shared and movable forms of leadership.
10. Absence of hidden agendas”.

Bales’ *maintenance roles* are included in these ten characteristics: solidarity, acceptance, relaxation, and the ability to overcome tensions.

- Participation of the group in the structure

It is about analyzing what a group structure should do as a whole. The answer may be to plan and determine what it wants to do, to organize itself, or to gather the necessary means to achieve goals and control or check whether objectives have been achieved or not.

In general, the own statutes of organizations reflect and establish the channels of participation, the rights to information, and decision making. There are usually two types of groups in the structures of organizations, permanent and temporary, that is, regarding to whether or not they are part of the stable structure.

- Factors that facilitate participation

We understand participation as the process of taking part in something; in order to do that, we need *to know how to*, *to want to* and *to be able to* do the activities and tasks or work. When there are deficiencies in the first two aspects, it is necessary to do training and motivation.

- a) - Training or “know-how”.
- b) - Motivation or “want to”.

a) *Training or “know-how”.*

Participation is preferably active, so the methodology of the training for participation is an active one. Drawing from the principle of “you can only learn to participate by participating”,

we understand that this is how the process acquires relevance before the results, and how the activity is a means for the learning itself.

By extension, the *Learning by Experience model* of Pounds is based on the methodology of learning as a solution to problems by that combines the active with the passive and the abstract with the concrete.

This model is conceived as a cycle of four stages:

- "Real and concrete experience.
- Observation and reflection.
- Formation of abstract concepts and generalizations.
- Development of hypotheses to contrast in the future action".

b) *Motivation or "want to"*.

We cannot overlook the aspects related to motivation within the group; this reveals the real or imaginary needs to be met through the group. Knowing them and intervening in those needs becomes the task of the group, since it allows them to understand and improve their behavior.

When we talk about wanting participation and volunteering, it is synonymous with the motivation of the volunteer person, which in our opinion is closely tied to elements such as:

- Personal interest, which can be subjective or ideological (linked to ideas or beliefs).
- The satisfaction perceived when carrying out or developing an activity or becoming involved in an organization.
- The perception of profitability, not necessarily quantitative but rather qualitative.

Several authors argue that an appropriate technique for motivation is one that is based on the four main steps of the sales technique: attention, interest, desire, and action.

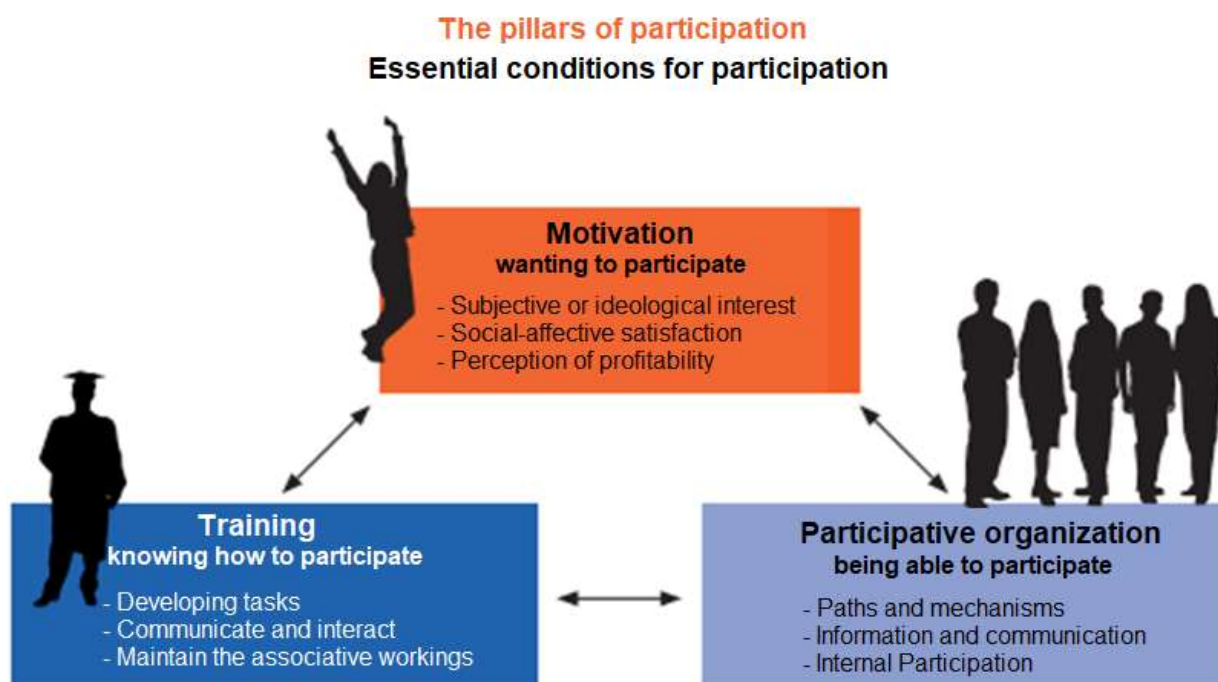
This serves as a guide, since we can observe in its sequential development how attention is attracted, or the recipient becomes willing to receive. If the information has enough data and arguments in favor of the service or activity, it will be this information and argumentation which will give rise to interest. Later, both information and argumentation can be expanded to give rise to desire, and finally, action from said desire.

With the analysis of these two factors and their combinations, according to the *Volunteer Training Manual* in its section on *Methodology for Volunteer Action*, we can face the following scenarios when a person is facing a task, or regarding a specific objective:

- "(He/She) *does not know how to* and *does not want to* do it: the person should be directed through *persuasion* (synthesis or sum of technical guidance and motivation).
- *Does not know how to* but *does want to* do it: the person should be directed by being explained how to do the task, and should be checked on frequently. This style of guidance is equivalent to giving instructions.
- *Knows how to* do it, but *is not motivated*: a democratic management style is recommended, according to which the person in charge accepts the other's way of acting and limits him/herself to stimulating him/her.
- *Knows how to* and *wants to* achieve a specific goal: the person should be given autonomy, and the manager or leader should delegate instead of directing".

Lastly, if we draw from the participation structure (WANT TO - KNOW HOW TO - BE ABLE TO), the third pillar to analyze regarding factors that facilitate participation, is "being able to".

When we talk about being able, we focus on whether there is a participatory organization that provides channels for the real participation of volunteers and establishes information and communication mechanisms that allow this participation.



We must acknowledge that there are times when participation is preferable to other management styles, since it is more effective; when there is a lack of training or motivation, full participation cannot be recommended for reasons of effectiveness.

- Problem solving, decision making, and the role of the coordination figure

First of all, we can say that these two tasks constitute the consumption of time of a large part of the dynamics of the groups. When faced with decision-making, it is not only necessary to talk about the process of choosing between the different alternatives, but also about the role of the coordinator or coordinators to guide the group towards its task.

We will talk about the role of the *coordination figure* instead of coordinator, to include and reflect the different forms of structure and organization of the entities. This coordination figure must know how to adequately analyze the human factors and aspects of each situation and must be trained for action, which will allow to find and identify the needed resources within the group and within each member, thus boosting the creative potential.

The person or persons that occupy this figure must have the role of facilitator and regulator that favors exchange (catalyst). This implies the participation of everyone, which requires a series of conditions regarding the number of members, their degree of maturity, material and moral conditions, quality of guidance, etc.

The coordination figure must know the stages through which a group goes by, and should facilitate mutual knowledge, trust, communication, the adjustment of objectives, a good atmosphere, and a climate without fear and censorship. It has to enable feedback through an adequate management of the group through questions to gather information, stimulate participation, encourage creativity and reflection, and allow decisions to be made and positions to be defined.

The coordination figure must direct its task towards this goal, to favor the maturity of the group; which we can judge by analyzing:

- The maturity of its members, understood as the development of their abilities.
- The effectiveness of the group as such.

Because the task to be developed consists of:

- Helping groups to be more effective in their problem solving.
- Helping groups to be more democratic in their functioning.
- Helping to reach the maximum effective development of each of the components.

Following this thread of the development of the task so the group is more effective, democratic, and increases the capabilities of their components, we find ourselves before the second item: decision making.

As we pointed out, there may be long-term decisions, in the planning stage, and short-term decisions, which are those taken continuously during the management function.

The stages in the decision-making process can be summarized as:

- “Defining the problem, determining what it is exactly and what causes it.
- Gathering information on the problem (knowing what is objectively necessary).
- Defining objectives and goals, around which the decision is delimited and conditioned.
- Identifying and evaluating possible alternatives; knowing the existing options and determining the results that can be obtained with each of them.
- Making a decision as such; choosing the most suitable alternative.
- Communicating the decision to others: informing those who have to commit to executing said decision.
- Ensuring that the decision is actually carried out”.

In the *decision-making process*, it is necessary to:

- “State the problem.
- Pick information.
- Develop possible solutions.
- Choose a solution”.

Conflict and confrontation often appear during this process, which requires considering some procedures to overcome them, such as *elimination, subjugation, commitment, alliance...*

Decision making can be done by:

- *Unanimity*, a unanimous agreement. This can obscure existing disagreements.
- *Majority vote*, the most used mechanism. Some win and others lose, so there may be a low degree of commitment to the decision with later repercussions in the assumption and execution of tasks.
- *Omission*: the group ignores the proposal, and thus avoids positioning.
- *Consensus*: the members reach an agreement and approach their positions, which requires a clear formulation of objectives and a broad discussion.

If group coordination has to direct all its energies to facilitate consensus among its members, it is necessary to delve into the causes of the main disagreements for the group to be able to make responsible decisions throughout the group process. This requires to:

- Properly state the problem.
- Give freedom to show as many solutions as possible.
- Allow the debate among the main alternatives.
- Accept the decisions made by the group.

Tension, rupture, division, and difficulties may appear during this process, so the coordination figure must know the main factors that can cause these issues:

- Hostility and aggressive reactions.
- A lack of facts or evidence.
- Differences in perceptions.
- A lack of agreements.
- Different predispositions, prejudices, or frames of reference.
- Divergences in the goals and objectives according to expectations.
- Dislike or rejection between persons.

The knowledge and analysis of these issues can lead the coordination figure to try to eliminate these barriers, being aware that interpersonal relationships have an important role in the origin of many disagreements. A good communication is the best resource to avoid tensions.

The role of the coordination figure in this process is aimed at:

- Helping to define objectives.
- Clarifying the degree of responsibility that the decision implies for each member.
- Facilitating feedback.
- Proposing creative methods for analysis.
- Systematizing the different proposals.
- Participating in the proposal of alternatives.
- Collaborating in the planning and execution of the proposals.
- Reviewing and evaluating the results.

- **Material adicional (técnicas de participación en grupo - Técnicas para grupos grandes, pequeños y subgrupos) Metodología de la acción voluntaria (U.D. 2,3,5)**

5.3 COORDINATION WITH PROFESSIONALS AND OTHER VOLUNTEERS – LEVEL 3

Volunteers do not act alone; they do it with other volunteers, and usually with paid staff. They also interact within organizations and coordinate with relatives, partners, beneficiaries, or the recipients of their action. They also interact with people not directly linked to their organization, such as public administrations or other organizations. It is necessary to coordinate with all these people for a better volunteer action and for a greater efficiency.

Enrique Arnanz defines coordination as “the process of creating a network of relationships that leads to achieving common objectives”.

The definition we are using to “coordinate” or “coordination” refers in general terms to the *process of harmonization and organization of tasks* carried out by people, teams, departments, or services to optimize the procedures, tasks, and services they develop. It is a way of organizing collaboration and cooperating demanded by criteria of efficiency, effectiveness, organization, performance, optimization of resources, and satisfaction of results, and a way to avoid dispersion, segmentation, and the overlap of actions or services.

Coordination is a gradual process, and depending on its scope we must define at what level of coordination to move. M.E. Medina points out that, in order to achieve an effective coordination, a special capability of the individuals is necessary, plus the enablement by the organization (volunteer or other) of a series of conditions that allow it. These conditions can be summarized in:

1. “The clear definition of objectives and general and sector policies.
2. Consistency with the objectives and policies of the programs and the activities necessary to carry them out, and the various activities and their planning over time.
3. Decision making and the development of standards and instructions according to the general and sector objectives, policies, and programs.
4. The clear definition of the tasks and functions of each job and each organizational unit, and the lines of authority and their respective limits.
5. The clear definition of the procedures, systems, and techniques for the development of the multiple activities.
6. The institutionalization of connections, communication channels, information circuits, and documents.
7. The introduction of modifications in the pre-existing organization structure. These modifications can be, for example, the introduction of committees, the adoption of group decisions, expanding the activities to carry out, assigning a single supervisor to similar activities, etc.

8. The promotion of spontaneous coordination through a set of actions aimed at explaining the objectives to the volunteers, to harmonize the respective activities and their reasons; getting used to standard forms of work, procedures, communication, and language; and encouraging direct contact and the friendly exchange of points of view to reach a common understanding of the problems”.

As we have pointed out, coordination requires rationality and efficiency, and coordination between professionals follows the same rules. Institutions are “soulless” structures or bodies; their brain, heart, or living and dynamic element is the people, the professionals. Therefore, it is necessary to establish coordination mechanisms at the professional level if one wants to transform reality and provide answers to citizens.

This coordination between professionals does not only need to establish interpersonal relationships, informal communication, and collaboration mechanisms; this is necessary, but it does not provide the certainty and guarantees of providing quality services to the citizen. Therefore, besides any spontaneous, informal, or punctual inter-professional relationship, it is also necessary to establish formal coordination mechanisms. This is where organization charts, flowcharts, or sharing certain working mechanisms becomes necessary from the institutional coordination or between services.

As shown in the Volunteer Training Manual in its section on Methodology for Volunteer Action, internal coordination also must define a framework and a space for monitoring and supervision, which requires:

- “Mastery of ideological, methodological, technical, and organizational factors.
- Ease to situate and coexist within the group.
- Participating in the project from the programming stage”.

And it is specified in the following *Objectives*:

- “Gathering information on the execution development.
- Verifying the real fulfillment of the objectives.
- Supporting the rectification process.
- Collaborating in the group process.
- Verifying material problems *in-situ*”.

Supervision *Procedures* can be:

- “Timely visits.
- The integration of the supervisor in the activities of the volunteers”.

And *Tools*:

- “Tracking file.
- Observation.
- Group meetings.
- Interview with people from the community.
- Personal dialogue”.

Lastly, we also need to talk in this section of the coordination with other volunteers, and we will do it from the point of view of a social network, derived from the culture of solidarity.

Every person is part of a social network: family, friends, groups of interest, work groups, etc. The social volunteer movement, which is now growing and more likely to meet the needs of the population, must also participate in the vision of social solidarity and citizen involvement. In this sense, the exchange and coordination between groups, entities, and social volunteering groups is a requirement of the philosophy and values that inspire volunteer action.

If we take into account that volunteer action is regulated by different laws and legal provisions, it is obvious that an essential form of coordination of the volunteers that act subsidiary to social protection policies is to be trained collectively. Creating networks of citizen solidarity means to assume values, approaches, and methodologies that contribute to social synergies.

Having a collective training framework allows to standardize procedures, methodologies, and results, so the exchange of experiences and the coordination of actions to create meeting spaces are increasingly necessary practices for a society actively involved in the improvement of the social reality and the civic coexistence from the fight for a real equality for people.

5.4 INTERPERSONAL RELATIONSHIP – LEVEL 2

Everyone is immersed throughout their lives in a world of interpersonal relationships with family, friends, co-workers, partners... These situations and contexts vary, and our social behavior has to adapt to the new circumstances.

The areas of analysis of interpersonal relationships offer a wide spectrum of environments. Among them we point out:

- The feelings and ideas that one has about oneself, the so-called *self-esteem*.
- The ways people have to express what they want to say, or *communication*.

- The rules used by people to act and feel, which eventually constitute the so-called *family system*.
- The relationships of people with others and with institutions outside the family, known as the *link to society*.

Relationships with other people are so essential and daily that we must constantly use our most basic resource, communication, to achieve what we want: information, employment, exercising our rights... These personal resources that we use to achieve our goals and interact with others are what we call *social skills* or *social competences*.

Social skills are all (verbal and non-verbal) behaviors that allow us to achieve our goals with a low emotional cost, i.e. feeling good about ourselves and maintaining a good relationship with others. A socially skilled behavior is one that allows a person to act on their most important interests, defend themselves without inappropriate anxiety, comfortably express honest feelings, or exercise their rights without denying those of others.

Although we are influenced by hereditary, genetic, and character factors in our way of behaving, most behaviors are learned by *imitation* or by the results we had from previous behaviors and experiences (*learning*). We learn to be shy, to be strong, etc. because we have observed and reproduced it in our family and social environment, and because we got positive or negative feedback. Personality, character, and behavior, therefore, can be changed.

Like most social conduct, social behavior is also learned by observing and imitating parents, teachers, people we admire... As we grow and know new situations, we experience new sensations and modify our behavior. We usually learn certain behaviors based on their consequences; if a certain behavior is followed by pleasant consequences, we are likely to repeat it in the future. If, on the contrary, it is followed by unpleasant consequences or deprives us of something pleasant, we tend to avoid it. These processes are called positive and negative reinforcement, respectively.

Thus, "behavior" is everything a person does, says, thinks, or feels; in short, how we act. There are three major types of conduct or behaviors:

- *Motor behavior*: what we do or say.
- *Cognitive behavior*: what we think.
- *Emotional behavior*: what we feel.

These three forms are in continuous interaction:

- What you think influences how you feel and what you do or say.
- How you feel influences the assessment you give to things and your actions.
- What you do is important for what you feel and think.

Our thoughts and perceptions sometimes lead us to behave inefficiently or socially inadequately, so it is necessary to train our social skills to modify those behaviors. This leads us to a field with multiple types of behaviors that we can group to define between: behaviors aimed at and not aimed at the resolution of problems.

- The two basic behaviors **not** aimed at solving problems:

- *Evasion or resignation behavior.* Both have a tendency to avoid situations or problems, or to accept them against the own opinion. Simple solutions are adopted instead of taking positions or solving problems in depth.

These allow third parties to impose their rights and direct the person's actions, which usually reinforces a *feeling of inadequacy and insecurity*.

Evasion/resignation responses are reluctant to accept problems and situations; the objective of their answers is to sneak away without finding long-term solutions. In case of criticism or compliments, the answer is also evasive.

The general tendency of these people is defense, fear, and giving in under pressure; and they tend to relegate the search for solutions to third parties. Evasion or resignation behavior leads to the accumulation of frustration, which can turn into an *aggressive behavior*.

- *Aggressive behavior.* It implies the attempt to dominate or manipulate others with intimidation through verbal assault, insults, threats, humiliation, hostile comments, gestures, etc.

Aggressive responses ignore the speaker and tend to solve the situation sharply and abruptly, also with no intention of finding long-term solutions to the problem.

Evasion/resignation and *aggression* behaviors of are both reactive instead of resolute, they reflect a masked insecurity and involve an indirect communication and a lack of responsibility for their own acts and feelings. It is difficult to distinguish between them, and in both of them communication tends to be incomplete and therefore misinterpreted by others, giving a distorted image of the opinions and needs of the person expressing them.

- The behavior that **is** aimed at solving problems:

People who adopt this type of behavior have the following reactions to frustrating situations:

- They don't feel the need to protect their ego, so responses of attack towards others, self-blame, or apology are not frequent.

- Situations are assessed properly, not underestimated but also not giving them more importance than they have, to not be dominated by them. The assessment of the situation aims to overcome it by looking for the most favorable solutions.

This behavior aimed at problem solving is called *assertive behavior*; it fits people with clear objectives, who follows them persistently and takes full responsibility for their actions. A mistake is admitted with the same elegance as a compliment. This behavior involves knowing how to define and defend one's rights and opinions and respect those of others; the people using it express themselves clearly and coherently, without aggression or lamentation.

Assertive responses seek a solution, not only for the immediate situation but also for its possible causes. The real and honest opinion on the matter is always manifested, which excludes any evasive attitude.

There are a number of verbal and nonverbal aspects that go with assertive behavior:

Verbal	Non-verbal
<ul style="list-style-type: none">• Making clear statements.• Sticking to the topic being discussed.• Openly wording your thoughts.• Starting and maintaining a conversation.• Using expressions such as "I" and "we" at the beginning of your observations.	<ul style="list-style-type: none">• Speaking in a clear, fluid and strong voice.• Making eye contact with the speaker.• Adapting the facial expression to what is said.• Keeping a body posture that demonstrates interest and disposition.• Keeping the appropriate distance with the speaker in each case.

Characteristics of social behaviors:

- Are acquired through training.
- They comprise both verbal and non-verbal conduct.
- They are influenced by environment, situation, culture, gender, age...
- They are maintained by social reinforcement.

A behavior is socially adequate regarding the consequences derived from it:

- Its effectiveness to achieve the objectives proposed.
- Its effectiveness to maintain or enhance the relationship with another person.
- Its effectiveness to maintain the person's self-esteem and self-respect.

LEARNING AREAS OF SOCIAL SKILLS

FIRST GROUP: basic social skills.

1. Listening.
2. Starting a conversation.
3. Maintaining a conversation.
4. Asking a question.
5. Thanking.
6. Introducing oneself.
7. Introducing others.
8. Making a compliment.

SECOND GROUP: advanced social skills.

9. Asking for help.
10. Participating.
11. Giving instructions.
12. Following instructions.
13. Apologizing.
14. Convincing others.

THIRD GROUP: abilities related to feelings.

15. Knowing your own feelings.
16. Expressing your feelings.
17. Understanding the feelings of others.
18. Dealing with someone's anger.
19. Expressing affection.
20. Dealing with fear.
21. Rewarding oneself.

FOURTH GROUP: alternatives to aggression.

22. Asking for permission
23. Sharing something.
24. Helping others.

25. Negotiating.
26. Using self-control.
27. Defending your rights.
28. Responding to jokes.
29. Avoiding the problems of others.
30. Not getting into fights.

FIFTH GROUP: abilities to deal with stress.

31. Formulating a complaint.
32. Answering a complaint.
33. Showing sportsmanship after a game.
34. Dealing with embarrassment.
35. Dealing with being left out.
36. Defending a friend.
37. Answering to persuasion.
38. Dealing with failure.
39. Facing contradictory signals.
40. Answering to an accusation.
41. Planning a difficult conversation.
42. Facing group pressure.

SIXTH GROUP: planning abilities.

43. Taking the initiative.
44. Identifying the cause of an issue.
45. Establishing a goal/objective.
46. Determining your own abilities.
47. Gathering information.
48. Solving issues by importance order.
49. Making decisions.
50. Focusing on a given task.

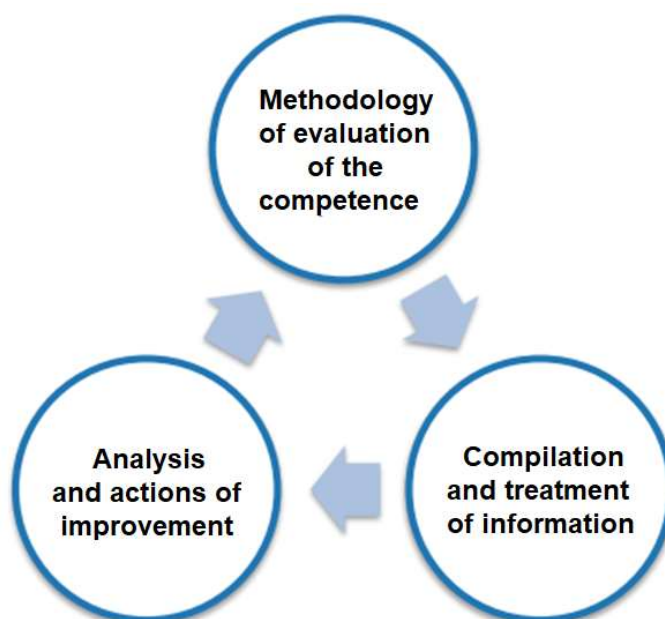
5.5 EVALUATION – LEVEL 2

The evaluation stage of a project is often the forgotten one, the pending subject of many social intervention workers. You go from one project to another, procrastinating, attending associations, developing projects to request grants, planning... and when the activity is over you already find yourself in another one... sounds familiar?

The problem is that there is no feedback without evaluation, so you cannot redirect the activity and redefine it to compare its original objective with what has actually been achieved, which translates into no improvement.

In this section we want to reflect on evaluation and give its due importance, since it should not be something separate from the intervention itself, but an essential part of the action. Evaluation can be done of different aspects: needs, design, development, and results, but it always has some steps it must follow:

- First we must design the evaluation itself, decide which aspects to evaluate, what indicators to use (measurable, verifiable, and relevant), clarify who will participate in it, and which tools to use (observation, individual and group interviews, other group techniques...).
- Then, we must collect information: properly gather the opinions and experiences of the members of the organization with simple cards, reports, surveys, etc.
- Third, we carry out a data analysis, systematizing the information and the data produced to draw conclusions.
- Lastly, drawing from all the above, we take the appropriate decisions to adapt the conclusions obtained and produce the necessary changes and improvements.



Evaluation is therefore a kind of systematic and independent examination of a program, to determine its efficiency, effectiveness, impact, viability, and the relevance of its objectives. This dynamic itself implies that it must be carried out cumulatively to the different follow-ups that have been carried out in the program (continuous evaluation).

Obviously, if the evaluation and its result are positive, the organization will probably to continue replicating the program, introducing the appropriate improvements after the analysis. Evaluation then turns into a new stage of identification that restarts the programming cycle.

Consequently, this is the only way the group has to objectively verify its trajectory, re-define its objectives, and realistically consider the objective and the means it generally uses: program, activities, behaviors, stages, and succession of actions and operations. Evaluation is a very effective way of “taking stock” of previous experiences and drawing useful lessons from them, to enhance not only interpersonal relationships, but also performance and effectiveness, which lead to a greater development of the members and a maturation of the group.

Because of this, evaluation is an essential action in the life of an organization. In order to carry it out, it is necessary to previously determine the contents, objectives, and commitments that we are going to evaluate. We cannot carry out evaluation actions based on assumption, so it is basic and essential to objectively collect documentation of all the volunteer action: the meetings, the guidance, the difficulties met, etc.

Evaluation has to help to:	Evaluation does not have to help to:
<ul style="list-style-type: none">– Analyze what has been carried out.– Make constructive criticism of the work.– Speak with the team.– Accept the weaknesses and strengths.– Make suggestions and proposals.– Learn from experience.	<ul style="list-style-type: none">– Evade reality.– Criticize others.– Negate your own responsibilities.– Defend what you have done over everything else.– “Settle a score.”

Evaluation is the tool that allows us to compare the originally planned situation with the actual situation, obtaining information on the degree of achievement of what was initially planned and on the factors that have allowed or hindered this achievement.

The volunteer or volunteers in charge of evaluation actions must have the following considerations when carrying them out:

- To define a time and space for evaluation.
- To know the place, date, time, and content of the evaluation in advance.

- At the beginning of it, the objective and content of the evaluation must be reminded.
- The techniques used must be dynamic, simple, and easy to understand.
- It is essential to promote the participation of all people.
- The person in charge must collect all contributions and agree on proposals for action.
- It is important to establish the responsibility and involvement of the volunteers in the evaluation actions.
- The meeting ends after setting the next evaluation action.

There are different types of evaluation according the content of what is assessed and the moment of the process:

Type of evaluation	Contents	Moment
Initial	Knowing the real starting situation.	At the beginning of the program.
Continuous	Used to aim the educational and/or volunteer leader intervention.	Made along a volunteer training process, action, project, or activity.
Training	Showing the evolution of the volunteer and its action, so the educational or monitoring process by the volunteers can be guided.	At the end of training processes or moments.
Additive	Offers information on the degree of completion of the objectives of the educational intervention.	During the development of a project (e.g. with a frequency matching the kind of action – every semester, etc.)
Criteria	Evaluating the process and progress of the volunteer action regarding its starting point and not before some imposed standards.	At the beginning or the end of the course.
Normative	Taking as a reference the norm obtained by comparison to other volunteers of the entity, with the objective of evaluating the efficiency, performance, and effectiveness of a volunteer person or group.	Occasional, matching the development of the actions of the volunteer.

There are many techniques to do group evaluation and get feedback to help us know what the group thinks about the project being carried out. Therefore, it is interesting to know which indicators the persons themselves think should be incorporated for a proper evaluation.

As we pointed out at the beginning, when designing a project we must plan what our evaluation design will be. This makes it easier to guide its monitoring during the execution

stage, determining which data we should collect for the final evaluation. Among the aspects to evaluate and its indicators, we divide into result indicators and management indicators.²

Result indicators

- **Achievement indicators:** they allow evaluating the changes expected to be achieved at the end of the project and beyond it, compared to its general or specific objective.
- **Activity indicators:** they allow evaluating the execution of the activities (implementation, number of participants...).
- **Impact indicators:** they allow evaluating the expected and desired changes caused by the project that have no relation with its purpose or objectives.

In addition, the results evaluation should also include indicators for the degree of satisfaction of the users (adjustment to expectations, satisfaction with the activities...), the recipients who have not truly participated in the project, and the general stakeholders.

Management indicators

Process indicators: they allow evaluating the adjustment and adequacy of management processes (adjustment to deadlines, completion of tasks as planned...).

Resource indicators: they allow assessing the adjustment of resources to what was planned, and their appropriate use (amount of resources used, efficiency, use of facilities, professional performance...).

The evaluation of the project should at least:

- Review the degree of achievement of the general and intermediate objectives through the evaluation of the degree of achievement of the goals (operational objectives).
- Determine the activities carried out, specify their degree of adjustment to what was planned, and estimate their contribution to the achievement of the objectives identifying possible improvements.
- Determine what resources have been effectively used and to what extent, assessing their use (efficiency...).
- Evaluate management processes and identify improvements based on experience.
- Know the assessment of the recipients and stakeholders.

² Para la elaboración de este apartado hemos usado información contenida en la "Guía para la gestión de proyectos sociales" editada en 2010 por el Equipo del Observatorio del Tercer Sector de Bizkaia.

5.6 RESOURCES – LEVEL

Recursos adicionales:

- MANUAL PARA FORMADORES DE VOLUNTARIADO CLM (DINAMICAS DE EVALUACION)
- Rúbricas trabajo en equipo (tablas)





VIRTUAL
INCLUSIVE
EDUCATION
PLATFORM

DIDACTIC UNIT 6

**INCLUSION THROUGH INTERCULTURAL
MEDIATION**

COURSE **FOR**
VOLUNTEERS

6.1 INTERCULTURAL MEDIATION – LEVEL 2

As a resource and mode of conflict resolution, mediation is used in many areas, and to respond to different needs. In the multicultural context of many European countries, mediation is relatively recent and has a limited theoretical-practical legacy. This is why, throughout this sixth didactic unit, we will present some definitions of the concept, show its characteristics, and develop the elements that are part of it, to help spread it and make it known.

In the first place, we believe it is very useful to explain or expose a series of concepts that allow us to understand and better attend the object of study of this topic. We will first introduce some definitions of the concept of mediation and multiculturalism, to later qualify on the definition of Intercultural Mediation.

“Mediation, contrary to a trial, arbitration, or a negotiation, which are dual situations, is a ‘triangular’ situation; it implies a third person, who is strictly independent from the other two parts. [...] Mediation is a non-power. [...] The mediator must generate freedom” (Jean-François Six, Les temps des Médiateurs).

“Mediation is a process in which the confronted parties communicate with the help and guidance of a neutral mediator to end their conflict. The mediator does not assume any decision-making capability, he/she simply guides the parties so they can reach an agreement” (J.W. Zeigler Jr., The Mediation Kit: Tools to Solve Disputes).

“Mediation is the process of communication between conflicted parties with the help of an impartial mediator, who ensures that the parts involved can establish by themselves an agreement that allows their good relationship to be restored, and terminate, or at least mitigate, the conflict.” (Vinyamata E., Learning Mediation).

These definitions agree on: 1- Mediation is a resource for parties in conflict, used to overcome it. 2- The focus is on the parties. And 3- the mediator is impartial and must lead the process towards a satisfactory solution for both parties.

Conflict is constantly linked to human relationships. Its frequency and seriousness depend to a large extent on the ability of people or groups to prevent it, solve it, and to take advantage of it to advance mutual knowledge and improve interactions.

There are other factors in multicultural contexts that make mediation needs different and relevant compared to others. But it is important to first clarify what we are talking about when we refer to multiculturalism, and what differences exist between it and interculturality.

Multiculturalism is a fact, because reality shows us the coexistence -not cohabitation- of different cultures, languages, customs, and religions in our multicultural society. This sparks the need to not only recognize its diversity and differences, but to learn to live together. Multiculturalism, as its name suggests, reflects a cultural, linguistic, and religious diversity in the same society, and raises the recognition of differences based on the principles of equality and the right to difference.

It is necessary and urgent to work together to achieve a peaceful, enriching, pleasant, and positive coexistence, which is the starting point of interculturality.

Interculturality goes beyond multiculturalism, raises inter-ethnic, inter-linguistic, and inter-religious relations based on the coexistence of diversity, but will remain just a wish and a project on paper if we do not work to know others, recognize them, accept them, and most importantly, live with them.

A hypothetical intercultural society must be open to change, including what it implies, which is to be willing to question our own values and culture, to recognize the positive aspects of other cultures, and -why not?- embrace it. An intercultural experience means to doubt, which is the ultimate engine of knowledge and progress.

Interculturality emphasizes remembering what we share, and insists on dialogue, mutual knowledge, and learning between cultures. Fanaticism, wherever it comes from, is its main obstacle. We know that it is difficult to fight against fear, and that it is impossible for a society to become intercultural overnight, due to what we have already been mentioned, and because distrust is in human nature.

But this precise reason makes the need to promote communication between the predominant and the minority cultures relevant. Communication is the first step towards a relationship in harmony, aimed at the consolidation and development of an intercultural society.

In order to move towards an intercultural and homogeneous society, we need to promote contact between culturally different people and groups, which turns coexistence into a complex scenario full of difficulties, mainly due to the fact that its people do not know each other well enough, are not used to cohabitate, and ignore other cultural reference codes.



Interculturality is the positive interaction in the relationship between the receiving and the received person, it is approaching the other without fear, and mutual adaptation, not assimilation as has been suggested in some European countries, which result has been the creation of ghettos of people of diverse origin.

When integration is unilateral, the culture of people is not respected, and they are not made part of lawmaking, regulations, and the future of the society they live in by giving them voice and vote, the result is isolated, rejected, frustrated and, unfortunately, aggressive people.

“The vulnerability of a large part of the population in cultural minority groups requires to adapt social intervention methodologies to their particularities. Some need to focus on inequalities and discrimination of access to resources and coverage of basic needs; and for others we need to achieve synergy between general resources and those of the community itself; another priority will be a to provide personal (psychosocial) support so they can successfully overcome the changes and adaptation to their new environment (migrant people); but all will need to know their cultural specifications to plan, execute, and evaluate their social intervention” (Andalucía Acoge and Desenvolupament Comunitari, 2002).

The figure of the natural mediator emerges as a spontaneous response to these needs and the lack of a professional response, often from the community of origin. The contribution of natural mediators is relevant when it covers the weaknesses of public services when dealing with minority groups, when it solves conflicts within the group itself, and when it provides personal support to its members.

However, natural mediation is limited: regarding the competences of mediators whose training is scarce or nonexistent; impartiality, since the mediator is part of the group; confidentiality, due to the low professional development of the mediator; and availability, since it is a voluntary task.

These limitations and the increase in needs meant that many entities –first private and later public ones- resorted to professional Intercultural Mediation. This commitment entailed an increase in research on Intercultural Mediation, the training of mediators, and the inclusion of professional mediators to different services, although there is still a long path ahead.

Having exposed the need for intercultural mediation, we will close this first section with some definitions and different existing typologies. The following sections will speak about the functions, competences, and codes of the figure of the intercultural mediator.



The definition in the book by Desenvolupament Comunitari and Andalucía Acoge, from the bibliography of reference in this matter and due to the collective appeal towards this definition: “*We understand **Intercultural Mediation** as a professional resource that contributes to a better **communication, relationship, and integration** between people or groups of a territory and belonging to one or several cultures*” (Desenvolupament Comunitari and Andalucía Acoge, 2002: 101).

Three definitions of mediation types arise from this concept:

- **Preventive** mediation: facilitates communication and understanding between people with different cultural codes.
- **Rehabilitative** mediation: intervenes in the resolution of conflicts of values between cultural minorities and the mainstream society, or within minorities themselves.
- **Creative** mediation: it is a process of norm transformation or creation based on new relationships between the parties.

Related to this, Carlos Giménez defends a broader definition of mediation, not limited to conflict solving, but to improve human relations between culturally different groups. This improvement results in the prevention of conflicts and the establishment of better communications and interaction (Jiménez, 1999).

6.1.1 THE FIGURE OF THE MEDIATOR – LEVEL 2

Based on the practical experience of fellow mediators and the training experience developed in recent years, we can state that the profile of the mediator that best fits the current needs in European countries in this field is: a person over 25 years old (it is difficult to have achieved a status of recognition and respect within the community at younger ages) with a cultural origin common to the group of migrants with whom he/she interacts (or a link to it), migrant experience, and a long time living in the receiving society. This profile is competent in the languages of mediation (minority, vehicular, and the receiving ones), linked to the organizational structures and networks of their community, and preferably with experience in natural mediation. They usually have a mid-high academic level in the country of origin, and have participated in various training courses in the hosting country.



We also consider that intercultural mediators with enough professional competence to perform their task will have training in intercultural mediation that facilitated the development of their knowledge, competences, and attitudes on issues of migration and interculturality, intercultural communication, linguistic and sociocultural interpretation, negotiation and mediation for the prevention and resolution of cultural conflicts, and areas of intervention (*justice, social services, health, education, housing, labor insertion, and community invigoration*). Lastly, they must have a team supervision and follow-up during their professional activity.

In an attempt to systematize what an intercultural mediator must gather, we have reflected the knowledge (*knowing*), skills or abilities (*know-how*), and attitudes (*how to be*) of the person in the following profile:

Enough **knowledge** about:

- *The language(s) of origin of the migrant group(s), or the vehicular language(s) in its absence, and the language(s) of the receiving society.*
- *Different models of personal development and interpersonal relationships.*
- *Migration and human movements.*
- *Cultures and their interrelation.*
- *Group participation, organization, and dynamization.*
- *The functioning and resources of the predominant society and the migrant groups.*
- *The current legislation of the origin and host societies.*
- *Social groups and their organization -both in the origin and the host country-, and on the relationship between majority and minorities.*

Skills in:

- *Individual support (empathy, aid, active listening, communication...).*
- *Working in groups and meeting leadership.*
- *Analysis of socio-cultural systems.*
- *Negotiation and resolution of intercultural conflicts.*
- *Management of information, awareness, and dissemination tools.*
- *Teamwork.*
- *Defense of rights and interests (claim procedures, complaint filling...) within the regulatory framework of the hosting society.*
- *Social action.*
- *Immersion and distance taking regarding the situations in which he/she intervenes.*

And he/she must aspire to develop the following **attitudes**:

- *Regarding oneself before the world: knowing and knowing oneself, openness, creativity, and imagination.*
- *Regarding the person before him/herself: honesty, sincerity, courage, and modesty.*
- *Regarding oneself before others: closeness, active listening, commitment, and solidarity.*
- *Regarding oneself before the relationship: interest in the other, faith in their resources and possibilities, and acceptance as it is.*

On the other hand, and to finish with this section, if we analyze the situation of the figure of the mediator in Spain -extractable to a large percentage of the European countries- we can say that it is very little valued. Although there has been a slight advance in their social recognition, being associated to gratuity and the knowledge that some mediators do not charge for their work, means that they are not seen as professional workers, but as volunteers.

This situation also discourages those who think about dedicating themselves to this job. In the case of the Judicial Mediation Service and based on the existing agreements, mediators receive a fairly modest financial compensation, which includes an informative session and a maximum of six sessions (individual and/or joint) that can be extended and have to be authorized. Regarding fees, there is no unanimity even within the same country, with notable differences between territories. This would be an essential first step to correct in order to move towards stability and recognition.

On the other hand, intercultural mediation is mainly carried out by NGOs. Although relations with the social services of the host country have increased in recent years, the implementation by these of intercultural mediators is scarce. Public administrations have not been involved as much as needed, neither at the normative level nor to provide resources (there's still a lot to be done).

As we said, it is necessary to understand that, as long as this situation is not reversed, the eternal conception -often reality- of mediators as volunteers will discredit professionals in many cases, hindering their recognition.

6.1.2 FUNCTIONS OF THE MEDIATOR – LEVEL 3

As a resource, Intercultural Mediation can be of great help to prevent and solve conflicts in multicultural contexts. Their preventive work facilitates communication between culturally different people and groups, since it contributes to a cultural approach and to an increase of



the mutual knowledge of sociocultural codes. It limits conflicts risen from misunderstandings due to the lack of knowledge of the values of others, reduces the weight of stereotypes and prejudices, which are one of the main barriers to cultural rapprochement, and favor attitudes of openness, social commitment, and understanding when dealing with conflict.

In this same section, it is interesting to relate intercultural mediation with the socio-economic vulnerability of specific groups to better observe its usefulness in compensating inequality. Not knowing the inner-workings of the mainstream society and its structure, and the limitations to access public services due to not knowing their functioning or due to language barriers (of migrants), makes the mediator intervention necessary, to compensate for these inequalities. This in turn helps to reduce the marginality of minority groups and favor their autonomy and equality in the rule of law (“Andalucía Acoge” and “Desenvolupament Comunitari”, 2002).

The usefulness of mediation is also highlighted when solving cultural conflicts or those with an important cultural dimension, which makes it easier for the parties to find an acceptable solution. Clarifying the cultural component of the conflict allows the parties to understand a dimension whose ignorance would make the conflict more difficult to resolve, strengthen prejudices and mutual rejection, and lead to an action-reaction not favorable for coexistence.

In the mid- and long term, Intercultural Mediation brings many benefits: it roots a culture of positive conflict management, promotes understanding and respect for cultural differences, and reduces cultural stereotypes and prejudices; everything leading to greater social cohesion.

This type of mediation is also very useful and has particular utilities for each field of application: in healthcare, and according to a study by Hans Verrpt and F. Louckx (1991), Intercultural Mediation contributes to making communication more efficient and adapted, to increase the capability and efficiency of professionals to identify and distinguish diagnoses, to address issues that were previously complicated, and to have access to the perceptions, habits, and healing itineraries used by patients.

Likewise, the intercultural mediator develops their tasks in individual, interpersonal, and group contexts, nowadays one of its priority fields of action being the relationships between migrant support service professionals and culturally different users. This is complemented by a community revitalization that provides an integral dimension to interpersonal and individual interventions, and contributes to good relations between neighbors.

As we have seen, intercultural mediation has three main objectives: to contribute to a better communication, a better relationship, and a better integration between people or groups in a



certain area, who belong to one or more cultures. Three main functions derive from these objectives, which are discussed below: facilitating communication, fostering social cohesion, and promoting the autonomy and insertion of minorities¹.

“FACILITATING COMMUNICATION

In order to fulfill this function among professionals of migrant support and users of diverse cultural origin, the mediator, in addition to linguistic and sociocultural interpretation, provides support in many areas to both parties.

Regarding **support to migrant users**, the mediator:

- *Offers advice on their relationship with professionals and public/private migrant support services.*
- *Raises awareness on preconceptions, prejudices, and stereotypes when they appear, and on the scope and consequences of the acts and agreements in the relationship with service professionals (rights and obligations), always encouraging a greater understanding of their own interests and needs, and the ability to express them for themselves.*
- *Guides and/or provides support in the tasks that require it, transmitting the necessary guidelines and confidence for the users to carry them out by themselves.*
- *Extensive information on the functioning of the receiving society and its services.*
- *Provides the necessary elements for the user to relate and negotiate with professionals on equal terms.*
- *Provides information on the social rights of migrants when these are unknown.*

Regarding the **individual support to professionals**, the mediator:

- *Culturally advises users on issues of interculturality and migration, relevant for an adequate attention to their needs and interests.*
- *Provides information on the culture and society of origin of the users, on the factors that impact the migratory process, and on the processes of change in migration.*
- *Helps to become aware of preconceptions, prejudices, and stereotypes when they exist.*
- *Offers support in the cultural interpretation of the demands and needs of users and cultural orientation when setting work objectives and designing intervention strategies.*
- *Identifies and contextualizes the main focuses of inherent psychological tension in the support to migrant population, so that they can be relativized.*

¹ AAVV (2001): “Mediación intercultural: una propuesta para la formación.”, Andalucía Acoge, Desenvolupament comunitari, cap. 4.5.

- *Promotes the equal access to services and support for the migrant population.*
- *Appeals to attitude changes when social rights are not respected.*
- *Identifies discrimination and derives actions to relevant associations and entities when, due to its characteristics, intercultural mediation isn't effective enough.*

PROMOTING SOCIAL COHESION

In the performance of this second function, the mediator focuses their efforts on energizing a given community. They use their knowledge, attitudes, and observation, active listening, empathy, respect, acceptance, and coherence skills to:

- *Help migrants identify and contextualize the main causes of psychological tension linked to the processes of change and adaptation of migration, so they can relativize them.*
- *Derive them to support groups or other resources, to offer more specific personal support.*
- *Derive them to professional resources specialized in mental health care, if necessary.*
- *Promote the joint work between services and the community (associations, informal groups), to provide a comprehensive response to the social needs of migrants.*
- *Identify and inform of new situations and needs in which relevant groups and associations can collaborate with their services/professionals and users.*
- *Encourage relationships and make proposals for collaboration between migrants, associations, services, professionals, natives, etc.*
- *Channel resources, initiatives, and projects generated by the associations/communities themselves to optimize their participation in the social needs of the migrant population.*
- *Mediate in the relationships between associations, informal groups and community organizations (of migrants and natives) in the context of common projects and initiatives.*
- *Help to solve conflicts within the migrant community and between it and the native one.*
- *Promote the mutual diffusion of values between the migrant and the native community.*

PROMOTING AUTONOMY AND SOCIAL INSERTION

With this third function, the mediator intends to:

- *Foster self-esteem and personal and collective participation.*
- *Promote the creation of spaces for the organization of minorities.*
- *Teach migrants -those who have difficulties doing so- to thrive in the receiving society.*
- *Inform and advise in the defense of rights and duties, so those concerned can know and exercise them.*
- *Encourage mutual help and natural mediation.*



These are the functions that we consider essential to respond to the current demand for intercultural mediation in our increasingly multicultural societies. Faced with the frequent observation that in order to exercise these functions you need to be a “superman” or “superwoman”, we as professionals in the field must point out that mediators have the responsibility to aspire to this level of competence, with a clear awareness of their training and deepening needs, for a training that is more and more adequate to the demands, both from their origin and host communities, understanding them not as a homogenous whole but as a set of unique identities with their own values and shared cultural codes”.

6.1.3 PROFESSIONAL COMPETENCES OF THE MEDIATOR – LEVEL 2

Theoretically, the Intercultural Mediation shares the same areas with the general mediation, although the need to resort to it is more relevant in those areas in which the presence or contact between people and groups of different cultures are greater.

Most public services, and especially in the educational, family, justice, health, socio-labor, and housing sectors can be the field of action of mediators, carrying out any of the tasks described above. Each area has particularities differentiating it from the others, and therefore requires from the mediator specific knowledge and adaptations of the action methodology and conflict resolution techniques to the particularities of the actors in each field.

Here are some examples of cases, by area, where the mediator can intervene:

Family area

- Problems of mixed couples or marriages: conciliation or separation procedures.
- Problems between parents and children: due to continuing school or not, due to couple and marriage choices.

Social and housing areas

- Problems of coexistence between neighbors, management of community affairs.
- Support to Services professionals in their actions, when necessary.
- Mediation to achieve rental housing.
- Problems or disagreements between homeowners and tenants.

Job area

- Support for professionals of socio-labor insertion services.
- Problems of understanding between employer and employee.

Education area

- Problems of understanding between teachers and students.
- Problems of coexistence among students.
- Problems of dialogue and communication between teachers and families.

Justice area

- Translation for people who do not speak the language.

Health area

- Translation for people who do not speak the language.
- Guidance for certain arrangements.
- Support to professionals in cases of patient follow-up, to plan and carry out prevention or health promotion actions within a group.
- Problems of understanding between users and health professionals.

We must also be aware that intercultural mediation is not always possible or should be used; there are certain cases that fall outside the professional competences of the mediator:

- In cases where there is a criminal act, one must resort to the Law.
- If one of the parties does not accept the mediator, it is pointless to initiate the process.
- When the mediator faces a clear injustice that leads to him/her to lose impartiality.
- In conflict resolution, when one of the parties cannot attend the process.

Lastly, there are some limitations and criticisms about Intercultural Mediation, such as:

- Given that the mediator is a member of one of the two groups, one of the parties expects some sympathy and understanding, while the other expects impartiality.
- Certain mediators confuse their role with being a spokesperson of their group of origin.
- Mediators carry out their work from a public or private institution, which forces them to follow the line of action of said institution. They may have to mediate between the institution/entity where they work and its users, which may undermine objectivity and impartiality.

6.1.4 CODE OF CONDUCT OF THE MEDIATOR – LEVEL 2

In the framework of the European Union, the European Commission published in July 2004 the elaboration of a European Code of Conduct for mediators, to unify criteria and actions regardless of how they are denominated, provided that two or more of the parties in a conflict agree to try to solve it with the assistance of a third party.

It is a simple and concise code, consisting of four sections: competence, designation, fees of mediators, and promotion of their services; confidentiality and independence; mediation agreement, procedure, and resolution of the conflict; and confidentiality.

This Code lists the minimum performance standards of mediators that make a difference regarding other professional interventions. The creation of this code thus responds to the need, identified since then, of framing mediation and mediators into their own specificity.

EUROPEAN CODE OF CONDUCT FOR MEDIATORS²:

“This Code of Conduct establishes a series of principles whose compliance is left to the arbitration of individual mediators, under their own responsibility. It may be applied to any type of mediation in civil and commercial matters.

Organizations that provide mediation services may also adjust to it by asking mediators to act under auspices that respect the Code of Conduct. Organizations may disclose information about the measures taken in terms of training, evaluation, and supervision, so mediators respect the Code of Conduct.

For the purposes of this Code, “mediation” means any procedure, regardless of how it is denominated, in which two or more of the parties in a conflict of interest voluntarily agree to try to solve it with the assistance of a third party, hereinafter referred to as “mediator”.

Compliance with the Code of Conduct will be without prejudice to national legislation or specific professional standards.

Organizations that provide mediation services may develop more detailed codes adapted to specific situations, to the types of mediation services they offer, or to specific areas, such as family mediation or consumer mediation.

² *European Code of conduct for mediators*

http://ec.europa.eu/civiljustice/adr/adr_ec_code_conduct_es.pdf

1. COMPETENCE, DESIGNATION, FEES OF MEDIATORS, AND PROMOTION OF THEIR SERVICES.

1.1. Competence.

Mediators must be competent in the matter of mediation and must know its procedure. It is essential that they have the proper training and that they constantly update their theoretical and practical skills, taking into account the current standards or accreditation systems.

1.2. Designation

The mediator will agree with both parties on the best dates for the mediation process. The mediator will ensure that he/she has the necessary training and competence to mediate in each specific case before accepting the appointment. At the request of the parties, the mediator will provide them with information on his/her training and experience.

1.3. Fees

If no other provision has been made, the mediator must inform the parties what form of remuneration his/her intervention will be subject to. The mediator must not intervene in any conflict until the principles of his/her fees have been accepted by all interested parties.

1.4. Promotion of the mediator services

Mediators may advertise their services if they do so professionally, honestly, and with dignity.

2. INDEPENDENCE AND IMPARTIALITY

2.1. Independence

Before starting or continuing the process, the mediator must reveal any circumstance that impacts or may impact their independence or create a conflict of interest.

Such circumstances include:

- any type of personal or business relationship with one of the parties,
- any direct or indirect financial or other interest in the final result of the mediation, or
- that the mediator, or a member of their company, have previously acted in favor of one or more of the same parties in any circumstance, with the exception of mediation.

In such cases, the mediator may only accept or continue the process if he/she is sure of being able to mediate with full independence, to guarantee his/her complete impartiality and if both parties explicitly consent.

The duty to disclose information remains throughout the entire mediation process.

2.2. Impartiality

The mediator will act impartially towards the parties at all times, will endeavor to demonstrate such impartiality, and will commit to serve all parties equally during the mediation process.

3. MEDIATION AGREEMENT, PROCESS, AND RESOLUTION OF THE CONFLICT

3.1. Process

The mediator will ensure that all parties understand the characteristics of the mediation process, his/her role as mediator, and that of the own parties regarding the process.

The mediator shall ensure that the parties have understood and expressly agreed to the conditions of the mediation agreement before starting the mediation, specifically including the provisions relating to the obligation of confidentiality of the mediator and the parties.

The mediation agreement shall be in writing, at the request of the parties.

The mediator will conduct the process in the appropriate manner, considering the circumstances of each case, any possible imbalances in power, any wishes expressed by the parties, the applicable legislation, and the need to reach a quick resolution of the conflict. The parties will be free to agree with the mediator, referring to a standard or to the manner in which the mediation must be carried out.

If deemed necessary, the mediator may hear the parties separately.

3.2. Impartiality of the process

The mediator will ensure that all parties are able to participate effectively in the process.

The mediator will inform the parties and end the mediation process, when:

- an agreement has been reached that the mediator considers inapplicable or illegal, considering the circumstances of the case, or if he/she does not consider him/herself competent enough to conclude it, or when

- the mediator considers that continuing the mediation is unlikely to lead to an agreement.

3.3. End of the process

The mediator will take all appropriate measures to ensure that the parties give their consent to the agreement with full knowledge of the cause and understanding of its terms.

The parties may renounce mediation at any time without the need for justification.

The mediator must inform the parties, at their request and within the limits of their competence, on how to formalize the agreement and on the possibilities that it may be applied.

4. CONFIDENTIALITY

The mediator will respect the confidentiality of any information, derived from or related to the mediation, including the mere existence of mediation in the present or in the past, unless there are legal or public order reasons for the contrary. Except as otherwise provided by law, no information disclosed confidentially to mediators by one of the parties may be disclosed to other parties without their authorization.

European countries, in their work of transposing European regulations, have adapted codes of conduct for mediators to the state level. Thus we find for the case of **Spain**:

DEONTOLOGICAL CODE OF CONDUCT FOR MEDIATORS of the SPANISH SCHOOL OF MEDIATION AND CONFLICT RESOLUTION's Mediation Center.

<https://www.diariodemediacion.es/wp-content/uploads/2016/12/C%C3%B3digo-Deontol%C3%B3gico-Centro-de-Mediaci%C3%B3n.pdf>



6.2 TOOLS AND ABILITIES OF THE INTERCULTURAL MEDIATOR – LEVEL 2

In practice, the interventions of intercultural mediators often generate mistrust and misunderstandings among other social professionals, mostly due to the lax definition of the figure, or by wrong positioning of the mediators themselves.

This has led to try to define the qualities -regarding requirements and limits- that they should have. In order to show what these demands and limits mean in practice, we will display the content developed by “Andalucía Acoge” in the document of reference used in this didactic unit (*Mediación Intercultural: una propuesta para la formación*), which contains an example of each one from them.

In this section we will provide a range of skills that may be required in the persons or group who carry out the process of intercultural mediation.

- Responsibility
- Confidentiality.
- Impartiality.
- Cooperation.
- Social commitment.
- Clarity in their role, and recognition of the person or entity that works on it.

Regarding the knowledge, skills, and attitudes that the mediator should have, we briefly list the following:

- Theoretical-practical knowledge on Intercultural Mediation.
- Conflict, its genesis, and ways of resolution.
- Multicultural contexts: multicultural relations, minority groups, mainstream society, and their services.
- Linguistic: in the case of migrant groups, the vehicular language of the group itself.
- Ability to harmonize with both parties, and to maintain it.
- Communicate effectively.
- Handle general conflict resolution techniques.
- Synthesis of alternatives suggested by the parts.
- Stay impartial.
- To transmit calmness and show sensitivity to what others feel.
- An attitude of openness, closeness, and interest in the parties.
- Being negotiative, conciliator, and flexible.

RESPONSIBILITY

Requirement: The intercultural mediator must have a defined responsibility in the cases or situations in which he/she intervenes. Defining their functions in the intervention is their responsibility, as well as achieving a professional balance between collaboration with the specific service or social agents and the commitment to the community itself.

Limit: The mediator should not be held responsible in cases of social work, health treatment, educational attention, etc., but only of what is related to specific intercultural mediation. Faced with the demand to fulfill functions outside their professional profile, the mediator should negotiate with the institution or organization in which he/she works, to carry out the activity within the framework the stipulated interventions, times, and spaces.

Example 1: A teacher approaches the intercultural mediator working in the school. "When Mrs. Example comes at four-thirty to pick up her daughter, ask her why her daughter has not yet brought back the papers I gave her last week signed."

What should the intercultural mediator do/say?

The mediator does not replace the professional. He/she does not communicate in place of them, nor do they have the role of messenger. The responsibility of the mediator is to facilitate communication between the two parties, that is, to put them in contact so that they can directly express their interests through the bridge or channel that the mediating figure builds, with the objective of interacting autonomously in the future, without a third person. If the mediator in this example does what the professional is telling him/her to do, he/she will be taking away the possibility of establishing a direct relationship with the student's mother and vice versa. The mediator must choose, with the strategy that seems most convenient for the case, to reformulate the demand, into something like *"If you like, I can be here at half past four to help you tell Ms. Example what you want to know"*.

CONFIDENTIALITY

Requirement: It consists in finding the balance between trust in the group itself and the principle of professional secrecy that rules all social professionals. Mediation causes situations in which the mediator is faced with the dilemma of having to abide on the one hand to the codes and rules of their group of origin, and on the other to the professional deontological code. This places them in the so-called "double loyalty", with which they must deal, and in which it is not always easy to find a balance.

Limit: being prudent in trusting their own collective, and the obligation to share professional secrecy with teammates in cases of urgency.

Example 2: A mediator walks in the neighborhood and meets a person from her collective, for whom she mediated on a previous occasion, who says: "Hey, I know you were yesterday with my friend in the hospital. How did it go?"

What should the mediator do/say?

The mediator is both a professional in intercultural mediation and a member of a collective in which intimacy usually differs from Western societies. However, as an intercultural mediator, revealing the content a job can have unforeseen consequences in the future, and in the long run, the trust placed in the mediator and their prestige will be jeopardized. On the other hand, answering just with "it went well" means to not assume that being a professional intercultural mediator implies a new context of relations with the collective itself with its own rules, starting with simple questions like this one. The work done for one user is not shared with another, regardless of the privacy rules within the collective. The challenge for those in this job is to find respectful, prudent, and sensitive formulas to inform about these differences, with flexibility and without the need to disregard or transgress the values of their culture or collective. A possible answer in this case would be *"Talk to your friend or call her. She'll like to know that you're worried about her, and she can better explain how it went"*.

IMPARTIALITY

Requirement: The mediator must have full technical impartiality in their intervention, seeking results that meet the needs of both parties. Unlike neutrality, impartiality requires to also raise awareness in the face of inequality or discrimination.

Limit: Given the promotion of the equality of legal and social rights of the users with whom it intervenes, the intercultural mediator does not carry out militancy or vindication. They keep distance between themselves and the issue of the parties, acts with animation and awareness to offer both the right elements to develop from the interdependence in their relationship, and derives cases of unresolvable discrimination to advocacy associations and entities.

Example 3: A mediator goes with a woman with four children to a family planning center; she wants to use a contraceptive for the first time, but does not know which one. At the office, the nurse directly recommends her the contraceptive injection, describes its advantages and conveniences, and tells her that she will just have to return every two months to get

another injection, and the woman accepts this option happily. What should the intercultural mediator do/say?

The mediator must have sufficient knowledge in the field in which they act to identify when the treatment received by the user violates any of their rights. In this case, they must respond to the fact that the client has not received all the information on contraceptive alternatives to which she is entitled, to ensure that she can make the decision that best suits her needs and circumstances. The mediator can inform the client after the consultation that there are other contraceptive methods and advise her on asking for information about them, and could even - if she has the knowledge- tell her herself about these alternatives. But we must remember that a mediator does not substitute a professional, nor do they have their level of competence in the field of attention. Their responsibility is therefore to support the professionals when offering proper attention to the migrant population in the same conditions as anyone else. In this case, the mediator might say something like *“Although the effectiveness of the treatment you are proposing is true, could you also inform Ms. Example about other contraceptive methods available so she can decide which one she prefers, according to her lifestyle?”*.

COOPERATION WITH OTHER PROFESSIONALS

Requirement: The mediator cooperates with professionals, working as a team based on complementarity; adapts their functions to the context of each scope, service, and case; designs collaboration strategies with other social agents, taking into account their limits; and derives to experts in the field of migration and interculturality when necessary.

Limit: Mediators cannot consider substituting or usurping functions in cases in which they intervene. They renounce diagnosing and/or taking responsibility for a case, treatment, work plan, or intervention competing to other professionals. Intercultural mediators, with adequate training, collaborate with the social agents as equals, not in inferiority/superiority. Cultural counseling is done only in the context of intervention of intercultural mediation, or in contexts previously agreed upon.

Example 4: A small local council publishes a social resource guide for north-African migrant population. The social worker entrusts the translation to Arabic of the guide to the usual intercultural mediator.

What should the mediator do/say?

The intercultural mediator is not a translator, although they have the capability for it. But answering like this to this demand will probably just generate mistrust and distrust from the

social worker. Professionals usually make demands that do not correspond to the mediator, arguing that they collaborate with the service “in everything related to the migrant population”, so they are used as reporters, messengers, translators, etc.

Beyond the interests and job requirements of each person, when there is a clear awareness of the limits of their own professional role, intercultural mediators are able to reformulate poorly aimed demands and adjust them to the possibilities they offer. In this case, the translation of the guide could be a mediating action between the migrant group and the city's social services, but substituting actions that could be carried out by a group or association is not among the functions of the figure of the intercultural mediator. Streamlining and channeling the participation of the collective towards care projects for the migrant population promoted by the institutions themselves is one of their functions. The intercultural mediator could propose the collaboration of some association or group of their collective in the translation of the guide, invigorating the collaboration between social services and community, to achieve adequate and integral attention to the needs of the migrant population, and laying the foundations for the construction of a mutual trust between both that can generate more complex, committed, and creative collaborations. The action of the mediator in this case could even be aimed at opening the option for associations to make their own proposals on issues and information to include in the guide to be translated.

SOCIAL COMMITMENT TO THE MIGRANT POPULATION

Requirement: This commitment is manifested in its flexibility in working with the community itself, the promotion of autonomy in the relations of the collective with the service professionals of the receiving society, and its collaboration with associations, organizations, or informal groups.

Limit: The mediator is flexible for demands that exceed their functions, without falling into volunteering and excessive dedication, and without promoting dependency. Instead of encouraging it, they derive to other resources -community or professional- when the needs exceed their framework of action, or to other mediators when it comes into personal conflict with the case or its actors.

Example 5: A migrant family has rented a house from a Spanish owner on the outskirts of a town in Almería. Although the owner of the house must legally provide them with light, he refuses to do so.

What should the mediator do/say?



The mediator is not an activist or defender of the rights of the migrant population. Their function is to try to bring the positions of both parties closer, without attempting to claim the rights which he/she believes -or is aware- are being violated, or pressure with threats or inspire feelings of pity or “compassion” towards the weakest party, since this strengthens patronizing attitudes towards migrants. But this does not mean to stay in a neutral position, which would benefit the interests of the party who had the power to impose on the other. The mediator should energize and channel the wronged family towards existing support networks in their community, and could for example encourage them to contact different associations or organized groups that can echo their situation, or even provide them with the means to -if they wish to- make the corresponding formal complaint.

CLARITY IN THE OWN PROFESSIONAL ROLE

Requirement: The intercultural mediator cannot introduce him/herself to the parties in a confusing way, or telling one of them that they come by request of the other. They must, above all, show the interest that they have to be accepted as the third party between the two.

Limit: No one will accept a mediator if they do not understand that this figure can bring an advantage or benefit to the negotiation. On the other hand, they must know how to clearly state their functions and limits, so they do not inspire wrong or misunderstood ideas about what can be expected from their intervention, and should never give the impression of being “the solution” to the problem.

Example 6: A migrant working in a greenhouse asks a mediator to intervene in a conflict he has with his boss. The latter has never heard of what a “mediator” is.

How should the mediator introduce him/herself to the boss?

As we have said, the mediator must be able to clearly state their functions and limits, never giving the impression of being the solution to the problem. In short, they must know how to “earn their position”, and do so prior to starting the mediation. Trying to approach the boss by being interested in his difficulties, nodding and supporting his points when these are fair, and managing to establish a climate of confidence and ease could be essential in this case.

6.3 TECHNIQUES OF INTERCULTURAL MEDIATION – LEVEL 3

6.3.1 GUIDED STRATEGIES – LEVEL 3

From an interpersonal point of view, the intercultural mediator acts in the relationship spaces between professional and user, migrant and local, or between migrants from the same group. Their intervention takes place in interviews, consultations, or meetings, in a situation we call “triangle”.

From a collective point of view, the intercultural mediator works as a team with other mediators to contrast their interventions and achieve synergy among various mediation professionals in the same area, seeking to involve the group of migrants and the host society as a whole.

As a response to the demands made by groups of migrants, professional services for the population, or by the host society as a whole, the functions of the intercultural mediator are outlined in practice through the following directed strategies:

- **In the exercise of intercultural mediation to facilitate communication and prevent the emergence of cultural conflicts (preventive mediation):**

The intercultural mediator will act as a linguistic interpreter, to ensure the translation and understanding of the information transmitted by the parties, explaining and translating the communication codes used in the cultural context of both the professional and the user. This will be done in their origin and/or vehicular language, and in the language of the hosting society, using the appropriate records and procedures in each situation.

The mediator will also have the functions of sociocultural interpreter, to ensure the contextualization and understanding of the main cultural and social features that impact the situation, both regarding the origin of the user and the processes of change in migration, as well as in the culture and social reality of the professional/service and their work objectives. In this context, the intercultural mediator will try to clarify preconceptions, prejudices, and stereotypes of both parties that can arise.

Thus, exercising their functions of linguistic and sociocultural interpreter, the mediator can clarify and dispel misunderstandings, mistrust, prejudices, questions, and doubts that arise in the relationship between professional and user, inherent to intercultural interaction. The consequent modification some attitudes in both, although slow in some cases, will allow a

more fluid communication, responding to the priority work goal of intercultural mediation, which is the prevention of cultural conflicts facilitating dialogue between the parties.

- **In the intervention for the resolution of conflicts (rehabilitative mediation):**

When value conflicts appear in the relationship between a professional and a user of different cultural origins, or when the professional intends to work on culturally sensitive issues or the user poses demands that could generate cultural confrontation between the two, the intercultural mediator facilitates the negotiation between the parties, looking for common interest and establishing a meeting space that allows the user to find an answer to their needs, and the professional to meet their work objectives.

In this context, the mediator will provide the professional with the necessary advice so they can better understand their role in the conflict for the cultural identity of the user, their social situation, and their processes of change in migration.

It will also provide them with the necessary advice so they can reflect on the influence on the other of their own culturally conditioned perceptions and actions. This awareness of professionals on issues of migration and interculturality will always be done regarding aspects arising from cases in which they work together and which are relevant in the support service for users of diverse cultural origins.

In conflicts of values and work on culturally sensitive issues, the intercultural mediator will provide the user with the necessary advice on their rights and duties, so they can relate to the professional with autonomy and responsibility, making their needs known, showing in its specificity, respecting the other, and making themselves respected in the joint work space. It will also provide the necessary advice to understand the cultural values of the host society that represents the professional in their social intervention.

In short, the contribution of the intercultural mediator to the resolution of cultural conflicts lies in their ability to encourage negotiation between the parties, ensuring mutual respect, creating an environment of trust, and showing strategies to approach the codes of reference of both parties, which allow the professional and the user to find the best possible solutions for themselves. The principle that rules the relationship is of collaboration, complementarity, and commitment, maintaining a technical impartiality necessary for effective mediation.

- **In contributing to the creation of new relationship and intervention strategies (creative mediation):**

Lastly, and in response to the demand from groups and services to improve the relationships established between professionals and users from different cultures, intercultural mediators provide the necessary elements to facilitate a transformation in the usual ways of acting in the support to the migrant population. With their mediating action, they will be able to open ways for interested people to find new strategies and innovative solutions for problems that are difficult to solve, with an active and creative dynamic that uses the resources of both parties.

In this sense, the intercultural mediator, aware of the existing networks of associations and groups in the community, may also encourage relations between the services and the community, channeling to the former the alternatives generated by the groups themselves in response to their needs. This dimension of the work of the intercultural mediator aims to facilitate community participation in joint work with the services of its area, to achieve an adequate, comprehensive, and innovative attention to the social needs detected.

6.3.2 VARIABLES THAT CAN IMPACT THE STRATEGIES – LEVEL 3

Nowadays, intercultural mediation is still an emerging activity in most European countries, or rather, its relevance is. Therefore, there is still a great lack of knowledge about its possibilities of intervention in the different areas described, but there are concrete experiences that allow us to advance -even if provisionally- in mediation models depending on the institution/organization to which the mediator belongs or intervenes, which in turn conditions the variables that can influence the strategies.

We identify the following:

The ASSOCIATIVE model: *The mediating figure started to intervene from Associations and NGOs that work with migrant persons or belonging to ethnic minorities. It was them who, discovering the need for communication and understanding between people of different cultures, ventured to hire people belonging to these groups or minorities to exercise this professional role that we now call mediation. At first, it was barely seen as little more than a way to understand other people with whom serious communication difficulties existed, mainly due to the language barrier.*

The INSTITUTIONAL model: *Something similar happened in public institutions (mainly providers of social, health, and education services), where professionals found a new reality, in*

the space of a few years: the support to users who came from other countries, spoke other languages, and had other customs; users who frequently posed challenges to which the professional did not know how to respond. The progressive increase in migrant population led administrations to face the situation, and they began to hire people to carry out this mediation work, although with very limited resources.

The COOPERATIVE model: *The scarcity of resources with which the administration faced the mediation needs generated from different areas the alternative of constituting private mediation service entities (fostered by migrant or pro-migrant associations and with different legal formulas) that could face specific or occasional mediation needs (like on the legal area, in which specific linguistic and cultural interpretation services of are requested; or specific short activities like “Paso del Estrecho” operation, where mediation services are also required).*

The FREELANCE or SELF-EMPLOYED model: *Lastly, some students of courses developed in intercultural mediation also propose the alternative of providing mediation services as freelance or self-employed worker. Although, from our point of view, we understand that this model lacks the necessary group and multicultural referent, we want to show it as another possibility within mediation, and as an element to contribute to the debate on its future professionalization.*

6.3.3 STEPS IN THE MEDIATION PROCESS – LEVEL 3

This is possibly one of the sections of this didactic unit that we could consider as part of its core, since it outlines the work of systematizing the mediation process and what place the mediator should have in it. We rely for this on the work developed by the entities “Andalucía Acoge” and “Desenvolupament Comunitari”, called “Intercultural mediation: a proposal for training”, which collects invaluable contributions from colleagues who practice mediation on a daily basis in their jobs, and are, along with the training experience developed, the basis on which we have decoded and recoded the process. All is structured to match the outline used by said work, with a classic structure similar to a play (introduction-body-ending):

➤ The starting point: **MEETING THE PARTIES AND AMBIANCE FRAMEWORK.**

We can consider ***the meetings of the mediator with each of the parties*** before initiating the mediating action itself as the starting point or the beginning of the process. This is why we treat it here separately and prefer to consider it as a previous stage, a sort of “Pre-Mediation”.



At this point in the process, the mediator gathers as much information as possible from each of the parties about how they perceive the situation (of conflict or not) in which they are asked to intervene, and how they are situated in it.

It is important to note that the mediator can take the two previous steps that M. Cohen-Emerique proposes, before mediation or negotiation, for an intercultural approach:

a) **de-centering**, which is the ability to take a distance and reflect on the constraints that the cultural framework imposes on the vision of one same reality, thus exposing the relativity of one's own points of view; and

b) **approaching the reference system of others**, which is the effort to assimilate the culture of others from empathy. This requires an open attitude, curiosity to discover the foundations of their culture, and how they are uniquely ordered in them.

It is important to clarify that these meetings do not -or in many cases cannot- take place separate from the mediation process itself, nor is there much time available for them, so the mediator must acquire the ability to reach the essentials in a clear and precise way.

Another important previous aspect is to provide an adequate environmental framework, that is, to have a spacious, comfortable, and relaxed physical space that allows mediation to take place in a calm and relaxed atmosphere before the meeting of the parties. It is important to consider the layout of the furniture (avoid tables -especially rectangular ones- that are spatially between the parties, try to keep an equidistant position to both, etc.).

➤ The first point: **INTRODUCTION.**

Once the above is solved, the mediator advances to the real beginning of the mediation process, which basically comprises two stages:

- A. The **introduction of the parties**, including the mediator. Here, special emphasis must be placed on **who each of them is and what they are there for**. This allows the mediator to introduce him/herself (in a clear and simple way), not only to clarify who he is as a person (name, the reason for their presence...), but also of what their role is. This is when all what has been mentioned above about the clarity of the role becomes really meaningful, since it without it, the role of mediator would be difficult to explain briefly and comprehensively. This allows the parties to clarify their interests or the objectives they want to achieve through the mediation, and allows the mediator to contrast the information received in the separate meetings, further deepening his/her knowledge of the parties. If they do not

specify what they expect from the mediation process, the mediator will have to get this information through questions.

- B. **Establishing the “game rules”**. Controlling the mediation process is one of the main responsibilities of the mediator; they must be mindful towards **how** mediation develops, more than to its content.

It is convenient agree with the parties on a set of rules for the process (attitude and disposition for dialogue, not interrupting the other, listening, avoiding aggressiveness, hurtful or ironic words, etc.), so the mediator has the authority to intervene immediately when one of the parties violates them.

➤ The second point: BODY.

After the two steps of the introduction are over, we enter the core of the mediation process. Again, the mediator should focus mainly on how the mediation develops, meaning that he/she must be more aware of the **relationship developing between the parties** than of the issue at hand. Therefore, their main task is to remain mindful to the points that may favor or hinder the approach and communication between the parties. The most important being:

- **Bring out as much information as possible** on both sides on the issue at hand; not only topical, but also about how they are living the situation, how they feel, etc. In order to do this, the mediator must **ask questions** frequently.
- **Assure collaboration** with both parties. One of the most difficult matters to achieve is to stay impartial at all times. This involves strengthening the parties’ confidence in the fact that the mediator will help them look for a satisfactory solution to the situation.
- This leads us to another important matter: **balancing participation and intervention times** to match the characteristics and needs of the parties. This not only prevents any of them from feeling discriminated (which would lead them to see the mediator as in favor of the other), but also prevents them from “falling out” of the process. Experience shows us that an excessive time of intervention or attention to one of the parties generates in the other a tendency to quit the process, which breaks the triangular space of mediation.
- The mediator has to frequently **verify that what is expressed by one party is properly understood and interpreted by the other**, and vice versa. Everyone tends to work from their own cultural framework, not to de-center themselves and see things from the point of view of others, so the communication difficulties are to properly understand and interpret what the other wants to express. This also applies to mediators themselves, who must make sure that the parties properly understand what is being said.

- Another key is to **re-formulate their positions**. Either because they were stated in an unclear way (intentional or not) or inadequately (f.ex. blaming the other for the situation), the mediator can help to re-formulate, trying to emphasize the elements which each party considers negotiable or not. In short, **collaborate in clarifying the common interests** of the parties, since it is on them that an acceptable solution for both can be built.
- Lastly, the mediator must **be mindful of possible options or solutions** that appear throughout this stage, since the parties usually won't come up with the "ideal" solution at first, but will suggest elements that partially satisfy them during the debate. The mediator should **take note** (mental or physical) of them, as these are the pieces with which the parties will build a final result to satisfy both, ending the process with the feeling that it was **a win-win situation**.

➤ The third point: ENDING.

This third and final stage begins with an intervention by the mediator in which he/she **presents a synthesis of the process so far**. In order to do this, they must go through the points of the meeting, **highlighting every alternative or possible solution** that the parties have offered.

This is why it is useful to keep every option that emerged during the previous stage, because if the parties cannot agree by themselves, they will have to rely on these options to find it.

With this synthesis, it is important to **verify again its understanding** and of the proposed alternatives. It is convenient that the parties explicitly consent that the mediator's role has been correct, both in interpreting what happened and in suggesting alternative solutions.

Once this is verified, it is time to **invite the parties to make agreements**. One must also remind them that it is important to **make decisions that comply with the agreements reached**, since the joy at the end of a successful mediation process can make them forget this aspect.

Experience has also shown us the value of **visibly sealing the agreements** through signs or symbols that imply a degree of commitment to the agreement within the cultural framework of the parties. For example, the value of the "giving one's word" or "shaking hands" are seals which sometimes guarantee compliance with the agreement by themselves.

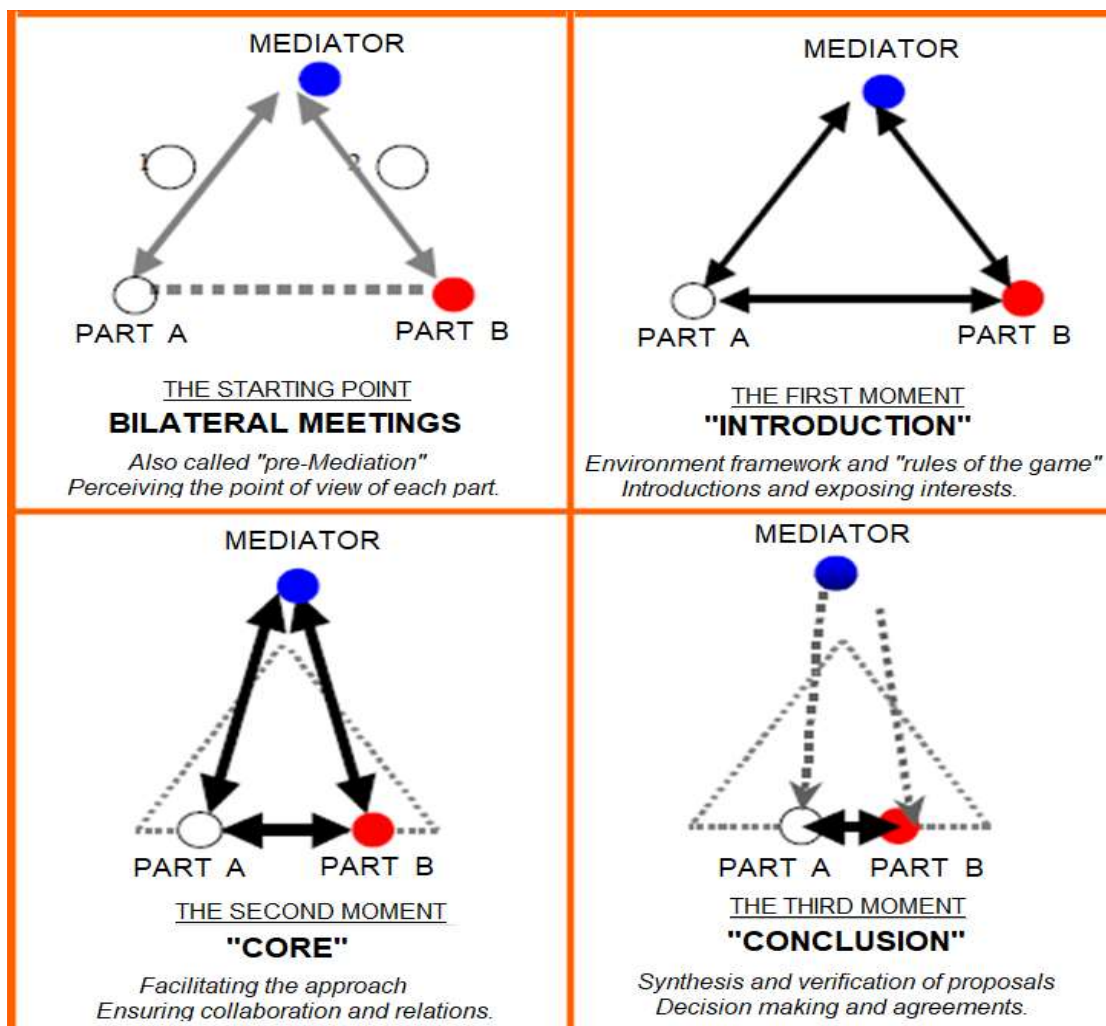
We must advance here a reference -which we will better explain in the next section- to the loss of the "triangular space" of mediation. If we take a look to the graph "the process of mediation", we can see that if it goes well, the figure of the mediator progressively disappears towards the ending, until disappearing completely. The mediator thus -happily- loses their position, having ceased to be necessary.

➤ Recommendations: **ALWAYS KEEP IN MIND THAT...**

In addition to the specific aspects in the stages of the mediation process, others are included in it transversally, and are something to keep in mind at all times:

- Regarding **communication**: this is something basic that the mediator has to control, especially **nonverbal communication** -gestures, movements, looks, tones- that are sometimes decisive and can provide not only additional information, but also truthful information when verbal and non-verbal messages do not match. Within this category, facial micro-gestures, eye movements, respiration, body posture, etc. are especially important; its reading and interpretation is possible through practice, what NLP calls **calibration**. This gives us detailed and accurate information about thoughts, emotions, and behaviors that often escape the person's conscious control.
Another important element is the **synchronization** with the parties, this is the adjustment to the physical posture and gestures that they have during the mediation, which one needs to have to bring out the necessary empathy in each one of them. This requires intense training and large doses of skill and creativity.
- Aspects around the triangular position: We have insisted sufficiently on the need to not losing this position if we want the mediation process to be useful or efficient. The mediator must pay special attention to those elements that allow them to be and stay in said position, especially maintaining a constant feedback with the parties to keep them connected to the process; carefully measuring the time listening to each party and the translation-interpretation done for each of them; and not losing the position by identifying more with one of the parties (biasing) or interposing between them.

The mediation process:



Source: Federación "Andalucía Acoge" – A.E.P. Desenvolupament Comunitari

6.3.4 THE MEDIATING INTERVENTION – LEVEL 3

When approaching the concept of mediation, we referenced the fact that it involves the intervention of a third party between two others, whose position in the mediation scenario is decisive. Graphically, the space of mediation is usually depicted as a **triangle**, since it helps to see and understand much more clearly what is and what is not a mediating action.

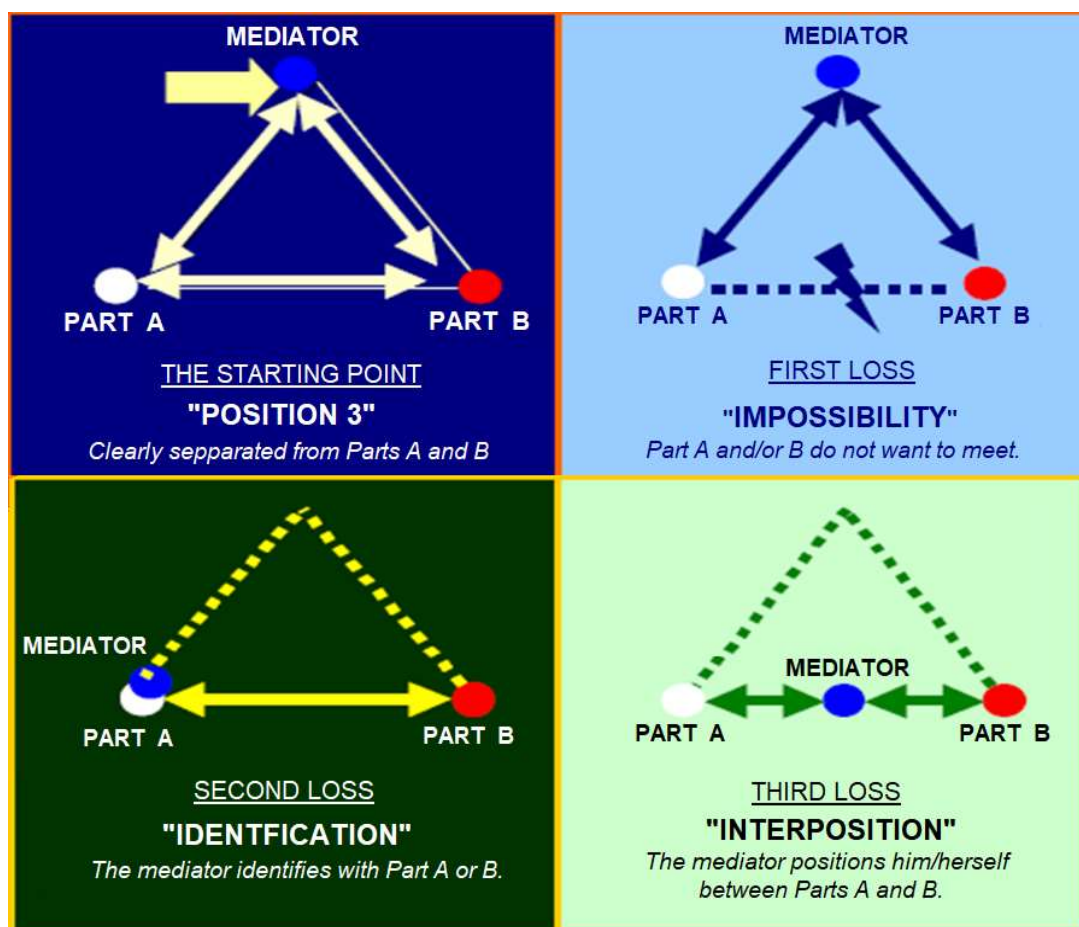
As long as the triangular structure is maintained, one remains in a space with mediating action, and as we lose it, we also lose the capability and possibility of mediating. Thus, the mediation process begins with building said space as a starting point.

Considering that the mediator occupies a clearly differentiated position from the other two parts, it is important to analyze the cases in which the triangular structure disappears, since these indicate either a success, the failure of the process, or a change to another strategy other than mediation.

Four basic situations are contemplated in which the triangle disappears. In this section we will analyze three of them, which are what we have called “**loss of position 3**”, leaving the fourth example for later, when we approach the mediation process. These are the following:

Loss of position 3: the three “I”

- **IMPOSSIBILITY** - *The most obvious one, it means that it is impossible to build the triangle if one or both parties refuse to meet or do not accept the mediator. The honest thing the mediator should do in this case is to retire, reminding the parties of his/her availability for when they are ready to accept a meeting.*
- **IDENTIFICATION** - *The position of the mediator slides towards one of the two parties (bias); impartiality is lost by taking sides with one of them. This can happen consciously or subconsciously, the second case being more worrisome, since the mediator still perceives the process as mediation, when it is no more. The best option here involves abandoning the mediation to move to a negotiation or a confrontation.*
- **INTERPOSITION** - *It also happens due to a slide of the mediator position, but towards a position directly between the parties; the mediator becomes an intermediary, a transmission belt between both parties, thus depriving them of the possibility of an autonomous approach, and generating a dependence on the “mediator” for their communication. Like in the previous case, this movement can be conscious or subconscious, and it is usually one of the most demanded things by professionals of the different services, which puts the mediator in delicate situations.*



Source: Federación "Andalucía Acoqe" – A.E.P. Desenvolupament

6.3.5 THE EFFECTIVENESS OF MEDIATION – LEVEL 3

One of the most important challenges of the European Union is the phenomenon of migration over the next decades. This is increasing multiculturalism in many countries, where people with different languages, religion, and culture coexist. Getting to know the other, their historical, cultural, and religious reality is one of the keys to a peaceful coexistence and good management of this phenomenon. Thus, we think that the most effective and appropriate method is the social integration of migrants.

This is where the figure of the intercultural mediator acquires greater relevance and the effectiveness of their actions comes into play. The mediator, as we have said, isn't just a translator and interpreter, but an interpreter of verbal and non-verbal languages. They must be immersed in both cultures, that of the country of origin and of the host country. They need

to know the expressions, idioms, non-verbal language, body gestures, attitudes, or reactions to a situation, because all of them give a lot of information.

Communication is the main element in mediation, so it is necessary to train the skills that improve it in order to be effective.

An effective intercultural communication needs, on the one hand, a new communicative competence, and on the other hand certain knowledge of the other culture. We must also remember that communication is not a simple exchange of messages with a set meaning; the same speech can have different readings that only people who know the culture well enough can understand. Therefore, one needs the widest possible knowledge of the culture at hand.

One does not just have to know other cultures, intercultural communication also implies an awareness of the own culture. First, one must be aware of the own ethnocentric point of view and rethink many of the values in which the so-called “cultural identity” is based. It is not easy to eliminate the negative stereotypes that each culture has towards others; throughout history, people have dehumanized others to create a social consensus against them. Many of these stereotypes are deeply rooted in the collective imagination of a culture, as can be seen in many cases in language.

Interacting with people from very different cultures cause a “culture shock”, which does not only involve a lack of understanding of the behavior of others, but also brings out negative emotions: distrust, discomfort, anxiety, worries, etc. In order to overcome this, communication is necessary, since it involves sharing emotions. One has to be able to establish a relationship of empathy, essential for a better understanding of others.

One can communicate with a certain degree of misunderstandings, but if these increase, it becomes very difficult. In intercultural communication, misunderstandings may be the norm and not the exception, so it is necessary to develop the capability of “meta-communicating”. An endless source of misunderstandings in intercultural communication are assumptions or presuppositions; one cannot for example assume that a speaker will understand precisely what is not explicitly stated.

Lastly, it intercultural communication does not occur in a decontextualized manner; relations of power are also present, since the interlocutors do not always stand on equal footing.

Due to all of this, when starting an intercultural communication it is necessary to establish the bases for the cultural exchange; intercultural dialogue must be carried out with the greatest possible equality. This does not mean to ignore the existence of different positions of power among interlocutors, but to identify them and try to balance them as much as possible.

Something that defines intercultural communication in many occasions is the ignorance one has about the other culture. As you interact with people from different cultures, you become aware of your own ignorance, but the fact that there are many different cultures should not make us make the mistake of oversizing cultural differences. The easiest way to know is to compare, and in this case it is very common to use comparison to describe our experience. The tendency can be to take “the other” as different, since “a person from another culture must be different”. This highlights differences above all, but we must go against this tendency to ignore what we share. Stating that we are essentially different is falling back to the cultural essentialism that differentiates to exclude. Differences should not be denied, but they must be seen at their real level. They are important when they hinder intercultural communication, but the way to overcome this obstacle is first to be aware of our similarities; second, to relativize the importance of differences; and lastly, to delve into the deep meaning of differences. Then we can discover that their deep meaning makes them similar to one’s own culture.

We cannot end this topic without warning about the dangers of falling to the other end: to universalize from one’s own and not from what is shared. This could lead us to Eurocentrism, which considers, for example, that the European one is the universal model of historical evolution. Based on this, other nations and peoples would be in previous stages.

Thus, intercultural communication is in the delicate balance between universal and the individual, between what is common and what is different. In fact, this forces us to learn to live with the paradox that we are all equal, and at the same time we are all different.

6.3.6 TACTICS AND TECHNIQUES OF MEDIATION – LEVEL 3

Based on the work of Susana Ridao Rodrigo from University of Almeria “Is intercultural mediation necessary? An approach from the communicative context” ³, and in consonance with Giménez (1997: 127), we understand intercultural mediation as another mode within the broad field of mediation. There is currently no accepted methodology acknowledged by experts in the field, as a result of its recent expansion. In this section we will describe the different mediation techniques and reflect on their possible application to intercultural contexts, as Carlos Giménez (2001)⁴ did with the three great schools of mediation (the Harvard method, the transformative method, and the circular-narrative method).

³ Migraciones 26(2009). ISSN: 1138-5774

⁴ Catedrático de Antropología Social. Director del Instituto Universitario de Investigación sobre Migraciones, Etnicidad y Desarrollo Social (IMEDES) y del Programa “Migración y Multiculturalidad” de la

For mediators Maria Munné and Pilar Mac-Cragh (2006: 70), the main differences between these three techniques lie in their concept of conflict. Thus, in the Harvard methodology, conflict is a clash of opinions that must be eliminated. The transformative school considers it a fact inherent to the human being, which requires the individual to be willing to change their reaction to a situation of disagreement, and proposes to transform conflict and relationships. In the circular-narrative method, conflict is a mental process resulting from the point of view chosen by the individual, that can be redirected and create mental processes through communication; this methodology focuses on reflection and change in the communication system.

➤ **The Harvard method**

In order to describe this technique, the reference text is based on the work *"Yes... agreed! How to negotiate without giving in"* (Fisher, Ury and Patton, 2002), focusing on the world of law and economics, with the famous Harvard method, also known as *negotiation according to principles or negotiation based on merits*.

Since the introduction, the authors comment on the two most frequent types of negotiator: the soft negotiator, who avoids any kind of conflict by giving in to everything that is asked of them; and the hard negotiator, who sees every situation as a challenge and is convinced that whoever endures the most will get greater gains.

When addressing the problem, researchers insist on not negotiating based on positions, but on principles or merits. This technique has four points, which can be applied to many contexts:

1. People: you have to separate them from the problem.
2. Interests: you have to focus on interests, not positions.
3. Options: you have to generate multiple possibilities before deciding to act.
4. Criteria: you have to insist that the result is based on objective criteria.

This also deals with analyzing negotiations with asymmetric power. The well-known acronym *BATNA* (best alternative to a negotiated agreement) comes up, which appears in the vast majority of publications on negotiations in general, and on mediations in particular.

Universidad Autónoma de Madrid. Doctor en Filosofía y Letras, especialidad antropología americana, por la Universidad Complutense de Madrid (1985) y licenciado en Ciencias Políticas y Sociología por la misma universidad.

This technique consists of thinking about the best option if the act does not end in compromise before negotiating an agreement. Depending on the possibilities, our perspective in the negotiation should be a receptive or a more inflexible position. In this same way, we should think about the alternative options that our opponents have.

▪ ***Uses in intercultural mediation***

On his part, Giménez (2001: 72-73) finds four very useful points of this method, applicable to the specific case of intercultural mediation. First, it promotes quick solutions, so it is very practical for the usual work of the intercultural mediator. Second, it has therapeutic potential, since reaching an agreement leads to an improvement in the relationship, or at least the establishment of contact. Third, it contains interesting aspects that can be applied isolated or with other methodologies (for example, separating people from the problem to avoid guilt and ethnic or cultural stigmatization; or the advantages of focusing on interests, because we generally don't face incompatibilities of values or culture, but rather different motivations, desires, and needs). And fourth, the mediator must work with objective criteria, especially in the case of the intercultural mediator, who is not limited to respecting differences, but is focuses on the common grounds.

We believe that this method can be very useful, since “adding to the pie before splitting it up” creates possibilities to match the differences between people with different cultural backgrounds, benefitting both groups.

➤ **The transformative method**

In “*The promise of mediation. How to face conflict through self-strengthening and the acknowledgement of others*” (1996), Bush and Folger develop an interesting mediation technique based on sociology. This is not aimed at reaching a specific agreement in a conflict, but at improving or transforming human relationships so the agreement is not an immediate goal, but the consequence of a better understanding among the parties. Its purpose is to achieve *reevaluation and recognition*.

It opts for reevaluation in certain ways:

1. Reevaluation by referencing the goals.
2. Reevaluation of the alternatives.
3. Reevaluation of the skills.
4. Reevaluation of the resources.
5. Reevaluation regarding the decision.

And for recognition:

1. Consideration of recognition.
2. Desire to grant recognition.
3. Grant recognition to thought.
4. Grant verbal recognition.
5. Grant recognition to acts.

▪ ***Uses in intercultural mediation***

Giménez (2001: 77) considers that using revaluation in intercultural mediation would be very productive, because the work of the mediator would be aimed at key areas like the value and capabilities of the parties. He also emphasizes (2001: 93-94) four very useful aspects that this technique allows to apply to mediation in an intercultural context; the first is the notion that “ethnicity” is relational, as anthropology states. The second points out the wisdom and necessity of transforming the existing relationship; in fact, the migrant community must resort to the social services offered by the host society. The third concerns on focusing the mediating methodology on the categories of revaluation and recognition in multicultural areas, since migration is tinged by stereotypes, racism in various degrees, and inferiority. Lastly, it describes how these two categories should be defined in multicultural contexts: in revaluation, one should investigate the goals, alternatives, abilities, resources, and decisions of the exo-group; and in recognition, intercultural mediation is a method to encourage mutual recognition, consider it, and want it, along with the recognition of thoughts, words, and acts. Regarding this, we must work with both the exo-group and the endo-group.

We emphasize that this methodology is based on the improvement or transformation of human relationships, meaning that it has a clear role in intercultural mediation. Specifically, its main objective is based on establishing communication bridges between the majority and the minority groups, and getting them to know and acknowledge each other.

This method is undoubtedly essential for the purposes of intercultural mediation, while being aware that this social transformation happens on a large scale, and therefore in the long term.

➤ **The circular-narrative method**

To develop this section, we used several works by Cobb (1991a and 1991b) and by Cobb and Rifkin (1991); however, this does not include the approaches of their theory in a handbook as in the other cases, so the book by Soares (1996) was also consulted, in which this technique is

described in detail. This procedure is not exclusive to this investigation: Giménez (2001) also resorted to this approach.

This model comes from the field of psychology, general systems theory, and cybernetics. It is called circular because it starts from a circular concept of communication; it examines verbal and para-verbal elements, the latter being both analogical communication and relationships. It also states that it is impossible not to communicate, and argues that there is no single cause for a specific result, but that we are in a feedback of causes and factors.

According to Soares (1996), this method has four especially relevant characteristics. First, differences are increased, in order to manifest them and expand them to a certain degree. This is because people come to mediation in a situation of order that makes them stiff, so the model argues that chaos must be introduced to relax the system and generate alternatives that would not have appeared in the orderly structure. Secondly, it legitimizes persons by building a legitimate place for each of them within the situation. The change of meaning is the third important aspect; the mediator should focus on building an alternative story, so the problem can be seen by the parties from different points of view. And the fourth point is based on the creation of new contexts, in which the conflict is perceived by those involved from a different perspective.

- ***Uses in intercultural mediation***

Giménez (2001: 102-104) highlights four main points that can be applied to multicultural contexts. The first is the fact that this model prioritizes communication in general, and narrative and stories in particular; the second point reflects that both the content and the relationships are very present in the analysis and in the mediating action; third, the statement that it is impossible not to communicate is especially important in multicultural contexts; and lastly, the exaltation of the model by circular causality entails that very different factors impact inter-ethnic communication: attitudes, ways of being, culture, or ritual practices among others.

From our point of view, we emphasize that it is a very applicable methodology, since it focuses in relationships and agreements. We believe that not only the establishment of pacts is extremely important for intercultural mediation, but also interpersonal relationships, because there are more cases of preventive than restorative mediation. The circular-narrative model defends that the differences must first be increased to a certain point; although this situation can occasionally serve to restructure the established order, there is a risk that the participants do not understand this technique and the result is counterproductive. If this point has been correctly established, we'll face a situation of change of meaning in relationships through the construction of an alternative history.



VIRTUAL
INCLUSIVE
EDUCATION
PLATFORM

DIDACTIC UNIT 7

INCLUSION THROUGH CULTURE AND LANGUAGES

COURSE **FOR**
VOLUNTEERS

7.1 PROJECTS FOR INCLUSION THROUGH THE RECEIVING COUNTRY'S CULTURE AND LANGUAGE – LEVEL 2

For the drafting of this section we start from the conviction that the management of diversity and the integration of all people must necessarily be based on the respect for differences, while at the same time staying within the framework of a common project, to be members of society with equal opportunities and freedoms. These opportunities can hardly be achieved if there is no linguistic inclusion.

In fact, many innovative educational ideas and actions based on the culture and host language are currently emerging, but in the complex and increasingly plural society in which we live, the objective of educating and training younger generations so that they can develop socially and linguistically often overflow the tasks that teachers and schools can take on. Therefore, now more than ever, we require the coordination of objectives and actions of all the social and educational agents involved in the reception and social inclusion of newcomers, which are precisely the first linguistic references of this group of people (in leisure centers, sports facilities, public services, parents' associations, etc.).

As a consequence of these transformations within the sociolinguistic context, we think that integration and linguistic normalization need reconsidering: With the example the Catalan language, this reconsideration is needed because we are no longer facing a dual relationship between Spanish and Catalan, but a shared multilingual context in which everyone shares Catalan as a tool for communication and social cohesion, but this language also has to share the public space with others; and secondly because, as much as we now focus on linguistic integration, language is nothing else than the result of the general integration process: without social (labor, political, relational) inclusion Linguistic integration cannot thrive.

Therefore, it is a serious mistake to separate elements that are united; Catalan cannot be foregone -nor can be other languages- when properly facing integration policies: it is unacceptable and irresponsible for public (or public subsidy) reception services not having a proper linguistic strategy and for them to disregard Catalan, thus becoming factories of exclusion and segregation instead of fulfilling their responsibility for inclusion and linguistic cohesion. We also have to be careful with exclusively linguistic integration actions: as long as Catalan courses for newcomers and social services work separately, it will be difficult for social inclusion and linguistic integration to be satisfactory.

The same concept of linguistic integration has to be redefined in the light of the new sociolinguistic context: no citizen can be considered linguistically integrated until they are able to use the (in this case two) official languages for public communications. This means that it is

not about being competent in just one of the two languages; if we want to be consistent with the linguistic objective of compulsory education (sufficient and equivalent competence in Catalan and Spanish), it is necessary for everyone to know both languages well enough to be able to communicate publicly in them (obviously, everyone will use the language they want, official or not, for private communications).

Having this in mind and under the premise of understanding that language is a primary tool for social inclusion, for many years, *Plataforma per la Llengua* has carried out a youth linguistic volunteer project within the “Youth in action” program of the European Commission. This project, led by a team of young volunteers from *Plataforma per la Llengua*, and open for anyone between ages 16 to 30, creates linguistic couples made up of young Catalan speakers and people who want to speak Catalan but haven’t done so yet.

It includes parallel activities to learn about aspects of the Catalan society and promote the values of respect for cultural diversity, equal rights, and civic and social commitment. In this sense, for example, the *Museu d’Història de la Immigració de Catalunya* (Museum of Immigration History of Catalonia) has been visited or has participated in the activities of the festival of *Sant Jordi*.

The project especially aims to reach young people at risk of social exclusion and newcomers, which is why we have collaborated with youth service entities, such as *Puntos de Informació Juvenil de Barcelona* (Barcelona Youth Information Points), so it reaches these youth. The project also aims to expand the social relationship circles of young people, so youth entities have participated to carry out joint activities or spread the project and promote participation among its members.

During the last courses, *Plataforma per la Llengua* has been able to continue with this youth linguistic volunteering thanks to new support and collaboration of entities and institutions.

The context of this project is marked by a Catalonia with a high percentage of foreign origin citizens; in fact it has one of the highest figures among European countries. The social exclusion of many young migrants has many origins, such as the lack of language training, which limits the possibilities of integration, work improvement, and social ascent. The language pairs program of the *Consorci per a la Normalització Lingüística* (Consortium for Language Normalization) admits participants from age 18 and leaves out the age range from 16 to 18, when there is no longer compulsory education. On the other hand, according to 2007 data, the age group of volunteers participating in the language pairs program between the ages of 18 and 25 is much lower than other age groups (except those over 65). Therefore, we consider it necessary to create, maintain over time, and improve a specific linguistic couple program aimed at this sector of the population, to encourage volunteering and association



between young and newcomers, oral training of Catalan, the promotion of intercultural dialogue, and social cohesion.

According to the 2008 Survey on linguistic uses, 68.7% of the population of Catalonia born outside of Spain (721400 persons) is interested in learning Catalan or improving their knowledge. Of these, only 140291 know how to speak it, and 121554 understand it but don't know how to speak it. We believe, therefore, that most of the newly arrived population has not arranged or made use of any linguistic reception action.

Since knowledge of Catalan is a very important factor in social inclusion and equal opportunities, we believe that it is necessary to continue strengthening and deepening linguistic reception actions in order to reach more newly arrived population and to be more appealing, to ensure success.

The general objective of the program is the social inclusion of newly arrived youth at risk of social exclusion, determined by the acquisition of equal employment, cultural, and social opportunities through linguistic and social welcoming actions. This objective is aimed at the age range between 16 and 30 years, and is completed with the promotion of volunteering between youth and newcomers, to reinforce social cohesion and the values that make coexistence and intercultural respect possible.

With this project we want to specifically influence the acquisition of oral competence in Catalan by newcomers or people who do not know Catalan, as well as their knowledge of their hosting society. We also want to contribute to their insertion in the associative fabric of the hosting society and to work values such as volunteering and altruism. With the language pairs program we want to promote a favorable social attitude towards the newcomer population.

- https://www.plataformallengua.cat/media/upload/pdf/assets/1798/guia_voluntariat_32pag-1.pdf



7.2 EXAMPLE OF BASIC LEARNING ON HOW TO TEACH MINORITY LANGUAGES TO MIGRANT PERSONS: CATALAN – LEVEL 2

In just 20 years, Spain has gone from being a source of emigration to being the destination of many immigrants. According to the latest INE data (January 2019), 10.86% of its population is made up of migrants from outside Spain. The Basque Autonomous Community (CAV) and Catalonia are no strangers to this phenomenon. In fact, they almost represent the two ends of the spectrum regarding receiving migrants, since 23.03% of all Spanish migrants live in Catalonia, while only 4.52% live in the CAV.

Despite the undeniable difference between the two territories, both share at least one important point before the reality of migration, this being that one of the official languages spoken in both communities is a minority language. As a result, as part of a linguistic normalization process, both public organizations and popular movements have promoted and implemented a series of initiatives and projects to promote the learning of Euskera or Catalan by migrants.

Until the late 1990s, most migrants in both territories were of Spanish origin, and both CAV and Catalonia have extensive experience in teaching Euskera or Catalan to them. However, the current profile of migrant person, and their linguistic profile in particular, has changed completely. There are more than two hundred mother tongues among migrants arrived to Catalonia, which often do not have an intermediate language for mutual communication. Such a situation repeats itself frequently among students in schools, as these may include more than thirty different native languages. This forces us to look for new methods and materials for teaching. Faced with this new phenomenon, a good number of projects have been launched without the adequate knowledge of the reactions and results that similar projects had already produced in neighbor countries with similar situations, or imported projects which yielded good results elsewhere, but without considering the actual linguistic, social, or cultural situation.

With the approach of this reality, the research work on which this section is based (Aramaio, 2006) was born with the objective of listing the projects already tested in CAV and Catalonia, analyzing their results, and taking some of them as a starting point, describe the general lines of a modest project proposal focused on the linguistic integration of migrants. There are currently several running projects that are achieving good results and that we can take as models adapting them to our needs and realities.

However, in order to achieve the linguistic integration of young or adult migrants, as in the case of the “Plans Pilot” implemented since 2004 in seven Catalan cities, the existence of a



good network of collaboration and coordination between different fields, organizations, entities etc. involved in the matter is essential before starting any project, given that migration is linked to many other issues. Learning a second language involves many factors: attitudes and knowledge about that language by the student, the quantity and quality of input and output, their personal characteristics, degree of motivation, etc. In the case of migrants, we must add other important factors to this, such as their job status, the instrumentality of the language, emotional motivations, the stage in which they are in their migration process, or cultural integration, to name a few. Therefore, and considering the situation Catalan as a minority language, we cannot demand migrants to assume the full burden of learning these languages.

It is clear that, in this situation, for the learning our language by migrants to be *effective*, it must also be *affective*. For migrants to learn our language and use it in their daily lives, the cooperation of everyone is essential, otherwise good results can hardly be achieved.

But if you want to “sell” any new product (“new” because learning another language is something new for migrants), and for it to “get a portion of the market” and be used, it is necessary to have a good **marketing campaign**. This campaign, for reasons already stated, should be addressed to several groups: the migrant community, but also the native inhabitants, the merchants, the service providers... We have to study the characteristics of each of these groups, the more direct or appropriate ways to reach them, and at the same time, the reasons of weight that each one has to learn, use, teach, or spread our language. If we do this, we will open the doors to a marketing campaign.

THE “MARKETING CAMPAIGNS” FOCUSED TOWARDS LINGUISTIC NORMALIZATION

There are several marketing campaigns in Catalonia, to promote the learning and use of Catalan among migrants (also among natives), focused on specific cities, areas, or the autonomous community as a whole. Some of them are:

- **DÓNA CORDA AL CATALÀ:** This is a large-scale media awareness and mobilization campaign launched in 2005 and promoted by “*Consorci per a la Normalització Lingüística*” (CPNL) to promote the use of Catalan in daily life throughout the year in Catalonia, among the population and organizations. The campaign has three slogans: “Parla sense vergonya”, “Parla amb llibertat”, and “Per Començar, parla en Català” (“speak without embarrassment”, “speak freely”, and “for starters, speak Catalan” respectively). These slogans and the campaign’s logo have been spread throughout Catalonia through the TV, radio, stickers, the press, tents, t-shirts, etc., to reach as many people as possible and have the



a maximum effectiveness. People who do not know Catalan are encouraged to learn and use it, by telling them about the places and resources available for this.

- **Using parties that attract significant numbers of migrants to carry out powerful marketing campaigns: the Getxo experience.** In 2017, the Immigration Technician and the Euskera Technician of Getxo City Council among others, decided to launch a strong information campaign in favor of the Euskera language, using the Getxo Folk Festival, which many migrants attend, to encourage them to learn Euskera. Thus, a large tent was placed at the Festival, in which t-shirts, caps, information leaflets etc. were distributed to achieve this goal. Thanks to the great success of the initiative, four groups were organized last year for the sixty migrant persons who signed up for the AISA Euskera courses, making it the town with the largest number of AISA groups in all CAV.

To put into practice what was learned throughout the course and to generate more motivation to learn Euskera among the students, the project “Munduko Afaria” (World Dinner) was carried out towards its end. This dinner was held in restaurant in Getxo, where students not only prepared typical dishes from their home countries, but also served as waiters. Thus they had the opportunity to put into practice the words and sentences they had learned in Euskera, by talking with the clients, and was a very positive experience for them. It is clear that no beginner can take just 60 hours of language lessons and become a perfect speaker, so as a negative aspect to take from this experience, the organizers mentioned that due to their low knowledge of Euskera, students often ended up talking with clients in Spanish. In any case, it was undoubtedly a motivating activity to learn Euskera and an approach between different cultures was achieved with the pretexts of Euskera and food.

The diffusion campaign in favor of Euskera in the folk music festival, the AISA courses, and the “Munduko Afaria” project were recorded to create a DVD release. This, along with other materials including a suggestions notebook, was assembled in a kit called “ETORKIT”, which was distributed to fifteen organizations within Euskera migrants teaching community, which have committed to examine the work and make a constructive criticism of it.

- **Multilingual information brochures about our language, reasons to learn it, learning resources, programs etc.:** in Catalonia, information of this type is spread both with the “*Dóna Corda al Català*” program and the 2005-2006 Linguistic Policy Action Plan of the *Generalitat* (specifically on behalf of the CPNL) in a coordinated manner in different institutions, entities, projects etc. of the public administration on the one hand, and in non-government organizations, groups, or unions on the other (OMNIUM CULTURAL (www.omniumcultural.org), CCOO (www.conc.es), UGT, SOS Racismo (www.sosracisme.org), *Asociación Socio Cultural IBN BATUTA*, *Plataforma per la Llengua* (PL), the *Fundación Jaime Bofill* (<http://www.pangea.org/fbofill/>)...).



- **Campaigns to persuade migrant parents to sign up their children for *Modelo D*:**

Getxo municipal experience: there was a special campaign in 2019 to sign up migrant students for *Modelo D*, consisting in two parts: first, just like any Getxo family with children from 2-3 years old, all migrant parents registered in Getxo with children included in these age were sent a brochure about the advantages of sign-uping their children in *Modelo D*. These brochures were also distributed in schools, call centers, migrant meeting places, etc. Second, an exhibition for migrant parents was organized, divided into several panels that collect the testimonies of six migrant children studying models D and A. In order to notify the attendants of this exhibition, in addition to communicating with Getxo migrant groups, posters were placed in booths, schools, etc. in the neighborhoods with the largest number of migrants. The event was very successful, attended by about 90 migrant families.

Sakana experience: We will discuss two experiences that were launched in the Sakana region. On the one hand, a guide was produced with the purpose of making the schools in the area known to parents who are about to sign up their children for the first time, although it can also be useful for anyone who wishes to find out about the educational offer in Sakana. The community of Sakana is strongly committed to signing up children to *Modelo D*, in favor of changing the current trend to sign-up them in *Modelo A*. And on the other hand, and related to this, a media character called *Txetxu Herensugea* (Txetxu the Dragon) to encourage children between two and five years old (both native and migrant) that signed up for the first time in the 2006-2007 school year to do so to *Modelo D*. This dragon has two heads (Euskera and Spanish) and has its own story, written by the well-known author Harkaitz Cano. In February, during the registration season, the story of *Txetxu Herensugea* was distributed to children at a street event.

EHIGE Parents Association: During the sign-up season, festivities were organized in neighborhoods with high numbers of migrant inhabitants in favor of Model D in.

Cooperation between associations related to education, Euskera, and migrants: There are initiatives to show migrants the need to learn Euskera and the importance of having their children study in *Modelo D* in Ondarroa, Oiartzun, or the “Comprehensive Immigration Plan” of 2006 -2007 of Eibar, through brochures or talks, and benefiting from adult education networks, migrant associations, call centers, euskaltegis, schools, etc. They are also informed about support aids and leisure programs.

- **Informing about leisure or sports programs:** informing about the leisure or sports programs that exist for adults or young people through schools, town halls, cultural associations, call centers, etc. (using translator or intermediary services when necessary) on the one hand; and explaining the importance of participating in these activities to facilitate the linguistic and cultural integration of children, teenagers, or adult immigrants, on the other. Some examples are: Markina, Ondarroa...

- ***Lo que se echa en falta***: a stable and robust interdisciplinary awareness campaign aimed at natives and migrants alike, both youth and adults, focused around cultural and linguistic diversity.

LINES OF ACTION FOCUSED ON THE LINGUISTIC INTEGRATION OF ADULT MIGRANTS

The flows of immigrants both in the CAV and in Catalonia over the past few years have increased regarding the previous decade, and the trend continues. Consequently, in recent years, both public administrations and popular movements have launched a good number of projects focused on the linguistic integration of adult immigrants. A list of all of them would be too long for this section, so they will only be mentioned when trying to define some lines of action.

Before this, however, we'll take a look at the "*Plans Pilot*" underway in seven Catalan cities, since these are without a doubt some of the best developed projects produced to date in this regard.

PLANS PILOT

Between September 2004 and December 2005, *Secretaria de Política Lingüística* of *Generalitat de Catalunya* and the CPNL launched, for the first time, the "*Plans Pilot*" to promote the knowledge and use of Catalan in Badalona, Banyoles, Lleida, Manlleu, Reus, Ulldecona, and Vic. Given the initial positive results, the term of these projects was extended to subsequent years.

The general objective of these plans is for Catalan to become the shared language of the entire population of Catalonia, and for migrants to be the means to achieve their social integration. It has five specific objectives:

1. Creating, from the start, a network of coordination and cooperation between all organizations in charge of receiving migrants from each area to offer them information about Catalan (where it is spoken, why it should be learned, where they can learn it, etc.).
2. Facilitating the learning of Catalan to newcomers through a good coordination between administrations and organizations in each area.
3. Implementing new organization and action proposals that support language learning, to:
 - Enrich language learning with knowledge of cultural content and social environment (cultural outings).
 - Use new technologies in language learning.
 - Extend the network of language pairs.
 - Create new teaching materials, considering the social and cultural needs and contexts.
 - Other action proposals...



4. If these yield good results, to inform about other currently running experimental projects, so they can be implemented in other locations.

5. Satisfying the needs of a basic level of knowledge.

All of this is based on two main ideas: 1) when migrants arrive to our country, we cannot ask them to learn our language on their own. This learning must be the result of a collaboration of the whole society. 2) a language is more than a means to disseminate information. Behind every language there is a way of thinking and being. These two characteristics of the language –communication and the way of being and thinking– are closely linked, so if we want our language to spread among migrants, our method must be both *affective* and *effective*.

When one of the “Plans Pilot” began to be launched in the town of Vic, from its 37825 inhabitants, 18.9% of them were migrants from outside Spain. To carry out this “Pla Pilot” in Vic in 2005, twelve institutions and organizations were coordinated, and fifteen Catalan courses were launched, eleven of them using new technologies. 304 students took part in the courses, of which 63.9% were adults who arrived to Vic during the last two years. There were about twenty activities and events to learn about the social and cultural environment, in which 207 students participated. Within the “*voluntaris per la llengua*” line, 71 language pairs were formed and six complementary events were held.

Among all the events carried out in Vic within this plan, the most notable ones without a doubt were:

- *Catalan course for Moroccan women*: Catalan classes were offered for Moroccan women, four or five days a week for an hour and a half. These were not just language courses: in them, these women become literate, learn to read and write, get to know Catalan culture, receive useful information for their daily life, to integrate culturally in Catalonia and their town (the importance to arrive on time for appointments, services offered in the library such as the international press, books and videos in many languages, the proper way to use the health service, municipal services, etc.), to make excursions to get to know the people and Catalonia, to learn computer science (within the use of new technologies for language learning)... Many of these courses are taught in the primary schools of their children. Women can see how their children develop in their classes and can participate in classroom activities, since the schedule of their courses matches that of their children in school.

Since reception and attention are made in Catalan, they develop a positive attitude towards Catalan, thus creating a motivation to learn the language that they also transmit to their children.

According to the organizers, a positive aspect of this initiative is that it provides an opportunity for these women to leave their homes for a few hours each day; this is how they get to know Catalonia, receive the information they need for their daily tasks, become literate, and come into contact with the world of computer science, all of which contributes to increasing their self-esteem. Since most of



them do not have a job, they usually don't skip lessons, which favors the learning process. One negative aspect the organizers mention is that these Moroccan women usually for ghettos.

- *Catalan courses for young migrants between 16 and 25 years old with the use of new technologies:* Computer-based Catalan courses are offered for young immigrants between 16 and 25 years old. For many of them, it is their first experience and contact with computers, and they consider it a very positive and appealing experience. In addition to studying Catalan, they go on trips to get to know the town, learn about its resources, the culture and customs of Catalonia, etc.
- *Theater and choral workshop:* A choir has been composed from natives of the town and migrants, in which the sung songs are both in the languages of migrants and in Catalan. On the other hand, a theater workshop has been created in which people from different countries have performed a play in Catalan. This activity was very successful in forging through ties between people of different cultures and different languages through Catalan. At the end of the course the play was performed in the village theater and recorded on DVD; this work was well received by everyone.
- *Production of materials:* With grants from *Secretaria de Política Lingüística de la Generalitat* and the Government of Andorra, EUMO has published six books in "easy Catalan" for adults who are learning the language. These works by known authors have been translated into Catalan and adjusted according to difficulty levels classified in: basic, intermediate, and advanced. Each book also comes with a CD. Four objectives are met with the use of these books:
 1. Learning and enriching Catalan.
 2. Improving the students' self-esteem, most of whom have never read a book or have no reading habit. Therefore, being able to read books by known authors means a lot to them.
 3. Realizing the usefulness of the language.
 4. Their ability to read books in Catalan and acquire the habit of doing so is a way of attracting them to the Catalan society and culture. These books and their subsequent revisions have been used in Vic from the 2005-2006 year, and also in Manlleu from the 2006-2007 year.

On the other hand, in *Centre de Normalització Lingüística (CNL)* in Vic, a new level of Catalan called "pre-basic" (45 hours) was created, with its corresponding teaching materials. This is because most migrant students had no contact with the world of books and had a low level of schooling, so the appearance, structure and language of the books used at the basic level remained difficult to overcome, and they eventually got bored and left. Therefore, elementary teaching materials have been created based on Vic's social and cultural environment, designed for those who do not have a high level of literacy and are not used to handling books with that kind of structure and language level. These materials include more images and can be used by anyone, even if they are not used to books



and lack a proper schooling. Despite being made for adults, migrant students in secondary education can also benefit from them.

- *Equitable distribution of immigrant students among schools:* For eight years, an equitable distribution of migrant students has been implemented among all schools in the villages of Vic and Manlleu. All schools have to accept the same number of migrant students and to reserve seven places for migrants that may arrive during the school year. Although this policy has managed to avoid the creation of “school ghettos”, it has triggered some criticism from citizens, since in many cases native parents cannot sign-up their children in the school of their choice due to lack of places.

From the beginning, this program is firmly based on coordination and collaboration links between the schools in the town, its leisure programs, the town hall, the CNL, music schools etc., with the objective of facilitating social and linguistic integration of migrant students.

LINES OF ACTION FOCUSED ON THE LINGUISTIC INTEGRATION OF ADULT IMMIGRANTS

The lines of action detailed below are collected from the currently running projects that focus on the linguistic integration of adult migrants, producing good results in CAV and Catalonia (see Aramaio, 2006).

- Creating a network of coordination and collaboration between the different organizations, associations and institutions, to direct the linguistic and cultural integration of migrants (*Plan de Acció de la Generalitat de Catalunya; Plans Pilot;...*).
- Offering free courses (or depending on tax returns: Sakana community) matching the work schedule or daily activities of the students as much as possible (CNPL: “*Plan de Choque*” for Barcelona; *Plans Pilot; IPES;...*).
- To the extent possible, grouping students according to motivations and objectives to learn Catalan, with the offer to each group of courses adapted to their objectives (*IPES, Pla Pilot de Vic;...*).
- In the case of migrant women, offering a childcare service so those with young children can attend classes (GRAMC: www.gramc.org) or, if they do not work outside home, set the courses in school hours if possible. Also, teaching these courses during school hours in the centers where their children are signed-up, in order to facilitate their familiarization with their childrens’ educational process, the operation of the school, etc. (*Pla Pilot de Vic; EHIGE;...*).
- Adapting the language courses and the teaching materials to the level of schooling of the students (*Pla Pilot de Vic; IPES;...*).



- Adapting the teaching materials, whenever possible, to everyday reality, the cultural and social environment, etc. (*Plans Pilot*;...).
- Showing the usefulness of Catalan and enriching its knowledge to boost the students' self-esteem, creating and developing books like the "easy Catalan" ones (*Editorial EUMA; Pla Pilot de Vic*;...).
- Using new technologies for language learning.
- Cultural trips and excursions to get to know the social environment (*Berbalagun* Project in Lea-Artibai; *CNLP; Plans Pilot*;...).
- Encouraging theater and choral workshops etc. in Catalan, to promote contact between people of different cultures and languages and motivate students in the process of learning Catalan (*Plans Pilot* of Vic, Reus, Manlleu; *AISA* from Getxo;...).
- Promoting projects like "*Voluntaris per la llengua*", widespread in Catalonia and aimed at linguistic normalization and social cohesion. This project was born in 2002 in the CNL of Cornellà de Llobregat, and its implementation quickly extended to other CNLs and cultural organizations. Today it extends throughout Catalonia and is promoted by *Secretaria de Política Lingüística* of *Generalitat de Catalunya*, promoted by all CNLs of *Generalitat* and other various organizations.

This project of linguistic couples emerged so those who study Catalan could link theory with practice, and for all those migrants who wish to learn Catalan can learn it, use it, and be integrated into a Catalan-speaking environment. It consists of meetings about speaking Catalan, but another purpose of this project, in addition to linguistic integration, is to strengthen social cohesion. While migrants learn and use Catalan and know the culture of the country, natives have the opportunity to meet first-hand people from other cultures and languages.

So, on the one hand we have people who read, write, understand, and speak Catalan, and on the other people who want to learn and practice it. With the help of a facilitator, these linguistic couples are formed by matching people according to their tastes, ages, and other characteristics. People who want to learn Catalan must have a minimum base knowledge of the language, so most of the participants are students of courses for adult migrants. There are currently more than 10000 language partners throughout Catalonia.

This is a volunteer project, but every participant, either as "teacher" or as "student" commit to meet at least one hour a week for three months (ten hours total); usually a friendship begins between the parties and the meetings end up lasting longer in time.

In 2004, since more and more people were taking part in the program, it was decided that the involvement of other types of social agents would be convenient: shops and service



companies. This is how the so-called *Establiments col·laboradors* (collaborating establishments) emerged, in which anyone can be served in Catalan or Spanish. The list of establishments is distributed by the CNL to all linguistic partners so they have the possibility to put into practice what they have learned.

According to the evaluation study of the program carried out in 2004, the majority of the “students” who take part in “*Voluntaris per la llengua*” say that they do so mainly for instrumental reasons, while the volunteer “teachers” are motivated by the desire to promote Catalan. According to this study, the three following factors must be there for the project to be effective:

1. For the “students” to have at least a basic level of Catalan.
 2. To carry it out for a minimum of twenty hours.
 3. For the job status of the “students” to be as stable as possible.
- If there is a lack of classrooms or places to teach language courses, using primary or secondary schools outside school hours (CNPL “*Plan de Choque*” for Barcelona; *Pla Pilot de Vic*; IPES;...).
 - Projects like “Quedem?” (www.cpnl.org, www.omniumcultural.org) can be very useful as a way to get to know for free, through Euskera, the culture, gastronomy, etc., while establishing social links between natives and migrants, so a positive attitude towards Euskera emerges among migrants and they are encouraged to learn it.

Learning contents for the basic training of Catalan

- http://llengua.gencat.cat/ca/serveis/aprendre_catala/a-catalunya/acolliment_linguistic/materials_acolliment/
- <https://www.plataforma-llengua.cat/que-fem/eines-recursos/vocabularis-per-a-la-restauracio/>
- https://www.plataforma-llengua.cat/media/upload/pdf/web-guia-telecomunicacions_1549987248.pdf
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- http://llengua.gencat.cat/web/.content/documents/publicacions/viure_a_catalunya/vocabulari_en_imatges/arxius/Vocabulari_imatges_2016_web.pdf
- http://llengua.gencat.cat/web/.content/documents/publicacions/angles_aprendre/arxius/aprenem-catala-des-d-angles.pdf
- http://llengua.gencat.cat/web/.content/documents/publicacions/frances_aprendre/arxius/aprenem-catala-de-del-frances.pdf

7.3 BASIC ARAB LEARNING FOR VOLUNTEERS – LEVEL 3





VIRTUAL
INCLUSIVE
EDUCATION
PLATFORM

D. U. 7:

LEVEL 3

BEGINNER'S GUIDE TO ARABIC

**COURSE FOR
VOLUNTEERS**



Co-funded by the
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COURSE**FOR** VOLUNTEERS

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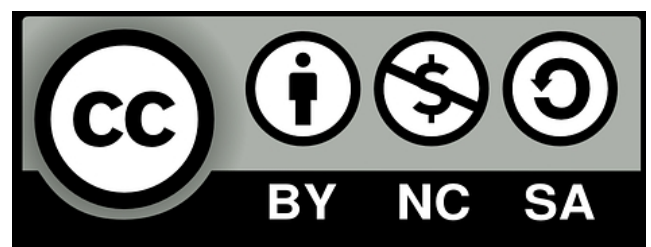
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HOW TO STUDY ARAB?

How you study the language depends largely on why you're studying it. If you're studying the language to be able to communicate informally with friends, for example, then the best place to start for this purpose is to enrol in a short term class (about 6 months to 1 year) where you will be taught a colloquial dialect of Arabic. There are many dialects, but the Egyptian is most popular and most widely recognized.

Whether the course is in person or online doesn't make a difference in our opinion. But the course must have a live teacher of native Arabic descent, offer plenty of conversational practice and place high emphasis on out-of-class work. These are courses that get their students to watch subtitled movies, pair them with native speakers for practice and even offer exchange and immersion programs.

If you are studying the language for formal purposes, on the other hand, you will need a more formal regiment. You will be relying more on books and placing more attention on grammar rather than your ability to speak fluently. The ability to speak casually and fluently will come later. And the studies will last longer than a year or two; perhaps as much as 4 years.

Most universities and colleges offer Arabic language courses. Some even span 3 or 4 years. Most of these are quite good and will give you a firm grounding in Modern Standard Arabic to the point where you can eventually acquire a formal position such as translator, etc. But remember, just because there is more emphasis on grammar, doesn't mean you don't have to practice. You will need to set aside several hours for practice and eventually work on your ability to converse in Arabic.

A note of caution: The wrong thing to do when studying Arabic formally is to purchase a few books and start learning on your own. Many books claim that you can use them for self-learning, but let's get real. What you need is a medium or long term course with plenty of hours of instruction and lots of practice on your own time. Pick the course and/or book that's most convenient for you, but don't try to do it all on your own.



There are several courses around the world that offer mastery in Classical Arabic, but it is not worth quitting your job and joining these schools full time. What is best is a medium or long term online course with teacher interaction. You will be relying heavily on books and will need to prepare for each lesson by reading ahead before classes.

You will cover at least 5 different subjects just on the Classical Arabic language:

1. Grammar – phrases and sentences
2. Morphology and Etymology – verbs and conjugation
3. Cantillation – pronunciation
4. Literature – practice, exposure to different styles of writing, idioms
5. Logic – a prerequisite for further studies
6. Rhetoric – literary devices and beautifying speech
7. Poetry – an understanding of Arabic poetry and culture

WHAT YOU NEED BEFORE YOU START?

Most courses and books assume you already know the alphabet and can read and write Arabic. Here we have given you just a basic crash course on the Arabic alphabet and reading/writing to get you started. You are highly encouraged to take a course on Arabic script.



RESOURCES FOR LEARNING ARABIC

1 <http://www.shariahprogram.ca/Arabic-alphabet.shtml>

Description: A great series of lessons on learning to read and write Arabic from scratch. The lessons are fun to read, very easy to go through and take you step by step at your own pace. Lessons include audio and exercises are provided. It has been called one of the best free Arabic alphabet courses on the Internet! Try it yourself.

Audience: Beginners

Price: FREE

2 <http://www.learnarabic.ca>

Description: Go from knowing absolutely nothing about Arabic to reading, writing and pronouncing better than scholars through this video course. Watch with the family at your own time. Go as slow or as fast as you want. Learn to pronounce each and every letter perfectly, watch how to write each letter, get step-by-step guidance on learning how to read sentences. This is a great investment for any serious student of classical Arabic.

Audience: Beginners; also good for intermediate

Price: Check website for price



THE ARABIC ALPHABET

Introduction to the Alphabet












- Arabic is read from right to left
- Almost all the letters in an Arabic word are joined together like hand writing
- Some letters can't join because of their shape, but we'll see them as they come
- There are 29 letters in the Arabic alphabet
- There is no such thing as capital letters versus small letters
- There is no such thing as printing versus hand writing, Arabic is all hand writing
- All the letters in the alphabet are consonants
- Vowels are separate marks that go on top or underneath these letters
- The letters are shown below

ج Jeem (J)	ث Thaa (TH)	ت Taa (T)	ب Baa (B)	ا Aleph (A)
ر Raa (R)	ذ Dhaal (DH)	د Daal (D)	خ Khaa (KH)	ح Haa (H)
ض Daad (D)	ص Saad (S)	ش Sheen (SH)	س Seen (S)	ز Zaa (Z)
ف Faa (F)	غ Ghein (GH)	ع Ein (?)	ظ Zaa (Z)	ط Taa (T)
ن Noon (N)	م Meem (M)	ل Laam (L)	ك Kaaf (K)	ق Qaaf (Q)
	ي Yaa (Y)	ء Hamza (A)	ه Haa (H)	و Waw (W)

- Each letter has 4 forms (which look very similar to each other)
 - when you write the letter by itself
 - when it comes in the beginning of a word
 - when it comes in the middle of a word
 - when it comes at the end of a word
- The forms you saw in the chart above are when the letter is by itself
 - here's an example of the letter Baa in all 4 forms

end	middle	beginning	by itself
ب	ـ	بـ	ب

- These are the vowels in the language

 Kasra (E)	 Fat-ha (A)	 Damma (U)
 2 Kasra (EN)	 2 Fat-ha (AN)	 2 Damma (UN)
 Yaa (EE)	 Aleph (AA)	 Waw (UU)
 Yaa Leen (EI)		 Waw Leen (AW)

The Letters

- The first letter of the Arabic alphabet is Aleph
- Remember that all 29 letters in the alphabet are consonants... well, this is not exactly true for Aleph. Aleph doesn't have its own sound; it is used to stretch the short A vowel to form the long AA vowel
- This is how the Aleph looks in the four cases

end	middle	beginning of a word	by itself
ا	ـا	اـ	ا

- Notice that the Aleph cannot connect to the letter after it. There will be a small gap between the Aleph and the next letter
- Aleph is one of 6 letters that cannot connect to the following letter. The other 5 will be discussed later
- The next letters of the Arabic alphabet are Baa, Taa and Thaa
- We are grouping these letters together because the basic shape of the letters looks the same; only the dots are different

- Baa corresponds to the English B
- Taa corresponds to the English T, but it's softer
- Thaa corresponds to the combination TH, as in "thank"
- The 4 forms of these letters are the same; the only difference is the number and position of dots

end	middle	beginning	by itself
ب	ب	ب	ب
ت	ت	ت	ت
ث	ث	ث	ث

- The next letters are Jeem, Haa and Khaa
- Jeem corresponds to the English J
- Haa corresponds to the English H, but it's much more throaty
- Khaa corresponds to the combination KH
- In writing, Jeem, Haa and Khaa each have the same body, as follows

end	middle	beginning	by itself
ج	ج	ج	ج
ح	ح	ح	ح
خ	خ	خ	خ

- The next letters of the alphabet are Daal and Dhaal
- Daal sounds like the letter D in English, but softer
- Dhaal sounds like the combination TH, as in "that"
- This is how these two letters look in their 4 forms.
- Notice that Daal and Dhaal do NOT connect to the following letter

end	middle	beginning	by itself
د	د	د	د
ذ	ذ	ذ	ذ

- The next letters of the alphabet are Raa and Zeiy

- Raa sounds somewhat like the letter R in English
- Zeiy sounds like the letter Z in English
- The name of the letter Zeiy is sometimes pronounced Zeiy ("Zaa-ee") or even Zayen ("Zaa-yen")
- Raa and Zeiy have the same body
- Raa and Zeiy do NOT connect to the following letter

end	middle	beginning	by itself
ر	ر -	- ر	ر
ز	ز -	- ز	ز

- The next letters of the alphabet are Seen and Sheen
- Seen is equivalent to the letter S
- Sheen is equivalent to the combination SH
- Seen and Sheen look very similar except that Seen has no dots and Sheen has 3 dots on top

end	middle	beginning	by itself
س	س	س	س
ش	ش	ش	ش

- The next letters of the Arabic alphabet are Saad and Daad
- Saad sounds like the letter S, but it has more of a whistle
- Daad sounds like the letter D, but much, much thicker and deeper sounding
- Saad and Daad look very similar except that Saad has no dots and Daad has one dot on top

end	middle	beginning	by itself
ص	ص	ص	ص
ض	ض	ض	ض

- The next letters of the Arabic alphabet are Taa and Zaa
- Taa is not the same as the one we saw earlier
- It sounds like the letter T, but it is much, much thicker sounding
- Zaa is not the same as the one we saw earlier
- It sounds like the letter Z, but it is much, much thicker sounding
- Taa and Zaa look very similar except that Taa has no dots and Zaa has one dot on top

end	middle	beginning	by itself
-----	--------	-----------	-----------

ط	ط	ط	ط
ظ	ظ	ظ	ظ

- The next letters of the Arabic alphabet are Ein and Ghein
- Ein doesn't have an English equivalent; it is a very throat sound
- Ghein sounds like the combination GH, like the noise when you gargle
- Ein and Ghein look very similar except that Ein has no dots and Ghein has one dot on top

end	middle	beginning	by itself
ع	ع	ع	ع
غ	غ	غ	غ

- The next letters of the Arabic alphabet are Faa, Qaaf and Kaaf
- Faa is equivalent to the English letter F
- Qaaf is represented by the letter Q; it sounds like K except it's more throaty
- Kaaf is equivalent to the English letter K
- This is what these letters look like in all 4 forms

end	middle	beginning	by itself
ف	ف	ف	ف
ق	ق	ق	ق
ك	ك	ك	ك

- The next letters of the Arabic alphabet are Laam, Meem and Noon
- Laam is equivalent to the English letter L
- Meem is equivalent to the English letter M
- Noon is equivalent to the English letter N
- This is what these letters look like in all 4 forms

end	middle	beginning	by itself
ل	ل	ل	ل

م	م	م	م
ن	ن	ن	ن

- When Laam is followed by Aleph, the Aleph curves a bit, like this

لا

- Another speciality is the word Allah... which is written very uniquely, as follows
Aleph, Laam, Laam, Aleph, Haa (which we haven't seen yet)

الله

- The rest of the letters of the Arabic alphabet are Waw, Haa, Hamza and Yaa
- Waw is equivalent to the English letter W
- Haa is equivalent to the English letter H, not to be confused with the Haa we saw earlier
- Hamza is equivalent to the English letter A, as in "apple" (not considered a vowel, though)
- Yaa is equivalent to the English letter Y
- This is what these letters look like in all 4 forms

end	middle	beginning	by itself
و	و	و	و
ه	ه	ه	ه
			ء أ إ ؤ ئ
ي	ي	ي	ي

- Sometimes Haa is written with 2 dots on top; this is actually the letter Taa
- This can only happen at the end of a word

end	middle	beginning	by itself
ة			ة

- Writing Hamza is very complicated, so we'll leave it for now



- But essentially, it can be written by itself, on top of a Waw, on top of an Yaa, or on top or below an Aleph
- You will sometimes see Yaa without its dots; this is actually an Aleph
- This can only happen at the end of a word

end	middle	beginning	by itself
ﻯ			ﻯ

The Vowels

◌َ	◌ِ	◌ُ
Kasra (E)	Fat-ha (A)	Damma (U)
◌ِ◌ِ	◌ِ◌ِ	◌ِ◌ِ
2 Kasra (EN)	2 Fat-ha (AN)	2 Damma (UN)
يَ	اَ	وُ
Yaa (EE)	Aleph (AA)	Waw (UU)
يِ		وِ
Yaa Leen (EI)		Waw Leen (AW)

- Arabic has 3 short vowels: U, A and E/I
- These are marks that go on top or underneath a letter
- If a letter has a vowel, it means that vowel comes after that letter
- You can “double” these vowels; this will add the sound of the letter N at the end
- This doubling can only happen at the end of a word
- If a letter has no vowel after it, we put a special symbol on top of that letter to indicate this
- This symbol is called a Sukoon
- If there is a letter with a Sukoon and then the same letter in the same word again, the two letters will be written as one and a special symbol will be placed on top of the letter
- This symbol is called the Shadda
- The vowel of the second letter is placed on top of underneath the Shadda, not on top of underneath the letter itself

	
Shadda (same letter twice)	Sukoon (no vowel)

- The letters Aleph, Waw and Yaa can act as long vowels
- The Aleph stretches the Fat-ha vowel to form a long AA sound
- The Waw stretches the Damma vowel to form a long OO sound
- The Yaa stretches the Kasra vowel to form a long EE sound
- So Aleph must always have a Fat-ha before it
- Similarly if Waw is acting as a long vowel, it will have a Sukoon on it and a Damma before it
- And if Yaa is acting as a long vowel, it will have a Sukoon on it and a Kasra before it

- Waw and Yaa can also act as semi-vowels
- Waw can form the semi-vowel AW / OW, as in “Howl”
- Yaa can form the semi-vowel EI, as in Hussein
- This will happen if they have a Sukoon on them and a Fat-ha before them

SOME BASIC VOCABULARY

General Conversation

Arabic	Pronunciation	Meaning
السلام عليكم	as-salaam alaeikum	peace be with you (formal greeting)
كيف حالك؟	keifa haaluk	how are things? (formal)
أزيك	e-zayyak	what's up? (informal)
الحمد لله	al-hamdu lillah	praise God (formal answer)
أنا بخير	ana bi kheir	I'm good (formal answer)
تمام / كل تمام	tamaam / kullu tamaam	everything's good (informal answer)
قويس	q-wayyis	fine / pretty good (informal answer)
شو أخبار العمل؟	shoo akhbaar al-amal	how's work? (informal)
السلام عليكم	as-salaam alaeikum	peace be with you (formal goodbye)
مع السلامة	ma'as-salaama	bye (literally: with safety) (semi-formal)
بعدين	ba'dein	later (see you later) (informal)
في ما بعد	fee maa ba'd	after/in a while (informal)
من أين أنت	min ayna anta	where are you from? (formal)
أنت من فين/وين	anta min fein/wein	where are you from? (informal)
ما الساعة؟	mas-saa'a	what time is it? (formal)
الساعة كم؟	as-saa'at kam	what time is it? (informal)

Travelling

Arabic	Pronunciation	Meaning
مطار	mataar	airport
طيارة	tayyaara	airplane
وصول	wusool	arrival
مغادرة	mughaadara	departure
المجارك	al-majaarik	customs

متاع	mataa'	luggage
جواز السفر	jawaaz as-safar	passport
تأشيرة	ta'sheera	visa
تذكرة	tazkira	flight ticket
فندق	funduq	hotel
استقبال	istiqbaal	reception
مفتاح	miftaah	key
غرفة	ghurfa	room
صراف	sarraaf	currency exchange

Asking Questions

Arabic	Pronunciation	Meaning
ما ...؟	maa	what is ...?
من ...؟	man	who is ...?
أين ...؟	ayna	where is ...?
متى ...؟	mataa	when is ...?
كم ...؟	kam	how much is ...?
كم هذا؟	kam haaza	how much is this?
كيف ...؟	keifa	how ...?
لماذا؟	li maaza	why
الساعة المحلية	as-saa'al mahalliya	the current time

Counting & Numbers

Arabic	Pronunciation	Meaning
واحد	waahid	1
اثنان	ithnaan / ithnein	2
ثلاثة	thalaatha	3
أربعة	arba'a	4

خمسة	khamssa	5
ستة	sitta	6
سبعة	sab'a	7
ثمانية	thamaania	8
تسعة	tis'a	9
عشرة	ashara	10
أحد عشر	ahada ashar	11
اثنا عشر	ithna ashar	12
ثلاثة عشر	thalaatha ashar	13
أربعة عشر	arba'a ashar	14
... عشر	... ashar	...-teen
عشرين	ishreen	20
ثلاثين	thalaatheen	30
أربعين	arba'een	40
خمسين	khamseen	50
ستين	sitteen	60
سبعين	sab'een	70
ثمانين	thamaaneen	80
تسعين	tis'een	90
مائة / مئة	mi-a	100
و	wa wahid wa ishreen	and (1 and 20 = 21)
<i>Arabic</i>	<i>Pronunciation</i>	<i>Meaning</i>
١	waahid	1
٢	ithnaan / ithnein	2
٣	thalaatha	3
٤	arba'a	4

٥	khamisa	5
٦	sitta	6
٧	sab'a	7
٨	thamaania	8
٩	tis'a	9
١٠	ashara	10

Other

Arabic	Pronunciation	Meaning
اسمك إيه؟	ismak eh	what's your name? (informal)
مطعم	mat'am	restaurant
حمام	hammaam	bathroom
أجرة	ujra	taxi





VIRTUAL
INCLUSIVE
EDUCATION
PLATFORM

DIDACTIC UNIT 8

THE ERASMUS PLUS PROGRAMME

COURSE **FOR**
VOLUNTEERS

8.1 THE ERASMUS PLUS PROGRAMME – LEVEL 1

INTRODUCTION

The virtual course you are studying aims to improve or create the skills, attitudes, and knowledge you will need to carry out your volunteer work in associations and entities working with migrants and refugees. This course has been created with the effort of many people and entities, but also thanks to the support of the Erasmus Plus Programme.

This program is a European initiative that supports the structuring of a common space, and offers participants -especially volunteers- good opportunities to improve their studies and live experiences that enhance their future opportunities.

This is why we have included this Didactic Unit, which will allow you to learn more about these opportunities and encourage you to benefit from them in the future. You might want to stay abroad (through volunteering or a youth mobility), or actively participate in a project to improve the working capability of an association or study center. This is in many cases aimed at persons under 30 (for whom great opportunities are offered) but the Erasmus Plus Programme still offers interesting perspectives even if you are older.

Throughout the sections that you will find below and the downloadable content, we will help you understand what this program is, what it is for, how you can participate, and where to find more information about it.

DESCRIPTION OF THE PROGRAMME

ERASMUS PLUS is the program that supports education, training, youth, and sports in Europe. Its budget of 14700 million euros offers study opportunities, experience acquisition, and volunteering to more than 4 million Europeans.

The Erasmus Plus Programme started in 1981 as an initiative of the AEGEE student association, and managed at the time direct aids to support and facilitate academic mobilities of university students and teachers within the Member States of the European Economic Area, Switzerland, and Turkey. Its name -ERASMUS- is an acronym of its official name: European Region Action Scheme for the Mobility of University Students.

The program was integrated in 1995 into a larger plan called “Socrates”, and “Socrates II” since the year 2000. In 2007, the “Socrates II” program entered its third stage called LLP (Lifelong



Learning Program), with a budget of 7000 million euros for the period between 2007 and 2013, and included for the first time the training of adults through the “Grundtvig” subprogram.

In 2014, although Erasmus Plus kept its name, it was deeply transformed into the ambitious program that is today, as part of the Europe 2020 Strategy, merging seven previous programs (in the areas of formal, non-formal, and sports training) and offering opportunities to a multitude of people and organizations. The Programme was initially intended to last until 2020, but it will be extended at least until 2025, and possibly beyond.

Erasmus Plus offers opportunities to everyone: students, staff, interns, teachers, volunteers, etc. It is not limited to Europe or Europeans, but to people interested from all over the world.

OBJECTIVES

The Erasmus Plus Programme contributes to the Europe 2020 Strategy for growth, employment, social justice and inclusion, and to the objectives of the strategic framework for European cooperation in the field of education and training (ET 2020). It also promotes the sustainable development of EU partner countries in the field of higher education, and contributes to the accomplishment of the objectives of EU’s youth strategy.

Within the program, the following specific objectives are focused:

- Reducing unemployment, especially among youth.
- Promoting adult education, especially in new competences and qualifications required by the labor market.
- Encouraging youth to participate in Europe’s democratic life.
- Supporting innovation, cooperation, and reforms.
- Reducing school dropout.
- Promoting cooperation and mobility with EU partner countries.

FIELDS OF THE PROGRAMME

Erasmus Plus finances specific projects in each of its working areas, mainly promoting:

PERSON MOBILITIES: Mobility activities in the field of education, training, and youth play an essential role when it comes to providing people of all ages with the necessary means to actively participate in the labor market and in society in general.



The projects framed within this action promote transnational mobility activities aimed at learners (students, trainees, apprentices, youth, and volunteers) and staff (teachers, trainers, youth workers, and workers of organizations in the field of education, training, and youth).

On the other hand, the Programme offers more space than previous ones to develop mobility activities involving organizations with different origins and active in different areas or socioeconomic sectors (university students, vocational trainees in apprenticeship periods in companies, NGOs or public bodies, teachers in professional development courses in companies or training centers, experts from the business sector who give lectures or training in institutions of higher education, companies active in Corporate Social Responsibility with programs of volunteers with associations and social enterprises, etc.).

CREATION OF STRATEGIC PARTNERSHIPS: Strategic Partnerships support the development, transfer, or implementation of innovative practices, and the execution of joint initiatives to promote cooperation, peer-learning, and the exchange of experiences at the European level.

The actions supported by this key action are expected to have positive and lasting effects on the participating organizations, on the political systems in which they are framed, and on the organizations and persons directly or indirectly involved in the organized activities. It will result in the development, transfer, or application of innovative practices at the organizational, local, regional, national, or European level.

At the systemic level, these are intended to promote modernization and reinforce the response of education, training, and youth systems to the main challenges of today's world: employment, economic stability and growth, and the need to promote social, civic, and intercultural competences, intercultural dialogue, democratic values and rights, social inclusion, non-discrimination, active citizenship, critical thinking, and communicative competence through current media.

DIALOGUE BETWEEN YOUTH AND POLITICIANS: Policy reform support activities are aimed at achieving the objectives of the European political agendas, in particular the Europe 2020 Strategy, the Strategic Framework for European cooperation in the field of education and training (ET 2020), and the European Youth Strategy.

This action promotes the active participation of young people in EU's democratic life, and encourages debate on the issues and priorities established in the Structured Dialogue and in the renewed political framework on youth issues. The term "Structured Dialogue" is the name given debates held between young people and youth policy makers, aimed at obtaining useful results for these policies.

The debate is structured according to priorities and schedules, and includes events in which young people discuss on agreed issues among them and with policy makers, youth experts,



and representatives of youth policy public authorities. More information on Structured Dialogue can be found on the website of the European Commission.

JEAN MONET: The objective of Jean Monnet actions is to promote teaching excellence and research in the fields of study on the European Union throughout the world. These actions also seek to promote dialogue between the academic world and policy makers, with the objective of improving global and EU's governance.

Studies on the European Union include the study of Europe as a whole, with special emphasis on the process of European integration, addressing both internal and external aspects. They promote European citizenship and address the role of the EU in a globalized world, improving the knowledge on the Union and facilitating future commitment and dialogue between people around the world.

SPORTS: actions in the field of sports contribute to the development of the European scope in sports by generating, sharing, and disseminating experiences and knowledge on the different aspects of sports across Europe. Ultimately, sports projects with support from Erasmus Plus lead to higher levels of participation, physical activity, and volunteering.

8.2 THE VOLUNTEER PROGRAM IN ERASMUS PLUS: THE EUROPEAN SOLIDARITY CORPS – LEVEL 1

INTRODUCTION

The European Solidarity Corps is an initiative of the European Union created in 2018, with the objective of creating opportunities for people under 30 to work as volunteers or collaborating in projects -in their own countries or abroad- that benefit communities and citizens from all over Europe.

By being part of the European Solidarity Corps, you'll join a community of like-minded youth who are working to create a more integrated and united society. As a volunteer, you commit to collaborating in the activities of an organization abroad. Volunteer projects can cover multiple activities in different areas (work with young people, cultural activities, social assistance, or protecting the environment, among others).

The skills acquired through volunteering are acknowledged throughout Europe by the Youthpass certificate, and volunteers also receive a certificate of participation in the European Solidarity Corps at the end of their service. There is also an Erasmus Plus online language support to facilitate learning the language in which the volunteer activity will be carried out.



HOW DOES THE EUROPEAN SOLIDARITY CORPS WORK?

The European Solidarity Corps is a reserve of people who have stated their interest in participating in solidarity projects, and accept and defend the objectives and principles of the European Solidarity Corps. In order to participate, you must register in as volunteer to participate in these projects. Your data is then stored in the database of the European Solidarity Corps system, in which organizations can find people to participate in their projects. Next, they will invite the selected participants to join the projects.

The European Commission will invite organizations to request funding and other types of assistance for projects that meet the objectives and principles of the European Solidarity Corps. Once these projects have been authorized, the organizations will be able to access the pool of participants and select those who have the most suitable characteristics to participate in the project. Organizations contact the potential participants and make their final decision.

Before receiving authorization to carry out projects of the European Solidarity Corps and look for participants, all organizations will undergo a series of checks. Depending on the type of project and your knowledge and experience, you can receive training from the European Solidarity Corps before the start of the project.

WHO CAN JOIN THE EUROPEAN SOLIDARITY CORPS?

You must be at least 17 years old to join in the European Solidarity Corps, but you cannot start working in projects until you turn 18, and people up to 30 years old will be able to participate. You must also be a legal resident in any EU Member State or in the following partner countries:

- Republic of North Macedonia and Turkey.
- Liechtenstein, Iceland, and Norway.
- Albania, Bosnia and Herzegovina, Kosovo, Montenegro, Serbia.
- Armenia, Azerbaijan, Belarus, Georgia, Moldova, Ukraine.
- Algeria, Egypt, Israel, Jordan, Lebanon, Libya, Morocco, Palestine, Syria, Tunisia.
- Russian Federation.

If you meet these criteria, you can join the European Solidarity Corps, although some projects may impose other restrictions related to age, legal residence or nationality, depending on the type of project and how it is financed.



HOW DO YOU JOIN?

In order to participate, you must first complete a survey to know your strengths and what kind of activity are you good at, but also to be aware of what it means to participate in this type of program. You can fill the survey in:

https://europa.eu/youth/solidarity_en

After filling the survey you must complete a simple registration process in which participants will be selected, who will be incorporated into a wide range of related projects, for example, aid in the prevention of natural catastrophes or the subsequent reconstruction, assistance in reception centers for asylum seekers, or other social problems. These projects allow alleviating the problems of our society and can be a unique experience for you, although building a fairer and more equal society will require a continuous and proactive work.

The survey is accessible through your account in any social network, or you can create an account with EU Login. If this is the case, you'll have to create an account in the ECAS portal, accessible here:

https://webgate.ec.europa.eu/cas/eim/external/register.cgi?loginRequestId=ECAS_LR-37834833-VFoO7DBwWgNfilQOwkQmPe7ikU9GwguQMzPzbPcWuzNupwVuQuxOhlmWlUA7I91vgBSzXO1otWwjXeCrOr2cC5C-jpJZscgsw0KgoLWLztOjgf-H5hyfYzIFeE8s2cVBKRfKb53HICigMxwzj2zk4CnzNHX

Once you enter and complete the survey, you will be able to participate in a variety of solidarity projects, lasting between two months and one year. These will usually be carried out within the Member States of the European Union. Once you have selected the desired destination, you must make a request to participate and wait to be assigned a position.

WHAT KIND OF TASKS CAN I BE ASKED TO DO IN THE EUROPEAN SOLIDARITY CORPS?

Projects of the European Solidarity Corps cover all kinds of topics, but all must comply with its objectives and principles. Some examples of the tasks to do are:

- Help to rebuild destroyed school or social center.
- Provide assistance to refugees or asylum seekers.
- Clearing a forest to prevent fires.
- Work with disabled people in social centers.



You will never have to participate in the immediate response to catastrophes. These tasks are handled by people with specialized training and experience that allows them to move safely in dangerous environments.

For more information, check the list of project types.

8.3 BASIC NOTIONS FOR THE MANAGEMENT OF ERASMUS PLUS PROJECTS FOR TECHNICIANS – LEVEL 2

Next we are going to offer you some indications on how to manage this kind of projects. However, the entity REDTREE MAKING PROJECTS COOP. V. has specific materials for the entities that work with it, as well as specific services to help you request and carry out these projects. You are always welcome to contact us.

Note that managing these kinds of projects is fairly simple, but requires attention, to be organized, to properly plan the various stages of the project and establish mechanisms to identify budget and schedule deviations... and especially being careful when collecting the supporting documentation.

The Erasmus Plus Programme is very large, and offers a lot of options. Each of them is managed in a very different way but all follow an applicable pattern, for example, being distributed in three different stages:

- A PREPARATION STAGE, to establish the final agreements between the partners (participating entities, volunteers, participants...), to prepare the activity or activities (the main meeting, volunteer activities, meetings, activities for the development of results and materials...), participant training activities (to train those who will carry out the project in the field of language, project management, etc.).
- AN IMPLEMENTATION STAGE, in which the main meeting is held, or the most important activities necessary to achieve the proposed results. In this Program there are as many results as there are types of projects, and these differ greatly according to their scope of work and their intended beneficiaries. However, we can find two main types:
 - TANGIBLE RESULTS: physical materials created within the project (depending on their quality they can reach the level of “Intellectual Outputs”).
 - INTANGIBLE RESULTS: these are not materialized in anything physical; they remain in “Know How” - improvements in the ways of working.



- EVALUATION AND RESULT DISSEMINATION STAGE, in which the participants analyze if the planned objectives have been reached, and they spread and promote the project itself, to be known by other entities and people.

When managing a project, it is essential to design it around these three stages, establishing a coherent schedule, and defining specific objectives for each of them.

Another important issue is to perfectly control expenses, because the economic items granted to the project are not very large, and you cannot to spend more than what is granted. It is essential to assign a specific amount to each of the proposed activities and not exceed it. Thus, it is necessary that travel and accommodation expenses are cheap and not premium, and it is better to book well in advance to get better prices. If you can select the dates for the activities yourself, choose dates in low season to minimize costs.

Another essential issue is the visibility of project activities: these projects seek to achieve specific results, and it is necessary to prove that they have been completed, so it is important to take many pictures, share them through social media, and include the Erasmus Plus logo whenever possible. The logo is the following one:



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Lastly, it is essential to always control how the project is doing, ensuring that everything is working well. At the end of the project, if it had Tangible Results or Intellectual Outputs (see previous sections), you will have to upload them to the Result Platform:

https://ec.europa.eu/programmes/erasmus-plus/projects/?pk_campaign=Valor-EN-Display-Banner&pk_kwd=23460

If you need more information just write us at redtree.ge@gmail.com and we'll inform you or put you in contact directly with the Spanish National Agencies:

INJUVE: injuve@injuve.es

SEPIE (Educational Projects): sepie@sepie.es



8.4 SUBSTANTIATING ERASMUS PLUS PROJECTS FOR TECHNICIANS – LEVEL 3

The Final Report of these project varies greatly depending on the type of project, but it is essential to bear in mind that the Erasmus Plus Programme specifically seeks the completion and creation of good results (depending on the type of project these can be high quality, medium quality, or intangible results) with impact capabilities to change things and have a real impact on the beneficiary group. This is why in most Final Reports you won't need to submit bills or invoices, as only the quality of the project will be evaluated.

This does not mean that you don't have keep accounting documents that prove the completion of the activities and results.

Along with these documents you'll have to enter the EU platform for the Final Report of Erasmus Plus projects called "Mobility Tool" using the email and password of your entity.

In it you'll have to fill in the various tabs, especially the "report" one, in which you have to fill all the sections that appear (indicating the participating entities and describing them, describing any changes in the project, which are the results created, which specific activities have been carried out, etc.).

At the end of the report you have to attach the requested documentation, especially the DECLARATION OF HONOR (a document signed by the head of the entity endorsing the report sent). Then the report will be submitted. NOTE: THIS REPORT CAN ONLY BE SUBMITTED ONCE, so check that everything is correct and there are no mistakes.

The evaluation of said report will directly impact the economic amount granted by the Erasmus Plus Programme. If the project is deemed to not be of sufficient quality, the final budget will be reduced. If this reduction is greater than 20%, matching the last payment of the National Agency (which is received one month after the evaluation of the report), your entity will have to pay the difference to the National Agency.

Final Reports are complicated, which is why you should study the manuals of the Erasmus Plus Programme (or those created by expert entities), and we recommend to ALWAYS consult experts or the National Agencies themselves in case of doubt:

INJUVE: injuve@injuve.es

SEPIE (Educational projects): sepie@sepie.es

