

Sandra F. Soares da Costa Cruz

Volunteer Tourism: Portuguese youth and the white saviour complex.

Universidade Fernando Pessoa

Faculdade de Ciências Sociais e Humanas

Porto

2020

Sandra F. Soares da Costa Cruz

Volunteer Tourism: Portuguese youth and the white saviour complex.

Universidade Fernando Pessoa

Faculdade de Ciências Sociais e Humanas

Porto

2020

Sandra F. Soares da Costa Cruz

Volunteer Tourism: Portuguese youth and the white saviour complex.

Universidade Fernando Pessoa

Faculdade de Ciências Sociais e Humanas

Work presented to Universidade Fernando Pessoa as part of the requirements to obtain the Masters Degree in Humanitarian Action, Cooperation and Development, under the guidance of Professora Doutora Paula Mota Santos

Sandra F. Soares da Costa Cruz

Porto

2020

Abstract

The present dissertation addresses a niche of Tourism: Volunteer Tourism. This phenomenon has grown over the last few decades, raising a growing interest worldwide, as more and more people choose to transform their holidays in a more cultural and personal experience, seeking contact with local communities. This fact leads them to look for volunteering outside their country.

Thus, the work on display aims to make a brief presentation of volunteer tourism, from its origins to its current characteristics. The advantages and disadvantages of volunteer tourism are also exposed, alerting to the risks of it in local communities. The research aimed to undertake an exploratory study on the expectations, motivations and profile of Portuguese volunteer tourists. In addition, reference is made to the “white savior complex”, with the aim of understanding whether there is a relationship between the so-called “white savior” and Portuguese young people who engage in volunteer tourism.

For this, in the first section presents an analysis of existing bibliography on the theme. Subsequently, an exploratory study was carried out with the objective of understanding the Portuguese volunteer tourist's point of view. For the study, 21 Portuguese participants, aged between 18 and 30 years of age, were chosen. They had carried out international volunteering work and responded to a structured interview. After the interviews with young people, three interviews were conducted via Skype with organizations / institutions that promote voluntary tourism: AMI (International Medical Assistance), SEV (European Volunteer Service) and the travel agent, Top Atlântico, so as to analyze the organizations' perspective.

Through the interviews and their analysis, it was identified that Portuguese young people who embark on a volunteer tourism experience, although moved by different motivations, it is the personal motivations the ones that most triggered the start to this experience. In addition, common characteristics were found between the concept of “white savior” and the discourse and profile of the respondents, such as being mostly female,

and the fact of combining leisure, travel and volunteering and volunteering activities itself.

Keywords : “volunteer” “international volunteering” “volunteer tourism” “white savior complex” “cultural experiences” “globalization” “western”

Posso ter defeitos, viver ansioso e ficar irritado algumas vezes,
Mas não esqueço de que minha vida
É a maior empresa do mundo...
E que posso evitar que ela vá à falência.
Ser feliz é reconhecer que vale a pena viver
Apesar de todos os desafios, incompreensões e períodos de crise.
Ser feliz é deixar de ser vítima dos problemas e
Se tornar um autor da própria história...
É atravessar desertos fora de si, mas ser capaz de encontrar
Um oásis no recôndito da sua alma...
É agradecer a Deus a cada manhã pelo milagre da vida.
Ser feliz é não ter medo dos próprios sentimentos.
É saber falar de si mesmo.
É ter coragem para ouvir um "Não"!!!
É ter segurança para receber uma crítica,
Mesmo que injusta...

Pedras no caminho?
Guardo todas, um dia vou construir um castelo...

Fernando Pessoa

Agradecimentos

Upon reaching this phase, I look at the path of writing this thesis as a troubled one with ups and downs, moments of anxiety, thirst for knowledge, diving into unknown terrain, but always with some small daily achievements. Now, a feeling of comfort and of an enormous achievement that, in the face of obstacles overcome, has such a good taste.

Coming to the end of another phase of my life that I believe it represents more of a beginning than an end, it is important to look back, to thank and recognize the importance of all those who have come across me in my academic and personal life. Everyone, in one way or another, made me who I am today.

During my academic career, I enjoyed the goodwill and help of several people and, from now on, my thanks: a thanks you to all my friends, colleagues, teachers and, in particular, to my thesis advisor Prof. Dr^a Paula Mota Santos .

Now, a special and huge thank you to my parents who have always been there for me, not only in the process of writing the thesis, but also in my life and made this all possible. Thank you for all the advice, the smiles, the hugs. Thank you for loving me and always believing in me, even when I didn't. I would never have done it without you!

Table of Contents

Abstract	i
Agradecimentos	iv
Table of Contents	v
List of Figures	vii
List of Charts	viii
SECTION I - Theoretical setting	9
Chapter 1	10
The Self and the Other	10
1. Introduction	10
2. Tourism and self-betterment	12
2.1. The early stages: the Grand Tour	12
2.2. The present times: tourism as an industry	14
3. Volunteerism	16
3.1. Volunteerism in Portugal	18
Chapter 2	20
Volunteer Tourism	20
4. Volunteer Tourism	20
4.1. Benefits of Volunteer Tourism	26
4.2 Disadvantages of Volunteer Tourism	27
5. The concept of White Savior	29
SECTION II - Empirical study	33
Chapter 4	34
Methodology and aims	34
6. Main goal of the study	34
7. Methodology	34
Chapter 5	35
The terrain studied	35
8. Volunteer Tourism in Portugal	35
8.1 Organizations and Programs	36
Chapter 6	41

The data collected	41
9. The sample used	41
10. The questions asked and the replies given	41
11. Conclusions of the exploratory study	53
11.1. Final remarks	57
References	60
Annexes	64

List of Figures

Figure 1 : The Maslow Pyramid

16

List of Charts

Chart 1 : 2 types of decision making	42
Chart 3 : Schooling/ Academic qualification	43
Chart 4 : Motives	44
Chart 5 : Social Origin	45
Chart 6 : Chosen Destinations	45
Chart 7 : Duration of the volunteering	46
Chart 8: “ Did you travel with someone you knew?”	47
Chart 9 :” Do you have any family member/close friend that did volunteering before you?”	48
Chart 10 : Institution/Agency	48
Chart 11: “Did you feel supported?”	49
Chart 12 : Areas of volunteering	50
Chart 13 : “Did you do activities beyond the volunteering?”	50
Chart 14 : “ The goal was accomplished ?”	51
Chart 16 : Do you agreed with the sentence :“Do citizens / volunteer groups use volunteering for personal promotion? ”	52
Chart 17 : “Would you do international volunteering again?”	53

SECTION I - Theoretical setting

Chapter 1

The Self and the Other

1. Introduction

“ Volunteer Tourism is a type of tourism where tourists pay to participate in development or conservation-oriented projects and is now one of the fastest-growing niche tourism markets in the market” (Wearing, 2001; Guttentag)

Volunteer tourism is an emerging new trend that seeks to fulfill the desire to visit, experience and give back to others. Tourists seeking to comprise volunteer service as part of their holiday experience are part of growing trend. Volunteer Tourism emerged from the tourist's need to help others, of integrating into their community and hoping that the tourist experience can contribute to their individual development and bring benefits to the receiving community, and as a result of the process, to feeling useful citizen.

The diversity of projects and agents involved in Volunteer Tourism and its exponential growth in recent years make any attempt to target, define, and identify its impacts difficult. It is, therefore, fundamentally to reinforce research in this area, namely that which makes it possible to understand the nature of the organizations involved, the type of activities they carry out, their potential impact on the communities they intend to help, the agents involved, as well as the analysis of the profile of volunteer tourists themselves.

Volunteer Tourism seeks to be a sustainable alternative of tourism, one that promotes the development of a community, scientific research and/or ecological recovery, and do so by taking advantage of tourists who volunteer to finance and work in social or environmental studies worldwide. This type of tourism not only contributes positively and

directly to the social, environmental/economic environments of the communities in which it occurs, but also provides the volunteer tourist with an experience of tourism experience that contributes to their sense of self.

It is the discussion of this binomial between Tourism and Volunteering that includes an understanding of this current phenomenon, which combines a social mission of Volunteering with an economic and leisure activity of Tourism. Consequently, it becomes relevant a discussion about these two terms, Tourism and Volunteering, in order to facilitate the relationship between them and understand the process of creating social value used by groups associated with these two resources, and also showing the contexts where it occurred the concept of Volunteer Tourism.

Volunteerism is an alternative tourism trend, where tourists choose to combine a tourism experience with a volunteer experience in a country they intend to visit. There has been a growing interest in volunteering and, thus, several type of organizations have opened space to provide tourists with a tourism experience closer to local communities, with different cultural experiences. Although volunteering varies in terms of location, however, as a rule, it takes place in the most deprived communities.

With the increase in demand for this activity, analysis of the phenomenon increased, as some of them with quite a critical take on it. The most central discussion is about the potential harmful effects of this type of volunteerism in the receiving communities.

The choice for this theme is justified by the gap identified in scientific knowledge on the issue of volunteer tourism, as a voluntary work activity, starting from the volunteer and not from the tourist. Furthermore, it is a topic that arises my personal interest.

In the first chapter of this project, the terms "volunteering" "tourism" and "voluntary tourism" are addressed, exploring the origins and some definitions of the three concepts. In the second chapter, organizations / institutions that promote voluntary tourism in Portugal are presented. Subsequently, in the third chapter, the advantages and disadvantages

of voluntary tourism are analyzed, giving a perspective on the criticisms associated with this activity.

Section II presents the empirical study carried out. In order to understand the motivations and profile of Portuguese volunteer tourists, in the fourth chapter, there are presented the results and analysis of the exploratory study carried out with participants in international volunteer experiences

Finally, in the fifth chapter, the conclusions of the exploratory study are presented, based on the analysis of the data collected and under the lighting of the bibliography presented in Section I.

2. Tourism and self-betterment

2.1. The early stages: the Grand Tour

It is difficult to specify a date or time where tourism appeared, but the Grand Tour was a key phase in the history of tourism (Towner, 1985). The Grand Tour started around 1600, when the Mediterranean countries became a destination for northern European elites who searched for personal connection with high culture.

The Grand Tour thus began with British nobility and its itinerary was mostly from France to Italy. However it was more focused in Italian cities, so young people could have direct contact with classic culture and thus learn about it. The Grand Tour was an educational project (Lofgren, 1999).

This extensive travel gave young aristocrats, who were mainly male, from the North of Europe the chance to polish their manners by interacting with the elites of southern Europe. The tour was then often made by young male aristocrats, but, occasionally, women over the age of 21 could take part, as long as they were accompanied by a chaperone

from their family (Franks, 2017). The city that received more intellectuals was Florence (Connolly, 1963).

The author Orvar Lofgren describes the Grand Tour as the “start” (Lofgren, 1999, pp: 158). The tour was popular from the mid-17th century until the outbreak of the Napoleonic Wars that stopped most foreign travel. It saw a revival in the early 19th century after peace was restored in Europe. However, as travel became cheaper and easier, and in particular with the advent of the railways in the industrial era, visiting Europe ceased to be the province of the elite; the days of the Grand Tour were over: Thomas Cook, an Englishman, started to create the layers for mass travel south, by offering both lower prices and well-organized tours as early as in 1841.

In fact on July 5th of 1841, Thomas Cook organized the first large-scale train trip with the participation of 570 people. Cook organized his first excursion from Leicester to Loughbrough for a meeting of people who supported the prohibition of alcohol. Cook interpreted alcohol consumption as one of the great evils of the Victorian era. Therefore, his mass travels were aimed to self-betterment in as much as they aimed at entertaining people so that they would not fall into alcohol addiction. Thomas Cook’s first was made by train over a distance of approximately 20 kilometers.

However, Thomas Cook's business only made its first profit in 1845. Cook organized train trips from Leicester, Nottingham and Derby to Liverpool. In the following year, the trips already crossed the borders of England and arrived in Scotland. Subsequently, the first crossings followed to the British Isles and the English Channel, which gives access to Paris. Traveling to Europe, America and Asia arose later with the growing interest of the English middle class in traveling.

Cook created the first traveling agency and was the first to make use of advertising and marketing campaigns to attract customers. Thomas Cook made travel and tourism accessible to working and middle class people, standardizing it and mass producing it. The

trips started to be considered the commercialization of the dream, mainly with the improvement of the means of lodging, transport and food (Walter, 2016).

Following the Grand Tour tradition, we can argue, in the 1990s, we find groups of young inter-railers who roam to Florence in search of other inter-railers, namely from America and Japanese colleges. The inter-railing travel was seen as a good investment on a middle-class education, whose aim was to make young people more self-confident and cosmopolitan (Lofgren, 1999). It can be considered as the Modern Grand Tour. The Grand Tour and the Modern Grand Tour both allowed the travelers to discover the world, learn about it and in the process to discover about themselves.

2.2. The present times: tourism as an industry

The understanding of tourism as a recent human activity generating various effects was formed slowly, nevertheless it is in the transition period from the nineteenth to the twentieth century that the first attempts to specify it emerged.

As tourism starts to emerge as a specific economic activity, there was a need to identify it with the purpose of helping its understanding and characterization, thus, the search for the definition of the concept of tourism began.

There are multiple definitions for the concept of tourism, which is probably justified by the understanding that tourism is linked to almost all sectors of human social activity (Beni, 2005).

Historically, the first official definition of the term “tourist” arose, in 1937, under the title of the League of Nations to help build up comparisons in matters of international statistics. In this regard, the concept of “tourist” was defined as anyone traveling for a period of 24 hours or more in a different place of the one that was their frequent residence. The definition proposed by the League of Nations does not set any upper limit for the duration of the traveling.

In 1954, the United Nations Convention defined “tourist” as any person who enters another country which they do not usually live in, and stays there for at least 24 hours, and not more than 6 months, provided that this travel is due to a legitimate motive other than immigration, such as tourism, entertainment, sports, health, family reasons, studies, religious pilgrimages or business (United Nations, 1954).

In 2002, the official term resulting from the United Nations (UN) and World Tourism Organization (WTO) defines that tourism integrates the activities of people who travel and stay in places outside their usual environment for less than one year in a row, for leisure reasons, business or other purposes. The World Tourism Organization settles tourism as the social phenomenon that consists in the temporary and voluntary displacement of the individual or persons who for reasons of leisure, rest, culture or health, move from their frequent place of residence to another in which they are not involved in any lucrative or remunerated activity with multiple social, economic and cultural interactions (WTO, 2002).

As far as the study of tourism goes, and according to Beni (*cit. in* : Ferreira, 2009, pp. 1,2) the concept of tourism cannot be limited to an ordinary definition, as it implies several fields of study in various currents of thoughts and observed in distinct frames of social reality.

The author Cabral (2005) states that tourist activities are mainly associated with six dimensions. These are linked to the tourist’s decision to travel. Thus, according to Cabral, the dimensions are the following: tourist attractions, facilities, transport, money, hospitality, time and motivation. It is noteworthy that the last dimension allows to know the reasons why people travel, and there may include the search for novelty, to discover new cultures, to reduce stress, to acquire education and to search for adventure.

In fact, tourism is one of the biggest industries in the world and one of the most dynamic economic activities in existence. Travel and tourism industry is one of the world's

great industrial sectors. It drives economic growth, creates jobs, improves social development and promotes peace. Hundreds of millions of people around the world are dependent on the sector for their employment. Tourism handles around US\$ 3.5 trillion annually, and in the last decade alone it expanded its activity by 57% (Pires, 2005). In some island economies like the ones with all-inclusive resorts, travel and tourism industry is not just the biggest employer, it is effectively the only employer. Travel and tourism industry is a diverse sector consisting of millions of companies and employers, from the biggest global travel brands to the smallest tour operator or hostel owner (Sofronov, 2018).

3. Volunteerism

Over the last 50 years much of the tourism development has been focused on mass tourism, such as the one promoted by all-inclusive resorts. Commonly, these do not offer the tourist sufficient opportunity to “experience” the destination or local culture, but through a commodified and often stereotypical way, such as seeing local dances in the hotel or local food buffets.

Although backpacking tourism and its move away from mass tourism has been a reality for decades, in the last decade, a lot of travelers have attempted a closer experience with the place they are traveling to. In this sense, increasingly, tourists are choosing alternative experiences such as cultural heritage tourism or eco/adventure tourism. The growth of the tourism industry is occurring naturally due to the fact that modern society is creating an increased need to travel, seduced by a new type of consumption (Rodrigues, 1997).

The search for new experiences while traveling and the need of tourists to have a direct contact with local communities has opened a window for tourism as clearly a cultural experience. As a matter of fact, tourism, according to Dias (2005) can be analyzed in two main elements. On one hand, the economy in which tourist activity is viewed as an

industry. On the other hand, tourist activity is regarded as a social and cultural practice. Volunteer Tourism falls clearly under the latter category.

Analyzing the majority of the definitions of volunteering, it is possible to note that the definitions of the concept are similar. Most of the aspects considered are: “gratuitousness and self-will” (Ferreira, 2008, p.28).

The United Nations acknowledges that “volunteering is an activity that does not include financial benefits and whose action is free, spontaneous and beneficial for the citizen and other” (UN *cit in* : Ferreira, Proença and Proença, 2008, p.44).

The increased relevance of volunteerism can be seen by the fact that European Commission established the year of 2011 as the “European Year of Volunteering Activities Promoting Active Citizenship”. Volunteering stands the core values of justice, solidarity, inclusion and citizenship on which Europe is based. Also, according to the European Commission (2011) people who volunteer gain a role in shaping European society.

Likewise, the European Commission (2011) defined volunteers as citizens that act on their own free will and spontaneous, according to their own choices and motivations, without searching any monetary gain. Volunteering, according to the institution is a means for both individuals and institutions to detect human, social or environmental needs and issues and to try to give them a correct response often in support of a non-profit organization or community initiative.

As far as definitions go, according to the United Nations (*cit in* Portal do Voluntariado, 2019):

Volunteer is a young person or an adult who, because of his or her personal interest and civic spirit, dedicates part of his/her own time, without receiving any remuneration, to various forms of activity, organized in otherwise, of social or other welfare fields.

Commonly, the volunteer is seen as someone who donates his/hers time in order to help others, without any expectation of receiving money or other material benefits. However,

this does not mean that the practice of volunteering does not have impacts on the volunteer. Contrariwise, it is widely assumed that helping others results on a benefit for all those involved in it: the donor and the receiver (Wilson & Musick, 2000).

Social class differences and poverty is not a problem that has emerged nowadays, however, it appears that social inequality, over the years, has not only increased as it has got the attention of more people. In an attempt to diminish this inequality social reality, volunteers are appearing in different parts of the world, taking part in projects and in non-governmental organizations (NGOs) and even in public and private initiatives, taking on various roles so as to contribute to a more significant change in this inequality paradigm.

In reality, volunteering is the exercise of voluntarily offering something (money, time, resources, knowledge, among others) to an individual person, a community or a cause.

Presently, volunteer work is gaining its own space for action. Consequently, it is a line of complementarity of individual professional work and the performance of several institutions (CNPV, 2002).

3.1. Volunteerism in Portugal

Volunteering in Portugal, inspired by the 1948 Universal Declaration of Human Rights and the 1989 Convention on the Rights of the Child, is an instrument for social, cultural, environmental and economic development in a world in constant transformation, governed by the principle that everyone has the right to freedom and of peaceful assembly and association (Pinto, 2001).

As an objective to promote and guarantee to all citizens the right to participate in voluntary activities, seeking to define the minimum legal principles, according to which volunteering must be developed, in 1998, Law no. 71/98 of 3 November is published, which

provides the legal framework for volunteering. Volunteering is carried out by Decree-Law No. 389/99, of 30 September, named Basic Law of Volunteering. It enshrines the rights and duties of the volunteer and details the content of a volunteer program. This law provides for a broader voluntary action domain, although actions that, although disinterested, have an isolated and sporadic character or are determined by family, friendship or good neighbor reasons, are not covered by this framework (Carneiro, 2011).

As shown previously, volunteering is a complex and global phenomenon and it has always existed throughout time whether in a more dispersed or organized way. To identify the social antecedents of volunteering, it is important to consider altruism as a frame of reference for social action, inserted in a broad social logic. In this way and within the Western historical and cultural tradition, social practices were inspired by Christian Charity. In turn, Christian Charity, as an ethical value over certain religious beliefs and norms, historically raises a concrete type of social assistance, which appears associated with certain institutional rules (Castel, 1999).

In order to go with the transformation of societies, volunteering has acquired new outlines and meanings. In Portugal, we can identify three key actors in volunteering development: the Church, the Civil Society and the State who share responsibility for the expansion of volunteering in Portugal.

In the next chapter, this work will address the activity that merges both tourism and volunteering : volunteer tourism.

Chapter 2

Volunteer Tourism

4. Volunteer Tourism

Volunteer tourism draws attention due to its different tourist nature. It involves situations that are distanced from pure leisure and put the consumer in contact with an uncomfortable reality. The idea of volunteer tourism is not only associated with leisure, but also with living in situations of hardship in which the tourist as a volunteer appears to make a difference and contribute socially in some way (Wearing, 2010).

Our society is in permanent change. Periodically, new demands emerge that present themselves as questions and problems that must be analyzed and studied by different social sectors. As a social phenomenon, tourism, fits in these changes. In this context, replying to this current demand, tourism has been taking a stance marked by social responsibility. The World Tourism Organization considers that the motivation and behavior of tourists are more and more characterized by selectivity in their preference for destinations, by sensitivity to the environment and local cultures, and by the requirement for quality experience (WTO,2011).

The tourist, himself/herself, wants to know more about the destinations, wants to be the protagonist of her/his holidays, wants to achieve greater self-realization in the shortest possible time (Barreto, 2005). Now, more than ever, our society witness the change of the tourist from a passive to an active agent, something which reflects itself in the activities that tourists choose to do while traveling.

In this context, there is a need to analyze the two sides of the same coin, that is to say, if on one hand there is a growth in the interest of the individuals to travel to new cities or countries, on the other hand, the tourist activity emerges as a solution to feed the eco-

nomy of some communities (Latkova, 2008; Perdue, Long and Allen, 1987; Ayobami, Ismail and Elwa, 2012). In the receiving communities, there is a potential to offer benefits such as improving the quality of life as a result of increased employment opportunities as well as tax income, cultural activities, local trade development and economic diversity. Yet, with the rapid growth of tourism increasing on the receiving communities, there are some problems that can come along, such as increased crime, pollution, and clashes between tourists and locals due to changes in residents' livelihood and culture shocks between local's and tourists' ways (Andreck et al.; 2005; Ayobami, Ismail and Elwa, 2012).

In the last decade, there has been greater financial availability and easiness of mobility, leading to a saturation of tourism market, especially mass tourism packages. As a result we find some tourists looking for something different, what results in the emerge of a new type of tourism (Stoddard and Rogerson, 2004).

The tourism industry had to align itself along the new interests of tourists by building a brand new tourism niche, characterized by being a tourism of experiences, having an aim that is the emphasis of the values and experiences of the tourist (Lew, 2008; Stanis, Barber, 2013). An alternative tourism thus emerged : a small-scale tourism centered on people, led by society, seeking the benefit of guests, hosts and at the social and cultural environment.

Within this alternative tourism segment we find volunteer tourism or volunteerism. In this new type of tourism, travelers combine travel, leisure and recreation with volunteer work (Lyons & Wearing, 2008; Barbieri, Santos and Katsube, 2012). Thus, since the 90s, this niche of volunteering has been created for people who want to carry out volunteer activities within a holiday context (Wearing, 2011). In this line of thinking, volunteer tourism presents itself as a more conscious activity, in which one thinks of transforming for the better the chosen destination.

Concerning the definition of the concept here in analysis, the one used nowadays was developed by Wearing (2001). According to this author, the term volunteer tourism refers to “the tourist who for various reasons, wants to volunteer in a organized manner to undertake a vacation that may involve vacation and the relief or poverty reduction of some communities, the restoration of certain environments or research on aspects of society or environment “(Wearing, 2001, p.1).

Volunteer tourism thus combines the components of leisure and recreation usually associated with tourism, with the desire to contribute to solving deep social issues, such as poverty and/or gender inequality (Barbieri, Santos and Katsube, 2012). The authors McGehee and Santos define volunteer tourism as using free time and money to travel to a different destination to assist others in need.

According to Manes *et al.* (2013), volunteer tourism is a combination of volunteering and tourism, resulting in a travel experience such as historic sites, culture, natural environment, geography with the ability to add extra value to the tourism destination by supporting local communities and the natural environment.

The volunteer tourist is driven by the tourist motivations as they do not have any goal of monetary gain. Typically, the four main characteristics in volunteer tourists motivation are, according to Brown and Lethto (2005), cultural immersion, education, giving back and making a difference and seeking camaraderie with other volunteers, eventually ending up with a family-like bond.

As far as tourism as an economic activity, the volunteer tourism niche “ presents itself in the current context as a promising market for the coming years, which comprises sustainable practices and generates benefits for those who participate in it: the tourist, the environment and the community” (Mendes; Sonaglio, 2013, p.186).

The emergence of volunteer tourism is thus a reflection of a society that is increasingly committed to social responsibility. Tourists, by acting in this way, not only contribute to

the construction of a fairer world, but also, grow personally with the knowledge acquired through these new experiences.

Normally, volunteer tourism actions fall within the following areas (Gómez, Canals, 2012): the social area (helping refugees, acting to diminish health problems, help homeless people) and the environmental area (restoring and conserving fauna and flora). Volunteer tourism can act as well in cases of an international emergency when a crisis or a disaster happens, like the Haiti earthquake in 2010. Last, but not least, there is the cultural area where volunteer tourists organize cultural events such as dances and theaters live performances.

Additionally, according to McCallin *et al.* (2001), charities increasingly seek to diversify their revenues by relying on tourism practices. Furthermore, the same author states that the real reason why tour operators and other entities get involved in social projects is because they want to promote an ethical self image of social responsibility.

But in fact, tourist volunteer focuses much more on the self-fulfillment of the individuals involved than on the challenges of the developing communities. According to Birrel, the rapid growth of volunteer tourism is related to the need of volunteer tourists to save their own consciences. However, without fully understanding the consequences for locals (Birrel, 2010).

There are varied and distinct strands that guide the study of the motivations of the volunteer tourist. On one hand, this type of tourist is motivated by altruistic reasons, by the opportunity to know new places, by the search for knowledge, by the desire to experience cultures, while helping others. On the other hand, volunteer tourists who embark on these experiences often do it for their own interest in fulfilling self-related goals.

Wearing (2001) states that volunteer tourists participate in this experience by combining serving others with the process of personal discovery.

Thus, the volunteer tourist is, in short, a new type of visitor in the local community that needs help for different reasons such as: poverty, fall out from war zones and developing areas. For Souza and Pazini (2008), the usual profile of volunteer tourists are people who want to understand the complex reality of the population, taking satisfaction in sharing, learning and building a fairer world.

In short, volunteerism has general characteristics such as altruism and personal development, developing voluntary actions in the chosen destination, generating benefits for both the volunteer tourist and the community. It usually takes place during holidays or sabbaticals years .

To define the profile of the volunteer tourist, it is interesting to analyze, first, the Maslow Pyramid. This constitutes the Theory of Motivation presented by the author Abraham H.Maslow (Souza, 2018). The theory in question has its basis in the hierarchy of human needs, that is, the needs are organized through levels of importance and influence of human behavior.

Therefore, as shown Figure 1, at the base of the pyramid are physiological and safety needs such as social, esteem and self-fulfillment (Chiavenato, 2008).



FIGURE 1 : THE MASLOW PYRAMID
(Font : William Kremer and Claudia Hammond (2013))

Accordingly, primary needs correspond to physiological needs that are innate, that is to say, born with the individual such as the need for food. Secondly at the base is the need for security, which is also innate. These lead individuals to protect themselves from danger whether real or imagined. When these two needs are satisfied, individuals begin the quest for the satisfaction of secondary needs. The first need framed in the secondary needs is the social one which encompasses social life, affection, acceptance, exchanges of friendship and love and association. Subsequently, the need for esteem interconnected with self-assessment and self-esteem. Embedded in the need for recognition, prestige and reputation are present. Finally, at the highest level of the pyramid of needs is self-realization related to autonomy, independence and full personal realization. In contrast to primary needs, secondary needs are the guiding thread for individuals to develop their own potential continuously.

In this sense, the relationship between motivation theory and volunteer tourism is natural, since it is the motivations themselves that influence the behavior related to the search to respond to eachone's secondary needs. Thus, the decision to help in a social or environmental cause in the chosen destination is related to a secondary need of the individual as tourist, be it social, self-esteem or self-realization (Chiavenato, 2008).

According to Callan and Thomas (*cit in* Mendes (2005)) there are three levels to categorize the volunteer tourist. Representing the first level is the tourist who despite doing volunteer work has as a priority the pursuit of personal growth. In the second level there is the volunteer tourist who is more involved in the reality of the destination, but still aims to seek self-knowledge. Lastly, on the third level, there are the altruistic tourists, those who really aim to help, to benefit the destinations visited and belong to the third level.

There is a logic of reciprocity very present in volunteer tourism. This implies the expectation that the volunteer tourist will receive some kind of benefit in the future for helping the Other. This expectation becomes central to the voluntary tourism act, because

volunteers make the decision to go on volunteer activities knowing ahead that it will bring them some returns, for example a better Curriculum Vitae or self-growth.

According to Wearing and Grabowski (2011) the most characteristic visitor of developing countries is the young westerner, most of whom are on a self-discovery mission and are looking for an unknown reality, but have little altruistic impulses.

The motivations of the volunteer tourist are associated with their individual experiences, being, therefore, very diverse. Shortly, motivation is “a set of forces that mobilize and guide an organism’s action toward certain goals” (Witting, 1981, pp.92). It is important to note that motivation always begins with the formation of a need which drives the individual to act. Subsequently, the momentum activates and directs the actor’s behavior towards a goal and organizes the action. Finally, after the efficacy of acquired behavior, there causes the satisfaction of need (Witting, 1981: 93-94).

It is quite complicated to quantify what leads the individual to make the decision to volunteer as it is a matter of subjective forum. However, the authors Stukas, Dally, and Clary (2006) highlighted five major motivations for becoming a volunteer. Thus, one was the values, that is, expressing humanitarian values through volunteering. Second, the career goals, where one explores career opportunities and increases the possibility of career advancement by doing volunteering. Another motivation is understanding, that is, understanding the world and its different people, but also to achieve self-understanding. Personal enrichment through increased self-esteem and protection where individuals seek to forget the problems and realities they experience. Lastly, the social motivation in which volunteer tourist tries to responde to the expectations of friends or acquaintances. Next section advantages and disadvantages of Volunteer Tourism will be addressed.

4.1. Benefits of Volunteer Tourism

In all aspects of life, there is a positive and negative side associated, and volunteer tourism is not an exception.

As positive points of volunteerism or voluntourism, it can be pointed out the establishment of solidarity ties and the promotion of a high ideal. Additionally, we can also find the promotion of international development goals and cooperation through improving the living conditions of developing communities and the promotion of sustainability. The development of local projects that allow the growth of the community, the contact with other cultures and realities, the increase of local trades and a practice of a fairer and more equal tourism are also positive points.

The latter points are benefits for the community. However, the volunteer tourist himself/herself also benefits from participating in volunteer tourism activities. In this sense, through the practice of these activities, the volunteers satisfy their sense of altruism, in other words, they satisfy their need to be of help to others, to give themselves and give back. Also, this type of volunteering increases and develops existing professional skills besides also developing emotional intelligence. The latter is developed because in the field, volunteer tourists learn about cross-cultural communication and empathy. Important to highlight is also that volunteers develop a certain emotional flexibility due to being in a place where the cultural and social aspects are different from the one's back home. Voluntourism allows volunteers to become a more global citizen of the world, changing their previous outlooks and perspectives they had of the world.

Lastly, it can be pointed out the strengthening of their Curriculum Vitae. Nowadays there is a constant pressure to impress and excel, so young people embrace the opportunity to do volunteer tourism in order to impress schools, universities or future employers. Currently, the experience of volunteering is an added value to the Curriculum Vitae, taking the shape of a narrative of transformation and experiential dimensions to set a candidate apart according to their apparent emotional intelligence and preparedness.

4.2 Disadvantages of Volunteer Tourism

Voluntary tourists, like any other tourist, are not exempt from negative impacts on the local community, even though it is considered sustainable tourism. In fact, there are many scientific works and media articles that analyze the voluntourism and refer to its disadvantages.

Therefore, it is interesting to bring to the forefront the negative impacts caused by these individuals. It should be noted that impact, in this context, is understood like a “consequence of a complex process of interaction between tourists, communities and the receiving environment” (Ruschman, 2000, p.34).

Corruption of the culture of the local communities, transformation of the sacred into the merely profane, trivializing the ritualistic and turning the authentic into a spectacle, these are some of the criticisms from the anthropological view (Shepperd, 2002). Other negative impacts should be considered: destruction of unique spaces, commodification of these communities, neglect of local needs due to excessive economic interest and environmental impact generated by long-haul flights (Carvalho, 2015).

There are 4 areas of negative impacts of volunteering on communities, according to Guttentan (2009): the cultural change, the neglect of desires of the local population. The potential decrease job search and the promotion of local dependency from the volunteers. Additionally, the relationship between volunteers and the community can be problematic and cause conflicts as a result of tourist volunteer behavior towards the locals. Thus if volunteers embark on the experience with the thought that they are superior and more knowledgeable, their attitudes can be seen by locals as imperialist and colonialist, bringing back to the present the colonial past.

Consequently, the need for organizations and their projects to work together with the local community to prevent volunteerism from turning out to be a “new colonialism” arises. It is also noteworthy that without this involvement with the locals, it is more li-

kely that tourist volunteers will incur into a misunderstanding of social, environmental and economic problems, and thus they are entering the line of failure (Ingram, 2008). Since no one knows the region's problems better than the people who live there, it is extremely important that there is an open dialogue between the two parties.

Although, the majority of volunteer tourists are not aware of the harm they can create in the chosen community, there are at least 3 problems that it is necessary to pay attention to. The first problem involves money, that is, when an organization needs the money of volunteer fees, it becomes dependent on them, in these situations it is not difficult to imagine various agents falling prey to conflicts of interest. Additionally, the commercialization of volunteering can lead to projects that respond to the wrong needs and, mainly, to deviate resources and attention from where they are most needed. Another problem is the lack of training these volunteers have. Sometimes, organizations that act as intermediaries place volunteers in situations they are not prepared to handle. Perhaps they don't have the emotional or cultural skills, or even worse, they lack the professional or technical skills. In these cases the community is harmed, but the volunteer tourist also.

Birrel (2010), in his analyses of this tourism segment, states that the harsh reality is that voluntary tourism is focused more on western self-realization and self-growth than the needs of the developing countries/communities.

5. The concept of White Savior

The term "white savior" refers to western people who act to help non-white people, in a context which can be perceived as self-serving. The "white savior" enrolls in an experience in non-western communities with the thinking that they are going to fix the communities' problems, but does so without trying to know or understand their history, needs or even the regions where the volunteer experience is taking place. Normally, the term white savior is used to characterize a western female volunteer tourist (Graziano, 2016), since the volunteer tourist is predominantly female.

The problem associated with the “white saviors” is that there is much more to doing good work than “making a difference” . There is a priority principle of do no harm: those who are being helped ought to be consulted over the matters that concern them. Cole (2012) states that Africa has provided a space onto which white egos can conveniently be projected in a way that a nobody from America or Europe can go to Africa and become a godlike savior or, at the very least, have his or her emotional needs satisfied. (Cole, 2012).

Mostafanezhad states that voluntourism can be interpreted as a new colonization. The contact between donor and recipient is dominated by discourses that create a binary that imply a relation of hierarchy (Mostafanezhad, 2013). This hierarchy can suggest that some people “us” are the saviors while the “others” need to be saved by living according to the western ways of living (Butler, 2004).

The desire to “ do good” often highlighted by volunteer tourists contributes to the normalization of developed countries as donors and developing countries as recipients of aid. This creates postcolonial power relations both in terms of gender and sentiment (Mostafanezhad, 2013).

Mostafanezhad (2013) also points out that this kind of thinking contributes to perpetuating the power dynamics between “us” and “the other” and the developmental imaginary as being of some educated people from rich countries who go help poor people who can not do it without the western/European knowledge (Brodie, 2006). This leads to another issue: paternalism, meaning, doing things to or for others rather than seeking to empower and build local capacity, creating a relation of dependency (Kuja, 2019).

Associated to the “white savior complex”, it is often seen in social media volunteer tourists posting photographs of themselves with children from the local communities they want to help. Images of white, normally, female volunteers, surrounding by darker skinned children in ragged clothing, often with snot dripping from their noses, have become synonymous of voluntourism in a social media context (Elsrud, 2001). Furthermore, these images aestheticize the poverty of the host communities. The poverty of the chil-

dren in these images is seen as real and authentic, and the volunteers are seen as saviors for having witnessed, helped, and above all, survived the experience (Graziano, 2016).

According to Alicia Graziano (2016), these tourist-volunteers use these images to construct their identity as self-sacrificing white girls who are changing the lives of these children who are the next generation of Africa. In this way, they become the living embodiment of the millennial white savior.

In the photographs, often, the children appear smiling. The idea of smiling at the end of the day despite impoverished conditions is prevalent in the discourse surrounding volunteer tourism, and in these pictures the volunteers directly use this stereotype of the sad, poor African child, by showing their ability through volunteering to bring cheer to the lives of these children (Graziano, 2016).

Concerning the activities carried out by the white saviors, the most common one is teaching. Despite the fact that the volunteer tourist may have no prior knowledge of the skill s/he is trying to teach, s/he is still seen as superior and more qualified than older Africans with more life experience, simply because tourist volunteers are from the West (Graziano, 2016). Although, there are a range of activities available for volunteer tourists such as rebuilding houses, helping when a disaster occurs, working in hospitals, working with children, developing projects related with environmental causes. However, white saviors often teach languages, sports and participate in social activities. The majority of volunteer tourists teach English classes. Volunteering as a promotion of the English language teaching in developing countries recreates a discourse to what Dicken (2003) call hyperglobalism, that is, the representation of a future in which countries are interconnected by a single global economy and in the world what the nation state's primary role is in assisting the global economic network rather than providing social welfare services (Jakubiak, 2012).

The practice of voluntary tourism is increasingly arousing tourists' interests in poor areas, raising the question whether a profit-driven tourism industry can, in fact, prioritize the interest of the poor communities and develop true social responsibility (Sin, 2009; Scheyvens, 2010).

It is with these questions in mind, related to the way the white volunteer tourist engages in this that the empirical study to be present next needs to read.

SECTION II - Empirical study

Chapter 4

Methodology and aims

6. Main goal of the study

The work carried out is an exploratory study, seeking an understanding on the subject of Voluntourism, through a group of Portuguese individuals with the experience of volunteer tourism.

This exploratory study aims at describing a reality so as to facilitate the generation of hypotheses, as well as to deepen knowledge via an analysis of the data collected.

The main objective in this work is to draw an outline) of the motivations and profiles of volunteer tourist as found in to young Portuguese people who participated in volunteer-tourism.

The main question that structures the exploratory study is “Do young Portuguese people fit in the “white savior complex” profile?”

7. Methodology

The research, carried out showed that volunteer tourism is growing within Portuguese society, especially in young adult ages. So, it was decided that the population for the study would be of individuals between 18 and 30 years old, who had participated in international volunteering programs.

The study is based on a qualitative approach, with data collection from structured interviews with 21 participants who had gone on an international experience of volunteer

tourism.¹ The interviews were made via Skype and email. The *Term of Free and Informed Consent* were sent to each respondent and signed.²

The sample of 21 individuals was built using the snowball technique by starting to talk to people of my circle of influence. All participants are Portuguese citizens and the majority is from the Greater Porto area.

In the study, it was also carried out two interviews by Skype to two institutions: International Medical Assistance and Volunteer European Service. The reason why they were made part of the study was because they were mentioned by the participants of this exploratory study.

Chapter 5

The terrain studied

8. Volunteer Tourism in Portugal

Volunteer Tourism is as a new form of leisure in which volunteer tourists seek to engage in a personal and motivating challenge, which combines the pleasure of travel and the discovery of themselves and the other (Campaniço, 2010). This form of tourism arrives in Portugal in 2010 with projects promoted by Internacional Medical Assistance (AMI), which is seen as a pioneer on this type of projects in Portugal.

Since 2010, the number of institutions/organizations that started to promote volunteer tourism have been growing such as: Global Volunteers, Vida Edu, Para onde?, Rota Jovem, among others. Institutions and some traveling agencies saw the increasing need of

¹ See interview script in Anex I

² See informed consent form in Anex III

people to embrace new experiences and created tourism volunteer projects to fulfill the gap missing in mass tourism. So, organizations and institutions are growing in order to respond to this new type of tourism. Volunteer tourism became an opportunity to enroll in a new business.

Through research in the websites of the several institutions mentioned, it was possible to see that the majority promote experiences in African countries, Southeast Asia and Latin America countries.

There are a lot of reasons that can take individuals to adhere to volunteer tourism. According to Acácio Catarino (2003), the reasons that lead to the practice of volunteering can be of a secular (altruism, philanthropy, humanism) or religious nature (charity, searching for salvation). An important aspect, mentioned by Acácio Catarino (2003, pp.12) is “the fact that the volunteer does not have, at the outset, a clearly defined motive that leads him to the practice of volunteer tourism”.

Volunteer Tourism is an intense experience, in which the volunteer tourist interacts with a community or wildlife, in an authentic and meaningful way. The constant social interaction with the local community and other volunteers, integrated in an environment of solidarity, is believed to be the factor that differentiates the intensity of the impact of a Volunteer Tourism experience, from a traditional tourist experience. (Campaniço, 2010)

8.1 Organizations and Programs

In Portugal, there are organizations, institutions and even travel agencies that organize and promote Volunteer Tourism for young people. This work will now refer some of them and will describe their way of being in the Tourism and volunteering markets.

AIESEC to is a non-governmental no-profit organization that holds a consultant status with the United Nations Economic and Social Council (ECOSOC) and is recognized by United Nations Educational, Scientific and Cultural Organization (UNESCO). AIESEC consists in a internacional platform for young people to explore and develop their le-

ardship potencial. AIESEC is a global organization of students aged up to 30 that strives every day to improve Portugal and the World by giving young people internacional experiences in ONGs. This organization is present in 126 countries and it offers a global platform where young people can grow, gain experience and learn to create a positive impact on society.

AIESEC believes that global volunteering is an inter-cultural experience for young people to self-grow, experience new ways of living, learn about new cultures while challenging themselves and became a better version of themselves.

In Portugal, AIESEC is present near their target public, this is, at the universities: Universities of Minho, Porto, Vila Real, Aveiro, Coimbra, Covilhã, Lisboa and Azores. Over 700 young Portuguese have had this experience. According to the data in AIESEC Portugal website, the countries in which more people are interested are the Ukraine, Peru, Brazil, Bolívia, Cambodia, the Chec Republic, Indonesia, Mozambique and Italy. Concerning the activities chosen the most frequent are teaching, especially English.

Another interesting project to mention within the scope of voluntourism is the European Voluntary Service (SEV) that is a project directed to people between the ages of 18 and 30 years old. Its programs last, normally a minimum of 2 months and a maximum of one year. SVE is a partnernship between two or more organizations that are responsible for selecting volunteers for a specific project. These projects are dedicated to several areas: culture, youth, sports, working with children, arts, etc.

SEV is a project financed by the European Commission, so the volunteers do not incur in any expenses: to volunteers is supplied food, accommodation, health insurance and also an allowance.

SEV reaches their target audience mostly by social media. They are present in schools, universities and some national events like “*Futurália*”. The registrations for a project

are made on SEV's online page. It is on their page that the openings on several projects around Europe are listed. It is also in SEV's page that the future volunteers can apply by sending their curriculum and motivation letter. Latter the applications are selected. The volunteers who enroll in these projects do not undertake any training on the subject of their volunteer program.

The goal is to help overcoming a problem in a society whilst also gaining new skills. The effects of participating in such project, according to SEV are: to improve foreign languages skills, to acquire intercultural competences, to promote enrichment of local communities, to promote solidarity, tolerance, respect and mutual understanding among young people. Participants also improve their competences in developing a good idea and putting it into practice. Participants also gain experience in identifying opportunities for their personal or professional future, and improve their ability to manage personal finances. Volunteers also become more confident in traveling on their own, studying or working abroad. The volunteer tourism programs make young people better team workers while raising young people's awareness of common European values.

The internacional organization "Internacional Medical Assistance" (AMI) has a program called *Solidary Adventure*. This program was created in 2007 so as to respond to several people who contacted AMI saying they wanted to go on a mission, but did not had the specialized academic training, being without the medical profile desired. Also, these individuals could not go on a mission for a long time. Thus, AMI created a program - *Solidary Adventure*- that allows volunteer tourists to have a direct participation on the lives of a local community.

According to Tânia Barbosa, director of AMI's internacional department, this program is an opportunity to financially support a project, contributing to the improvement of the living conditions of more vulnerable communities. *Solidary Adventure* gives young people the possibility to get to know the way people live, their culture and their real problems. The main objectives of the *Solidary Adventure* are: to finance development projects, to promote the improvement of local communities, to handle living and traveling

while establishing bridges between cultures, enabling the exchange of ideas and knowledge.

In *Solidary Adventure*, the three destinations tourist volunteers can go are: Guiné Bissau, Senegal and Brazil; often the experience lasts from 7 to 10 days. The volunteer tourists travel with two elements of AMI's headquarters and pay an average of 2 000€ to participate in the experience; of the 2 000€, 300€ go direct to finance the project that young volunteer tourists are taking part of, like, for instance, rebuilding a house.

The the majority of volunteer tourist that take part of the experience stay in AMI's accommodation during the volunteer work. At the end of their stay, they go to a hotel with a swimming pool. There they lead other activities so that young people can have some fun. Most of the participants go on this solidarity adventure with some friends and the idea of a "life changing" experience is very much at the core of their choice for this form of volunteer tourism.

Not only more formal organizations are responding to this new type of tourism. Some traveling agencies saw also the opportunity to enroll in the volunteer tourism business. Top Atlântico's Communications and Marketing director, Rogério Cardoso, mentioned in a statement to PressTur (PressTur, 2012), that he considers that this new product offer "meets the urgency to change, in some way, the way we travel, giving all travelers the opportunity to interact with different cultures and communities". The travel agency considers the programs as a form of responsible tourism, one with a positive impact on a local community, contributing to the preservation of cultural and natural heritage, biodiversity and wildlife.

The packages offered by Top Atlântico cost around 2 000€ to 3 000€ and include flights, accommodation, volunteer programs and leisure activities. The most common destinations are in Africa, Asia and Latin America. In Africa, the projects are developed in Mozambique, Gana, Namíbia and South Africa. These are programs of volunteer work with children, traditional music and dance lessons and crafts. In Asia, the projects are in

Thailand, Cambodia and Vietnam. Here the projects are mainly in orphanages and some adventure packages. Finally, in Latin America, Peru and Equador the volunteering programs are centered on working with children or natural conservation activities.

Chapter 6

The data collected

9. The sample used

When searching for volunteers to take part in the study, it was very difficult to find male volunteers. Even after talking to some people who participated and having asked them if they knew more people who participated in a volunteering experience, only young women were mentioned. In the interviews made to AMI and SEV I referred to this difficulty in finding volunteers of the male gender; it was explained by the institutions that in fact the majority of volunteers are from the female gender. This explains the difficulty to find young men to participate in the study. The reasons appointed by Tânia Barbosa - director of AMI International department were that young women normally are the ones that enroll in social science degrees (psychology, sociology, international relations); she also stated that it is also a cultural aspect of society that women, often, assume the role of care givers.

So, in this exploratory study, only one young man made its way to the sample and for uniformity representation sake it was chosen to eliminate the male gender of the sample.

10. The questions asked and the replies given

In this section the data collected via the interviews is presented as descriptive statistics, namely in a form of bar charts.

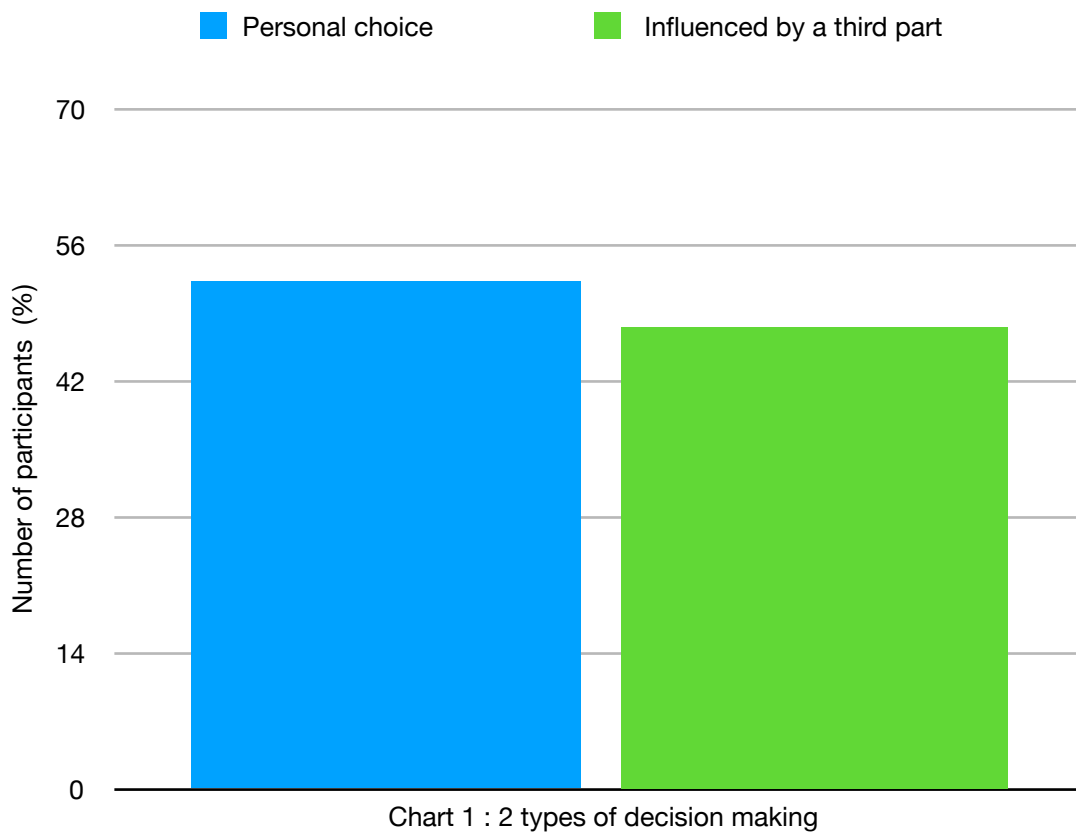


Chart 1 : 2 types of decision making

In order to do a better and simple analysis of the data collected, the participants were divided into 2 groups (see Chart 1). The first group are those who decided to embark on the international volunteering experience by themselves. The second group are those whose decision was influenced by a third party. The third parties are people close to the respondents : family, boyfriends and close friends.

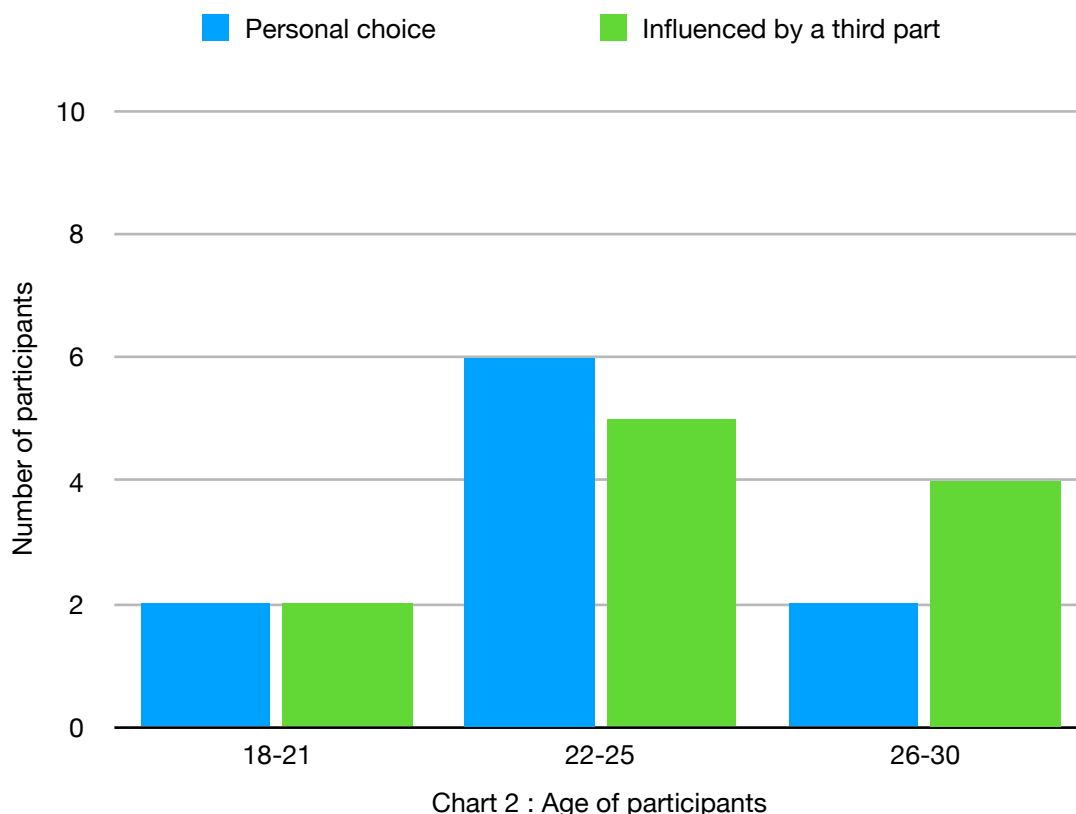


Chart 2 : Age of participants

Through the analysis of the chart 2, it is possible to observe that most of the participants decided to carry out international volunteering between the ages of 22-25. This is related to the fact that young people indicated that they did it after finishing their bachelor degree.

In the group of Portuguese young people influenced by third parties, the decision period is longer. In the chart, it is observed that the decision is made between the ages of 22-30, which may suggest that respondents influenced by third parties need more time to make the decision and probably more support / incentive in order to decide to go on volunteer work abroad.

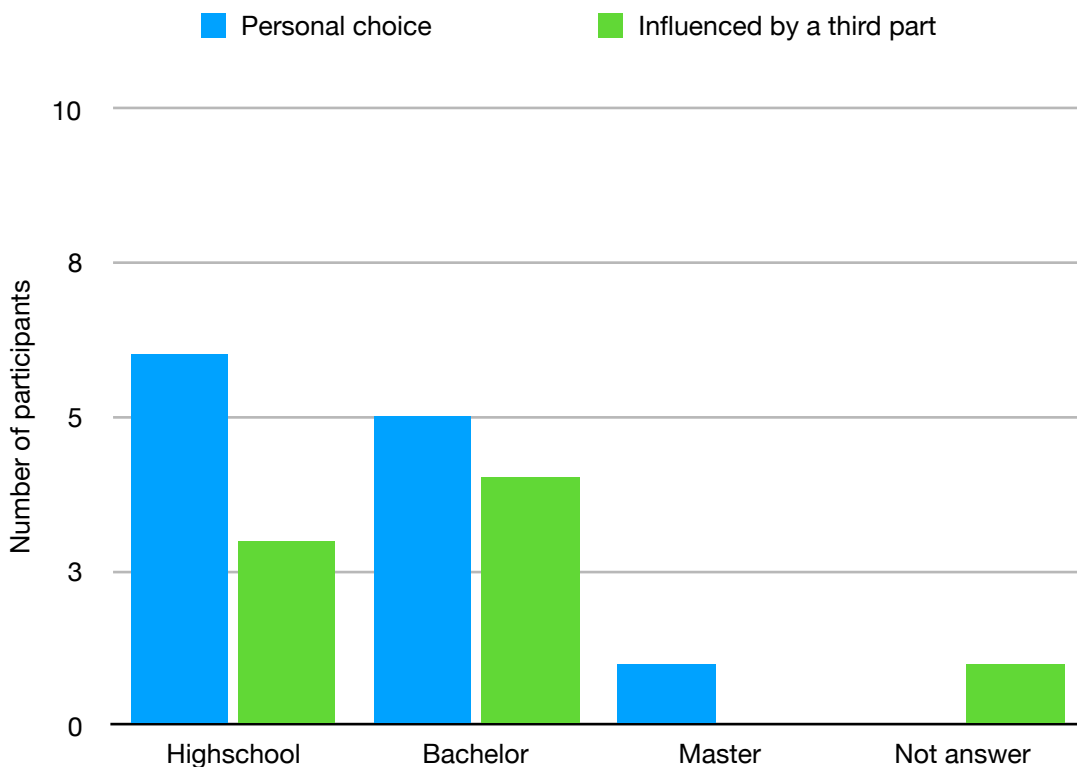


Chart 3 : Schooling/ Academic qualification

Chart 3 : Schooling/ Academic qualification

Most of the participants embark on the experience in 2 phases of their life: before starting the first university degree or at the end of it. The reason cited by young people when asked was indecision about their future.

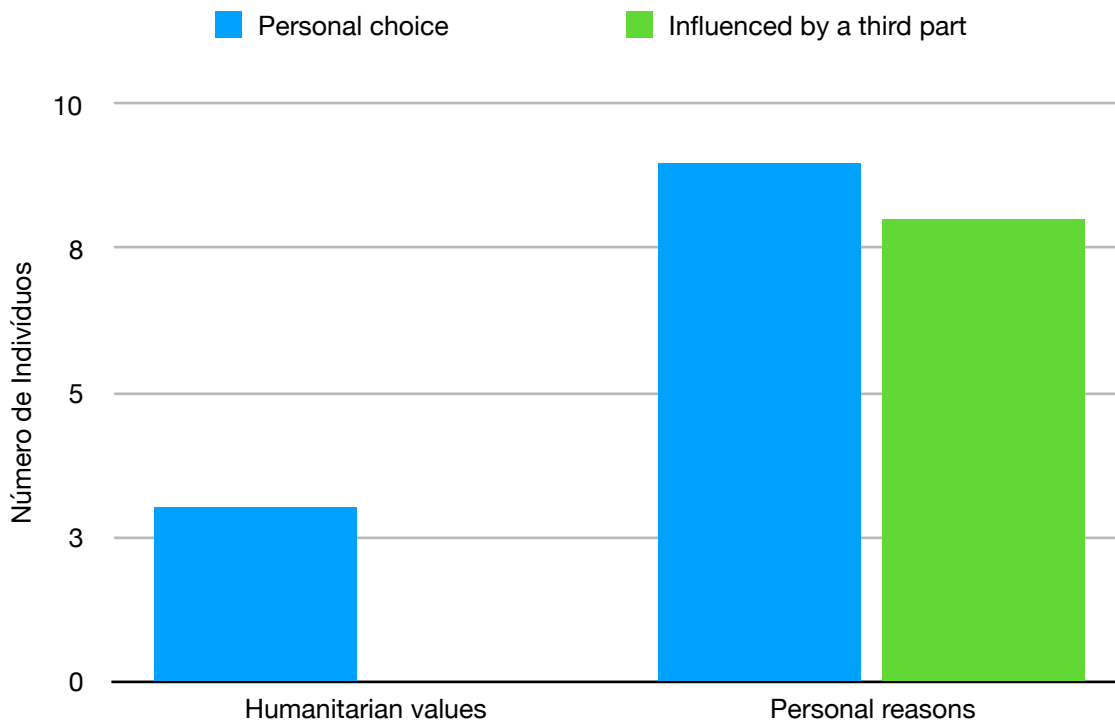


Chart 4 : Motives

Chart 4 : Motives

Regarding the reasons that led the participants to take part in international volunteering experiences, the highest values, as shown in chart 4, are for reasons of a personal nature. The answers given by the respondents were: "having a unique experience", "making a career", "improving the curriculum vitae", getting to know myself ". When humanitarian values were indicated, the responses were "humanitarian values", "helping others" and "fighting inequality".

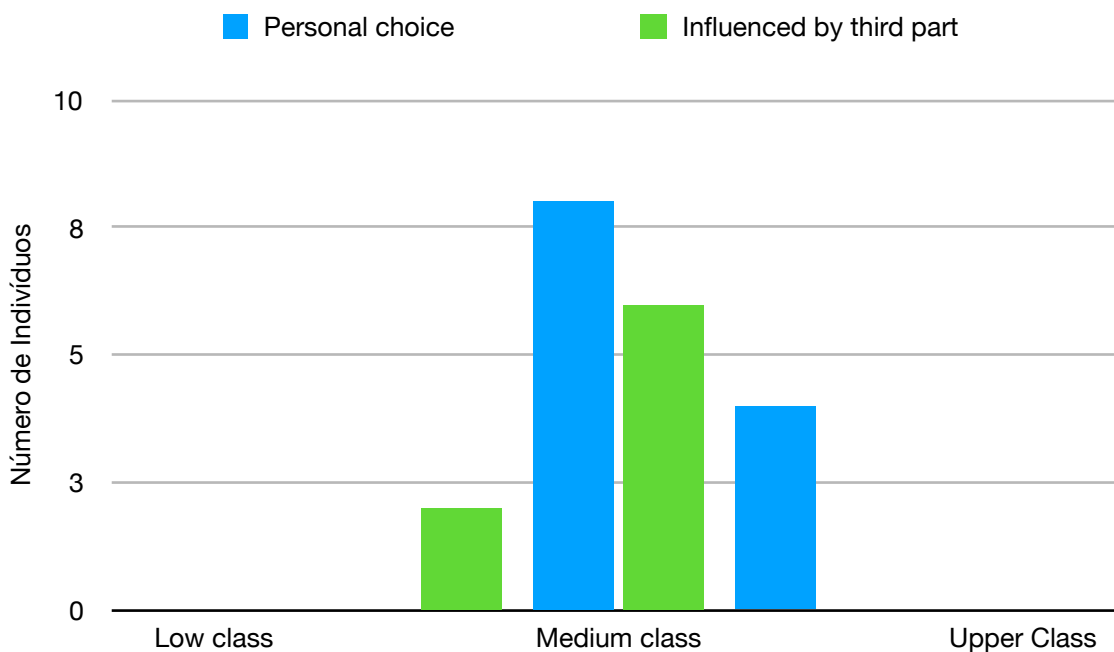


Chart 5 : Social Origin

Chart 5 : Social Origin

As for social origin, most participants self-classified as being middle class. In the group of participation in voluntary activities by their own decision, the self-classified by upper middle class also represent a significant number as can be seen in chart 5.

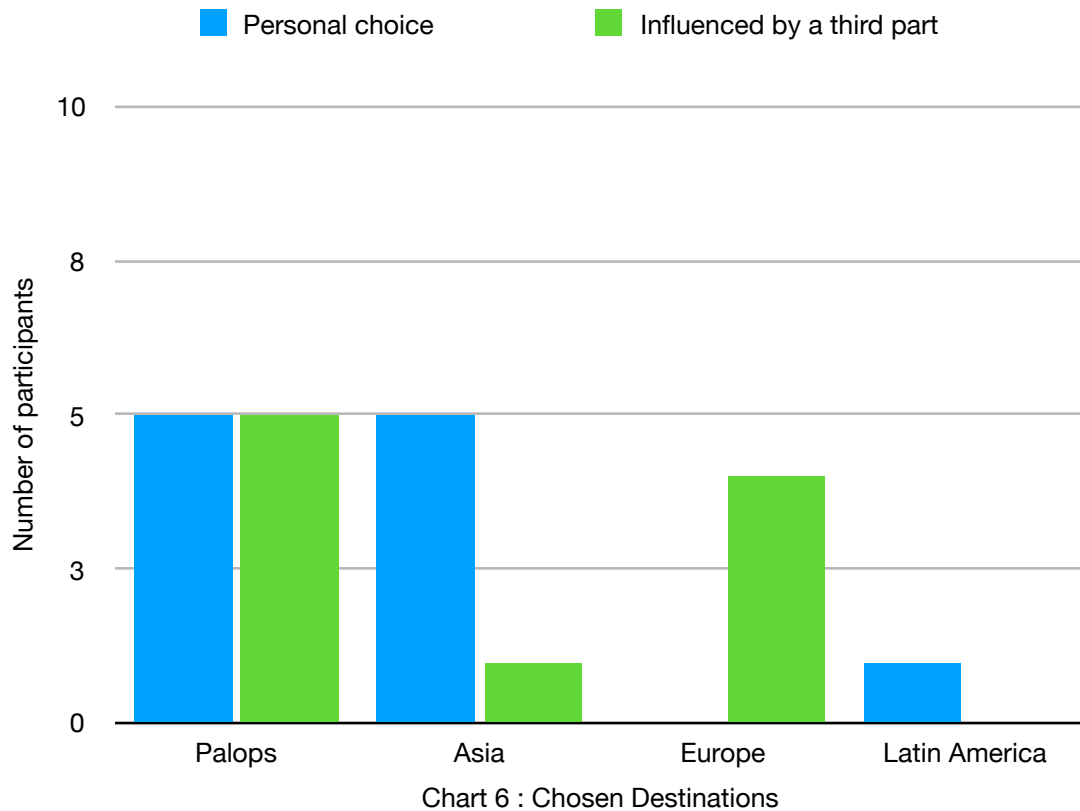


Chart 6 : Chosen Destinations

The chart 6 regarding the destinations chosen for the volunteering experience, the influence by third parties group shows a clear inclination towards the choice of African Countries with Portuguese Official Language (PALOPS). This is most clearly related to the language factor. The second choice of the same group falls on European destinations close to Portugal such as France, Spain and Italy.

In the personal decision-making group, participants are mainly distributed among PALOPS and Asia. In this case, the factor of the Portuguese language is also present. Re-

garding the choice for Asia, young people pointed out the cultural difference the main reason for choosing that geo-cultural area.

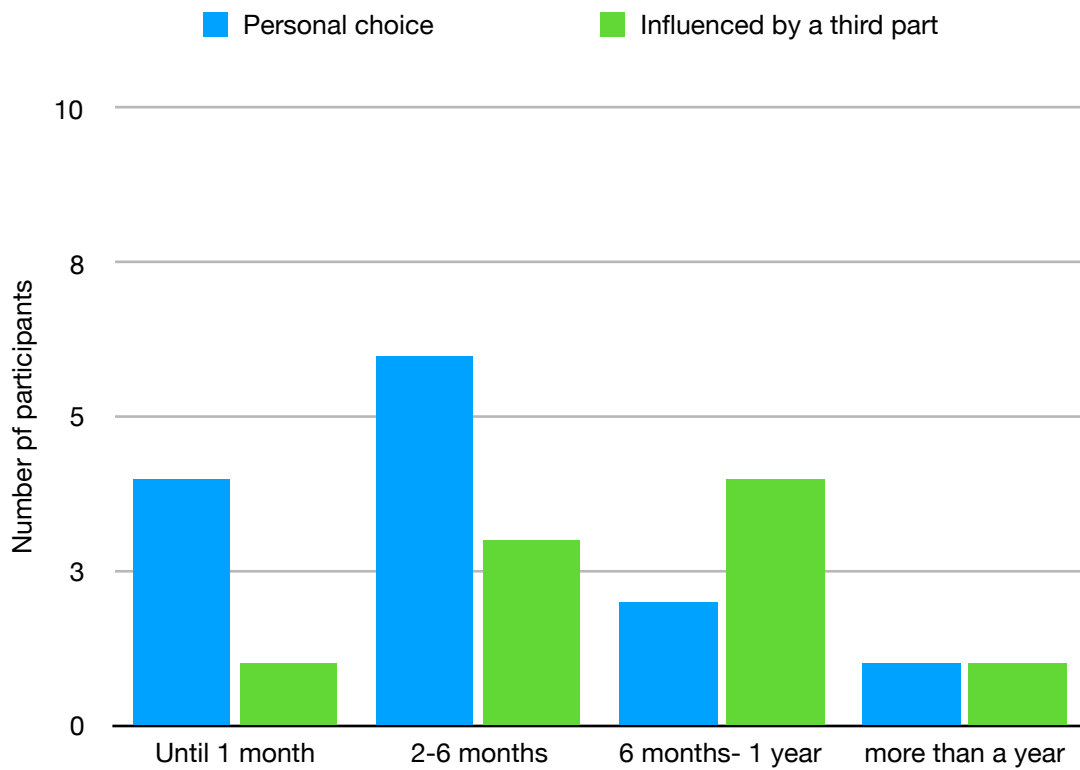


Chart 7 : Duration of the volunteering

Chart 7 : Duration of the volunteering

As for the duration of the experience (Chart 7), the sample shows a higher incidence in the period of 2-6 months in the "personal decision" group. Which may be related to the fact that other young people take advantage of summer holidays to dedicate themselves to this type of experience. With regard to the group influenced by third parties, there is a tendency for a longer period of experience, that is, from 6 months to 1 year; this could be related to a higher incidence of uncertainty in relation to the future in this group, and thus have more time to dedicate to this "self-discovery" experience.

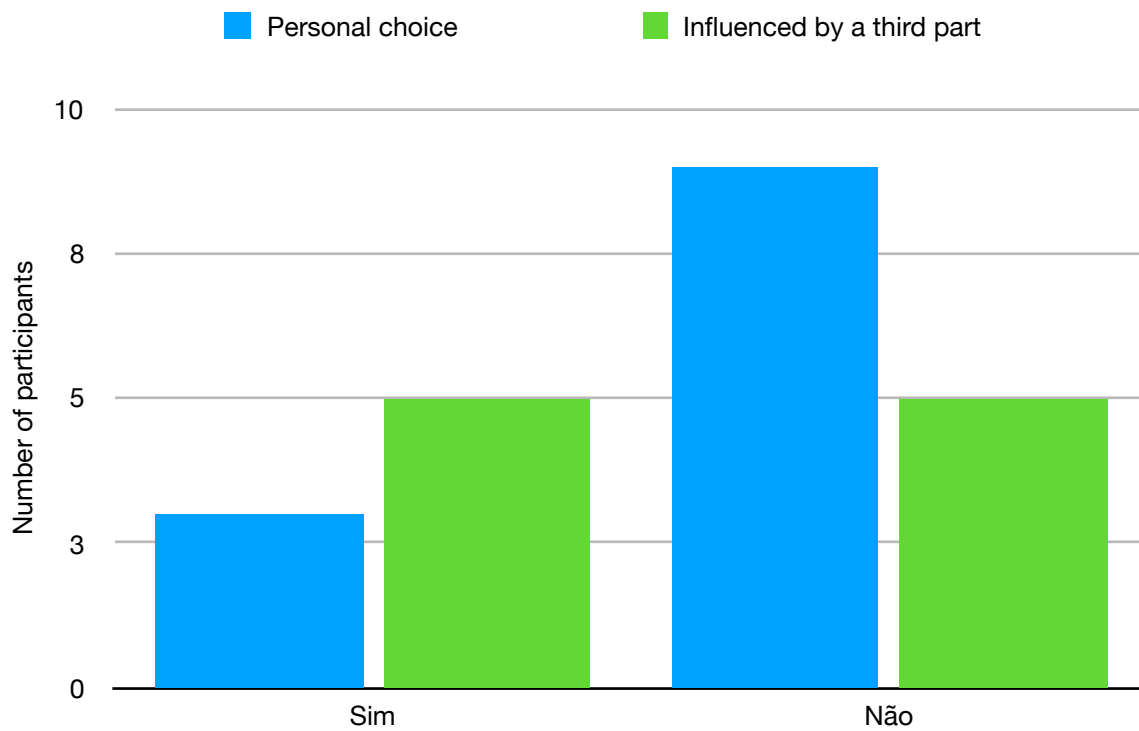


Chart 8: “ Did you travel with someone you knew?”

Chart 8: “ Did you travel with someone you knew?”

In the analysis of the sample, it is concluded that the majority of respondents traveled alone. However, the personal decision group clearly travels more alone (see chart 8). Nevertheless, a significant part of the participants mentioned that, throughout the experience, they made great friends and mentioned that they created bonds as “family”.

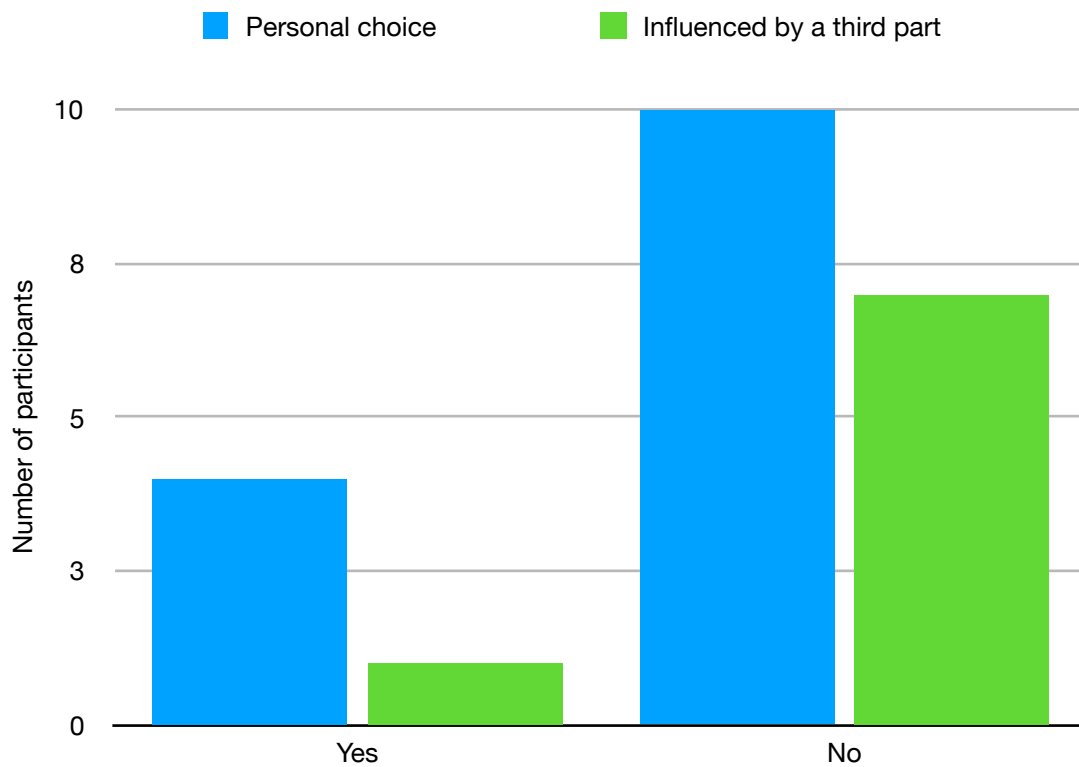


Chart 9 :” Do you have any family member/close friend that did volunteering before you?”

Chart 9 :” Do you have any family member/close friend that did volunteering before you?”

With regard to having had some example of volunteering in their closest social sphere, the two groups are equally identical, displaying a strong absence of such close by examples as can be seen in chart 9.

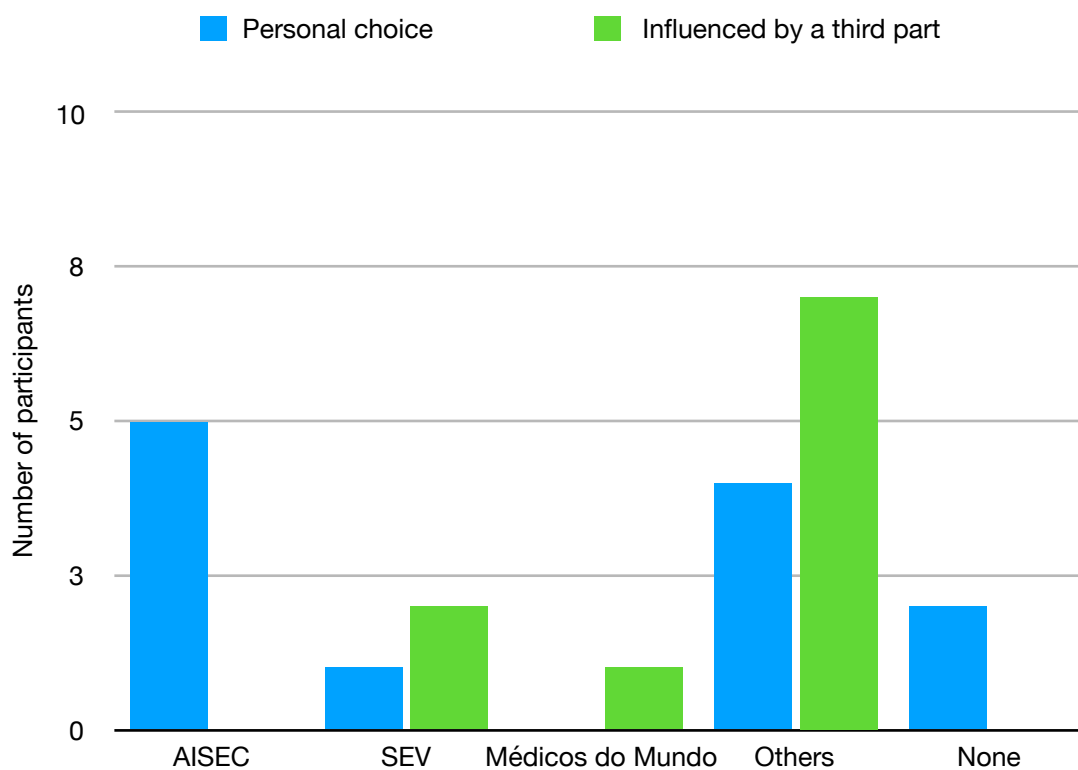


Chart 10 : Institution/Agency

Chart 10 : Institution/Agency

At the level of the institutions through which young people volunteered internationally, the range was quite diverse. However, it can be emphasized, according to the chart above, AIESEC was chosen mostly by the personal decision group. The explanation may be related to the fact that it is an institution composed of young people oriented to university students, having headquarters in some faculties in the country.

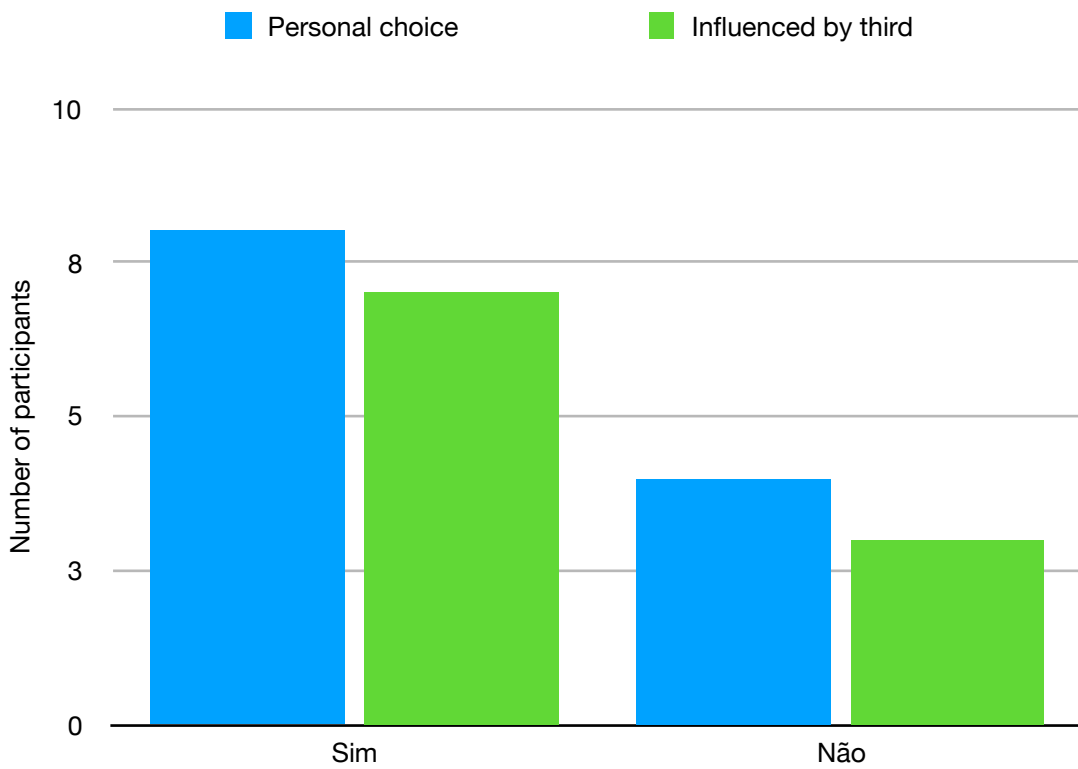


Chart 11: "Did you feel supported?"

Although most of the volunteers felt supported by the institution (chart 11), a significant portion did not feel the same support. In the replies, the reasons mentioned are varied, however, the most pointed out were: the lack of preparation before going to the field

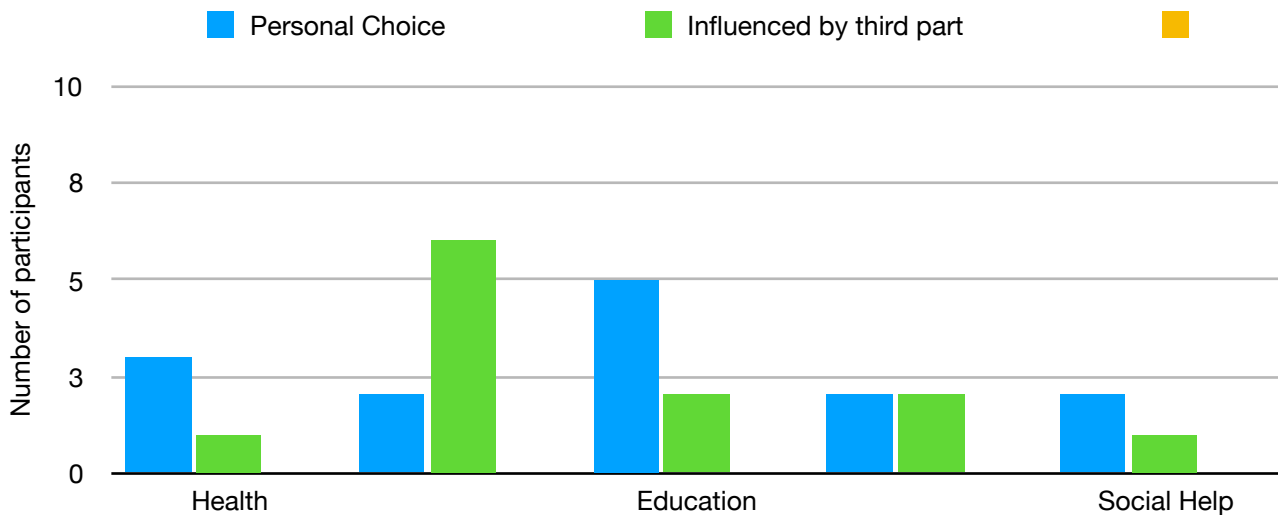


Chart 12 : Areas of volunteering

and the lack of psychological support, both during the project and when returning to Portugal. Another interesting fact is that the participants who said they felt supported by the institution, referred that there should be a preparation prior to the experience.

Chart 12 : Areas of volunteering

In the sample, it is possible to see through chart 12 that the activities carried out by the participants focused on working with children and young people in the area of education, most of the time, in teaching Portuguese or English.

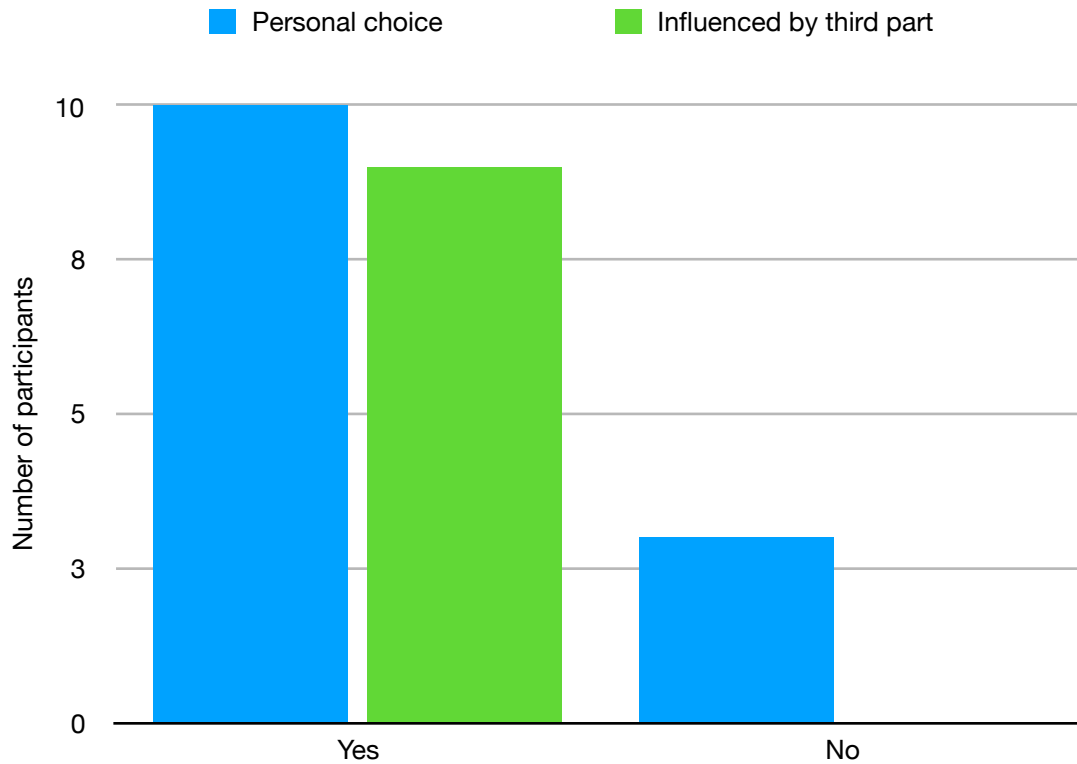


Chart 13 : “Did you do activities beyond the volunteering?”

Chart 13 : “Did you do activities beyond the volunteering?”

A large proportion of the volunteers did activities in addition to volunteering as is shown in chart 13, some took the weekends off to get to know the place better and to travel to other places. However, most of them spent more time in the experience of traveling to different countries, combining their experience of volunteering with tourism.

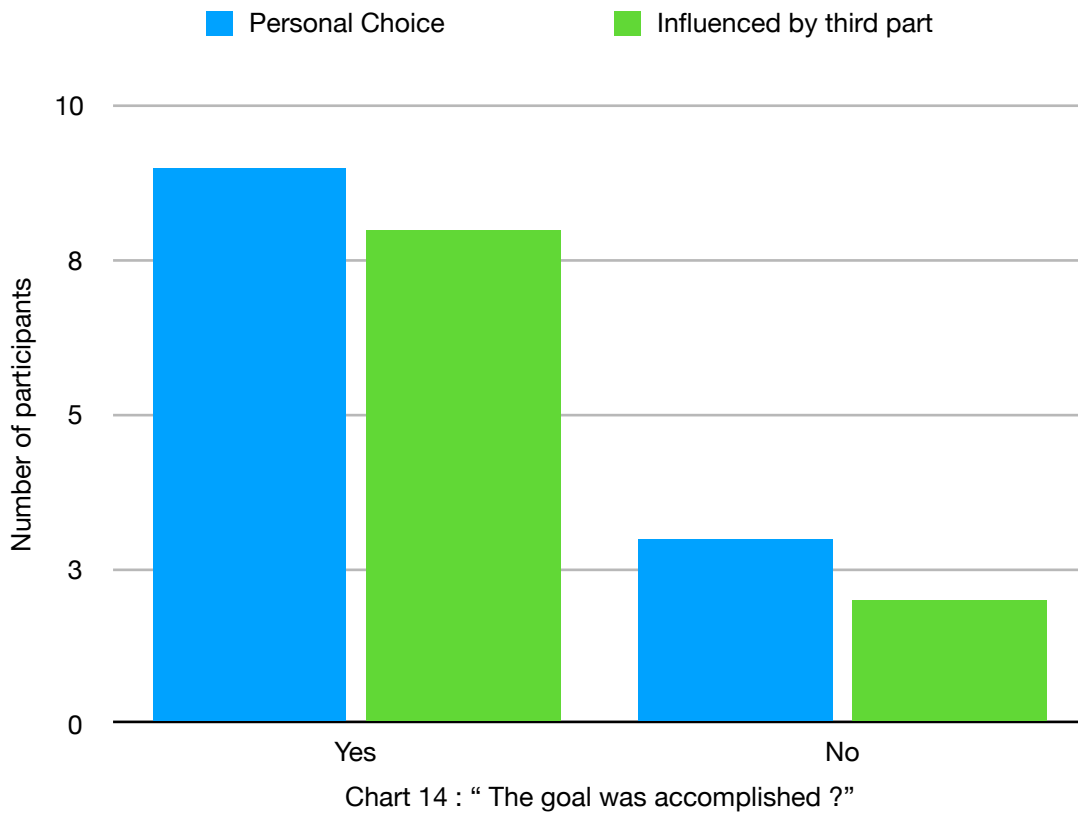


Chart 14 : “ The goal was accomplished ?”

The data collected show that most young people feel that the objective they set for themselves has been fulfilled. However, those who answered no, justified with the short of time that they were on the terrain or that inequalities will always exist.

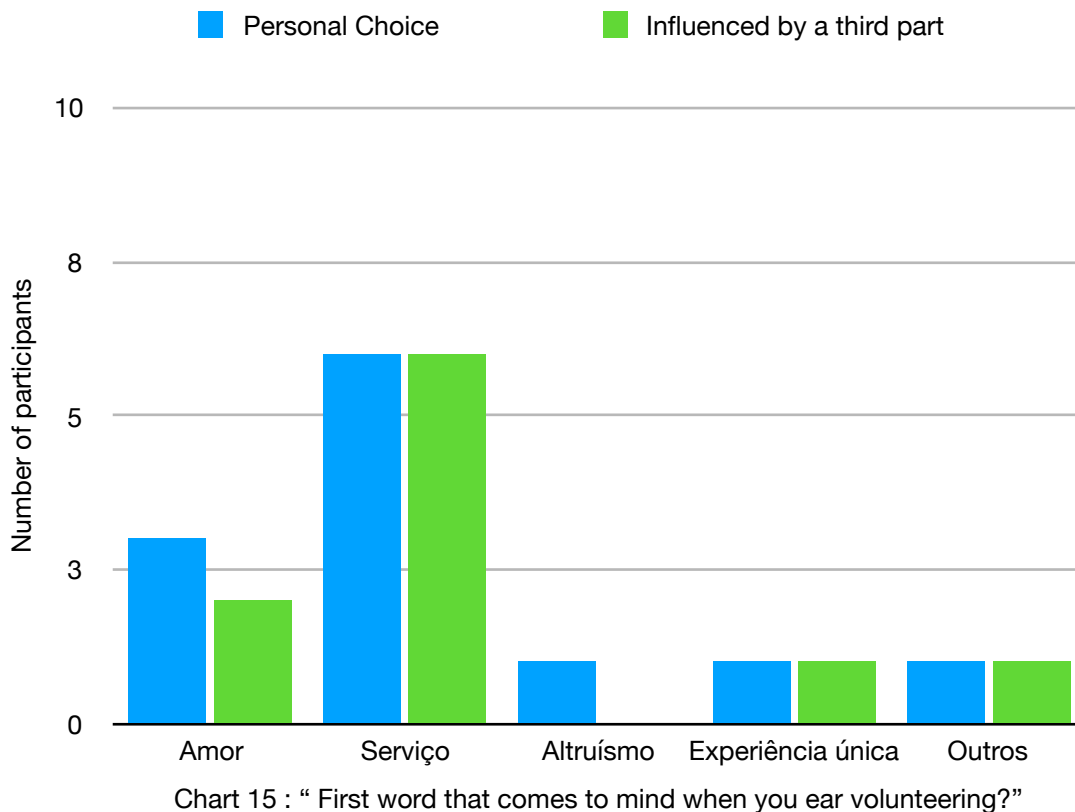


Chart 15 : “ First word that comes to mind when you ear volunteering?”

The participants, when asked about the first word they think of when talking about volunteering (chart 15), answered, mostly "Service". It is important to note that similar words were grouped in the category Service (“help", "community" and “giving one self”)

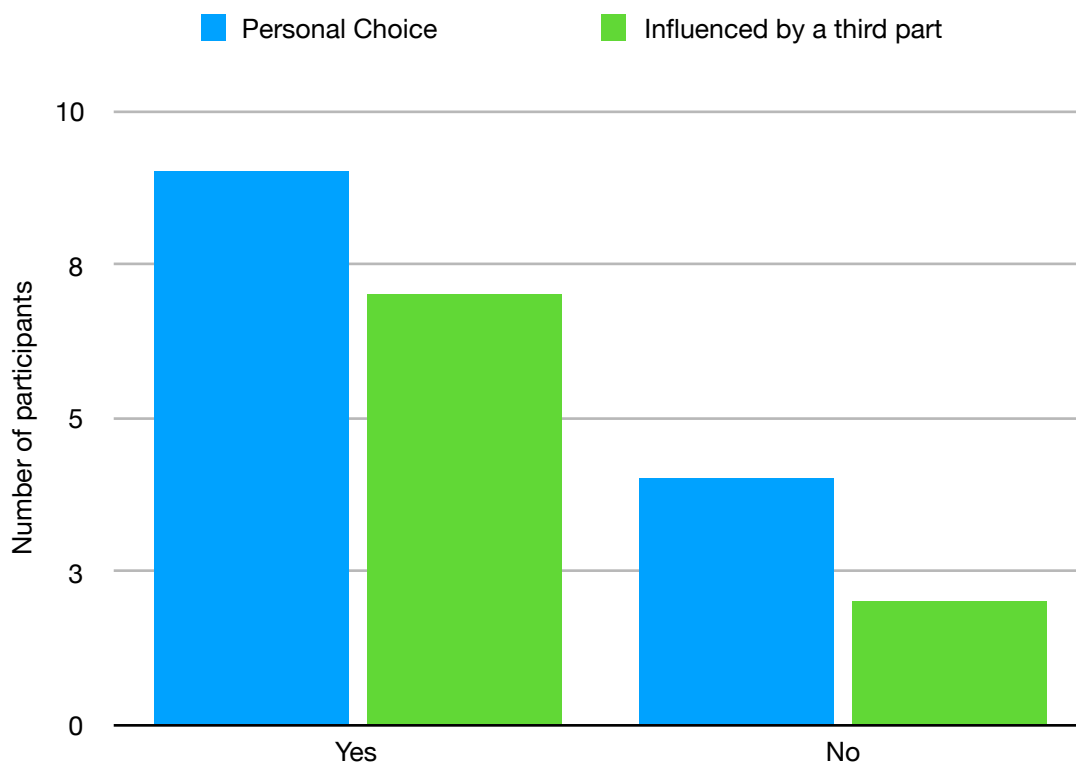


Chart 16 : Do you agreed with the sentence :“Do citizens / volunteer groups use volunteering for personal promotion? ”

Chart 16 : Do you agreed with the sentence :“Do citizens / volunteer groups use volunteering for personal promotion? ”

Most participants responded affirmatively to the question “Do citizens / volunteer groups use volunteering for personal promotion?”, some even mentioning that volunteering is selfish. However, they do not identify any problem in the use of volunteering for personal promotion, since, according to the youth, "all help is welcome". Thus, there is a lack of knowledge on the part of the participants of the possible negative impacts on the community in which the volunteer experience takes place.

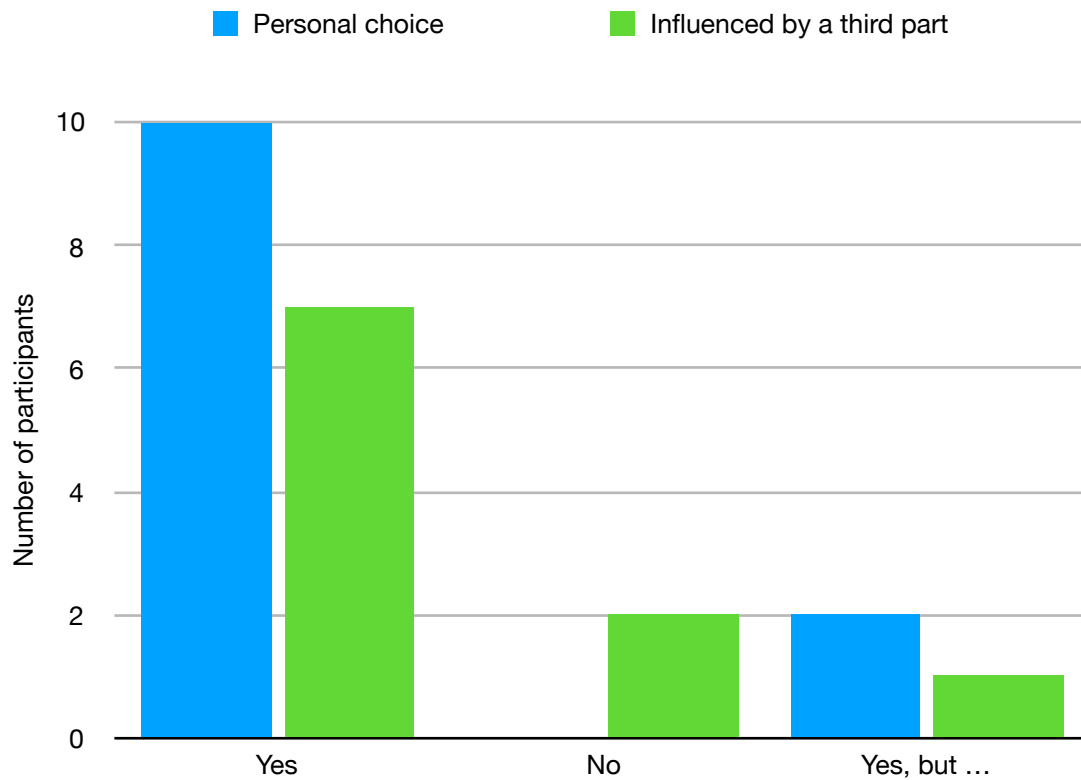


Chart 17 : “Would you do international volunteering again?”

Chart 17 : “Would you do international volunteering again?”

In the sample, most participants expressed a desire to repeat the experience as can be seen in chart 17. However, it is emphasized the fact that some participants stated that they would return, however under different conditions, such as being paid, or volunteering time counting for the years of retirement and with the possibility of choosing a project with which they identified themselves more.

11. Conclusions of the exploratory study

Crossing the knowledge presented in Section I of this work with the results of the data collected and present in Section II, it is possible to draw some basic lines of connection.

The profile of the individuals studied fits the overall profile of the volunteer tourism as described on Section I.

Voluntary tourism is a form of tourism without the typical luxury and leisure -only goals associated with traditional tourism. By being so, it confronts volunteer tourists with an unknown and uncomfortable reality. The main goal behind volunteer tourism is that the volunteer tourist goes to communities so as to “make a difference” in some way. It is important to emphasize that the discourse of "making a difference" is very present in the discourses of the young people participating in this exploratory study, especially when asked about the reasons that led them to participate in the international volunteering experience.

Usually, the volunteer tourist seeks to know more about the destinations and a different culture, a fact also mentioned by the participants, especially those who chose Asia as a destination.

The characteristic of self-realization presented in the definitions of voluntary tourism, is, likewise, present in the minds of the participants who mention: self-knowledge, personal growth, self-realization and becoming a better version of them themselves. Thus, although very distant from the Grand Tour (both in form and content) volunteerism also displays a feature of self-improvement as the Grand Tour did.

Volunteer tourism is a type of tourism that emerges due to the motivations of tourists. These are associated with your individual experiences. If, on one hand, volunteer tourists embark on the experience due to their humanitarian values, on the other hand, the opportunity to promote a development in their career, the experience and the search for understanding different people and cultures, the search for self-knowledge, personal enrichment, an increased self-esteem as well as escaping from their own problems, are also motivations for volunteer tourists that lead them to embark on the experience. These are personal motivations.

In the replies given by individuals part of the sample, in relation to the reasons that led them to do international volunteering, the young people who mentioned personal reasons such as those described above are significantly higher, in numerical level, than tho-

se who mention humanitarian values as helping to others or combating existing inequalities.

The combination of leisure, travel and volunteer work is the mark of volunteerism. In this exploratory study, it is possible to verify that most of the young participants did activities in addition to volunteering and extended their volunteering time abroad to be able to travel beyond the volunteer work terrain.

Mostly, the participants traveled alone, however, some of them, made reference to friends they made during the experience, mentioning, even the creation of a bond similar to family. In fact, in the bibliography analysis, a motivation identified for starting a voluntary tourism experience is the search for fellowship among volunteers and ending up creating a family bond. Thus, given this exploratory study results, it cannot be said that this point was a motivation, however, there are cases of tourists volunteers when this situation was an outcome of the experience.

Another characteristic of volunteer tourism is that the volunteers do not have any monetary gain, which can be also found in the sample studied. In addition, and quite the opposite, volunteer tourists pay to be part of the experience, with values ranging from 2 000 € to 3 000 €, as stated by AMI with the “Solidarity Adventure” project.

Concerning the criticisms directed at volunteer tourism, one of them is the lack of knowledge of the consequences of the projects in the local communities. In the questions made to the participants by this study, it was asked “Do you agree with the sentence: Do citizens / volunteer groups use volunteering for personal promotion?”. To this question, the majority agree with the sentence, however, some participants stated that this is not a problem, since, according to them, any help is welcome. Thus, the lack of knowledge of young people about possible negative impacts on the communities where the experience takes place is a fact supported by this study.

The term “white savior” as described in the first section of the study is used to refer to Western people who act to help non-white people. Westerners, usually, participate in a volunteer experience in non-western communities with the thought that they will solve the problems of these communities, but often do this without prior knowledge of the communities’ history, needs or even the region itself. This is reflected in the sample studied when they refer the lack of preparation for the specificity of the volunteerism work they had to do.

The “white savior” concept is used to characterize a volunteer tourist who is a woman and a westerner. In the sample studied, all participants are Portuguese, because the objective of the study was to analyze the Portuguese reality. In this sense, they are all westerners, which does not contribute to conclusions on this specificity of the “white savior”, since it was a predefined factor. However, as was mentioned in the charts analysis, throughout the search for participants, finding male volunteers was extremely difficult. This lack of participation by young men is also significantly felt by the organizations promoting volunteer tourism. In this way, it can be concluded that in Portugal the condition of “western woman” that characterizes white saviors concept is verified.

Following to analyze the activities carried out by white saviors as referred in the literature, the most common is teaching. Despite the fact that the volunteer tourist has no specific or technical knowledge of what s/he is teaching, nevertheless, s/he is seen as more qualified, because s/he is from the West. In the exploratory study, it was shown that the activities of the participants were related to teaching, especially teaching their own language (Portuguese) or the English language which is the first foreign language taught in Portuguese school system. Through the analysis of the respondents' professions, it is possible to verify that none is a teacher or studied teaching, that is, even without knowledge of the teaching bases or a teacher degree, the volunteer tourists gave classes of Portuguese and English. Therefore, the overvaluation of the capacities of Portuguese citizens is verified in this study, what agrees with the characteristics described in the literature in relation to the white savior concept.

One of the elements referred to in the bibliography on white savior as a particular type of volunteer tourism was the use made of photographs of the volunteer tourism experience in the social media.

This was an answer this study did not pursue, due to its exploratory nature, but I leave it pin pointed here as a possible, and logical topic for further research on this subject of volunteer tourism.

11.1. Final remarks

Volunteering is being assumed as an increasingly importance in the context of the growth of tourist activity and its positive effects for the individual development of the tourist, and for the development of the binomial community/receiving territory.

As presented in this exploratory study, voluntary tourism can be considered a new version of tourism and, unlike mass tourism, it is driven by the community, seeking to benefit, at the same time, guests, hosts, the environment, culture and local customs.

Philanthropy and volunteering are social responses that are often carried out through tourist trips. The experience of volunteering in tourism promotes tourists who seek this new way of traveling the opportunity to get to know new cultures, experience varied experiences and exercise the sense of citizenship among the participants. Thus, it is possible to associate the activity of Volunteer Tourism with the most responsible ways of traveling and doing Tourism, because it is concerned with protecting the visited environment, respecting and developing the local community where Volunteer Tourism is practiced.

Volunteer Tourism is a phenomenon that is growing nowadays, as it provides several benefits to those who experience such an experience, in addition to bene-

fitting the local community that welcomes these tourists who travel as volunteers. This experience offers tourists the opportunity to perform a meaningful activity, based on citizenship, solidarity and altruism, during the vacation period.

In this way, the remarkable relationship between Volunteer Tourism and Responsible Tourism is observed, the first being practically structured by the same principles of Responsible Tourism, since the voluntary activity practiced, associated with tourism, seeks to minimize the economic, environmental impacts and social aspects in the receiving locations, the expansion of the quality of life, the improvement of working conditions and the promotion of local development, promoting the conservation of the natural and cultural heritage, increasing the respect between tourists and hosts, in addition to building local pride and self-confidence.

Both categories analyzed originate from the same principle, the active role of the tourist who seeks a new way of doing tourism. This form promotes actions and attitudes aimed at the practice of the common good, assisting others, in search of improvement and acquisition of virtues such as benevolence, compassion and charity, strengthening the social values of the individual who practices Voluntary Tourism. Thus, Volunteer Tourism can be considered as a new possibility for the construction of tourism, based mainly on collective action and the division of responsibilities by all the social entities involved, based on the construction of citizenship.

Based on the theme presented, it is recommended to continue the studies on Volunteer Tourism, in order to more accurately identify the profile of the volunteer tourist and the motivations in order to better promote the tourist activity, with a view to the study identified that, in Brazil, this approach still remains shy in its practice, even though it is responsible for promoting social benefits.

In this way, it is expected to have contributed to a theoretical reflection on Tourism, voluntary activity and Responsibility, thus obtaining a better understanding of such practices and their relations in today's globalized world.

Portugal, increasingly, assumes itself as one of the senders of volunteer tourists, but there are also several Portuguese institutions/organizations and travel agencies betting on this segmentation.

As mention before, the term “white savior” refers to western people who act to help non-white people, in a context which can be perceived as self-serving. The “white savior” enrolls in a experience in non-western communities with the thinking that they are going to fix the communities problems, but does so without trying to know or understand their history, needs or even the regions where the volunteer experience is taking place. Normally, the term white savior is used to characterize a western female volunteer tourist.

Having this definition in consideration and throughout the analysis of the exploratory study, the main question was “Do Portuguese young people fit in the white savior complex profile”? The answer the data shows us is “yes”.

References

- Almeida, M.; Makanse, Y. (2014). Turismo e Voluntariado : estudo sobre a experiência solidária no âmbito do turismo, *Revista Iberoamericana de Turismo*, v.4 n.1 p.35-51
- Beni, M.(2001). Análise estrutural do turismo, v.6, São Paulo : SENAC
- Butcher, J. & Smith, P. (2010): “Making a Difference”: Volunteer Tourism and Development, *Tourism Recreation Reservation Research*, vol. 35 n1, pp. 27-36.
- Cole, T (2012) The White-Savior Industrial Complex, *The Atlantic*
- Callanan, M; Thomas, S. (2005). Volunteer Tourism : Deconstructing volunteer activities within a dynamic environment. In Novelli Marina. *Niche Tourism : contemporary issues, trends and cases*. Butterworth-Heinenon cap.15, p.183-185
- Campaniço, P (2010) Turismo de Voluntariado : a perspetiva do voluntariado no Turismo. Dois Estudos de Caso : a “Aventura Solidária da AMI” e a Global Volunteers, Faculdade de Ciências Sociais e Humanas, Universidade da Beira Interior, Covilhã
- Catarino, Acácio (2003), «Voluntariado – Uma Leitura da Experiência» in: *Sociedade e Trabalho*, No 19-20, Ministério da Segurança Social e do Trabalho, pp. 8-15
- Diário da República (1998), «Lei N.º 71/98 de 3 de Novembro – Bases do enquadramento jurídico do Voluntariado» in: *Diário da República I Série - A*, No 254, pp. 2594-2596
- Ferreira, C. (2009). Volunturismo: Altruísmo em tempo de férias. Panorâmica do mercado e perspectiva geográfica. In: J. M. Simões, & C. Ferreira, *Turismos de Niche Motivações, Produtos, Territórios* (pp. 263-281). Lisboa: Centro de Estudos Geográficos, Universidade de Lisboa.

- Lyons, K. and Wearing, S. and Stephen, W. (2008). Volunteer Tourism as Alternative Tourism: Journeys Beyond Otherness. In: Lyons, K. and Stephen, W. (eds) Journeys of Discovery in Volunteer Tourism: International Case Study Perspectives, Cambridge: Cabi International.

- Lyons, K. & Hanley, J. & Wearing, S. & Neil, J. (2012): "Gap Year Volunteer Tourism: Myths of Global Citizenship?", *Annals of Tourism Research*, vol. 39, No 1, pp. 361-378.

- MacCannell, D. (1999). *The Tourist: A New Theory of the Leisure Class*, Berkeley: University of California Press.

- McGehee, N.G. e Santos, C. (2005), «Social Change, Discourse, and Volunteer Tourism», in: *Annals of Tourism Research*, no 32, Vol. 3, pp. 760-779

- Mendes, T. Sonaglio, K.(2013). Volunturismo : uma abordagem conceitual. *Turismo - Visão e Ação*, v.15, n.2, p.185-206. Universidade do Vale do Itajaí, Camboriú, Brasil

- Mostafanezhad, M. (2013) Getting in Touch with your Inner Angelina: celebrity humanitarianism and the cultural politics of gendered generosity in volunteer tourism. *Third World Quarterly*, p.34

- Mostafanezhad, M. (2013). The Geography of Compassion in Volunteer Tourism. *Tourism Geographies*, 15, 3183 7.

- Paiva, L. (2014). Questões Essenciais para uma análise global do fenómeno de volunturismo : Estudo de Caso, Faculdade de Letras da Universidade do Porto, Porto

- United Nations, World Tourism Organization (1994) *Recommendations on Tourism Statistics*, Serie M, no 83, United Nations, Ney York

- SIN, H.L. Volunteer tourism – “involve me and I will learn”? *Annals of Tourism Research*. 2009. vol. 36, No. 3, 480-501.

- Souza, P.B.; Barcelos, A.M.N; Lamas, S.A(2018). Turismo e voluntariado : a busca pela compreensão do volunturismo. *Revista Brasileira de Ecoturismo*, São Paulo, v. 11 n.1 p.32-46

- Wearing, S.(2001) *Volunteer Tourism : experience that make a difference*. Oxfordshire : CABI
- Wearing, S. (2003). *Volunteer Tourism. Tourism Recreation Research*, p.28-34

- Assistência Médica Internacional– AMI. *A AMI*. 2019. Available on: <<https://ami.org.pt/a-ami/>>. Consulted on 13/02/2020

- Associação Gap Year Portugal. (2015). Sobre Nós. Available on: < <http://www.gapyear.pt/quem-somos/o-que-e-um-gap-year/> > Consulted on : Consulted on 15/09/2019

- Birrel, I. (2010) Before you pay to volunteer abroad, think of the harm you might do. Available on : <<http://www.theguardian.com/commentisfree/2010/nov/14/orphans-cambodia-aids-holidays-madonna> > Consulted on : 2/11/2019

- Blacklegde, S (2013) . In defence of ‘voluntourists’. Available on : <<http://www.theguardian.com/world/2013/feb/25/in-defence-of-voluntourism1> > Consulted on 27/09/2019

- Global Volunteers. *About us*. 2019. Available on : <www.globalvolunteers.org>. Consulted on : 13/02/2020

- Guttentag, D.(2009) : The possible negative impacts of volunteer tourism. *International Journal of Tourism Research* v.11, p.537-551. Available on : <<http://onlineli>

brary.wiley.com/doi/10.1002/jtr.727/abstract;jsessionid=733E08D7962BB12363226E3E0E2B778E.f01t01> Consulted on : 7/12/2019

- Ingram, J.M.(2008) Volunteer Tourism : Does it have a place in development? Available on <http://eprints.utas.edu.au/9349/2/Honours_Thesis_2008.pdf>. Consulted in : 9/10/2019
- Mohanud, O (2013). Beware the “voluntourists doing good. Available on < <http://www.theguardian.com/world/2013/feb/13/beware-voluntourists-doing-good> >. Consulted on 27/09/2019
- Portal do Voluntário. O que é ser voluntário ?(2009). Available on : <<http://portaldovoluntario.org.br/blogs/54329/posts/45>> Consulted on 15/09/2019
- Voluntariado. (2015). Conselho Nacional para a promoção do Voluntariado. Available on : <<http://www.voluntariado.pt/left.asp?09.02> > . Consulted in 2/10/2019

Annexes

Annex 1 - Interviews with internacional volunteers

1- Quais foram os motivos que levaram a fazer o voluntariado? (valores humanitários/ pertença a grupo de pares/crenças religiosas/ conhecer o mundo/ experienciar novas realidades/melhoramento de CV/ser autonomo/outras)

Participant A- Valores humanitários, a ajuda ao próximo, sentir-me útil e realizada a nível profissional.

Participant B - Eu tenho fortes valores humanitários, acho que transmitidos pela minha família que foram retornados de Moçambique. Além disso eu queria experienciar novas realidades, tanto como pessoa como profissional na área da saúde e ser capaz de ser autónoma e vencer medos de viver em realidades diferentes do mundo ocidental.

Participant C- Os principais motivos baseiam-se em valores humanitários.a experiência de novas realidades, conhecer um outro país, um outro povo, nova cultura, novos hábitos e crenças.

Participant D- A vontade de fazer a minha parte para corrigir os desequilíbrios sociais e as desigualdades que advêm apenas do sítio onde nascemos... Valores humanitários talvez?

Participant E -Fui educada com esses valores e “não fazer voluntariado” para mim não era sequer lógico

Participant F- vontade de conhecer novas culturas e conhecer-me mesmo a mim própria melhor levou me a tomar esta atitude sem pensar 2 vezes.

Participant G- Valores humanitários, conhecer novas culturas e novas pessoas, viajar, viver numa nova realidade, ser independente.

Participant H- Sempre quis a experiência, sempre senti que devia largar o mundo daqui.

Participant I -valores humanitários e à crença de que todos podemos fazer algo para melhorar o estado do mundo. Por outro lado, a experiência de novas realidades sempre foi um atrativo para mim.

Participant J- Valores humanitários

Participant K - valores humanitários, vontade de viajar, conhecer uma nova cultura e língua, melhorar o CV, abrir horizontes profissionais, explorar a minha carreira.

Participant L- valores humanitários

Participant M- Valores humanitários. Experimentar novas realidades e diferentes

Participant N-Sempre me fascinou a possibilidade de poder viver como as pessoas locais, experienciando novas realidades. Para além disso, sempre tive muita curiosidade em conhecer o país para onde fui e a sua cultura.

Participant O- Queria uma experiência internacional num país desconhecido e fechado para o mundo ocidental.

Participant P-Valores Humanitários; Conhecer o mundo; Sair da zona de conforto; Melhorar o CV

Participant Q- Experimentar novas realidades, novas culturas

Participant R- um novo desafio, sair da zona de conforto, começar a dar valor a tudo aquilo que tinha garantido, a sentir falta de sentir falta de algo (não sei como explicar). Também sempre tive muita curiosidade em viver lá fora e trabalhar.

Participant S-Gosto de ajudar, daí ter estudado enfermagem. Um dia sem contribuir para a felicidade dos outros, é um dia que, para mim, não tem sentido. Por isso o voluntariado tinha toda a lógica na minha vida. Além disso, sim, quis valorizar o meu currículo bem como conhecer novas culturas e formas de viver, quis crescer enquanto pessoa.

Participant T- O motivo geral foi o querer ajudar os outros. O motivo real foi entrar no mundo do terceiro sector, da educação social e para os direitos humano

Participant U-Os motivos foram essencialmente a vontade de fazer algo que fizesse a diferença no meio das pessoas que realmente necessitam e obviamente crescer enquanto pessoas em situações reais em contextos diferentes.

2- Onde realizou voluntariado?

Participant A- Na Guiné-Bissau.

Participant B - Em Timor Leste

Participant C- Vietname, em Hanói

Participant D- Guiúá, Moçambique

Participant E - Guiné Bissau

Participant F- Cabo verde, na cidade da Praia.

Participant G- Granada, Espanha

Participant H- Em São Tomé e Príncipe

Participant I -Índia

Participant J- Angola, Comuna do Gungo

Participant K -La Férte-Sous-Jouarre, Paris, França

Participant L- Yabucoa, Porto Rico.

Participant M- Angola

Participant N-Guiné-Bissau.

Participant O-Bielorussia

Participant P-Tailândia

Participant Q- Itália, Perugia

Participant R- Cluj-Napoca, Roménia.

Participant S- Indonésia.

Participant T-Itália

Participant U-Moçambique

3- Qual é a primeira palavra que se lhe ocorre ao ouvir o termo “voluntariado”?

Participant A - Entrega

Participant B- Empatia

Participant C- Amor

Participant D- Serviço.

Participant E - Entrega.

Participant F- AJUDAR

Participant G- Ajuda.

Participant H- Ajuda

Participant I -Experiência única

Participant J- - Entrega

Participant K -serviço

Participant L- Paixão.

Participant M- Serviço.

Participant N-“Felicidade”.

Participant O- Construir um projeto

Participant P-Coragem

Participant Q- Valor

Participant R- “Experiência”

Participant S-Altruísmo

Participant T- comunidade

Participant U-Ajuda

4- Que idade tinha quando realizou voluntariado? Género? Profissão? Classe social (baixa, média, média-alta, alta?)

Participant A- 25 anos. Feminino. Enfermeira. Classe média

Participant B- 30 anos, mulher, enfermeira, média

Participant C- 24. Feminino. Técnica de Análises Clínicas. Média.

Participant D-23, sexo feminino, estudante do ensino superior, classe média.

Participant E - 20 anos, ainda em estudante universitária.

Participant F- 19, feminino, estudante, média-alta.

Participant G- 21 anos, feminino, estudante, média

Participant H: 23 Género: feminino Profissão:Consultora Classe social: média

Participant I -Tinha 27 anos e tinha acabado a minha licenciatura em línguas literaturas e culturas, mulher, classe média

Participant J- 24 anos, estudante de medicina, voluntariado médico

Participant K -22 para os 23 anos, Mulher, estudante de psicologia e atriz, classe social média-baixa

Participant L-20 anos, género feminino, estudante, classe média

Participant M- 29-30 anos.Feminino.Médica interna de medicina geral e familiar. Classe social média-alta.

Participant N- 24 anos, sou do género feminino, a minha profissão é designer gráfica e a classe social é média

Participant O- 24, estudante, feminino, classe média

Participant P-22 anos. Feminino. Estudante. Média-alta

Participant Q- Jovem mulher, estudante trabalhadora e de classe média-baixa

Participant R- 26 anos, sexo feminino, classe média.

Participant S-Tinha 22 anos. Sou rapariga, tinha acabado de me licenciar em Enfermagem. E pertenço a uma classe social média-alta.

Participant T- Sexo feminino, trabalhava como técnica administrativa classe média, 28 anos

Participant U-Tinha 26 anos, feminino, professora, classe média.

5- Quem o influenciou para ser voluntário?(amigos, familiares, escola, decisão pessoal, ...)

Participant A- Ninguém.

Participant B- Decisão pessoal e a minha família.

Participant C- Decisão pessoal

Participant D- decisão unicamente pessoal

Participant E - Foi fruto da educação que sempre tive dos meus pais

Participant F- Decisão pessoal

Participant G- Decisão pessoal.

Participant H- Toda a minha vida desde criança

Participant I -decisão pessoal.

Participant J- Decisão pessoal

Participant K -Decisão pessoal mas o local foi influenciado por amigos

Participant L- Decisão pessoal

Participant M-Decisão pessoal

Participant N-decisão pessoal, mas a aprovação e opinião da minha família é sempre bastante importante

Participant O-decisão pessoal

Participant P-decisão pessoal

Participant Q- Director da escola Esprominho Claudio Marques

Participant R- Amigos, namorado e mãe, era também era um sonho já antigo.

Participant S-Ninguém me influenciou.

Participant T- O meu irmão a título de exemplo e o meu namorado que sempre me apoiou mesmo sabendo que estaria longe por 1 ano

Participant U- Decisão pessoal apoiada pela família e amigos

6- Qual era o seu grande objetivo quando decidiu fazer voluntariado? Sente que o objetivo foi cumprido?

Participant A- Ser útil. Sim, foi cumprido o objetivo.

Participant B- Ajudar, com os meus conhecimentos e experiência, os que necessitam de uma ajuda para que sejam independentes e melhorem as suas condições de vida. Senti que cumpri o meu objetivo mas ao mesmo tempo que existem povos que necessitam apenas de tempo e de se deixar que se organizem sozinhos.

Participant C- Queria ter a possibilidade de ensinar e fazer a diferença na vida das crianças, fosse ao ensinar-lhes inglês, fosse a conseguir sorrisos e distribuir abraços. Sim, sinto que foi cumprido.

Participant D- Fazer a diferença

Participant E -O meu objetivo é fazer sempre algo que me permita reduzir as desigualdades no mundo,

Participant F- Ajudar os que mais precisam e marcar a diferença na vida das pessoas. Sim sem duvida que sinto que a minha missão foi cumprida.

Participant G- O meu objetivo era ajudar a comunidade local, em qualquer área possível. Sinto que foi cumprido e que de certa forma os marquei.

Participant H- Era esquecer a minha vida e dedicar-me aos outros. Senti.

Participant I -O meu grande objetivo era fazer a diferença e conhecer novas culturas. O objetivo foi, sem dúvida, cumprido

Participant J- Contribuir para o mundo mais humano, justo e com saúde - Ainda estou a trabalhar para o cumprir

Participant K -Conhecer outras culturas, aprender a trabalhar em equipa, dar de mim a uma causa, fortalecer os meus valores, aprender uma língua, viajar, explorar, apaixonar-me. Foram todos cumpridos!

Participant L- Fazer de facto alguma diferença fosse onde fosse, e efetivamente sinto que foi cumprido a minha maneira

Participant M- Servir, fazer parte da equipa local de trabalho de um hospital de um PALOP

Participant N-O meu principal objetivo era fazer algo útil e marcante na escola onde fiz voluntariado e conhecer a cultura guineense. Sim, voltei com a sensação de missão cumprida.

Participant O-De conhecer a realidade de um país que vive em ditadura. Sim.

Participant P-O meu objetivo era deixar a minha marca, deixar uma parte de mim em todas as pessoas com quem convivi e tive a oportunidade de ajudar. Sinto que o meu objetivo foi mais do que cumprido, pois deixei a minha marca no mundo.

Participant Q- Conhecer novas culturas e poder cooperar com a comunidade e sim o objectivo foi cumprido.

Participant R- Primeiro sair fora da zona de conforto e desafiar-me e segundo poder fazer a diferença num sítio onde realmente para mim fazia sentido.

Participant S-Querida conhecer as suas culturas e levar a minha a esse país.

Participant T- O principal objectivo era ingressar no mundo da educação não formal e educação para os direitos humanos

Participant U-Maior envolvimento numa causa séria e justa. Mediante as condições e o limite de tempo considero que o maior objectivo foi cumprido.

7- Quanto tempo durou a sua experiência de voluntariado?

Participant A- 1 ano e meio seguido como voluntária com a mesma organização e no mesmo local

Participant B- 1 ano e 6 meses.

Participant C- 1 mês

Participant D- 1 mês

Participant E - 2 meses

Participant F- 1 mês e meio.

Participant G- 8 meses

Participant H- 1 mês e meio

Participant I -4 meses.

Participant J- 2 meses

Participant K -10 meses

Participant L- 3 semanas.

Participant M- 12 meses

Participant N-3 meses

Participant O-3 meses

Participant P-6 semanas

Participant Q- 9 meses

Participant R- 9 meses.

Participant S-2 meses.

Participant T- 11 meses

Participant U-1 mês

8- Sentiu-se apoiado durante a experiência pela instituição por onde realizou o voluntariado? Ou considera que se devia dar mais apoios aos voluntários?

Participant A- Considero que as organizações devem dar formação e preparar os voluntários para o terreno antes da partida e isto muitas vezes não acontece. Também que o apoio após voltarem deve estar presente, principalmente se o voluntariado foi de longa duração. No "antes" mas principalmente no "depois" senti-me desafiada.

Participant B- Não me senti apoiada a maioria do tempo, nem pela instituição e numa metade do tempo em que fiz voluntariado, pelo coordenador local. Deve-se sim dar mais apoio aos voluntários, desde a preparação para irem e para a realidade que vão encontrar como no terreno. Tanto a nível da gestão do projecto como a nível pessoal.

Participant C- Sim, no geral senti. Poderiam haver mais apoios, mas já foi bom

Participant D- Sim. Não recebi apoio financeiro em nenhuma das experiências, tendo arcado com todos os custos

Participant E -Completamente apoiada.

Participant F- Sim senti

Participant G- O acompanhamento por parte da organização sempre foi exemplar

Participant H- Senti-me apoiada pela organização e por outros voluntários.

Participant I -Não particularmente

Participant J- Muito apoiada

Participant K -esquecemo-nos um pouco da reintegração, do regresso a casa. Nesse aspeto acho que há pouco apoio e seria muito importante investir aqui, porque é normal voltar desorientado, perdido e sobretudo diferente, cheio de coisas novas

Participant L- Senti-me muito apoiada. Talvez não tanto pela organização em si mas pelos voluntários sem dúvida

Participant M- Senti-me apoiada pela instituição, e parte integrante da equipa de profissionais

Participant N-Não me senti suficientemente apoiada pela minha instituição. Senti-me sempre apoiada pelas pessoas locais como alunos, professores, vizinhos

Participant O-Pela AIESEC senti mas pela UNESCO Belarus não e que eram os principais organizadores da experiência. Onde nos induziram em erro diversas vezes e ocultaram informações.

Participant P-Sim. Sempre tive o apoio da associação para todo o tipo de situações, desde o início ao fim do projeto de voluntariado

Participant Q- Tive a sorte de encontrar uma instituição extraordinária, que nunca me fez sentir desamparada.

Participant R- Para mim o apoio que recebi foi suficiente. No entanto conheço casos de voluntários que não receberam qual quer apoio, antes, durante e depois.

Participant S-Julgo que a instituição devia ter apoiado mais em alguns aspetos, principalmente no país que me acolheu

Participant T- Senti-me totalmente apoiada.

Participant U-Sim. Tudo o que podiam fazer e apoiar, foi sempre realizado com da melhor forma possível.

9- Tem algum familiar/amigos que tenham feito voluntariado antes de si?

Participant A- Que eu saiba não.

Participant B- Não.

Participant C- Não.

Participant D- Não

Participant E -Internacional penso que não.

Participant F- Não.

Participant G- Amigos diretos não. Depois de mim alguns fizeram também voluntariado.

Participant H- Amigos

Participant I -Não

Participant J- Sim, amigos

Participant K -sim

Participant L- Alguns conhecidos.

Participant M- Não

Participant N-tenho uma prima e uma amiga que fizeram voluntariado antes de mim.

Participant O-Não.

Participant P- Não.

Participant Q- Não

Participant R- Sim, amigos.

Participant S- Sim, tenho uma amiga que fez voluntariado em Cabo Verde.

Participant T- O meu irmão

Participant U- Sim

10- Viajou com mais pessoas ou em grupo (modo de conhecimento/ relacionamento: amigos, escola/ universidade, igreja, ...)

Participant A- Viajei sozinha. Quando lá cheguei integrei a equipa que já estava no local.

Participant B- Sim, com amigos e colegas de escola.

Participant C- Viajei sozinha.

Participant D- fui com mais 3 amigos, inserida num grupo de voluntariado de uma congregação religiosa.

Participant E -Na primeira missão viajei com alguns dos elementos do grupo a que pertencia há mais de 10 anos

Participant F- Viajei sozinha, mas fiz amigos durante a experiência. Criei amizades que vou levar para o resto da minha vida.

Participant G- Fui sozinha para a experiência de voluntariado, mas depois de estar no local viajei imenso com os outros voluntários e com a associação.

Participant H- Sim

Participant I -Sim, éramos um grupo de nove pessoas que se conheceu na semana antes da viagem de voluntariado.

Participant J- sim, colega de faculdade

Participant K -Viajei sozinha mas encontrei muitos amigos.

Participant L- Viajei sozinha. Fiz grandes amizades e relações fortes com os donos das casas e com os membros da comunidade.

Participant M- No período de voluntariado, não

Participant N- No primeiro mês fui sozinha mas estava lá outra voluntária, no segundo mês foi uma amiga minha ter comigo e outro voluntário (entretanto a voluntária do primeiro mês já tinha ido embora) e, no último mês, chegou uma nova voluntária e passamos a ser 4.

Participant O-Não.

Participant P-Não. Quando cheguei a Tailândia encontrei-me com mais voluntários que faziam parte do mesmo projeto.

Participant Q- Não

Participant R- Fui sozinha

Participant S-Não, fui sozinha.

Participant T- Foi um processo individual, viajei sozinha

Participant U-Viajei com o grupo criado para o voluntariado, intitulado “Hora da Missão”.

11- Realizou o voluntariado através de alguma instituição/agência?

Participant A- Uma ONG

Participant B- ONG Médicos do Mundo.

Participant C- Não, apenas por mim.

Participant D- Missionários da Consolata

Participant E - Casa fiz do Mundo

Participant F- AIESEC

Participant G- SVE

Participant H- Sim

Participant I -AIESEC.

Participant J- Projeto Move-te

Participant K -SVE

Participant L- All hands and hearts.

Participant M- Entrei em contacto direto com o Hospital que me recebeu. A iniciativa foi individual, fui sozinha

Participant N-Sim, fiz voluntariado através de uma organização.

Participant O-AIESEC.

Participant P-AIESEC.

Participant Q- Jovemcoop

Participant R- SPIN.

Participant S-AIESEC

Participant T- SEV

Participant U-Paróquia da Senhora da Hora

12- Qual foi o serviço que prestou à comunidade?

Participant A- Cuidados de saúde, educação para a saúde, formação, coordenação de equipas, organização de actividades variadas..

Participant B- Fui enfermeira no Projecto Comunidade Saudável dos Médicos do Mundo que apoiava e suportava um projecto comunitário Timorense na área da saúde materno infantil chamado Sisca.

Participant C- Ensinar inglês.

Participant D- Actividades de promoção humana.

Participant E -Formação a professores e educadores na área de Empreendedorismo, gestão de líderes e Língua Portuguesa. Apoio no ATL das crianças dos 7 aos 12 anos.

Participant F- Trabalhei com crianças com paralisia cerebral e outras deficiências.

Participant G- Entretenimento infantil, actividades de monitor,

Participant H- Formação de saúde, ensinar a fazer brinquedos com materiais que eles podem encontrar facilmente, jogos com matemática

Participant I -Trabalhei na formação de públicos variados dentro da área de prevenção e consciencialização do HIV/Sida.

Participant J- Formações, apoio médico básico

Participant K -Trabalhei numa associação com jovens adultos em reinserção profissional e social

Participant L-Reconstruir telhados, remoção de bolor das paredes, por janelas e portas.

Participant M- Agente de Cooperação para o Desenvolvimento

Participant N-Durante os três meses estive a dar auxílio em aulas de uma turma da primária numa escola com problemas financeiros nos subúrbios da capital da Guiné-Bissau

Participant O-Aulas de inglês, realização de atividades culturais e desportivas.

Participant P-Educação de Qualidade

Participant Q- a maior parte do tempo era dedicado às escolas públicas e crianças com necessidades especiais.

Participant R- Criação, dinamização e facilitação de workshops sobre várias temáticas relevantes (multiculturalidade, história do país, cidadania) a crianças do 1o e 2o ano em escolas do meio rural

Participant S-Dei aulas de inglês aos alunos desde o jardim infantil ao 12ºano, aos professores e aos pais dos estudantes.

Participant T- Como especial foco de ação tinha os jovens adolescentes e o seu envolvimento na comunidade através dos jogos, de música, sensibilização para questões como o racismo, migrações. ecologia.

Participant U-dei um curso de iniciação às TIC, pintura dum infantário; realização duma noite de cinema com pipocas e sumo, ajudei nas consultas de psiquiatria

13- Fez alguma atividades pra além das atividades de voluntariado? (viagens adicionais/ locais adicionais/visitas 'turísticas' - locais, monumentos, areas naturais, desporto, cidades...)

Participant A- Durante o periodo de emergência de colera não. O dia a dia era focado na emergência e em salvar pessoas. Depois sim, estive lá muito tempo e fazia uma vida normal. Trabalho, lazer, amigos, passeios, etc.

Participant B- Sim, viajei pelo pais (Ilha de Jaco, Ilha de Atauro, Monte Ramelau e Monte de Viqueque, Dili, Sumai,..) e fui a Bali.

Participant C- Sim, durante o voluntariado visitei alguns locais a norte do Vietname e a cidade onde estava. Depois do voluntariado, acabei por visitar o Vietname, a Tailândia, o Camboja e o Laos.

Participant D- Não.

Participant E - passeios a áreas naturais ou atividades culturais

Participant F- Sim viajei para outras ilhas.

Participant G- Sim, viagens a várias cidades espanholas, desporto, atividades naturais na montanha.

Participant H- Sim.

Participant I - Sim, passei mais um mês a viajar pelo país após o período de voluntariado.

Participant J- não

Participant K -Muitas viagens adicionais em França e Europa com os outros colegas voluntários de outros países. Algumas formações de teatro em França. Criei o meu primeiro espectáculo de clown na associação.

Participant L- Sim aos fins-de semana não trabalhávamos por isso normalmente explorávamos a ilha. Praia essencialmente.

Participant M- Não fiz nada, mas devia.

Participant N-Sim, durante este tempo consegui aproveitar os fins-de-semana e as férias da escola para conhecer melhor a cidade e viajar pelo país de forma a conhecer novas regiões.

Participant O-Sim, visitei várias cidades na Bielorrússia e fui à Lituânia e à Polónia. Museus, parques etc...

Participant P-Sim! Todos os fins de semana, juntamente com outros voluntários e também com a minha família de acolhimento, visitava cidades e locais diferentes. Tentei aproveitar ao máximo para conhecer lugares e monumentos turísticos.

Participant Q- Enquanto lá estive nos dias de folga tentei visitar e conhecer o máximo que consegui do património monumental e etnográfico

Participant R- Sim, recebi a visita de familiares que permitiu viajar mais pelo país, tive aulas de dança, viajamos para visitar outros voluntários.

Participant S-Sim, viajei até Bali e Yogyakarta. Visitei muitos templos sagrados de diversas religiões, fui à floresta dos macacos, andei de elefante, fui à piscina com os meus alunos (sim isto pode criar um ambiente estranho, uma vez que havia muitos muçulmanos – vestidos da cabeça aos pés dentro de água – e eu com um fato de banho que mostrava a maior parte da pele), fiz rafting, experimentei comida tradicional (fiquei apaixonada por tempeh).

Participant T- Por minha iniciativa tive oportunidade de viajar um terço de Itália.

Participant U-Sim. Visitei o Lago Chiúta e várias localidades piscatórias; visitei várias aldeias e participei em várias festas; visitei ainda Maputo, Nampula e Cuamba.

14- Está de acordo com esta frase : “Os cidadãos ou grupos de voluntários utilizam o voluntariado para promoção pessoal”? (depois de conhecer algumas pessoas que, também, realizaram voluntariado?)

Participant A- Talvez alguns, não sei. Mas sejam quais forem as razões que levam as pessoas a fazerem voluntariado, se o fazem bem, se é verdadeiramente útil e eficaz, então é de louvar.

Participant B- Acho que em certo ponto não vejo nada de mal nisso desde que essa promoção não interfira com terceiro. Se for uma promoção pessoal e profissional acho que há espaço para isso e para se ter ao mesmo tempo valores humanitários e nobres (ou como lhes quiserem chamar

Participant C- Talvez hajam pessoas que o façam. E claro que o voluntariado nos molda e ajuda no desenvolvimento pessoal.

Participant D- Considero o voluntariado algo egoísta... Por muito que os motivos que nos movam sejam altruístas, há sempre um sentimento de fulfillment/auto-realização muito poderoso, que nos alimenta, que nos move

Participant E -Não.

Participant F- Sem dúvida, há pessoas que só fazem voluntariado para melhorar o currículo.

Participant G- Discordo. Algumas pessoas fazem isto, mas nem todas

Participant H- Estou. Infelizmente isso acontece muito.

Participant I -Sim, estou de acordo com essa frase. No entanto, não vejo nela conotação negativa. O facto é que retiramos muita promoção pessoal do voluntariado, seja em termos profissionais ou em termos pessoais. No meu caso, as experiências pessoais de voluntariado levaram-me a crescer como ser humano de forma avassaladora.

Participant J- De certa forma sim mas não de uma forma maliciosa ou egoísta. Se nós não nos capacitarmos e sairmos da nossa zona de conforto dificilmente conseguiremos crescer em pleno e em harmonia com o mundo.

Participant K -Sim, sem duvida que concordo com a frase. Como referi anteriormente, ajuda-nos a conhecer os nossos limites, a definir metas, objetivos, descobrir os nossos valores e não raras vezes, centra-nos ao nível duma carreira profissional uma vez que nos permite por em práticas determinadas representações que imaginamos para nós.

Participant L- Depende das pessoas. Há quem faça voluntariado para se sentir bem, outros para o CV, e outros porque simplesmente querem ajudar.

Participant M- a afirmação é falsa.

Participant N-E, apesar de achar que a motivação de fazer voluntariado não deverá ser essa, o voluntariado é sempre bem-vindo e se o fizerem com gosto é sempre uma mais valia para as pessoas que o recebem.

Participant O-Não

Participant P-É normal que haja uma promoção pessoal, contudo não concordo com a frase. O voluntariado é sem duvida um trunfo no CV, porém os voluntários vão para uma causa maior e não só pela promoção pessoal, pois não são todos os que “arriscam” e saem da sua zona de conforto para ajudar quem mais precisa.

Participant Q- No entanto acredito que haja pessoas que o fazem para promoção pessoal, que geralmente aguentam-se por pouco tempo.

Participant R- Concordo. O voluntariado não é só algo que fazemos pelos outros! É algo eu fazemos também para nós: para melhorar e crescer enquanto pessoas e profissionais.

Participant S-Alguns, talvez, se não compreenderem o que realmente significa o conceito de voluntariado. O amar e ajudar o próximo para ter nada mais que um sorriso e um “Obrigado”.

Participant T- A realidade que tenho conhecido está longe de utilizá-lo para promoção pessoal. Mas mesmo para quem o possa fazer, Qual é o problema? Realizaram boas ações, ao promoverem-nas potenciam a possibilidade de outras pessoas as realizarem.

Participant U-Não.

15 - Gostava de voltar a fazer voluntariado internacional?

Participant A - Sim. Mas também gostava que o tempo de voluntariado (se a tempo inteiro) contasse para a carreira, para o tempo de reforma.. Dificilmente podemos ser voluntários internacionais para sempre... espero um dia voltar a fazê-lo em tempos de férias, de anos sabaticos que possa tirar, ou até pensando a longo prazo, quando for reformada.

Participant B- Sim, mais tarde, mas apenas num projecto e numa ONG com que me identifique.

Participant C- Sim, muito

Participant D- Sem dúvida

Participant E -Já o fiz e continuo a faze-lo.

Participant F- Sem dúvida que vou voltar a fazer

Participant G- Sem dúvida que sim.

Participant H- Voltei a fazer e quero continuar

Participant I -Gostava, fiz, e pretendo continuar a fazer por muitos anos.

Participant J- Claro que sim!

Participant K -Sim, sem duvida.

Participant L- Claro, nem penso duas vezes.

Participant M- Estou já a alinhar o próximo projeto

Participant N-Sem dúvida.

Participant O-Sim, mas desta vez numa situação de guerra ou pós-conflito.

Participant P-SIM

Participant Q- Sim, sem duvida

Participant R- Nesta fase da vida não, mas não descarto a ideia de poder fazer novamente daqui a uns anos.

Participant S-Todos os dias

Participant T- Sim

Participant U-Sim.

Annex 2 - Interviews with organizations/instituitions

Guião de Entrevistas - Organizações

Ponto 1

Historial da criação dos programas de voluntariado no estrangeiro

Quando e como/porque iniciaram os vossos projectos de voluntariado no estrangeiro?

AMI - Historicamente sempre enviamos muitos médicos e enfermeiros que continuavam a trabalhar nos hospitais e ganhavam à mesma o seu vencimento mais regime de licença sem vencimento. Começaram logo pelo estágio internacional (1984) e primeira missão (1987) na guiné Bissau. Só 10 anos depois é que começaram localmente.

SEV- Programa desenvolvido pela União Europeia, logo, desde a sua criação que o objectivo era voluntariado europeu. SEV está incluindo no projeto erasmus +. Associação criada em 2001, o foco são as crianças, pessoas com deficiência e idosos.

Como é que costumam chegar até aos possíveis voluntários ?(website, redes sociais, palestras, presença nas universidades...)

AMI - Websites e redes sociais

SEV-Chegar aos voluntários : página, facebook, instagram, vão a escolas, universidades e eventos como o futurália, feiras de voluntariado

Organização eventos como “team building”, encontro de ex.voluntários como novos, formações ?

AMI - Fazemos alguns eventos, mas somente lúdicos e muito pontuais.Fazemos formações a voluntários internacionais, criadas em 2007, porque sentimos essa necessidade, têm duração de 2 dias e são pagas.

SEV-Tentam manter o contacto entre ex voluntários e futuros. Formação de 1 dia para dicas

Ponto 2

Aceitação dos voluntários

Como se processa a aceitação dos voluntários?

há selecção dos voluntários? (análise de CV, análise de competências, entrevistas, etc?)

é unicamente uma questão de inscrição pelos candidatos/voluntários?

AMI - Abrimos a vaga no site da AMI, designando o perfil da pessoa que procuram, a pessoa candidata-se à vaga através do site e chamamos para a entrevista

SEV-Incrições através da página, têm uma lista de vagas abertas no site, fazem o registo e, em seguida, enviam o currículo e carta de motivação(obrigatório ser em ingles) . As candidaturas são enviadas para a organização receptora que faz a selecção final

há requisitos específicos? (idade, escolaridade, experiência anterior de voluntariado, etc?..)

AMI - Não há idade minima, mas como têm que ter licenciatura, assim, pode-se dizer que a idade minima é 21 anos

SEV-jovens entre os 18-30 anos. Não é preciso experiência anterior, nem escolaridade obrigatória. Por exemplo, já acontece faltar a um jovem 1 disciplina para acabar o 12ºano e para não ficar 1 ano parado, foi fazer voluntariado. Também acontece quando acabam o 12ºano não saberem se querem ir para a faculdade ou não e fazem gap year. Outra situação é quando acabam a licenciatura e não têm a certeza sobre o que querem fazer no futuro.

Pode-me dizer se na maioria são do género, feminino, masculino?

AMI - A maior parte dos voluntários internacionais são mulheres.

SEV- Mais do género feminino

Costumam ir em mais em grupo ou sozinhos?

AMI - Grupos não, só aceitam 2 conhecidos juntas ao mesmo tempo no caso do programa de no caso das missões de expatriados (médicos, enfermeiros). Na aventura solidária, podem ir em grupo.

SEV- É possível ir em grupo.

Ponto 3

A ida dos voluntários

Como decorre o processo de envio dos voluntários(vistos, alojamentos, despesas)?

AMI - A AMI organiza (seguro, vistos) tudo, paga aos expatriados. Os que vão através dos estágios do novo banco, é o novo banco que pagam. O resto dos voluntários têm que ser eles a pagar, mas a AMI organiza tudo.

SEV- Tudo tratado pela organização que recebe.

Quais são os custos dos programas de voluntariado? São suportados por vocês, pelo voluntário ou ambos?

AMI - Expatriados: são profissionais que vão trabalhar no terreno e normalmente por muito tempo (+1ano), ou seja, as pessoas são pagas (1000€ / 2000€ com subsidio de alimentação.

Estagiários - 2 tipos de estagio :

- Estagio regular - tem uma entrevista para avaliar o perfil da pessoa
- Estagio com parceria com o Novo Banco onde é este que financia (4/5 vagas) - entrevistas

Também têm uma parceria em Portugal com a Iso-SEC (têm um post-master em gestão de catástrofes e enviam os jovens para a Ami para fazerem o estágio) - 3 meses, cada estagiário tem que pagar

Aventura solidária - Pagam 2000€ , cujo 300€ são para financiar um projeto de desenvolvimento

Estágios em missão - têm que pagar para ir e todos os custos (mínimo de 2 meses)

SEV- É um programa financiado pela comissão europeia, programa criado pela mesma. É tudo pago pela comissão europeia, voluntários têm custos zero.

Há algum conjunto de obrigações a que os voluntários se obrigue quando se inscreve nos vossos programas? (quais?)

AMI - Os expatriados que partem em missão assinam um contrato de voluntário onde estabelecem por escrito obrigações e direitos de ambas as partes. Reflete umas praticas a ter no terreno. Enviar relatórios semanais e no final, quando voltam têm que entregar um relatório final, alias so pagam o ultimo pagamento aquando da entrega deste.

SEV- Têm que participar nas atividades previstas, têm que cumprir o horário, divulgação do país onde estão, divulgação da cultura portuguesa, respeito pelo próximo.

E da parte da vossa instituição, há algum conjunto de obrigações assumidas para com os voluntários?

AMI - respondido na pergunta anterior

SEV- Existe um acordo escrito “Acordo de actividade” onde estão todas as informações sobre obrigações/direitos da organização de envio, da organização receptora e dos voluntários.

A viagem dos voluntários é acompanhada por alguém da organização?

AMI - Estágios curricular para os estudantes de enfermagem - tem que haver um coordenador de estágio no terreno

Aventura solidária- Vão acompanhados por 2 elementos da sede da AMI
SEV-Não, são acompanhados através de email, telefone, skype.

Têm parcerias com outras empresas no país receptor? Se sim, quais e Como costuma ser essa parceria (areas de colaboração)?

AMI - Parcerias no país receptor - People

Também têm uma parceria em Portugal com a Iso-SEC (têm um post-master em gestão de catástrofes e enviam os jovens para a Ami para fazerem o estágio) - 3 meses, cada estagiário tem que pagar

Parceria com o Novo Banco

SEV- Parcerias entre as diferentes organizações que participam no programa.

Ponto 4

O voluntariado no local de destino

Quanto tempo normalmente os vossos voluntários ficam no países receptor?

AMI - Situação de emergência - curta duração, +- 3 meses

Missoes de longa duração - pelo menos 1 ano, preferencialmente por mais tempo

Estágios em missão - têm que pagar para ir e todos os custos (mínimo de 2 meses)

Iso-SEC - 3 meses

Aventura solidária- período de 7-10 dias

SEV- Mínimo 2 semanas, máximo 1 ano. Os voluntários so podem participar no máximo em 2 projetos (sendo que 1 deles tem que ser de curta duração)

Que tipo de atividades um voluntário pode realizar?

AMI - Aventura solidária - “ volunturismo”- programa criado em 2007, o objectivo foi dar resposta a várias pessoas que telefonavam a dizer que queriam fazer missão connosco, mas sem área de formação ou sem perfil e que não querem ir em longa duração (semanas). Envia para o terreno pessoas que pagam todos os custos dentro de 3 pacotes : Guiné, Senegal e Brasil, período de 7 dias, no Brasil mais por causa da duração da viagem. Vão acompanhados por 2 elementos da sede da AMI. Pagam 2000€ , cujo 300€ são para financiar um projeto de desenvolvimento. O alojamento é numa base

da AMI, mas depois têm sempre dia de hotel, piscina etc. Sabem o projeto que vão financiar e participam nele.

Expatriados- trabalho como médicos, enfermeiros ou coordenação de projetos

SEV- Depende do projeto, mas o foco são as crianças , pessoas com deficiência e idosos.

Os voluntários têm que seguir um “programa” específico dado por vocês ou costumam ter permissão para liderar/conduzir um projeto?

AMI - Têm um programa a seguir

SEV- Têm várias atividades que têm que cumprir dentro de um horário

O voluntário poderá parar quando quiser ou tem tempo mínimo para ficar na organização?

AMI - Missões de longa duração - pelo menos 1 ano. O resto não

SEV- Têm que ficar no mínimo 2 semanas

Estão planeados períodos de repouso durante a missão?

AMI - Períodos de repouso : fim-de-semana e 22 dias. Os 22 dias para os expatriados que vão 1 ano ou mais.

SEV- 2 dias por semana (não tem que ser sábado e domingo, eles escolhem) e depois mais 2 dias por cada mês de voluntariado.

Ponto 5

O regresso

Quando regressam os voluntários necessitam de voltar à sede para tratar de algo (dar feedback, apresentação de resultados, etc)?

AMI - no final, quando voltam têm que entregar um relatório final, alias so pagam o ultimo pagamento aquando da entrega deste.

SEV-Costumam enviar semanalmente um relatório, mas depende do projeto. Não é obrigatório reunir, mas depende do projeto. Existe um relatório final online para preencher

Qual a impressão que ficam quanto à valorização da experiência por parte dos voluntários?

AMI - Valorização - experiência de vida que transforma a pessoa

SEV- crescimento, aprendizagem

Vocês possuem apoios psicológicos aquando o retorno do voluntário ? Acha que é algo que faz sentido ter? Porquê?

AMI - Apoio psicológico :

- Têm uma parceria com consultório de psicólogos
- Não ha muitos casos de pessoas que exprimem vontade em ir
- O grande incentivo é para que os voluntários falem com voluntários que tenham passado pela mesma experiência, sentem que ajuda mais.
- Em casos de stress pós- traumático, precisa do apoio clínico sem dúvida. Agora noutros casos não. Aliás, em situações traumáticas, antes de voltar em missão, tem que ir ao psicólogo e trazer uma declaração médica como está pronta para voltar.

SEV- Depende muito dos jovens, alguns sentem-se perdidos quando regressam, não têm apoio psicológico em si, mas fornecem apoio aos voluntários.

Annex 3- Consent Forms

Eu, abaixo-assinado, (nome completo do participante no estudo) _____

Sora dos Reis Azevedo

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória.

Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 11 / Outubro / 2019

Assinatura do participante no projecto: _____

Sora Reis

Eu, abaixo-assinado, (nome completo do participante no estudo) _____

Daniela Fernandes Casualto

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória.

Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 16 / Outubro / 2019

Assinatura do participante no projecto: _____

Daniela Fernandes Casualto

Ação Humanitária e os jovens portugueses.

Eu, abaixo-assinado, (nome completo do participante no estudo) Zelfny
Bethie Yacina Gomes

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória. Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 13, Outubro / 2019

Assinatura do participante no projecto: Zelfny Bethie Yacina Gomes

Eu, abaixo-assinado, (nome completo do participante no estudo) Mario Gouveia
Coelho Dubois Pereira

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória.

Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 7 / Outubro / 2019

Assinatura do participante no projecto: Mario Gouveia Coelho Dubois Pereira

Eu, abaixo-assinado, (nome completo do participante no estudo) -----

Pateira Santos de Oliveira

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória.

Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 14 Outubro / 2019

Assinatura do participante no projecto: Pateira

DECLARAÇÃO DE CONSENTIMENTO INFORMADO

Designação do Estudo (em português):

Eu, abaixo-assinado, (nome completo do participante no estudo) INÉS DE MENEZES CABRAL PAVANÇO DE SOUSA

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória.

~~Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.~~

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 9 Outubro / 2019

Assinatura do participante no projecto: Inês Sousa

Eu, abaixo-assinado, (nome completo do participante no estudo) _____

Maria Leonor Riota Freitas de Castro Lopes

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória.

Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 09 / 10 / 2019

Assinatura do participante no projecto: Leonor Castro Lopes

Designação do Estudo (em português):

QUESTIONÁRIO VOLUNTARIADO INTERNACIONAL

Eu, abaixo-assinado, (nome completo do participante no estudo) _____

ISABEL FERREIRO FRAGA

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória.

Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 11 / OUTUBRO / 2019

Assinatura do participante no projecto: Isabel F.

Eu, abaixo-assinado, (nome completo do participante no estudo) JOANA SANCHES PEDRO

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória.

Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 9 / Outubro / 2019

Assinatura do participante no projecto: Joana Sanches Pedro

Eu, abaixo-assinado, (nome completo do participante no estudo) Daniela Guimarães Guerreiro Costa de Mira

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória.

Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 10 / Outubro / 2019

Assinatura do participante no projecto: Daniela Mira

Eu, abaixo-assinado, (nome completo do participante no estudo) Eng Pinto

João
compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória. Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 15 / Outubro / 2019

Assinatura do participante no projecto:



O Investigador responsável:

Nome:

Eu, abaixo-assinado, (nome completo do participante no estudo) -----

Inês Jorge de Figueiredo

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória. Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 13 / outubro / 2019

Assinatura do participante no projecto:



Eu, abaixo-assinado, (nome completo do participante no estudo) _____

Ribeiro _____

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória.

Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 04 / 10 / 2019

Assinatura do participante no projecto: _____



O investigador responsável:

ação humanitária e os jovens portugueses

Eu, abaixo-assinado, (nome completo do participante no estudo) _____

Luisa Magnano _____

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória.

Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 21 / 10 / 2019

Assinatura do participante no projecto: _____



Eu, abaixo-assinado, (nome completo do participante no estudo) MARIANA
PIRES PINTO

compreendi a explicação que me foi fornecida acerca da participação na investigação que se tenciona realizar, bem como do estudo em que serei incluído. Foi-me dada oportunidade de fazer as perguntas que julguei necessárias, e de todas obtive resposta satisfatória.

Tomei conhecimento de que a informação ou explicação que me foi prestada versou os objectivos e os métodos. Além disso, foi-me afirmado que tenho o direito de recusar a todo o tempo a minha participação no estudo, sem que isso possa ter como efeito qualquer prejuízo pessoal.

Foi-me ainda assegurado que os registos em suporte papel e/ou digital (sonoro e de imagem) serão confidenciais e utilizados única e exclusivamente para o estudo em causa, sendo guardados em local seguro durante a pesquisa e destruídos após a sua conclusão.

Por isso, consinto em participar no estudo em causa.

Data: 10 / Outubro / 2019

Assinatura do participante no projecto:

