



THE POWER OF ACTION

HOW VOLUNTARY SERVICE CONTRIBUTES TO
HUMAN RIGHTS EDUCATION AND INTERCULTURAL LEARNING



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FOREWORD

Voluntary service and human rights – concrete action based on strong values for more than 60 years

*“Since wars begin in the minds of men,
it is in the minds of men that the defences of peace must be constructed”
Preamble to UNESCO’s constitution*

*“I hear and I forget. I see and I remember. I do and I understand.”
Confucius*

What is the link between International Voluntary Service and Human Rights Education? In 2008 the world commemorated the 60th anniversary of the Universal Declaration of Human Rights (UDHR). It was a moment to reaffirm the universal relevance of the set of fundamental principles elaborated under the influence of the horrors of World War II. The Coordinating Committee for International Voluntary Service (CCIVS) also celebrated its 60 years in the same year. CCIVS was born out of the efforts of the International Community to better organize civil society in order to reach “the minds of men” at all levels. UNESCO, which was still constituting itself at the same time, entered various strategic partnerships with NGOs from different fields in its domain of action and reflection and helped establish various umbrella organizations grouping together existing civil society realities in order to facilitate its mission and outreach. As a result, CCIVS is physically based in the UNESCO Headquarters until this day. On the occasion of this double anniversary, CCIVS decided to review its action and policy as well as the action and policy of its members, which date back to the early decades of the 20th century, in the light of its contribution to and interaction with Human Rights Education (HRE). As one result the booklet, which you hold in your hands or read on your screen, was conceived.

The role of civil society remains of utmost importance in the effort to foster a culture of Human Rights Education everywhere in the world. CCIVS reaches

out to all age groups, but predominantly to young people, at a moment in life when they are ready to make basic decisions, which will shape the general direction of their professional and personal life and the values they base it on. During the activities CCIVS proposes, Human Rights are sometimes introduced explicitly as a study theme or moment of reflection to sensitize participants about their importance¹. Much more importantly, however, CCIVS bases all its actions on Human Rights principles and constitutes therefore a microcosm where it is possible to experience and experiment an international society based on equality, mutual cooperation, participation, respect and non-discrimination. CCIVS’ members all over the world are autonomous and independent. They define their projects according to local needs and in connection with the local population. Their concrete content and styles will therefore differ from one place to another, which guarantees a non-intrusive approach, respectful to the local sensitivities. Nonetheless the projects are organized based on a common understanding. They provide an environment conducive to a deep understanding of the basic values one needs to apply to oneself and others in order to construct a more just society. Through its non-formal educational methods and immersion into the local context, voluntary service projects offer an opportunity for a complete experience calling upon the intellect, the body and the soul.

*Simona Costanzo Sow
(CCIVS Director 2000 – 2008)*

INTRODUCTION

CCIVS has always been a child of its time. Its members have followed the global ups and downs ever since its inception and have strived to respond to them on their own levels. CCIVS is fundamentally devoted to local action based on global reflection. Over the years its activities have reflected changing priorities and fields of action. Ever since the beginnings of the movement in the 1920s the theme of conscientious objection and civilian service has been a basic feature. International encounter as a way to fight against ignorance, discrimination and racism has been a guiding principle ever since the world wars and until today. In the 1950s and 60s the end of colonialism and of Western dominance shaped many projects. Until the late 1980s CCIVS served as a platform for encounters between the Eastern and Western “ Blocs”. At the same time and closely connected, the peace and disarmament movements influenced a number of projects and campaigns. Since the 1990s “North –South” issues have gained importance. Recent CCIVS action is described in the final section of this document.

Independently of specific themes and different leadership styles, CCIVS’ action is based on methods stemming from non-formal education, placing the participants and the local population involved in a project at the centre of its actions as learners and shapers of the project itself.

CCIVS’ action was often developed in parallel to the celebration of “International Years”, which shed light on specific issues and provided a platform for CCIVS to showcase and attract attention to its action in a given domain. To cite just a few such occasions, the following years provided CCIVS with important anchors for action and reflection: 1985, the International Youth Year; 1986 and 2000, the International Years related to Peace. In 2001, the International Year of Volunteers was an important



moment for CCIVS to mark the specificity of its approach. In 2003 the International Year of Freshwater inspired CCIVS to develop a specific publication and link the issue to Globalisation in general and lastly, of course, the International Year of Human Rights Learning running from Dec 10th 2008 to Dec 10th 2009.

CCIVS’ action in all areas was often enhanced by the support from different institutions. Apart from the fundamental “in kind” support of **UNESCO** through the provision of office space and occasional project support, CCIVS owes deep gratitude to the European institutions, namely the **European Union** and the **Council of Europe**. Many of CCIVS’ key projects and activities of the last two decades were made possible thanks to the support of the respective **Youth Directorates**. Various other projects have also received the support of different foundations. The Euro-Asian cooperation has been strengthened considerably thanks to the support of the **Asia Europe Foundation**.

1.

THE ROOTS OF THE INTERNATIONAL VOLUNTEER MOVEMENT



1.1 1920-1939

The international voluntary service movement was born in 1920 at a meeting at a school in Bilthoven, Netherlands, appropriately enough named *het Werkplaats*. A meeting one year earlier had established the Fellowship of Reconciliation (FoR).

Pierre Céréssole, a Swiss pacifist (see inset), had agreed to be its secretary. This second meeting was to discuss "How to build peace" and was attended by over 400 people from Scandinavia, Holland, Britain, Germany and the USA.

After two days, **Walter Koch**, a young German Quaker, intervened: "We have now been discussing for two days, that is enough. We must do something now. ...my brother was a soldier in the German army...he participated in bombing this country – I come here to do my part in order to build, to reconstruct it" Pierre was inspired by this idea. He resigned from the FoR and went ahead and organised the very first project at Esnes, near Verdun in France. He saw that working together on a concrete task was the most effective way of eroding enemy images - not only among the volunteers themselves but also among the population. Volunteers came from several European countries including Germany and Hungary, the former "enemies" to help rebuild a ruined village. Sadly, after some time the project had to stop, because the local people were not yet ready to welcome German volunteers and for the organisers the whole point was to reconcile with the former enemies.

Pierre, together with his brother Ernest and other volunteers set up a loose association which became Service Civil International and several "services" were organised in Europe in response to natural disasters - floods in Liechtenstein and in France, avalanches in Switzerland... Between 1929 and 1938 32 workcamps were held in France, En



gland and Switzerland. Having established the idea, it started to develop into new directions: the first social project was in 1931 in Wales where a team of volunteers worked with the people of a community badly hit by unemployment to build a swimming pool and smarten up the town.

In 1934-37 Céréssole went together with three others in India to help after an earthquake and flood in Bihar. Under difficult circumstances they rebuilt a devastated village and named it Shantipur (Peace village). This counts as the first workcamp in the "south". At the end of the project, Rajendra Prasad, future President of India, said: "*The simple fact that European people are doing this type of humble work with Indian people is such a revolution which is astounding for the passer by which gives all its meaning and its value to the project?*".

Britain was the scene of perhaps the first environmental project – the removal of an ugly slag heap outside the town of Oakengates - and this is the site of a great peace story: one of the volunteers at this camp was a German called Ernst. A few years later during the war, Ernst found himself in Hitler's

air force with the task of bombing....Oakengates. "Looking up we saw the swastika on the plane just a few feet above us and the pilot, in his helmet and goggles, looked down and waved" (From a letter in the local newspaper). There is strong evidence to the effect that he deposited the bombs in a nearby wood to avoid killing the people he had learned to love when he was a volunteer³. By 1937 there

were already more than 8000 people involved in international voluntary work and during the Spanish Civil War a big relief operation was organised.

It was very hard for the volunteers to accept that all their efforts of the previous years had been in vain with the outbreak of the Second World War in 1939. SCI continued only in Britain and Switzerland.

VOLUNTEERS FOR PEACE

drove high, leaving the ghastly catacombs of the Ruhr on either side. The Autumn was still and warm, the autobahn clean and deserted; on either side, in contrast, was degradation, dirt, hunger and want; crowded ruins of people engaged in a struggle for survival. I thought of German-occupied France, Belgium, Holland and the rest. Did the "punishment fit the crime"? Who sinned? And who was sinned against? I could not answer.

I left Germany via the now familiar transit camp, and came to the Hook of Holland. The familiar messroom and lounge was there, the same chairs of boxed green leather, the same bar. A young Dutchman played an accordion. We waited. I was dreaming rather than listening until I heard again the strains of the melody which had greeted our arrival in Germany, but the quality was different, the touch lighter, the melody no longer haunting and melancholic, but lilting, calling us to dance. This was Holland, not Germany. A people that had suffered and survived; where there had been death there was now life. It had not yet come to Germany and I wondered if it ever would.

THE LONG ARM

A series of quite remarkable coincidences linking the beginning of SCI with the work of Unit 4 was part of the excitement of that team's work. It started in Utrecht, to which the team had been directed for further orders after leaving Tilburg. Ramsay Bramham, the team leader, had worked with IVSP for several years and had an extensive knowledge of the movement, its origins and principles. He had to go to an Army Transit Officer for a further Movement Order and came back to the team in great excitement. We were to proceed to a billet in Bilthoven. This didn't mean much to most of us, but when Ramsay explained, we understood. In 1920 the International Fellowship of Reconciliation called a meeting to try to find ways of putting the ideal of reconciliation into practice, and the place put at the disposal of the Fellowship for the purpose was 'het Werkplaats', a progressive school founded



Walter Koch (1946/7) kick-started S.C.I. in 1920

in their home by Kees and Betty (Cadbury) Boeke. Among the others who attended were Pierre Ceresole, a Swiss engineer, and a German, Walter Koch. The idea of international work-camps was discussed at length until Walter Koch urged the others to stop talking and get on with it. This was taken up by Pierre Ceresole, who went on to found SCI along with his brother Ernest, not like Pierre a pacifist but a Colonel in the Swiss army.

PIERRE CÉRÉSOLE

Pierre Cérésole is considered to be the founder of the international voluntary service movement.

He was born in 1879 in Lausanne, Switzerland. His family was wealthy and his father was for some time the president of the Swiss Federal Council. He studied to become an engineer and was expected to make a brilliant career. However, he was neither attracted by money nor position. He gave the money he inherited from his father to the state, because he did not think he deserved it. In 1910 he went on a long journey to the USA and Japan, where he worked as an engineer for two years. At the outbreak of war in August 1914 he returned to Switzerland. He was shaken by what he saw of the war. The misery and madness of war became more and more clear to him. He joined the Christian conscientious objectors, who opposed all forms of service in the army. In 1917 he refused to pay defence tax and made public his decision, ascribing it to his Christian conscience. Pierre knew that this would ruin his career and send him to prison. He was to be imprisoned at least ten times during the rest of his life. In 1919 Pierre gave up his career as an engineer to devote himself entirely to peace work.

He attended the conference at Bilthoven (see above) and in 1920 began to put the idea of practical peace work into practice at the first "service" at Esnes near Verdun, a devastated area which had been a battlefield a few years earlier. With him were some German and Hungarian pacifists who were eager to work in France. English, Dutch and Swiss volunteers joined them. Their five months of hard work and simple life taught Pierre what he called "peace work technique". Pierre continued bringing volunteers from different countries was to help in Switzerland, where avalanches had caused severe damage, and in 1928 700 volunteers from 17 countries joined in the reconstruction work in Liechtenstein after the Rhine floods. From 1934 to 1937 Pierre and three others were active in India after the earthquake and flood, helping hundreds of farmers. During World War II Pierre attempted to enter Germany illegally in order to confront the German leaders and persuade them to end the war. He was captured and put in prison. He died a few months after the end of the war in 1945.

Further information (links on page 51)

Pierre Cérésole: Short Biography.

First workcamp at Esnes near Verdun: "Peace in progress. The first camp" by Paolo Maddonni (document included in the cdrom)

Other Testimony: "The work camp movement from 1946 to 1957 and the task ahead". By Hans Peter Muller.

1.2 1948: CCIVS IS BORN

After the Second World War many non-governmental agencies all over Europe began to be active in reconstruction and in bringing relief to the many refugees forced to flee their homelands. For instance the Christian Movement for Peace (CMP) which had started in 1923 as a way to create reconciliation between French and German Christians adopted workcamps. Very many new organisations sprang up, many of which are still with us - Concordia France in 1950, IJGD Germany in 1948, MS Denmark as early as 1944 and Jeunesse et Reconstruction (France). In 1949 International Christian Youth Exchange (ICYE) was founded in the USA to bring about reconciliation between US citizens and Germans using medium-long term family stays and local voluntary service. The programme was adopted by other countries and ICYE (now "Cultural" rather than "Christian") has grown into a global network with several branches in Africa.

In 1947 some of these organisations had grouped themselves together to create a "Council for Education and Reconstruction". Internationally it was becoming apparent that some form of structure was required to allow the growing number of these agencies to come together and cooperate with each other.

A great help in this direction came from UNESCO. During 1947 several discussions took about the ways to coordinate and upscale the efforts of volunteering in the field of reconstruction and reconciliation. This led to the organisation of a conference on work-camps in October 1947 where the need for a co-ordination was expressed, followed by the **International Work-camp Organizations Conference** on 22-23 April 1948, at UNESCO Headquarters. Delegates from 18 NGOs attended (1), coming both from Western and Eastern Europe and from the USA. Observers representing European and

the United States Governments, and international youth movements, were also present.

At this Conference the **Coordinating Committee for International Work-Camps, usually known as CoCo** was proposed and accepted.

Workcamps were defined as "Small international groups of young volunteers who work and live together, in order to create an atmosphere of international understanding to preserve peace in the world".

After its establishment, CoCo functioned as a coordinating centre, providing information about opportunities to volunteer and acting as an interface for the different member organisations. From the start, CoCo was given office space by UNESCO.

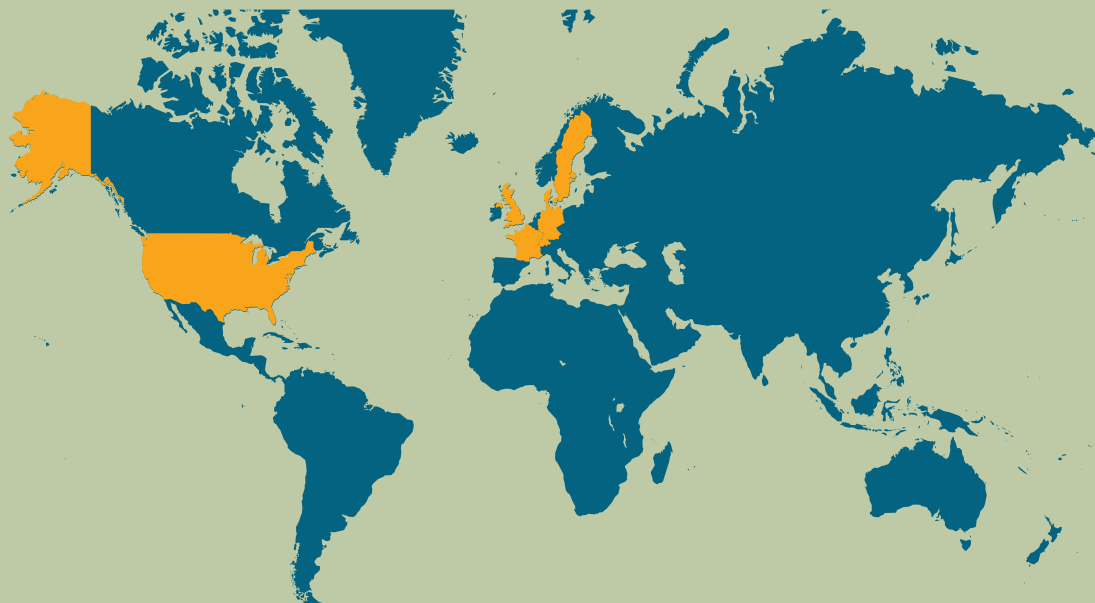
CoCo's main focus was always the quest to achieve "change in the minds of men" by bringing together people of different backgrounds. A concrete work project has of course its own timetable and objectives. At the same time the project serves as a catalyst for dialogue as it provides an opportunity to work together according to each person's ability and to practise living together. In such situations volunteers experience a new reality which can challenge their habits and convictions as well as those of the local community.

Links on page 51:

Operation T.I.C.E.R. (from UNESCO archives)

Acts of the conference (from UNESCO archives)

(1) THE FIRST MEMBERS



American Friends' Service Committee
 American Youth for World Youth
 Brethren Service Commission (USA)
 Congregational Christian Service Committee (USA)
 Experiment in International Living (USA)
 Fredsvenners Hjaelparbejde (Denmark)
 Friends' Service Council (UK)
 Internationalla Arbetslag – IAL (Sweden)
 International Union of Students
 International Youth Hostel Federation
 Mennonite Central Committee (USA)
 Service Civil International
 Unitarian Work Camp (USA)
 Kansainvalien Vapaaehtoinen Tyoleirijarjest (KVT Finland)
 World Alliance of Y.M.C.A.
 World Council of Churches
 World Federation of Democratic Youth
 Youth Service Volunteers (UK)



CCIVS

1.3 1948-59 POST WAR RECONSTRUCTION AND PEACE BUILDING

“As a world coordination centre for the workcamp movement, CoCo came as a disappointment to some. They expected smooth professionals, diplomatic gravity, the comforts of high office, and they found none of it. Our Coordination Committee and its officers worked in the volunteer tradition with all the strengths and weaknesses that implied.” **Glyn Roberts**

“Beware! I’m convinced that not all volunteering is good. When, for example, the neo-liberal state withdraws from its duties to the most disadvantaged members of a society, then the volunteers who are meant to take up the slack can be a shabby alibi for deregulated government irresponsibility”. **Arthur Gillette**

In these years re-construction and de-colonisation were among the main priorities of CoCo. Projects took place in many countries still with a focus on Europe including many bilateral projects e.g. between France and Germany; the US and Germany.

Work camp activity also began in India, Algeria, Egypt, Senegal and other countries. CoCo also conducted study visits and training courses to study and develop youth and volunteer organisations in Latin America and South East Asia.



Universal Declaration of Human Rights.

Article 25

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

International Workcamp in Los Banos, Philippines, May 1953. In the picture: Philippinos bind wounds of Japanese and the wounds of conflict among nations are bound up too.

1.4 THE FIRST “SECRETARIES”

For the first couple of years the CoCo was run by several not very long term volunteers. The head of CoCo/CCIVS was not called Director until the time of Jean-Michel Bazinet (1964).

In 1950 **Willy Begert**, who had been an experienced workcamp leader and International Secretary of SCI and written a book entitled “Organizing Voluntary Work-Camps” officially took on the post of Secretary, working with his wife, Dora. Hans Peter Müller⁵ describes the scene in the Majestic Hotel where UNESCO had its temporary office: “Under a bright electric light bulb Willy was sitting at a rickety table absorbed in his task. Quite oblivious to all around him, he frantically pounded on an ancient typewriter, while his wife Dora, immersed in files and correspondence in another corner, was equally occupied.” Living on a volunteer allowance in Paris was not easy (nothing changes!) and at the end of 1951 the Begerts left, to be replaced by **Hans Peter Müller** who had worked with former prisoners of war in Poland and in UNESCO. Hans Peter was Secretary from 1952 to 1959 and when he started it was a time when the number of volunteer projects

was diminishing. However, many new initiatives were taken: visits to new partners and projects in Yugoslavia, Latin America, and to an “Experimental camp for Arab Countries” in Egypt in 1955. Leaders training was organised in Germany and elsewhere; support was provided for five projects in south-east Asia in 1958; the first European regional meeting for workcamp organizations took place; “News from the Camps” was published regularly, reporting on international volunteering issues country by country, including a general overview of activities, needs and possibilities. Hans Peter remained active in the field, later working for UNA International Service in the UK.

Arthur Gillette began work as Deputy Secretary in June 1959 and the “dream team” of **Glyn Roberts** as “Executive Secretary” and Arthur as “General Secretary” began in 1961.

Jean-Michel Bazinet was Director and then Chairman of Jeunesse et Reconstruction in France from 1954 to 1966 and Director of CCIVS from 1964 to 1967. (See insets below).

An Early East-West Workcamp in the USSR: A Voyage by Columbus’s Sailors Testimony of Arthur Gillette

“In 1959-1960, I served as Hans-Peter Müller’s assistant at the CCIVS tiny UNESCO Headquarters Secretariat in Paris. A main Committee effort at the time was to develop East-West workcamp volunteer exchanges between Cold War adversary nations. The CCIVS 1960 General Conference took place at Niska Banja, in non-aligned Yugoslavia, and, attracting fairly widespread Eastern organisation participation for the first time, was a kind of ice-breaker opening the channel to more widespread volunteer flows in both directions.

I was learning Russian at the time, but had never been the other side of the “iron curtain”, and so decided to join an SCI Western team on a summer 1960 workcamp to begin construction of a middle school at Selishche village kolkhoz (collective farm) in the Ukraine.

I wasn’t and am not a Communist. But I had grown up in a politically progressive New Jersey family (this was during the McCarthy years) and was eager to experience the “other side” and cooperate

in a joint effort with Eastern youngsters. This said, I wasn't entirely sanguine about the adventure. I had done many workcamps in the USA and Western Europe; but this was a very different undertaking. I felt a bit like one of Columbus's sailors, hoping that the "take" was right and thus that the world was round. But what if it turned out to be flat and we... sailed off the edge??

The SCI team went by train from Paris to Moscow via Warsaw (I remember the stink of the still prevalent coal smoke belched by Polish and Soviet locomotives) and thence to Kharkov in the Ukraine. In mixed six-person compartments, that overnight trip southwards from Moscow with many Soviet volunteers now on board began in a tense atmosphere.

"So, you're an American and learning Russian. Why??" one Soviet boy leered at me with "CIA" writ large across his expression.

I shot back, "Yeah, but why in heaven's name are you learning both French and... wolof?" (This was the time of independence of French colonies, including Senegal, and the Soviets were reputed as intending to move in to fill the vacuum.)

"O.K., O.K.," intruded one of the Soviet team leaders (he spoke excellent English and must have been all of 30, and some of the Westerners assumed ergo KGB): "We're starting off on the wrong foot. So I propose a game."

The "game" was to see how many of us could fit into a single train compartment. Just as we reached 19 (I was crouched in an overhead baggage rack) the train conductor came by to take tickets.

When he saw what we were up to he gave the team leader a terrible dressing down. "Whew",

said looks traded among Westerners, "this chap could definitely not be KGB".

In fact, the Selishche camp went off practically without a hitch, either interpersonal or political. The daily work was hard and sweaty (the Ukraine is hot in the summer!) but in the cool of the evenings we gathered to sing and exchange ideas. For example, the Soviet young people described and lauded the Virgin Lands (tselina) scheme then being massively organised by the Communist Youth League (Komsomol) to bring agriculture to extended uncultivated tracts of the USSR. On the Western side, we described the workings of multi-party democracies and even ventured to broach the subject... of conscientious objection! The latter was not formally recognised in the USSR at the time. We learned to our surprise, however, that even in that totalitarian state at least some young conscripts in good faith were assigned solely civilian tasks and allowed not to undergo arms training.

Interpersonal relations relaxed to the point where even political joking around became fairly current. An example: among the participants were two manual labourers from Italy, fervent members of that country's Communist Party. They were not the hardest working volunteers, and when the heat reached about 40°C tended to leave the sun drenched foundation digging to others, seeking refuge by lounging in the shade of nearby trees. One day, a Western volunteer shouted laughingly at them "Come on guys – get back down here and show us how real Communist can shovel!" "Ma no, ma no!" One of the Italians chortled back: "You do the Communist work, we shall labour as... Christians!"

The Soviet youth daily Komsomolskaya Pravda had a correspondent among volunteers, who in addition to digging and laying masonry, sent despatches to



his paper. We were a bit concerned about the possibility of being used for one-sided propaganda purposes. But no, the article represented who we were and what we were doing on the other hand, after returning to America following the camp; I stumbled on an almost full page photo of it in the popular weekly *Saturday Evening Post*. Its caption vilified the weak minded Western and Third World participants who allowed themselves to be brainwashed in such a crude manner. The *Saturday Evening Post*

never answered – much less published! – my factual letter of rebuttal.

Too bad... I'm convinced that main effect of the *Selishche* workcamp was not the impression made on readers by such ill founded propaganda but the discovery by us, the volunteer "Columbus's sailors", **that the world was, after all, round rather than flat**".

Testimony of Jean-Michel Bazinet

"Workcamps of those early years were definitely placed in the post-war context. The main objectives of most of them were to bring together young people who had been raised in hostile countries and ideologies, to make them meet and work together on socially significant projects with, as background, the Nazi extermination camps and Hiroshima. In France, for instance, the names of the main workcamps organisations were *Jeunesse et Reconstruction* (my organisation), *Mouvement Chrétien pour la Paix*, *Compagnons Bâisseurs* and of course the French branch of *Service Civil International*. Which initiated this type of approach after the First World War.

Beyond this basic, simple but fundamental approach: meeting and working together will change the attitude of the participants and the stereotypes carried by nationalities, by giving a name and a face to the foreigner working with you, beyond this the various organisations might have stressed more specific objectives, religious ones for instance.

It must be noted also that many themes which are at the centre of the debate today were not at that time: Europe was still a vague concept, gay rights

and environment were not recognised issues, and globalisation did not yet exist. All other issues such as intercultural learning, democracy, political awareness and civil rights were mainly by-products of the camp life and activities, emerging from the discussions among the participants, even if the leadership would have a role of initiative and orientation in these areas.

Two other historical contexts gradually developed during that period:

1. The collapse of the colonial system with the emergence of the "developing countries" and colonial wars taking place in various countries of Africa and Asia.
2. The erection of the Iron Curtain between east and West.

Obviously any international gathering of young people had to be affected by those contexts. The organisation of workcamps in developing countries started with the objective of involving young people in development projects. Long term voluntary service, organised by NGOs and then by governments took a new dimension. This is why the name of CoCo was changed from "Coordinating Committee for

International Voluntary Workcamps” to the present name.

Of course we had strong convictions about the positive role of workcamps in the social, political, cultural and international education of young people, mainly by generally observing how groups and individuals developed in the process. But since, to my knowledge, no scientific study was made, I would find it difficult to be more specific on how real and deep the effect of the workcamp experience would be on the majority of the participants.

The workcamps were of short duration and the contact with workcampers would be lost after they returned home, with the exception of those we were able to follow – in particular those we would select and train as camp leaders. No formal evaluation was really possible for the period I was directly involved as Director of Jeunesse et Reconstruction and then as Chairman of the Committee (1954-66).

Long term voluntary service being of a different nature, its evaluation would also be very different. One would expect somebody volunteering for one or two years of service, generally in a very different cultural environment, to be already equipped with the positive attitudes and approaches short term workcamps aimed at developing. The problem there was the confrontation of these volunteers with realities which were often more complex than they had expected and where their role was not always clearly defined. I remember cases where the result was an aggressive attitude or deep depression. This area of programming was new for many organisations. Evaluation of the first experiments led to more sophisticated training programmes for volunteers before they leave”.

Extract from an article Jean-Michel Bazinet wrote in 1965

“Never before has it been possible to see so many people, with such a variety of motives, undertake as volunteers such a diversity of tasks. Never before has voluntary service been considered as a method and utilized as such by hundreds of organizations throughout the world, most of them set up especially for this purpose and all claiming, at any rate, to belong to the same world movement....embracing hundreds of thousands of young people who spend their holidays in work camps building roads or schools, digging wells or irrigation canals, cutting down trees or planting them, as well as the thousands of volunteers who give one or two years of their life to teaching, nursing or contributing their skill to help less privileged people reach a better standard of living, and all the volunteers who devote their time in their own community to the aged, the sick and the victims of social injustice.....

We find...two fundamental characteristics...common to all voluntary service actions:

- 1. It is a form of humanism that reaffirms the value of man and the solidarity of all men, and*
- 2. This humanism finds its most suitable expression in voluntary constructive action.*

The great economic crisis that struck the industrial countries during the early 30s gave to this (originally) primarily pacifist and internationalist movement the opportunity to emphasize the aspect of social solidarity implicit in its humanistic philosophy. Voluntary service organisations were faced with a new task: to help the unemployed find a new faith in life and in themselves by undertaking self-help rehabilitation programmes that would improve the material conditions in which they were living.

This throws into relief another aspect common to all voluntary service action: when approaching social problems, co-operation as opposed to charity. The volunteer does not give, (s)he shares; and consequently the other human being with whom and for whom he works does not receive, he too shares”

1.5 1960-71: COLD WAR, INDEPENDENCE AND THE GROWTH OF LONG TERM “DEVELOPMENT” VOLUNTEER

“Creative chaos, best describes the state of our office during the early 1960s when Arthur Gillette and I were running things. We had a constant coming and going of volunteer helpers and visitors, a dozen projects on the go at any one time, the duplicator spewing out tens of thousands of workcamps lists.” **Glyn Roberts**

“...The early 1960s was, and we were extraordinarily lucky more or less to realize it even then, a time of shifts in the world configuration of socio-economic power unprecedented since the end of World War II. (...)It was exhilarating to be in Paris at the CCIVS Secretariat, a unique focal point for observing all these confusing changes and, we thought with a mite of arrogance, influencing them...” **Arthur Gillette**

Reconstruction and de-colonisation were among the priorities but these years were marked by a strengthening cooperation between CoCo member organisations in the field of joint projects and programmes. In 1964 an Index on long-term voluntary action was created, including a volume on workcamp organizations.

In May 1965 the official name of “CoCo” became the “Coordinating Committee for International Voluntary Service (CCIVS)” as it remains to this day.

This was the decade when volunteering as development assistance was a main area of growth. The fact that it co-incided with the new independence of many formerly colonised countries in Asia and Africa raised the suspicion that this could be a new,

subtle form of colonialism⁶. President J.F.Kennedy’s launch of the US Peace Corps in 1961 encouraged the growth of similar schemes based in Europe (DED in Germany, MS in Denmark, VSO in the UK, SNV in the Netherlands). Some CCIVS members joined in this trend (MS, IVS/SCI in the UK) and CCIVS tried to remain the coordinator of these new developments but over the years the government-led nature of these programmes led them further and further from what most CCIVS members felt were the ideals of volunteering. The two streams began to separate. At this time discussions were beginning about the possibility of a United Nations volunteer programme. CCIVS was involved in these discussions but in the end UNV emerged outside of CCIVS. (See UNV below).



Yugoslavia

The Educational Value of Voluntary Service by Youth

Of what importance is it for young people to participate in a group effort to achieve socially desirable ends? How does companionship between young people of different social, cultural, and ethnic origins evolve? What effect does collective, spontaneous and creative action have on social relations within and between groups? These are some of the questions considered in a sociological study of the Yugoslav volunteer "brigades" which worked on the "Unity-Fraternity" Highway that now spans the country from Italy to Greece. The study was made from 1958 to 1961 and had as its subject some 200,000 young volunteers. The following remarks are taken from the report authored by Rudi Supek, Professor of Social Psychology at the University of Zagreb.

The investigation centred on the development of companionship, not only because this is the most important form of social relationship for the age group involved (16-24 years), but also because the passage from private life to life in brigades is characterized by an effort to integrate the individual into collective life, implying personal sacrifices. Thus, the basic unit for the study was the brigade, the emphasis being on group dynamics.

It was found that voluntary work has a very positive and stable influence on the perception of the essential social values propagated by the aims of this action—friendship between peoples, love for one's country, companionship, etc. When asked about their motives for participation in a brigade, the volunteers gave such "social" values first; "personal" values, such as visiting another region and learning new skills, were given as secondary. Apparently collective action tends to cause an awareness of collective values.

In regard to motivation, the study revealed an interesting phenomenon. Attitudes toward the work were measured at the beginning and end of the brigade term. Although the desirability and social value of the project was not doubted at either time, there was a marked decline in motivation at the group level by the end of the term, this being evident especially in intra-group relations. However, this observation seemed in contradiction to the expressed feelings of the volunteers, who by and large considered companionship the most memorable and important aspect of their brigade experience.

A more extensive analysis revealed a number of negative factors which contributed to the disparity between com-

panionship on the individual level and the deteriorated intra-group relations: over-emphasized inter-group competition, difficulties in adjusting to the routine of work, and the highly authoritarian leadership.

These findings at the end of the first year of the study led to the subsequent reorganization of the brigades. Gradually over the following three years, the authoritarian system was replaced by a system of self-government which involved the volunteers themselves in the democratic administration of their own activities. Camp and brigade "commanders" were replaced by camp and brigade councils and conferences with elected presidents. These deliberative and administrative bodies assumed overall responsibility for camp activities. A number of commissions were also created which permitted up to 50 per cent of the volunteers to share directly certain specific responsibilities. Following the reorganization of the brigades, the group-level motivation was observed to remain near its initial level of enthusiasm for the entire duration of the camp.

The purpose of this study was to assess the significance of the voluntary youth brigades as an extra-scholastic institution for the social education of youth. The contribution of the brigades to the post-war reconstruction and development of Yugoslavia were not at all in question. The question was, rather: would the brigades prove to be a passing phenomena limited to the immediate post-war period, or could they become a permanent institution useful not only for the tangible work accomplished but, perhaps even more so, as a special "school" for developing social awareness?

The findings of the study indicate that by the end of the period considered, that is after the full institution of the system of self-government, the young volunteers were conscious of a new dimension of their collective action. Its value was no longer seen as related solely to "external" social ends, but rather as having an intrinsic value as well: preparation for life in society, of which the collective life of the camp served as a model. In the awareness of the volunteers, the camp had ceased to be regarded as an instrument of their society. They recognized it rather as their society in miniature, a special detachment at the service of the whole, but above all, a society of young people anticipating a more democratic and humanitarian social order.

1.6 1972-80: NEW CONTACTS BETWEEN EAST AND WEST, NORTH AND SOUTH

"We did just that, arguing that volunteer service should not be... a complement, a cheap addition to "proper" technical assistance, but a constructive criticism of the weaknesses in "Aid" in the Third World."

Glyn Roberts

In the 70s CCIVS' members' projects included new emphasis on health, education, ecology awareness and natural disaster prevention but CCIVS' most important role at this time was still to keep open the channels of youth exchange between east and west in the cold war. The expansion of government supported "development volunteering" continued but CCIVS' role in this became less significant.



It was in 1971 that the CCIVS participated in the creation of the United Nations Volunteers Programme (UNV), which consecrated the role of International Volunteering at the National and International levels. Several years later, the CCIVS would celebrate the newly instituted "Voluntary Work Day".

Further information:

Refer to the following CCIVS publications by Dorothea Woods: "Volunteers in the Fields of Education and Health", "Volunteers in Community Development", "The University and Volunteer Service".

United Nations Volunteers

The growth of bilateral "development aid" volunteer programmes funded by the governments of industrialised countries in the 1960s led to much discussion about creating something similar, but international. This was the First United Nations Development Decade. CCIVS took part in these discussions, arguing always that whatever might be created under UN auspices should be truly a volunteer programme, rather than "junior experts". A UN General Assembly resolution of December 1970 set up UNV in as from 1971 on the basis that it should be universal in terms of countries of origin and destination; that volunteers should be recruited for their skills; and that need at the receiving end should determine the choice of assignments. When UNV began most of the volunteers came from industrialised countries but very soon this changed, with recruitment from all over the world. Today the largest numbers are placed in Africa (and over 60% of those are in fact Africans working away from home). CCIVS has remained in good relations with UNV and has participated in the annual International Volunteer Day on 5 December and in the International Year of Volunteers (IYV) in 2001 as well as in the preparation of the IYV +10. However, CCIVS has seen the programme move away from real volunteering. It is an excellent thing that a qualified African or Asian can work in another developing country but he or she usually earns more than they could in their home country. So perhaps the word "Volunteer" should be replaced?

Page Two

VOLUNTARY SERVICE 1970's

WHEN people come from many parts of the globe to an international conference something usually happens. Varna, the site of the 17th General Conference was placed in a conducive atmosphere for International Voluntary Service, was no exception. Under the theme "New Orientations in Voluntary Service," and with the singularly well prepared host organisation—the National Committee of Voluntary Brigades in Bulgaria—the conference was placed in a conducive atmosphere for dealing with weighty issues such as development, the United Nations Volunteer programme and other items relevant to such a gathering.

The Varna conference was important for at least two reasons: one, the debate concerning the CCIVS and its potential role in the UNV programme; and, two, the presence of "Third World" organisers and their contributions to the assembly.

Many working hours were spent looking into the proposed UNV scheme. During the plenary sessions and, particularly in *Commissariat 'A'*, chaired ably by a delegate from North Africa, searching questions were raised about not only the timeliness of the UNV but also its efficacy. After almost a full week of deliberation, the Commission presented its recommendations to the plenary. (The complete report of the 17th Conference is now

available from the Secretariat of the CCIVS).

In many international meetings it has become the fashion to "hear the voice of the 'Third World'." But a voice is one thing, a vote is another. And it was that "another"—with strong and important implications for indigenous programmes, which carried momentum. Not a few of the traditionally "sending" organisations were made well aware of the fact that—in the words of one of the Asian delegates—"We have more than sufficiently motivated manpower; what we need now are the necessary means; the rest we can do ourselves." Certainly this spells a new orientation in voluntary service for the 1970s. If not, then the 1970s may well spell the end of voluntary service.

There has to be a new type of partnership developed. A real partnership: a relationship based on equal terms of reference and decision-making. As one of the working papers stated (*Ideological Aspects of Voluntary Service*), "no volunteer programme will be able to exist without a real counterpart in the host country. A counterpart who will decide where the volunteer will work and who will also supervise him." This too is a new era. And however unwittingly the volunteer from the industrialized sector reflects an opposite attitude, the viability of the work he will be doing will remain

questionable. Further, a working paper from Africa indicated that "the contribution of any foreign volunteer, in any country the world over, hinges on being able to adapt oneself to local situations. Where the volunteers come into direct contact with local people, working alongside them, it must be noted that the locals are capable of seeing through where others (the volunteers) may have to read."

Any meeting concerning itself with voluntary service almost by definition has to consider development questions, and because the 17th General Conference met, development was an issue for consideration. Development as such has many ramifications. At Varna, during one of the plenary sessions, the very word itself

was challenged since it can have pejorative connotations associated with it. Despite that, looking over the 17th General Conference, one can see where a good deal of progress has been made. Advances are clearly established with regard to "voice and vote." A decade ago this would have been unique, to say the least. Now it is almost commonplace. A long distance has been covered, an even longer one has still to be covered. It should be a dual carriage-way of implementation and indigeneness. That is the real test for this Second Development Decade, and it is a test for the Varna recommendations as well during voluntary service in the 'seventies.

ARCHIE LE MONE,
CCIVS President

Article: "Voluntary service 1970's" from Volunteer world 1971 n.9 p.2

European Regional Seminar in Hungary, March 1987

MIOT, the Hungarian Youth Volunteer Organization and SIW (Netherlands) hosted this important European Regional Seminar to discuss the role of voluntary service organizations working for peace, methods of peace work and cooperation in Europe, especially East-West.

"All organizations agreed that they had a big role to play in raising educational consciousness of young people to understand foreign cultures and traditions and thus contribute to reducing prejudice and mistrust and break down enemy images."

It was at this seminar that the tradition began of an annual "post-workcamp event" hosted by one or other member of the Alliance of European Voluntary Service Organizations.

1.7 1981-91: CAMPAIGN FOR DISARMAMENT AND AGAINST RACISM

"Today voluntary service is not just a desirable activity but it is an activity that is badly needed. It is needed more than ever before in the field of local and national development it is needed for North-South dialogue, South-South collaboration and regional cooperation. It is not only a subjective discovery but also an objective necessity" **Rao Chelikani (CCIVS President 1977-93)**

"One distinctive contribution of which CCIVS has always been proud is to have initiated and to have served as a forum for East-West workcamps and exchanges. CCIVS regularly organizes or sponsors meetings and seminars for the organizers of short-term voluntary service" **Rao Chelikani**

Important themes of the 80s were peace and disarmament: the number of East-West encounters and study trips across the "iron curtain" increased. CCIVS continued to play a major role in attempts at rapprochement between young people from east and West and, increasingly, South. Some CCIVS members were actively involved in political movements in western Europe, campaigning for nuclear disarmament, for human rights and against apartheid. In 1985 CCIVS was active in the International Year of Youth. In 1987 CCIVS was awarded the title "Messenger of Peace" by UN Secretary General, Pérez de Cuellar and made a film entitled "Let's Work for Peace".

During the 1980s many CCIVS members were active in solidarity campaigns on apartheid. Namibia was still under illegal South African rule. SCI Germany obtained second-hand military vehicles, "Unimogs", had volunteers paint them white to be sent to the Namibian refugee centres as ambulances. To follow this on an international level, an old bus was bought and fitted out by volunteers as an exhibition about the Namibian independence struggle which had ended with independence in 1990. With a changing complement of volunteers inside, the bus moved in 1991 from Belgium to the UK, Ireland, France, Germany, Czechoslovakia (as it was), Poland, the Soviet Union, getting across the border into Finland minutes before it was closed as the Soviet Union collapsed.

The role of voluntary service organisations in the struggle against racism and apartheid". Bonn, December 16-20th, 1985



SIW Programme of activities for 1980:

They aim at organizing at least 8 international workcamps in July/August; among these one solidarity camp, one women's work and study camp and one work & study camp on unemployment. Due to the difficulties in finding suitable projects and money, the details of the summer programme are not yet fixed. In May/June they organize preparatory meetings for volunteers who will go to workcamps in Europe (West and East) and in Northern Africa. The preparation of volunteers to camps in West- and East Africa has started already. The preparation of workcamp-leaders runs from January till the start of the camps.

SCI - Italian branch : International work and study project in Marzabotto;
"The role of voluntary service for peace and disarmament"

Organizers: SCI Italian branch and the Commission for Cooperation with Youth Movements in Socialist Countries; Service International Volontaire de Solidarité et de l'Amitié de la Jeunesse

Location: Marzabotto (Italy)

Date : 5. July - 25. July, 1980.

Participants: Italy:15; FRG:15; Poland: 15; Czechoslovakia: 10; UK: 7; GDR:5; Yugoslavia:5; Hungary: 5; Bulgaria: 5; USSR:5; Netherlands:4; Belgium:3; Ireland: 2; Norway: 2; Finland: 2; Denmark: 2; Spain:2; Portugal: 2; Turkey: 2. Total: 120.

Work: 4 hours forestal work in the mornings

Study programme: "From the struggle against fascism and nazism to the struggle for peace and disarmament in Europe and in the world: the role of voluntary work and of the youth.

SCI - German branch : International work and study project in Sievershausen
"Youth for peace, cooperation, human rights and disarmament"

Organizers: SCI German Branch, Christian Movement for Peace - German Branch, CCIVS

Place : Sievershausen (FRG)

Date: 5 - 27. September, 1980.

Participants: Austria 1; Belgium 2; Bulgaria 1; Czechoslovakia 2; Denmark 1; France 2; FRG 4; Ghana 1; Hungary 1; GDR 1; India 1; Norway 1; Poland 2; Portugal 1; Spain 1; Sweden 1; Suisse 1; USSR 1; UK 1;

WORLD ASSEMBLY FOR PEACE AND LIFE, AGAINST NUCLEAR WAR

CCIVS, having peace as an important objective, accepted the invitation to participate in the WORLD ASSEMBLY FOR PEACE AND LIFE, AGAINST THE NUCLEAR WAR, in Prague from the 23rd to the 26th June, 1983.

CCIVS was represented by its President, Rao Chelikani, and Sabine Decker-Horz, the present Director of CCIVS.

The main part of the Conference took place in the Palace of Culture in Prague and was attended by about 4000 delegates from all over the world: peace groups and scientists from the United States, from Central America, South America, from Africa, representatives from all the socialist countries, groups from Asia such as Japan, Australia, India and a lot of peace initiatives and organizations from West Europe.

It was the first time within the peace movement, which started about 3 years ago as a reaction on the plan of the NATO to implement new missiles, especially in Western European countries, that a peace Conference with such a broad participation took place.

During one and a half days there were dialogues or working groups with translation facilities into English, French, German, Russian Spanish and Czech, in which everybody was free to participate according to his/her interests, on the following subjects:

- The danger of nuclear war, the threat to life and ways to prevent it
- European security and disarmament
- The arms' race and how to stop and reverse it
- The exchange of experiences and ideas of peace movements in support of disarmament
- The role of the United Nations for peace and disarmament
- Economic aspects of the arms' race and disarmament
- Development, the arms' race and disarmament, international economic cooperation
- Social, psychological and ethical aspects to the arms' race, war and disarmament
- Peaceful settlement of disputes
- The danger of war and the problems of the Middle East, Asia, Africa and Latin America, including national independence based on the right of self-determination and justice
- Peace education and the prevention of war

During the first session it seemed that the participants mainly presented speeches which they had prepared before coming to the Conference. Thus the different interventions were not much related to those of previous speakers or arguments. After one day of relaxation this was much better in the following one and a half days' session where special interest groups could meet:

- Women
- Trade unionists
- Educationalists
- Physicians
- Writers and artists and other workers in the field of culture
- Parliamentarians and other elected representatives
- Religious circles
- Lawyers and jurists

Though coming from different countries and continents, but working in the same profession, this gave the framework to more concrete discussions on questions and problems as to how to work for peace in particular fields.

The main Conference was accompanied by a cultural programme such as a concert and dances, and visits to towns, historical places, social institutions and factories in Czechoslovakia. There was a solidarity meeting for the developing countries with speakers like Yasser Arafat, PLO, from the ANC, the Martin Luther King Centre in the United States, the Sandinists and others.

The Conference was opened by a peace demonstration in Prague in which several thousand people, participants of the Assembly and Czechoslovak people, took part, and it closed with a plenary session with participants from all the different working groups of the Conference.

A final document and statement of the Assembly is being prepared and will be published soon, for those who would like to have further information.

Parallel to the main Conference the Czechoslovak youth organization, SSM, had organized a 'Youth and Student Peace Village' in the students' hostels at the outskirts of Prague; in which about 700 young people from all over the world, as well as CCIVS, participated. People of the Youth and Students Peace Village could at any time take part in the events of the main Conference; however, in this village a special programme was arranged.

There was a cultural programme such as a boatrip on the river Vltava, folk dances, sports, discotheque and visits.

And there were working groups and plenary sessions during one and a half days. The proposed themes for discussion were:

- Nuclear war and how we can contribute to its prevention and special interest meetings of:
- Children's organizations
- Students/education
- Press and information for peace
- Young women
- Youth unemployment and arms' race
- Organizers of peace camps and initiatives

As well as at the main Conference, additional themes could be proposed and discussed. In the Youth Village there was a big working group where people from Western Europe met to exchange information on planned and ongoing peace activities and to coordinate each other.

In the Youth Village we managed to arrange a meeting between present organizations which organize workcamps: CCIVS, CKM,FDJ,SCI and SIVSAJ.

In the Youth Village voluntary associations from the socialist countries were represented. SCI was there with a delegation of 9 persons, including its international President, Franco Perna. SCI took an active part in the plenary session of the Youth Village, in the working group on peace camps and with an information stall, set up during one day, on voluntary work.

On the whole all had a very positive feeling about the concern of the Assembly. Discussions were quite often heterogeneous but remained fair and open. Contraversial points were talked about in a solidaritan manner. Seeing people from such a lot of countries, all with the same wish for peace and against war certainly greatly encouraged everybody. The wonderful reception by the Czechoslovak people and their hospitality was very much appreciated by the participants of the Conference.

1.8 1992–2009: EXPANSION IN ASIA, AFRICA AND EASTERN EUROPE

The famous writer, **Albert Camus**, who was a supporter of SCI, commented on the volunteers: “A writer who wants to be a witness sometimes feels he is lonely...But you are demonstrating every day that men can meet each other, that dialogue is always possible and that loneliness does not exist.” **From “Breaking down barriers 1945-76”**

“CCIVS is not perfect, it has its flaws and problems, but CCIVS is the best we have got in terms of a global umbrella. It has a lot of potential, with a global network reaching into remote areas in more than 100 countries. It has the capacity to advance the common ground, to improve quality standards and to create cohesion and renewal”. **Simona Costanzo Sow (CCIVS Director 2000-2009)**

After the fall of the Berlin wall, the membership profile of CCIVS changed: the former state youth organisations in the former Eastern Bloc countries changed into or were replaced by new organisations similar to the volunteer associations in other parts of the world. CCIVS tended now to focus more on North-South and Asia-Europe relationships. New organisations were born in Africa with CCIVS support and CCIVS invested a lot of effort to set up regional coordination bodies in Africa and later in Asia. In 1997 CCIVS also invested energy in encouraging solidarity and volunteer involvement in conflict areas and a booklet was published on this theme (“Volunteering in Conflict Areas”, 1997).

Campaigns about globalisation and its relevance for local action have been conceived since the start of the 21st century. Issues of global relevance such as environmental action and climate change, but also HIV and AIDS prevention and care and promotion of literacy have received increased attention. These reflections led to campaigns on sustainable development in its largest sense including the concept of sustainable consumption and responsible attitudes in everyday life beyond the project itself. Generally speaking the common features of conflicts arising in the context of projects and cultural diversity as an explicit policy and world vision have been formulated more explicitly over the last decade. Recent ye



Uganda, , 2007. Workcamp on HIV/AIDS awareness rising through theatre

ars have also witnessed an increased debate about the very essence of international voluntary service and its relevance in the society of the 21st century. Accessibility and relevance for the local population are key criteria for voluntary service to continue to fulfill its mission to provoke lasting change for all.

CCIVS has supported many projects in the new millennium. These include:

- Training on HIV/AIDS awareness rising through theatre: Act, Learn and Teach: Theatre, HIV and AIDS Toolkit for Youth in Africa (link on page 51)

- Regional training seminars in Togo and Ghana on information technology and on literacy and community development.
- A seminar in Ukraine to develop voluntary service in countries of the Community of Independent States.
- A series of seminars relating to conflict (Italy 2007, Armenia 2008) resulting in a publication/CD-Rom on "Conflict and Volunteering" (link on page 51) which relates to ways to deal constructively with conflict

in a volunteer project. It focuses on conflicts inherent in the project itself (between participants, organisers, local communities etc) as well as on projects taking place in an area of conflict.

- In 2007 CCIVS initiated a global campaign to promote Education for Sustainable Development (ESD) through international voluntary service, linked to the UN Decade of Education for Sustainable Development.

Project in Greece, Turkey, Cyprus

The idea of a Turkish-Greek friendship camp was initiated by Gençtur and SCI Hellas during a study tour organised by SCI-Hellas to both countries in 1992. Although it was planned at the beginning as a joint project, only the Turkish part could be realised and this camp was held from 4-18 August 1993. The location of the camp was in Canakkale, a city by the Dardanelles and very close to Troy, the ancient Greek settlement. The Mayor of the town Mr Ismail Özay, who was very keen on the idea of hosting such a camp in his city, supported the camp in every way. The project was preparation work for the Troy Festival and some gardening work in a park. During the work in the park the volunteers also painted a wall with pictures representing "Peace". One German and one Canadian volunteer attended as observers besides the 7 Greek and 4 Turkish volunteers in the camp. The group, consisting of 7 females and 6 male, got along quite well and worked as a team. Discussions were held on different subjects; and backgammon tournaments were organised as a common cultural point. Although some local people reacted slightly when they learnt that there were "Greeks" in the group, the attitude of the people towards the volunteers was warm and

friendly. A trip to Göçeada Island on the Aegean Sea, where there are still some Greek people living, gave the volunteers a chance to have look at the situation of those people and Greek volunteers were able to talk to the locals there in their own language.

Thus this Turkish-Greek friendship camp was a success and a good beginning for such projects. It helped the young people of the respective countries to get to know each other better and to diminish prejudices and strengthen friendships. However, prejudice continues on both sides and this may account for the fact that no further such joint camps have been organised since 1993.

However, in the summer 1996, SCI-Hellas organised a workcamp in Cyprus with the aim of understanding the conflict on the island. Volunteers repaired houses in a deserted former Turkish village in the Greek-controlled part of the island and they visited the only remaining village with a mixed population.

Solidarity Workcamps

The solidarity camp had been a traditional method of work of a number of voluntary device organisations, especially in Europe. It is a means by which oppressed groups and liberation movements can be supported, when the volunteers clearly cannot go to the field of conflict themselves. It also provides an effective method of education for the volunteers taking part, and they in turn can educate a wider public. Media coverage of such camps is also a method of getting through to the general public. In practical terms, such camps can undertake work which directly helps the people in conflict e.g. collecting and refurbishing tools and equipment, fund-raising, preparing material or campaigning directly through street theatre, school visits etc. Solidarity projects have been organised in connection with the struggle against apartheid in South Africa and Namibia; the conflicts in Western Sahara; Nicaragua; ex Yugoslavia and the Middle East.

Solidarity Workcamps for ex-Yugoslavia: two workcamps were held in Germany 1994 at Voerde and Krefeld with participants from 10 European countries as part of the programme of the German branch of SCI to collect donations in the form of money and material goods for refugees in former Yugoslavia. At Voerde, participants distributed information sheets to the general public about the situation of conflict in ex-Yugoslavia; they repaired bicycles and organised children's and peace parties for the community in Voerde; and they shared experiences and discussed trends in the Yugoslav conflict in order better to understand the evolution of tension, the behaviour of the actors involved and the risk of spillover of the conflict into the whole Balkan region. The workcamp at Krefeld focused particularly on the town of Pakrac, and the collection of donations and material goods was destined for the population

of Pakrac. This camp was jointly organised by Emmaus and SCI Germany. There was an information campaign, including an exhibition and information stall on Pakrac in the centre of the city of Krefeld; donations were collected and solidarity parcels for people in Pakrac were packed and dispatched. There was a discussion on "peaceful ways out of the Balkan Crisis". There were visits to Serbian and Croatian friends and children's party for refugee children, including some from the Croatian, Serbian and Kosovo Albanian communities useful in increasing the participants' knowledge about the conflict. The volunteers were active and motivated, with a good team spirit. The information given by both the Serbians and Croatians was considered to be very "one-sided".



2.

**WHAT DOES IT TAKE TO
INTRODUCE HRE PRINCIPLES
INTO A VOLUNTARY SERVICE
PROJECT?**

WHAT DOES IT TAKE TO INTRODUCE HRE PRINCIPLES INTO A VOLUNTARY SERVICE PROJECT?

The magic of a voluntary service project is that it provides a space for experimentation. It allows daily life to be re-invented and new behaviour and attitudes to be tested. It takes volunteers and locals out of their usual routine for a few weeks or months and allows questioning of what is usually taken for granted. The intensity of the encounter of different realities, while living and working together, condenses the learning experience. Studies have shown that the effect of a project on the future life of participants varies on the long term.

A project can be anything from:

- **A nice experience**, leaving no significant imprint.
- **A stone** in the participant's personal "mosaic", contributing to personality building.
- **A piece in a game of "dominoes"** triggering the direction of the following pieces
- **A turning point**, where the experience is regarded as the starting point for the individual's life taking another course⁷.

The reasons are of course linked to the personality of the participants to some extent, their preparedness and motivation for the project, their degree of intercultural awareness as they entered the project, their emotional and intellectual maturity etc.

Nonetheless *the way the project is conceived and run can also considerably influence its result*. The following is an (incomplete) list of issues which raise the chances for the project to become a microcosm based on equality, non-discrimination and tolerance, democratic principles, freedom of choice, freedom of expression and respect for otherness:

1. Train and prepare coordinators well and reflect about leadership styles

The training and previous experience of coordina-

tors is crucial for the success of the project. They need to clearly understand the potential for learning opportunities on a project in order to facilitate these moments. Coordinators have to be well aware of their own stereotypes and prejudices in order to deal with them in a mature way. They need to reflect consciously about their leadership style in order to leave enough space for group processes. There is no absolute right or wrong in leadership styles, many features are related to the local context of the project and the social projections on the role of a "leader" or a "host" valid in a given area. However, the coordinators should never be "dictators" deciding everything nor "mums" providing for all.

2. Create an open-minded atmosphere and safe space for expression

Try to keep cynicism out from the start, create a welcoming atmosphere, allow participants to develop a common ground for the group, focus on getting to know each other and group-building exercises in the beginning... Trust and respect will be key elements for any learning process during the project.

3. Discuss expectations and motivations of participants and locals

Discuss participants' and locals' expectations and motivations for the project. It can help to identify potential misunderstandings and conflicts of interest from the start. Realizing the possible range of expectations and motivations can also help participants and locals to adjust and to open up to experiences they did not expect to encounter. Especially individual volunteer projects, where one or a few volunteers will be placed in a given local context for several months, need to go through a normal phase of adjustment of the theoretical expectations of the volunteers and local hosts to the real people and

project. Organisations can and should facilitate this process in order to avoid initial frustrations.

4. Introduce Conflict Transformation and Non-violent communication

Train coordinators on these issues and give examples of strategies, which respect people's convictions and provide space for non violent expression. As with intercultural learning, conflict transformation starts with self reflection. Please also refer to CCIVS' publication on the issue "Conflict and Volunteering", 2008 (link on page 51).

5. Provide for a deeper dimension of intercultural and social learning

Help the participants to leave "national and social boxes" behind: let them develop a complex their world vision! Introduce reflections about individual identity and mixed influences in the societies of the participants. Allow participants to test new roles, free from the expectations they face in their daily contexts. IVS projects are a "playground" where participants test new behavior in a safe space. Let them be a different woman/man, Muslim/Christian/Hindu..., Arab/African/Austrian... For more ideas on ways to introduce Cultural Diversity please also refer to **CCIVS' publications** (link on page 51).

6. Try to mix groups in terms of social and geographical origins including local volunteers

The more the group is mixed, the more opportunities there are for the participants to break stereotypes, test new social roles and learn about each other... It can be useful to limit the number of people with the same language, social or national origin in order to avoid "automatic" sub-groups which can put participants in behavioural boxes either because they feel they should conform to some kind of national / social image (I want to be a good example of a Georgian/ Kenyan/ Mexican volunteer....) or they

feel that the others put them in such boxes (A Muslim woman/ French man/ Gay man / girl who has been in trouble with the law...never/always does...)

7. Introduce democratic principles: Trust your participants and let them share tasks and decisions

As above, invite people to take new social roles, take responsibility for given tasks that they are usually not acquainted with. Leave space for self-organisation! Share responsibilities related to the daily life of the group (budget, cooking, daily organisation...). Help them to go beyond the stereotypes they have about themselves and allow them to surprise themselves and others!

8. Involve the local population

The experience of a voluntary service project is only complete when it inter-relates with the local population leaving traces both on the volunteers and the people they met. Provide for structured and spontaneous opportunities for encounter and build in moments of "d-briefing" where participants can share observations and impressions and rectify quick generalizations.

9. Create a link from the local reality of the project to global issues

Visit local projects, encourage debates about global issues related with the theme of the project, link to the local realities of the places where the participants come from. For examples of ways to link to the issue of Globalisation in general and environmental issues, e.g. Freshwater in particular please refer to the "Globalisation Kit" and "Freshwater Guide" (link on page 51).

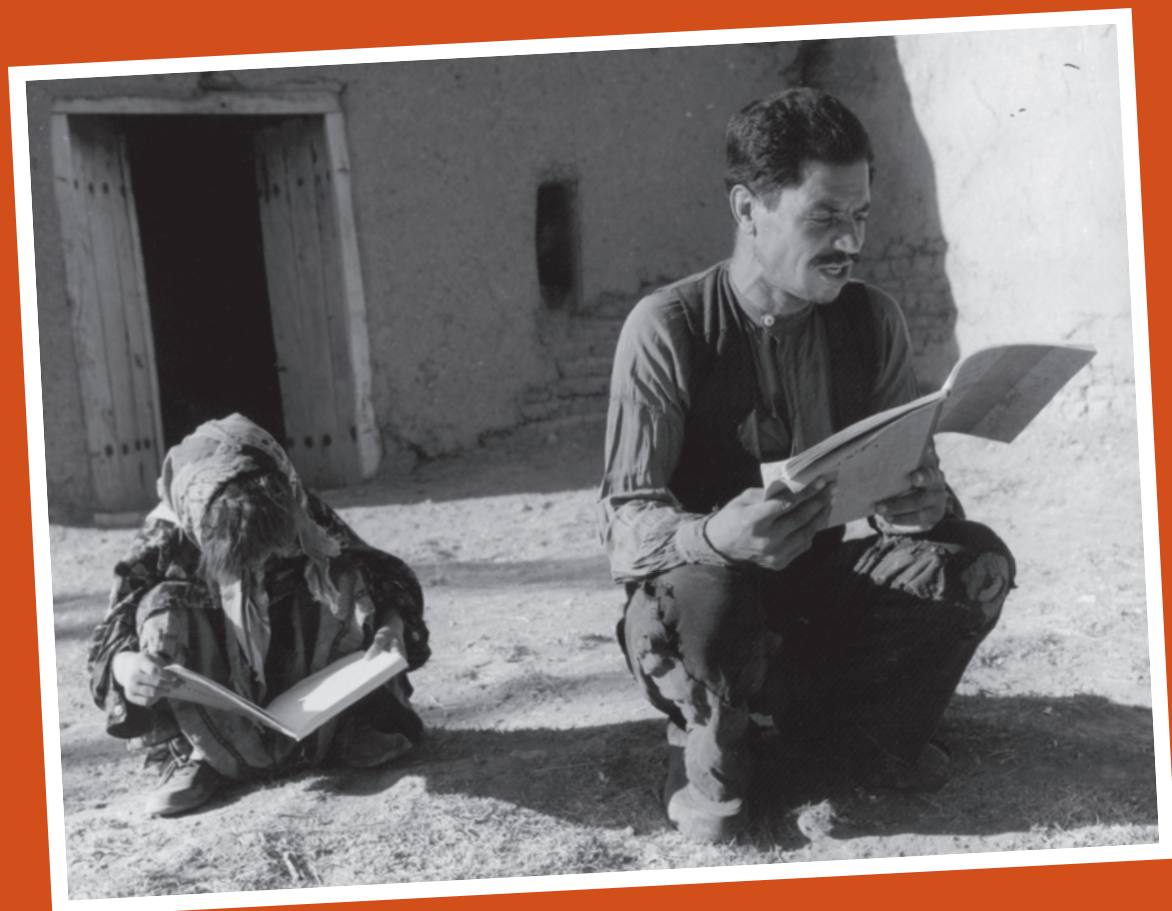
Please also refer to the CCIVS Guidelines for Inter-Regional Exchanges (link on page 51) for more suggestions on issues to bear in mind.

Wrote by:

*Dr. Simona Costanzo Sow
(CCIVS Director 2000 - 2008)
August 2009*

3.

VOLUNTARISM AND HUMAN RIGHTS



3.1 1948: THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

In 1945, at the end of the Second World War, leaders of the world's nations met in San Francisco to discuss a new world order. From that conference a new international body was created to promote relations among states and avoid the danger of new wars, the **United Nations Organization**.

In the preamble of the UN Charter was included an important reference to Human Rights. In addition, largely as a result of pressure brought to bear on the political leaders by some 42 United States non-government organisations, Article 68 was included. It required the UN Economic and Social Council to set up commissions in the human rights, economic and social fields.

In 1947 the commission met for the first time and considered several critical issues. The conclusion was that it should work to develop first a declaration rather than a treaty containing both civil and political and also economic and social rights.

On December 10, 1948, the Universal Declaration of Human Rights (UDHR) was adopted by the 56 members of the United Nations. The vote was unanimous, although eight nations chose to abstain. However, the two covenants, the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights, which were intended to accompany the Declaration and to define the obligations of each state were not ready for ratification (formal approval by the governments of the world) until 1966, some 18 years later.

The UN commission on Human Rights, together with the Universal Declaration, is commonly referred to as the **International Bill of Human Rights**. Their aim was basically to establish a mechanism for enforcing the UDHR.

The International Covenant on Civil and Political Rights (ICCPR) focuses on such issues as the right to life, freedom of speech, religion, and voting. The International Covenant on Economic, Social and Cultural Rights (ICESCR) focuses on such issues as food, education, health, and shelter. Both covenants aim to extend rights to all persons and to prohibit discrimination.



Links on page 51:

Universal Declaration of Human Rights (UDHR)

International Covenant on Civil and Political Rights

International Covenant on Economic, Social and Cultural Rights

International Bill of Human Rights

Covenants

3.2 HUMAN RIGHTS THROUGH THE YEARS

The democratic and humanist movement of the past two centuries established the moral basis and philosophical framework for the development of a common vision of human rights. Through a wide range of struggles human rights were increasingly recognized, defined and extended by the international community. Further, the legal, social and political standards required to implement and protect newly secured rights were progressively put in place, particularly following the Second World War.

Human rights are normally classified as *first*, *second* and *third generation* rights:

“First Generation” Rights

The first generation relates to individual, civil and political rights. These rights were first expressed at the time of the French Revolution in the Declaration of the Rights of Man and of the Citizen. They include the right to life, physical integrity and rights connected to freedom of thought, religion, association and political participation. In a few words, this generation of rights asserts human dignity, integrity and equality.

“Second Generation” Rights

These include all economic, social and cultural rights. These concern how people live and work together and the basic necessities of life. They are based on the ideas of equality and guaranteed access to essential social and economic goods, services and opportunities e.g. the right to work, education, recreation, health care, freedom from discrimination, protection by the law, freedom to participate in the cultural life of the community.

These rights should help to improve the citizen’s living conditions. They became increasingly a subject

of international recognition with the effects of industrialisation and the rise of a working class.

The UN Commission on Human Rights and its specialized mechanisms has enabled people throughout the world to participate directly in claiming and defending their rights and to support others in doing this. As Non-Governmental Organizations (NGOs) developed they have enabled ordinary citizens to find a place at the tables traditionally reserved for ministers and diplomats. Despite the significant progress made in formulating standards, social and economic rights have had a difficult time being accepted on an equal level with civil and political rights, for reasons which are both ideological and political.

There are different justifications for why second generation rights are not always realistic or realisable. One of these could be that there is a fundamental difference between the first generation of human rights and the second: the first requires government just to refrain from certain activities; the second requires active intervention from governments.

“Third Generation” Rights

Third generation rights are distinguished from the other two categories because they are based not on the duties of the state but on the *behaviour of each individual*. The basic idea is that of solidarity; and the rights embrace the collective rights of society or of a people, thus including the right to peace, the right to sustainable development, the right to a healthy environment and the right to equity regardless of age.

In much of the world, conditions such as extreme poverty, war, ecological and natural disasters have meant that there has been only very limited pro-

gress on these rights. For that reason, many people have felt that the recognition of a new category of human rights is necessary: these rights would ensure the appropriate conditions for societies, particularly in the developing world, to be able to provide the first and second generation rights that have been already recognised.

The end of the cold war created an opportunity to remove the ideological barriers that had served as a great excuse for not moving forward in the practical implementation of human rights.

A range of positive measures was initiated: a formal reaffirmation of the Universal Declaration (Vienna Declaration 1993); reforms of the UN and other international agencies which take human rights and the strengthening of civil society properly into account.

The international community began to suggest some important new fields, for example the question of the responsibility and accountability of business, transnational corporations, armed opposition groups and other non-state actors and the protection of the environment. These would be collective, not individual rights.

“Fourth Generation” Rights

Another area where new rights are being acknowledged is in medical science. New scientific discoveries have opened up a number of questions relating to human rights, in particular in the field of genetic engineering and concerning the transplant of organs and tissues. Progress in this area has led to an intense debate on a number of different ethical and human rights questions: for example, whether the alteration of germ cells should be allowed when this results in a permanent genetic change

for the whole organism and for subsequent generations; or whether the reproduction of a clone organism from an individual gene should be allowed in the case of human beings if it is permitted in the case of mice and sheep.



3.3 THE RIGHT TO A CONSCIENTIOUS OBJECTION TO MILITARY SERVICE

The voluntary service movement was born out of opposition to war. Pierre Cérésolle, the founder of Service Civil International, was himself a pacifist and was imprisoned in Switzerland during the First World War, but the movement was always open to those who accepted the need for military service. Pierre's brother, Ernest, was a soldier who joined the volunteer movement with equal enthusiasm. Most European countries required all young men to undertake military service and the right to refuse was strongly resisted by governments. SCI remained in the forefront of the campaigns in many

countries for the rights of conscientious objectors to military service (CO's). In Britain by the time of the Second World War conscientious objection had become legal for those with sincere moral or religious convictions. Objectors had to serve a period of "alternative service". This involved facing a tribunal, a daunting prospect at the age of 18. Objectors were permitted to work on a farm or forest or in a hospital or join a recognised volunteer body such as IVSP, the British branch of SCI. This became a recruiting ground for serious volunteers until conscription ended in 1957.

Nigel Watt

Nigel Watt was one of the last CO's to join IVSP. Influenced by a Quaker education, he managed to convince the tribunal that his objection was sincere and he spent six months on different workcamps. In Glasgow, Scotland volunteers painted and decorated the homes of elderly and poor people. It was a revelation to see the terrible conditions in which some people lived.

He then went to Northern Ireland and painted an orphanage; next to Austria where the project was to build a road to the isolated mountain village of Bartholomäberg (see photo) and on to Metz, France and Worms, Germany. Both of these two projects were to help homeless families build their own homes. Nigel has remained in the volunteer movement ever since, serving on the staff of IVS from 1971-84, a president of SCI (1985-89) and Director of CCIVS (1992-98).

In the picture: Nigel Watt at a workcamp at Bartholomäberg, Austria in 1955. He is the one facing the Camera, eating a sandwich.



Anthony Wilson

Anthony Wilson is a Quaker and during his period of "alternative service" as a C.O. and thanks to a UNESCO grant, he took part in a workcamp at a basic education project (supported by UNESCO) organised by the American Friends' Service Council (AFSC) in Mexico in 1954. The volunteers were mostly from the USA and many were also C.O.'s. There were good relations with the Mexican villagers but no Mexican volunteers on the camp. Anthony went on to another AFSC project, this time at Indianapolis, USA, helping families build "self-help" houses. The volunteers were white Americans (plus Anthony). The community was black. These are two examples of the "sending" rather than "exchanging" style of volunteer project which was common in the 1950s.

In most continental European countries whose armies were traditionally large and based on conscription, it was a long struggle, not least in Switzerland where neutrality was based on a strong army and where the Swiss branch of SCI was among the leading advocates of a change in the law.

In France during the Algerian War, CO's had been persecuted, but when the war had ended in 1962 President De Gaulle indicated he would free those who had been imprisoned and allow CO's to do alternative work. It took a well publicised hunger strike by Louis Lecoin before SCI was able to welcome the liberated CO's to a special camp, with funding from the French government. The first work project was surprisingly the erection of a war memorial in the local village, a task that the CO's undertook with enthusiasm!

German CO's, of whom there were very many, were permitted to serve abroad and often performed outstanding work in other volunteer organisations and in working for reconciliation through such organisations as Aktion Sühnezeichen.



3.4. THE RIGHT TO LITERACY

"...we recommend that voluntary service should be part of the struggle against exploitation and oppression on national and international levels wherever it exists, and its specific forms should pursue positive social change and international cooperation⁸."

The world over, volunteers have been teachers of literacy. Since literacy has to start with the mother tongue or in a national language, it is not an obvious field for international volunteers. However, a number of CCIVS member organisations, especially in Africa, have been very active in promoting literacy. In 1981-83 CCIVS supported VOLU in Ghana to run a three year programme in rural areas, recruiting young people to teach other young (and older) people – *"Let all those who can read teach. Let all those who cannot read learn"*.

In 1988, as its contribution to the International Year of Literacy, decreed by UNESCO, CCIVS edited the Voluntary Service Guide for Literacy which gives many examples of literacy work throughout the world.

More recently, in 2007 CCIVS and VOLU hosted a regional training seminar on literacy bringing participants from Togo, Nigeria, Sierra Leone and Cote d'Ivoire to VOLU's own training centre at Kordiabe in Ghana supported by UNESCO's Participation Program.

Universal Declaration of Human Rights.

Article 26

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

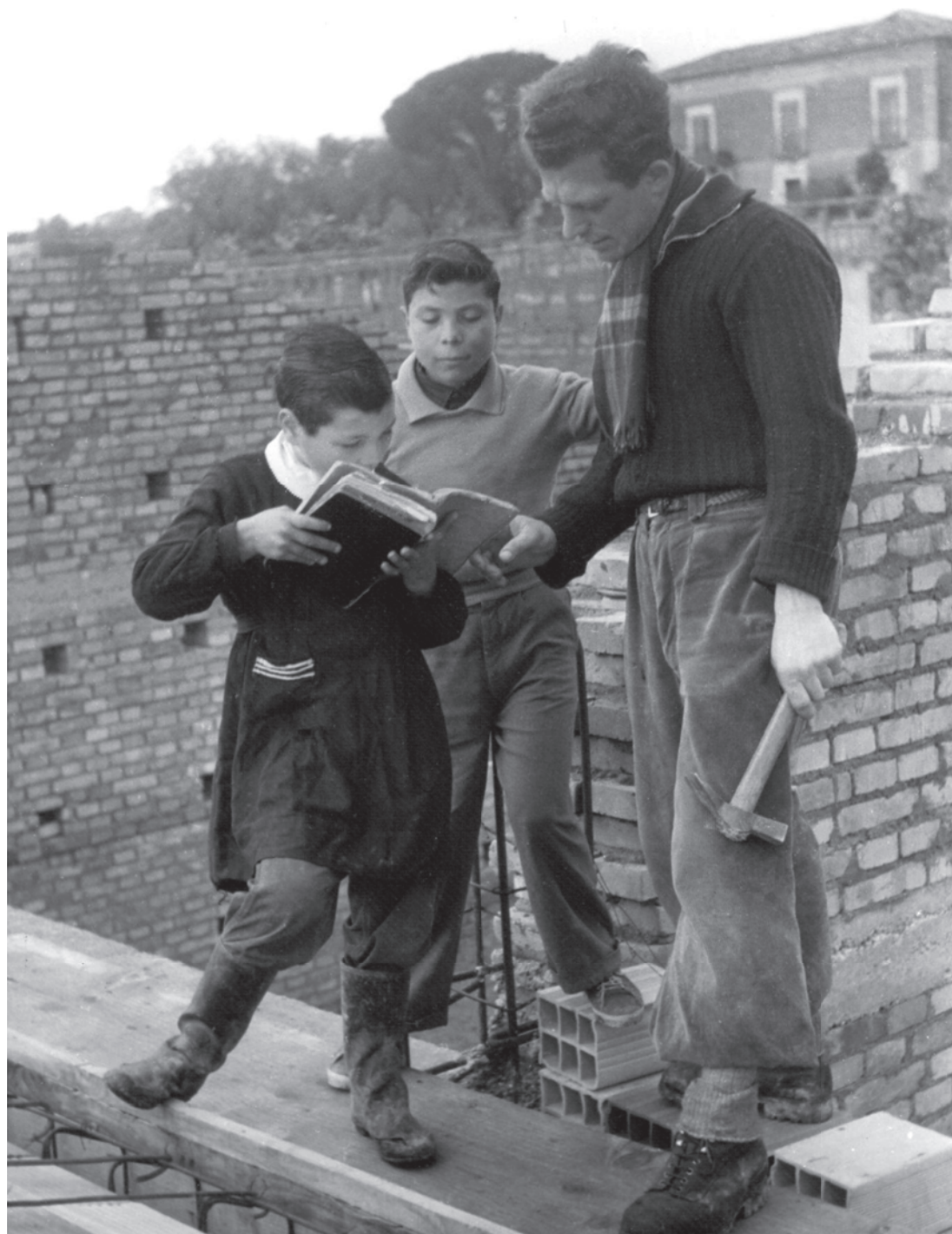
(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.



Donisi, Reggio Calabria, Italy. Spring 1954

Work camp organised by SCI. Volunteers are building a schoolhouse. In the picture little pupils are visiting a volunteer on the roof of the new building to show their knowledge of reading.



International Voluntary Service and the development of education

The educational revolution is marked by upward shooting statistics: more schools built, more children in school, better percentages of girls in primary schools, more opportunities for secondary and higher education. But there are pockets of failure. In fact, there are staring gaps of failure: 800 million illiterates, 150 million school-age children not in school, and a shortage of the highly-qualified people needed to run nations and their development programmes.

During the First Development Decade, more than half the long-term international volunteers were placed in educational posts; and they have played a vital rôle in the advancement of education in developing areas. The record of their achievements and failures is available for study in personal diaries, organisational reports and books about teaching in particular countries. However, to perceive new frontiers of action and to plan for the contribution of international voluntary service to education in the 1970s is more difficult than to analyse past action.

Apart from the organisational appraisals of the value of their own field placements, two approaches to continent-wide needs have heretofore provided insight. David Valenzuela of the International Secretariat for Volunteer Service has studied national development plans, assessed the manpower needs, and estimated the shortages which might be met by auxiliary non-professional personnel. Glynn Roberts for the Coordinating Committee for International Voluntary Service and Benny Dembitzer for the Service Civil International have gone to the field, seen development problems at first hand, evaluated the contribution of international volunteers, and made proposals for future action.

Another approach is to analyse the soft-spots in educational development, to assess the effectiveness of the teaching by volunteers in the 1960s, and then by matching needs and volunteer competence to speculate on a strategy for international volunteers in education in the Second Development Decade.

PROGNOSIS FOR THE 1970s

As long as so many millions of people need education, it is not likely that there will be no requests for international volunteers for the educational institutions

and experiments of developing areas, in spite of the prophecies predicting an early end to large-scale programmes of international voluntary service.

It is quite possible, however, that there will no longer be such a disproportionate emphasis on volunteer placements in secondary education. As more teachers are trained in developing countries, less reliance on foreign volunteers will be in order.

Further, in harmony with the World Employment Programme which recognises the disturbing problems of your employment in most developing countries, it is likely that more attention will be focused on vocational education. There may well be more international volunteers placed in the pre-vocational training schemes assisted by UNICEF and the International Labour Office and in the special training and employment schemes for youth assisted by the World Food Programme.

More volunteers may follow the example of the Deutsche Entwicklungsdienste (Federal Republic of Germany) which has introduced pre-vocational skills into primary schools; or more organisations may follow the example of the Scandinavian aid programmes which have established vocational training centres and peopled them with volunteer teachers. Or new approaches to preparation for work may be invented to supplement the mobile centers for vocational training and various schemes for school-leavers set up by the international non-governmental organisations.

Certainly, with the current youthful dissatisfaction with structures, including educational structures, there is likely to be much more experimental work in the less structured out-of-school sector. Already there are plans to associate more multilateral teams with the UNESCO Experimental Literacy Programme; and although the international volunteers are in many instances limited for linguistic reasons, they may have a constructive rôle in organising national volunteers to meet the staggering needs of illiterates.

Even if host governments find it nigh unto impossible to offer some educational programmes to the unschooled, the sending governments and international non-governmental organisations and individual volunteers should encourage and find feasible ways of experimentation with pilot projects to save what might

become a lost generation. Likewise, negotiations should take place with governments for the placement of volunteers in schemes for the further education of early school leavers.

The experiments of the Peace Corps volunteers with educational television point the way towards greater volunteer effort in education through the mass media—the youth Press and radio as well as television.

In the whole educational field, it is likely that the current trend from classroom teaching to organising teacher education, giving technical aid for curriculum reform, and offering administrative skills for experimental projects, will gain in momentum. It will be necessary to exercise great caution; for unless the host country is making the real decisions as to the direction and speed of the educational reform, the volunteer from abroad is likely to become unwanted and even suspect.

No doubt, the governments and voluntary organisations will be joined by more universities and teacher training institutions as sponsors or at least promoters of international voluntary service in education. The teacher trainees in the New Zealand Volunteers and the high proportion of decisions by returned volunteers to take up teaching indicate the professional value of practice teaching in the cross-cultural context of international voluntary service.

Whether the United Nations Volunteers will open up service opportunities to the extent that a U.N. Teachers Corps in fact comes into existence remains to be seen. Advocates of such a Corps propose that internationally-recruited student volunteers spend two years in a foreign country teaching, studying, working and living with their counterparts in order to render service to the host country, to develop an international point of view, and to prepare themselves for greater service and better teaching in their own country.

Certainly, it will become more and more difficult for the volunteer teachers to retreat into professionalism and so avoid involvement in community affairs. They may risk becoming too active agents of change, thus annoying their hosts. Because of their obsession with social change, many returned volunteers are already drawing up programmes by which

(Continued on Page Three)

International Voluntary Service and the development of education

(Continued from Page Two)

volunteer teachers abroad may encourage their students to take a more active rôle in development. They stress developing in students: more independence of external sources of decision and information and problem definition, more emotional muscle to deal with the strong feelings created by conflict and confrontation in change, greater ability to make choices and commitments to action in situations of stress and uncertainty, and more skill in bringing feeling and values to bear in defining and solving human problems.

After a decade of experience with volunteers from abroad, school administrators and supervising teachers now know better what to expect; and generations of volunteer teachers have also passed on some of their learning to organisers. Therefore, the lessons of the 1960s should lead to fewer bad placements and to greater independence of action and decision as well as initiative and autonomy in the style and content of the teaching done by international volunteers.

The educational revolution will continue, and volunteers will speed up the change from rote-learning to problem-solving and abstract thinking, from academic to close-to-life examples. The cross-cultural experience will prod the volunteer teacher to ask again whether he is learning something from his pupils and the host society or whether he is merely putting forth his own cultural values under the guise of education.

More training programmes will be initiated in the host country as well as in the sending country, for the liberal arts graduate needs a greater sense of pedagogy and even the experienced teacher stands to gain by a greater insight into the social and economic rôle of education in the host country.

The 1970s which open with the International Education Year call for an increase in the international volunteers ready to brave the perplexities of a cross-cultural teaching experience in order to bring about a greater equality of educational opportunity in a world slow to grant such social justice automatically.

DOROTHEA E. WOODS,



JEAN PIERRE PETIT



Jean Pierre Petit has played a key role in the development of voluntary service in North Africa and in exchanges between that region and Europe. As a young Frenchman just after the Second World War, he discovered how international workcamps promoted reconciliation. He got to know Algerian refugees while working for CIMADE in France at the time of the war for Algerian independence in the 1950s. At this time there was a SCI branch in Algeria which the French authorities tried to suppress. **Mohamed Sahnoun**, later to become a high-ranking United Nations official, was one of the leading members to be arrested. Algeria became independent in 1962 and **Ralph Hegnauer**, SCI's International Secretary, asked Jean Pierre to take on a big project to build 50 houses at Tlemcen for refugees returning from Morocco. Villages had been destroyed and 20,000 people expelled during the war. A big team of 40 international volunteers and 40 local people plus a medical team worked for five years. It was not possible to re-start the SCI branch after independence. The political culture in Algeria in the 1960s was against international organisations, but clandestine national voluntary associations survived.

Jean Pierre was appointed delegate for North Africa by SCI International in 1963, spending several months in North Africa each year supporting the volunteer associations and preparing, visiting and evaluating the projects where North African and European (and occasionally Asian or American) volunteers worked together. He has watched the growth of the workcamp movement in Morocco where the Head of the Ecole Normale Supérieure at Rabat created "**La Vie Nouvelle**" which began volunteer work in the nearby slums in the early 1950s. The founders of the main Moroccan associations were his students and they played an important part in building the "**route de l'unité**" linking the former Spanish and French controlled parts of the country. He also

built links with volunteering in Tunisia. He worked for SCI International and later the Africa Asia Latin America Commission (CAAAL) of SCI France for 33 years and continues to work as a volunteer.

Jean Pierre has taken volunteer work into new directions, organising exchanges of social workers, health and psychiatric workers.

More recently Jean Pierre has concentrated his energy on a programme working with mentally handicapped people in Algeria and Tunisia. The idea is to run training workcamps where trainers learn to make recycled handmade paper and this skill, which is very suitable and therapeutic, is passed on to mentally handicapped people in centres for handicapped people all over Algeria. An evaluation of the reaction to this recycling work showed that young mentally handicapped people, who are normally shut up at home, began to open up, socialise and show some independence. SCI (CAAAL) won a prize for this work from the French "**Haut Conseil pour la Coopération Internationale**". Jean Pierre was particularly happy about this prize because it rewarded north-south exchange on a basis of equality whereas SCI had in the past criticised French aid as being one way only.

Jean Pierre says: "**Working with mentally handicapped people is a sign of respect for human rights because they are the weakest and are looked down upon, at least in North Africa**".

This work has now been picked up by the governments, so that there are now, for example, 90 centres for mentally handicapped people in Algeria. Also, in Tunisia every region, even the most deprived, now has facilities for mentally handicapped people.

Project example: "Rural animation and popular education"**A three year sub-regional project in Benin (West Africa) in 1976-79 supported by CCIVS**

CCIVS members in the region linked together through the Union of West African Voluntary Workcamp Associations (UWAVWA) joined in a project to help rural communities to identify their needs, set up programmes and define objectives. Village "animators" were recruited and trained to work for three years in centres of popular education and rural animation in 70 villages in the poorest regions of the country. What was taught was well adapted to the local situation and to the national development policies. Benin had emerged from colonial rule only 15 years previously and faced many problems: a lack of trained people at middle level; a dependency culture; poverty.

Universal Welfare Legion volunteers in a day-care programme for children



3.5 REFUGEES HAVE THE RIGHT TO DIGNITY

Universal Declaration of Human Rights.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

The Second World War created millions of refugees. Volunteer organisations responded generously and usually with excellent cooperation from the authorities. **Hans Peter Müller**, before he worked at CCIVS, had much experience with the International Committee of the Red Cross in Poland and with the British United Nations Association which was responsible for workcamps and long term placements among the huge number of eastern European volunteers in Austria. UNA International Service reported on conditions at the Haid camp: "it was usual to find ten families living in a barrack divided into a series of very small rooms...The refugees we met came for the most part from Yugoslavia, Hungary and Romania...leaving localities occupied by their families for generations. They had been in the camps for six to ten years". UNAIS volunteers helped at the camps and soon also began to help

individual families build their own homes. "All the volunteers who took part in this work found it most satisfying because they were working with, and directly helping families who were struggling to get themselves out of the camps".

Refugees and displaced persons were beneficiaries and partners of international volunteers in many other places, for example:

- During the Spanish Civil War in Spain itself and in France after the war.
- In Palestine in 1944 where many Greek refugees had been taken.
- In Greece, Italy and Holland after the war.
- In Algeria (1959-62) where refugees were returning from their flight into Morocco.
- In India after the partition with Pakistan.
- In India again (from 1959) as thousands of Tibetan refugees trickled over the border and had to adapt to life at a lower altitude and in a different culture.
- In England in 1972 when thousands of Asians fled from President Amin's Uganda.
- In Slovenia and Croatia in the 1990s as Yugoslavia descended into war and disintegration.
- In Northern Uganda where the population had fled from rebels.

Germany, Backnang, 1956

Workcamp organised by Mennonite central committee Pax services. American Pax men work with German constructing firms building homes for refugees from the East zone.



3.6 THE RIGHT TO A HOME

Universal Declaration of Human Rights

Article 17

Everyone has the right to own property alone as well as in association with others.

No one shall be arbitrarily deprived of his property.

A roof over ones head is a basic right, still denied to many families in the world. Many workcamps over the years have helped build low cost housing. This was especially true during the years of reconstruction in Europe after the Second World War. Nigel Watt remembers taking part in two such workcamps at Metz, France and Worms, Germany in 1955. Workers organised themselves into cooperative associations, *Les Castors* (Beavers) which were cooperatives of workers' families working as a group to build houses for themselves. Volunteers provi-

ded extra labour, digging and laying foundations and carrying building blocks. At Metz 225 volunteers from 21 countries provided 4,580 days of work over a three month period, saving over 50% of labour costs (this was not in competition with paid labour. The Castors would just have taken much longer to build their houses).

Many workcamps in different countries also provided shelter for refugees and immigrants and painted and decorated apartments and houses of old and handicapped people.

There are many other examples of housing built by international volunteers. The first workcamp in Zimbabwe in 1994 was to build houses for teachers at a school in a deprived suburb of Harare. Homes have been reconstructed by volunteers after earthquakes, floods or the tsunami in India, Sri Lanka, Italy, Croatia and elsewhere.

Project example: Promotion of Women through the Communications Media A 6 month project in Peru 1982-83

This project was organised jointly by Centro Estudiantil de Desarrollo Social (CEDES) and CCIVS. A survey was made of the situation of women in Peru and how their situation could be better portrayed through the media. This formed the basis for advocating better access to education for women; a reduction in illiteracy; and more participation by women in the development process. It was accepted that women's role cannot be separated from that of men – the problems of both were the problems of society as a whole.

Project example: Development of Human Resources in Developing Countries An international seminar in Bangladesh hosted by three CCIVS members (1982)

Participants came from Bangladesh, India, Nepal, Sri Lanka, Malaysia, Japan, Philippines, Ghana, Canada, Ireland, Germany and the U.K. to explain how national and international volunteers can be catalysts in creating awareness among the masses and thus promoting cohesiveness in social transformation. To quote one of the participants at the seminar: "To derive benefit from the development process the poor must be able to participate in the process themselves in an effective manner. This implies that their physical and creative abilities must be developed and they must have access to productive assets and employment..."

3.7 THE RIGHT TO LEISURE

Universal Declaration of Human Rights.

Article 25

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Good voluntary workcamps must involve useful work but many short term volunteers go to workcamps as a holiday. Taking part in manual or social work can be a wonderful break from concentration on studies or from a regular job of a different kind. Yet many volunteer projects aim to provide holiday experiences for others. Many workcamps involve

running summer playschemes for children from socially deprived areas or organising holidays for physically or mentally handicapped children and adults.

An imaginative project in France was the establishment of a holiday centre at Moulès, a deserted village in the central massif, which was renovated to cater for holidays for French and immigrant workers' families, a project for improving relations as well as providing a relaxed holiday in beautiful surroundings.

Many volunteers use their annual holidays to go to a short term workcamp: it is fun, it is useful and it is a learning experience.

Workcamp organized by SCI . The aim was to renovate deserted houses of the village to use them as a workers holiday centre. In the picture: a morning break.







ENVOI

This document has shown how the international voluntary service movement has remained true to its original inspiration but also how it has adapted to changes in the world and responded to new threats to humanity. Central to this theme is the individual volunteer who learns about other people and other cultures and, in the process, learns to understand better his or her own rights and responsibilities as

a citizen of the world. Also central to the theme are the communities with which volunteers have worked. Awareness of their rights and their place in the wider world has also been encouraged by the contact with volunteers from outside. Our movement is still strong and relevant. It will continue to develop and to change in response to the enormous and increasing threats to the world and its inhabitants.

Nigel Watt
June 2009



Blind volunteer teaching braille in Nepal.

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New trends in Voluntary Service. CCIVS publication 1984.

WEB SITES

Coordinating Committee of International Voluntary Service: www.ccivs.org

Service Civil International: www.sciint.org

The Universal Declaration of Human Rights: www.un.org/en/documents/udhr

NOTES

¹ One of the most noteworthy examples is the effort SCI International undertook over several years to train «Human Rights Messengers» travelling from project to project, proposing reflections and exercises which related to HRE to the participants. Please refer to “Human Rights Message. Learn, train and experience”, SCI, 2003.

² Quoted in H el ene Monastier’s book, “Paix, pelle et pioche: histoire du Service civil international 1919-1965”. H el ene became Pierre C eresole’s wife.

³ Basil Eastland and David Saintry: “Volunteers for Peace”.

⁴ From History of workcamps

⁵ From Betty Muller’s book “A remarkable life” about her husband.

⁶ Refer to Glyn Roberts’ booklet, *Volunteers and neo-colonialism*.

⁷ Thomas, A., Chang, C. & Abt, H. (2006). *Ergebnisse, die ver andern. Langzeitwirkungen der Teilnahme an internationalen Jugendbegegnungen* [Outcomes, which make a difference. Long-term effects of participating in international youth encounters]. G ttingen: Vandenhoeck & Ruprecht.

⁸ From the report of the working group on “The role of CCIVS in redefining voluntary service” at the 18th General Conference of CCIVS, Tema, Ghana February 1973.

LINKS

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Pierre C eresole: Short Biography (<http://www.service-civil-international.org/uploads/documents/Pierre%20Ceresole%20short%20Biography%201990.pdf>)

Other Testimony: “The work camp movement from 1946 to 1957 and the task ahead”. By Hans Peter Muller (<http://www.unesco.org/ccivs/New-SiteCCSVI/60/1946-57.pdf>)

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Operation T.I.C.E.R. (UNESCO archives):

(http://www.ccivs.org/documents/Article_OperationTICER.pdf)

Acts of the conference (UNESCO archives): (<http://www.ccivs.org/documents/InternationalWorkcampsOrgsConference.pdf>)

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Act, Learn and Teach: Theatre, HIV and AIDS Toolkit for Youth in Africa (<http://www.ccivs.org/New-SiteCCSVI/CcivsOther/hiv aids.htm>)

Conflict and Volunteering (<http://www.cantieregiovani.org/ccivs>)

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Conflict and Volunteering (<http://www.cantieregiovani.org/ccivs>)
CCIVS’ Publications , “Globalisation Kit” and “Freshwater Guide”, CCIVS Guidelines for Inter-Regional Exchanges (<http://www.ccivs.org/New-SiteCCSVI/CcivsOther/edu-techmaterial.htm>)

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Universal Declaration of Human Rights (UDHR) (<http://www.un.org/en/documents/udhr/>)

International Covenant on Civil and Political Rights (<http://www2.ohchr.org/english/bodies/hrc/index.htm>)

International Covenant on Economic, Social and Cultural Rights (<http://www2.ohchr.org/english/law/ccpr.htm>)

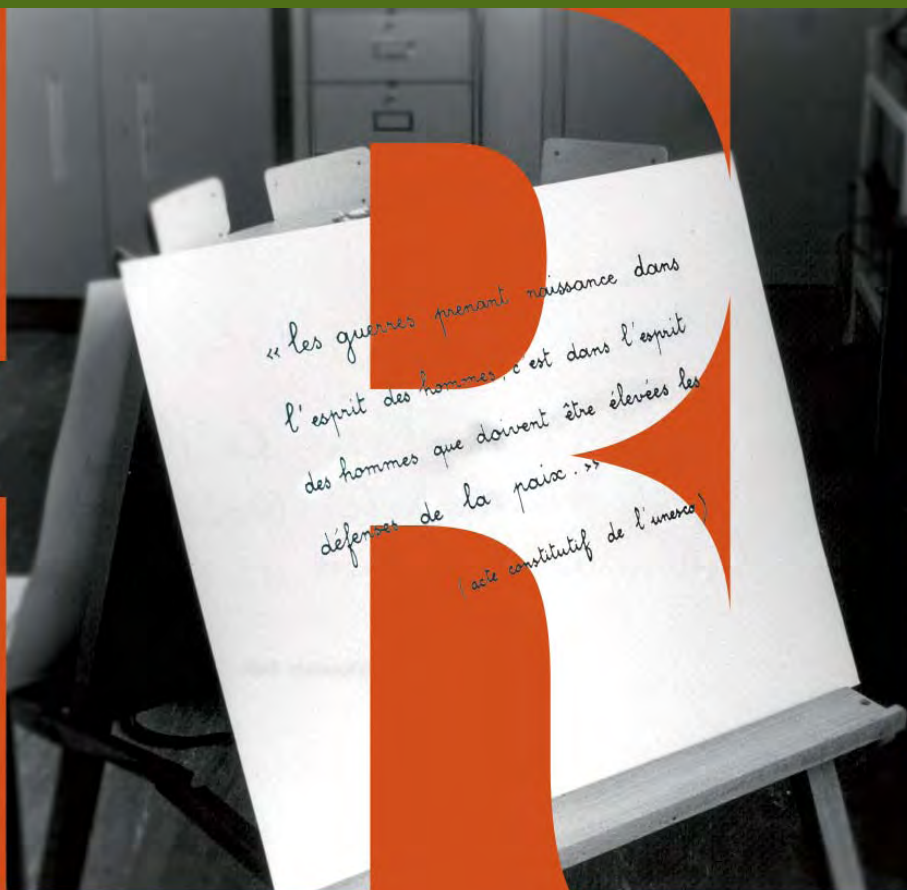
International Bill of Human Rights (http://www1.umn.edu/humanrts/edumat/hreduseries/hereandnow/Part-5/6_glossary.htm#Anchor-International-4120)

Covenants (http://www1.umn.edu/humanrts/edumat/hreduseries/hereandnow/Part-5/6_glossary.htm#Anchor-Covenant-16835)

What is the link between International Voluntary Service and Human Rights Education?

In 2008 the world commemorated the 60th anniversary of the Universal Declaration of Human Rights (UDHR). It was a moment to reaffirm the universal relevance of the set of fundamental principles elaborated under the influence of the horrors of World War II. The Coordinating Committee for International Voluntary Service (CCIVS) also celebrated its 60 years in the same year. CCIVS was born out of the efforts of the International Community to better organize civil society in order to reach "the minds of men" at all levels.

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