



VOLUNTEERING AMONG IMMIGRANTS

State of the art and recommendations

Comparative Report

Deliverable D1.2



This project is funded by the European Union's
Asylum, Migration and Integration Fund.

January 2019

Project information

Project Acronym:	VAI
Project Title:	Volunteering Among Immigrants
Grant Agreement Number:	776149 – VAI – AMIF – 2016 – AG – INTE
European Commission:	Directorate General For Migration And Home Affairs
Project Website:	http://vai-project.eu
Authoring Partner:	Partner Organisation
Document Version:	5
Date of Preparation:	26 January 2019 – 19 June 2020



in collaboration with:



Document History			
Date	Version	Author	Description
31/08/2018	1	Elena Musolino, Mario Coscarello, Alessandra Corrado, Mariafrancesca D'Agostino	comparative analysis of qualitative and quantitative research
31/10/2018	2	Alessandra Corrado, Mariafrancesca D'Agostino	Complete comparative report (1st draft)
30/12/2018	3	Alessandra Corrado, Mariafrancesca, D'Agostino, Carmelo Buscema	Complete comparative report (final draft)
26/01/2019	4	Alessandra Corrado	Editing
19/06/2020	5	Coordinator (AUTH)	Proof reading & finalising

"The VAI project has been funded with support from the European Commission, AMIF (Asylum, Migration and Integration Fund) Union Actions Programme.

This publication reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein".

Table of Contents

Index of graphs and tables	4
Introduction	5
1. Volunteering among migrants: the state of the art	9
1.1 <i>Migrants' civic participation and volunteering: a review of the evidence</i>	10
1.2 <i>Outcomes of volunteering? employment, welfare and migrants' integration.....</i>	18
1.3 <i>Critical perspectives on volunteering and migration.....</i>	21
2. Comparative analysis: general migration framework	26
2.1 <i>Immigration dynamics.....</i>	26
2.2 <i>Immigration policy</i>	33
2.3 <i>Social and economic integration</i>	36
2.4 <i>Asylum seekers and refugees.....</i>	39
3. Volunteering and migrations	43
3.1 <i>Volunteering regulation and organization</i>	43
3.2 <i>Volunteering for and solidarity to immigrants</i>	46
4. National online surveys to voluntary organisations.....	53
4.1 <i>Organizations' characteristics and activities.....</i>	53
4.2 <i>Migrant volunteers in the organization.....</i>	57
4.3 <i>Volunteering for migrants.....</i>	65
5. Qualitative analysis.....	70
5.1 <i>Comparing results deriving from interviews analysis.....</i>	70
5.1.1 <i>Volunteering activities and organisation</i>	70
5.1.2 <i>Subjective motives and experience.....</i>	71
5.1.3 <i>Impact of the volunteering activities.....</i>	73
5.1.4 <i>General opinions and policy recommendations.....</i>	74
5.2 <i>Results from focus groups discussions</i>	76
5.2.1 <i>General perceptions on migrants volunteering.....</i>	76
5.2.2 <i>Motives/experiences over time.....</i>	77
5.2.3 <i>Collaborations and partnerships.....</i>	79
5.2.4 <i>Opportunities and benefits migrants volunteering.....</i>	79
5.2.5 <i>Problems and barriers to migrants volunteering.....</i>	80
5.2.6 <i>Impact</i>	81
5.2.7 <i>Role of policies</i>	82
5.2.8 <i>Existing practices/conditions: evaluation and recommendations.....</i>	83
5.3 <i>Best practices.....</i>	85
5.4 <i>SWOT analysis.....</i>	105
Conclusions and recommendations	106
References	110

Index of graphs and tables

Graph 1. Year of the founding of the organizations	54
Graph 2. Level of organizations' intervention	55
Graph 3. Economic level of immigrant volunteers.....	58
Graph 4. Educational level of immigrant volunteers	58
Graph 5. Motivations of the immigrant volunteers working in the organization	59
Graph 6. Role played by immigrant volunteers.....	60
Graph 7. Benefits of migrants' volunteering for integration	61
Graph 8. The benefits of migrants' volunteering on the promoter organization	61
Graph 9. Structural obstacles of volunteers related to the local social context	62
Graph 10. Subjective obstacles of volunteers	63
Graph 11. Operational obstacles of volunteers	63
Graph 12. Factors that facilitate the removal of obstacles to.....	64
Graph 13. Predominant profile of the immigrant recipients of the voluntary activities	65
Graph 14. Recurrent status of the immigrant recipients of voluntary activities	67
Graph 15. Benefits of voluntary actions for/with immigrants.....	68
Graph 16. Impact of voluntary actions on the local context of intervention.....	68
Graph 17. Factors that limit the effectiveness of voluntary action for/with immigrants	69
Table 1. Type/form of organization	54
Table 2. Main sectors of intervention of the organization	56
Table 3. Voluntary activities implemented in the last 2 years for the benefit of migrants	66

Introduction

This comparative analysis identifies some of the main patterns and dynamics that have emerged in the field of immigration and volunteering, focusing on the great changes happened in the wake of the so-called refugee crisis and a broader reshuffling of migration trends and restructuring of migration and asylum policies in Europe especially since the last 15 years. In this context, thousands of volunteers have taken on central duties in regard to the reception, support, services provision and integration of migrants. Sometimes, public engagement in support of migrants too has been organised by or in cooperation with more established civil society actors like NGOs and social movements but often it has also sprung up spontaneously.

Immigrants themselves have been a key source of volunteering (EWSI 2012). Immigrants volunteer as non-immigrants do, though not always through conventional organisations. On the one hand, they are more likely to be engaged in immigrant-run initiatives, which are often small-scale, little known or unconnected to state integration policies and institutions. Studies have shown that volunteerism within immigrant communities is seen as reciprocity which is common within communities that are family/collective-oriented. On the other hand, immigrants are usually underrepresented among volunteers or mentors in mainstream voluntary integration initiatives. Hence the special reference made to active participation in the Action Plan on the integration of third-country nationals adopted by the European Commission on 7 June 2016. However, change seems to be underway, especially in countries that have seen high numbers of humanitarian arrivals in the last few years. Many refugees and long-settled migrants have joined voluntary efforts, helping out and contributing in various forms and ways, including by participating in social movements and solidarity initiatives. Volunteer levels among immigrant groups can be overlooked depending on how “volunteerism” is defined.

In general, Europe’s “refugee crisis” triggered a wave of solidarity actions by both civil society organisations and ordinary citizens, including migrants and refugees themselves. But following the intensification of the EU’s and member states’ restrictive and securitarian approach to policy from late 2014 and especially 2016, and political powers and far-right militants anti-immigration rhetoric, various forms of solidarity with migrants and refugees has suffered a growing hostility, and can even lead to arrests, legal troubles, or harassment (Martone et al. 2018; Fekete 2018; Mekaniko et al. 2018). The VAI project has been inspired by this wave of solidarity back in 2015-16, but it began and unfolded amidst these latest developments.

The research carried out under the VAI project in the four countries involved, Austria, Germany, Greece and Italy, aimed to answer the question: how and why does

volunteering with and for immigrants can represent a good tool of integration? The national researches provided an insight into volunteering practices in a geographically and historically situated perspective, highlighting socio-economic and political changes and features. In all the cases analysed volunteering is referred to unpaid non-compulsory work, that is, *time* individuals give without pay to activities performed either through an organization or directly for others outside their own household; volunteering may occur through different practices, in cooperation with different organizations, and according to different goals and motivations.

Focusing on the four different countries represented in the project, this report explores key dynamics of migration, the institutions and actors playing within the specific socio-economic and political framework, and how their interactions in addressing the accommodation of the newcomers arriving in the last few years have been shaped by supranational as well as national factors. The evolving interrelations among the different sets of actors is discussed in order to illustrate and compare the transforming regimes of volunteering, shedding light on their specificities, transformation and spatial processes of institutionalization in relation to broad, epochal changes and mobilizations. At the same time, this report aims to retrace common trends of change in order to inscribe the variegated empirical materials and comparative perspectives emerged into general paths, so to contribute to the study of volunteering in the field of migration.

Following this objective, we will see firstly how the countries hereby analyzed represent new strategic destinations or transit spaces for significant shares of migrants, both European and extra-European. Fundamental for the understanding of the specific dynamism of displacement is precisely the connection between the macro and micro levels, detected through an analysis of the role played and actions performed, at a meso level, by volunteers, NGOs and other political actors that build alternative models of citizenship. What we have before us is a huge variety of experiences and participatory dynamics. These are taking shape against a background characterized by advances of xenophobic rhetoric and nationalistic closures, in front of which, as we shall see, volunteering is also repositioned, sometimes in accordance to the system of norms and values codified at institutional level, yet often by advancing alternatives that give centrality to new identities and requests for recognition.

In other words, homogeneity is not a feature of voluntary processes and practices in relation to migrants, but there are peculiar dynamics that can potentially make volunteering an important path to integration. The analysis that we propose here welcomes this complexity trying to identify the main conditions that have already allowed to support the development of effective integration strategies in the voluntary sector, with the hope of contributing to the affirmation of a more democratic and cohesive society.

In order to answer the main question explored by the VAI project - “How can volunteering among immigrants be better used in order to increase the social participation of Third Country Nationals?” - the relationship between volunteering and integration was investigated through a primary research study, in an attempt: 1) to understand the characteristics of voluntary activities developed among immigrants; 2) to explore how and to what extent immigrants themselves are involved in voluntary activities; 3) to assess the impact of volunteering on integration processes.

The VAI Study was designed and implemented during the first few months of the project as part of Work Package 1 Activities. The research methodology has been based on both quantitative and qualitative tools, common among all VAI project partners involved in the study, which consisted of: an online survey administered to voluntary organizations at national level in the four countries; focus groups and individual interviews to (migrant) volunteers and different stakeholders engaged in volunteering at local and regional level.

- The online survey aimed to investigate: the characteristics of voluntary organizations dealing with aspects of migration and migrants; their activities addressing these issues; the involvement of volunteers who may be third country nationals within these organizations; their opinion about (migrants') volunteering.
- Four focus groups were organized involving several stakeholders: officers in local administration, representatives of NGOs managing reception services or of civil society organizations involved in activities for migrants, representatives of trade unions or charitable organizations, volunteers and activists of native or migrant background. Interaction among participants permitted to grasp different experiences and views, as well as disagreement and critical perspectives.
- Individual interviews were addressed to volunteers and activists of immigrant/refugee or native background, representatives of TCNs' organizations, civil society groups, non-governmental organizations managing reception services for asylum seekers and refugees, as well as representatives of local institutions.

Focus groups and interviews aimed to investigate experiences and perspectives of case studies of reception, integration or other voluntary projects and initiatives addressing migrants' needs, reflect on problems or benefits connected to volunteering for or by migrants, explore individual motivations of volunteers, identify innovative aspects and grasp the impact on local communities.

Research in the four countries took place between Spring - Autumn 2018:

- The study in Greece was headed by a research team at the School of Spatial Planning and Development, Aristotle University of Thessaloniki, and was assisted by colleagues at the Volunteers' Supervision & Mobilization Department, Social Welfare Division of the Hellenic Red Cross in Athens. It offers a more

local/metropolitan account mostly from major urban centres (Thessaloniki, Athens, Pireaus), where 6 focus groups involving 35 participants, plus 35 individual interviews were conducted and a sample of 52 voluntary organisations took part in the online survey.

- The study in Germany was conducted by the Institute for Didactics of Democracy of the Leibnitz University Hanover. Four focus groups involving 15 participants and 21 individual interviews with volunteers and different stakeholders were conducted mostly on a local level in Hanover, Germany, while 50 questionnaires were completed by organisations.
- The study in Austria was conducted by Verein Multikulturell. Five focus groups involving 32 participants and 20 individual interviews to volunteers and different stakeholders engaged in this field were organized in different parts of the Tyrol, whilst 50 voluntary organisation responded to the survey.
- The study in Italy was headed by a research team at the Development of Political and Social Sciences, University of Calabria. It offers a more regional perspective: four focus groups involving 37 participants and 20 individual interviews were conducted with volunteers and different stakeholders in different locations in Calabria, while 145 questionnaires were completed.

The report is organized into two parts making a total of five core chapters. The first part sets an analytical framework to understand volunteerism as well as the background context in the four countries and is based on literature reviews. The second part discusses empirical material generated through the VAI study. In the first chapter, it presents a brief review of the existing literature on immigration and volunteering. In the second chapter, it focuses on the structural and normative factors that have influenced the dynamics of migration in Italy, Greece, Austria and Germany. In the third chapter, it retraces the evolution of volunteering organization over time covering varied topics linked to the construction of volunteers' identity and its relationship to welfare restructuring, paying particular attention to the many civic initiatives organised by immigrants themselves. The fourth and fifth chapters sum up and compare the VAI study results in the four countries. Both quantitative and qualitative data are analysed comparatively, yet especially the latter also served to conclude on best practices of voluntary projects addressed to, or involving migrants in the four countries, and to more broadly identify strengths and weaknesses, as well as opportunities and threats concerning volunteering among immigrants (swot analysis). In this way, they synthesise from the national reports also conducted in the context of the project, providing deeper transnational perspectives on the role of volunteering in the support, social participation and integration and cooperation of migrants. The report closes with some concluding remarks and policy recommendations resulting from the study.

1. Volunteering among migrants: the state of the art

In the context of the VAI project, and for the purposes of the VAI study, “volunteering” is descriptively defined as any form of unpaid non-compulsory work, that is, *time* individuals or groups give without pay to activities performed either through an organization or directly for others outside their own household. In this rather broad sense, volunteering can be seen as eternal feature of human social behaviour taking different forms and meanings in different times, spatial contexts and social formations. Although such contexts of human action could be shaped by community, religious, political or even military frameworks, whereby giving time and work “for free” is conditioned by norms of gift exchange, care, social participation, or moral obligations, and notions of altruism, philanthropy, solidarity or activism, volunteering is however an essentially modern concept, often understood in the context of “civil society”.

Duguid et al. (2013) highlight that volunteer work, in its most general meaning, «has existed throughout the history of humanity. [...] However, it was not until the 19th century when volunteering began to take a more institutional form, with the creation of charitable organizations aiming at helping people in need [...]. In the 20th century, these organizations expanded their operations and their volunteer programs, and many other organizations were established. Of course, most individuals continued to do informal volunteer work like helping friends and neighbors, and surveys still show that people are more likely to be involved in such activities than in voluntary organizations. However, for those interested in undertaking volunteer work in organizations, the process has become more formalized and institutionalized over time» (p. 3). In addition, according to the same authors, it has recently become patent the fact that volunteer work has acquired a pivotal role «in local social networks for ensuring sustainability of community life» because of the growing phenomenon of atomization of communities determined by capitalism. In particular, «the increasing dismantlement of the safety net of the welfare state and the privatization of many services have downloaded a great deal of activities to the community and to the volunteer sector» (p. 1).

Nevertheless, it is not our intention hereby to engage with this broader conceptual and theoretical genealogy of volunteering. What follows is a review of recent studies about volunteering and its relevance for migrants, focused on North America and Europe.

1.1 Migrants' civic participation and volunteering: a review of the evidence

A primary theme in this literature relates to the extent of volunteering and, more broadly, civic participation of migrants, often in comparison with native populations or between different migrant groups, and the factors that determine observed divergences.

In the case of Canada, Couton and Gaudet (2008) investigate possible explanations of the lower involvement of immigrants (especially recent ones) than the autochthonous populations in different forms of social engagement, which is revealed in many studies. Focusing on volunteering and social participation, they point out that: «First, formal volunteering and broader social participation do not display the same level of variability across groups. Second, the positive family effect usually observed does not apply to immigrants: the presence of children does not significantly increase their social engagement. Third, there is a strong gender component: whereas Canadian women are more likely to participate, immigrant women are not. Other factors (age, income, education), on the other hand, do seem to apply to both groups». On the basis of these evidence, the authors conclude that «Rather than being marked by a general immigration differential, newcomers to Canada seem to be left out of very specific, gender-influenced modes of participation, specifically, those related to the family, children, and schooling».

Lee and Moon (2011) argue that Asian immigrants represent about one-eighth of the U.S. population in 2009, and that they have higher levels of education and income than average citizens. The authors consider the latter as an important factor for their contribution to philanthropy. Focusing in particular on the case of Korean immigrants, the study shows that volunteering in both ethnic and mainstream (American) organizations is actually « substitutes for each other». Nevertheless, they conclude that language is a crucial element in that, since «providing Asian immigrants' with English education and continuing education opportunities may boost their volunteering to mainstream nonprofit organizations without discouraging their volunteering for ethnic organizations».

Using a composite variable of civic participation, Sinha, Greenspan and Handy (2011) investigate «the relationship between voluntary activity of first-generation immigrants who attend ethnic congregations and their civic participation outside their congregations» in the United States. They suggest that «among immigrants, membership and attendance at ethnic congregations do not diminish civic participation. Furthermore, volunteering—outside and even within the congregation—more so than mere attendance, supports bridging engagement and activities for first-generation immigrants».

The study carried out by Sundeen, Garcia and Raskoff (2009) compares volunteering to organizations in the United States among native-born and immigrant Americans, Asians, Hispanics, and Whites. The authors use the concepts of acculturation, personal and social

capital, and the factors of gender and age to explain formal volunteering. They concluded that «each native-born and immigrant group has its unique combination of predictors of volunteering», while «acculturation explains formal volunteering only partially and differently among the groups».

Derrick (2012) argues that immigrants' «propensity to give and volunteer, as well as in the amounts they donate and the causes they support», depend on the fact that they arrive to an evolving context like Canada from various places and for different reasons. In addition, «Newcomers differ widely from each other and encounter a variety of conditions depending on when and where they arrive [...]. Immigrants who have been in Canada for many decades might resemble the Canadian-born more than recent immigrants, who may face constraints on their generosity» because of their specific condition. The article discusses volunteering and giving also as indicators of immigrant integration and adjustment and notices that «some newcomers may, at least initially, primarily rely on and give to their own community organizations. However as time passes and new Canadians connect more widely with community groups and civic organizations, their patterns of giving time and money may change to include broader causes». Moreover, Derrick notes that in 2010 immigrants were less likely to volunteer their time to charities and non-profit organizations, but «those who did volunteer contributed as many hours as Canadian-born volunteers. [...] Most notably, they are more likely than the Canadian-born to have a religious affiliation and to attend regular religious meetings and services, which influences their charitable behaviour. Immigrants who have been in Canada for a longer time continue to donate to religious causes; they give more as their household income—and presumably their wealth—increases. However, while they continue to support religious organizations, it appears that long-term immigrants give to a broader array of charities than recent immigrants».

Tong (2010) «investigates how immigrant youth acculturating to the American social norm of volunteering and how the acculturation is modified by living in immigrant neighborhoods». Specifically, following the segmented assimilation theory, this study considers neighborhood economic disparity as well as potential cultural exposure. It concludes that «Living in an immigrant community has the potential to curb or encourage the assimilation of volunteering behavior, but it is conditional on whether that community is affluent or poor. In affluent neighborhoods, the acculturation to volunteering is buffered when the proportion of immigrants in the community is high. This offers a unique perspective to the assimilation literature: that is, living in an advantaged neighborhood does not necessarily mean greater assimilation into mainstream American culture. At the same time, a poor neighborhood in which one was raised with a high proportion of immigrants does not always lead to permanent negative outcomes for immigrant youth. Instead, it might also promote acculturation to social norms in U.S. society in later stage of life».

Horton Smith, Stebbins and Grotz (2016) point out that «Immigration also shaped the world of volunteers and voluntary agencies. [...] The Swindell and Tai (2014) county-level study included an array of socio- economic and demographic characteristics in trying to isolate the effect of ethnic heterogeneity. One of the context variables in the models was the percentage of foreign-born living in the neighborhood. While this measure did not capture the length of time foreign-born residents had been in the county (i.e., a county-level average length of time in place), the inclusion of foreign-born along with heterogeneity tries to disentangle the effects of the two concepts. Their results suggest that more foreign-born residents in a county is associated with lower levels of volunteerism on all four measures of volunteerism they modeled (and was more pronounced than the negative influence of heterogeneity. [...] The study of voluntary association engagement among immigrants, as opposed to the effect of diversity on the entire population, is fairly new.

Baer (2008) conducted another context study investigating the impact of the size of immigrant communities on volunteering, meeting attendance, and number of memberships among immigrants in 140 Canadian cities. Mostly, the presence of a large as opposed to a small immigrant group (measured by relative group density as opposed to absolute numbers) made no difference for many immigrant groups. However, it did have a negative impact on some groups, most notably immigrants from Great Britain, France, and Poland. Rather than providing a springboard for more voluntary engagement through immigrant group-specific organizations, the presence of large numbers of same-origin fellow immigrants in the community suppressed civic engagement. But the opposite was true for Chinese immigrants: for meeting and association activity, and for numbers of memberships, having a larger community of Chinese immigrants was an important predictor of greater associational involvement. Findings such as this, though, do not speak to the mechanisms or pathways to civic engagement and suggest a need for more group-focused research using a variety of methods. Overall, the study of factors leading to immigrant civic engagement is important in countries such as Canada where immigrant numbers are high and where the successful connection between immigrants and their communities is deemed to be important. [...]

Studies have shown that foreign-born naturalized citizens or non-citizens in the United States and Canada tend to have lower rates of voluntary participation than citizens (Foster-Bey 2008; Sundeen, Garcia, and Wang 2007; Wang and Handy 2014). This fact can thus partly be attributed to immigrants' non-dominant national-cultural status and often non-dominant language status (lack of fluency in the host country's language, spoken and written) in the host country. In addition, cultural differences (i.e., perceptions of volunteering) could also explain the low rate of voluntary participation among immigrants. For example, immigrants from other countries may find the idea of volunteering or working unpaid for formal organizations or strangers inappropriate. [...]

Additionally, immigrants often participate in or volunteer for different types of organizations compared to native-born citizens or long-time residents. Ecklund (2005) argued that cultural and socio-economic barriers could foster immigrants to help members of their own group. Lee and Moon (2011) found that Korean immigrants to the United States had high rates of volunteerism, but most of them volunteer for ethnic organizations serving other Asian- Americans. In Canada, most immigrants tend to join a religious congregation within six months of arriving in the country and they tend to worship with members of the same ethnic group. [...]

Studies also show that various human and cultural resources that immigrants possess can increase their level of participation. For example, Lee and Moon (2011) showed that Korean immigrants with language barriers were more likely to participate in ethnic organizations, while more educated Korean immigrants were more likely to volunteer for mainstream organizations. This fits with Revised Dominant Status Theory / RDST expectations: The social status/role and demographic factors that influence an individual's decision to participate and volunteer. The fact that individuals of different age, gender, race/ethnicity, immigrant status, SES, and family status may participate or volunteer for different types of organizations suggests that associations and volunteer service programs (VSPs) would be more effective in their membership and volunteer recruitment efforts if they targeted people with relevant, specific, social status, and demographic characteristics. Research by McPherson and Rotolo (1996), for instance, suggests that local voluntary associations already do this naturally to some extent, each one usually having its own kind of demographic niche (in a multi-dimensional demographic property-space) in the local population of associations. In addition, prior studies suggest that religious organizations and youth-service organizations are preferred venues for minority and immigrant population to develop civic attitudes and participation skills. [...]

Researchers have also found that minority groups in the United States are interested in volunteering for different types of formal organizations. Religious institutions play a pivotal role in mobilizing volunteer effort among racial ethnic minorities and immigrants (Wilson 2012). For example, African-Americans tend to volunteer for religious organizations and engage in activities addressing the needs of their community – efforts to deal with crime, provide human services, and organize for political initiatives (Wilson 2000). Besides helping and caring for family, friends, and neighbors, Hispanics often volunteer for the Catholic Church in the United States, such as cooking meals or directing Bible study (Royce and Rodriguez 1999). Asian-Americans also volunteer mostly for religious organizations. [...] In addition to religious organizations, secular organizations serving children and youth are among the favorite outlets for Hispanic voluntary participation in the United States. Hispanic volunteers are even more likely to help youth-oriented secular organizations than non-Hispanic volunteers (Wang, Yoshioka, and Ashcraft 2013). Sundeen, Garcia, and Wang (2007) found that Asian- Americans tend to

volunteer for children's educational organizations and social and community services organizations. [...] Some studies have found higher volunteer participation in ethnically homogeneous neighborhoods in the United States (Rotolo 2000; Stoll 2001). Most associations in the United States are racially homogeneous (Christerson and Emerson 2003; Dougherty 2003). The homogeneity of voluntary associations may partly be a result of the fact that individuals interact most often with people similar to themselves. [...]

Wang, Mook and Handy (2017) highlight the fact that social networks increase individuals' propensity to engage in formal and informal volunteering, whereas «social trust and human capital increase only the likelihood of formal volunteering and not of informal care». Besides, they discuss «interesting cultural influences and regional differences in the propensity to engage in formal and informal volunteering» within the Canadian society. In particular, «Native-born Canadians are more likely to volunteer than their immigrant counterparts, but they are similar to immigrants in the propensity to provide informal care. Additionally, women are found to be more likely to engage in formal volunteering and informal care than men».

Harris and Hussein (2018) discuss the conditions and drivers adopted by young Australian Muslims who try to explain, demystify and de-stigmatize Islam and their religious community to outsiders. They suggest that «the work of young Muslims as everyday explainers should be acknowledged both for its contribution to social cohesion and the toll it exacts from them. We argue that while 'explaining' is often an agentic effort for connection and participation, it is also often unequally divided labour, and if over-determined as the key strategy to counter anti-Muslim sentiment can serve to assign responsibility to individuals and communities for social cohesion, and miscast racism as ignorance and misunderstanding».

Vogel and von Ossietzky (eds.) (2005) summarize the general results of a research project aiming to understand the factors influencing the active civic participation of immigrants in 25 EU countries. The main question of the project is «why immigrants are usually less active than natives», considering immigration and civic participation two crucial issues for the democratic development of Europe. The broad definition of "active civic participation" adopted within the project is «continuously investing time and energy to organise solidarity or give a voice to societal concerns in the receiving society». First generation immigrants represent the main target of the study of «the activation process for civic participation, as their personal participation history is influenced by their migration experience». The research assumes the importance both of individual and societal factors that influence the transformation of simple motivation into activity, and their «key interest is the initiation and development of the activation process in a migration situation».

Bauer and Bertelli (2010) report on the European project MIRACLE, focused on if and how churches represent a participatory environment for migrants, and how their contribution

can be improved. The project consisted also in the development and testing of training modules, «adapted to the contexts of churches and congregations and [...] combined with intercultural mediation aspects». The toolkit titled “Recommendations for Active Participation of Migrants in Churches”, composed above all for local religious communities’ need to face multicultural and migration issues and their opportunity for them to promote integration and participation, is one of the main outcomes of the project.

Based on European Social Survey data, Aleksynska (2007) offers some examples of quantitative data analysis on civic participation in general, and on immigrants’ civic activism in particular., the author points out that it is necessary to be careful when comparing discrepancies in the behavior of immigrants and natives. In fact, if immigrants are civically less active than natives in conventional forms of participation, nevertheless, «the patterns of participation are quite similar between the two groups, and, moreover, once less visible activities such as informal help or work in migrant associations are taken into account, differences between immigrants and natives disappear». The study also reveals that levels of immigrants’ participation varies across countries of origin and of destination. In particular, «immigrants tend to be most active in countries where natives are most active as well, as if picking up natives’ active behaviour», as well as when they are «educated individuals in the middle of their life-times, [...] who have spent a considerable time in a country and obtained citizenship».

Huddleston’s (2009) background essay primarily conceived for the use of decision-makers and migration experts, contains examples of good practices of migrants’ civic and political participation based on «various countries that experience migration management challenges». The study highlights that immigrants have «better political participation outcomes in systems that are generally more open to political outsiders and newcomers. [...] The choice of country of residence emerges as highly determinate of the level of immigrant civic participation. Immigrants, regardless of their ethnic origin, are most civically active in the countries where natives are most civically active (North and Northwest Europe). The immigrant populations that are the least civically active in Europe tend to be found in the countries with the lowest levels of civic participation among natives (Southern and Eastern Europe). [...] Another potential explanation of these findings is as an indicator of “successful” integration into a given political and social context (Koopmans 2004, Dustmann and Preston 2000). Immigrants living in a specific city or country over time may pick up the same behaviours as nationals and end up participating and trusting as much or as little in public affairs. National-level factors may also affect the behaviour of immigrant organisations. How active an immigrant or anti-racist organisation is at national and European level may be best explained by national factors like the inclusiveness of the citizenship model and the relative influence of the extreme right (Koopmans et al. 2005)».

About the individual level of analysis, the author points out that «People will participate more or less in public life depending on their age, education level, homeownership, occupation, and ethnicity. For instance, the ESS analysis showed that immigrants, like non-immigrants, participate more as they become better educated and closer to middle age. Nevertheless, the same factors that influence the overall population may have a different impact on immigrants. [...] Other characteristics are distinctive to immigrants: nationality, immigration status, date of entry, the level of democratisation in the country of origin, and perceptions of racism (Hochschild and Mollenkopf 2009)». Also important factors are «proficiency in one of the official languages of the country of residence», as well as «length of residence and acquisition of citizenship». In addition, «civic participation also increases when citizenship is granted to immigrants, regardless of how many years they have lived there before. Naturalisation [...] has an important catalysing effect on the integration process». The civic activation of immigrants can be influenced also by “soft” factors: «Those with little education try to compensate by playing on personal strengths such as charisma, leadership skills, and past experience of (and persecution for) civic participation in their country of origin. Both the absence and presence of a personal support network were cited as factors that encouraged them to become civically active. Some primary migrants chose to engage in public life only once they have been reunited with spouses and children and made friends in the community. Others choose to join organisations as newcomers, precisely as a means to develop a social and professional network. [...] Immigrants’ attitudes and values, their transnational ties, and their experiences of racism may push people into or out of civic and political life in their country of residence». It is also to be underlined that similar personal characteristics associated to diverse characteristics of the groups they belong, may determine notable differences in terms of immigrants civic participation. For instance, «the levels of immigrant civic participation across Europe were highest among Asians and Latin Americans, lowest among citizens of former Communist states, and average for Middle Easterners and Africans». The study highlights that group-level factors are about «the conditions in countries of origin, the relationship between countries of origin and residence, and the experience of migration and settlement in countries of residence. [...] Immigrants, regardless of their individual abilities, are more likely to participate in their country of residence if they settle in countries bordering their home country or with other strong historical, linguistic, or cultural links».

A study carried out by Carabain and Bekkers (2011) focuses on the case of Netherlands. It highlights the fact that «native Dutch are most likely to engage in secular volunteering, followed by guest worker immigrants and post-colonial citizen immigrants. In contrast, native Dutch are least likely to engage in religious volunteering, followed by post-colonial citizen immigrants and guest worker immigrants and post-colonial citizen immigrants. [...] results also indicate that volunteers for secular organizations differ from volunteers for

religious organizations in ethnicity, religiosity, level of education, and income status». The authors explain such differences by considering variations in resources, religiosity and solicitation characteristic of each social group. A similarly concerned, more recent study on the differences between secular and religious volunteering among native and immigrants in Denmark was conducted by Qvist (2018). These differences are explained not solely on the basis of religiosity and socio-economic status, but also social capital, especially with respect to participation in informal social networks and generalised social trust, as important factors conditioning migrants' (secular) volunteering.

Gsir (2014) discusses the influence emigration countries have on immigrants in their host society, in particular on two aspects: «first, whether and how emigration countries can influence the civic participation of immigrants in immigration countries and second, whether transnational links, in particular political transnational activities, have an impact on civic participation in receiving countries». Several case studies are presented, and the three forms of active involvement of immigrants in organizations are considered by the article: «in local politics (mainstream organizations focused on mainstream issues), immigrant and homeland politics (migrant organizations focused on ethnic or country of origin issues) and finally a combination of mainstream and other issues with bi-national associations». The author offers a map about country of origin actors, as well as a plan about the diverse kind of actions affecting civic participation, oriented to highlight a supposed diaspora empowering mechanism.

Finally, migrants' employment status can potentially influence volunteering in several ways. As studies for the general population have shown, the type of contract, salaries employment sector, time at work, commuting time, or job satisfaction are factors directly impacting on employees likelihood to volunteer (Loop and Booth 2019). For migrants in particular, being employed is a dominant status in modern societies for people aged about 18–65 years and generally promotes volunteering. Also, employment provides individual opportunities to integrate into society, develop civic skills, and increase one's chances of volunteering. On the other hand, the role over- load theory states that employment reduces the free time available for unpaid voluntary work (Wilson 2000). Einolf (2011) and many other researchers have found that part-time workers are more likely to volunteer than either full-time employees or people not in the labor force, other things equal. For instance, Sundeen, Garcia, and Raskoff (2009) found that after controlling for other factors, such as education, marital status, and parental status, part-time employed Hispanic citizens and immigrants are more likely to volunteer, while full-time employed Hispanic citizens are less likely to volunteer than those who are unemployed. Employment status may affect women's voluntary participation differently from that of men. Rotolo and Wilson (2007) found that homemakers (people, usually adult females, with partners [married or not], who do not have paid jobs outside the home) are more likely to volunteer than are full-time workers, followed by part-time workers».

1.2 Outcomes of volunteering? employment, welfare and migrants' integration

Behnia (2012) stresses the Canadian and foreign-born volunteers' contribution «to the settlement of newcomers into Canadian society», which is not well-known in spite of its importance. From this study based on face-to-face interviews with volunteers, it emerges above all that «(1) to become a volunteer, one not only needs to be motivated but also needs to believe that volunteering will produce the expected positive results and to have confidence in one's ability to complete the assigned tasks, (2) once people become volunteers, the experience of volunteering tests their perceived self-efficacy and their belief about the effectiveness of their volunteer work». This implies that to continue the volunteer activities or not depends on the relation between initial expectations and effective results.

Immigration has contributed a lot to Canada as an ethno-culturally diverse and economically prosperous country. Guo (2014) investigates the volunteering experiences of Chinese immigrants in Vancouver as a particular exemplification of that. At the same time, as highlighted before, this study stresses how «volunteering is a powerful source of informal learning» since immigrants, through it, «learned language, skills and knowledge needed by new citizens for their integration into Canadian society». In addition, the author shows how voluntary organizations are important places for them, and for the whole society, «to draw on in navigating complex paths to full citizenship and full participation in their new society», since stronger communities and a new sense of belonging are molded, and newcomers perform as active and responsible new citizens.

Handy and Greenspan (2009) investigate, in ethnic congregations in four Canadian cities, how volunteering by immigrants can facilitate their settlement pathways «as they seek to regain social and human capital lost in the migration process». The authors defend that both individual-level and organizational factors are very important determinants of the rates and intensity of immigrants' volunteer participation. The study concludes that volunteering is beneficial since it provides «the enhancement of social and human capital» and represents «a stepping stone for the integration of immigrants into the host society».

Composed by the Función EDE (2012), “Experiencias de solidaridad de jóvenes migrantes. La integración social a través del voluntariado” is the final report of a project oriented to the identification, description and analysis about positive experiences of solidarity performed by young immigrants without family, as volunteers within no-profit organizations. The report's purpose is to contribute to a more complete picture of immigration, to offer positive examples of it, to orient the socio-educational activities related to it, to foster the idea of volunteering as a strategic tool for social integration.

Held (ed.) (2006) report on the project “INVOLVE” focused on the Involvement of third country nationals in volunteering as a means of better integration. It highlights the outcomes of the 7 national reports on immigration, integration and volunteering (Netherlands, Hungary, England, Germany, Austria, Spain and France). Their report confirms the lack of research on volunteering of migrants and its role in integration. Its main findings suggest that volunteering is generally perceived to contribute to better integration, nevertheless «there are still major barriers to more involvement of migrants in such activities – at personal, organisational and societal level. Removing these barriers must be a common effort of all stakeholders».

According to Handy and Mook (2011), usually organizations do not give managerial importance to volunteering because they tend to conceive it as “free labor”. In order to obtain the optimal use of volunteering, the latter has to be treated as any other resource and it is necessary to articulate the benefits and costs of that volunteer labor for the organization at that specific level. If the «“private” benefits model assumes that individuals receive private benefits, including the “warm glow” from the very act of giving», a «more investment- focused model suggests that volunteers receive private benefits from the training and acquire skills through volunteering, which enhance their human capital. In addition, volunteers build social networks that augment their social capital», while «the public goods model [...] suggests that donations are made for the benefit of others. According to this model, donations of time or money produce certain goods and services that the donor values and furthers the recipients’ well-being, about which the donor is concerned». The authors highlight that «Empirical work suggests that volunteers receive private benefits in addition to the warm glow. Private benefits include the increase in social capital [...], mental and physical health benefits, especially among older volunteers [...], and skills/training to augment human capital [...]. Women who have been out of the labor force raising children or recent immigrants wishing to gain local work experience may use volunteering as a re-entry strategy [...]. Volunteering also sends positive signals in the labor market. Thus, many volunteers enhance their career prospects, command higher salaries, and get better jobs because of their work». Finally, it is to be noticed that «While benefits related to human, social, and cultural capital as well as status have been estimated in the literature, the warm glow benefits remain generally undiscussed».

Nevertheless, a more critical view about the connection between volunteering and religion is given by Codó and Garrido (2014), who investigate the intersection between the broader sociopolitical and economic processes with the discursive transformations occurred at a migrant support NGO located in Catalonia, Spain. The article focuses on the discursive shift, happened over a period of six years, within the institutional imagination of migrant incorporation processes, that stresses the importance for immigrants to demonstrate the ability of volunteering and interacting with others: «from ‘integration through-labour’ during the economic boom to an official ‘integration-through language’

to gain access to paid employment in the early years of the recession, and recently, with the worsening of the crisis, a paradigm that focuses on language-cum-affective labour to craft relational and moral selves through voluntary work in local NGOs». The authors notice that «voluntary labour as selfless, interpersonal giving in Catholicism is now articulated with the crafting of neoliberal selves who are coresponsible for their own and others' welfare and work activation. The volunteer as the paradigmatic citizen is the nexus of the market and the moral neoliberal in the current welfare mix (Muehlebach, 2011)».

Because of the hegemony of neoliberalism, governments force and are forced «to rely more and more in the voluntary sector and in community organizations for service delivery». Within such a frame, some specific weaker social groups, like recent immigrants «without job experience in the host society», are forced more than others to face difficulties to enter the labor market by carrying out «volunteer work to build their credentials and become more employable. For these groups, learning through volunteer work has become in many cases a requirement to increase employability prospects in paid positions. This situation has created a new trend in the world of volunteer work that we call, for the lack of a better term, 'coerced volunteerism'» (Duguid et al. 2013: 2).

More specifically, the study carried out by Slade, Cathy Luo and Schugurensky (2013) explores the experience of recent immigrants «coerced by the labour market to undertake volunteer work because their international work experience is unrecognized by employers. Their accumulated skills and knowledge and their previous job experience (sometimes in more than one country) are considered irrelevant for the new context». In many cases, immigrants are mindful about the fact that volunteer work – sometimes even dispatched in for-profit organizations – represents a specific form of exploitation, but they seem to consider it a necessary strategy to enter the labor market. «The volunteer experience is particularly useful for finding a paid job in their field to those immigrants who undertake volunteer work in their fields. However, for those who do volunteer work in areas unrelated to their specializations, it generates a deskilling process that over time removes them further and further from meaningful opportunities for economic progress or professional development» (Duguid et al. 2013: 12).

Notwithstanding these criticisms, despite top-down notions of (migrants') civic participation imposed by official policy discourses, civil society organisations are not simply filling in the gaps created by neoliberal welfare restructuring, but can also enable the integration of migrants by making possible their participation in urban social life (Vacchelli and Peyrefitte 2018). Drawing on a study of women and migrant organisations in London, Vacchelli and Peyrefitte (2018) conclude that even though migrants' volunteering «is practiced from a relatively invisible position situated in continuity with the domestic sphere», it nevertheless serves as «a useful strategy for integrating at the level of the individual and of the local community».

1.3 Critical perspectives on volunteering and migration

In line with the existing literature, the researches developed at national level for the VAI project also show that volunteering can't be assumed as a standard field of civic activism since it involves a sum of choices, decisions and evaluations that are dependent on different spatial, political and socio-economic factors (Licursi and Marcello 2013, 2017).

There are situations, for instance, revealing of forms volunteering that are not always sensitive to migrant issues (D'Agostino, 2014), where relevant activities can take place alongside with the exploitation of migrant labour and social discrimination (Campomori and Feraco, 2018). In some cases, a series of scandals and instances of corruption involving NGOs and politicians have blurred the distinction between profit and non-profit organizations (Huliaras 2014; Frangonikolopoulos 2014; Simiti 2014; Rozakou 2016a, Moro 2014; Martone 2016). Notwithstanding these controversies, there are many examples of healthy organisations doing valuable work on the ground. In particular, with the advent of the global crisis in 2008, many solidarity initiatives have flourished in the South European countries, some providing basic healthcare for those excluded from the national health system, but also self-help groups, neighbourhood assemblies, projects reclaiming public spaces, squats and social centres (Petropoulou 2013; Sotiropoulos and Bourikos 2014; Kavoulakos and Gritzas 2015, Ambrosini, van der Leun 2015; Grazioli 2017). All these different situations well suggest the limits of any determined perspective, considering volunteering paths of integration as a field completely set by structural factors or enforced by actors completely free to act. Both approaches need to be problematized, bringing into the analysis the material conditions of migrants' lives, the varying legal and political framework in which they are collocated, and the evolving political culture and discursive articulations of the key concepts on migration and social incorporation within VOs. As Codò and Garrido observe (2014), all these factors can hold changing meanings that interact dynamically, with different implications, also for policies. Yet, some attempt of generalization can be held following the main interpretations given of the role of civil society organizations into the processes of migrant incorporation. Through the literature on volunteering and immigration, we can in particular identify three main configurations of their nexus.

First, there are forms of political willpower that configure modes of belonging where migrants are seen as agents rather than objects of solidarity. In line with this vision, interaction dynamics actively promote the participation of migrants in the organization of activities and social intervention structures according to schemes that politicize the causes at the root of their movements, focusing on the forms of postcolonial domination driven by neoliberal development, and on the serious social and environmental crises that the processes of dispossession of vital goods and resources are provoking in the poorest and most blackmailed countries (D'Agostino 2017a; della Porta 2018). In these cases of

political volunteering, many times not only the good impact of the projects on the processes of migrants' empowerment is detected, but also their ability to block the mechanisms of intolerance and racism that the global economic crisis has fueled these last few years. In fact, it is often a matter of interventions that respond to general interests, and that, for this reason, this more easily becomes the basis for a deep political and civic connection that challenges the idea that migrants and citizens are competitors for the privileges of membership (Andreson 2018). Especially in the housing problems, new squatting movements and voluntary organisations have as well as those of the host society sharing analogous problems (Avallone 2016; D'Agostino 2017b; Tsavdaroglou 2018). In this way, voluntary action is repoliticized, which is not a completely new process (Marcello 2005), but rather gains space in the current crisis, and thus can, in fact, be seen as a catalyst revitalizing and boosting civil society in all the countries analysed, involving formal and informal actors (Sotiropoulos and Bourikos, 2014). However, these do not always represent a valuable sphere of activity offering necessarily personal benefits for migrants. On the contrary, it may also be the case that the same forms of voluntary involvement coincide with acute forms of racial discrimination and exclusion.

Particularly problematic, from this point of view, is the reflection on the so-called humanitarian turnaround, represented by actions that, in the field of migration, tend to be characterized by the fact that it intervenes rapidly on the effects produced by situations of crisis and generalized violence, both in the destination countries and in the destination companies (Fassin, 2018). For many, these interventions assume particularly problematic profiles, especially when they act on large displacement processes, promoting initiatives that focus only on people's essential needs, without creating real and lasting opportunities for integration (Hyndman, Giles 2017; Concord 2018). To be sure, there is evidence contesting this view, at least under specific conditions, especially when the subjects of humanitarian interventions transgress the passive role of the victim-beneficiary, and become themselves benefactors - active agents through involvement and participation, as in the case of empowered Syrian volunteer aid workers in Turkey studied by Malkin (2015). In general, however, humanitarian interventions entail the risk of contributing to maintaining protracted encampment situations, where migrants and displaced persons live in conditions of total dependence on international aid (Agier 2008); to exacerbate the tensions between the various displaced groups in the hoarding of humanitarian aid, noting that these can also be used to continue and radicalise the ongoing conflicts (Haider 2015); to promote useless and pietistic initiatives, in support of great "humanitarian caravans" more or less complicit with those same geopolitical actors who have the responsibility to open new scenarios of international instability. As evidenced by Karakayali (2017), when volunteers reframe the causes of refugees as a problem, a problem of local infrastructures, of the local hostility of other citizens etc., they tend to suppress other aspects, ie, the political and social context of forced migration.

Rather than expanding collectivities or redefining group memberships, volunteers engage in a way that allows to maintain established boundaries of belonging, in compliance with the official production of volunteerism (Rozakou, 2016).

Among these two different paths of intervention, we find finally forms of volunteering that are positioned at an intermediate level characterized by a strong "promotional vocation", an incentive on the rights of the individual and the overall growth of his/her skills and relationships, which are based on the promotion of more reflective and responsible forms of care. But, even in this case, interventions aimed at migrant populations generally connote as interventions of an ethnic or otherwise specilistic type, which categorize the newcomers as "beneficiaries" of empowerment programs that they do not always understand or share. Such promotional approaches mainly advance in the fields of reception and integration of asylum seekers and refugees, but various scholars highlight the risks this implies, as this indirectly gives strength to the idea of a clear distinction between forced and economic migrants, resulting in welcoming the first and instead legitimating to exclude all others, although the complexity of current migration phenomena defeated this possibility (Carbone, Gargiulo, Russo Spina 2018). In parallel, the ambiguity of this sector in emphasizing ideas on the capacity for self-activation and empowerment of individuals is considered not entirely distant from the neoliberal model of citizenship that has taken hold in recent years, where tends to unload on the individual the responsibility of his/her vulnerabilities, making them morally acceptable through this process (Vitale 2005; Muehlebach, 2011).

Given these main differences among the three regimes analysed, it must be highlighted that the mentioned approaches are evolving in a rapid manner within a scenario characterised by growing dismantlement of the welfare state (Andersson, Godechot 2018), the persisting crisis of confidence in politics (Ceccarini, Diamanti 2018), and partly due to the rise of new social concerns and movements that have been growing and expanding their scope and activities especially to support migrants and refugees (della Porta 2018). However, some peculiarities are still revealed in the existing literature, especially when it focuses on the characteristics that distinguish volunteer dynamics in the wave of the European refugee crisis.

In this regard, on the one hand, we see how criticisms are multiplied with respect to the guidelines highlighted by the organizations active in promoting voluntary activities for migrants. Here in particular we note how, in the current phase, there is a tendency to consolidate an idea of integration in which the work is less relevant than the cognitive sphere, and in particular with respect to the linguistic and relational values and abilities that can lead to a period of voluntary action. But, starting from these premises, many observe how such practices and policies end up mobilizing a symbolic dimension that weakens the values of multiculturalism, transforming even volunteering into a disciplinary

and control device that simultaneously exacerbates and breaks down differences (Codò, Garrido 2014). On the other hand, we see how the new refugee crisis reinforces new voluntary recruitment plans in which associations and individual citizens provide answers and services neglected by institutions, often challenging existing legislation. According to Rozakou (2016b), the surge of solidarity in the context of debt crisis, austerity, as well as the “refugee crisis”, renegotiates or even breaks the “gift taboo” (referring to the ambivalence towards offerings) and allows for “socialities of solidarity” to develop, pointing to “the formation of new social spaces in the relations between immigrants and refugees and residents of Greece who are trying not only to help them, but also to incorporate them in culturally significant forms of social interaction” (ibid.: 186).

Here, many organizations result linked to social movements even before the crisis, or sprang up from critical moments, in which traditional forms of protest are combined with creative resistances (Petropoulou 2010; Leontidou 2012). Given their mistrust to NGOs and critical positioning towards the state, many such initiatives take distances from both, but also from the market and private business; often inspired by radical political projects, many strive for autonomy, participation, horizontal structures, direct democracy and self-management (Petropoulou 2013; Sotiropoulos and Bourikos 2014; Kavoulakos and Gritzas 2015). At the same time, even outside the boundaries of new social movements, the criminalization of migrant and of the organization of the solidarity sustaining them (Fekete 2018), realize the unexpected effect to spread tensions and a political posture also within realities that traditionally opted for a neutral statement. In this regard, emblematic is the case of the Mediterranean Operation, a boat flying the Italian flag launched in September 2018 by different subjects to carry out monitoring, witnessing and reporting activities in the Mediterranean. As Mezzadra (2018) underlines, one can also see in these a new phase in respect to the times when humanitarians were seen as an integral part of the global governance of migration supported by both states and the large international organizations that have the main competences. This mission, like many others active in recent years in the Mediterranean, are closer to real moral disobedience actions that involve individual volunteers or even well-known representatives of parties and networks of associations who, today, develop projects open to the contribution of those who want to take action and intervene politically to produce immediate alternatives to those driven by the aggressive advances of nationalisms and racism in an area where it is believed that the “competent authorities” violate the obligation to protect the lives of people in transit. So, in Italy, Germany, Austria and Greece, the securitization of forced migration, paradoxically helped volunteerism to grow, and in a double direction with practices rooted in the culture of leftist solidarity and practices consonant with neoliberal measures of migration management and citizenship (Quarta, Spanò 2017).

In parallel, it is interesting to note that in this vast area of volunteering, also public authorities use to have at the same moment strong reactions, criminalizing those

expressions of solidarity considered not compatible, as well as introducing patterns and provisions that, on the contrary, support volunteering (Manatschal, Stadelmann-Steffen 2014). In the last years, ample financial resources, along with European subsidies, have in fact contributed to the growth of registered organisations and provided relative guarantees for their sustainability. Yet, at the same time, this resulted in fragmentation and competition, and severely undermined their autonomy from the state and the political system (Ranci 2017). Many analyses also critique the fact that society is relying too much on unpaid work and that volunteering is in some cases used as a replacement of paid employment opportunities, which seems to be the case in the fields of refugee help (Betzwieser, 2018; Ludwig, 2013; Pinl, 2015). Particularly critical are the new public policies aimed at favoring the involvement of migrants in the voluntary projects financed and put in place. The rationale behind these policies is that migrants who volunteer take over an important role in society. By doing so, migrants who volunteer become role models for other migrants, and with their own knowledge and experience they bring new ideas into the volunteering organization and get an insight into the culture of the host society. Additionally, volunteering enables the acquisition and improvement of the language skills of recent immigrants and the development of a community feeling across different members of migration. But, again, in these apparently virtuous cases, already several authors fear the risk that they participate in the reproduction of a discursive regime based on the premise that migrants and refugees should be selected and put in a position not to weigh on the coffers of the state, asking them for a return to receiving institutions. And, in this way, it undermines the truly voluntary nature of the forms of involvement addressed to them, creating forms of constraint that participate in undermining the sanctity of the right to asylum (Pasqualetto 2017). At the same time, the weight that the different systems of reception that migrants experience can exert on their ability to take back their life, which can be undermined also by further factors external to the individual, such as legal processes or membership to an ethnic group (Voicu, Serban 2012).

The researches developed at national level offer a vast recognition of these growing challenges, giving a huge contribution at the analytical level in two main directions. First, in these studies the two main configurations of volunteering with and for immigrants are analyzed as an heterogeneous process but that have similar traits in their aim of strengthening social cohesion. Most of all, immigrants' volunteering emerges as a valuable means of adaptation to a new life context, as a highly reflexive strategy that helps to present themselves as hardworkers and honorable people. But, at the same time, as mentioned before, the category of "volunteering" is challenged since it refers to a recourse of practices functional to the maintenance of the status quo that can also contribute to reinforce it.

2. Comparative analysis: general migration framework

2.1 Immigration dynamics

What are the specific migration dynamics characterizing the four countries considered by the VAI research (Austria, Greece, Italy, Germany)? Answering this question is not an easy task, neither it allows for a foregone conclusion. Each of the countries under study has become a strategic immigration zone, but based on its own history, marked by different waves of migration, both of European and non-European origin. While Austria and Germany have experienced large movements in and out during the nineteenth and twentieth century, in Italy and Greece the outflows originated in the same period, but they never have stopped (Pugliese 2018).

However, since the end of the last century, the four countries have also known similar dynamics. Especially with the collapse of the Berlin Wall in 1989, and the consequent outbreak of new wars and conflicts, all four countries have become important destinations or transit spaces for increasing numbers of asylum seekers. First, the collapse of Yugoslavia and the subsequent armed conflicts in Croatia, Bosnia-Herzegovina and Kosovo led to the large refugee movement in Austria and Germany. But, during that period Italy and Greece also turned into strategic transit areas towards the wealthy countries of Central and Northern Europe (Mousourou 1993; Black 1994). Back in those years, non-European asylum seekers were only a small minority compared to European asylum seekers. Since the turn of the millennium, however, this relationship has reversed. In front of these less planned and more complex flows than in the past, governments speak in unison of exceptional migratory crises, and over the years they have reacted with growing restrictions, that do not manage to block arrivals, but rather encourage the opening of new migratory routes: the route of the central Mediterranean, of the "Spanish way", the route of the Western Mediterranean from Morocco to Andalusia or to the Canary archipelago, or the Eastern route to Bulgaria and Romania (Rigo 2007).

According to official data, overall these are still manageable flows, considerably low when compared to those affecting the developing countries, and in sharp decline today (OECD 2018). During the years 2014-2016, Europe may have witnessed the biggest influx of migrants and refugees since the second world war, yet, numbers are sharply down from their 2015-16 peak because of an EU deal with Turkey and a bilateral arrangement between Italy and Libya. However, the European debate on how to handle irregular immigration is still a hot topic.

In addition, there is a demand for specific migrant workers to fill gaps in local labour market in all the four countries, since the number of elderly people is rising dramatically compared to the number of working age people, making population ageing one of the most pressing long-term challenges for European countries. This is a pull factor working in the richest European countries of the North as well in the countries of Southern Europe. Even if the latter are still confronted with high mobility and emigration rates, their weak labour markets keep offering low wages and informal opportunities that natives tend to refuse.

Considering the absence of channels for entry as well as of pathways to regularisation, the asylum system has de facto become the only means of gaining temporary legal status for many migrants whose labour is in demand. In this context, the inadequacies of asylum procedures and reception systems in countries such as Italy or Greece expose migrants to exploitation and abuse (Banulescu-Bogdan, Fratzke 2015). Migrant workers but also and even more frequently asylum seekers, especially in situations of precariousness, suffer dramatic conditions of exploitation and discrimination, in the agricultural sector (Corrado et al. 2016, 2018; Papadopoulos, Fratsea 2017). Also in front of these growing human rights' violations, migration has risen to the top of countries' political agenda and has gained increasing attention in the public debate (Zetter, 2015).

Some common trends between the countries under study can be observed. Firstly, apart from the obvious and sheer impact of the 2008 crisis, the drop in labour migration in Italy and Greece since 2008 is also associated with the timing when both countries reduced their previous quota systems of recruitment in both seasonal and non-seasonal work (even though in the latter this only concerned small numbers of mostly seasonal workers). Secondly, migration for family reasons remains the main entry channel and stabilization factor everywhere, with growing proportion of women and children among the foreign resident population – also reflecting partly the latest growth of mixed migration flows. Thirdly, following the 2008 economic crisis and the 2015 “refugee crisis”, a respatialization of migrations increasingly involving rural areas has occurred. Even if cities remain major destinations for refugees and migrants seeking employment, also smaller towns, villages, border regions and inner areas are taking a growing importance due to refugee policy dispersal, and the offer of housing and labour opportunities. Finally, another important trend is the internal mobility of Europeans from one country to another (especially from the South to the North and from the East to the West). This internal mobility has grown over the years, generating a series of social, economic and even political benefits, although here too there are evident critical issues, i.e. the mobility of Roma minorities (D'Agostino, 2016) or brain drain. In fact, in Italy and in Greece, although the trend of young professionals seeking better career opportunities abroad has been going on since the 1990s, emigration has become a necessary choice due to the

crisis, not only affecting growing numbers of the educated youth but increasingly other segments of the population (Labrianidis and Pratsinakis 2016; Pratsinakis et al. 2017).

Apart these similar trends, factors of considerable diversity and specificities exist among the four countries.

Although the Federal Republic of Germany (FRG) has not considered itself a country of immigration, since long the country has become a destination for many important migration movements (Dickel, 2002). Already since 1890, the demand for migrant labor was covered with a considerable number of Poles recruited, who founded families on German ground. In the following years, during the reign of the Tsarist Empire in Russia, around 70.000 Russians and Eastern European Jews applied for asylum in the German Empire (Weimar Republic) until the anti-Semitic pogroms started to threaten the Jews in Germany as well (Bergmann, 2011). Consequently, many people flee abroad while many others died because of malnutrition, bad living conditions or in concentration camps. Another important chapter in the German migration history concerns those repatriates (former Germans) settled in areas that Germany conquered during World War I and World War II. Due to their German ethnicity, they faced persecution and serious discrimination during and still years after the end of World War II. For this reason, the German government allowed them to settle in Germany, along with their non-German family members, under a special program. Bilateral agreements were signed in 1955: FRG signed special labor recruitment treaty with Italy to fill the lack of workers in the FRG, and in the following years also with Spain and Greece (1960), Turkey (1961), Morocco (1963), Portugal (1964), Tunisia (1965) and Yugoslavia (1968). Originally, it was intended that those so-called guest workers would go back to their countries of origin once they were no longer needed. However, a large number of them decided to stay in Germany and were joined by their families later. Meanwhile the German Democratic Republic (GDR) was dealing with labor shortage too. The two main nationalities that were recruited in the GDR were guest workers from Vietnam (59,000 thousand) and Mozambique (15,000 thousand).

Since the late 1980s, the number of people seeking asylum in the reunified Germany has increased. After the fall of the Berlin Wall in 1989, the number of asylum applicants reached the highest point: in 1992 over 438,000 people applied for asylum. Most of the applicants were civil war refugees from Yugoslavia, Rumania and Bulgaria, but there were also refugees who were fleeing from the persecution of Kurds in Turkey and Iraq. A specific regulation important especially for Eastern European Jews was the contract for Jewish refugees signed in 1990. This regulation was considered a humanitarian act for Jews who had to face discrimination and persecution in their own countries. Up to today, over 200,000 Jews have been taken into Germany based on that bill. In more recent years, due to wars and unsafe living conditions in many countries all over the world, there has been a huge increase in the number of refugees from third nations coming to Germany.

It is estimated that over a million (1,393,156 status quo in 2017) refugees applied for asylum in Germany over the last years (BAMF, 2018). Even so, Germany is one of the ten countries in the world that took in the most refugees and is listed as one of the top-ten countries in successful migration and integration policies by the Migrant Integration Policy Index (Proasyl, 2018; Bertelsmann, 2016). In 2016, the biggest percentage (65 percent) of asylum seekers were from Syria, Afghanistan, Iraq, Iran and Eritrea. The biggest refugee group are men over 18 years, many of them traveling alone to Germany with the hope that they can manage to bring their families to Germany once they have gained refugee status. This is getting more and more a problem due to the immigration process where many refugees only gain subsidiary protection instead of the full refugee protection, which denies the right to family reunification (Proasyl, 2018).

Looking at the geographical location of the country and its history, it becomes clear that today's Austria can look back on a long tradition of immigration. In particular, the greater Vienna area was an attractive destination within a professional hiking system covering the whole German-speaking area, which led to a significant part of the craftsmen working in Vienna originating from southern Germany. Over the next decades, it became a Central European melting pot, and Bohemia and Moravia, but also Galicia and Bukovina became the most important areas of origin for the new migrants. Immediately after the end of the Second World War, about 1.4 million foreigners lived in Austria, including more than half a million so-called displaced persons, i.e. displaced persons and war refugees, liberated concentration camp prisoners and forced labourers, Jewish refugees, former prisoners of war and members of allies of the German army, most of whom were soon sent to the emigration countries USA, Canada or Australia or were forced to repatriate.

As it happened in Germany, since the end of the last century, Austria became an important target country for political refugees as a result of political crises in Communist Eastern Europe and its geographical location. For most of them, Austria was primarily a transit country; later a large part of refugees returned to their homeland, but thousands remained permanently. In 1992, around 50,000 war refugees came to Austria from Bosnia-Herzegovina; by 1995 around 90,000 persons had been granted a temporary right of residence, however as "de facto refugees" and not as refugees according to the Geneva Refugee Convention (GFC). The war in Kosovo led to a further increase in asylum applications. In 1998 and 1999, more than 13,000 Yugoslav citizens, most of them Kosovars, applied for asylum in Austria; 2,953 of them were granted refugee status. However, this relatively high number of recognitions was an exception. Between 1994 and 1998, an average of only 700 refugees per year were granted status under the CSF. Since 1999, a decisive change in the composition of the refugee population has been observed, with growing numbers coming from Africa and Asia. As a result, between 1989 and 1993, the number of foreign nationals living in Austria increased from 387,000 to 690,000, almost doubling. The proportion of migrants among the employed rose from 5.9% in 1988

to 9.1% in 1993, while the number of unemployed rose from 149,200 (including 10,000 unemployed foreigners) to 195,100 (including 27,100 unemployed foreigners) over the same period. Despite increased immigration from the former communist states of Central and Eastern Europe (Poland, Czech Republic, Hungary), 60% of these migrants continued to come from the former Yugoslavia and Turkey. In the years 1992-1993, an important turnaround in immigration policy was initiated by the legal limitation of new arrivals. Instead of the "guest worker" system, a quota system was introduced which redefined the number of settlements permits each year and thus, as a first consequence, reduced immigration to Austria. Between 1993 and 2001, net immigration amounted to 159,000 persons, which corresponds to an increase of about 20,000 persons per year. According to the 2001 census, 12.5% of Austria's resident population was born abroad. Austria thus has a higher proportion of "foreigners" than a classic immigration country as the USA. However, this high number was not due to a more liberal naturalization policy, but to the fact that many of the migrants who had already been living in Austria for years could now apply for citizenship.

During the last quarter of the 20th century, Greece has transitioned from an emigration country to a migrant destination. Yet, its history of international population movements since the emergence of the modern Greek state has been more complex. Especially the long turmoil of the Balkan wars, the first World War and the Greco-Turkish war of 1919-1922, which largely resulted in the consolidation of contemporary borders, involved displacements and resettlements of people peaking with the great population exchange between Greece and Turkey that determined the expulsion of about half a million Muslims, and the settlement of nearly 1.5 million Christians in the Greek territory. In the course of the 20th century, Greece emerged as a country of emigration. Significant numbers were directed overseas: according to official statistics, out of a gross total of 1.155 million who emigrated between 1955-1973, more than one fifth headed to North America, and 170.2 thousand to Australia; the majority though emigrated to European destinations, with more than half becoming "guestworkers" in West Germany.

While emigration to overseas destinations would most likely result in long-term or permanent settlement, emigration to Europe was often a short-term option. The rise of unemployment in industrialised countries in the context of the "oil crises" in the 1970s was among the main factors that determined return, perhaps alongside adaptation difficulties partly relating to strict long-term settlement and naturalisation policies, especially in Germany, together with domestic developments: economic growth, rising living standards, democratisation since 1974 and EU membership since 1981. Return migration was among the main drivers of net migration rates turning positive around the mid-1970s. It is at about the same time that foreign labour started being recruited (e.g. from Pakistan and Egypt), alongside increasing though still limited numbers of foreign students and refugees in the decades to come. Immigration intensified in the early 1990s,

when, with the fall of the “Iron Curtain”, thousands of Albanians – including people of ethnic Greek roots - crossed the borders overnight, while large numbers of migrants were arriving from other Balkan countries (Hatziprokopiou 2006). In the meantime, ethnic Greek migrants from the collapsing Soviet Union have continued entering the country since the second half of the 1980s (Diamanti-Karanou 2003).

So, by the 1990s, Greece had become into a strategic transit space for migrants and asylum seekers heading “to Europe” (Mousourou 1993; Black 1994). Apart from a few thousands of earlier established migrants, the decade was marked by large-scale unauthorized inflows, primarily from the Balkans and the ex-USSR, the former initially characterized by high seasonality and circularity. Immigration from Albania came to dominate the picture; after the great exodus of 1990-92, it picked again with the unrest following the collapse of the informal “pyramid” banking schemes in 1997, and went on albeit in lower pace. Similarly, Bulgarian migrants started arriving since 1989, but many came around the mid-1990s following a severe economic crisis in their country. At the same time, alongside the ethnic Greeks arriving from former Soviet republics, there also came migrants from the same countries without claims to Greek ancestry (Hatziprokopiou et al. 2007).

During the 2000s, migratory patterns diversify and become more complex. Mixed migration flows grow considerably, increasingly through the Turkish-Greek borders, especially in the second half of the decade, including many people heading to other EU countries (Papadopoulou 2004; Cabot 2014). In 2010, 90 percent of all apprehensions for irregular entry into EU territory were estimated to have occurred in Greece, compared to 50 percent in 2008 (Kasimis 2012). New arrivals mostly originate from South Asia (Pakistan, Bangladesh, India, Afghanistan), and the Middle East (Iraq, Egypt, Syria), but also other parts of the world (the Philippines, China, Nigeria). Thus, since the mid-2010s immigration is back on the agenda - but in a different way. The surge of migration flows earlier underlined was only a prelude to what came to be known as the “European migration/refugee crisis” of 2015-16, when of over one million people who sought refuge in Europe that year, about 900,000 did so by crossing through Greece, especially through the eastern Aegean islands. Since the EU-Turkey “common statement” of 18 March 2016, and European and Greek policies thereafter, the numbers of new arrivals have dropped, while there has been a sharp rise in asylum applications, with annual numbers exceeding 50,000 in 2016 and approaching 60,000 in 2017.

Like Greece, Italy has known different dynamics of migration since the end of the 19th century, in chronological order, emigration, internal migration and immigration. The country knew a strong emigration between the end of the nineteenth century and 1920s, and then again after the second world war, towards Northern Europe as well as North America, Australia and Latin America countries. In this period, also internal migrations

grew. They were rooted in the territorial and institutional differentiations of Italian society, with industrialization processes in Northern Italy expressing a strong demand for labor, offset by the migrations coming from the poorest regions of the South (Pugliese, 2002). However, during the 1980s-1990s, the great story of internal migration reduced and consequently increasing quotas of migrant labor force responded to the demographic imbalances and the demand deriving from the restructuring processes of the production system (Ambrosini, 2005a). In parallel, rigorous "stop" policies were adopted in several Northern European countries following the economic crisis in the 1970s, so that migratory flows redirected towards Southern European countries.

In January 2017, foreigners in Italy were 5,046,994 and represent 8.3% of the resident population (ISTAT) - or 6 million (around 10% of the total population), when considering non-resident regular and irregular migrants (Bonifazi 2017). In 2016, people in entrance from abroad were 262,929, with 200 different nationalities represented. EU citizens were 30.5% (1.537.223, of which 1,168,552 Romanians, who have their largest settlement in Italy), while 1.1 million come from non-EU countries. Africans and Asians were just over 1 million. Only 13 countries had more than 100,000 residents: Romania, Albania, Morocco, China, Ukraine, Philippines, India, Moldova, Bangladesh, Egypt, Pakistan, Sri Lanka and Senegal. In addition to the temporary entrances, the largest number of visas was issued for family reasons (49.013), study (44.114), subordinate work (17.611), religious reasons (4.066), adoption (1.640) and elective residence (1,274) and, in total, 131,559 national visas were issued, authorizing them to stay longer than 3 months. Most among the newcomers are young people (aged between 25 and 44 years). There is also an important component of forced migrants fleeing the serious political, environmental and humanitarian crises that spread throughout the world, as evidenced by the high number of nationalities represented among them. During 2017, Italy had in particular 130,119 new asylum seekers, with 5 main origins (Nigeria, Bangladesh, Pakistan, Gambia and Senegal) and 73,193 new arrivals by landings, which became 16,651 in June 2018, with a decrease of 77,39% compared to the previous year. Stabilization processes has been attested by the increase in holders of a long-term EU permit (63.0% of all non-EU residents), as well as by the number of new births from foreign parents (69.379, one seventh of all those born in the year), family reunification (50,000 visas required) and the overall incidence of minors (20.6% among foreign residents and 21.9% among non-EU residents). Important is also the further increase of foreigners who have acquired Italian citizenship, more by naturalization than following marriages with Italian citizens: 17,692 in 2015 (IDOS, 2017).

Economic crisis has given a new dynamic to migrations, reversing some trajectories and reinforcing new ones. A first sign indicating a change in trend is the decrease in immigration, which is accompanied by a significant increase in emigration. In the last ten years, immigration has decreased by 43%, from 527.000 in 2007 to 301.000 in 2016. Emigrations, however, have more than tripled from 51.000 to 157.000. The net migration

balance with foreign countries increased to 143.000 units in 2016 (+ 8%), after registering the lowest value in 2015; the positive migratory trend limits the demographic decline due to the negative natural balance (-142.00) (Istat 2017). The migration rate dropped from 7.5 per thousand in 2007 to 2.3 per thousand in 2014 (Istat, 2016).

2.2 Immigration policy

As it happens with migration trends, in most European States there are significant similarities as well as differences in national policies and legislations. The different history of the four countries analyzed inevitably reflects on the criteria that inspire the allocation of citizenship rights within them, which in fact respond to multiple orientations, values and needs, and at the same time are affected by social, economic and political conditions, characterizing the contexts of policy design and implementation. In each country, political regulations vary depending on the different migration groups, in favour of their ethnicity (with rules in general more generous with descendents and repatriated) or depending on the reason of their stay. But both the communitarization of migration policies, which took place with the Treaty of Amsterdam, and more recent events related to the 2008 explosion of the global economic crisis and the worsening of geopolitical balances in the Middle East, are leading states to reformulate their policies, orienting them to prevent unauthorised migration and the illegal employment of migrants who are not permitted to work (Ambrosini, 2016).

As early as in 2005, the Global Approach to Migration and Mobility announced a new direction for European policies, promoting cooperation with third states to ensure a reduction in irregular immigration and an effective return policy. A further qualitative leap in this direction took place in 2015, with the approval of the European Agenda on Migration, and especially after the Malta Conference of 11 November 2015, which led to the realization both at European level and in the individual states members of numerous multilateral or bilateral agreements to collaborate in the fight against "illegal" immigration. All four studies developed in the context of the VAI project at national level have focused on these new outsourcing policies, highlighting the increase in bilateral agreements and in the number of representations, but also noting how these measures are in line with the choices made since when, in 1974, the international oil crisis marked a first turning point in this direction.

Soon after the international oil crisis, many wealthy European countries, such as Germany and Austria, started in fact to reduce the number of "guest workers" through a recruitment freeze for foreign workers, and encouraging foreigners already present in the country to return to their homeland. Before these reforms, the main principle of the

"guest worker" system was the rotation of temporary workers, i.e. the "guest workers" - initially in their vast majority men without their families – who were expected to return to their home countries as soon as possible and be replaced by new foreign workers if necessary. However, in both countries, the "guest worker" system did not work as planned, as many "guest workers" settled permanently. The recruitment freezes and the lack of a return option led, in fact, many "guest workers" to significantly extend their length of stay and to catch up with their families. At the same time, as we have previously seen, these restrictions have led to the creation of alternative itineraries, transforming the countries of Southern Europe into new landing destinations for an increasing number of people constrained to use humanitarian channels to legalize their position. In all countries, the number of reception places for asylum seekers and refugees continued to grow, but also the number of people without a regular residence permit or who came to be in protracted legal limbo situations. Above all, Italy and Greece have responded with difficulty to the new situation, with hundreds of thousands of immigrants living and working without documents for years, as there were no provisions for their legalisation. Over the years, many migrants have nevertheless been able to regularize themselves on the basis of the many "amnesties" in Italy and Greece, in recognition of immigrants' presence as a de facto reality. But the situation worsened again following the September 2001 attacks, when states began to classify the poor results achieved on the control side of flows as failures generated by overly generous policies, and in this framework reframed their agendas on a securitization basis.

In particular, against the background of those dramatic events, the last few years have been marked by intensifying border controls and enforcement against "irregular migration", with EU support, as evident e.g. in the increasing intensity of FRONTEX operations. This included measures such as the building of a border fence at the north-east Greek-Turkish border (Kirtsoglou, Tsimouris 2016), the dramatic rise of expulsions, or the explicit use of detention as a means to deter further inflows. All of these measure that, once again, without affecting the consistency of flows for many years, they have multiplied the suffering of thousands of people, leaving them without realistic integration prospects in their arrival societies. The situation in Greece and in Italy is particularly critical again, where immigration policies of an emergency type continue to follow each other for at least three decades, with the institutions that systematically leave migration to develop in a general climate of bureaucratic, legislative and administrative disorganization. In Italy and in Greece, this lack of preparation and awareness about migration processes, on the one hand, has in particular slowed down the development of a comprehensive and consistent policy framework, and on the other, in Italy, has forced the local levels to interpret independently their role, that have consequently started to elaborate different visions and local patterns of social inclusion. Particular the research analysis on Italy documents how very different positions here coexist at a decentralized level: more

advanced approaches for inclusion together with emergency models that assume tasks in very limited way (Campomori, Caponio, 2014). In parallel, greater difficulties and restrictions also characterize the Austrian and German migration policies.

Regarding Austria and Germany, criticism dates back to the times during which those countries refused to see themselves as immigration countries in the narrower sense. Yet, the research studies show important improvements observing the recent creation of new integration laws, orientation courses, simplified recognition of qualifications acquired abroad, early language support, amendment of citizenship laws, etc. All measures based on the principle that integration is not an one-way path but a two-way process that requires efforts on the part of both immigrants and the host society. Among these new measures aimed at integration, there are complex and valuable policies concerned in selecting particular migrant profiles, often in an attempt to alleviate specific skills shortages. European legislation tends to support an analogous model, the blue card regime, as considered a transparent immigration model that makes all criteria for immigration explicit and accessible, while contributes to the acceptance of immigration among the host population. But in Italy and in Greece this has been rarely implemented. After the deepening of the global crisis of 2008, both countries have nearly abolished their previous quota system of recruitment, and employers today recruit migrants in the absence of legal entry channels, often relying on informal channels. In addition, with the outbreak of the crisis, the persisting connection between legal presence and regular employment resulted in many long-residing immigrants not being able to renew their permits. Moreover, responding subsequently to emergency conditions led to a lack of regulations concerning not only immigration laws but also the integration of people who have been living in these countries for many years or arrived recently.

Some significant progress has been made in the last years, but many weaknesses still remain. The four VAI national studies converge on this point, discussing the advance of the development of integration policies based on neoassimilationist instances that give great importance to areas of intervention related to the knowledge of the language of the receiving society, and only those with an outstanding integration track record can get the permit. This system also works in countries such as Austria and Germany, but without acting sufficiently on the labour migrant integration of foreigners, on the recognition of their qualifications, on the valorisation of starting skills and the sensitization of public opinion, while there are still many constraints that continue to block migrants' access to a full citizenship. In fact, all four countries under study continue to use the *jus sanguinis* principle in their nationality or citizenship law. Yet, in Germany, Greece and in Austria some progress made it easier for the children of immigrants to gain citizenship by meeting only a few preconditions, while in Italy several reform proposals have been put forward over the years, yet systematically rejected by the Parliament.

Because of these numerous restrictions, many immigrants, even those with permanent residence permits, generally work below their qualifications. In reality, in the richer and more advanced countries of Western Europe, the segmentation of society on the basis of racial criteria already derived from old programs geared to rotations in relation to specific needs for manpower. However, today the picture is sharpening with the advance of xenophobic political forces that find strong consensus in the population, and which also push the center and left parties towards more intransigent positions, similar to those of the most radical right, which blame migrants for the current crisis, stigmatizing their presence and representing them as a threat and a problem for public order. In conclusion, both the countries of the South and those of the North involved in the research, now tend to disregard the strategic role they play in the panorama of international migrations, with severe implications in terms of legal migration channels or the right to asylum, as testified by the extreme conditions of encampment of migrants on the island of Lesbos (MSF 2018) and in the Italian hotspots (Amnesty International 2016), where there are also many elderly and minors.

2.3 Social and economic integration

In the four countries under study, the social and economic framework of migrants tends to reflect their legal status as well as the diverse history of the migrating groups arrived over the last decades. Moreover, the migrant population is unevenly distributed across countries, with important variations between regions and localities, partly in accordance with their internal geographies of production and employment. The social and economic patterns of integration are hence very fragmented, but in general we can see people who arrived during the years of the economic boom that are well integrated. Also in Italy and in Greece, despite persisting precarity, the rationalisation of the policy framework determined the move of the majority of established migrants to secure legal status, and hence to social security and a gradual improvement in their working and living conditions. More problematic instead appears the situation of those migrants who arrived more recently, with hundreds of thousands residing without papers who are completely abandoned, and even their simplest basic needs are ignored. However, as said before, this negative aspect does not reflect the entire reality of people with a migration background, as the full picture is actually more complex. In times of globalization with its increasing tendencies towards rationalization and automation, special knowledge and skills are essential so that well-trained people with a migration background are part of everyday life in companies. On the other hand, the settlement and work of migrants is well recognised as an important factor that can contribute to the revitalisation of certain rural communities and sustainable economies (Corrado, D'Agostino 2018).

Especially in Austria and in Germany people with a migration background also emerged as entrepreneurs. Some industries literally experienced a heyday in this way. Family businesses that closed gaps in the service sector left behind by the locals proved to be particularly successful and so much that, in Austria: “Fortunately, locals and people from immigrant backgrounds live together in many places in close proximity as a matter of course. Neighborhood conflicts are generally not related to the origin of the parties involved. In many places, harmonious living together is a practice that is taken for granted”. Also, in Austria in large cities, a different and more complicated picture emerges in some places: while locals leave certain districts, migrants move into the apartments that have become available, so the infrastructure hence (kindergartens, schools, shops, etc.) gradually reflects the dominance of the new population group, and this development inevitably favors the drifting apart of locals and migrants. In parallel, widespread discriminatory situations are found in all areas of social life: political participation, education, labor market, accommodations.

In Germany, a school system that begins too early with the selection of children leads to clear disadvantages for migrant children. And in fact, more immigrants than Germans have not reached the lowest school-leaving certificate (13, 4 per cent in 2015), even if more immigrants than Germans reached the highest level of school certificate: the high school graduation (30 per cent of the immigrants against 28, 5 per cent of Germans). But it is probable that if there were more support programs, more children with a migration background would receive a recommendation for high school. In Austria too, the education report by the Conference of Education Ministers and the Federal Ministry of Education and Research have confirmed the discrimination against migrants in the education system. The competences in the children's languages of origin do not play a role in the educational institutions, but this disregard for multilingual competences is contrary to the objectives of European education policy, according to which multilingualism is seen as an opportunity and should be promoted at school.

The discrimination against migrants in the education system is a challenge especially in Germany and in Austria, where employment opportunities in the low-wage sector are declining dramatically, hence education and training become important factors that decisively shape the participation of migrants in social wealth. At the same time, a difficult picture emerges in Southern countries. Apart from the reasons relating to geography and the broader (geo)political and economic factors earlier mentioned, the transition in Southern Europe from emigration to immigration is linked to the region's shifting position in the international division of labour, and to persisting economic and demographic inequalities in the Mediterranean periphery (King and Rybaczuk 1993). Within this frame, and in a context of labour market restructuring and increasing exposure to international competition, internal socioeconomic transformations of the past few decades have contributed to a growing demand for migrant labour: growing female employment,

expanding tertiary education nurturing higher job prospects for the youth, the abandonment of the countryside due to post-war urbanization, ageing populations, welfare deficits, rising living standards, as well as the high seasonality of key economic activities, and the existence of large informal economies (Pugliese 1993; Reyneri 1999; King 2000; Hatziprokopiou 2006).

All these apply specifically to the case of Italy and Greece. Migrant labour fed a domestic demand for cheap and flexible work primarily for low-skilled and/or manual positions, to an extent reflecting both chronic malfunctions and restructuring trends of the Greek and Italian economies (Vaious, Hadjimichalis 1997; Hatziprokopiou 2006). Especially during the 1990s, with the majority left in a legal vacuum without any opportunity to regularise, migrant workers were largely absorbed by the informal sector, often in highly exploitative conditions and facing multiple forms of social exclusion (Lazaridis, Psimmenos 2000). Their main employers were of two kinds. On the one hand, small and medium-sized enterprises which – faced with a crisis relating to international competition and technological change, chose to “invest” in labour-intensive activities and in the availability of low-cost and unprotected labour (Labrianidis et al. 2004). On the other, owing to higher living standards and the aforementioned societal transformations, individuals and private households found in the cheap work offered by (particularly female) migrants the means to satisfy emerging needs, e.g. related to the enlargement of the housing space, the inadequate number of state kindergartens and care facilities for the elderly, or the low participation of men in housework (Fakiolas, Maratou-Alipranti 2000).

Overall, migrants covered gaps and shortages in labour supply in specific sectors and fields of economic activity (e.g. construction, small-scale manufacturing, tourism, agriculture, cleaning, and care services) in a highly segmented and gendered labour markets, and with many regional variations. In fact, as soon the longer-settled migrants have experienced a gradual improvement in their living conditions, the more demanding, precarious, poorly-paid, low-skill and low-status jobs are reserved for the newcomers, contributing to the emergence of a complex socio-ethnic hierarchy, with diverging legal statuses, labour market positions, as well as life prospects and conditions. Yet the employment prospects for migrants, whether long-settled or recently arrived, are today severely undermined in a context of recession, that also brought to a decrease in earnings, as well as in welfare provisions and allowances, while living standards deteriorated for the entire population yet with severe racial implications.

At the same time, in Italy as well as in Greece, one should not ignore the rise of xenophobia and racism, which have taken a different turn in the context of the crisis, as the widespread of xenophobic parties and organised racist attacks well denounce. The deepening of the economic crisis, alongside the ways in which the state had dealt with the renewed growth of immigration since the second half of the 2000s, not only provided

fertile ground for the electoral legitimisation of the far right, but also contributed to the unfolding of a “humanitarian crisis” before the “waves” of 2015-16. This involved people “trapped” without documents and hence without rights, particularly evident in specific localities such as agricultural areas and ports, where most newcomers face desperate living conditions. Especially the situation for asylum seekers and persons without documents is worrying, considering that are only few are granted minimal care and that necessary medical treatment is sometimes denied, with impoverishment tendencies and implications that become daily more acute. In Italy, this condition of structural subordination emerges also from statistical data, with over two thirds of immigrants carrying out unqualified professions (and just 6.7% of qualified professions), even though they are often over-educated with respect to their performed tasks (37.4% against 22.2% of Italians); their remuneration (on average 999 euro net monthly) remains 27.2% lower than that of Italians, and the seniority of service reduces this gap slightly (IDOS 2017).

2.4 Asylum seekers and refugees

As we have seen before, since the early 1990s, the collapse of the Yugoslav state and the subsequent armed conflicts in Croatia, Bosnia-Herzegovina and Kosovo led to the largest refugee movement throughout Europe. Many sought protection in Germany and Austria because of geographical proximity but also past migration links, but these events marked a turning point in their asylum and refugee policy that started to be dismantled under the impression of highly emotionalized domestic political debates. In particular, to prevent “asylum abuse”, “accelerated asylum procedures” were introduced, visa obligations for the most important origin countries of asylum seekers were imposed and deportations facilitated. To cope with such restrictions, step by step, new migration roots have been opened through Italy and Greece, yet conceived only as transit countries for migrants in search of better opportunities in the wealthy countries of the North. In parallel, a decisive change in the composition and origins of the refugee population has also been observed.

For a long time, non-European asylum seekers were only a small, albeit growing minority compared to European ones. Since the turn of the millennium, however, this relationship has reversed. As early as in 2000, citizens from Afghanistan, Iraq, Eritrea, Somalia, Iran, India and elsewhere headed the list of asylum seekers. Many among them are women and unaccompanied minors, even if estimating the number of asylum seekers is far from easy, as they are highly mobile and may be registered several times in different countries. However, this chaotic situation worsened since the outbreak of the Arab springs, and subsequently with the worsening of the Syrian crisis. Even if these events were anticipated by a number of early warning signals, all the four countries under study turned out unable

to cope with the migration movements of the last years, with thousand of persons dying into the Mediterranean sea.

Only in rare cases, specific humanitarian visas have been released under private sponsorship programmes to enable people to lawfully enter a destination country. Italy has been a pioneer in this by the opening of special “corridoi umanitari”, while Germany distinguished under Angela Merkel’s “open-door” policy suspending the application of the Dublin Convention, with more than one million migrants received in 2015. But harsh tensions continued to emerge among European countries on how to deal with forced migrants in search of international protection. Italy and Greece continue to refuse to take most of the strain because of their geographical position and the fact that, under EU law, asylum seekers must lodge their applications in the first EU country they step in. To reach a new regulation, the Italian interior minister Salvini has promoted exceptional measures, such as the decision to close Italian ports to NGOs operating search-and-rescue in the Mediterranean sea, which caused large disapproval within the EU. However, also Central and Eastern European governments such as in Hungary and Poland strongly refuse to be pushed into accepting any migrants at all. In the meanwhile, anti-immigration sentiments rise across the continent, undermining the very survival of the European Union that still misses a collective response, except for the common statement with Turkey in March 2016.

This confusing situation results in more problems and stricter measures of border control. In terms of asylum policy, the German government met a lot of public criticism. Many demonstrations took place all over the country and complaints about too many refugees coming to Germany were verbalized, with some of the protests being accompanied with vandalizing refugee homes. Right-wing demonstrations and the question of how to deal with refugees led to an enormous increase of the support and approval for the right-wing party AfD (Alternative for Germany). To face this situation, some aspects of the German asylum law were tightened in 2017, following the Berlin terror attack in December 2016, to enable easier deportations and harder family reunifications (Proasyl, 2018). In the meanwhile, the management of asylum in Italy and Greece suffers from chronic malfunctions and deficiencies, with extremely slow decision procedures and exceptionally low asylum approval rates that had essentially deterred newcomers from applying. Even if in the last years both countries took important steps to harmonise their policies with the EU asylum system, the time required to process asylum claims and to enter the labour market lasts too long, with refugees being excluded for long periods from any possibilities of social life. In parallel, huge problems persist in all four countries, considering: a) the large number of asylum seekers and refugees abandoned in first reception camps where living conditions are very difficult due to overcrowding, lack of hygienic and safety standards, poor staffing and often a lack of transparency in finances and management; b) the rejection of thousands of applications

and the consequent protracted situations of juridical limbo that it generates when people cannot be repatriated; c) the spread of subsidiary protection status instead of full refugee protection, that does not allow access to many basic social and civil rights; d) the attention given to reception programmes developed to cater only for refugees' basic needs, without building those skills and opportunities that could enable them to compete with other migrant workers.

In the last few years, important steps have been done through programs using additional funding made available at EU and national levels. Yet, analysis of these past and ongoing experiences often highlights the recur of short programs or not well coordinated ones, rarely able to empower refugees' full potential and to face the continuing difficulties they are found with in their countries of arrival in reaching economic autonomy and self-reliant accommodation. Also, in Germany, a shortage of health care for refugees who have been living in the country for many years and those who just arrived is a problem that refugee helpers point out on a daily basis (Berres, 2016).

Another factor that make the so-called refugee "crisis" particularly challenging relates to circumstances when the cost of integrating refugees is largely borne by sub-central governments, in particular for social expenditure, housing and education, yet this happens at times of declining financial support, resulting in deficits in local integration. However, together with these problems, at the local level there are also a series of experiences that have made reception not only a humanitarian issue, but a matter of civic sense and responsibility on a territorial level. Some important examples of local management and integration models developed in mountain areas and small municipalities, having a more moderate social impact than those developed in urban areas. In particular, we observe how in many mountain areas at risk of depopulation, refugees welcomed in recent years are saving some essential services and the continuity of production chains, especially in the primary agricultural sector (Membretti, Kofler, Viazzi 2017). The aspects that make many of the solutions analyzed positive reside in their ability to network, to understand both migrants and Italians in activities that promote the development of the whole community, while other crucial elements concern the protagonism of municipal administrations: their ability to recognize emerging social needs in the region and to involve the local civil society in policies aimed at integrating refugees into the general economic strategies and other relevant policies.

In favour of this premise, some recent legislation e.g. in Italy has tried to create more decentralised and fair asylum systems characterized by the fact of identifying the local level as appropriate to design the political guidelines for integration and the governance tools to implement them e.g. Legislative Decree 142/2015). A positive step in Greece emphasises local residence, opening the possibility of regularization for migrants and rejected asylum seekers based on proof that they have been living in the country for the

past 12 years (Law 3907/2011). But the effects of these legal innovations strongly depend on the national context, where structural difficulties may reduce the large-scale transformative potential of host experiences especially when the engagement of local authorities and civil society organizations remains embedded in public discourses affecting the attitudes of local populations, drawing direct links between the high number of migrants and some terrorist incidents. This leads to the result that even if the refugees reach safer living conditions than in their countries of origin where war and persecution is ongoing, they are confronted with a lot of resistance from parts of the public opinion, legal difficulties and low skilled work.

3. Volunteering and migrations

3.1 Volunteering regulation and organization

According to the VAI national reports, at least since 1990, volunteering represents a recognized area of politics and a fundamental element of reproduction of vital resources for democracy, such as trust and political participation (Sciolla, 2003; Moro, 2013). But the terms "volunteering" or "civic engagement" cannot be separated clearly. In Germany, following the English tradition, volunteering is considered as an activity that is not based on profit, has the purpose of a contribution for the common good and takes place in a public space in cooperative work with others (Hollstein, 2017). Yet, while in the English definition activities people do for relatives are also included, the Austrian Voluntary Service Act defines voluntary commitment as an unpaid benefit that welfares persons outside their own household. In Italy there is a specific law (266 of 1991) that recognizes the social value of voluntary activity as an expression of participation, solidarity and pluralism in the pursuit of purposes of a social nature. The Italian Law 266/91, in particular, established a general register of Voluntary Organisations (VOs) in the Regions and the autonomous Provinces, but it does not provide an ad hoc legal form for VOs, admitting all organizations with non-profit purpose and democratic structure. In Germany, as of now, there is no legal framework for volunteering. Everybody who works voluntarily and takes over (non-profit) voluntary activities, who is committed to civic engagement and is doing practical activities in the interest of the common good and recognized idealistic purposes is working formally on a volunteering basis. Such an activity does not constitute an employment relationship in the legal sense. Voluntary work, for example in an association, is therefore not subject to the provisions of labor law (i.e. protection against dismissal). Finally, in Greece, the lack of a specific legal framework regulating the establishment and operation of NGOs and the resulting diversity of legal forms has to be noted.

Regardless of single national legislation, we easily see how civic engagement and volunteering encompasses a broad spectrum of activities, such as: membership and participation in clubs, associations or trade unions; collaborating with charitable institutions; participating in protests, citizens' initiatives and social movements; making financial contributions in the form of donations and foundations (Wegweiser Bürgergesellschaft, 2018). In Italy, half of the organizations in this country intervene prevalently in the field of social services or health care, then culture, sport and recreation, civil protection, environment, protection of rights, international cooperation and solidarity, education and research (CSVnet, 2015). In Germany, most voluntary activities

are performed in sports. Every sixth person works in a club, and almost one in ten is involved in schools or kindergartens, in cultural associations, in environmental and animal welfare, emergency services or the volunteer fire department (BMFSFJ, 2014). In Greece, an analysis of organisations recorded a diversity of activities with the majority concentrating around two broad themes: humanitarian/social solidarity (47%) and cultural/educational (39%) (Afouxenidis and Gardiki 2014). Finally, in Austria, 3.3 million volunteers were involved in 2012, and this corresponds to 46% of Austria's total population. Here, commitment in the form of informal volunteering (31%) slightly outweighs voluntary work in associations or organizations (28%).

VOs are thus very heterogeneous, with respect to the motivational, organizational and financial dimensions, to the areas of intervention, to the relationship with public administration. In all the four countries, very solid and structured organizations, able to mobilize many resources, coexist with others very fragile that can only rely on contributions from members and thus engaged in the management of small services. The views of volunteers themselves are rarely taken into account but recent surveys are improving data on this.

Through recent studies we see that in Germany, volunteering mostly depends on the current life situation of the volunteers; women tend to do less volunteering work if their youngest child is younger than three years. Furthermore, mobility and flexibility are important factors for the engagement in volunteering work. People who can plan their time rather freely and people who have been living in an area longer than 3 years tend to be much more engaged in volunteering (BMFSFJ, 2014). In Italy, the volunteers who carry out activities within associations are 4.14 millions (7.9% of Italians), an heterogeneous world in which seven profiles have been distinguished: the faithful of assistance (29.6% of organized volunteers, 1,228 thousand people), educators of religious inspiration (25% of volunteers, 1,036 thousand people), pioneers (13.6% of volunteers, 561 thousand people), cultural investors (10.3% of volunteers, 427 thousand people), lay sport volunteers (8.9% of volunteers, 368 thousand people), blood donors (8% of volunteers, 333 thousand people) and the workaholics of the representation (4.6% of volunteers, 190 thousand people). Accordingly, economic variables are not decisive to increase the chances of a person to volunteer, but rather socio-cultural resources: educational qualifications, digital skills, cultural participation. Therefore, the more the number of graduates and the number of people who are receptive to culture increases, the higher the rate of volunteering and the number of citizens who help others and invest in the common good. Furthermore, in Italy as well in Greece researchers emphasise the sense of collectivity that volunteering nurtures, thus contributing to social cohesion and the enhancement of democracy. Doing voluntary work increases the chances of being very satisfied with life in subjects who are very different from the point of view of income, education level, place of residence, religious affiliation or personal provisions such as individual propensity for

optimism. Those who volunteer are more inclined to trust others. Volunteering and participating in associations also have a socializing effect on political participation, especially for the most disadvantaged social classes, and generally strengthens social relations.

Over the years, in all countries reported there has been a growth of VOs. In Italy, if in the early 1980s there were about 7,200 VOs, in the first half of the 1990s there were 13,000, 18-26.000 in the early 2000s, up to about 45,000 in the current decade. In Greece, where civil society were considered to be weak and undeveloped, around the turn of millennium this picture started to change. The same happens in Germany and in Austria where the VAI national reports note that not only the number of formal organisations has grown, but also their modes of operation have moved towards increasing professionalization, while the concepts of civil society and volunteerism emerged in the public discourse with positive connotations, and became key subjects in academic debates and empirical studies.

The growth of VOs can be explained in the light of three main factors. Firstly, since the mid-1980s, the reforms of welfare systems aimed at cutting expenditure opened wide new opportunities for VOs to ensure social services, while social demand grew as more heterogeneous. Secondly, many VOs have been formed in the last few years, during the crisis, due to growing detachment from party politics, partly due to the rise of new social concerns and movements expanding their scope and activities. Particularly in the advent of Greece's debt crisis, a host of solidarity initiatives and alternative spaces have flourished to help the more vulnerable categories and refugees. Finally, according to the national reports, this growing participation is also indicative of a strategy to promote volunteering top-down by the state, through official campaigns and public events, and to institutionalise it with legislation and with several ministries establishing relevant departments (Afouxenidis 2006; Rozakou 2016a).

Within these general transformations, the centrality of voluntary work has thus grown within the main welfare agencies, profoundly transforming but sometimes distorting their action (Saraceno 2013; Ascoli, Pavolini, 2017). Lately, there is a lot of critique about the fact that society is relying too much on unpaid work and that volunteering is in some cases used as a replacement of paid employment opportunities. The expansion of activities especially in fields such as health and social care go hand in hand with the withdrawal of the welfare state in a context of advancing neoliberalism (Betz Wieser, 2018; Ludwig, 2013; Pinl, 2015). From this point of view, criticism relies on the ambiguous relationship between VOs and public institutions, characterized by fragmented negotiations at a local level, often inherent to individual categories of needs, and a "mutual adaptation", with public administration delegating its functions, and no-profit organizations depending almost entirely on public funding (Ranci, 1999; 2006). Alternately, it's stressed the

weakening of gratuity and the consequent shift of VOs to the social enterprise form (Licursi and Marcelo, 2017a), well reflected in the growing weight of paid operators and volunteers who receive a flat-rate reimbursement. There are also several scandals, including associations being formed only to win bids, which blurred the distinction between profit and non-profit and generated suspicion towards NGOs at large (Huliaras 2014; Frangonikolopoulos 2014; Simiti 2014; Rozakou 2016a). The overall situation remains very complicated in South Europe where VOs live an uncertain future since the crisis, as private donations have decreased and public funding is not available as in the past (Simiti 2014).

To sum up, among other issues regarding e.g. sources of financing, relations with the public administration, or the internal complexity of many organizations, voluntary work today risks to encounter three main problems: 1) lack of adequate recognition and regulation of the role of volunteering by the institutions, or an excessive influence on the life of the organizations that undermine their autonomy from the state and the political system; 2) absence of a network between the VOs, due to a degree of self-referentiality, isolation, and divisions; 3) poor organizational skills that tend to focus on helping rather than empowering beneficiaries, disconnecting individual needs from social relations, or advertising their sponsors. Notwithstanding these controversies, yet there are many examples of healthy organisations doing valuable work on the ground, some engaging with innovative and inventive projects.

3.2 Volunteering for and solidarity to immigrants

Everywhere in Europe, since the 1990s, the rise of migrant arrivals involved the mobilisation of parts of civil society in issues and activities to defend migrants' rights. Already by the early 2000s, many were growing and expanding their activities and numbers of beneficiaries. These developments occurred in Italy and Greece since both transformed into new migrant destinations, as well as the more "traditional" destinations of Germany and Austria. In reviewing relevant literature, the VAI national reports confirm the opportunity to recognize different types of volunteering and solidarity organizations: charitable associations, advocacy coalitions, entrepreneurial associations, and the associations promoted by the immigrants themselves. Beyond the specific activities carried out, two main associative models can also be highlighted: the one in which migrants have a prevalent presence and role (migrants' associations) and the one in which, regardless of the national composition or the culture of origin of the members and / or founders, the structure still works in favor of migrants (associations for migrants). Another factor of differentiation distinguishes between organisations that allow the

establishment of a space for equal relations, and those who instead emphasise an approach of charitable nature that tends to reinforce power relations and new processes of social hierarchization. For example, particularly problematic is the growing participation of voluntary and pro-migrant associations in the emergency governance of refugee reception, especially in long-term encampment projects, focused solely on the satisfaction of the essential needs of refugees, from which serious situations of frustration and aid dependency arise (Caruso, 2016). So, in many cases the involvement of VOs has been blamed (Lasciateci centrare, 2016).

Regardless of the activities and the forms of migrants' involvement, newer organizations tend to distinguish themselves from those born in the 1970s, due to the presence of cooperation mechanisms that intervene in public debates to counter emergency policies of migration management, directly producing new perspectives of governance and citizenship by experimenting with widespread political alliances in order to put in place a variety of knowledge, strategies and tools aimed at facilitating the migrants' pathways of integration. Even on the side of representation, the criticism of democratic institutions based on delegation is accompanied by moments of political mediation dictated more by need rather than traditional ideological references; for this reason, they do not always escape the contingency of events, but nevertheless offer the opportunity to re-establish models of "cooperative municipalism" that enhance the capacity for self-government and active citizenship, and in particular the objectives of autonomy, sustainability and reciprocity that base participatory and direct action strategies.

In Greece the task to comprehensively map civil society actors in the field of migration led to compiling a list of 375 organisations active at the time, both formal and informal (Papadopoulos 2009; Papadopoulos and Fratsea 2010; 2014). Of these, 155 are NGOs, 87 percent formally registered, and more than half founded before the 2000s. Their main fields of activity are human rights (69.7%), social integration (67.7%), culture (42.6%), education and training (41.9%), and psychosocial support (41.3%). In Germany the most important fields of activity in 2015 concerned the networking and organization of voluntary refugee work as well as practical help and donations, while the most widely practiced activities were language teaching, support for other volunteers and help with administrative procedures.

In Italy, in order to identify the bodies to be involved in the process of implementation of social integration measures, special registers have been set up at the Ministry of Social Policies for the selection and certification of the degree of structural and organizational solidity of the associations and bodies that work for migrants, in order to allow access to public resources on migration (first section of the Register) and access to funding with which the Department for Equal Opportunities promotes social assistance and integration programs referred to Article 18 of the Consolidated Law (stay for reasons of social

protection) and article 13 of Law 228/2003 "Measures against trafficking in persons" (second section of the Register). The monitoring data of the First section of the register elaborated on the basis of the reports on the activities carried out in 2014 indicates 715 registrations. The new registrations have maintained an almost constant trend over the years, with an average growth of 50 new entities per year. The presence of these associations on the national territory is not however uniform: there are important concentrations in the Lazio region (23.8%), in Lombardy (15%) and in Sicily where 82 associations operate. At the provincial level, it is noted that almost 40% of the total are concentrated in the large metropolitan areas of Rome, Milan and Turin, where 152, 69 and 58 agencies operate respectively. The monitoring indicates then the realization of over 4000 projects in 2014, of which 61.5% was already in place in the previous year and 38.5% concerned new projects. These projects mainly operate in the regions of the Center (43.9%) and the North-West (26.7%), while the South and the Islands, with 16.8% of the projects, confirm their usual distance from the rest of the country. 63% of the projects were carried out independently by the registered associations, the remaining 37% in collaboration with other partners.

These data reveal new patterns of migration governance "from below", that in all countries of the VAI project are explicitly influenced by the vitality of civil society, which participates in removing the most stringent forms of exclusion, guaranteeing access to existing services and building other non-contemplated services accessible also to unauthorized immigrants. However, the outcomes of such initiatives are often judged to be limited in scope, in geographical scale and in the numbers of people they affect. The national reports in particular observe that: 1) there is little space for collaboration, even among NGOs with similar activities; 2) the organisations' financial resources appear to depend on their size and specialised field of activity, yet most are struggling with limited funding opportunities, largely relying on members' donations; 3) pro-migrant NGOs have limited potential to influence decision-making at a national level. Volunteerism in the field of migration is hence limited, but it continues to play an important role, especially at the local level, in terms of empowering migrants in various ways, including mobilizing individuals and assisting communities to form associations.

Some good practices distinguish the German situation, where municipalities have created foreigners- and integration advisory councils which give an indirect possibility to participate on the municipal level as well as the right to have representatives of the immigrants' interests. And this local development is also visible in Italy, where Regions have the task of implementing policies for social integration with the involvement of local authorities and associations. In particular, an ordinary instrument of migration governance at the local level is here represented by the Territorial Immigration Councils (CTI) (established by the Prime Ministerial decree of 18 December 1999). The composition of these different advisory bodies should have reflected the presence of the various

stakeholders, even if studies reveal the frequent use of cooptation mechanisms that do not consider the effective representativeness of organizations called to designate their referents, and also point out the numerically irrelevant presence of immigrants within them. However, significant changes are occurring in the last years as a series of events contributed to an increase in sensitivity on the theme of migration, and worldwide.

As earlier noted, especially the 2015-16 “refugee crisis” marked a turning point leading to the “explosion” of solidarity and voluntarism to cope with the massive number of refugees coming from countries where war was ongoing. During that time, millions (the real number is not clear as there were big fluctuations) participated in many activities supporting refugees, involving a multiplicity of actors including especially “common people” taking action through patterns that highlight a reconfiguration of the relationship between migrant/refugee-serving NGOs. Especially in Italy and Greece, in force of their perduring economic crisis, many organisations that used to cater mostly for the needs of migrants in the recent past, now address segments of the wider population impoverished in the context of the crisis, such as the unemployed, uninsured, elderly, homeless, etc. (Simiti 2014; Sotiropoulos 2014; Sotiropoulos and Bourikos 2014). These experiences assume an important function of socialization, cement solidarity and a general sense of belonging to the community but the reasons and motivations of volunteers still differ a lot depending on the country.

As noted in the German report, almost all respondents, 97%, said that they wanted to help shape society at least on a small scale, which indicates a high political consciousness. However, the volunteers questioned agree less on the political goals. In Germany, although 90% see their commitment as a statement against racism, even increased in older age, less than half see it as an expression against government refugee policy. After all, a quarter would find it problematic if, due to their involvement, more asylum seekers came to Germany. In parallel, the rise of the far right and organized racist violence in the context of the crisis (Kandylis and Kavoulakos 2011) has been described as emergence of an “uncivil” society (Sotiropoulos 2014). This shift has also an institutional echo in Europe, where the criminalization of solidarity and voluntary work is growing. At the national as well as European levels, policies and police acts try to counteract the practices of heterogeneous movements that are under investigation and threat of prosecution for their support activities and sea rescue missions. Nevertheless, the reports show that there is still a significant percentage of people who are engaged in civil society activities, social clubs, organizations and advisory boards, and many are with an immigrant background.

With respect to migrants’ active engagement, scholars distinguish between the rather “traditional” themes of immigrants’ civic participation, e.g. through migrant associations, and other modes of political or social involvement, including autonomous migrant struggles e.g. confrontational action and protest. Alongside and in-between these modes,

immigrants are increasingly participating around specific fields, mobilising publicly in various ways to cover both practical and symbolic needs and hence to facilitate adaptation at both individual and collective levels, acting also as mediators between migrant communities and the host societies.

In Greece the overall numbers of migrant associations had grown since the early 2000s representing almost all migrant groups. The survey by Harokopio University (Papadopoulos 2009; Papadopoulos and Fratsea 2010; 2014; Papadopoulos et al. 2013) recorded a total of 220 migrant associations, most of which were founded in the 2000s (71%) and had a statute (74%). They were active in the fields of culture (87.7%, usually relating to maintaining ethnic identity or country of origin culture), members' support (86.3%), social integration (50 percent), and education/training (43.6%). Like migrant serving NGOs, they are also over-concentrated in Athens, reflecting not only the centralized Greek administrative structure, but also the geography of Greece's migrant population.

In Germany, findings reveal that only 31.5% of immigrants are doing volunteer work, while 46.8% of people without an immigration background participate in a field of civic engagement (BMFSFJ, 2017). These results however show different outcomes. People with an immigrant background born in Germany and possessing German citizenship have a rate of volunteering of 43.2%, which is almost as high as the percentage of people without an immigrant background. Immigrants who were born in Germany but who do not have German citizenship show a much lower rate of volunteering (31.1%). The lowest level of engagement of all is the percentage of people who have a personal experience of immigration and without German citizenship (15.5%; BMFSFJ, 2017, Figure 20). So, individual experiences of migration seem to play a considerable role in the likelihood of immigrants' engagement (BMFSFJ, 2017). Another interesting finding is that immigrants are more likely than people without an immigrant background to mention getting qualifications, gaining esteem or influence, and their intention to advance professionally through their volunteering (ibid.). The most important areas of civic engagement of immigrants are immigrant associations in the cultural and social field, whilst the most important group of active civic participation are immigrants from Turkey who are overrepresented in the local foreigner's advisory boards (Cyrus, 2005).

In Austria, the participation rate of migrants in voluntary work is higher than that of people without a migration background. A closer look, however, shows that migrants are less strongly represented in formal voluntary work, but more so in informal voluntary work. According to the IFES survey in 2012, 37% of the first generation of immigrants volunteered without being organised in associations or the like, while the second generation had 41%. For comparison: 30% of autochthonous Austrians do informal voluntary work. In the context of associations and organisations, migrants with a

participation rate of 22% are less often active voluntarily than people without a migration background (29%).

In Italy, different institutional mappings suggest the existence of a heterogeneous world of migrant organizations carrying out a wide variety of cultural, educational and social interventions aimed at promoting the cultural identity of origin, as well as access to services, school, health, administrative practices and, in general, protection and promotion interventions offered on a local basis. In 2015, 2,114 associations were mapped, from 1,181 of them it was possible to obtain information. Looking at their statutory aims, as many as 8 out of 10 (79.3%) work to promote the integration of migrants and about three quarters (73.9%) to promote and favor the cultures of origin, just under half (44.6%) deal with intercultural mediation, followed by training (34.5%) and the legal assistance and protection of migrants (30.6%). The last great statutory purpose detected with a certain frequency is the contrast to the discriminations connected to the migrant condition. By the analysis of the Ministerial Register and of those established at regional level, however, it is clear how migrant associations constitute a residual quota, often due to the extremely selective restrictions imposed, and to further difficulties related to the scarcity of financial resources, lack of information and adequate planning skills. Almost all (91.7%) of the associations participating in the last survey by the Ministry of Labor and Social Policies (903, equal to 42.7% of the total 2.114 mapped) still relies - exclusively or complementary to other channels - on self-financing forms; just 41.1% are able to access public funds and only just over a sixth (17.4%) have private subsidies. These results are different at a regional level, but a considerable disadvantage of immigrant associations with respect to the autochthonous organizations is noticed.

The above data generally show that immigrants' participation in public, political and community life is not a new thing but it has attracted limited attention among scholars and governments. According to the national reports, ethnic associations form an important basis for migrants' political mobilisation and a crucial step to integration, especially in terms of civic participation. Yet, the actual content of activities, but also the forms of engagement have been shifting over time and across space, depending on the site, context and needs and reflecting changing conditions and policy developments at national and EU levels. The role of migrant associative practices can be in fact complicated if defined with respect to concrete experiences and national groups established in specific geographical areas. Tackling this perspective, the reports highlight hindering factors specifically applying to migrants: their association remains weak, given the preference accorded by the political system to pro-migrant associations and because of the scarce economic resources they have. Additionally, there are times in which they appear functioning as a means of control by the authorities as well as to serve personal aspirations of specific individuals. And the national reports also point out other limits attributed to a series of reasons, related both to the few opportunities offered by the legal

framework on migration and migrants' integration, the resulting mistrust of immigrants towards their new states, and their overall disadvantaged position in society, including their insecure legal status and lack of time and organisational culture. In the four countries analysed, only naturalization and citizenship, opens access to full political participation, while social participation is generally open for legally and permanently residing immigrants, and this gives an answer to the question why immigrants aren't engaged as volunteers as much as native residents. As such, some balance has to be found between the population's immigration resentments and fears of additional labor market competition, on the one hand, and the countries' labor shortages and demographic changes, on the other, alongside the humanitarian and legal need to protect asylum seekers. This is a situation in which one cannot only focus on migrants but needs to develop an integrated perspective considering a variety of dimensions of the system as a whole.

4. National online surveys to voluntary organisations

The quantitative part of the VAI study was based on an online survey addressed to voluntary organisations with the overall objective to map the context of volunteering at a national level in the four countries taking part in the project. The survey was designed and coordinated by the University of Calabria. The questionnaire was administered through the Google drive platform (Google forms). The version in common for all countries was written in English and subsequently translated in the languages of the four countries involved in the survey (Italy, Austria, Greece and Germany).

The online questionnaire was launched in May 2018 giving the end of June as a deadline for the completion. Since not all countries had reached the target within this time frame due to low response rates, the survey was extended until the the end of September. By then, the questionnaire was completed by 145 organizations in Italy, 50 in Austria, 52 in Greece and 50 in Germany. The sample is by no means statitically representative, but in the light of other studies and relevant literature, it gives a representing picture of different types of civil society organizations in the four countries, running activities and projects concerning migrants.

The questionnaire was organized into three main sections: the first was designed to elicit general information regarding the organizations' background, the second section aimed at providing information concerning immigrant volunteering within the organization (if present), and the last section investigated the features and outcomes of volunteering for the benefit of migrants, but also for organisations and the wider community.

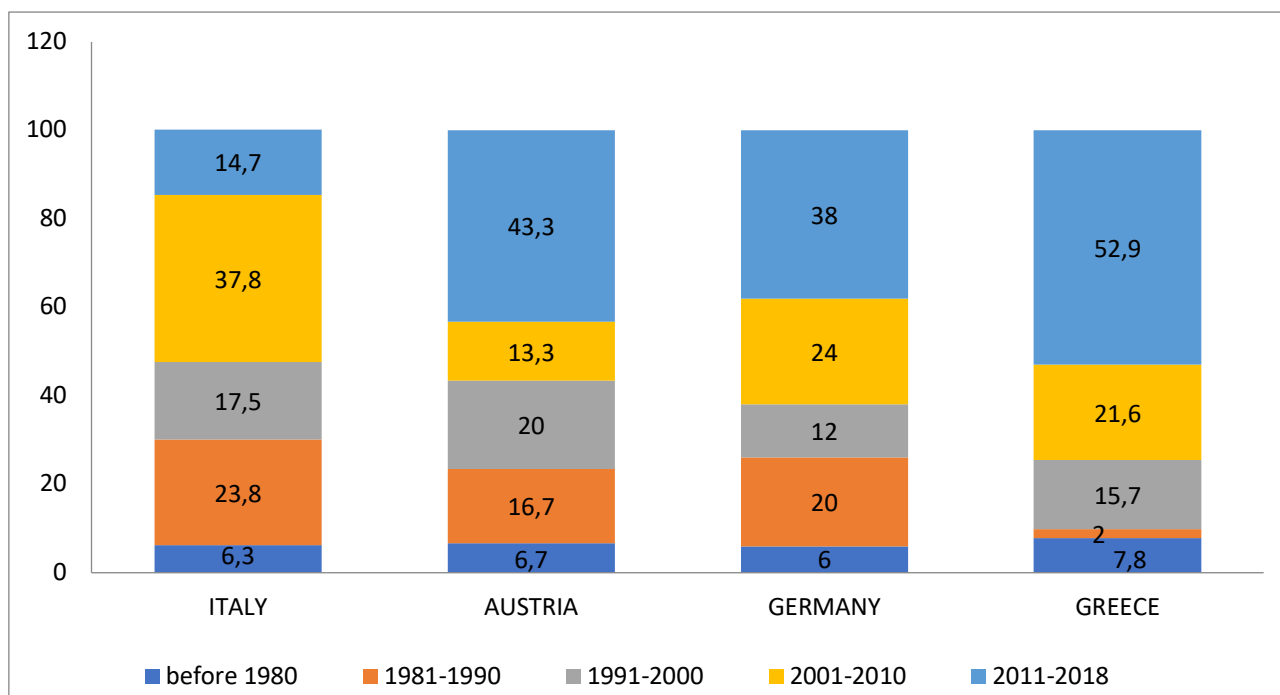
All quantitative data were coded and inserted in the SPSS system. This chapter offers a descriptive analysis comparing key findings in the four countries under study.

4.1 Organizations' characteristics and activities

The first section overviews the progile of sample organisations inb the four countries. The majority of the organizations involved in the survey are formally registered (Italy 94,5%, Austria 94%, Greece 94,2% and Germany 94%).

The organizations were founded in the last 5 decades (Graph 1). In Greece (52,9%), Austria (43,3%) and Germany (38%), the majority were founded since 2011, in Italy the majority was founded from 2001 to 2010.

Graph 1. Year of the founding of the organizations



As for Type/form of organization there is a common feature for all four countries (Table 1), that is the prevalence of non-profit organizations, with Germany having the highest percentage (84%) followed by Austria (64%), while Cultural associations are quite important in some countries (Austria 26% and Italy 17.9%).

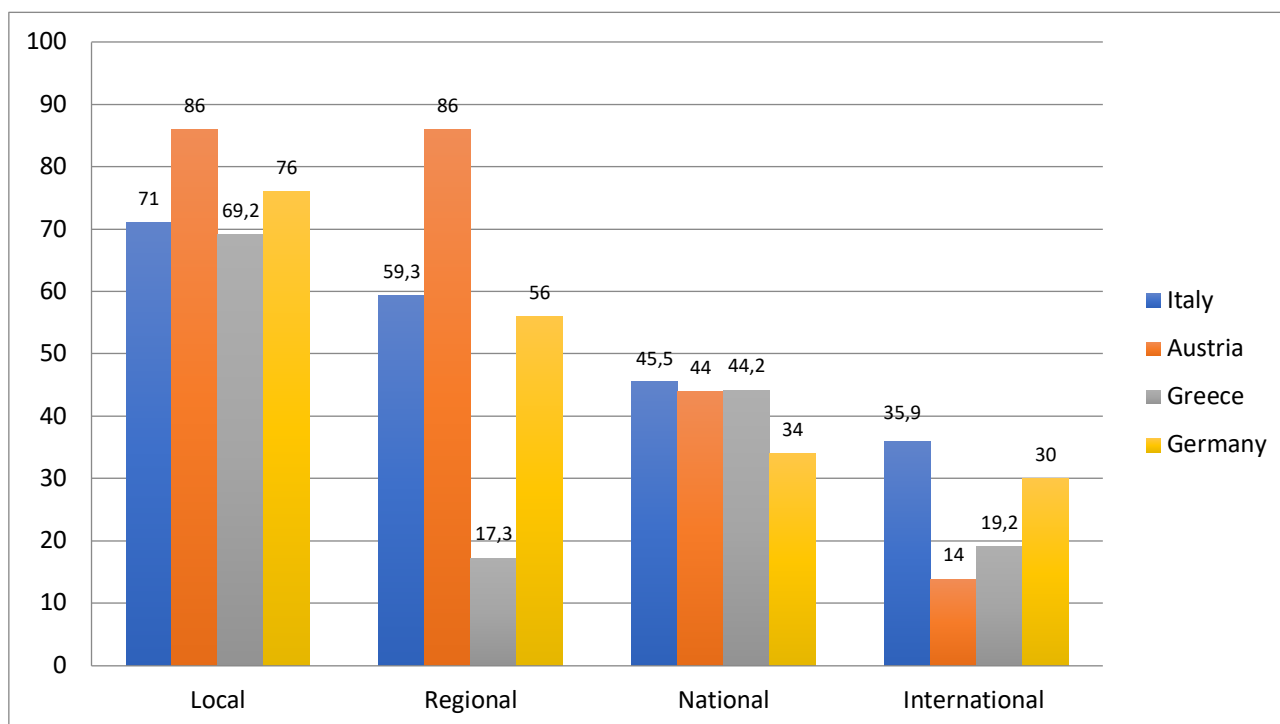
Table 1. Type/form of organization

	Italy	Austria	Greece	Germany
International humanitarian organization	5.5	6	9.6	4
NGO	13.8	64	38.5	28
Non-profit	64.1	64	44.2	84
Voluntary service	13.1	14	15.4	8
Civil Society organization	10.3	16	7.7	24
Charitable organization	5.5	4	7.7	10
Religious organization	2.8	16	1.9	12
Public body / Council	0	4	17.3	2
Foundation	3.4	0	1.9	6
Youth centre	0	0	0	0
Multimedia association	2.1	2	0	0
Research Institute / Centre or Training centre	2.1	0	1.9	2
Cultural association	17.9	26	0	2
Immigrants' association	20	0	7.7	4

As for other types of organisations, it is worth noticing that no immigrants' associations were recorded in Austria, while in Italy there are 20%. Another interesting finding regards the presence of public body/council, where there is no intervention in Italy on behalf of these organizations while in Greece there is quite a significant percentage if compared to the other countries (17.3%) (Austria 4%, Germany 2%).

In terms of their level/scale of intervention, the organizations of our sample range from primarily local in all four countries to regional (Graph 2). However, the various organizations intervene in all areas (from local to international). Thus, it appears that migration issues in all countries are primarily a concern for local societies and communities.

Graph 2. Level of organizations' intervention



The domains of intervention of sample organizations are variable, indicative of the multitude of activities and projects carried out in the four countries. More specifically, the highest percentage works exclusively on migration-related issues (Immigrants). Other quite relevant domains of interventions are Adult and Children Education / Training; Minors; Social Health assistance, and Culture. The remainder includes activities in fields such as civil rights, disability, and so, as illustrated in the table below (Table 2).

Table 2. Main sectors of intervention of the organization

	Italy	Austria	Greece	Germany
Environment	9.7	18	5.8	20
Elderly	12.4	26	7.7	28
Social health assistance	32	36	55.8	42
Culture	49	58	32.7	42
Civil rights	43.4	22	28.8	28
Disability	10.3	26	21.2	18
Immigrants	92.4	80	82.7	68
Minors	40	60	34.6	44
Civil protection	3.4	10	13.5	0
Sport	9	12	11.5	12
Drug addiction	4.1	6	5.8	12
Children education / training	34.5	44	34.6	34
Adult education / training	50.3	58	48.1	44
Protection and enhancement of the historical, artistic, environmental / natural heritage	11.7	8	3.8	8

Another issue that was investigated in the survey was the number of migrants working as volunteers or regular employees in the various organisations in the four countries, from the findings we can affirm that this number varies. In fact, in Germany, the disparity in the answers is considerable. Four organizations stated that they do not have any staff members. 6.8 % of the organizations said that 11 staff-members are currently working for their organization (N= 3). Ten organizations have 20 or more staff members and three organizations said that more than 235 people are employed in their organization. The largest organization has 550 staff members. In Greece, instead, apart from five organizations who do not have any paid employees, the others have an average of 97 employees as paid staff; leaving aside two national organisations (a public body with 1200 employees and a large national NGO with about 750 employees), the average number of paid employees among the remainder is 30, with one third of them employing less than 10 employees and one out of four having 50 or more employees. An interesting finding in Italy regards the higher presence of migrants, both those who work as volunteers and those who are regularly employed, in smaller organizations, in particular for those with maximum 15 employees (39.4%) or volunteers (42.2%). More or less, the same trend is evident in Austria, where smaller organizations have higher number of migrants, those with a maximum of 15 employees (51.9%) or volunteers (62.9%). In terms of women working in the organization, on average, the percentage is low in all countries. Some organizations do not have any women on their team. However, there are also interesting examples such as in Germany where one organization has 370 women with an overall 450 staff members. Another aspect that may be emphasized is the relevant number of organizations that do not work with immigrants or second-generation immigrants neither as hired staff nor as volunteers.

Lastly, the reported age range of the volunteers presents distinct differences between natives and immigrants. Most of the volunteers of migrant background in all four countries are between 26-40 years old or less than 25 years old. On the contrary, the age variance of native volunteers is mainly orientated towards older age ranges (between 41-65 years old).

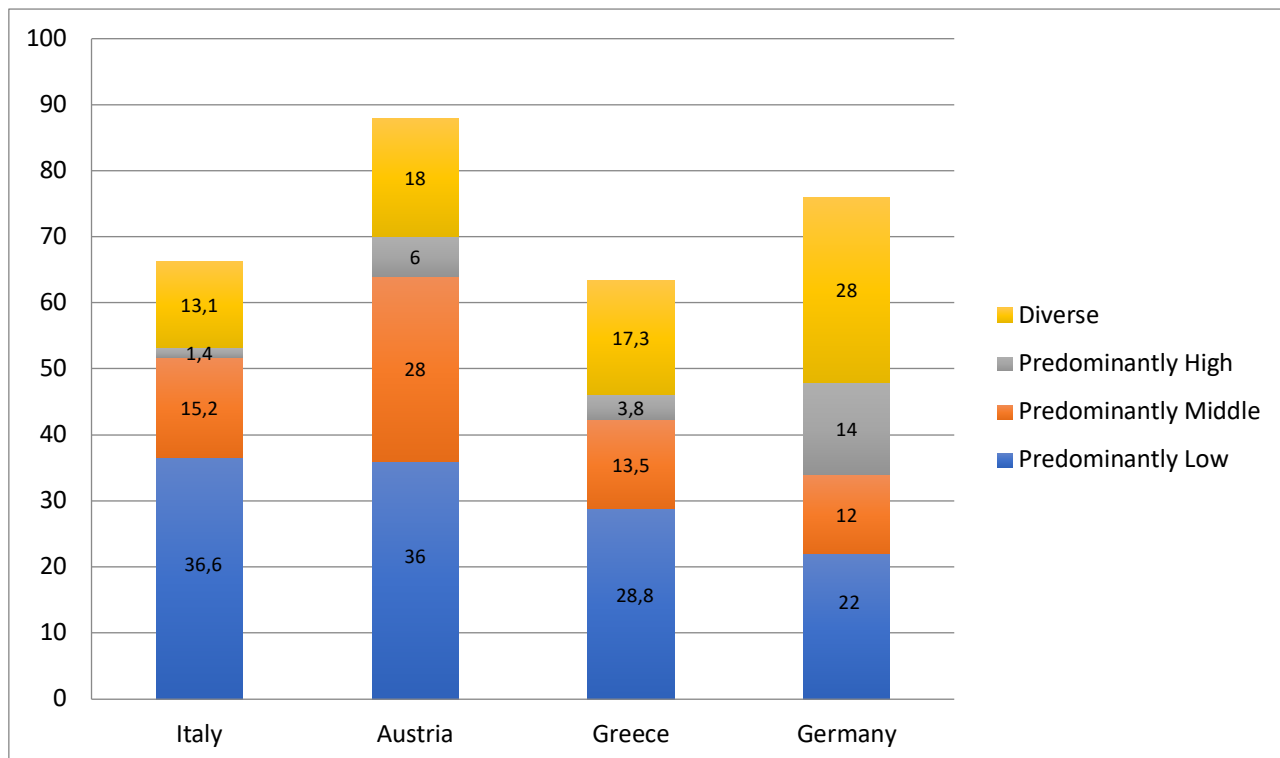
4.2 Migrant volunteers in the organization

This section focuses on the organizations' opinions on the volunteering activities of the immigrants, focusing on volunteer opportunities, benefits, but also problems. Generally speaking, the voluntary work for immigrants is considered a valuable and effective tool for implementing social inclusion. More specifically, in Italy and Austria it also paves the way for the promotion of the ideals of the welcome/reception culture and of solidarity. In addition, in Greece, volunteering is considered as an instrument to boost migrants' confidence and contributes greatly to their integration in the local community. In Germany, instead, on the one hand, respondents underline the positive aspects of migrants' volunteering role, but, on the other, claim that it is difficult to involve migrants in their organizations.

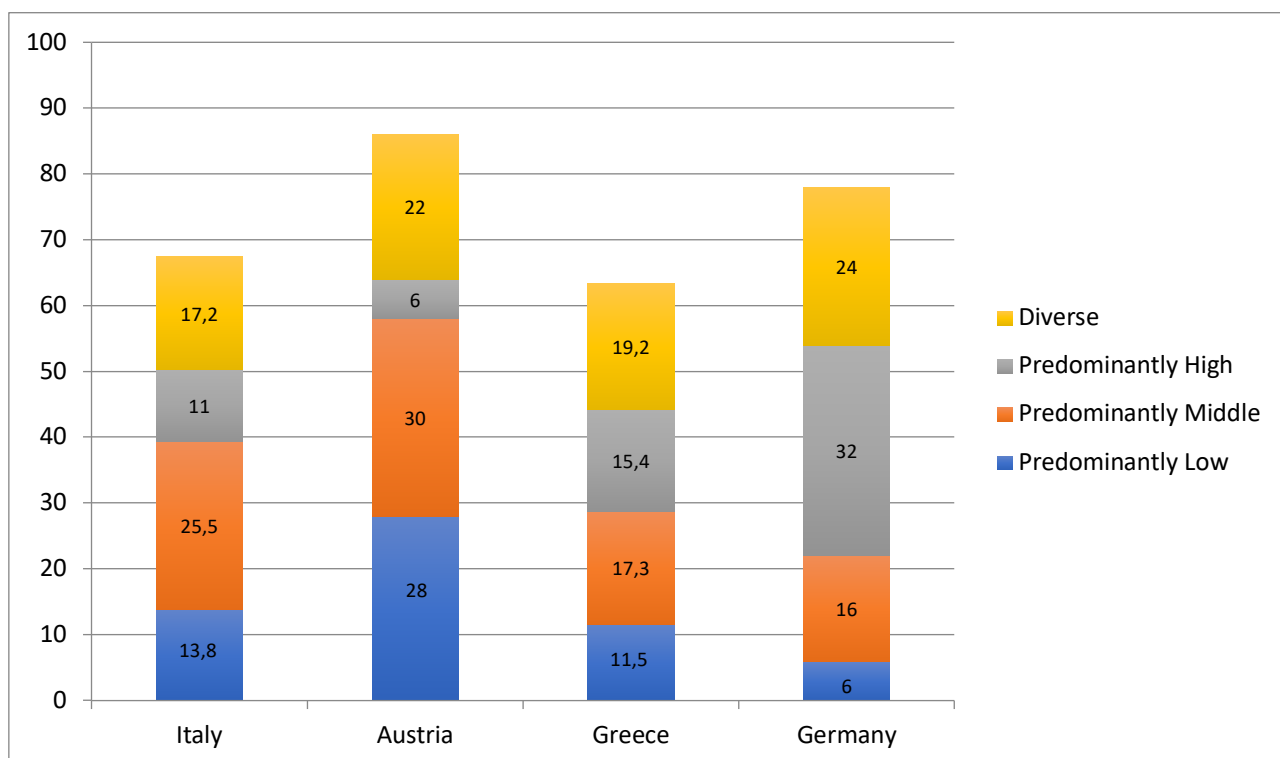
Immigrant volunteers form a heterogeneous group, as there are from 20 to 30 different nationalities (Austria, Germany and Italy), while in Greece there are 34 nationalities. The predominant nationalities in Italy are Moroccan, followed by Nigerian, Malian and Senegalese, while in the other three countries most of the immigrant volunteers were found to originate from Syria and from other countries in the Middle East (mostly from Iraq and Iran) as well as Afghanistan, thus reflecting recent migratory patterns towards Europe.

A look at the socioeconomic status of immigrant volunteers (see Fig. 3 and Fig. 4), basically with respect to education and income level, raises an important contradiction. On the one hand, immigrant volunteers appear in their majority to be of a low-income level, while on the other hand, most organisations report that their migrant volunteers are of diverse educational levels, with some differences among countries. For instance, as for educational level, in Germany the majority is predominantly high, instead in Italy and Austria predominantly middle.

Graph 3. Economic level of immigrant volunteers



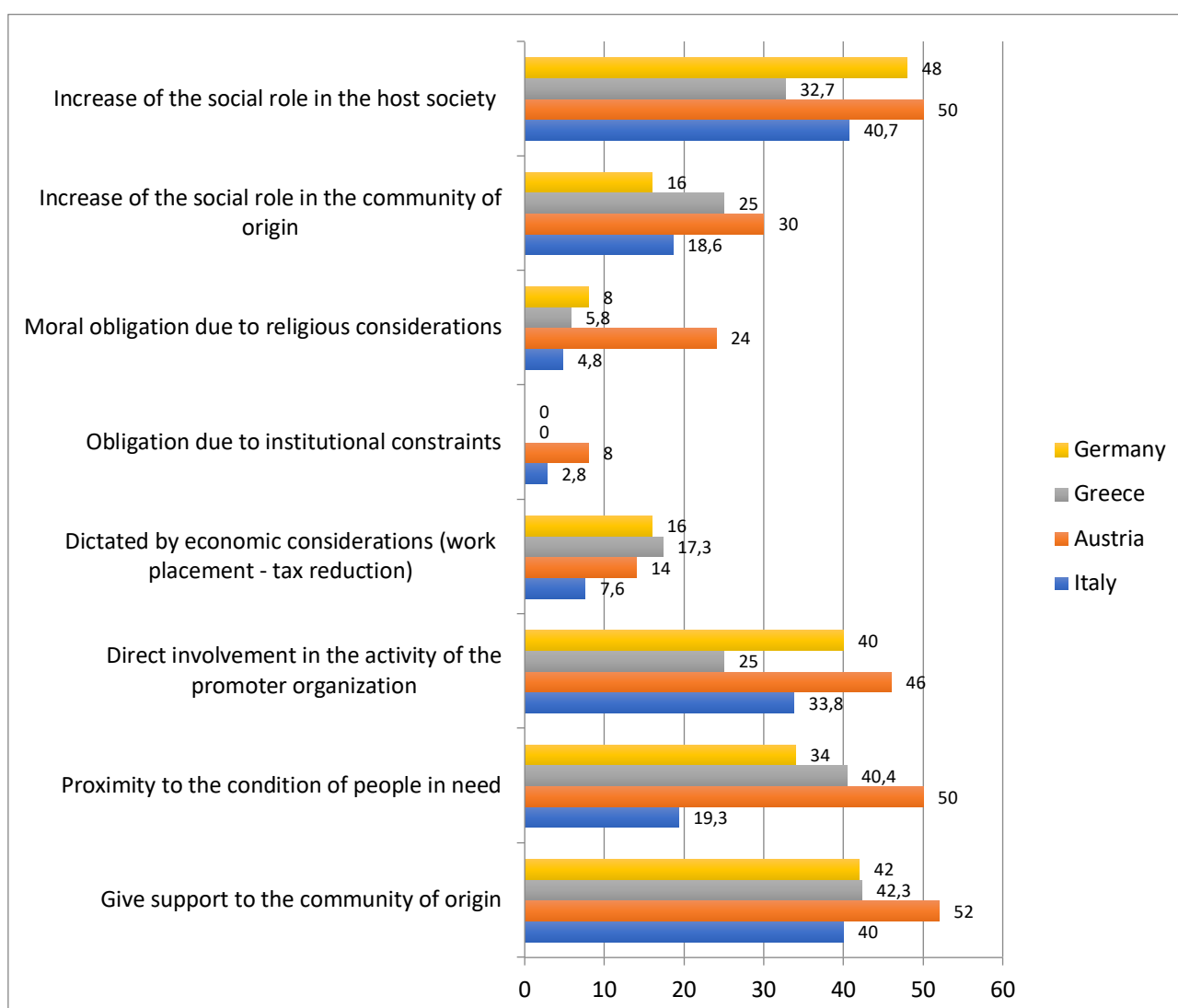
Graph 4. Educational level of immigrant volunteers



Worth noticing are the main reasons why respondents believe that migrants have decided to carry out voluntary work within these organizations. The main motivations, common in all countries, are to provide support to their community of origin, to enhance their social role in the host country, to have direct contact to the conditions of people in need and a will to be involved in the activities of the promoter organization. Less relevant are motives related to the volunteers' social role in the community of origin, economic considerations or moral obligations by religious and institutional constraints (see Graph 5).

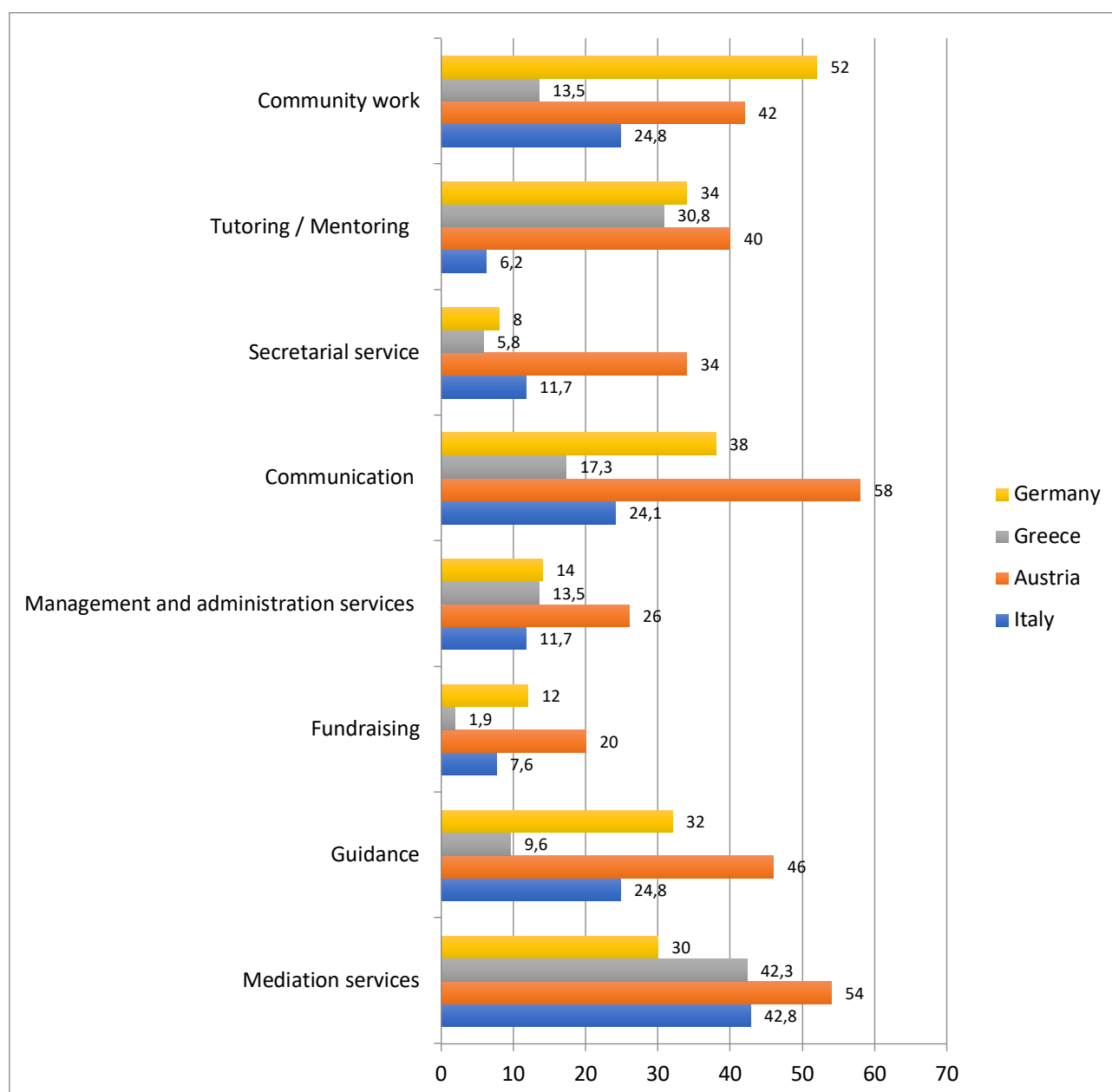
The respondents were also asked to explain how the immigrants applied to be volunteers. Specifically, informal interpersonal relationships appear to be the most common way through which immigrants come to volunteer for an organization: either through word of mouth, or by directly coming into contact with the organisation, while submitting a CV comes last.

Graph 5. Motivations of the immigrant volunteers working in the organization



The role played by immigrant volunteers is fundamental for various activities. Graph 6 illustrates the different roles reported. There is a predominance of migrants who provide mediation and communication services, followed by community work. Interestingly enough, tutoring/mentoring is quite high in Austria, Germany and Greece and very low in Italy.

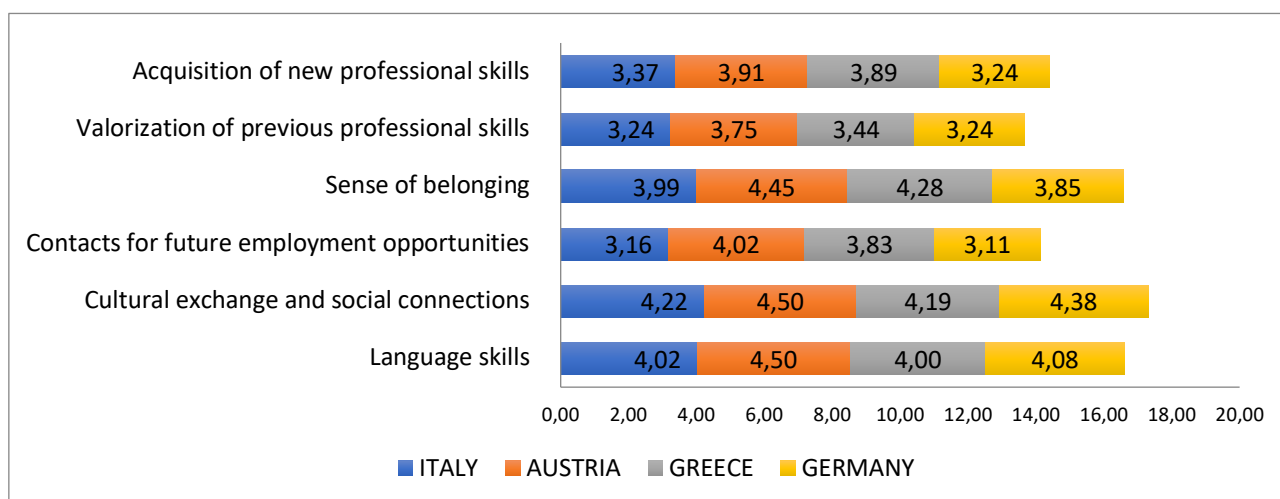
Graph 6. Role played by immigrant volunteers



To fully understand the benefits that immigrants might gain from voluntary work, a series of items have been developed. Responses here were on Likert scale from 1-5, with 1 indicating a minimum score and 5 a maximum.

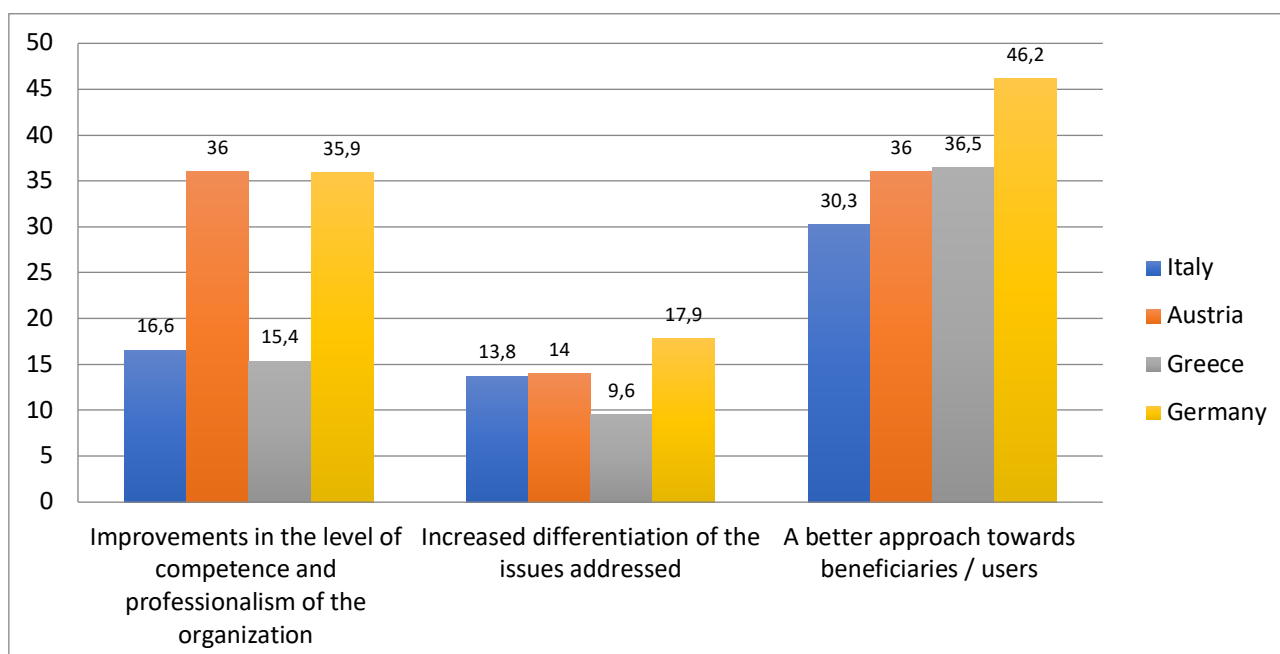
Graph 7 presents mean scores for each of the listed benefits, clearly illustrating the importance attributed to all. Yet some seem to score high in all four countries, notably cultural exchange and social connections, language skills and sense of belonging .

Graph 7. Benefits of migrants' volunteering for integration



Graph 8 illustrates the benefits that the organizations gain from the voluntary work of migrants. Interestingly, but not surprising, most of the respondents in the four countries claim that there is a better approach towards users, and quite a significant percentage of them affirm that the level of competence and professionalism of the involved organizations has been enhanced, especially in Austria and Germany. Increased differentiation of the issues addressed is not considered much of an important benefit.

Graph 8. The benefits of migrants' volunteering on the promoter organization



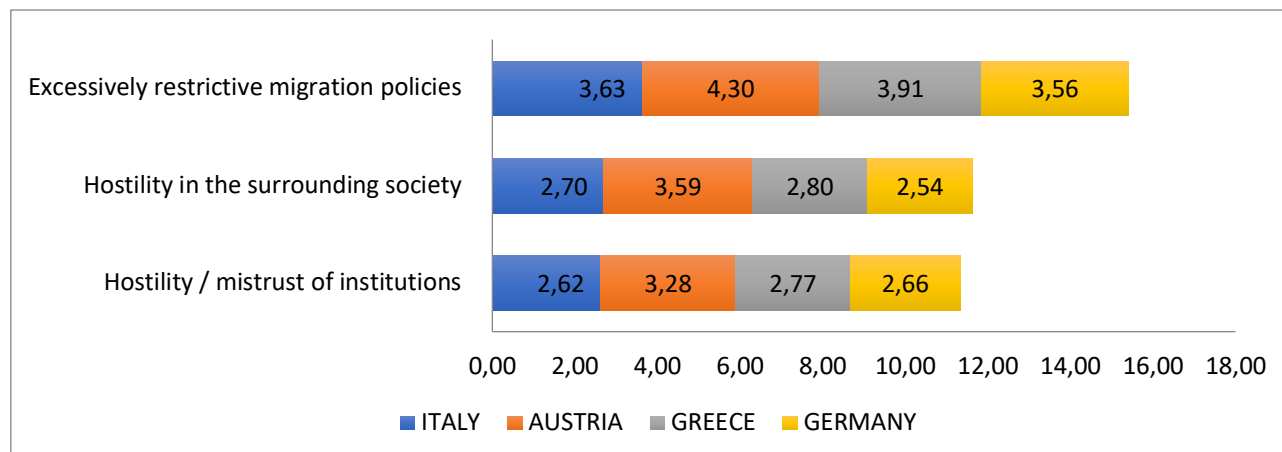
Both issues have been highlighted in comments left by some respondents, such as the following ones from the Greek survey:

«They are the bridge between the organization and the immigrant community»

«I think that the benefits of the voluntary contribution of immigrants are greater for the organization than for themselves in the context of our specific shelter for minors. They are immigrants with a high level of education and professional status (doctors, teachers) and enjoy prestige in the community of origin»

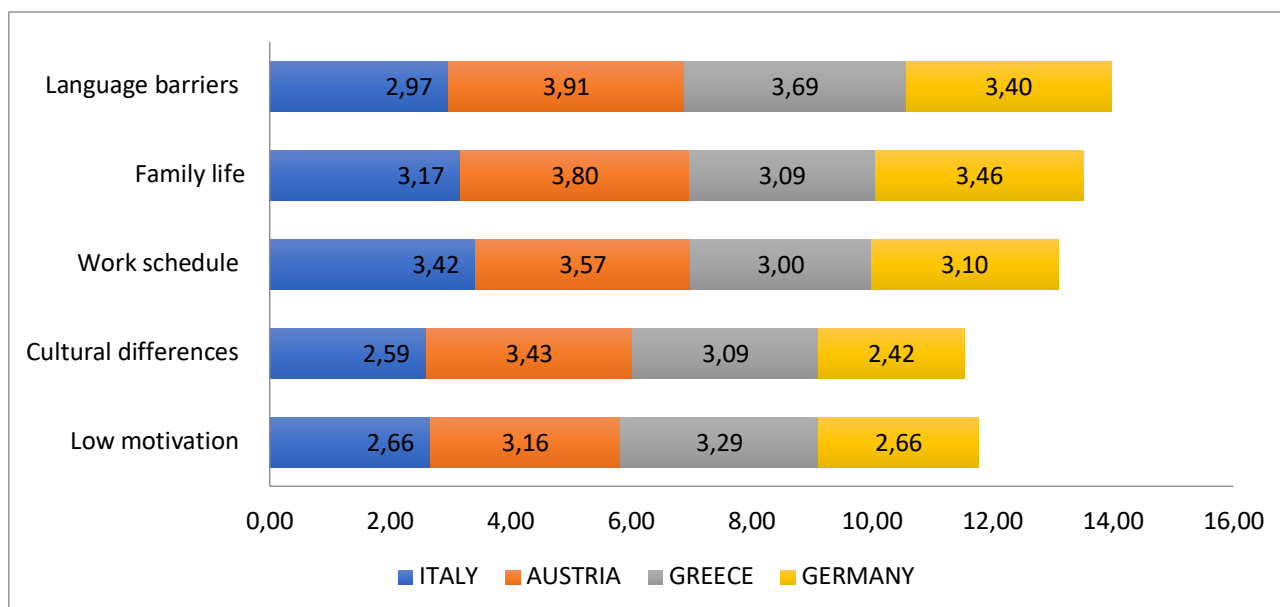
In order to understand the factors that hinder the voluntary participation of migrants, three aspects have been outlined: structural obstacles related to the local social context, subjective obstacles of the volunteers themselves and operational obstacles relating to the organisation and management. As for the first aspect - structural obstacles related to the local social context - the respondents in all four countries highlighted that the most relevant one is the excessively restrictive migration policies, followed by the hostility in the surrounding society, while hostility/mistrust of institutions is the one that influences the least (Graph 9).

Graph 9. Structural obstacles of volunteers related to the local social context



As for subjective obstacles of volunteers, the organizations answered differently in the four countries, but a general trend is evident as we can see in Fig. 10. In fact, in all four countries, the most crucial are language barriers and family life, followed by work schedule.

Graph 10. Subjective obstacles of volunteers

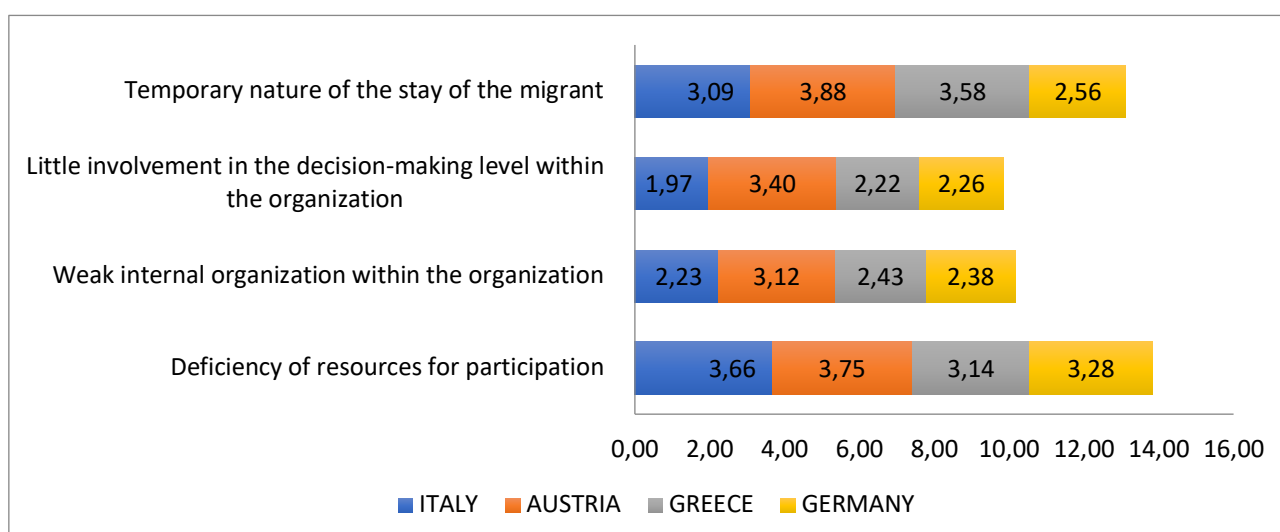


According to a respondent in Italy:

«there are no more volunteers as a result of work problems, job search, or the reimbursement of expenses, while for others, important factors are spaces, difficult or scarce economic resources»

As for the third aspect, operational obstacles, the common aspect for all four countries (Graph 11) is the lack of resources as well the temporary nature of the stay of the migrant.

Graph 11. Operational obstacles of volunteers



Consequently, among the factors that may facilitate the removal of the aforementioned obstacles (Graph 12), it is interesting to note that even if Information and awareness-

raising actions addressed to all citizens are considered the most effective ones, training is also valued as extremely important for the removal of the obstacles of migrants' participation, more precisely training of migrant volunteers. Besides, a high percentage of respondents in all countries believe that involving the migrants in the decision-making process could help the process of migrants' voluntary participation.

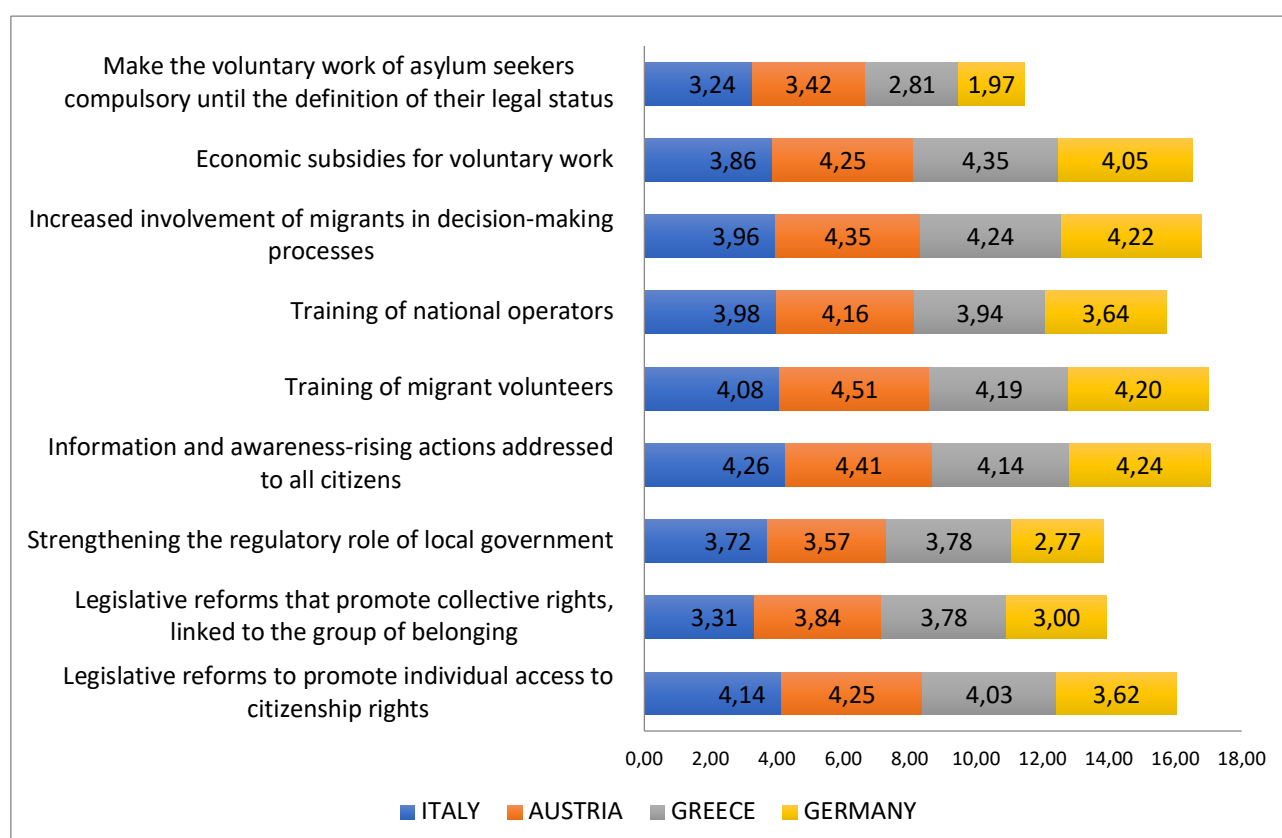
Some of the respondents' comments shed interesting detail to the above, as evidenced in the following examples:

«creating and organizing information/training courses for managers of migrant associations as well as encouraging second-generation young people to take part in indigenous voluntary work or community associations»

«joint programs among foreigner associations, Italian associations with umbrellas (sponsorships and financial and technical contributions) and national and international institutions»;

«to implement training courses for Euro-designers and similar figures in the field of foreign associations».

Graph 12. Factors that facilitate the removal of obstacles to



4.3 Volunteering for migrants

The third section provides an overview of the characteristics and outcomes of volunteering in order to improve the participation of migrants volunteering. In particular, the first question in this section aimed at understanding the voluntary activities implemented by the organization in the last two years for the benefit of immigrants, and the frequency such activities are run. The questionnaire provided 18 different categories as possible answers; however, as the detailed representation of each category would go beyond the scope of this report only some categories which received the highest responses are presented (see Table 3).

The activities that are mostly carried out by the organizations in the four countries, specifically at least every 2 weeks or at least once a month, are: literacy and language courses and handling of documents (accompanying services), activities that are extremely important for migrants' integration. The organizations indicate as activities that are carried out rarely (about once a year) or are not carried out at all: Political and trade union activity and activities related to religious practice.

More than 90% of the organizations of the four countries generally collaborate with other entities to carry out their actions. Among them, most cooperate with other non-profit organizations and with local authorities or public services. In most cases, these activities are accessible to migrants irrespective of age or gender, yet with women being the exclusive target of some organisations in Greece, men in Italy and Austria and minors in Germany (Graph 13).

Graph 13. Predominant profile of the immigrant recipients of the voluntary activities

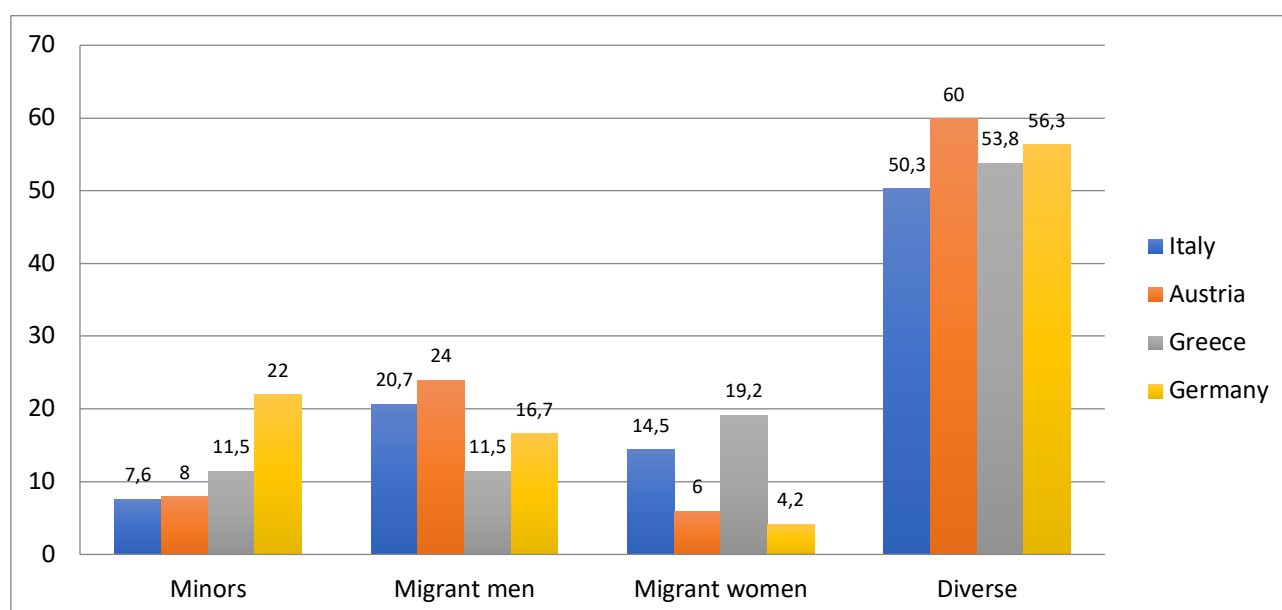
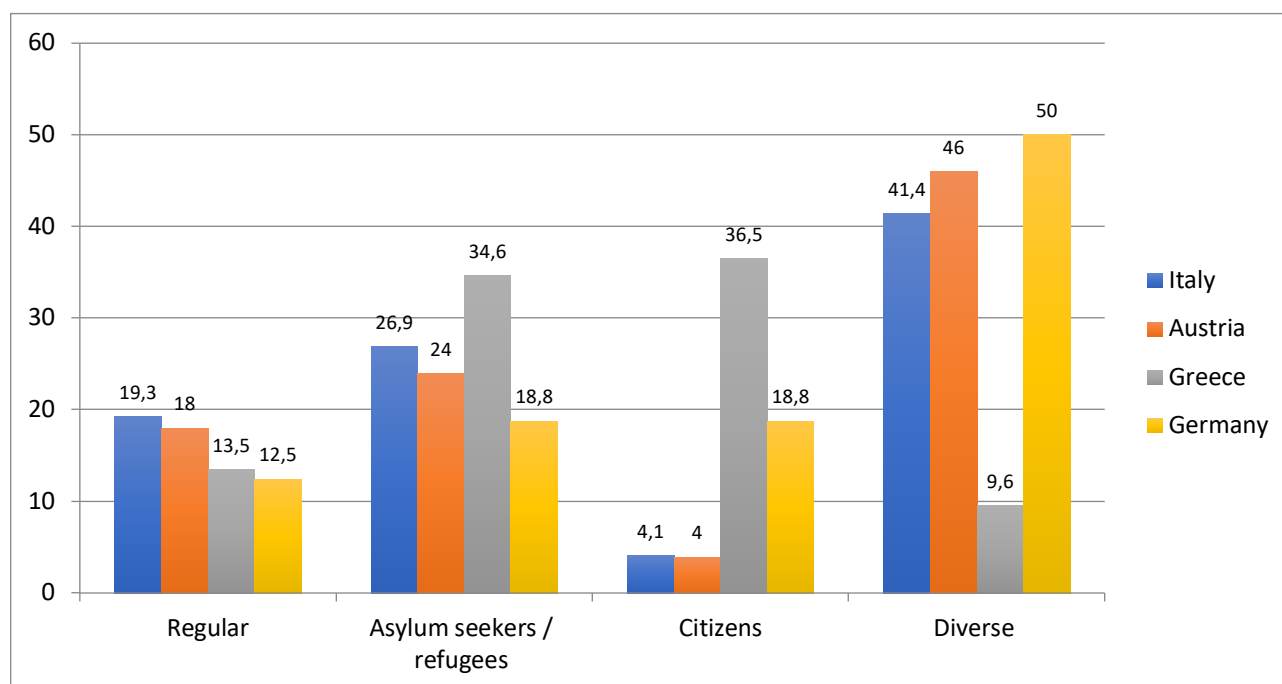


Table 3. Voluntary activities implemented in the last 2 years for the benefit of migrants

	Often (at least every 2 weeks)				Enough (at least once a month)				Sometimes (every 3-4 months)				Rarely (about once a year)				Never			
	IT	GER	GRE	AUS	IT	GER	GRE	AUS	IT	GER	GRE	AUS	IT	GER	GRE	AUS	IT	GER	GRE	AUS
Mother tongue courses	20	18	30,8	32	4,8	6	13,5	8	6,9	4	3,8	8	14,5	10	5,8	8	53,8	62	46,2	44
Activities related to religious practice	11	2	3,8	14	6,9	8	0	6	11	14	11,5	6	14,5	16	11,5	20	56,6	60	71,2	54
Intercultural workshops, awareness- rising, entertainment and intercultural mediation	17,9	16	40,4	34	24,8	24	15,4	20	31,7	28	21,2	18	14,5	12	11,5	12	11	20	11,5	16
Literacy and language courses	37,9	32	61,5	46	19,3	8	5,8	14	10,3	6	3,8	4	7,6	8	7,7	4	24,8	46	21,2	32
Handling of documents (accompanying services)	38,6	44	50	46	18,6	14	15,4	20	9,7	4	5,8	8	12,4	8	5,8	6	20,7	30	23,1	20
Assistance and orientation to self- employment and / or subordinate employment	31,7	32	26,9	46	11,7	20	19,2	20	14,5	10	17,3	14	13,8	6	11,5	4	28,3	32	25	16
Training (short or non-recognized courses)	16,6	28	25	30	12,4	10	13,5	18	20,7	16	19,2	22	23,4	10	11,5	6	26,9	36	30,8	24
Sport	10,3	8	25	14	15,2	14	11,5	28	10,3	12	26,9	16	20	16	3,8	14	44,1	50	32,7	28
Health care and health protection	30,3	14	30,8	28	12,4	12	21,2	12	9	10	11,5	20	15,9	12	7,7	10	32,4	52	28,8	30
Management of Reception facilities	29,7	4	36,5	12	11	6	15,4	8	5,5	4	13,5	26	11	4	5,8	8	42,8	82	28,8	46
Assistance for housing insertion	14,5	24	21,2	32	12,4	4	21,2	24	10,3	22	5,8	16	22,1	8	15,4	6	40,7	42	36,5	22
Management of family home for immigrant minors and/or of nursery	18,6	10	30,8	22	8,3	8	9,6	14	4,1	4	9,6	16	5,5	14	11,5	16	63,4	64	38,5	32
Education and school support, support for the integration of minors	24,8	34	42,3	40	15,2	10	15,4	20	15,9	6	9,6	14	19,3	10	17,3	4	24,8	40	15,4	22
Legal and fiscal support	30,3	16	32,7	36	15,9	10	15,4	24	7,6	8	9,6	6	10,3	14	9,6	14	35,9	52	32,7	20
Information on the protection of rights of and campaigns on the promotion of rights	30,3	20	25	42	20	10	21,2	14	15,2	8	21,2	16	12,4	22	9,6	8	22,1	40	23,1	20
Political and trade union activity	4,8	10	3,8	22	11,7	6	11,5	16	6,9	16	5,8	18	18,6	14	7,7	14	57,9	54	71,2	30
Assistance and protection of vulnerable groups (minors, people at risk of trafficking, refugees and asylum seekers)	31,7	30	40,4	48	15,2	4	13,5	16	10,3	6	17,3	10	12,4	22	5,8	4	30,3	38	23,1	22
Editorial activities and editorial collaboration with local press, radio and television, magazine and newspapers	8,3	14	9,6	34	13,1	24	7,7	24	14,5	24	19,2	18	24,1	12	21,2	10	40	26	42,3	14

Similarly, for their legal status, recipients of voluntary activities are diversified, but for some organizations especially in Greece they are mainly asylum seekers and refugees, or regulars (Graph 14).

Graph 14. Recurrent status of the immigrant recipients of voluntary activities



For the organizations evaluating the impact of the voluntary actions for the migrants in the four different countries (see Graph 15), less isolation and increased social interrelationships awareness, sense of belonging, a greater autonomy and self-activation relations, access to social services and the knowledge of the local language are considered the main benefits arising for the migrant.

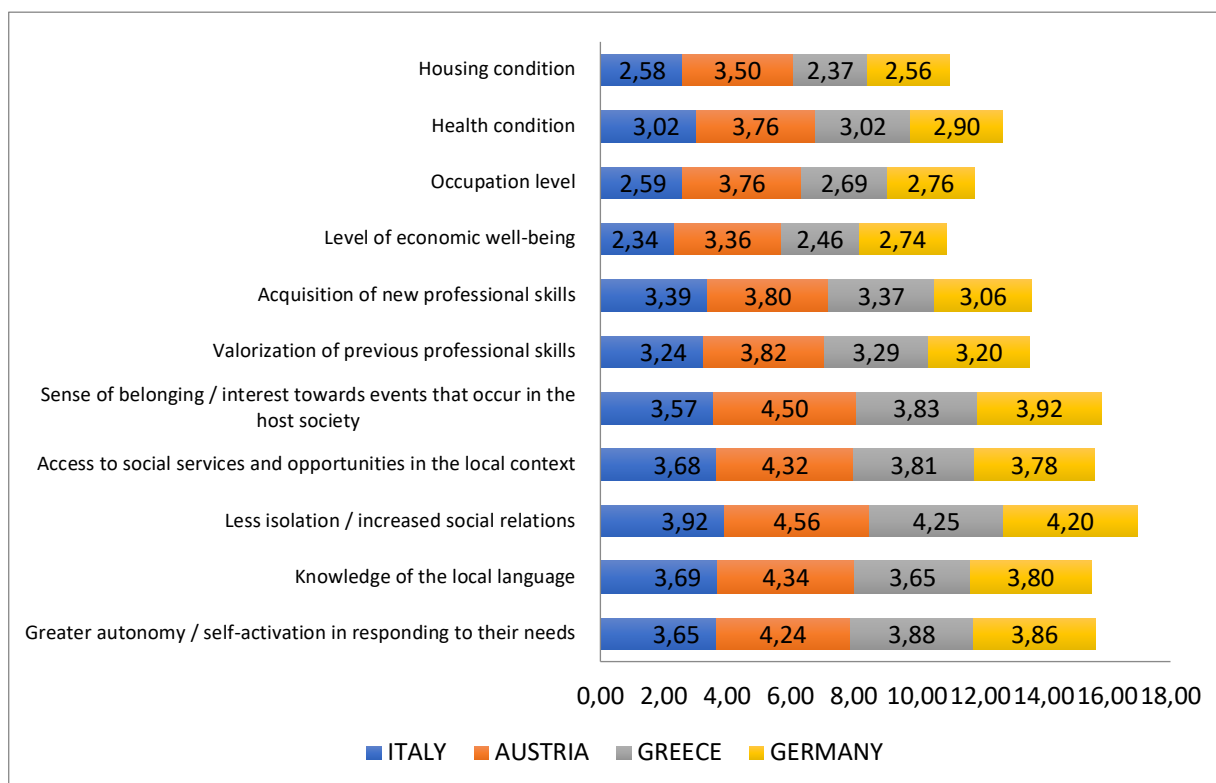
Some respondents offered more nuanced opinions on some of the above:

«volunteer migrants need to gain more autonomy and protagonism» (Italy)

«when the immigrants offers volunteer work, they create better conditions for their integration in the local community. Acquiring new skills helps both their psychology and their prospects for a future job. Of course, society should be cultivated to accept migrant volunteers/workers» (Greece).

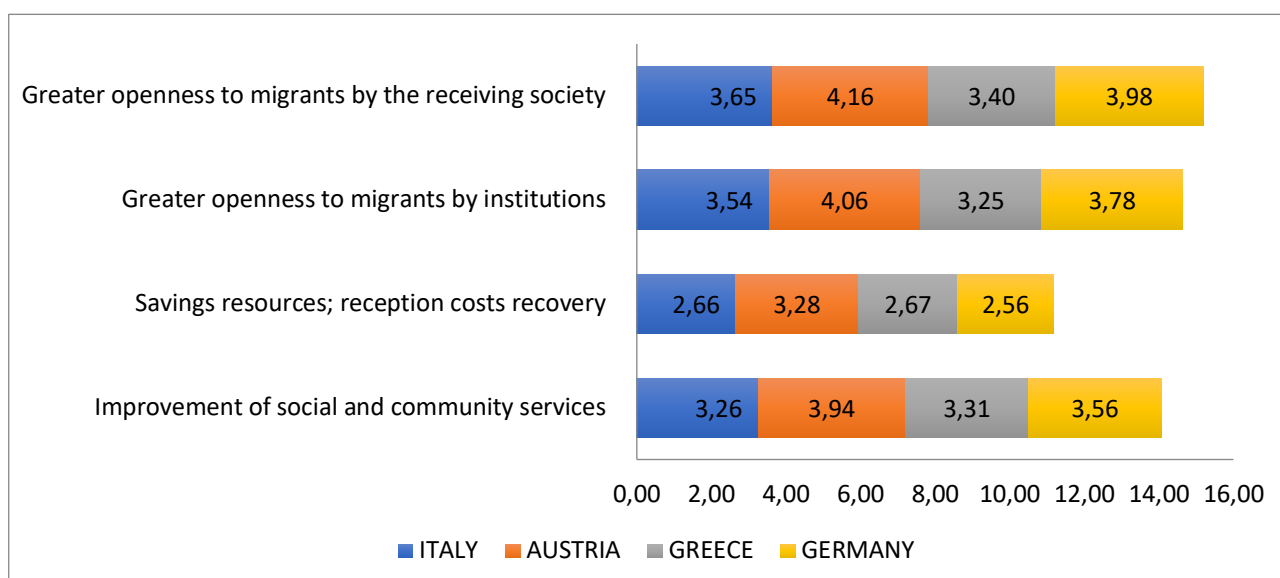
«we've seen people transform, empowerment - but many are passive & dependent & we struggle not to be paternalistic» (Greece).

Graph 15. Benefits of voluntary actions for/with immigrants



The impact of voluntary measures in favour of migrants on the local context of intervention illustrates, according to the sample organisations, as we can see in Graph 16, greater openness towards immigrants by the receiving society, greater openness of institutions to immigrants and improvement of social and community services.

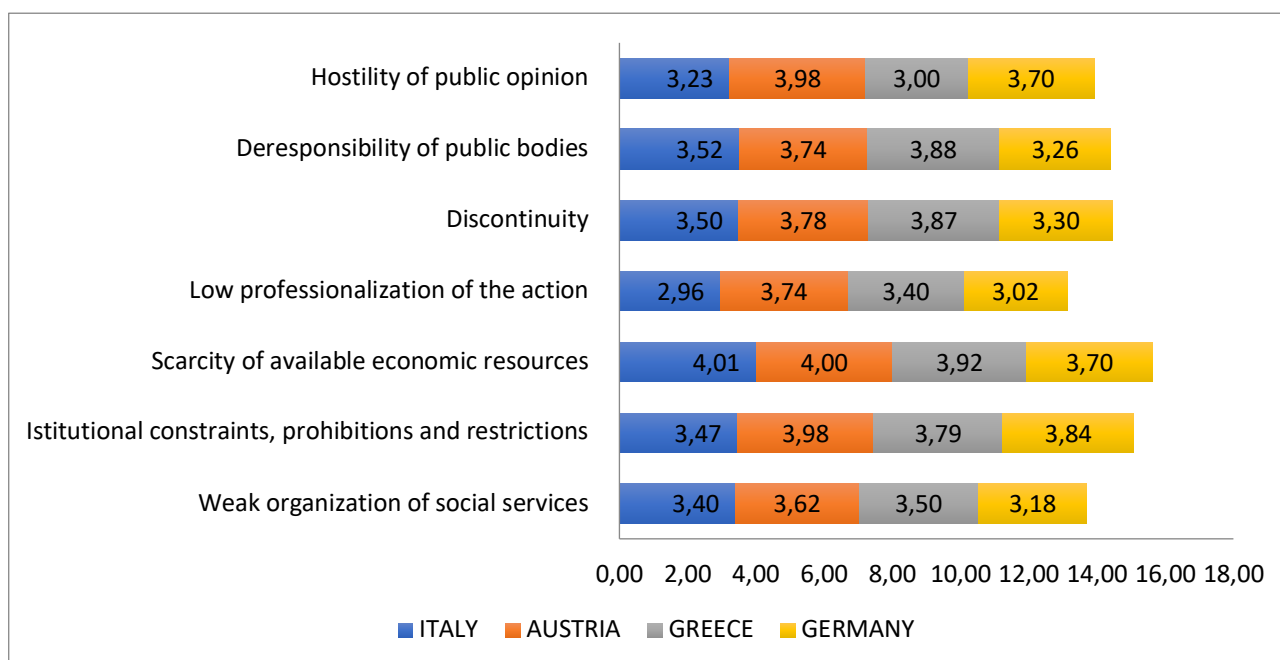
Graph 16. Impact of voluntary actions on the local context of intervention



Once again, the comments noted by some respondents provide interesting insights, as, for instance, voluntary actions for/with immigrants contribute to *«improve the collective imagination about them»* (Italy).

Lastly, respondents were similarly asked to indicate the factors that hinder or limit the effectiveness of their voluntary activities. Among the listed factors, most of the emphasis was placed on the limited financial resources and on institutional constraints. It is also worth noticing that some organizations think that the voluntary actions are not always effective because of the irresponsibility of public bodies and discontinuity (Graph 17).

Graph 17. Factors that limit the effectiveness of voluntary action for/with immigrants



Respondents commented about:

«Plenty of human resources, poor financial means» (Greece).

«The vague legal framework of voluntary work is restrictive to volunteering. Offering voluntary work risks of being accused as covered undeclared work by which may lead to penalties. Legislation that will clearly regulate the issue is essential for the development of volunteering in the country» (Greece).

5. Qualitative analysis

This chapter sums up and compares the results of qualitative research carried out in the four countries, as part of the VAI study: Italy, Germany, Austria and Greece. This consisted of a total of 96 individual interviews and 19 Focus Group discussions with 119 participants conducted between May and September 2018, the comparative analysis of which structures the chapter.

Finally, on the basis of the research results, the strengths and weaknesses as well as the opportunities and threats concerning volunteering among immigrants are identified.

5.1 Comparing results deriving from interviews analysis

The VAI study included semi-structured interviews with a total of 96 individuals, both of migrant and native background, mainly activists, volunteers and NGO employees or representatives: 35 in Greece, 21 in Germany, 20 in Austria and another 20 in Italy. The topics and questions in the interview schedule were organised in four sections. The first entailed questions on the activities and organisational context of volunteering, the second on individual motives and experiences, the third on the outcomes and impact of voluntarism and the fourth on broader views and policy issues.

5.1.1 Volunteering activities and organisation

Voluntary activities among migrants are quite similar in their heterogeneity in the different countries; the organizations to which the interviewed belong run similar initiatives. The range of activities covers specific sectors depending on the target of the organization. In the case of organizations involved in first reception, the activities concern: legal assistance, language courses, health assistance, support for work and housing. For those who deal with second and third reception or other sectors, services are oriented to: activities aimed at integration, democratic participation, gender equality, intercultural mediation, cultural and artistic events, recreational activities for adults and children. Finally, many activities concern advocacy, solidarity, activism and migrant / refugee mobilization.

The composition of the teams operating in volunteering is quite heterogeneous, and there is limited participation of migrant volunteers, if not in specific associations made up only of foreigners (often of the same nationality). Most organisations collaborate with other ones and with their established networks; in most cases, volunteers work together with other volunteers as well as paid employees. The beneficiaries almost always belong to

groups of vulnerable people, many projects are oriented to support refugees and asylum seekers, minors, women in conditions of frailty, people who are unemployed or homeless.

As regards the financing of organizations for specific activities, many of the volunteers, especially younger people or those with limited experience, do not know much about funding. Coordinators and people who are long-involved are more knowledgeable about this. Quite a few were critical of certain aspects related to funding e.g. the disparity between paid employees and volunteers doing the same job, the “destructive” effects of money on the spirit of voluntarism, the waste of resources in duplicating activities between different organisations, or in allocating funds, and in the inflexibility to reallocate them in different activities. Finally, there are groups only resort to self-financing activities - most are those with a more marked political connotation.

In conclusion, as a positive element in respect to the active and dynamic involvement of migrants, it should be noted that there are associations that organize several initiatives for the promotion of the national culture, often with the support of local institutions. Furthermore, Islamic centres, scattered throughout the territories, ensure the organization of religious paces and activities, accompanying the “spiritual journey” of the various Muslim communities. Furthermore, the networks' tools to strengthen individual actions and the impact of activities on territories, in terms of opportunities, seems to work very well. Finally, if in many cases volunteers reported that they enjoy the work with their organizations and that financial compensation was the least important aspect of their motivation, their little knowledge about funding unless long-involved needs to be noted, as well as their critical views regarding the purpose and role of funding in volunteering.

5.1.2 Subjective motives and experience

Most people involved in voluntary activities have a history of social commitment, they have experience in different environments of solidarity, some in church groups, others in political circles and unions. Almost all say they are motivated by a sense of community, solidarity and civil liability. Motivations and experiences can also be contradictory: at least for those with long-term involvement, motives change over time, depending on accumulate experience, changing individual circumstances, shifting policies and situations on the ground. So we can speak of “volunteer trajectories”, including (non-linear) shifts between activism-volunteering-humanitarian work. The experiences of volunteering as such are overall positively evaluated, yet cases of burn-out were encountered. This latter also points to individuals being overwhelmed by their voluntary engagement, since their networks of friends and whole lives are centred around their engagement on the field.

In the specificity of the case of migrant volunteers, many have argued that their commitment has helped them feel part of the local society. In the case of migrants who come to the host country recently, they reported as motives for their engagement the need of being in touch with local people, finding new friends and learning the language, as well as enriching their own experience by getting in touch "with the heterogenic cultures of locals". So, their objective was to learn the language and integrate into the receiving society and to learn more about the structures and context of employment in new country, such as work processes and bureaucratic measures. Different motivations were presented by migrants who have lived in the host country for a long time. Many volunteers in this group reported as their motives getting practical experience in the field of social work/educational work and feeling a strong intrinsic drive to contribute to society by doing good. Similar to newcomers, this group was also motivated by a willingness to get in touch with other cultures than their own. Finally, many have stressed how volunteering works to change public perceptions of "refugees/migrants".

With respect to the personal perception of volunteering we could define three categories of benefits in favour of volunteers: emotional/psychological (e.g. satisfactions, fulfilment); social (e.g. making friends, building networks); material/practical (e.g. acquiring experience, finding a job).

Volunteers are inevitably overwhelmed by strong empathy towards the beneficiaries of their actions and, moreover, they tend to alternate extremely proactive moments with others characterized by immobility. However, the same emotional fragility described by many becomes an element of strength: they tell of how, through the humanism of some experiences, they learn to relativize the difficulties of daily life and build an armour that allows them to be more incisive in their work. Finally, many describe themselves as happy people: they are happy in their daily lives thanks also to the commitment they make in favour of others. Their commitment as volunteers helps them overcome adversity, they have learned to celebrate the small results and gather the energy to move forward.

On the practical side, as mentioned previously, the following benefits were highlighted: learning the language; getting to know the culture; taking over new perspectives, achieving a higher level of cultural sensitivity; self-appreciation and self-value; autonomy and self-empowerment; self-development; making contacts and building networks; taking up a possibility to change society; fun.

In conclusion, most of the migrants actively involved in voluntary activities admitted that they decided to commit themselves only after having succeeded in getting a job and a home. Being emancipated from the worries of daily life allowed them to reserve time to be spent in free activities.

It is important to emphasize the multiplicity/ diversity of motives & experiences, as well as their dynamic character suggesting what we termed "volunteer trajectories". There are

sometimes ambivalences and contradictions in the volunteers' subjective reflections on their involvement. Finally, volunteering "pays back", most often emotionally, sometimes socially or even practically, but it can also cause serious conditions of exhaustion, so it is good to have a constant psychological monitoring.

5.1.3 Impact of the volunteering activities

The perception of outcomes, effectiveness and impact by volunteers is quite homogeneous among volunteers and stakeholders, they are quite satisfied with the impact of their activities especially on the local level. However, most volunteers do not see their actions affecting the "big picture", e.g. national or EU asylum/migration policies, and the overall improvement of migrant lives at large, or they do not think their involvement has an impact at that level. Yet they do see, in most cases, visible outcomes of the specific activities they are engaging with on the ground, e.g. in the accomplishment of a project or task, through the feedback, "thanks" or smile they receive from beneficiaries. There, in the small scale, it is also where they see some of the limits and shortcomings of their activities - often as lessons learned for future improvements.

Significant testimonies have been gathered on the impact of migrant volunteering. Some activities have produced a great enthusiasm and a positive curiosity from the local community, to try to create greater awareness about migrants' characters, inclinations and attitudes. Many of the interviewed stressed several positive returns thanks to their activities: feeling useful and empowered; escape idleness, troublesome thoughts, victimization and care-dependency; socialization and building networks, developing a sense of belonging; learning the local language or English, as well as getting work experience, sometimes also finding employment in the humanitarian field.

However, there are also problematic issues highlighted by the volunteers, as - despite some successful activities - almost all noted a difficulty in the involvement of the local community and other subjects acting on the local level. Moreover, several problems have been underlined, related to the individual volunteers' circumstances (e.g. lack of time, need for income, etc.) but also to the 'internal' limits and contradictions of voluntarism, especially in activities regarding migrants/refugees. Other problems have emerged in relation to how organisations operate: how they approach volunteers, their roles and relations with paid employees, funding and its allocation, collaboration or conflict with other organisations or state bodies. Finally, another thorny question refers to wider national/EU policies on migration/asylum, but also on volunteering and civil society.

The experience of volunteers suggests a series of specific needs that can be useful for guiding intervention programs and policy planning. First of all, the interviewees stressed the importance of motivations, to be promoted together with the activities. They

emphasized the need to create new scenarios in which to explain migration. On a practical level, they point out how EU and national policies are getting even more exclusionary, and in some aspects creates difficulties/barriers to voluntarism (especially independent). Many also pointed out that it is necessary to strengthen the coordination between activities and collaboration (or alleviate potential or existing conflicts) among various different actors (international, state and local authority, NGO/non-profit, independent solidarity activists, etc.). Many volunteers highlight the difficulties related to the availability, (ways of) distribution and allocation of funding, sometime linked to the legal framework of NGOs and the voluntary sector. Often, however, organizations set up by migrants are entities “without rights”, since they are excluded from most formal organisations’ activities or funding. Another element that emerges from the analysis of interviews is that cultural awareness seems to be missing, that is, consulting with, engaging with, and empowering the beneficiaries themselves. Finally, time seems to be a strategic ally for the success of good practices, as long-term experience strengthens the possibilities and opportunities to improve integration trajectories and translates into greater awareness of one's own possibilities.

The comparative analysis of the different experiences emphasises the importance of forms of collaboration and networking. Meetings, working together, creating moments of exchange definitely strengthen integration paths. It was highlighted several times that someone whose immigration status is not finally settled won't have the resources and capabilities to work voluntary.

5.1.4 General opinions and policy recommendations

The spontaneous participation of migrants in voluntary activities is very residual. This relates to the degree of stability in their lives: their involvement is strengthened only after the resolution of primary needs (bureaucracy, work, home). Moreover, migrants, especially refugees, who are volunteers, are often at the same time beneficiaries themselves, which creates conflicts of identity and practice; refugees and asylum seekers may resort to passivity and idleness, partly as a result of their journey, experiences and status, but also as a result of policies approaching them as victims and subjects of welfare. Women especially from certain cultural backgrounds (e.g. traditional/religious origins) are less likely to step out independent – cultural awareness (e.g. with respect to certain cultural codes concerning gender or inter-age relations) is essential to overcome some of the above barriers. Finally, the institutionalization of volunteerism makes it a prerequisite and becomes a contradiction in terms. Then there are barriers linked to the emotional sphere: personal fears of getting in touch with the host society, lack of welcome- culture in the host society, lack of compensation.

The interviewed people, differently involved in the migrants' reception system or actions related to migrants integration, feel the need of a counter-narration to the dominant representation of migration. They recognize the reality of migration as falsified by the media, many of them report recurring expressions in newspapers and television and social networks, that testify to the aggressiveness of words; they who work in migrant reception services try to tell a reality different from that told by the press.

Most of them claim that EU & national policies need to be more inclusive, with respect to international refugee law and human rights. Funding frameworks should become more realistic and flexible while at the same time open and transparent. It is very important to strengthen coordination between state and non-state actors, as well as between independent and formal organisations (rather than mutual hostility). As the long tradition of deliberative processes teaches, greater involvement is needed for consultation and involvement of both 'beneficiaries' as well as local communities.

Almost all the interviewees are critical regarding an obligation for refugees to volunteer, because volunteering should go hand in hand with subjective motivation.

In general terms we can summarize a series of issues in relation to the experience of volunteers.

First of all, volunteering by migrants is hampered by material difficulties. The precariousness of the conditions of many limits participation in volunteer projects. At the same time, being part of a volunteer project helps to build new relationships that are also useful in the construction of new bridges that open the possibility of access to work. The promotion of direct involvement of refugees in voluntary activities can be important but it requires special attention. The proposed activities should respond to individual aptitudes and interests and be characterized in such a way as to motivate participation. Finally, it seems important to consider the individual skills and cultural backgrounds of the beneficiaries to involve in voluntary activities. In this way, it will be possible to define balanced paths that respond to both concrete local needs and individual expectations.

A specificity emerges in the Greek case: for Greek volunteers, and for volunteering in Greece, it is quite important to note the context and conjuncture of the economic crisis (since 2008), the subsequent political crisis that spiralled, and how it intermingled with the "refugee crisis". This context/conjuncture offered fertile terrain for a re-emergence of the political yet in ways/modes alongside or beyond (or even after disappointment from) 'high politics', the 'central' political scene and traditional forms of mobilisation. People who were not politically active, or who were encountered for the first time with any form of politics mobilised and various forms of solidarity activism have emerged so that when the 'refugee crisis' exploded there was already some mobilisation and "knowhow". This process also included migrants already settled in Greece independently or through

organisations. What is novel is the mobilisation together with migrants, and the involvement of newly arrived refugees.

5.2 Results from focus groups discussions

The qualitative part of the VAI study also involved 19 Focus Groups: 6 in Greece, 5 in Austria, 4 in Germany and another 4 in Italy. In these discussions, a total of 119 participants were involved: 37 in Italy, 15 in Germany, 32 in Austria and 35 in Greece. The composition of focus groups in each country was very heterogeneous in relation to experiences, backgrounds and different approaches and motivation of volunteers. They were also heterogeneous in terms of the actors involved; there were actors that may be referred to the different types of volunteering, named as “Charity” volunteering, “Service” volunteering and “Militant” or politicized volunteering. From the discussions, common visions emerged defining some characteristics of voluntary participation.

Focus groups discussions were based on an outline of themes common in the four countries, which included the following topics: perceptions of volunteering, motives and experiences over time, collaborations, opportunities and benefits of migrants’ volunteering, problems and barriers to migrants’ volunteering, impact of voluntary activities, the role of policies and an evaluation of existing practices. Following their common outline, the most important issues emerged are synthetically summed up together with some general remarks. The aim is not to repeat details already discussed in the national reports, but to bring forward common issues and experiences and underline country-specific issues in a comparative framework.

5.2.1 General perceptions on migrants volunteering

In all discussions, volunteering is defined as a crucial factor in the process of integration of migrants; many initiatives are envisaged for encouraging the social integration of migrants, or to manage places where migrants and their families can live or socialize, to provide psychological and social support to those who had negative experiences during their migration. The role of volunteering emerges as fundamental in the acquisition of useful information, regarding legal orientation and rights. It creates a positive impact on personal knowledge of access to social services. Moreover, the activities in which migrants are involved increase awareness and knowledge. Volunteering can address the institutional sphere with lobbying actions, to raise awareness among the actors in charge of issues related to migration. Volunteering reflects a new understanding that citizenship rights are essential for fast and long-term inclusion.

In the Italian case, a controversial issue emerged. In one of the focus group discussions, the debate opened up discussing about the “gratuitousness” of the volunteer work and on its effectiveness. The discussion was polarized on two positions: some people told their negative experiences in terms of continuity, instead others narrated positive experiences, animated by a sense of closeness and solidarity. But anyway, all participants described very positively the activities they perform as volunteers for the integration of migrants. The experiences are differentiated on the basis of the cultural background and the development in the form of first help and assistance on the one hand, and socio-economic integration on the other hand. This depends on both the intervention phase and the context in which people operate.

Several participants emphasized the importance of the activities of non-profit organizations for migrants’ integration. The issue of needs is discussed and representative of organizations told about their intervention focusing on specific problems. Volunteering, in all its forms, is interpreted as an answer to a problem. Where the problem is related to the absence of an overall political vision by institutions considering individual needs, no profit organizations work to fill the policy vacuum. According to the participants, the gaps concern the absence of a policy to protect the right to housing, the right to health, the protection of minors, assistance to the elderly, concrete responses to social vulnerabilities. In this way, volunteering becomes an instrument, it is like a bridge to activate mechanisms of connection with the outside world, outside of the reception and integration context. However, the participants’ approaches were divided between a charitable vocation and a political inspiration, according to their own social and cultural background.

5.2.2 Motives/experiences over time

Participants in Focus groups have different backgrounds. In Italy, some of them had a history as volunteers in the Catholic community, others had experienced as legal practitioners, there were people who had done voluntary practices in the field of different forms of disadvantage etc. In Germany, the reasons to promote volunteer activities with migrants result in: 1) an interest in representation of interests of minorities and give a voice to migrants in society, 2) to integrate different migrant groups into the German society, 3) to create a possibility for different migrants groups to exchange fears, experiences and to support each other, 4) migration process in Germany and its weaknesses as a main motivation to support people. In Austria, the participants into the different Focus groups, although they have different professional experience and background about migration, gathered under the same roof for only one objective: to share their personal experience and thoughts to support good and effective relationships among people having different background, culture, etc. Finally, in Greece, there was a

diversity of subjective motives as expressed by Focus groups' participants. With respect to Greek volunteers, these could be categorised around two broad worldviews: some are inspired by a charitable approach (religious or otherwise), while others by political commitments. Sometimes, with respect to migrants/refugees, how one comes to be involved is highly coincidental and may depend on first experiences or mere acquaintances, yet also reflects individual features: the ability to communicate, a personal drive to help (e.g. their community) or a will to be active.

Their motivations are different, but all of them showed a common feeling to involve themselves in social justice projects. Someone outlined the concept of "pure volunteering", i.e. a free effort in small activities to support disadvantaged people; others started by offering help to some patients in hospitals, without having particular knowledge and skills, for example with respect to migration issues; certain others instead emphasized the need to have specific knowledge to intervene incisively and invoked the need of a network for the benefit of the integration activities.

Everyone expressed motivations strongly rooted in values such as social justice and human rights, despite of the different personal paths: someone declared to be politically engaged, with a radical vision and conflicting positions against the system; some others declined their social commitment in ethical agricultural projects associated to cultural and social initiatives; someone recalled the church and Christian values as reference for his voluntary action. Finally, all of them concretely commit themselves in volunteering to change the present situation.

Some of the participants had a history of volunteering related to the Catholic community, others had militant experience in political spaces, certain others had experience as volunteers addressing different forms of social disadvantage. In the light of their different backgrounds, participants expressed different motivations and perspectives, that result in different approaches. For example, those who declared their participation in political movements expressed more radical positions; others have defined their commitment closely linked to the desire to change the present, for a more equitable and harmonious future, having a less conflictual and more practical position. Overall, individual reasons can change at any time, emphasizing the importance of learning ways to have an open mind in relationships, without prejudices.

In the German case, particular issues emerged in respect to the experience and benefits that were achieved over time: increase of professionalism, financial aid, cooperation with other organizations, growth in membership numbers, increased involvement in local and regional politics (in one particular case), building trust with the organization (also between different migrant groups). In some cases, the terror attacks of 2015 were named, they led to a fundamental rethinking of the values and focus of the organizations' by-law and

activities. Topics like anti-Semitism and the relation between Muslims and Jews, terrorism, tolerance and democracy gained importance in the daily routines.

5.2.3 Collaborations and partnerships

The focus groups unveiled a good degree of collaboration and cooperation between different organisations and associations. Only in some cases elements of conflict that prevented strategic alliances were noted. Some organizations made specific recruitment efforts to recruit members of immigrant origin, some reported that the involvement of migrants came over time as a natural process, some already determined the involvement of migrants in the by-law. All organizations reported to look back on a successful development of the organization in terms of professionalism, networks and cooperation with migrant co-workers, volunteers and staff members, but also by reaching out to migrant organizations to collaborate on projects.

In all cases, organizations are aimed at eliminating prejudices and negative attitudes towards migrants and at creating affirmative goals related to migrants' inclusion. Moreover, they try to create strong bonds between migrants and the host society. Large formal organisations are able to offer volunteering conditions in a more formal and structured way, providing a series of practical benefits (e.g. training, certificates, etc.). In most cases, migrant volunteers worked alongside local/international volunteers and paid staff, and were often engaged in projects/activities involving several organisations.

5.2.4 Opportunities and benefits migrants volunteering

There was a general agreement in stating that volunteering is a means to create new relationships; the strengthening of social relations results to improve the trajectories of integration. Moreover, voluntary forms often facilitate the resolution of problems related to primary needs and creates conditions of a positive sociality. Volunteering facilitates a multitude of positive effects: the exchange of experience and knowledge, including life experiences, which offers additionally the possibility of quality control); the intercultural dialog as transition from acceptance of other cultures to a common understanding of values and shared goals of society. The interaction between cultures seems to be the key for migrant integration, gaining new language experiences and the exchange of values (women's rights, democracy awareness). Finally, volunteering also helps to reduce stereotypes.

It also became clear in the discussions how the work of organizations dealing with migrant issues cannot be successful without migrants being involved on all levels of the decision-making process, so that migrants can increase their vocational capacity by active

participation in volunteering activities. They can work in groups, and learn in practice how to follow and accomplish tasks in an effective way, how to communicate with others and negotiate their demands and expectations.

In Greece, the very scale of the “crisis” of 2015-13, combined with the slow, inadequate or even problematic governmental and formal responses, created a space for volunteer action in the field of migration. To a large extent the migrants’ “know-how” (of language, conditions, experiences, etc.) came to be essential for effective responses. Rather than a unidirectional gesture of giving, volunteering pays back on an emotional and social level, and sometimes also practically. Practical benefits are important for migrants in particular, who may be able to receive training, develop useful (language or other) skills, network and socialise beyond their communities, establish opportunities for finding a job. For refugees and asylum seekers in particular, volunteering can be empowering e.g. by helping them to escape idleness and daily worries, by creating a sense of belonging, etc.

5.2.5 Problems and barriers to migrants volunteering

In the case of Germany and Austria it seems that none of the organizations named negative influences of problems raised by migrant volunteers being active in their organizations. However, the lack of a culture welcoming immigration and a lack of social security can be factors that influence a migrant's ambition to volunteer. Many underlined how the differences in cultural backgrounds and perceptions sometimes lead to negative outcomes. However, good intentions and mutual respect can erase these risky situations. The lack of linguistic skills can lead to difficulties preventing effective communications.

More complex issues emerged in the other two countries. In Italy, the participants pointed out some main issues. The first is work: the centrality of employment is affirmed as a condition sine qua non for the engagement in voluntary activities. Secondly, the group claims that as operators and volunteers they feel the instrumental use of the question of migration in the political debate; they think that an emergency approach does not help to develop practices of social inclusion. Some people spoke of positive experiences born spontaneously, in which the local community and migrants were both involved. In any case, the involvement of migrant and local people in common projects, is evaluated positively as expression of integration paths. Participants stressed the importance of finding the way through which all associations can collaborate together on the specific topic of migration. It is important to connect with the space of migrants, to know the places where they live and their communities. The knowledge about migrants and their specific problems is identified as the key for integration. It was emphasized how time is the enemy of integration. The reception system projects have a very limited duration, but they need longer times. Because relationships are built over time.

In Greece, with some similarities with the Italian case, there are many constraints for migrants to participate in voluntary activities, especially for recent arrivals, relating to their status, conditions and circumstances, some of which reflect restrictive migration policies, as well as communication barriers mostly relating to language. Few of the recently-arrived participants had past experience of volunteering, and the very concept of “voluntarism” was generally beyond their cultural imagery (in some cases framed e.g. in terms of religion). Legal changes placing barriers to voluntarism, especially for individuals and for small independent organisations have been mentioned as a problem.

5.2.6 Impact

Foreign people involved in organizations are more connected to the urban social structure, as their involvement in different projects or activities – cultural, assistance, support or celebration - produces more relationships and therefore more opportunities for integration. Social relationships are definitely considered as the key for the participation of migrants. According to many opinions, social relationships open up new path of integration. Integration success depends on good communication among receiving society and migrants, supporting diversity and inclusion policies as well as civil society initiatives. Volunteering can embrace the diversity in the host country and create strong bonds between migrants and the host society. Moreover, volunteering can be a way to enhance the relationship between participation of migrants in civic associations and governmental institutions. Volunteering gives an opportunity to migrants to be involved in the history, culture and daily life of the hosting country. As a result, migrants will increase their sense of belonging and reduce their bias on a new culture.

In the German case, 20% of the population have an immigrant background. Hence, the ideal condition for integration would be to reach the same percentage of migrants being represented in politics and society. This not being the case holds integration back. Germany still focuses on "not being a country of immigration", which complicates integration and interaction of different cultures, if more migrants volunteered, this situation could change. The influence of migrants could increase by making different opinions and diverse voices heard. Immigrants' volunteering plays a role in living peacefully as a community, diverse groups are involved who may have different backgrounds but share same goals. It can thus facilitate a change of traditions, increase and transfer of knowledge, decrease in the fear of contact between groups, influence on the whole structure of an association by highlighting personal experiences and sensitize people for immigrant issues.

Finally, an opinion rather common among participants involved in large formal organisations, such as the HRC in Greece, was that volunteers should receive

compensation for their expenses, in money or in kind (e.g. public transport tickets, meals). Voluntarism has limits, despite its merits it should not be regarded as a panacea to solve complex problems. Some of these may need to be dealt at the level of policy. But also with respect to more practical issues concerning the field, sometimes there are specific skills and long-term commitment required that rarely can be provided by volunteers.

5.2.7 Role of policies

Focus group discussions also touched upon questions of politics and policies. In Italy, participants' experiences into the field of volunteering highlighted the problem of discontinuity, which was connected to the lack of a good organization. In terms of strategies, everyone agreed that greater networking of experiences is needed; networking would improve the effectiveness of the many projects dealing with migrants' integration developed and carried out by associations (CAS, SPRAR and others) throughout the local or regional territory. All participants highlighted the emergency conditions in which they operate and the strong efforts they require. They emphasized their commitment to engage in activities to support migrants, but evaluated that volunteering alone is not enough, without structural interventions. Moreover, people shared the idea that, in order to improve the policies for integration and the effectiveness of voluntarism, it would be necessary to deal with the skills (formal and informal) of the migrants. Policies should focus more on the valorisation and improvement of personal skills.

In Germany, the discussions highlighted specific areas that need to be improved to strengthen the role of volunteering. Lack of personal resources (money, time and social security) is a significant factor that reduces the number of immigrant volunteers. Also, it was highlighted that especially many migrants suffer from a lack of personal resources and hence are less involved in volunteering. As in the Italian case, continuity and funding of activities need to be strengthened. There was agreement to the need of professionalism, and the crucial role of full- and part-time associates who can instruct and supervise. Information and campaigning can provide accessible information to reach a broad majority of the public with specific and lasting actions. Cooperation of associations and political bodies could be helpful to empower exchange of experience and knowledge.

In Austria, policies that include specific actions focused on non-discrimination and their fundamental rights can have essential role in order to eliminate discrimination and prejudice and to facilitate meaningful relationships between local people and migrants. Policies aimed at assisting public authorities and creating equal opportunities will make difference for better integration processes. The policies should be framed considering the international context and including initiatives which enable the migrants to have responsibility for being active participants.

Finally, in Greece, most participants of migrant refugee background had little to say on policies. Among those who did comment, people who have been in the country for some time before the “refugee crisis” of 2015-16, some expressed positive views on the Greek government’s approach as compared to that of past governments, which was contested by Greek participants. In general, the Greek and EU management of recent migration flows were criticized for not respecting international law and human rights, for choosing to accommodate newcomers in camps, and for placing difficulties or even being hostile to spontaneous voluntary actions. There was an overall agreement that policies should be mostly focused on integration, including language learning and the need to combat idleness amongst asylum seekers. Making ‘volunteerism compulsory’, e.g. as a prerequisite for receiving asylum, was strongly resisted as a contradiction in terms.

5.2.8 Existing practices/conditions: evaluation and recommendations

In four countries, it appears that there is generally a lack of coordination between different levels of policy, or different actors (whether state bodies, NGOs and voluntary organisations, reception system). Especially large formal humanitarian actors are placing too much emphasis on protocols, while sometimes volunteers need to go beyond these in order to approach beneficiaries efficiently and effectively.

Some concern has been expressed regarding the need to keep a balance between “offering to”/“helping” people in need and the paternalism/victimization rendering beneficiaries disempowered and dependent. From focus groups analysis (in all cases) there are two distinct common visions of the intersections between migration and voluntary practices: a charitable approach and a militant or more politicized approach. These two different perspectives influence the practices and therefore the results of the projects aimed at migrants’ integration. The charitable approach can be effective in an emergency phase, but it is unsuccessful at the second and third reception phases. On the other hand, a more politicized intervention has opened up new paths for developing integration opportunities. The diversity of approaches is also affirmed in relation to the different contexts and to the specific problems and conditions highlighted: the emergency context concerning landings of boats transporting migrants; the dynamics of labour exploitation; the housing discomforts; the reception system and the confrontation with local communities.

Finally, migration is a process that crosses many dimensions, so it requires attention and focus at the highest level. Migrants are in need of effective orientation in order to find their way in the labour market, housing, legal issues and education. There is link between the effectiveness of policy implementation for migrant support and the success of their integration process. The majority of migrants can benefit by adopting volunteerism, yet

both voluntary organisations and individual volunteers need to adapt to shifting policies and changing situations on the field.

Voluntarism is crucial for migrants' integration and can have emotional, social and practical benefits to those involved, especially to newly arrived migrants/refugees. Integration is through a complex and multifaceted process that requires time, there is a diversity of motives which change over time.

Through the testimonies of focus group participants in the four countries, the following common issues emerged in relation to volunteering:

- the need for networking;
- the need to consider and strengthen individual skills and personal background;
- the issue of job insecurity, a problem and obstacle to voluntary commitment, both for migrants and for local actors;
- the lack of a systemic organization among the services for volunteering and the fragmented nature of voluntary interventions;
- the uncritical connection of voluntary activities to institutions;
- the contradiction between offering/helping and empowerment/participation (paternalism vs autonomy).

Volunteering serves the purpose of "coming together" as a society and fighting for the same goals, integration by gaining the feeling of a nation that fights for the same goals. It should not be considered as a cost effective gap-filling system for the public health and education system. Volunteering with migrants opens up many new relationships, but it must be reasoned: it is important to consider the specific skills and needs or expectations of the subjects involved. However, institutions must be careful not to degrade migrants. They are criticized by organizations, which stimulate a different vision of the voluntary work of migrants aimed at a fairer valorisation of skills and collaboration with local communities.

The concept of volunteering is not universally conceivable. For newly-arrived migrants who volunteer, their involvement was highly coincidental. Voluntarism has a clear impact on specific target populations benefiting from its activities, but also has limits. Integration success depends on good communication among receiving society and migrants, supporting diversity and inclusion policies as well as civil society initiatives. Volunteering can embrace the diversity in the host country and migrants. In all cases the volunteer actors wish greater involvement of migrants in the design phase in order to better respond to specific needs related to the integration dimension.

5.3 Best practices

This section presents a number of best practices of voluntary projects and organisations that were identified and evaluated through the qualitative part of the VAI study, but also in preparing for subsequent project activities such as compiling a stakeholders list and analysis. The evaluation methodology for registering best practices was loosely adapted from the European Website for Integration reports on voluntary and citizens' initiatives before and after 2015¹. The information registered included the "what", "who", "where" and "when" of each project, a summary of its activities, key issues and goals, a description of the action, its beneficiaries, its sources of funding, the role of (migrant) volunteers and their modes of engagement, as well as evaluation and impact. A total of 19 best practices were included, both from the localities or regions where project partners are active, but also from other parts of the countries under study.



¹ <https://ec.europa.eu/migrant-integration/intdossier/comparative-analysis-voluntary-and-citizens-initiatives-before-and-after-2015>

Haus der Religionen (House of Religions)

Contacts: Böhmerstraße 8, 30173 Hannover, Germany. Tel. (0511) 88 25 11 / info@haus-der-religionen.de.

URL: <https://www.haus-der-religionen.de/>

History goes back to 1990, but the interreligious dialogue started in 2005.

The House of Religions is an organization based in Hannover. The association is led and guided by people of different religions and backgrounds. The House has two distinct functions: The council and the forum for religions. Since 2009, Hannover has had a joint representation of different faith communities with the Council of Religions. Six religions are represented here. Every community has exactly one vote. The council of religions represents the religious communities of Hanover on a political level and to the general public. The forum of religions is a meeting place for all religious communities in Hanover. Delegates from the municipalities and the local society come together for interreligious dialogue. Also, the House of Religions is often the host of cultural and educational events for schools, students and other societal groups (Haus der Religionen, 2018).

Germany has a long history of migration. Today, many cultural and religious groups are part of the German society. In their countries of origin, many of these groups are caught in interreligious or intercultural conflicts or wars and only have few social contacts to outside groups. The "Haus der Religionen" wants to create the possibility for different religious groups to peacefully come together into a dialog, enable different groups to reduce stereotypes that they might have, exchange experiences and create a room of trust and a peaceful society.

The organization represents different religious groups and communities at the political and societal level in Hanover. The "Forum der Religion" is a meeting place for all religious communities in Hanover. Delegates from the municipalities and the local public come together for interreligious dialogue. Also, the House of Religions is often the host of cultural and educational events for schools, students and other groups of society. The range of the offers of the "Haus der Religionen" comprises, among other activities, an exhibition on the topic of "Religious Communities in Dialogue", guided tours for children, youth and adults to enrich their knowledge on the topic of culture and religion, excursions to visit and to get to know religious communities in Hanover, guided tours with the focus on different religious communities, education programs for kindergarten and school students, teachers, counseling and advice on questions arising from a multi-religious community, on multi-religious ceremonies and festivities and a wide spectrum of events (discussions, lectures, and a series of conversation and dialogue). All activities aim at strengthening the interreligious understanding of different communities and raising awareness for different cultural and religious groups and traditions, which should facilitate the peaceful living together of different groups in Hanover.

Volunteers are involved on all levels of the organization's work. All representatives from the different religious groups work on a voluntary basis. Additionally, volunteers offer a broad range of workshops, activities and possibilities to participate in different cultural and religious traditional practices to the public.

Modes of volunteer engagement:

- All members of the Council of Religions, which is a part of the "Haus der Religionen" work on a voluntary basis. Members of the Council of Religions are the political and societal representation of the religious communities of Hanover.
- The forum of religions (Forum der Religionen), a meeting place for all religious communities in Hanover, is also organized and supervised by volunteers.
- Other activities, like interreligious workshops, exhibitions and education events are also organized mostly by volunteers (with supervision of full- or part-time employees).

Most of the volunteers have an immigrant background. The nature of the background (recent arrival in Germany or roots over generations) and the countries of origin vary.

Since the beginning of the work with only a few representatives of different religious groups more and more groups have joined. Today over 40 different religious groups found a representation in the work of the organization. Today the "Haus der Religionen" works on several successful projects, organizing three times a year a meeting where the delegates from different religions come together to get to know each other better and to talk about current issues of living together in a multi-religious city. Also the "Haus der Religionen" was successful to establish a wide network with local authorities and schools. In 2016 the book "Religions in Hannover" was published by the Council of Religions.

The effectiveness of the projects led by the "Haus der Religionen" can be evaluated through the interviews with staff members. The reach and impact of the project can be seen through the number of people visiting the events that are prepared by the "Haus der Religionen", the number of delegates, that is increasing each year significantly, etc. Quality of the exhibitions and workshops and the effectiveness of the work of the "Council of Religions" is ensured by the experience of the employees and the positive feedback of different religious communities of Hanover. It was reported that the religious communities are not only involved in common actions, but also in common communities of values as a result of pursuing the same goals.

Beneficiaries: Religious communities, (third country) migrants residing in Hanover, general public.

Source of funding: A big part of the support for the organization is funded by membership fees and donations.

ViA Linden –Verein für interkulturelle Arbeit in Linden e.V.

(Association for intercultural work in Linden-district of Hanover organisation)

Contacts: Elisenstraße 10, 30451 Hannover, verein@jtlinden.de

URL: <http://via-linden.de/>

The association ViA Linden was founded in 1986 as an "association for the promotion of inclusive youth work in Linden" and has been called "ViA Linden-Verein für interkulturelle Arbeit in Linden" since 2007. ViA Linden is a non-profit, recognized institution of youth welfare and a member of the equality welfare association (Paritätischer Wohlfahrtsverband) of Lower Saxony. ViA Linden organizes two youth meetings in Hanover and works together with schools and other associations in order to empower socially disadvantaged young people by providing a broad range of open youth work, gender work, educational opportunities and violence prevention.

Issues: Today, around 12% of the population of Hanover suffer from poor living and social conditions and 24% of the population in Hanover have an immigrant background in 2015. The group of disadvantaged children and adolescents is large. The goal of ViA is to improve the perspectives and educational opportunities of socially disadvantaged young people. Demand-oriented and needs-oriented offers are provided by ViA in different areas of adolescent living environments with the main focus on:

Open youth work and intercultural trainings: The youth clubs Allerweg and Elisenstraße offer girls and boys from the age of 13 the opportunity to use rooms, equipment and activities independently.

Gender work: Girls and boys have the opportunity, in specific activities and projects, to gain experience and to express their interests and needs with self-confidence and mutual respect.

Education: Young people and young adults with an immigrant background are supported in their future planning and receive help in developing a school and professional perspective.

Violence Prevention: Young people are supported through specific training programs to develop conflict resolution strategies, to take responsibility for themselves and others, and to develop mutual appreciation.

The organization provides a broad program in the field of open youth work to support school students and adolescents through their personal development. Under the supervision of full and part time employees, a need-oriented offer of programs in the field of intercultural competencies development, gender and feminism, violence prevention and educational projects was carried out and adjusted to the target group over time. These offers are aimed at school students as well as teachers and pedagogical specialists. Volunteers lead almost the whole leisure sector of the organization. All activities aim to provide disadvantaged children and school students in the district "Linden" of Hanover with better educational opportunities to do prevention work if needed. Over the last years many networks with other organizations, welfare associations and schools were carried out to reach a larger number of students and to expand the program based on the needs of the youth.

Almost all activities are developed and implemented by teams of volunteers.

Modes of volunteer engagement. Volunteers are involved on all levels of the organization's work. Leaders, project coordinators and project assistants are involved in the activities of ViA on a voluntary basis. Most of the volunteers have an immigrant background. The nature of the background (recently in Germany or over generations) and the countries of origin vary broadly. One peer-project, "Peerjump", is completely carried out by migrant volunteers who have completed a training in advance as "intercultural coaches". The project works in cooperation with local schools and offers school students of immigrant origin the possibility to carry out workshops on the topics of tolerance, acceptance, democracy and equality. It should be used to promote a tolerant school environment and to give students the possibly to reflect on those topics within a protected and unbiased space.

Since the founding of ViA the organization has been expanding as well as restructuring their work. Today the organization is based in two local offices in Hanover, where students are free to come and to spend time and take part in the leisure time activities. Additionally, many projects were designed to empower young people and to help them build their identity, and help to develop individual life-management and personal development strategies. Over the last years new cooperations with local authorities were established and funding from the state was acquired. Due to the changes over the course of time new projects with new topic focuses were developed to be able to respond appropriately to today's problems in Germany, like projects that challenge and discuss the increase of islamophobia and anti-Semitism in the last years.

The effectiveness of the projects, lead by "ViA" can be evaluated through the interviews with staff members. The outreach and impact of the project can be seen through the number of people participating in the projects carried out by ViA, the number of school students who participate in the leisure time activities. The number of beneficiaries and volunteers still increases each year. The quality of the program is ensured by the professional supervision of the full-time employees with an educational background that matches the needs of the projects. Additionally, volunteers participate in a number of trainings themselves to develop a deeper knowledge of the subjects of the projects and to ensure a high quality in the workshops that they lead in schools. It was reported that the activities offered by the organization experience high demand from the local authorities.

Beneficiaries: Disadvantaged children, school students and adolescents; the general public

Source of funding: Funding from the state and donations

Tafel Deutschland e.V. (Dachverband)

Contacts: Tafel Deutschland e.V., Dudenstraße 10, 10965 Berlin. Tel.: (030) 200 59 76-0, E-Mail: info@tafel.de

URL: <https://www.tafel.de>

Running since: 1995

In Germany, several tons of food are destroyed every day, even though they are still edible. At the same time, many people are lacking food. The Tafel e.V. collects surplus, qualitatively flawless food and distributes it to the socially and economically disadvantaged people in local areas. With their quick and unbureaucratic help, the organization alleviates the consequences of poverty in a rich society.

Issues. In 2016, the Federal Statistical Office reported that every one out of five German residents is threatened by poverty. The Tafel e.V. pursues the goal to help people who are threatened by poverty and to realize a sufficient level of well-being for everyone. Today, Tafel e.V. has more than 940 offices nation-wide. Tafel e.V. in Germany collects surplus food and distributes it to needy people. The food distribution is the core business of Tafel e.V. and organized differently depending on the region. Many offices of Tafel e.V. also do more than that: they offer their customers clothing, household goods, furniture and additional services - in accordance with the needs and opportunities on site - from a delivery service to a warm lunch or childcare. With the opportunity to save on shopping, Tafel e.V. gives people in need a way to live on a budget. At the same time, they create spaces for getting together and thus the framework for building a social network - which gives people affected by poverty a chance to help them improve their situation. Tafel Germany is the umbrella organization of Tafel e.V. The non-profit association represents the interests of its members in relation to the political system, companies and society on the whole, and they support the Tafel's work on site with practical help.

The work areas of Tafel e.V. are composed of two different fields of action. The local offices of Tafel e.V. collect high-quality food that would otherwise end up in the garbage and distribute it to socially and economically disadvantaged people free of charge or for a symbolic price - giving them a modest financial leeway to cover their daily costs of living. As a place of encounter, the organization also creates a framework for social participation. The umbrella organisation sees itself as the service center of a growing, diverse volunteering movement that professionally supports its members, represents their interests at the federal and international levels and carries the Tafel idea into the world. Since the founding of the first board in Berlin in 1993, Tafel e.V. has been campaigning against food waste. Under the guideline "Rescue Food. Help people.", Tafel e.V. Germany supports its members in building a bridge between abundance and lack, to alleviate the consequences of poverty in one of the richest countries in the world and to give face and voice to disadvantaged people. Additionally, Tafel Deutschland offers financial support and collaboration to sustainable local projects. At the moment, the focus is on the cultural promotion of children and adolescents and integration work. In addition to cultural education, integration should be supported at the local level. Together with the Federal Ministry of Food and Agriculture (BMEL), Tafel Deutschland launched the "HeimatTafel" project in 2016. The aim of the three-year project is to support the local boards in the qualification and promotion of volunteer work for refugees. In summary, Tafel e.V. works on the local, regional and national level and covers social issues that concern the environment, senior citizens, social and health care, migrants, minors and poverty aid. Today, Tafel e.V. has 30 full-time and part-time employees and over 60,000 voluntary supporters of their mission.

Tafel e.V. has over 60,000 volunteers all over Germany. Volunteers participate in all fields of the organization's daily business and on all different levels of the organization's work.

Volunteers participate in all fields of the organization's daily business, for example as drivers, in the warehouse, in the administration, as external consultants, in the organization of events or interpreters for refugees.

Migrant volunteers are involved in different activities within the organization. The organization benefits from the language competencies of the volunteers, especially in the work with refugees who need translation and interpretation services.

Since 1995 many aspects of the German society have changed. There is still a large percentage of people that are threatened by a low level of economic and educational well-being. Tafel e.V. is successfully helping a large number of people on a local, regional and national level. In addition to the original focus on food supply, Tafel e.V. established many mechanisms to cover other problem fields in the German society, such as language classes for migrants and refugees, intercultural workshops, literary classes and support and consulting for people in need.

Tafel e.V. is a renowned and well-known organization in Germany that is highly professionalized. The effectiveness of Tafel e.V. can be evaluated by analyzing quantitative data collected in an online survey as part of the "Volunteering among Immigrants" project. The outreach and impact of the project can be seen in the number of people that visit the Tafel e.V. offices on a daily basis, the all time high and increasing number of volunteers and the media coverage of their activities. Especially after the increase in refugees in 2015, the number of beneficiaries was at an all time high. The quality of Tafel's activities is ensured by the professional supervision by full-time employees with a background in education that matches the needs of the projects. Additionally, volunteers participate in many activities of Tafel e.V. to ensure that language barriers do not harm people to use the services that are provided by Tafel e.V.

Beneficiaries: Disadvantaged, at-risk groups, migrants, refugees.

Source of funding: The organization's work is completely donation-based

Baustelle Welt

Contacts: Baustelle Welt e.V., Halberstädter Straße 7, 10711 Berlin, Germany. E-Mail: info@baustelle-welt.de

URL: www.baustelle-welt.de

Running since: 2011

Baustelle Welt e.V. is an association of young people who all did a voluntary social year in countries of the Global South. Upon their return to Germany, they decided to bring issues of global injustices to the attention of the German public while at the same time raising donations for projects they worked at abroad.

Baustelle Welt e.V. developed a concept to organize educational events that are both entertaining and focused on the issues at hand. Their goal is to pick topics of global injustice, such as trade relations, poverty or colonialism, and create events in such a way that people with a basic interest will feel welcome and have a chance to learn more the issues. Instead of having expert discussions or closed-circle meetings with party-affiliations, Baustelle Welt e.V. is an independent NGO that invites speakers, film makers or activists to join their discussion round or show their movies. The goal of these activities is to reach a broad public and offer them easy access to information and discussion on topics they are generally interested. Besides these educational activities, the association also collaborates with selected educational projects abroad and raise donations to support their work.

The work of Baustelle Welt e.V. is entirely volunteer-based. Volunteers meet once a week to discuss new projects, organize upcoming events and coordinate public relations work.

Volunteers are responsible for different areas, for example financing, website maintenance or coordinating projects abroad. However, since the group of active volunteers is small, volunteers usually work together as equals.

Volunteers work in the areas of project management, event management, public relations, accounting and fundraising.

Migrant volunteers work with Baustelle Welt e.V. project-based for educational events as experts. Also, Baustelle Welt e.V. welcomes everyone of immigrant origin to join their regular volunteers' team.

The association has organized numerous educational events where hundreds of people participated. With the help of Baustelle Welt's donations orphans in Indonesia and Kenia were supported to go to school and college, furthermore donations support a school in Nepal.

Baustelle Welt e.V. seeks for feedback of participants in their events, which has been overwhelmingly positive. Large audiences are another indicator that the events are well-received. Regarding its projects abroad, the association regularly monitors progress which determines future funding.

Beneficiaries: The general public, people interested in issues of global outreach, project partners abroad

Source of funding: private donations for projects abroad and in Germany, public funding by the German ministry of development cooperation for local educational events

Integrationhaus/Dynamo

Contacts: Engerthstraße 163, 1020 Vienna, Austria

URL: <https://www.integrationshaus.at/de/>

Running since: 1993

It offers various opportunities to the disadvantaged groups considering their needs and expectations. It provides vocational, educational counselling, seminars and trainings for adults and young adults having migration background, including refugee and asylum-seeking children. These people have to face with different obstacles in the local society because of their background

Issues: providing equal opportunities for young migrants, refugees and asylums-seeking children in the field of educational system, labour market and society; offering basic education and qualifications; preventing unemployment through qualification/relevant skills; preparation for higher secondary education. Imparting competences in social skills and practical life.

Activities: course on basic education - the target group consisting of young migrants, refugees aged between 15-25 years; course in order to target group to support their integration into the labour market. The main focus is on strengthening individual capacities by mentoring / educational partnerships and volunteering activities. The activities are aimed at increasing German languages skills, gaining fundamental basic education that enable completing Secondary Education Graduation and improving the opportunity to integrate in the working process. Accompanying measures are psychosocial counselling and individual coaching. Volunteers trained by the Integrationshaus support the participants in language training, professional orientation but also in social and cultural matters.

All modules in the seminars are based on common objectives and strategies of empowering young people through education and self-determination. There is great flexibility on involvement of migrants having different level of literacy and linguistic skills. Volunteers are involved in the activities aimed at increasing their vocational skills for better employment opportunities and enhancing the interest of the ones who don't attend their educational process. Volunteers are encouraged to be involved in the activities aimed at enhancing the potential for self-development, increasing awareness on intercultural learning. The courses and trainings are complemented by the cooperation with parents which is effective way for successful implementation. All courses and seminars within the implementation are accompanied by psychological support and social work due to some volunteers have to live in difficult condition and suffer from traumatic experiences.

The programme focus on involvement of target migrants and is being carried out some focus groups among trainers and programme staff and meeting with migrants. These initiatives ensure to identify the needs of migrants and to create the tools based on participants' vocational and education needs about seminars and trainings and expectations from volunteering process. Volunteers are involved in the activities aimed at increasing their vocational skills for better employment opportunities and enhancing the interest of the ones who don't attend their educational process. More than 1.000 participants aged between 15-25 (most of them having refugee and migration background) benefit from this programme in a direct and indirect way. Participants are involved in these activities; occupational orientation, application training and presentation techniques, IT trainings, English language training, social studies and psychosocial counselling.

Moreover, it is co-financed under the European Refugee Fund. There is regular basis in order to ensure the monitoring of the process and quality management. According to the assessment tools and regular meeting with trainers and participants, the programme is opportunity for youngsters to increase their vocational and personal competences. It enables take the attention of the local people/ employers /educators about migrants' education and vocational needs. Youngsters have point of view about volunteering, the link between volunteering and employment. Because they can access to the opportunities in the labour market.

Beneficiaries: Organizations which are active in the field of adult education and migration

Source of funding: It is a comprehensive programme consisting of local partnership through their organization capacity. Moreover, it is co-financed under the European Refugee Fund

Diakonie Flüchtlingsdienst/ BACH programme

Contacts: Steinergerasse 3/12, 1170 Vienna, Austria. Tel. +43 (0)1 402 67 54; E-mail: fluechtlingsdienst@diakonie.at

Running since: 1980

Diakonie Flüchtlingsdienst has various departments in eight different Austrian states. It contains more than 700 full-time employees as well as many volunteers for the implementation of its daily practices and projects.

Activities: services; Consultation; Care, support on accommodation needs of disadvantaged people; Training; Integration; medical and psychotherapeutic treatment of asylum seekers, refugees, migrants and Austrians.

Issues. It aimed to develop and implement measures in terms of education and integration of young asylum seekers into the labour market, including offering young asylum seekers a “pre-qualification” to facilitate the transition from education to work. The project was based on the assumptions that interrupted pathways of education, language barriers, social exclusion and lack of information are main reasons for discrimination at the labour market.

How does it work. Information about access to labour market and further education; Improvement of professional experience by vocational trainings and internships; Strengthening the migrants’ potential of self-determination; Improvement of German language skills; Supporting in computer skills (IT trainings); Advocating against structural discrimination of asylum seekers and enhancing better chances for integration in the labour market.

The program was divided into a basic course and a specialized course. The basis course included a German language course, IT training and basic education in Mathematics, Geography, English, health and social topics. Focus was always put on intercultural learning, i.e. by discussion on socio-critical topics, religion and on challenges arisen from everyday life. The specialized courses focused on vocational orientation and professional training in theory and practice. First it was important to discuss with the participants their various perceptions in relation to professions and the qualifications needed. After that trainings on communication and presentations have been carried out. The participants got first experiences in the labour market by internships, excursions and taster days. For example, they had the chance to gain professional experience as radio journalists, or developing skills in vocational fields like gastronomy, garden and park maintenance, wood processing or health care.

Identifying of professional interests by thorough interviews on competences, interests, education in country of origin and in Austria. Apart from that the specific professional interests and wishes from target group could also have been found out due to career interest tests and determination of career aspiration. Volunteer mentors and tutors (teachers, senior students) assist RASC in their daily routine; Courses on German, Mathematics, English are held by volunteer professionals (teachers and trainers, some of them native speakers) for young people having completed mandatory schooling; Creativity projects (e.g. intercultural photo-shooting exercises); Preparation for apprenticeships: getting companies involved (required abilities, opportunities of higher qualification, etc.), job application training workshops; Political lobbying for asylum seekers’ access to the labour market (mainly in cooperation with business companies); Long-term cooperation with the private sector (T-Systems Austria, Oracle Austria, Microsoft Austria, Austrian Chamber of Commerce).

It offers various opportunities to the disadvantaged groups considering their needs and expectations. It provides vocational, educational counselling, seminars and trainings for adults and young adults having migration background, including refugee and asylum-seeking children. These people have to face with different obstacles in the local society because of their background.

As far as integration problems addressed are concerned (Methodological Guidelines: education access/quality/protection/empowerment and participation), set priorities on two of the four areas: comprehensive and non-discriminatory (part of EQUAL Strategy!) access to vocational training and empowerment and participation (approach focusing on practical experiences).

Beneficiaries: The volunteers who want to increase their vocational capacity.

Source of funding: It is co-financed under the European Refugee Fund.

Public Employment Service (AMS)/ "LOBBY.16"

Contacts: Mozartstraße 9 3300 Amstetten, Austria

URL: <https://www.ams.at/organisation>

Running since: 1994

The programme aims at enhancing educational and occupational perspectives of young people by: helping young asylum seekers to pursue an educational career; identifying occupational interests, strengths and abilities (through interviews, career interest tests, work placements/job-shadowing in business companies); assisting in finding/arranging an apprenticeship position; assisting in finding/arranging other educational programmes

How does it work: Preparation of young asylum seekers for the labour market; Assistance in planning further education and/or in job orientation, i.e. conveying of information about access to labour market and further education; Improvement of professional experience by vocational trainings and internships; Strengthening the migrants' potential of self-determination; Improvement of German language skills; Supporting in computer skills (IT trainings); Advocating against structural discrimination of asylum seekers and enhancing better chances for integration in the labour market.

The program was divided into a basic course and a specialized course. The basis course included a German language course, IT training and basic education in Mathematics, Geography, English, health and social topics. Focus was always put on intercultural learning, i.e. by discussion on socio-critical topics, religion and on challenges arisen from everyday life. The specialized courses focused on vocational orientation and professional training in theory and practice. First it was important to discuss with the participants their various perceptions in relation to professions and the qualifications needed. After that trainings on communication and presentations have been carried out. The participants got first experiences in the labour market by internships, excursions and taster days. For example, they had the chance to gain professional experience as radio journalists, or developing skills in vocational fields like gastronomy, garden and park maintenance, wood processing or health care.

The programme aims at enhancing educational and occupational perspectives of young people by: helping young asylum seekers to pursue an educational career; identifying occupational interests, strengths and abilities (through interviews, career interest tests, work placements/job-shadowing in business companies); assisting in finding/arranging an apprenticeship position; assisting in finding/arranging other educational programmes.

The volunteers are supported by mentoring services in order to aware of these roles and activities. The main activity is regular focus groups between mentors and the ones to be involved in activities as volunteer.

The majority of young refugees are over 15 years old when arriving in Austria; this means they are not obliged attending at schools anymore. As a consequence, many of them attempt to do their formal Secondary Education Graduation in Austria, for which courses are usually offered via adult education institutions. Since those educational measures are often of a very short duration and given other factors, such as poor training in their mother tongue, limited schooling opportunities in the country of origin, and difficult learning conditions in their accommodation now in Austria, an overwhelming majority of disadvantaged people do not pass admission tests for apprenticeships or fail in schools of higher education; many drop out after the first semester because of such excessive demands. Due to their severely limited access to the labour market and the fact that asylum seeking children are not allowed to follow an apprenticeship, the situation for disadvantaged people becomes especially difficult having reached the age of compulsory education. Public Employment Service (AMS)/ support these people in order to increase their adaptation.

Activities result in helping migrants for better vocational opportunities, through occupational interests, strengths and abilities.

According to result of assesment tools the focused on necessary basic conditions being also relevant for the success of the learning process for long term objective. This Project has essential role for inclusion of migrants in the local area.

Beneficiaries: The organizations which want to increase their organizational I capacity for further implementation

Source of funding: It is co-financed under the European Refugee Fund.

Volkshochschule Salzburg /Minerva

Contacts: Volkshochschule Salzburg, Strubergasse 26, A-5020 Salzburg, Austria; Tel. 0662/876151-0

URL: <https://www.volkshochschule.at>

Running since: 1947

Volkshochschule Salzburg offers about 1,200 courses per semester throughout Austria, Outdoor activities; Language courses; Pilates; Body-forming; Dance; courses; Swimming; Vocational and educational counselling; Other sport courses; Hand craft courses.

Concerning target groups, Minerva is focusing on refugees, unaccompanied minors and asylum-seeking children in the age between 15 and 25 years with little knowledge of German and weak educational background. Especially young asylum-seekers over 15 years have very limited educational opportunities, hardly any school leaving certificates and almost no chances getting an employment. In their home countries many of them in the project have had only little or no previous education. Since the asylum procedures may last many months up to more than a year educational projects can be a valuable contribution for asylum-seeking children and young people during this period of time.

It offers activities oriented participation of foreign nationals in “in economic, social, cultural and civil life”, and in relation to educational integration of refugee and asylum-seeking children the Guidelines stress principles of equal access to education and protection from discrimination and possibilities for exchange and mutual learning between cultures.

Only refugee children and those with subsidiary protection are entitled to enter into an apprenticeship, whereas asylum-seeking children are barred from such employment. Being excluded from vocational training has extremely negative consequences for asylum-seeking children, who even after having completed compulsory schooling, are left with rather limited options for the future

Besides, participants are provided by psychological support and assistance in coping everyday life. Furthermore, intercultural learning and project-oriented lesson are important instruments in order to strengthen their competences and capabilities. Individual counseling and coaching as well as accompanying learning assistance promote self-development and motivation. The Adult Education Center focuses on courses preparing participants for Secondary Education Graduation exams. Beside that, IT trainings, sports, creative workshops as well as social counseling is being offered.

The programme aims at enhancing educational and occupational perspectives of young people by: helping young asylum seekers to pursue an educational career; identifying occupational interests, strengths and abilities (through interviews, career interest tests, work placements/job-shadowing in business companies); assisting in finding/arranging an apprenticeship position; assisting in finding/arranging other educational programmes.

Providing equal opportunities for young migrants, refugees and asylums-seeking children in the field of educational system, labour market and society; Offering basic education and qualifications; Preventing unemployment through qualification/relevant skills; Preparation for higher secondary education; Imparting competences in social skills and practical life.

This Project has essential role for inclusion of migrants in the local area. The project design includes a comprehensive approach addressing various needs and concerns of the target group. Minerva provides tailor-made offers so that each of the participants can find an appropriate course.

Beneficiaries: The institution/organization which are active on volunteering and migration inclusion

Source of funding: It is co-financed under the European Refugee Fund

Caritas Austria

Contacts: Albrechtskreithgasse 19-21, A-1160 Vienna, Austria; Tel. +43 (1) 488 314 10

URL: <https://www.caritas.org/what-we-do/migration/>

Running since: 2015

Caritas Austria's headquarters is located in Vienna and coordinates the work and supports the tasks of nine Caritas archdiocesan and diocesan offices in the country. In 2015, 14 871 salaried Caritas employees in Austria were ready to help elderly, ill, disabled, disadvantaged and/or suffering people on a daily basis. Approximately 55 000 volunteers also make an essential contribution to help people in need, including 15 000 within the scope of refugee aid. More than a century later, Caritas Austria's broad range of programmes underscores its enduring commitment to prevent and ease the hardships of people in need. Initiatives include: disaster relief, hunger awareness and hunger aid campaigns, homecare for disabled people, shelters for homeless people and single mothers, counselling and support centres for people struggling with substance abuse, refugee aid, and occupational projects for the unemployed. Throughout 2015, Caritas Austria helped provide for refugees within Syria and in the neighbouring countries of Jordan and Lebanon. From September, financial means were also needed in Austria for the roughly 800 000 people in transit and for those seeking asylum. Due to the enormous media attention as well as a poster and advertising campaign, Caritas was able to give extensive aid to the refugees.

Caritas Austria is a member of Caritas Europa and Caritas Internationalis, and often collaborates with members on overseas emergency and development programmes, such as the famine relief programme to provide humanitarian aid to people in several East African countries severely affected by drought and conflict. The main methodology is to stimulate volunteers for more initiatives.

The heart of its work is a wide range of over 1600 social assistance programmes that target people in need in Austria. The range of social services includes provision of supplementary food vouchers for single mothers, covering energy costs for the elderly, finding homes for abandoned children, establishing 45 institutions for homeless people, and 1245 work placements for long-term unemployed people.

Caritas addresses the issues around migration directly. It works to advise and protect all migrants – men, women and children – to prevent all discrimination. Caritas support the disadvantaged people to access to services in the host country– who are often migrants – and for proper legal protection for all people who move to find work and security. Moreover, it highlights the importance of volunteering for migrant inclusion.

Volunteers are involved in the activities aimed at strengthening themselves. They have opportunity to participate existing good practice about volunteerism.

Results. Increasing awareness and knowledge of volunteers about; Laws related to migration; Governance and Organisation which are active on the migration and volunteering; Active Involvement/citizenship

Evaluation. Face to face meetings and questionnaires which the volunteers have to fill after each session. Check list form which should be filled by the trainers. The project made contribution to increase the awareness about the importance of volunteering for better adaptation and inclusion. It will lead reaching more migrants to encourage them to be involved in volunteering activities.

Beneficiaries: The members from different educational organization and in other sectors which are eager to increase their vocational skill.

Source of funding: The budget from local funds.

OMNES voluntary association

Contacts: Greece, 3 Outskouni str 61100, Kilkis (tel. 0030 23410 22272), 75 Megalou Alexandrou str (2nd floor) 61200, Polykastro (tel. 0030 23430 24989)

URL: <https://www.omnes.gr>

Running since: 2016 (November)

OMNES is a Kilkis based volunteer association which, through a human centered and rights based approach, currently conducts an inclusive and integrated program constituted of three pillars: A housing project, an inclusion center and a livelihood project under development which aim at bringing a mid-term social support and at facilitating/fostering social inclusion for persons in/at risk of social exclusion (Greek residents and persons seeking international protection) through the provision of off-site safe and dignifying temporary housing and other support services.

OMNES ensures that people live in dignity, personal security, protection of privacy and private life, protection of personal data and the right to family life.

OMNES has as priority the specific needs of every individual in combination with her/his family needs. The planning of every action that leads to the overcome of every exclusion risk is tailor made and reflects the needs, wills and skills of the human. The role of OMNES is to advise, to support and to provide all the necessary tools in the disposal of every individual and family, as to achieve their short and long term plans with respect to every participant's cultural or other specificities.

Activities of volunteers: Teaching Arts and crafts to adolescents; Teaching Greek language to minors and adults; Teaching English language to minors and adults; Managing the OMNES free shop; Facilitating the book reading cycle for children in school.

Modes of volunteer engagement. Spontaneous participation of the volunteers due to the intense refugee crisis; Local and international volunteers (at least 41 regular ones in July 2018). People from the local community that are aware of the OMNES projects. Beneficiaries of the OMNES projects that want to give back to the community.

There is a spontaneous participation of migrant volunteers (mostly Syrians, Iraqis, Afghans) who are also beneficiaries and want to give back to their communities, mostly in the following fields: Capacity building; Networking; Assisting in the OMNES Free Shop.

From its creation and in order to support the promotion of local development and its inclusive approach, the association looks for solutions which impact both the host and the newly arrived population by fostering alternatives which benefit the local economy as well as support public services and initiatives that promote participation of all. OMNES engages with all stakeholders and works in coordination with authorities and sectorial administrations at local, regional, national and international level as well as with local, national and international civil society actors. In order to guarantee that an accurate narrative is shared, the association pays a particular attention on its accountability and transparency mechanisms and operates with a fact based and data driven approach.

The collective now evolved to OMNES showed an extraordinary capacity of adaptation to changing circumstances in "the field" as well as to policy changes and shifting dynamics within the group itself. A research-based feasibility study planning for the housing of 1200 migrants from the nearby camp of Cherso at a low cost per person, followed by a pilot project initially for 16 families was presented to local & national authorities, the UNHCR, various NGOs, and the European Parliament. OMNES was formed as a registered voluntary association with dozens of volunteers and opened up its activities to also serve local people and local development, gaining increasing acceptance/credibility within the local community. Having become local partner of the UNHCR ESTIA accommodation programme and received funding from private donations and small independent organisations, it now (July 2018) also employs 57 paid staff. "

Beneficiaries: Mostly newcomers migrants/refugees (since its early steps in 2015). Yet, in July 2018, it included 27 local Greek people among a total of 521 beneficiaries.

Source of funding: self-funded initially, funding from UNHCR-ESTIA accommodation programme independent NGOs & private donations

Hellenic Red Cross Multifunctional Centre for Refugees (Athens)

Contacts: Kapodistriou 2, central Athens

URL: <https://eespolydynamo.wordpress.com>, <https://redcrossmfcs.wixsite.com/athens-thessaloniki>

Running since: 1997

The strategy of HRC is to strengthen core services offered through the Multifunctional Centre (MFC) in Athens via a holistic approach to social inclusion and integration. The main target population is refugees of all ages living in urban settings with difficulty in accessing up-to-date and accurate information and advice, accessing health services or in need of direct support to integrate in communities where they have been accommodated. The MFC seeks to include families and individuals, whose vulnerability can be identified. The MFC aims to build resilience and empower refugees to regain autonomy in everyday living and to provide them with a sense of community, which may otherwise be difficult for them to obtain in urban accommodation in comparison with camp settings. The primary goals of the MFC are achieved through the following services: a) a safe social space drop-in facility for adults, with dedicated child and carer rooms, b) a telephone information service (Hotline) that provides refugees with information about rights and services in 12 different languages through landline, WhatsApp and Viber messaging and calls. Tele-interpretation to other agencies is also offered, c) a para-legal advice service for orienting and supporting refugees to understand their status, documents and current situation and help them clarify their options. d) a social welfare service that assist refugees in meeting their basic needs such as housing, food, essential household items, health and education as well as various protection needs, e) a psychological support service for individuals, families or groups, f) Greek & English language courses, g) Psychosocial support activities and non-formal education for refugee children, h) employability workshops preparing refugees for the Greek labour market. In collaboration with other HRC departments restoring family links, primary health care and accompaniment to access public services are offered.

Hellenic Red Cross has significant experience in providing various services (medical, nursing, social support, psychological support) to refugees and asylum seekers and oriented by the principles of assistance provision to the most vulnerable. The Multi Functional Centres (MFCs) aim to provide support and guidance to crisis-affected migrant populations by improving access to assisted orientation support, humanitarian services, an improved understanding of rights and entitlements as well as increased awareness of mainstream social services and amenities in Athens and Thessaloniki

Systems in place that assure the quality in the provided services, commitment of staff (the right people in the right positions), tools that enable the active participation of refugee population and constant evaluation of needs.

Supporting and facilitating the implementation of the MFC activities (safe social space, telephone information service, psychosocial support activities and non-formal education for refugee children).

Modes of volunteer engagement: 1. Continuous training of volunteers, 2. Matching the skills with the needs, 3. Interaction between Greeks and migrants.

An average of 15 migrant volunteers support the activities of the MFC (safe social space, telephone information service, psychosocial support activities and non-formal education for refugee children)

The MFC activities enable refugees and migrants to feel safe, informed and connected.

Information management system in place allows the monitoring of the activities of the program for internal and external (donors) use. Adjustments take place when required. Lack of sustainable funding puts in risk the continuation of the much needed activities and demotivates staff and volunteers.

Beneficiaries: Refugees and asylum Seekers. An average of 5500 visitors per month.

Source of funding: The Athens MFC has received funds from the following: 1998-2001 from the European Commission; 2001-2014 from the European Refugee Fund and the Ministry of Labour, Social Insurance and Solidarity; 2014-2016 from the Austrian and Danish Red Cross; 2016-2018 from the European Civil Protection and Humanitarian Aid Operations-DG ECHO.

Refugee Day Centre Alkyone

Contacts: Orfanidou 5, Thessaloníki 54626, tel. 2315530644, info@daycenter-emt.gr

URL: <https://www.facebook.com/alkyonedaycenter/>

Since: 2017

Alkyone Refugee Day Center is initiative of the Ecological Movement of Thessaloniki. It builds on the movement's legacy of anti-racist and migrant-support activism and followed from (informal) action on the ground since the outbreak of the "refugee crisis" e.g. with a host of actions including the "multicolour kitchen" that cooked hundres of meals at Idomeni. It opened as an NGO with the support of DiakonieKatastrophenhilfe, with key aim to address basic needs of refugees who are stranded in Greece and live or pass by Thessaloniki.

Alkyone Refugee Day Center, aims to address basic needs of refugees who are stranded in our country, and especially the most vulnerable ones.

Services Provided: Breakfast and lunch for 100 people daily; Clothing distribution; Access to washing and drying machines; Psychosocial support; Limited time housing in apartments; Skills development workshops and seminar; Activities and events aiming to cultural exchange, communication and interactivity between refugees and the local community.

20 volunteers (2/3 women), including migrants/refugees are involved in various tasks supporting Alkyone's activities, including reception services, legal advice, labour market & vocational training orientation, intercultural events & advocacy.

Potential volunteers contact directly the organisation, then submit their CV depending on needs.

6 volunteers of migrant/refugee background from Turkey, Iraq, Nigeria, Syria of mixed socio-economic & educational background who are beneficiaries themselves hence close to the needs of refugees and want to give back to their community. They are generally supporting the organisation's activities and currently are mostly active in sorting clothes, repair works

Alkyone provides a safe space for refugees hosted in camps or inadequate acommodation to spend their time creatively, cover basic needs, do basic deeds, socialise, and receive training. Beneficiaries are empowered, escape isolation and develop a sense of belonging.

The work of volunteers is crucial for Alkyone (more volunteers than paid staff). The contribution of migrant volunteers are important so as the organisation better caters for beneficiaries' needs - though it could have been more effective if there were not language barriers.

Beneficiaries: refugees stranded in Greece/Thessaloniki, especially vulnerable cases.

Source of financing: supported from DiakonieKatastrophenhilfe.

Provocando La Paz - Humanity Project

Contacts: Victoria Square, central Athens, info@provocandolapaz.com

URL: <http://www.provocandolapaz.com/campaigns/proyecto-humanidad/>

Running since: 2016-2017

The project initially arose after Provocando La Paz has been working with refugees in Greece (originally in Idomeni, supporting a humanitarian corridor for refugees to enter Europe, then through educational & cultural projects for those stranded in the settlement). Once the Greek government evacuated Idomeni, PIP moved to Athens. Through refugees who had already collaborated with the NGO, we detect those individuals and families most in need of refugee protection and with less aid. Refugees need protection. Even a refugee woman who reaches the stage of pregnancy and lactation. And especially their babies. The project aims to give special protection especially to pregnant refugee women and breast-feeding, enabling adequate space and offering comprehensive care. The space is enabled in Athens (Greece).

Give special protection and comprehensive care for pregnant refugee women and breast-feeding women and their families.

Provoking Peace does an important job of intercultural mediation, helping the understanding and collaboration for the common good. It is very important to hold weekly meetings for people and groups to express their needs and solve small conflicts or difficulties together.

The project relies exclusively on volunteers and has no paid employees. The organisation's founder is personally involved and lives in the space. International volunteers are involved in fundraising, and come for short visits - usually specific specialisations for specific tasks: e.g. doctors (gynaecologists, pediatricians), midwives, psychologists, lawyers to offer legal advice, etc. Greek volunteers help with legal advice and psycho-social support while local migrant volunteers offer translation/interpretation, intercultural mediation. Residents/beneficiaries are mobilised for the daily deeds & running of the space (e.g. including cooking, cleaning, shopping, etc).

In total around 200 people have been mobilized mainly in Spain, mainly for fundraising. There are volunteers for 4-6 week intervals, with quite varied profiles: retired, students, but also new employees who stop their work having secured their expenses. Some Greeks, as well as immigrants and refugees in Greece, are occasionally involved locally.

The project makes efforts to mobilise beneficiaries, so as to escape passivity & take their lives in their hands. This is not always easy, but there are always some who take actively part. At the moment (June 2018) only 2 external volunteers of a migrant background (Syrian, Afghani) helped out, mostly for translation & intercultural mediation.

The current phase of the project is far better than before: successful fundraising allowed for hiring a building. About 30 families hosted at a time, often people who were sleeping rough and otherwise would be in the street or in bad conditions in a camp. Some take action within the project (although mobilisation is a constant challenge) - when it happens, we see individual and collective empowerment.

PIP has accumulated experience in working with refugees. Promote processes of psychosocial support in the midst of a complex by the multiplicity of factors such as war, terror, flight, persecution, mutilation, deportation context, lack of acceptance and political solutions is a challenge for PIP, which has opted for building a model of intervention that tends to rebuild the dignity of victims and at the same time, to support the process of overcoming physical, emotional and relational damage left by the violence in their lives. A major challenge for beneficiaries is to escape passivity/dependency & for us not to be paternalistic.

It is a challenge for communication to have different nationalities, cultures and languages: We currently have refugees from Syria, Iraq, Afghanistan, Kurdistan and Yemen, and different languages like Arabic, Kurdish, Farsi and Pashto spoken.

There is also a logistical aspect to consider as the displacement of volunteers and part of humanitarian material. Plenty of human resources, poor financial means.

Beneficiaries: 30 refugee families with vulnerable members such as pregnant women, infants, and children? (110 people)

Source: own funding & private donations.

Municipality of Thessaloniki, Strategy & Actions in support of Migrants & Refugees

Contacts: Thessaloniki

URL: <https://thessaloniki.gr/θέλω-από-τον-δήμο/κοινωνική-πολιτική/μετανάστες-πρόσφυγες/politiki/>

Running since: since 2012

The Municipality runs a series of actions for and services to migrants/refugees, and has established relevant structures (see section “How does it work” below). Most of these involve volunteers, including of migrant background. The municipality was particularly effective in mobilising human/financial resources and infrastructure, as well citizens and civil society groups, and in coordinating both public and private actors for the management of the refugee ‘crisis’ and its aftermath.

The Municipality works together with state bodies and civil society organisations for the integration of migrants and refugees. Especially with respect to the latter, it has developed a clear strategy centred around 5 Axes, in which the hereby listed actions are incorporated.

A series of structures/services/actions, that resulted from the implementation of national legal framework, and the Municipality’s own’ initiatives especially in the context of the ‘refugee crisis’ and its aftermath. These include:

1. The Migrants’ Integration Council (a consultative body involving civil society groups and individuals, including migrants, in place since 2012): <https://thessaloniki.gr/θέλω-από-τον-δήμο/κοινωνική-πολιτική/ευπαθείς-κοινωνικά-ομάδες/σεμ/>
2. REACT (Refugee Assistance Collaboration in Thessaloniki), a project for accommodation and integration support, run (since 2015) in partnership with NGOs and other Municipalities of the Metropolitan Area, as well as the regional authority and the UNHCR: <https://www.react-thess.gr>
3. URBACT III project Arrival Cities, a 2-year (2016-18) EU-funded project for knowledge-exchange with local authorities in the EU in addressing needs and fostering integration: <https://thessaloniki.gr/θέλω-από-τον-δήμο/κοινωνική-πολιτική/μετανάστες-πρόσφυγες/πρόγραμμα-urbact-iii-arrival-cities/>
4. Shelter for Asylum Seekers, providing accommodation to refugees & asylum seekers in vulnerable situations (running since 2015, in partnership with an NGO): <https://thessaloniki.gr/θέλω-από-τον-δήμο/κοινωνική-πολιτική/μετανάστες-πρόσφυγες/φιλοξενείο-αιτούντων-άσυλο/>
5. Action for Refugees in Thessaloniki: Hospitality & Support Services for vulnerable people among the local refugee population (running since 2016 in partnership with several NGOs): <https://thessaloniki.gr/θέλω-από-τον-δήμο/κοινωνική-πολιτική/μετανάστες-πρόσφυγες/action-for-refugees-in-thessaloniki-hospitality-and-support-services/>
6. Immigrants’ Integration Centre: since 2017, this is a structure within Municipal Community Centres across major municipalities in Greece incorporating all social services to migrants and developing relevant activities (e.g. language courses, training, etc): <https://thessaloniki.gr/θέλω-από-τον-δήμο/κοινωνική-πολιτική/δομές-αστέγων-άπορων/κέντρο-κοινότητας-δήμου-θεσσαλονίκη/>
7. Independent Department for Voluntarism, Youth & Admin Support (The Municipality’s voluntary division, including a branch specifically addressed to volunteering for refugees): <https://thessaloniki.gr/θέλω-από-τον-δήμο/ο-δήμος/γενικές-διευθύνσεις/τμήματα/αυτοτελές-τμήμα-εθελοντισμού-νεολαί/>

Volunteers are involved in several of the above, e.g. the Shelter for Asylum Seekers, the Migrants Integration Centre, in some cases on a casual base according to needs. Among others, they provide psycho-social support, entertainment and socialization e.g. to people hosted in the Shelter. The Migrants’ Integration Council is entirely based on voluntary participation.

There is an online form on the Municipality’s website, which Greek volunteers mostly use in the last few years. Sometimes volunteers are mobilized by collaborating NGOs.

Volunteers from the migrant/refugee communities are usually involved as translators/interpreters and intercultural mediators, often on a casual basis.

Most of the structures/actions/services listed here are so far running effectively. E.g. some 705 refugees were accommodated through the REACT project in mid-September 2018, while another 1050 previously hosted left by 19/9/18. The Shelter hosts 28 people in vulnerable circumstances. The Municipality’s efforts to coordinate activities of different actors, including civil society, addressing the needs of newcomers migrants/refugees and subsequent actions towards their integration have received international praise (e.g. LeMonde newspaper special prize).

Some of the actions are project-based so they have an “expiry date” after funding terminates. Intercultural mediation and high-level interpretation services are often lacking, partly due to difficulties in mobilizing skilled persons on time. There is no institutional framework to certify language/interpretation/translation and intercultural mediation qualifications among migrants/refugees. Also, lacking a register of migrants’/refugees’ skills so as to be able to recruit volunteers or paid workers

Beneficiaries: Migrants, refugees and asylum seekers including vulnerable groups, e.g. families, single women, women victims of abuse, minors and children, elderly).

Source of funding: Various, including: UNHCR, Solidarity Now, European Regional Fund, DG ECHO, European Social Fund.

The Hospital(ity) School

Contacts: Reggio Calabria, San Ferdinando (Italy), hospitalityschool2018@gmail.com

URL: https://www.facebook.com/pg/HospitalitySchool2018/about/?ref=page_internal

Running since: 2016

Hospital (ity) school, is a project that has not benefited of public funding but has seen its implementation thanks to more than 200 private donations; about 20 thousands hours of work were required to design, build, assemble, transport and finance the structure thanks to the effort of approximately one hundred volunteers who, , allowed the realization of a project that, at least initially, seemed impossible.

The project, included in the “Over the Fortress campaign”, started in March 2017, from the collaboration of several companies in Trentino Alto Adige: on one side the Mamadou Collective of Bolzano, (already present for some years in the old tent city of Rosarno), on the other the Groups of architects Area 527 and Brave New Alps of Rovereto, who have been involved in the design, construction and assembly of the structure together with a group of asylum seekers living in Trentino who, over time, have become the heart of the project together to with volunteers who have joined in Calabria.

The structure was transported to San Ferdinando (RC) thanks to the collaboration of the SOS Rosarno Social Promotion Association and was installed outside the new Tendopoli di San Ferdinando (RC), with the necessary authorizations granted by the Municipal Administration of San Ferdinando.

The general purpose of the Hospital (ity) School is to favor integration activities for migrants and, in particular, to offer a space where to render completely free services to improve the quality of life of the immigrants living in the tent city while respecting the principles of: equality, solidarity, anti-fascism, anti-racism and anti-mafia.

It promotes projects to support the struggle undertaken by migrant workers for their social and labour redemption.

It organizes structured courses of first literacy within the main ghettos of southern Italy to create emancipation and defence of their rights and their dignity.

The structure was built in collaboration with a group of asylum seekers volunteers, it has three functions: it is a medical point managed by a series of volunteer doctors; it is a school with courses organized by SOS Rosarno, the Collettivo Mamadou and other volunteers; and, finally, it is a legal point run by lawyers and trade unions operating in the Piana di Gioia Tauro.

Volunteers are involved on all levels of the project's work. Leaders, project coordinators and project assistants are involved in the activities of the school on a voluntary basis.

In addition to the volunteers who participated in the construction of the structure, others promote activities, for the most part coming from the USB syndicate.

it is a place where new forms of aggregation have been realized, where it is possible to find support for one's own needs. Where different realities meet and cooperation methods are activated.

Hospital(ity) School is a multidimensional example of voluntary work: the project involved migrants in its realization, it carries out a series of services where different local actors converge and commit themselves and are characterized as a small engine of social aggregation.

Beneficiaries: African agricultural labourers.

Source of funding: Donations and self-financing formulas.

Eurocoop Servizi "Jungi Mundu", SPRAR

Contacts: Camini, Reggio Calabria, (Italy); E-mail eurocoop.camini@libero.it

URL: <https://www.facebook.com/jungimundu/>

The experience of Camini is considered as a best practice. It is an 800 inhabitants village in the Locri area, which through a SPRAR project hosting 80 people from Syria and Africa has experienced a good impact on the local community. The SPRAR, coordinated by the cooperative Eurocoop has attempted to strengthen the actions to support the work integration of refugees, through training internships, as well as providing access to public health care for refugees. The social integration promoted in Camini allowed the refugees to work and produce, they take care of the houses abandoned by the inhabitants, repopulate the classrooms of the schools and the streets of a village that was disappearing.

The SPRAR of Camini, thanks to the Eurocoop Jungi Mundu, chaired by Rosario Zurzolo, among other activities, has inaugurated the Help Desk for social and work integration, in line with the commitment to foster the integration among local and migrant communities. At the job placement desk, follow-up meetings are held in order to support and monitor the progress of each path in addition to the handling of bureaucratic procedures to access income support policies, such as the Income of Inclusion, Purchasing Card, Bonus Baby, Bonus Culture. Furthermore a general purpose station desk, includes housing search support. In the village many projects have been activated for the recovery of old abandoned and fatiguing houses in support of the right to housing.

Refugees and the local population find themselves interacting in various activities of social engagement useful for the purposes of integration: baby parking, work in gardens and vegetable gardens, accommodation of abandoned houses that are intended for host families, English courses for adults and children, football school, creative workshops for the realization of handicraft works with salt paste, wool, and recycled materials. But also, meetings on health and prevention, organized by qualified volunteers in the medical sector.

In Camini foreign volunteers arrive through "Project Abroad". It is an international organization that works to guarantee volunteer experiences and internships abroad, headquartered in England with offices and projects in over 50 countries around the world. In 2017 Project Abroad and Eurocoop signed a partnership agreement. Students, recent graduates, young professionals meet in Camini, arriving from different places in Europe, Africa and America, for a humanitarian and study experience collaborating in the reception and integration system for refugees and asylum seekers. To date, Camini is the only Italian place to volunteer through Projects Abroad.

Many of the migrants who were initially guests of the SPRAR decided to contribute to the activities of the Cooperative, both voluntarily and paid, strengthening the sense of community within the village.

There is a positive impact on the territory, the involvement of volunteers (refugees / asylum seekers and international volunteers of Project Abroad) determine a continuous exchange of experiences. New relationships are nourished by determining a collective feeling of cultural growth and community belonging.

With "Project Aboard" They are aware of taking away with them the meaning of those who live in the refugee status and the importance of cultural exchange for understanding the issue of migration. They recognized international volunteering as a useful tool for the re-appropriation of a concrete vision of reality and strong personal growth.

Beneficiaries: refugees and asylum seekers. SPRAR project hosting 80 people from Syria and Africa.

Source of funding: ministerial funds

Fiera InMensa

Contacts: Cosenza (Italy), Email fierainmensa@gmail.com

URL: <https://fierainmensa.noblogs.org/>

Running since: 2001

Promoter Committee: AGESCI, Associazione Italiana Persone Down, Azione Cattolica Italiana, Associazione Baobab, Banco Alimentare, Calafra, Caritas, Centro Rat/Teatro dell'Aquario, CPOA "Il Rialzo", Comunità di S. Egidio, Istituto Buddista Soka Gakkai, La Kasbah, Libera Associazione di idee, MOCI, Officine Babilonia, Stella Cometa Onlus, Suore di Maria Bambina, Verde Binario, Casa dei Diritti Sociali.

In the city of Cosenza there is a historic local fair dedicated to S. Giuseppe, that takes place every year in the second half of March. Since the end of the nineties, the presence of migrant street vendors of different nationalities, has grown. They live for several days in very difficult conditions, facing the lack of a place where to sleep the absence of basic services, as food and toilets. Fiera InMensa (a play on words that stays for an immense canteen service) founded in 2001 on the initiative of some associations of the city, the Catholic Action, the Community of St. Egidio and the Kasbah, is a reception service offering to foreign vendors hot meals in the evening and health care. Over time other associations, also involving migrants, joined the initiative offering solidarity and hospitality.

Fiera InMensa has become a village of solidarity involving about 1,000 volunteers from the city of Cosenza and the hinterland for about 7 days. It provides hot meals in the evening, a shuttle service, a dormitory area, reception and entertainment, and an internet service; families cooking at home; doctors who provide medical assistance; volunteers from the committee associations that organize the logistics and cultural events. In 2018 a widespread hospitality service involved local families that welcomed some foreigners in their homes.

The project offers concrete support during the days of the fair to the multitude of street vendors who arrive in the city. The services are numerous and involve many people as volunteers. Some are employed in the area dedicated to primary services, others are dispersed in the streets to inform the opportunities available to everyone.

How does it work: 6 nights of service; 700 meals served; 25 associations in the organizing committee; 30 parishes; about 1000 volunteers; Internet point; dormitory; bathrooms with showers; health care; legal assistance bus; concerts, meetings, projections, exhibitions.

Many volunteers make part of the individual associations that make up the committee who are responsible for finding the availability of other people within the city.

Some migrants are involved in the provision of services, especially those that are part of the promoter committee associations.

The project grows year by year, it involves more and more people. A new service offer was introduced during the year: citizens of Cosenza offered free hospitality to itinerant migrants. Opening your own home has marked an important advance in the construction of an alternative collective imagination on the theme of migration and reception.

The growth of the "Fiera InMensa" project has had positive repercussions on the territory. Sensitivity on the theme of hospitality and solidarity grows year after year. Initiatives are increasing. This year they have realized: 5 small active canteens; 1 medical clinic; 100 people hosted at night in the dormitory; 600 people welcomed in the 5 canons every evening; 17 women and children housed in the home of 8 families; 5 migrant communities living in Cosenza were involved in the organization - including the Kurdish community; hundreds of volunteers busy every evening; 1 cinema hall and 1 concert. All this was made possible thanks to the supporters who support the project with services and donations, friendly associations that are dedicated to supporting the initiative, the structures that host the canteens and the help of ordinary citizens. All this defines the contours of a good practice that triggers a positive reaction from an entire community.

Beneficiaries: Street vendors of different nationalities who populate the city on the occasion of the fair

Source of funding: self-financing and small grants by the promoter committee.

Comitato Prendo Casa

Contacts: Calabria, Cosenza (Italy), Email: prendocasacosenza@autistici.org

URL: <http://prendocasa-cosenza.blogspot.com/>

Running since: 2010

Occupations have been organized by the PrendoCasa Committee in Cosenza, bringing together people with different nationalities and ages. The innovative experiment of intercultural living offer a roof to many Italians and foreigners with a regular residence permit. The social and mutual help is oriented towards greater environmental and social sustainability.

Local initiatives that have posed the problem of legitimizing the requests conveyed by activists for the right to housing, started from different considerations, but generally proceeded with an acknowledgment of their capacity to produce significant stabilization processes and an impact on social cohesion thanks to the reactivation of synergies and cooperation networks present at the local level. These experiences are associated with the establishment of care services: standards and skills that have provided housing policies with new tools starting from the recognition of the legitimacy of the requests made by the Prendocasa Committee. Above all, their ability to produce networks and knowledge that can be directly activated, to establish political choices aimed at transforming an initial situation of illegality into aspects of social innovation.

"Prendocasa" acts with the specific purpose of responding to the need for a home that spreads in the population through claims based on the denunciation of building sector speculations and on the occupation of buildings left empty or underused by the institutions. Pursuing these aims, the activists of "Prendocasa" manage a Help Desk to which people of all nationalities in similar situations of difficulty, can apply as residents in the occupations promoted by the committee. In addressing these problems, however, there is a constant interlocution with public institutions, to support more innovative and sustainable models, encompassing the problems of housing together with environmental sustainability and the integration of the most vulnerable sections of the population into work.

The path of the committee begins with the occupation of the "Istituto delle Cano ssiane", a former catholic school. Subsequently it gradually takes shape in Cosenza a multitudinous project and a new social subject where people feel they are living a common destiny of poverty and subjection, but claiming a function to themselves within policies of urban redevelopment and inclusion of the most vulnerable categories. In fact, all the different buildings hosting new occupations are now also fundamental places of aggregation and political socialization, where people try to collectively construct a more articulate discourse on the difficulties of access to housing, fighting for a heterogeneous and more sustainable city in reaction to a pattern based on unnecessary infrastructural works and a security ideology.

The migrants who today converge in the "Prendocasa" committee, clarify how this path has not only responded to the urgency of sheltering under a roof, as it gave them the opportunity to share a social and political perspective and to join a collective mandate open to the problems of extreme poverty and the future development of the city.

Exploring the motivations that have led applicants and international protection holders active in the "Prendocasa" committee to adhere to this conflictual path, we find several universes of meaning. There are those in particular who connect that choice to their right to escape, interpreting it not only as freedom of movement but also referring to the claim that everyone has to fulfill the expectations of emancipation and freedom that start from the beginning. The occupations and other experiences that have been added are, in fact, constantly crossed by applicants and beneficiaries of international protection who complain of previous bad-reception situations and who, comparing their affairs to that experienced by fellow countrymen in other European countries, give life to a choral testimony, intensifying their request for dignity and respect towards the society that hosts them.

Analysing the continuous comparison that the residents/occupants make in relation to the formal reception channels from which they voluntarily exit or leave when their projects expire, important elements emerge, which actually lead to a glimpse into the take-over system invented by the "Prendocasa" committee and its capability to respond to the multiple needs that every individual bears: the need for housing, the need for a family, to free their time from work to dedicate it to themselves and their children, the need for legal and psychological protection, of orientation to the services of the territory, of a better city. In fact, the people united by this experience are forced not only to self-activate but also to interact with each other and with the surrounding environment, using primarily the Italian language..This leads to questioning their habits and beliefs and supports a new positioning and a new identity. Furthermore, the generative action of the committee's experience has triggered a significant comparison with local institutions, influencing many decisions and political planning.

After a season of heterogeneous occupations (of citizens of Cosenza and migrants) in the city, new regulatory scenarios emerge recognizing the strategies and the guidelines that underlie it as a key element of integration between new housing policies and widespread acceptance. The main characteristic of the instruments launched is, in fact, that of allowing the social categories that they involve to continue to bring out problems, proposals and local cooperative networks in order to compensate for the loss of institutions' ability to represent viable alternatives to current migration scenarios and, in general, to situations of hardship and social exclusion that advance in the territory. It is through this process that it was decided to provide a legal framework for housing practices that, in the crisis, establish their strength and adaptability to the challenges it raises, structuring forms of interaction between subjects and institutions that do not necessarily share the same ideological references. In the Cosenza experience, social action and public policies are still proceeding in parallel, as evidenced by some recent threats of eviction. But sometimes they meet and contaminate each other so much that they have already brought out new models of legality and participatory planning based on requisition, self-recovery and self-management of old disused buildings, intended for Italians and foreigners who face similar situations of difficulty.

Beneficiaries: Men, women, children, families of different nationalities of origin (including asylum seekers and refugees) and local citizens that suffer for housing emergency.

Source of funding: self-financing formulas

Senegalese Association of Cosenza A.SE.CO.

Contact: Cosenza, Italy; associazione.aseco@libero.it

URL: <https://www.facebook.com/ASeCo-Associazione-Senegalesi-di-Cosenza-1692170811020385/>

Running since: 2010

ASECO is a Senegalese association in the city of Cosenza, since it was born proposing activities to promote African and Senegalese culture; it organizes events and offers support for various activities. It deals with the training of future cultural mediators, operators, interpreters and translators. All members work on a voluntary basis, offering their skills to those in need. Members do not exclude that they can use any kind of funding for future projects.

At the center of the association's activity is the promotion of Senegalese culture. The vision that guides the action of each project proposal is linked to the idea of spreading knowledge of African customs and traditions. In the belief that this type of activity is useful for the processes of integration and abatement of any racial residue.

Events are organized, both autonomously and with the support of local administrations, aimed at getting to know Senegal. An example are ethnic parties in which African food is served, traditional music is listened to, discussions are held on topics of collective interest. At the same time we offer useful services for training (cultural mediators, language courses and interpreting).

Each member decides his own contribution based on his skills and interests.

The involvement responds to the most classical network dynamics. The contacts are born from the knowledge that animated the migration choice. Each person comes into contact with the community of Senegalese in the city and decides whether to take part in the association on the basis of their availability.

the members of the association are about fifty. The Senegalese in the province of Cosenza are about 200, they often participate in the events that ASECO promotes. Then there is a board that consists of 7 people.

Results: increased aggregation capacity; creating opportunities for moments of cultural exchange; network construction on the territory; self-promotion; opportunities for synergies with local authorities; sense of belonging and ties to the territory.

A.SE.CO. is an example of voluntary self-organization of a migrant community on a host territory. According to the testimonies gathered, the association and the voluntary commitment is an important tool to favour the trajectories of integration, it allows to establish contacts, build networks and generate a profound intercultural interchange. Also in this case the material condition of the volunteer is decisive - the people participate and engage in the association only if in conditions of work serenity. At the same time, the association helps and supports "new arrivals" and promotes integration into the city.

Beneficiaries: Both the community of Senegalese in the city and every other citizen who decides to participate in the activities and training courses that the association offers.

Source of funding: self-financing formulas.

5.4. SWOT analysis

Finally, in order to reach a synthetic summary of the different qualitative studies conducted at national level, a SWOT analysis was performed. By means of a SWOT analysis applied to the qualitative material, we can strategically identify strengths, weaknesses, opportunities, and threats related to volunteering among immigrants.



Conclusions and recommendations

Drawing on the comparative analysis of the researches in Italy, Austria, Germany and Greece and synthesising from the wealth of secondary data, literature review, questionnaire survey and qualitative material from interviews and focus groups, the VAI study concludes with a series of recommendations and different level of policies, not simply (supra)national and local ones, but also policies concerning voluntary organisations and voluntary practice. These not only serve to inform subsequent activities within the VAI project itself, but we also hope that they have a standalone value of their own, especially in an evolving context of moral panic over migration across the EU and further restrictions on mobility at both European and national levels. In this frame, the merits of migrants' inclusion through democratic participation

A first set of common recommendations are therefore addressed to the EU and national level of policies. Both EU and national policies need to be more realistic in facing the realities of contemporary migration, as well as inclusive with respect to international refugee law and human rights. Relevant funding frameworks should be both more realistic in terms of actual needs funding intends to respond to, and flexible enough to allow changes in the allocation of funds according to changing needs and shifting situations on the ground (e.g. when there is a time lag between funding application and provision of money), while at the same time open and transparent. Targeted funding of long-term projects and measures instead of short-term funding to ensure the continuity of measures; Short time funding makes more sense for targeted measures within the framework of already established long-time measures.

At the same time, stronger cooperation is needed among institutions at national level in order to provide more funding for further implementation. Coordination between state and non-state actors, as well as between independent and formal organisations is important, and state policies needs to recognize and take stock of the diversity of actors involved in the field. The main focus should be on migrants' essential needs (such as employment problem, linguistic obstacle) which migrants have to overcome in their daily life and they should be addressed and should be arranged by provisions and laws in order to give opportunity which the migrants can be involved in the activities to make them more socialized such as volunteering. It is hence important to empower a better network between voluntary and civil society organizations, local authorities and politicians and allow for a regular exchange of experience, practice and recommendations. Decision makers and members from different organizations/NGOs/institutions should be gathered regularly through meetings and events to keep the interest alive to the subject and to brainstorm for legal reforms on the migration issue. It is also important to stimulate

awareness about migration issues and volunteerism, participation and engagement and to encourage actors to have initiatives about the volunteering/migration issue.

Some country specific issues arise as well. In Greece the legal framework for the NGO and non-profit sector must be clarified. In Germany the importance of voluntary activities may be recognised, but the communication of that significance needs to be transferred to all levels of the public and actively promoted e.g. in schools (e.g. through excursions to organizations, promoting the voluntary social year after graduation, considering voluntarism in criteria for university application procedures, like in the Netherlands or the United States). In all countries, the potential of volunteering should be specifically considered in the case of refugees' and other marginalized groups' possibilities of representation and integration in public decision-making processes, special attention to should be given to the empowerment campaigning for female volunteers

Apart from the above, some recommendations apply specifically to local policies. These include coordination and empowerment of a better network at the local level; the local authorities can play an important role in that, liaising with state services, formal and independent organisations as well as local social movements. In this frame, more interaction is required between local authorities and migrant organizations to exchange experiences and needs. The creation of databases profiling (especially newcomer) migrants (e.g. in terms of needs, but also skills and experience) may be essential for integration and could be done in collaboration between local authorities and organisations. Measures providing orientation in effective and simple ways for people with a migrant background to counter linguistic obstacles could also be helpful, as well as events/meetings/workshops bringing together policy makers and young people, including of migrant background, to promote volunteering activities. Additionally, information and awareness campaigns towards migration and volunteerism in the local society as well as consultation with and involvement of both migrants and local communities is essential. Specific policies to prevent discrimination/prejudices among the local society and migrants should be seriously considered. To this end, promotion of the work of voluntary organizations on a local level could help to raise awareness and connect them with possible beneficiaries and/or volunteers. Lastly, monitoring and evaluation of specific policies, projects and actions and of the organizations' work is important.

As far as the organizations themselves are concerned, they should express their demands to policy makers to have opportunities to increase their organizational capacity. Coordination and collaboration is essential in order not to duplicate activities and be able to complementarily respond to needs on the ground. The creation of (or participation in) networks between different organizations is important to avoid the spread of unsuccessful practices, to promote activities with a public interest and to realize cooperation, collaboration and the exchange of experience. Organizations should take

initiative to exchange ideas and share good practices in order to put activities with better approaches into practise.

Organisations should reach out to create activities which can attract young people. They need to value the work of volunteers, recognize the differences among them as well as their needs, and give them voice at least regarding their specific domains of activity. They may need to be more flexible in allowing employees and especially volunteers to approach beneficiaries and establish relations of mutual trust. They may need to seriously consider providing cultural awareness and diversity training, not just to volunteers but also to employees and professionals, including awareness of issues concerning specific groups of beneficiaries (e.g. women, minors, refugees, etc). Serious consideration should be also given to non-victimising beneficiaries and thus contributing to their passivity and welfare dependence, but to hear their views, involve and empower them. Orientation and steady evaluation of the needs of the beneficiaries is also required. A broader offer of programs addressed to people with an unclear residence status should be developed; these programs can also help to create a new generation of volunteers once the refugees gain a higher level of living and work security. At the operational level, securing the continuity of measures/projects is important, as well as a certain degree of professionalism to empower volunteers through instruction and supervision and improve staff/volunteers' capacity through effective trainings. Especially migrant volunteers need to be encouraged to participate actively in the decision-making process of the organizations' activities. Volunteers should be monitored and supported (if necessary) during their volunteering while their feedbacks should be listened in order to develop the context of the activities for future steps.

Finally, a set of recommendations are aimed to guide volunteers themselves. A match between voluntary activities and the volunteers' interest is needed. Information platforms and campaigning can be helpful in that respect, as well as incentives like small allowances and benefits in application processes by having "work experience" is recommended. For prospective or active volunteers, cultural and social awareness as well as openness to difference is important (e.g. with respect to different cultural codes of practice among men/women, young/old, but also in approaching respectfully specific groups of beneficiaries such as refugees and asylum seekers). They also need to recognise their personal limits in order to avoid "burn-out".

Some recommendations apply specifically to migrant volunteers, who may need of intrinsic motivation and at the same time of addressing their variety of needs. Incentives for being active can help in this direction, including activities that are important to them. Especially for refugees, a new perspective is needed to free them from the "victim role" and create a sense of belonging, welcome culture and acceptance. Migrant volunteers may take advantage of or demand language training. They can make efforts to mobilise

people in their communities migrants having experiences as volunteers could be encouraged to share their gains with other migrants. At the same time, however, they need to avoid being 'used' as 'intermediaries' in the sense of making favours and developing patronage and/or clientalist relations. In some cases, they need to keep in mind their sometimes double capacity as volunteers and beneficiaries at the same time, thus paying also attention to their own needs.

To conclude, volunteering should not be considered as a cost-effective gap-filling system for a shrinking welfare state, neither of course a panacea to solve complex problems. Its limits should be acknowledged, as well as its diversity: the concept of volunteering is not universally conceivable, motives vary considerably, active involvement may depend on individuals' life experiences and circumstances and can be highly coincidental, and there can be a range of small benefits, specific effects or broader impact. Apart from highlighting all this in their detail in specific contexts of the four countries taking part in the project, this comparative report also showed that volunteering with/by/among migrants opens up many new relationships which can meaningfully embrace diversity. It does so by allowing for an emerging space of "coming together" as a society united under common goals.

References

- Afouxenidis, A. 2006. "Aspects of civil society in Greece: The case of environmental and antiracist NGOs", *Science and Society: Review of Moral and Political Theory*, 16: 163-178.
- Afouxenidis, A. and Gardiki, M. (2014) "Mapping the civil society in Greece today: problems and prospects", *The Greek Review of Social Research*, 143 B': 33-53. (in Greek)
- Agier, M. 2008. *Gérer les indésirables. Des camps de réfugiés au gouvernement humanitaire*. Paris: Flammarion.
- Aleksynska, M. 2007. "Quantitative Assessment of Immigrants' Civic Activities: Exploring the European Social Survey". In CEPII Research and expertise on the world economy.
- Ambrosini, M. 2005. *Sociologia delle migrazioni*. Bologna: il Mulino.
- Ambrosini M. and Van Der Leun, J. 2015. "Introduction to the special issue: Implementing human rights: Civil society and migration policies". *Journal of Immigrant & Refugee Studies*, 13: 103-115.
- Ambrosini M. 2016. "Chiusure gridate, aperture implicite, diritti in bilico". In D'Agostino, M., Corrado, A., Caruso, F.S. (eds.), *Migrazioni e Confini. Politiche, Diritti e Nuove Forme di Partecipazione*. Soveria Mannelli: Rubbettino, pp. 11-23.
- Amnesty International. 2016. *Hotspot Italia. Come le politiche dell'Unione Europea portano a violazioni dei diritti di rifugiati e migranti*. Source from: <https://www.amnesty.org/download/Documents/EUR3050042016ITALIAN.PDF>
- Anderson B. 2017. "Foreword". In Mudu, P. and Chattopadhyay, S. (eds.), *Migration, Squatting and Radical Autonomy*, XVII-XX. Routledge: London and New York.
- Andersson, J. - Godechot, O. 2018. Destabilizing Orders – Understanding the Consequences of Neoliberalism. Source from: http://www.maxpo.eu/pub/maxpo_dp/maxpodp18-1.pdf
- Ascoli, U. and Pavolini, E. (eds.). 2017. *Volontariato e innovazione sociale oggi in Italia*. Bologna: il Mulino
- Avallone G. 2016. "Dalla città ostile alla città bene comune. I migranti di fronte alla crisi dell'abitare in Italia". *Archivio di studi urbani e regionali*, 115: 51-74.
- Baer, D. 2008 "Community Context and Civic Participation in Immigrant Communities: A Multi-Level Study of 137 Canadian Communities." *Working Paper Series #08-03*. Vancouver, British Columbia: Metropolis British Columbia.
- BAMF. 2018. *Schlüsselzahlen zum Asyl*. Berlin: BAMF.

- Banulescu-Bogdan, N. e Fratzke, S. 2015. Europe's Migration Crisis in Context: Why Now and What Next? Source from: <http://www.migrationpolicy.org/article/europe%E2%80%99s-migration-crisis-context-why-now-and-what-next>
- Bauer, B. and Bertelli, O. 2010. MIRACLE: Models of Integration through Religion, Activation, Cultural Learning and Exchange, Report of the project. Source from: https://ccme.eu/wp-content/uploads/2018/12/2010-06-WinAct-MIRACLE_final.pdf.
- Behnia, B. 2012. "Volunteering with Newcomers: The Perspectives of Canadian- and Foreign-born Volunteers", *ANSERJ*, 3(2): 6-23.
- Bergmann, W. 2011. *Geschichte des Antisemitismus*, Vol. 2187. CH Beck.
- Berres, I. 2016. *Bürokratie-Wahnsinn So werden Flüchtlinge medizinisch versorgt*. Source from: <http://www.spiegel.de/gesundheit/diagnose/fluechtlinge-so-laeuft-die-medizinische-versorgung-a-1081702.html>.
- Bertelsmann Stiftung. 2016. *Factsheet. Einwanderungsland Deutschland*. Berlin: Bertelsmann Stiftung.
- Betzwieser, M. 2018. *Freiwillig zu Diensten?*. Berlin: *der Freitag*. Source from: <https://www.freitag.de/autoren/martin-betzwieser/freiwillig-zu-diensten>.
- Black, R. 1994. "Political refugees or economic migrants? Kurdish and Assyrian refugees in Greece". *Migration*, 25: 79-109.
- BMFSFJ, 2014. *Freiwilliges Engagement in Deutschland. Der Deutsche Freiwilligensurvey 2014*. Berlin: BMFSFJ.
- BMFSFJ. 2017. *Volunteering in Germany. Key Findings of the Fourth German Survey of Volunteering*. Berlin: BMFSFJ.
- Bonifazi, C. (ed.). 2017. *Migrazioni e integrazioni nell'Italia di oggi*, IRPPS. Source from: <http://www.irpps.cnr.it/wp-content/uploads/2017/11/MIGRAZIONI-E-INTEGRAZIONI.pdf>
- Carabain, C.L. and Bekkers, R. 2010. "Religious and secular volunteering: a comparison between immigrants and non-immigrants in the Netherlands". *Voluntary Sector Review* 2(1):23-41.
- Cabot, H. 2014. *On the Doorstep of Europe: Asylum and Citizenship in Greece*. Pennsylvania: University of Pennsylvania Press.
- Campomori, F. and Caponio, T. 2014. "Migrant Reception Policies in a Multilevel System: Framing and Implementation Structures in the Italian Regions". In Hepburn E., Zapata-Barrero R. (eds.), *The Politics of Immigration in Multi-Level States*. London: Palgrave Macmillan, pp. 130-149.

- Campomori, F. and Feraco, M. 2018. "Integrare i rifugiati dopo i percorsi di accoglienza: tra le lacune della politica e l'emergere di (fragili) pratiche socialmente innovative". *Rivista Italiana di Politiche Pubbliche*, 1: 127-157.
- Carbone, V., Gargiulo, E. and Russo Spena, M. 2018. *I confini dell'inclusione. La civic integration tra selezione e disciplinamento dei corpi*. Roma: DeriveApprodi.
- Caruso, F.S. 2016. "Tra agricoltura californiana e migrazioni mediterranee: cause ed effetti delle rivolte del bracciantato migrante di Rosarno e Castel Volturno". In D'Agostino, M., Corrado, A., Caruso, F.S. (eds.), *Migrazioni e Confini. Politiche, Diritti e Nuove Forme di Partecipazione*. Soveria Mannelli: Rubbettino, (pp. 57-68.
- Ceccarini, L. and Diamanti, I. 2018. *Tra politica e società. Fondamenti, trasformazioni e prospettive*. Bologna: il Mulino.
- Christerson, B. and Emerson, M. 2003. "The Costs of Diversity in Religious Organizations: An In-depth Case Study." *Sociology of Religion*, 64:163-181.
- Codó, E. and Garrido M.R. 2014. "Shifting discourses of migrant incorporation at a time of crisis: understanding the articulation of language and labour in the Catalan non-governmental sector", *International Journal of Multilingualism*, 11:4, 389-408.
- Concord. 2018. *Aid and Migration: The externalisation of Europe's responsibilities*. Source from: https://concordeurope.org/wp-content/uploads/2018/03/CONCORD_AidWatchPaper_Aid_Migration_2018_online.pdf?7c2b17&7c2b17
- Corrado, A. and D'Agostino, M. 2016. *I migranti nelle aree interne. Il caso della Calabria, Agriregionieuropa*, n. 45.
- Corrado, A. 2018. "Migranti per forza o per scelta nelle aree appenniniche. L'accoglienza e l'inserimento socio-economico". In Membretti, A., Klofer, I. and Viazzo, P.P. (eds.) *Per forza o per scelta. L'immigrazione straniera nelle Alpi e negli Appennini*. Roma: Aracne, pp. 45-56.
- Corrado, A. and D'Agostino, M. 2018. "Migrations in multiple crisis. New development patterns for rural and inner areas in Calabria (Italy)?". In Kordel, S. Jelen, I. Weidinger, T. (eds.) *Current immigration processes to European peripheries: status quo, implications and development strategies*. Cambridge: Cambridge Scholars publishing house.
- Couton, P. and Gaudet, S. 2008. "Rethinking Social Participation: The Case of Immigrants in Canada", *Journal of International Migration & Integration*, 9:21-44.
- CSVnet. 2015. Report *Nazionale sulle Organizzazioni di Volontariato censite dal sistema dei CSV*. Source from: https://csvnet.it/phocadownload/CSV_DEF_Stampa_.pdf
- D'Agostino M. 2016. "La mobilità dei rom nel processo di integrazione europea. Il caso della città di Cosenza". In D'Agostino M., Corrado A., Caruso F. (eds.), *Migrazioni e*

- confini. Politiche, diritti e nuove forme di partecipazione*. Soveria Mannelli: Rubbettino, pp. 37-56.
- D'Agostino M. 2017a. "Beyond the Perimeter of Depoliticization. The Evolution of the Global Governance of Refugees and its Territorialisation in Calabria", *Partecipazione e Conflitto*, 10(2): 544-568.
- D'Agostino M. 2017b. "L'abitare dei rifugiati in Calabria. Pratiche e politiche, oltre l'emergenza", *Fuori Luogo*, 2: 544-568.
- della Porta D. (ed.). 2018. *Solidarity Mobilizations in the "Refugee Crisis". Contentious Moves*. London: Palgrave Macmillan.
- Derrick, T. 2012. "Giving and volunteering among Canada's immigrants". In *Component of Statistics Canada Catalogue. Canadian Social Trends* no. 11-008-X, May 17, 2012.
- Dougherty, K.D. 2003. "How Monochromatic Is Church Membership? Racial-Ethnic Diversity in Religious Community." *Sociology of Religion* 64:65–85.
- Duguid, F., Mündel, K. and Campus, A. (eds.) 2013. *Volunteer Work, Informal Learning and Social Action*, Rotterdam/Boston/Taipei: Sense Publishers.
- Diamanti-Karanou, P. 2003. "Migration of ethnic Greeks from the former Soviet Union to Greece, 1990-2000: policy decisions and implications". *Southeast European and Black Sea Studies*, 3 (1): 25-45.
- Dickel, D. 2002. *Einwanderungs und Asylpolitik der Vereinigten Staaten von Amerika, Frankreichs und der Bundesrepublik Deutschland. Eine vergleichende Studie der 1980er und 1990er Jahre*. Wuppertal: Springer Fachmedien GmbH.
- Ede Fundazioa – Servicio de investigación social. 2012. *Experiencias de solidaridad de jóvenes migrantes. La integración social a través del voluntariado*. Bilbao: Fundación EDE.
- Ecklund, E.H. 2005. "Models of Civic Responsibility: Korean Americans in Congregations with Different Ethnic Compositions." *Journal for the Scientific Study of Religion*, 44:15–28.
- Einolf, Ch.J. 2011. "Informal and Non-Organised Volunteering". External Background Paper E3, *State of the World's Volunteerism Report Project*, Bonn, Germany: United Nations Volunteer Programme.
- Fakiolas, R. and Maratou-Alipranti, L. 2000. "Foreign female immigrants in Greece". *Papers: Revista de Sociologia*, 60: 101-117.
- Fekete, L. 2018. "Migrants, borders and the criminalisation of solidarity in the EU". *Race & Class*, 59(4): 65–83.
- Fassin, D. 2018. *Ragione umanitaria. Una storia morale del presente*. Roma: DeriveApprodi.

- Fekete, L. (2018) "Migrants, Borders, and the Criminalisation of Solidarity in the EU", *Race & Class*, 59(4): 65–83.
- Foster-Bey, J. 2008. "Do Race, Ethnicity, Citizenship and Socio-economic Status Determine Civic-Engagement?" *CIRCLE*, Working Paper #62. Medford, MA: Tufts University, The Center for Information & Research on Civic Learning & Engagement. Source from: <https://files.eric.ed.gov/fulltext/ED505266.pdf>
- Frangonikolopoulos, C. A. 2014. "Politics, the Media and NGOs: The Greek Experience", *Perspectives of European Politics and Society*, 4: 606-619.
- Grazioli, M. 2017. "From citizens to citadins? Rethinking right to the city inside housing squats in Rome, Italy", *Citizenship Studies*, 21 (4): 393-408.
- Gsir, S. 2014. "Civic Participation and Integration: A country of origin perspective". INTERACT Research Report 2014/03. Source from: <http://aei.pitt.edu/79335/1/Gsir.pdf>.
- Guo, S. 2014. "Immigrants as active citizens: exploring the volunteering experience of Chinese immigrants in Vancouver", *Globalisation, Societies and Education*, 12(1): 51-70.
- Kavoulakos, K.I. and Gritzas, G. 2015. "Movements and alternative spaces in crisis-ridden Greece: a new civil society". In Georgarakis, N. G. and Demertzis, N. (eds.) *The political portrait of Greece: crisis and the deconstruction of the political*. Athens: Gutenberg & National Centre for Social Research, pp. 337-355.
- Haider, H. 2015. *Radicalisation of diaspora communities*, GSDRC. Source from: <http://www.gsdr.org/docs/open/hdq1187.pdf>
- Handy, F. and Greenspan, I. 2009. "Immigrant Volunteering: A Stepping Stone to Integration?", *Nonprofit and Voluntary Sector Quarterly*, 38 (6):956-982.
- Handy, F. and Mook, L. 2011. "Volunteering and Volunteers: Benefit-Cost Analyses", *Research on Social Work Practice*, 21(4): 412-420.
- Harris, A. and Hussein, S. 2018, "Conscripts or volunteers? Young Muslims as everyday explainers". *Journal of Ethnic and Migration Studies*, DOI: 10.1080/1369183X.2018.1516547
- Hatziprokopiou, P. 2006. *Globalisation and contemporary immigration to Southern European cities: social exclusion and incorporation of immigrants in Thessaloniki*. Amsterdam: Amsterdam University Press.
- Held, M. (ed.) 2006. *INVOLVE. Involvement of third country nationals in volunteering as a means of better integration*. Final project report - European Volunteer Centre.
- Smith, D.H., Stebbins, R.A. and Grotz, J. 2016. *The Palgrave Handbook of Volunteering, Civic Participation, and Nonprofit Associations*. Palgrave Macmillan UK.
- Huddleston, T. 2009, "Migration and Democracy: Migrant Participation in Public Affairs", *Migration Policy Group*, 21 August 2009.

- Huliaras, A. 2014. "The dynamics of civil society in Greece: creating civil engagement from the top". *The Jean Monnet Papers on Political Economy*, 10/2014. Source from: <https://www.uop.gr/images/files/huliaras.pdf>
- Hyndman, J. and Giles, W. 2017. *Living on the Edge: Refugees in Extended Exile*. London: Routledge.
- IDOS Centro Studi e Ricerche. 2017. Dossier Statistico Immigrazione 2017. Roma: IDOS.
- Istat. 2016. *Noi Italia*. Edizione 2016. Roma: Istituto Nazionale di Statistica.
- Istat. 2017. *Migrazioni internazionali e interne della popolazione residente*. Anno 2016. Roma: Istituto Nazionale di Statistica.
- Kandylis, G. and Kavoulakos, K. I. 2011. "Framing Urban Inequalities: Racist Mobilization Against Immigrants in Athens", *The Greek Review of Social Research*, 136 (C): 157 – 126.
- Kapitsinis, N. 2018. *Income and funding of the Welsh voluntary sector in the post-2010 austerity period*, Wales Public Services 2025.
- Kawashima-Ginsberg, K. and Hoban Kirby, E. 2009. "Volunteering among Youth of Immigrant Origin". *Circle*, FactSheetJuly 2009. Source from: https://circle.tufts.edu/sites/default/files/2019-12/FS_ImmigrantYouthLessLikelytoVolunteer_2009.pdf
- Karakayali, S. 2017. "Feeling the Scope of Solidarity: The Role of Emotions for Volunteers Supporting Refugees in Germany". *Social Inclusion*, 5(3). Source from: <https://www.cogitatiopress.com/socialinclusion/article/view/1008>
- Kasimis, C. 2012. "Greece: Illegal immigration in the midst of crisis". *Migration Information Source Online Journal*, 8 March. Source from: <http://www.migrationpolicy.org/article/greece-illegal-immigration-midst-crisis> (accessed 16.04.2014).
- King, R. and Rybczuk, K. 1993. "Southern Europe and the international division of labour: from mass emigration to mass immigration". In King, R. (ed). *The New Geography of European Migrations*. London: Belhaven, pp. 175-206.
- King, R. 2000. "Southern Europe in the changing global map of migration". In King, R. Lazaridis, G. and Tsardanidis, Ch. (eds.), *Eldorado or Fortress? Migration in Southern Europe*, London: Macmillan Press, 1-26.
- Kirtsoglou, E. and Tsimouris, G. 2016. "Il était un petit navire": the refugee crisis, neo-orientalism, and the production of radical alterity". *Journal of Modern Greek Studies*, Occasional Paper 9: 1-14.
- Labrianidis, L., A. Lyberaki, Tinios, P. and Hatziprokopiou, P. 2004. "Inflow of migrants and outflow of FDI: Aspects of interdependence between Greece and the Balkans", *Journal of Ethnic and Migration Studies*, 30 (6): 1183-1208.

- Labrianidis L. and Pratsinakis, M. 2016. "Greece's new emigration at times of Crisis". GreeSE: Hellenic Observatory Papers on Greece and Southeast Europe, paper 99, Hellenic Observatory, LSE. Source from: <http://www.lse.ac.uk/Hellenic-Observatory/Assets/Documents/Publications/GreeSE-Papers/GreeSE-No99.pdf>.
- Lasciateci centrare, 2016. "Accogliere: la vera emergenza". Source from: https://www.meltingpot.org/IMG/pdf/lasciateci-centrare_rapporto_2016-2.pdf
- Lazaridis, G. and Psimmenos, I. 2000. "Migrant flows from Albania to Greece: economic, social and spatial exclusion". In King, R. Lazaridis, G. – Tsardanidis, Ch. (eds.) *Eldorado or Fortress? Migration in Southern Europe*, London: Macmillan, pp. 170-185.
- Leontidou L. 2012. "Athens in the Mediterranean 'movement of the piazzas': Spontaneity in material and virtual public spaces". *City: analysis of urban trends, culture, theory, policy, action*, 16(3):299-312.
- Lee, Y. and Moon, S.G. 2011. "Mainstream and Ethnic Volunteering by Korean Immigrants in the United States" *Voluntas*, 22:811-830.
- Licursi, S. and Marcello G. (eds.) 2013. *Il volontariato nei contesti di welfare debole. Risultati di una ricerca su Volontariato e Centro di Servizio nella provincia di Cosenza*. Cosenza: Falco editore.
- Licursi, S. and Marcello, G. 2017. "Le organizzazioni di volontariato oggi in Italia: identità, attività e risorse". In Ascoli, U., Pavolini, E. (eds.) *Volontariato e innovazione sociale oggi in Italia*. Bologna: il Mulino, pp. 179-217.
- Ludwig, K. 2013. *Aus Ehrenamt wird Billigjob. Berlin*. taz. Source from: <http://www.taz.de/!5055994/>.
- Lup, D. and Booth, J.E. 2019. "Work and Volunteering: Longitudinal Relationships between Work-Related Experiences and Volunteering Behaviour", *British Journal of Industrial Relations*, 57: 599-623.
- Maccanico, Y, Hayes, B., Kenny, S. and Barat, F. 2018. "The shrinking space for solidarity with migrants and refugees: how the European Union and Member States target and criminalize defenders of the rights of people on the move", Amsterdam: The Transnational Institute, https://www.tni.org/files/publication-downloads/web_theshrinkingspace.pdf.
- Malkin, N. 2015. "My Brother's Keeper: The Double Experience of Refugee Aid-Workers", *Journal of Peacebuilding & Development*, 10(3): 46-59.
- Manatschal, A. and Stadelmann-Steffen, I. 2014. "Do Integration Policies Affect Immigrants' Voluntary Engagement? An Exploration at Switzerland's Subnational Level". *Journal of Ethnic and Migration Studies*, 40(3): 404-423.
- Marcello, G. 2005. *Radicalismo e istituzionalizzazione. I due volti del terzo settore in Calabria*. Soveria Mannelli: Rubbettino.

- Martone, V. 2016. "Mafia Capitale: corruzione e regolazione mafiosa nel "mondo di mezzo". *Meridiana*, 91: 21-39.
- Martone F., Twomey H., and Burke D.. 2018. *The shrinking space for solidarity with migrants and refugees: how the European Union and Member States target and criminalize defenders of the rights of people on the move*. Amsterdam: TNI.
- McPherson, J. M. and Rotolo, Th. 1996. "Testing a Dynamic Model of Social Composition: Diversity and Change in Voluntary Groups." *American Sociological Review*, 61(2):179-202.
- Membretti A., Klofer I., Viazzo P. P. (eds.). 2017. *Per forza o per scelta. L'immigrazione straniera nelle Alpi e negli Appennini*. Roma: Aracne.
- Mezzadra, S. 2018. "Operazione Mediterranea, il diritto di salvare vite umane". *il Manifesto*, 4 October.
- Moro, G. 2013. *Cittadinanza attiva e qualità della democrazia*. Roma: Carocci.
- Moro, G. 2014. *Contro il non profit*. Bari-Roma: Laterza.
- Mousourou, L. 1993. *From Gastarbeiters to the Spirit of Schengen*. Athens: Gutemberg.
- MSF. 2018. "I traumi di uomini, donne e bambini nel campo profughi di Moria". Source from: <https://www.medicisenzafrontiere.it/news-e-storie/news/grecia-i-traumi-di-uomini-donne-e-bambini-nel-campo-profughi-di-moria/>
- Muehlebach, A. 2011. "On affective labor in post-Fordist Italy". *Cultural Anthropology*, 26(1): 59-82.
- OECD. 2018. *International Migration Outlook 2018*. Paris: OECD Publishing.
- Papadopoulos, A.G. (ed.). 2009. *A Guide to NGOs and Migrant Associations: Listing Organisations Active on Migration Issues in Greece*, Athens: Harokopio University.
- Papadopoulou, A. 2004. "Smuggling into Europe: Transit Migrants in Greece". *Journal of Refugee Studies*, 17 (2): 167-184.
- Papadopoulos, A.G. and Fratsea, L.M. 2014. "The 'unknown' civil society organisations: Migrant organisations and associations in Greece". *The Greek Review of Political Science*, 42: 62-90.
- Papadopoulos, A.G. and Fratsea, L.M. 2010. "A first assessment of the characteristics of Non-Governmental Organisations and Migrant Associations in Greece". In Conference Proceedings of the *9th Panhellenic Geographical Conference* (e-document), Greek Geographical Society, Harokopio University, Athens, pp. 392-400.
- Papadopoulos, A.G. and Fratsea L.M. 2017. "Temporary Migrant Workers in Greek Agriculture". Heinrich Böll Foundation, June 2017. Source from: https://www.boell.de/sites/default/files/e-paper_temporary-migrant-workers-in-greek-agriculture.pdf

- Pasqualetto, M. 2017. "Il 'volontariato' dei richiedenti asilo in Italia". *Revista Interdisciplinar da Mobilidade Humana*, 25(49): 233-248.
- Petropoulou Ch. 2010. "From December's youth uprising to the rebirth of urban social movements: an attempt of a space-time approach". *International Journal of Urban and Regional Research*, vol. 34(1): 217-224.
- Petropoulou, Ch. 2013. "Alternative Networks of Collectivities' and 'Solidarity-Cooperative Economy' in Greek cities: Exploring their theoretical origins". *Journal of Regional Socio-Economic Issues*, 3(2): 61-85.
- Pinl, C. 2015. *Ehrenamt statt Sozialstaat? Kritik der Engagementpolitik*. Berlin: bpb.
- Pratsinakis, M., Hatziprokopiou, P., Grammatikas, D., Labrianidis, L. 2017. "Crisis and the resurgence of emigration from Greece: trends, representations, and the multiplicity of migrant trajectories". In Glorius, B. and Mujica, D. (eds.) *European Mobility in Times of Crisis: The New Context of European South-North Migration*, Bielefeld: Transcript Verlag, pp. 75-104.
- ProAsyl. 2018. Ehrenamtliche engagieren! Abgerufen am 03.04.2018 von: <https://www.proasyl.de/ehrenamtliches-engagement/>
- Pugliese, E. 1993. *Sociologia della disoccupazione*. Bologna: il Mulino.
- Pugliese, E. 2002. *L' Italia tra migrazioni internazionali e migrazioni interne*. Bologna: Il Mulino.
- Pugliese, E. 2018. *Quelli che se ne vanno. La nuova emigrazione italiana*. Bologna: il Mulino.
- Quarta, A. and Spanò, M. 2017. *Rispondere alla crisi. Comune, cooperazione sociale e diritto*. Verona. Ombre Corte.
- Qvist H-PY. 2018. "Secular and religious volunteering among immigrants and natives in Denmark", *Acta Sociologica*, 61(2):202-218.
- Ranci, C. 1999. "La crescita del terzo settore in Italia nell'ultimo ventennio". In Ascoli, U. (ed.), *Il welfare futuro. Manuale critico del terzo settore*. Roma: Carocci.
- Ranci, C. 2006, C. *Il volontariato. I volti della solidarietà*. Bologna: il Mulino.
- Reyneri, E. 1999. "Immigration and the underground economy in the new receiving South European countries: manifold perverse effects, manifold deep-rooted causes", presented at the European Socio-Economic Research Conference, Brussels 28-30 April 1999.
- Rigo E. 2007. *Europa di confine. Trasformazioni della cittadinanza nell'Unione allargata*. Roma: Meltemi.
- Rotolo, Th. 2000. "A Time to Join, A Time to Quit: The Influence of Life Cycle Transitions on Voluntary Association Membership." *Social Forces*, 78:1133-1161.

- Royce, A.P. and Rodriguez, R. 1999. "From Personal Charity to Organized Giving: Hispanic Institutions and Values of Stewardship and Philanthropy." *New Directions for Philanthropic Fundraising*, 24:9-30.
- Rozakou, K. 2016a. "Crafting the volunteer: voluntary organisations and the reformation of sociality", *Journal of Modern Greek Studies*, 34 (1): 79-102.
- Rozakou, K. 2016b. "Socialities of solidarity: revisiting the gift taboo in times of crises", *Social Anthropology*, 24 (2): 185-199.
- Saraceno, C. 2013. *Il Welfare*. Bologna: il Mulino.
- Sciolla L. 2003. L'«io» e il «noi» dell'identità. Individualizzazione e legami sociali nella società moderna. In Leontini L. (ed.), *Identità e movimenti sociali in una società planetaria*. Milano: Guerini, pp. 92-107.
- Simiti, M. 2014. "State and civil society in Greece during the period of economic crisis", *The Greek Review of Political Science*, 42: 36-61.
- Sinha, J.W., Greenspan, I. and Handy, F. 2011. "Volunteering and Civic Participation among Immigrant Members of Ethnic Congregations: Complementary NOT Competitive", *Journal of Civil Society*, 7(1): 23-40.
- Slade, B., Luo, C.Y. and Schugurensky, D. 2013. "The Experiences of Immigrants Who Volunteer to Improve Access the Labour Market: Pushing the Boundaries of 'Volunteerism'", in Duguid, F., Mündel, K. and Campus, A. (eds.) *Volunteer Work, Informal Learning and Social Action*, Rotterdam/Boston/Taipei: Sense Publishers, pp. 101-112.
- Stoll, M.A. 2001. "Race, Neighborhood Poverty, and Participation in Voluntary Associations." *Sociological Forum* 16:529-557.
- Sotiropoulos, D. 2014. "The double-faced head of Janus: civil society in Greece before and after the economic crisis", *The Greek Review of Political Science*, 42: 11-35.
- Sotiropoulos, D. - Bourikos, D. 2014. "Economic Crisis, Social Solidarity and the Voluntary Sector in Greece". *Journal of Power, Politics & Governance*, vol. 2(2): 33-53.
- Sundeen, R.A., Garcia, C. and Raskoff, S.A. 2009. "Ethnicity, Acculturation, and Volunteering to Organizations: A Comparison of African Americans, Asians, Hispanics, and Whites" *Nonprofit and Voluntary Sector Quarterly*, 38(6):929-955.
- Sundeen, R. A., Raskoff, S.A. and Garcia, M.C. 2007. "Differences in Perceived Barriers to Volunteering to Formal Organizations: Lack of Time Versus Lack of Interest" *Nonprofit Management and Leadership*, 17(3):279-300.
- Swindell, D. and Kwang-Ting T. 2014. "County-Level Effects on Patterns of Volunteerism." Paper Presented to the Association for Research on Nonprofit Organizations and Voluntary Action ARNOVA Annual Conference, Denver, CO.

- Tong, Y. (2010), "Foreign-born Concentration and Acculturation to Volunteering among Immigrant Youth", *Social Forces* 89(1): 117–144.
- Tsavdaroglou, Ch. (2018) "The Newcomers' Right to the Common Space: The case of Athens during the refugee crisis", *ACME: An International Journal for Critical Geographies*, 17(2): 376-401.
- Vacchelli, E. and Peyrefitte, M. (2018) "From a/topia to topia: Towards a gendered right to the city for migrant volunteers in London", *Cities*, 76: 12-17.
- Vaiou, D. and Hadjimichalis, K. 1997. *With the Sewing Machine in the Kitchen and the Poles in the Fields: Cities, Regions and Informal Labour*. Athens: Exandas.
- Vitale A. 2005. "Verso un ordine imperiale delle migrazioni". In Sivini G. (ed.) *Le migrazioni tra ordine imperiale e soggettività*. Soveria Mannelli: Rubbettino, pp. 11-38.
- Vogel, D. and von Ossietzky, C. (eds.) 2005. *Building Europe With New Citizens? An Inquiry into the Civic Participation of Naturalised Citizens and Foreign Residents in 25 Countries*, POLITIS project Final Report, available on <http://www.politis-europe.uni-oldenburg.de/download/POLITISFinalReport.pdf>.
- Voicu, B. – Șerban, M. 2012. "Immigrant Involvement in Voluntary Associations in Europe", *Journal of Ethnic and Migration Studies*, 38(10): 1569-1587.
- Wang, L. and Femida H. 2014. "Religious and Secular Voluntary Participation by Immigrants in Canada: How Trust and Social Networks Affect Decision to Participate" *Voluntas*, 25:1559–1582.
- Wang, L., Mook, L., and Handy, F. 2017. "An Empirical Examination of Formal and Informal Volunteering in Canada", *Voluntas*, 28:139–161.
- Wang, Lili, Carlton F. Yoshioka, and Robert F. Ashcraft. 2013. "What Affects Hispanic Volunteering in the United States: Comparing the Current Population Survey, Panel Study of Income Dynamics, and the AIM Giving and Volunteering Survey", *Voluntas*, 24:125–148.
- Wegweiser Bürgergesellschaft 2018. Ehrenamt und Engagement. <https://www.buergergesellschaft.de/mitgestalten/grundlagen-leitlinien/begriffe/ehrenamt-und-engagement/>.
- Wilson, J. 2000. "Volunteering" *Annual Review of Sociology*, 26:215–240.
- Wilson, J. 2012. "Volunteerism Research: A Review Essay" *Nonprofit and Voluntary Sector Quarterly*, 41(2):176–212.
- Zetter, R. 2015. *Protection in Crisis. Forced Migration and Protection In a Global Era*. Source from: <http://www.migrationpolicy.org/research/protection-crisis-forced-migration-and-protection-global-era>