A Way of Life:

Black and Minority Ethnic Diverse
Communities as Volunteers

VOLUNTEER
DEVELOPMENT

SCOTLAND

National Centre of Excellence

A Way of Life:
Black and Minority Ethnic Diverse Communities as Volunteers

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Volunteer Development Scotland (VDS)

Volunteer Development Scotland works strategically and in partnership to promote, support and develop volunteering in Scotland.
Volunteering takes place in all parts of our community and across all sectors of our society.

Our Vision
Volunteering is at the heart of defining Scotland, its people and places. Our 'Volunteer Landscape' in all its diversity helps shape a positive, healthy, fair and learning society at home and abroad.

Our Mission
To learn about the 'Volunteer Landscape' of Scotland, and serve within an international context as the National Centre of Excellence to appreciate and maximise the positive impacts of volunteering on individuals, groups, organisations, communities and society.

Key Aims

- To develop and strengthen the Volunteer Centre network in Scotland.
- To provide services which address members needs.
- To provide an advocacy, media and promotional service.
- To develop partnerships and innovative projects.
- To provide a Scottish Research Centre for Volunteering.
- To provide training, information and knowledge exchange service.

Between 2001 and 2003, Volunteer Development Scotland ran the Black and Minority Ethnic volunteering project, which was funded through the Active Communities Initiative of the Scottish Executive. The project was aimed at recognising the key issues within the Black and Minority Ethnic voluntary sector as well as working to remove the barriers to black and minority ethnic involvement in the mainstream voluntary sector.

Within the context of the VDS project, a piece of research was undertaken to asses the levels of black and minority ethnic volunteering in mainstream organisations as well as gauging the experiences of these organisations in involving black and minority ethnic volunteers. A recommendation of this research was that further research should be undertaken to identify the views of the black and minority ethnic individuals and community groups, as this had not been part of the research that had taken place.

This research has now taken place and this report details the findings. Volunteer Development Scotland is keen to incorporate the findings of this report into ongoing work and will be working alongside BEMIS to ensure that the research findings herein are utilised in improving and supporting existing structures in black and minority ethnic volunteering while continuing to work alongside the communities involved.

Black and Ethnic Minorities Infrastructure for Scotland (BEMIS)

BEMIS (Black and Ethnic Minorities Infrastructure in Scotland) is the only black and ethnic minority led national umbrella and intermediary body supporting the development of the black and ethnic minority voluntary sector and the diverse communities that this sector represents in Scotland, especially those under-represented and disadvantaged. BEMIS was established in 2001 with funding from the Scottish Executive.

The key infrastructure development aims and objectives of the organisation are:

❑ To strengthen the capacity of the black and ethnic minority voluntary sector.

❑ To raise the profile of the black and ethnic minority voluntary sector and its needs, both at local and national levels.

❑ To coordinate the voice of the black and ethnic minority voluntary sector and ensure pertinent issues are raised with the relevant bodies.

❑ To take a lead on policy issues, decision-making processes ensuring the voice of the black and ethnic minorities' views and voice are heard at all levels.

❑ To promote equality and celebrate diversity in Scotland.

BEMIS recognises that this sector and communities work in a context of inequality and aims to redress these inequalities by empowering communities and developing effective partnerships, on a local and national level with various agencies and stakeholders such as the wider voluntary sector, intermediaries, Scottish Executive and Scottish Parliament etc. BEMIS, by enabling this sector to have a collective voice and equal representation in the decision making process, again both locally and nationally, works towards an inclusive society for all communities, in partnership, by establishing structures that recognise and promotes diversity, equality, social justice and community development.

BEMIS acknowledges the importance of volunteering as a major element of capacity building for the community and the individuals concerned. Volunteering among the black and ethnic minorities communities has always occupied an essential part of their culture and faith. However, this aspect has not been promoted or supported properly for a long time for various reasons. A major aim of this research, which was initiated and supported by Volunteer Development Scotland (VDS) in partnership with Black and Ethnic Minorities Infrastructure in Scotland (BEMIS) is to provide a clearer understanding of volunteering among the diverse black and ethnic minorities communities in Scotland and to explore the various issues related to volunteering among these diverse communities. We are confidant that both VDS and BEMIS in partnership with the black and ethnic minorities voluntary sector and communities will follow up on the recommendations, that have been made in this research, in the very near future.

Definitions

These definitions below are those that were used in the context of this research. The terminology that we have used is that of diverse communities, within which we have taken a focus on race and ethnicity.

Black and Minority Ethnic (BME) – For this research we have taken this to be representative of all the diverse groups within BME communities, not just those mainstream religious and cultural groups within general awareness.

Black and Minority Ethnic diverse communities – For the purpose of this research, we have chosen to use the term Black and Minority Ethnic diverse communities to represent the groups that we have consulted.

Volunteering - Volunteering is done by choice, without monetary reward, and for the benefit of individuals, organisations, communities, society and the environment.

Help – To give assistance to an individual or organisation

Mainstream – Voluntary organisations who support the whole population whether at a local or national level

Formal volunteering – Volunteering that is managed or co-ordinated within an organisational setting

Informal volunteering – Volunteering that is self managed and usually outwith an organisation setting

Volunteer Centre – A local based centre that puts prospective volunteers in touch with opportunities and helps volunteer involving organisations to recruit volunteers. There are 42 centres across Scotland based in 60 offices across Scotland.

Millennium Volunteers – A government funded initiative for young volunteers between the ages of 16 and 24, encouraging them to use their skills and interests to help others.

Social Justice Milestones – The measures of progress used by the Scottish Executive in its bid to tackle social exclusion and injustice.

Executive Summary

Background and Aims

This research has been carried out by Volunteer Development Scotland (VDS) in partnership with Black and Ethnic Minorities Infrastructure in Scotland (BEMIS). The key aim was to investigate the extent and nature of volunteering within Black and Minority Ethnic communities in Scotland, with particular focus on faith communities.

The objectives of the research were: to explore a culturally relevant model of volunteering; to test the thesis that there is a high volume of volunteering going on in BME communities, but that it is of an informal nature; to identify the motivations and barriers to volunteering, in particular for women and to explore how existing structures could be supported and enhanced.

The research drew information from:

- Questionnaires sent out to both volunteers and volunteer leaders from a variety of projects across Scotland.
- Focus groups held with volunteers and volunteer leaders in a variety of locations across Scotland.
- Discussions with project leaders and individuals
- Feedback on the conclusions and recommendations from those who took part in the research

The research took place between October 2003 and February 2004. The results reflect the views of the people who matter: the individuals within the BME diverse communities.

Key Findings

1.   The concept of volunteering
Volunteering does exist as a concept within BME diverse communities. Although younger generations are more open to the concept and more aware of the overall picture, it certainly exists for everyone, even those who are unlikely to take part. The concept is problematic by its very nature however and excludes a lot of the worthy work that takes place within the BME diverse communities. There is a high level of informal volunteering taking place within communities that is not recognised by the mainstream.

2.   The mainstream volunteer involving organisations
There are issues around the way in which BME diverse communities are utilised as volunteers for these organisations. Some groups have a clause in their funding agreement that they must include BME diverse volunteers in their work. It seems that setting targets like this has led to bad experiences for these volunteers in terms of being given menial tasks and no opportunities for personal development. This research indicates that the younger generations are prepared to engage with the mainstream as long as proper support is in place.

3.   Preference for the familiar
It is not just the case that the mainstream has been a bad experience for some volunteers; it is simply an easier choice to spend time helping amongst their own

community where they do not have to make special requests such as prayer facilities and specialist food provision and people can share experiences and offer support.

4.   Motivations
The motivations of the BME diverse communities to volunteer (formally or informally) are not dissimilar to the motivations of the entire population although there is a stronger link to faith and family values. For those who choose to help out within the mainstream there is a wish to integrate and to become involved in the wider community. In addition, volunteering for the BME diverse communities is part of their culture and faith.

5.   Training
Training for volunteers within the BME diverse communities is lacking. The projects themselves do not have the resources to provide sufficient training and cannot afford to send volunteers to the mainstream training that is often inaccessible both financially and geographically. In addition to this, the project managers and projects generally are suffering from a lack of training for development officers for the same reasons. There are also issues of all training being in English, which is exclusionary to those who do not have a good grasp of the language but also for those who assist non-English speaking service users.

6.   Funding
The projects and groups within the BME diverse communities suffer badly from lack of funding, particularly core funding which inhibits their ability to promote volunteering and recruit volunteers. Funders do not seem to take into consideration the inherent need for funds to train and support volunteers within these projects. There are also issues of large amounts of time being spent on funding applications, which can take volunteer leaders away from the actual tasks of the project.

7.   Long-term volunteering
Those who volunteer early in life are most likely to continue long term. Those people who change circumstances and do not take on new volunteering opportunities are lost and yet they are still willing to volunteer thus there is an untapped potential in this area.

8.   Volunteer Centres
There is limited interaction between the Volunteer Centres and the BME diverse communities. The current Volunteer Centre arrangements are failing the BME diverse community volunteers and projects. There is insufficient awareness of diversity and a lack of provision for cultural needs.

9.   Basic provisions
Outwith any training that may be given within projects there is a lack of general provision of things such as out of pocket expenses and childcare facilities. If such support cannot be provided, there is scope for greater emphasis on thanking volunteers for their contribution and recognising their efforts.

10.   Involvement in volunteering
Involvement in volunteering has been taking place between the younger generations of the BME diverse communities and white communities although not as much as other age groups. There are many barriers to involvement within volunteering, not least due to circumstances of faith, needs and culture but also the barriers of perception that can occur between groups.

Recommendations

1.   An inclusive mainstream
Volunteering, in particular within the mainstream, must be made more inclusive for the BME diverse communities.

2.   Good practice model
Youth engagement within the mainstream should be used as a good practice model for further engagement of other age groups whilst ensuring that any necessary support is in place.

3.   Cultural provision
Cultural understanding and provision must be improved in the mainstream

4.   Embracing faith and culture
Motivations to volunteer derived from the different cultures and faiths need to be embraced through volunteering

5.   Training provision
Training across the sector needs to be more accessible, both geographically and financially, with training being a top funding priority.

6.   Funding
Funding processes need to be easier to work through and less time consuming

7.   Untapped potential
The untapped potential of lapsed volunteers should be utilised

8.   Volunteer Centres
The Volunteer Centres should have diversity training and be provided with necessary resources and information to work together with the BME diverse community groups

9.   Basic provisions
Projects should receive training on all aspects of volunteer management and there should be provision of childcare and out of pocket expenses.

10.   Build on the positives
We need to build on the positive engagement that has taken place between the diverse youth and the mainstream

11.   Learning from one another
The mainstream voluntary sector should work alongside the diverse communities to learn from one another and establish best practice

12.   Opportunities to recruit
Volunteer involving organisations should be encouraged to take advantage of the opportunities available to recruit young, particularly student volunteers from the BME diverse communities.

1. Aims and Research Methods

The key aim of this research was to investigate the extent and nature of volunteering within Black and Minority Ethnic communities in Scotland, with particular focus on faith communities. Further aims included exploring a culturally relevant model of volunteering while testing the thesis that there is a substantial volume of volunteering in Black and Minority Ethnic communities, but of an informal nature. In addition to this: to identify the motivations and barriers to volunteering for the diverse communities, in particular for women, while exploring the existing structures of leadership and how they could potentially be supported and enhanced.

The research has been undertaken as recommended in previous research undertaken by VDS in 2002. The brief behind this research was to identify key attitudes and issues within the sector from the point of view of those involved – the volunteers and the volunteer leaders. This would give key insight into the attitudes felt by those involved rather than those perceived by the over-arching organisations.   This pioneering piece of research is the first to engage with the people who really matter, rather than organisations and gatekeepers.

The research advisory group identified key reading to feed into a literature review, which would identify and attempt to link key trends and previous understanding of the sector in question. The research took place through the use of questionnaires, focus groups and individual interviews. Questionnaires; to capture basic data and short qualitative statements, focus groups; to facilitate further discussion on the topics arising from the questionnaires, and individual interviews to glean further case studies and information. For volunteer leaders, the questionnaires focussed more on the volunteer involvement patterns of the organisation in hand such as to identify structures and practises within the sector. A client based focus was taken to ensure that the research was credible and not simply a snapshot of the lives of volunteers. Rather it was inclusive and allowed free flowing comments to be made by those involved rather than conforming to pre-prescribed structure. It was recognised that direct questioning and tick-boxes would not capture many opinions and issues.

Some 500 volunteer questionnaires, and 100 volunteer leader questionnaires were sent out across the length and breadth of Scotland, to a variety of community groups and projects in the hope that we would amass a representative sample from across the country. From this, we had 165 returned volunteer questionnaires and 6 returned leader questionnaires. For reference purposes, these questionnaires can be found in appendices two and three.

In addition to this, a variety of focus groups were held across Scotland, in a number of locations (see table below). Twelve groups were held for volunteers and one for volunteer leaders. These focus groups were attended by between six and ten people, with attendees from local communities being invited to attend. Some of these groups were specific to age, gender and faith groups while others were mixed in order to provide a safe environment in which frank discussions about the topic in hand could take place. The questions asked within the focus groups to generate discussion can be found in appendix four.

Date	Geographical Location	Category
9th December 2003	Glasgow	Male youth
11th December 2003	Kirkcaldy	Mixed faith and sex
13th December 2003	Glasgow	Muslim women
17th December 2003	Glasgow	Mixed youth
15th January 2004	Aberdeen	Mixed faith and sex
21st January 2004	Edinburgh	Sikh Women
23rd January 2004	Inverness	Women mixed faith
26th January 2004	Dundee	Women mixed faith
26th January 2004	Glasgow	Mixed faith and sex
29th January 2004	Glasgow	Mixed sex and faith
29th January 2004	Glasgow	Mixed volunteer leaders
3rd February 2004	Falkirk	Mixed faith women

Through the use of these research methods, we have identified the key trends within the sector. By getting the comments and information directly from the individuals involved we used a participative research model to glean information that has never before been researched in Scotland at this level. While there is a vast range of information available, there are key issues that the research will hone down on. Using separate questions for volunteers and volunteer leaders brings in the perspective of these two groups on the common issues.

2. Perspectives of Volunteering

- Members of younger age groups in the BME diverse communities are more likely to be aware of the concept of volunteering than the older generations.
- There is a large volume of informal volunteering going on in BME diverse communities
- Informal volunteers in the BME diverse communities are not alone in being excluded from the mainstream definition of a volunteer
- Faith and belief play a major part in the motivations to volunteer

2.1 The concept of volunteering

'Volunteering is socially and culturally specific. It means different things to different people according to their social, cultural, historical and political position'

This line of thinking (Lukka and Ellis 2003) provides a useful backdrop to this piece of research. Volunteering as a concept has a multitude of meanings, dependant on who you ask and within what context. In the context of this research, we are concerned with the opinions of the BME diverse communities across Scotland. Little is known about volunteering within these communities, and so this research aims to find out more about them in the context of volunteering.

Previous research suggests that volunteering, as a concept is not prevalent within BME diverse communities. Instead 'helping' was the terminology used for the informal assistance of friends, neighbours and relatives. These activities are not seen to fit in with the mainstream definition of volunteering as they are not as structured or in an organisational setting, in addition to which helping family members is often discounted when defining volunteering, according to a previous study (Lukka and Ellis 2003):

'Helping a friend or neighbour does not register in the popular conception of volunteering'

Although not strictly fitting in with the mainstream definition of volunteering, this does not mean that the work that goes on in these communities isn't as relevant and useful. Any activity that assists another person, particularly in times of need is a worthwhile use of time. It simply does not fit in to the accepted wider definition of a volunteer. However, these people within BME diverse communities who help out, do not define themselves as a volunteer according to previous research (Lukka and Locke 2000):

'Many members of ethnic minority groups do not use the notion of 'volunteering' or the word 'volunteer'

Through the use of focus groups in this research, we found there to be a contrasting picture of this, particularly within the younger age groups. Volunteering as a concept, is well known within the BME diverse communities and most people who help out in their communities consider themselves to be a volunteer. However, most of the younger people who took part were not aware of a comparable word for volunteer in their native language although they were well aware of the western concept. This was particularly relevant to those who were students, who seemed more aware than any other group about volunteering and different programmes available such as Millennium Volunteers. The questionnaires also indicated that students were more aware of the their local Volunteer Centre than other age groups of citizens. Perhaps this is

indicative of the education sectors ability to motivate students to take an interest in their local community. We shall look into the issues of students and volunteering activity further on in this research.

The question we must ask now is: is the helping that takes place within BME diverse communities destined to be excluded by its very nature? Volunteering, in being defined as a concept, is exclusionary to all activities bordering on that concept. However, it is not only informal volunteers within BME diverse communities who are excluded from the volunteering label. It is presumed that this will be the case, but the recent Research Findings Scotland No4 from Volunteer Development Scotland found that 81% of adults in Scotland helped a friend of neighbour on a regular basis. These same people are excluded from being defined as a volunteer in the same way as they are not helping out within an organisational setting. The mainstream definition of volunteering does not currently take into account the worthy helping that is going on outwith its boundaries, although this is not exclusive to the BME diverse communities, and in fact excludes all those helping outwith an organisational setting. This could result in exclusion for BME diverse communities from the mainstream voluntary sector (Lukka and Ellis 2003):

'…[Western construct of volunteering] which has limited transferability to multi cultural communities and potentially serves to exclude BME communities from the mainstream voluntary sector'

This may be based on perception rather than reality. Within the focus groups for this research, an attitude emerged that the helping that goes on in the BME diverse communities was more part of every day life rather than an additional role taken on specifically in a bid to help others. Volunteering is seen to be something that you have to sign up to while helping can be done as and when necessary:

'Volunteering is a position and a commitment. Helping is doing what you can, when you can'

This attitude sums up the way that some members of the BME diverse communities view volunteering, as a regulated task that suggests stereotypes. Volunteering, and defining yourself as a volunteer means taking a responsibility and committing – almost like employment, whereas helping is something that has no commitment and can be done on an ad-hoc basis. This can be linked to a further finding from our focus groups – that some members of the BME diverse communities, in particular the older generations, do not see helping or volunteering as something that should be used on a CV or job application form. It is simply a means to an end, and that end is to make a difference to someone by giving your time and energy to help him or her out.

2.2 The impact of culture

Throughout this research, the experience within these BME diverse communities indicates an overwhelming sense of community spirit. They work together to help each other out, wherever there is a need, some of which has come about through the lack of provision for diverse communities within the mainstream (Lukka and Ellis 2003):

'Nature of BME volunteering, usually based on communal and informal values and a concept of self-reliance'

Culture and beliefs stand at the heart of social participation in these BME diverse communities. They feel most comfortable within a group with similar culture and faith

to themselves. This is in contrast to the mainstream, where these issues do not hold such importance within civic participation (Lukka and Ellis 2003):

'A unique cultural construct around participation within BME communities'

We found this to be particularly true within the gypsy and traveller communities that we came into contact with in the course of the research. Within these communities, there was evidence of a strong culture of helping. These communities also felt that they could integrate more easily with the black and minority ethnic communities than with the white communities. Further on in this research we will investigate in more depth, the concept of faith and culture as a barrier to volunteering in the mainstream.

'Volunteering is a two-way process'

Whether formal or informal, volunteering is an exchange relationship, either between two people or between one person and an organisation (or one person within that organisation). There is both cost and benefit to both parties, particularly where there is an organisation involved.

The person helping out can gain experience and personal development at a cost to their time while the organisation gains assistance in meeting their aims and objectives. The cost to the organisation begins when they have to recruit, train and support volunteers. This can be not only an expense they cannot afford, it can also be the reason that some organisations do not involve volunteers or stop involving them. There are often not resources available to assist groups in the provision of volunteer support (Kamat 2001):

'For BME organisations, the main problem was not having the volunteer support system mechanisms in place and often not having the resources to put them in place'

For some volunteers within the BME diverse communities, volunteering is simply to help other people while others are aware of the personal advantages that are gained by helping others. There seems to be a belief that it is a positive mutual relationship that both parties benefit from:

'Volunteering is something you do in your spare time, you are learning while helping others'

Another thread coming through this research was the attitudes to volunteering from the different cultures. For the Sikh culture, for example: being asked to help others was seen as an honour, while in other cultures, the attitude differed depending who was doing the volunteering:

'Volunteering is seen as a women's thing, men have to be strong for the rest of their community'

The BME diverse communities cannot be taken as a whole; within these different cultures are a plethora of other cultures, each with a variety of beliefs and ways that impact on their views of things such as volunteering. We cannot say with any certainty that the views of one community are the views of another, simply because they are both diverse. Faith has a tremendous impact on the choice of whether or not to volunteer, in general it seems that there is a real desire within these faith communities to help others and to be of service to the local community.

'Where a person has religious faith, it may shape their life, and that faith may underlie their motivation for volunteering'

This finding (Lukka and Locke 2000) indicates that those who have a faith and are part of a faith community are also likely to have openness to helping others, both within and outwith that community. The 1997 National Survey of Volunteering (Davis Smith 1997) found that just under a quarter of volunteers cited religion as their area of involvement. In particular, within the BME diverse communities, faith plays an important role in every day life and therefore it is inevitable that it would play a part in any voluntary work that goes on as part of that life.

2.3 An issue of perception

An issue that came to light during the research was that of possible conflict between service users and service delivery. Although the faith communities want to help others, there are times when it is not always feasible. An example would be meals provision for housebound ethnic minorities. As some religions have specific needs as regards food, there may be reservations about having someone of another faith delivering or providing it, in case these needs are not met. It is not a case of mistrusting other religions; it is more a case that with a volunteer of their own faith delivering the food, they can be more certain that it is in keeping with their beliefs. This then can cause segregation of volunteering opportunities and can make integration more difficult.

Whether it is between two faith communities or between a faith community and the white mainstream, in situations like this, motivations can come into question. It may not be easy to believe that someone is simply trying to help you without trying to brainwash you with his or her religion.

'Barriers of racism, motivations of the faith community are questioned'

This puts up yet another barrier to volunteers from faith communities helping out as they may be seen to have hidden agendas. This is most often not the case, but perceptions can cause attitudes towards certain groups, which does not create conditions for a healthy two-way volunteering relationship.

This could be the reason why so many people do not offer their services as a volunteer, instead preferring to wait until they are asked. They may be afraid of rejection because of their culture, or may think that any help they could give would not be of worth. This may be why there is such a use of 'word of mouth' recruitment within these communities, as they can then be sure that they are wanted for the project rather than offering their services where they are not appreciated or wanted. In society today, volunteering and the voluntary sector in its entirety cannot afford to lose potential volunteers through misperception.

Volunteering as a concept is inextricably intertwined with faith, beliefs and attitudes. It is these that make the difference between someone defining themselves as a volunteer or not, and what we have found so far indicates that the concept of volunteering is problematic by its very nature, not least for the BME diverse communities involved in this research.

3. BME and white led organisations

- The younger age groups are more likely to volunteer in a white led organisation while young females are most likely to volunteer in both BME led and white led organisations
- There is a general lack or awareness of cultural differences in the mainstream and as such provision is poor
- The younger age groups, in particular students, are more likely to integrate with the wider community
- Personal bad experiences can cause the people within BME diverse communities to avoid volunteering within white led organisations

3.1 Demographics of preference

Is there really any difference between volunteering for a Black and Minority Ethnic led or a white led organisation? Our research has found that of those surveyed, 79% were volunteers for a BME led organisation while 21% were volunteers for a white led one. This is reflective of the recruitment techniques used in the research as most of those surveyed were recruited through black and minority ethnic volunteer involving organisations. 22% of these volunteers additionally identified themselves as volunteers for both BME groups and white led ones: the majority of whom were female and within the age categories of 16 – 34, although some males in these same age groups categorised themselves similarly in the focus groups. This implies an overall preference to volunteer within your own community, particularly for the older generations and the discussions that took place at our focus groups reiterated this preference. Our surveys also showed that women in general are the most likely group to help out within a white led organisation, sometimes in addition to any helping they do within a BME one.

3.2 Experiences of the mainstream

There were a variety of reasons why there was a reluctance to volunteer in the mainstream; from institutional racism through to being the token black person: BME diverse communities have been put off volunteering for a white organisation by their own experiences in the past and by hearing of the bad experiences of others.

A strong theme that emerged from our focus groups was that of not wanting to be the token BME diverse volunteer who could teach the white people all about the BME diverse cultures and could be the face that was used to prove that they were an equal opportunities organisation. Despite the beliefs of some white communities, not all BME diverse communities are experts on one another's cultures, nor do they want to be.

'Provision and understanding in the mainstream needs to be better, we do not want to educate people about our culture'

Neither did the volunteers of BME diverse communities want to be part of an organisation that was filling a funding quota. Some financial agreements within the sector, hinge on how many volunteers are there from the BME diverse communities, which meant that some people were simply recruited to fill this quota but were otherwise not utilised as volunteers or treated very well, thus putting them off volunteering in future.

Whether or not people chose to volunteer within their own community or otherwise is a personal decision, but in a time when people are being almost forced to choose because they feel uncomfortable within the mainstream, something needs to be done to increase understanding and eliminate prejudice.

In addition to this theme of feeling like the 'token black person', some ethnic communities feel that it is just easier to work within their own communities, where they are understood and do not need to explain their culture in times of fasting and prayer: where prayer facilities and necessary food provision are always there as a matter of course, where religions are accepted and not ostracised.

'Being the odd one out is uncomfortable, if special things have to be done for you'

There are also the issues that arise when your family does not wish you to help out in the white community. This can be the case when the older generations are involved, as they would prefer the younger generations to help out their own communities, particularly the females. The younger generations themselves are generally happy to mix with other cultures but not to the detriment of their own cultural identity:

'We want to mix while at the same time maintaining our own culture'

Despite the older generations having a preference to stay within their own community, it was a very different experience for students. Out of all the groups that were contacted during the research, the student volunteers were the most open to joining in the mainstream activities and using volunteering as a career development tool. Students as a group, were the most likely to have heard of existing opportunities and initiatives, least likely to want a BME specific volunteer centre, and less likely to have experienced racism within volunteering opportunities.

'University students integrate and have no problem finding opportunities and getting involved'

This seems to be attributable to the fact that university students are subjected to more diversity on a daily basis than any other group. They interact with other faiths during their time of study and have no qualms about continuing this interaction outwith the academic field. Also society seems to be becoming more open to integration as far as the younger generations are concerned.

Then there are the experiences of those who have experienced mainstream volunteering but were put off by it. Experience of this seems to centre on being given menial tasks such as making tea and filing rather than volunteering experiences that offer development and growth:

'I feel tougher now but at first I was treated badly in white organisations – cleaning, making tea'

'I tried to volunteer in the mainstream but I did not feel part of it, they think that they do not know you because of your colour'

This is indicative of institutional racism where black and minority ethnic volunteers were treated as unpaid helpers rather than volunteers who should have had the chance to gain personal development. It does not seem that this is so prevalent now, although it was a wider problem in the past. However, with word of mouth being such a widely used means of communication within the BME diverse communities, those

organisations that have treated BME volunteers badly in the past will have little chance to recruiting them in the future as one negative story can put people off ever using an organisation. 'Islamophobia' is cited as a possible reason for some racism issues, particularly in the light of recent political events, where the media have portrayed Muslims in a negative light.

In some cases volunteers would chose by who the client base was rather than who was leading the project. This indicates that colour and faith of the project is not as much of an issue for those wanting to help in comparison with who they are actually helping.

In contrast, with the opinions that came out throughout the research, some volunteers feel happier to help out within the white community rather than their own.

'Like to work in my own community, but it is hard to do. Easier to work in the mainstream, the Asian community is hard to work with'

This suggests that it is easier to help out a community with which you do not have any ties or close links. You may also be accepted within another community in ways that you might not be accepted in your own, although this can work both ways.

Overall, it is evident that negative experiences and the attitudes of a few people have caused problems: not only for mainstream organisations trying to recruit but also for any BME diverse people who may wish to volunteer in the mainstream but are not meeting the approval of their families to do so. Hopefully, the habits and attitudes of the younger generations are indicative of a positive and more integrative future for BME diverse volunteers in the mainstream.

4. Motivations for volunteering

- Family and friends play a key role in the choices of whether or not to volunteer
- Those who do volunteer in white led organisations see it as a route to integration
- BME diverse communities do not tend to have regulation within their volunteering and just want to get on with the tasks in hand
- Volunteering is seen by some to only be necessary because of the lack of state provision in some areas

4.1 Factors of motivation

Previous research has suggested that the motivations for BME volunteers were different from those for the white mainstream volunteers. This research has found that some reasons are universal but that culture and family values, while playing an influential role in all volunteering, plays a bigger part in the motivations of the BME diverse communities. Previous research has indicated that family and friends attitudes to volunteering have a major influence on an individual's choice to get involved, (Danson 2003):

'The importance of the family and peer group in encouraging or in stigmatising volunteering are important in signalling to the individual whether or not they should become involved'

From the questionnaires that were used, the reasons for helping fell into four broad categories:

The need factor – either recognising or being informed of a need
The culture factor – helping because of beliefs or friends/family are involved
The personal factor – helping to gain skills/confidence or to meet new people
Other – this included just wanting to help or for something to do to fill time

Within informal volunteering, the reasons tend to be more of an altruistic nature than those within formal volunteering: usually because those helping have recognised or been told about the need. This is indicative of the activities that take place within informal environments, such as shopping for someone or cooking. If someone is seen to be struggling with these tasks, it is the nature of the BME diverse communities to lend a hand where they can.

In comparison, within formal volunteering, although the reason of need still exists, there is more emphasis on gaining personal skills and confidence as well as having fun and meeting people. This is due to the organisational factor in that you will gain skills and personal development while you are donating your time. This formal volunteering gives experience that can be used on job applications and on CV's, so it is little wonder that this features in the motivations for people helping out.

'I like to do something worthwhile with my time, this project has a nice atmosphere and I am learning'

Our research has also found that those who volunteer formally through a Black and Minority Ethnic led organisation are more likely to have got involved because they were asked or because a friend or family member was already involved. This indicates that

there is a great deal of initiative going on as regards getting involved in volunteering. In addition to this, it indicates that organisations can use existing volunteers to recruit others, in the hope of bringing in family members or friends.

In comparison, those diverse volunteers who get involved in white led organisations are more likely to be motivated by a wish to integrate into the wider community and to 'give something back'. This difference in motivation by type of organisation raises an interesting point around the topic of integration. If volunteering helps people to integrate with the local community then perhaps volunteering within your own faith community isn't as strong in terms of integration as volunteering within the wider community. For most people it is a question of preference, or previous experience that leads to this choice. In some cases it may not be an active choice, simply situational by whatever volunteering opportunity presented itself first.

Particularly for women in BME diverse cultures, volunteering presents an opportunity to get away from the household tasks and roles at home and get out with people who understand you and your culture. Volunteering, even for a short while, can allow them to escape the daily routine and put some energy into helping other people.

'I volunteer to escape from the house, meet others in a safe environment, time to find yourself, your identity'

4.2 A way of life

The most common motivation that came up repeatedly in our fieldwork was that of beliefs and culture. There seems to be an inherent belief within the BME diverse communities that it is their duty to help society, to play a part in making things better and to help provide services that otherwise would not be provided. Culture is very important to the BME diverse communities; they are more likely to help out within their cultural setting where there is a need.

'Faith can be more of a pull, you want to help more'

Even in cases where people are not aware that they are volunteers, it is accepted that helping plays a key part in life within the BME diverse communities, they have been helping all their lives, whether it be members of their families or neighbours, regularly or on one off occasions. There is a wide variety of volunteering going on in these communities that goes unrecognised, sometimes even by the people themselves:

'Asian women volunteer their lives away without realising'

This is where the conflict can arise between the BME diverse communities and the mainstream. The mainstream define and categorise what they do unlike the BME diverse communities who just see that something needs done and get on with it, without consideration for regulation.

'The West have training, induction, police checks; we are more get on with it and get it done'

This can mean, however, that recognition is not given to these tasks that take place. If they are not defined in the first place then the recognition can also not be defined and so will more than likely not take place at all.

Herein lies a key difference between the regulated volunteering 'mainstream' and the day to day helping that goes on within BME diverse communities. One is no less effective than the other in its outcomes; they are both concerned with making life easier for individuals and communities. However, it is unlikely that they can ever be fitted into the same mould, they are too inherently different and it would greatly compromise the spirit of either of the activities to do so.

4.3 Why is volunteering necessary?

While people are motivated to help out, why is it necessary that they do it in the first place? An issue that arose throughout the consultation was that volunteering wouldn't be necessary in the first place if the government provided all necessary services:

'If the state did what it should there would be no need for volunteering'

This is not the first instance in which this has arisen; indeed previous research has investigated this topic. There is a school of thought that volunteers are not there to meet these ends but to enhance the work that is done within mainstream service provision (VDS 2001):

'They [volunteers] are key partners in tackling key government priorities such as social inclusion, health improvement, lifelong learning and active citizenship'

Volunteers could never and should never be expected to take the place of mainstream service provision, although it is not unreasonable to recognise that they enhance these services by the time that they give. It has been recognised, however, that in BME diverse communities, they are taking the place of some mainstream services such as elderly day care. Existing mainstream provision does not attempt to provide the necessary cultural facilities and so volunteers have set up various services to fill this gap in provision. Volunteers play a key role in society, but there needs to be boundaries as they may begin to feel used or disheartened if they are perceived to be a cheap replacement for services. Further to this:

'People can be forced to volunteer because the government isn't providing what they should'

The voluntary sector, volunteer involving organisations and volunteers may be facing a bleak future if people are ever forced to volunteer in place of services. There are very strong reasons why volunteering can never take the place of state provided services, not least that it would be taking advantage of people:

'Volunteering is not a quick fix for social and organisational ills, not should it be seen mainly as a tool of either the management of the unemployed, or in the delivery of public services' (Burns 1995, cited in Davis Smith 1998)

To conclude, while we must recognise that motivation plays a key role in volunteering practise, we must also understand that if volunteering is perceived as necessary or in place of service provision then the spirit of volunteering will be sadly compromised.

5. Recruitment and support for volunteers

- Most volunteers within BME diverse communities, whether formal or informal, are recruited by word of mouth
- Less than a quarter of BME diverse volunteers receive training for the roles they undertake
- Funding applications take up a lot of time for organisations, which detracts from the time they have available to deliver services and manage volunteers
- Training is inaccessible to BME diverse groups, both financially and geographically.

5.1 Recruitment and leadership

Although this piece of research encompasses both formal and informal volunteering, it has been recognised that recruitment and support of volunteers does not take place in an informal setting. To this end, this chapter focuses on those who identified themselves as formal volunteers.

Within BME projects, most people are recruited through their friends, family and other contacts. They pass on information about a need or opportunity, and people come forward from that information to take part, as has been highlighted in previous work (Iffla 2002):

'The main method of recruitment was by word of mouth'

Once people had become involved, they brought in more people that they knew, thus creating a community of volunteers that was constantly growing which thus provided a large pool of available volunteers for larger events and festivals. Often potential volunteers were simply invited along to the meetings of the organisation, from which they could gain insight into the organisation and then could decide whether or not they wished to become involved.

In more advanced volunteer involving organisations, usually those with specific staff members for volunteer support, the process was more structured and systems were in place to ensure that all prospective volunteers went through the same process and were treated equally. These organisations were more likely to have had contact with their local Volunteer Centre and to have been successful in recruiting volunteers through the Volunteer Scotland website facility.

From a volunteer perspective, most of those surveyed had volunteered within a project that had a volunteer co-ordinator or project leader who provided leadership and a point of contact. In some cases, fellow volunteers provide leadership, usually where they had a lot of experience within the project and helped to induct new volunteers, based on their experience. Based on the survey of volunteer managers, it appears that half of those we contacted are unpaid and take on this role on a voluntary basis, while the others were mainly part time and taking on the role either completely or as part of a wider remit. It is recognised however that due to the sample size this is not conclusive.

From the focus group discussions, it seems that volunteer leaders have a wide-ranging experience on how to motivate and retain volunteers within their projects. More and more projects are assisting their volunteers in using their voluntary experience as a basis for heading into the world of work, by practising personal development based

structures. People are matched up to opportunities based on their skills, although in some cases training is made available to gain more skills in relevant areas. There is also an increased habit of social events to integrate the volunteers and in some cases, small prizes for consistent and reliable volunteers in form of book tokens. It is in the interest of the organisation to give something back to the volunteers who put in time, such is the two-way relationship of volunteering, and this model of volunteer management ensures that both parties get the maximum benefit from the arrangement.

5.2 Training provision

Less than a quarter of the volunteers surveyed receive training for their role as a volunteer. The training that does take place ranges from basic induction through to counselling modules and ethical issues training. In many cases, there is not much training due to the cost of training often being more than most community groups can afford. To this end, most volunteers in this category get basic training within their project, from a leader or fellow volunteer, and then some are able to attend external training if there is funding available. Some projects are lucky enough to be able to send volunteers to training courses on a regular basis, which increases the available pool of skills within these particular organisations.

On the other hand, this means that three quarters of volunteers do not receive any training for the role that they are taking on. Whether or not the volunteering role is formal or informal, there seems to be a distinct lack of assistance for those helping others. In some situations, this may not be an issue as there may not be any need for direction or training; but in others, particularly within organisations, this raises questions over the effect that lack of training may be having on volunteering in the long term. It may put people off helping if they do not have the necessary skills to carry out the work that they do, or it may be preferable to them that they just 'get on with it' and carry out the necessary tasks without wasting time on training and development where it is considered unnecessary.

For those who are not receiving training to enable them to carry out their volunteering role, this can have a hugely detrimental effect on self-confidence for the volunteer involved. Volunteering is widely acknowledged as a means to increase skills and self-confidence but for those who receive neither of these, it can seem to be a waste of time and can serve to put them off helping.

In addition to this, the lack of training of volunteers can have a detrimental impact on service users. They may be provided with a less than satisfactory service which can be alienating, particularly for first time users. This could have a variety of long term effects on the organisation, the service users and both current and potential volunteers. In a time when government policy aims to get more people involved in their community through volunteering, it is simply nonsensical that poor volunteer management might be unknowingly causing this harm through lack of support for existing volunteers.

5.3 The effects of funding

Throughout this research it has become apparent that funding is not generally easily accessible to BME groups, particularly for those seeking core funding. In these cases, volunteer support can often be the first thing to go as it is seen to be more important to provide the service to the service users rather than spending already tight budgets on volunteer development. This also affects the services that are provided by these groups which can leave them fighting for survival rather than getting on with the tasks in hand (Chouhan & Lusane 2004):

'Many Black voluntary and community organisations reported that the pursuit of grants, particularly core funding, takes up a disproportionate amount of their time'

It is not easy for community groups and organisations to justify their existence to funders when they are spending more time trying to get funding than actually meeting their aims and objectives. This is a vicious circle that is not specific to BME diverse organisations.

Even when these groups have achieved funding, there can be problems with justifying spending it on volunteer development (Danson 2003):

'Generally the costs of providing mentoring, support and buddy systems are seldom recognised, appreciated or accepted by funding authorities, undermining the moves to increase volunteering amongst excluded groups'

It is clear that simply funding projects to fulfil a task is no longer all that is necessary from funders, for the good of the sector and for future development, it is important that funding is available to groups for good volunteer management systems. We can only get out what we have put in, and if funders only provide the bare minimum to projects then they can only expect the bare minimum in return. However, if funding is earmarked for volunteer development then it is likely that there will be more of an output from the organisation within the community, as volunteers who are made to feel comfortable and have had training to help them be capable of the task, are more likely to stay long-term and to be more productive. We cannot expect volunteering to heal all the ills of society without putting in a little more than basic project funding (Danson 2003):

'…an avoidance of realising the costs of volunteering and of recruiting, supporting and retaining volunteers. Much is expected of volunteering, often regardless of its capacity to deliver, to be involved in partnerships and agreements, and with no discussion of how it is going to resource that delivery'

If society is going to rely upon volunteering to play key roles in service delivery, then it must be recognised that the more resources that are put in, the more that will come out. This funding should also be easier to access, particularly by those groups who have had problems with funding access previously, to open up the processes to all.

6. A model of volunteering

- The volunteering that takes place in BME diverse communities has similar demographic trends to the full population in terms of roles undertaken and motivations to help
- Most people who stop volunteering do it due to a change in circumstances rather than being unhappy with their volunteering experiences
- There is a tremendous sense of loyalty within the BME diverse communities to groups that they have been helped by or involved in
- There are a variety of models of volunteering within these BME diverse communities, each with different ways of helping others

6.1 The demographics of volunteering

Volunteering within black and minority ethnic communities, while being different in many ways to mainstream volunteering has many similar trends when it comes to the demographics. Particularly in trends associated with age and gender.

In BME communities, people are more likely to volunteer informally than formally. Men are less likely than women to volunteer formally but more likely to volunteer informally. When men do volunteer informally they are more likely to take on physical roles while women take on more typical household tasks such as shopping or cleaning. Previous research on informal volunteering has shown that this trend continues across Scotland.

Informal activity by gender
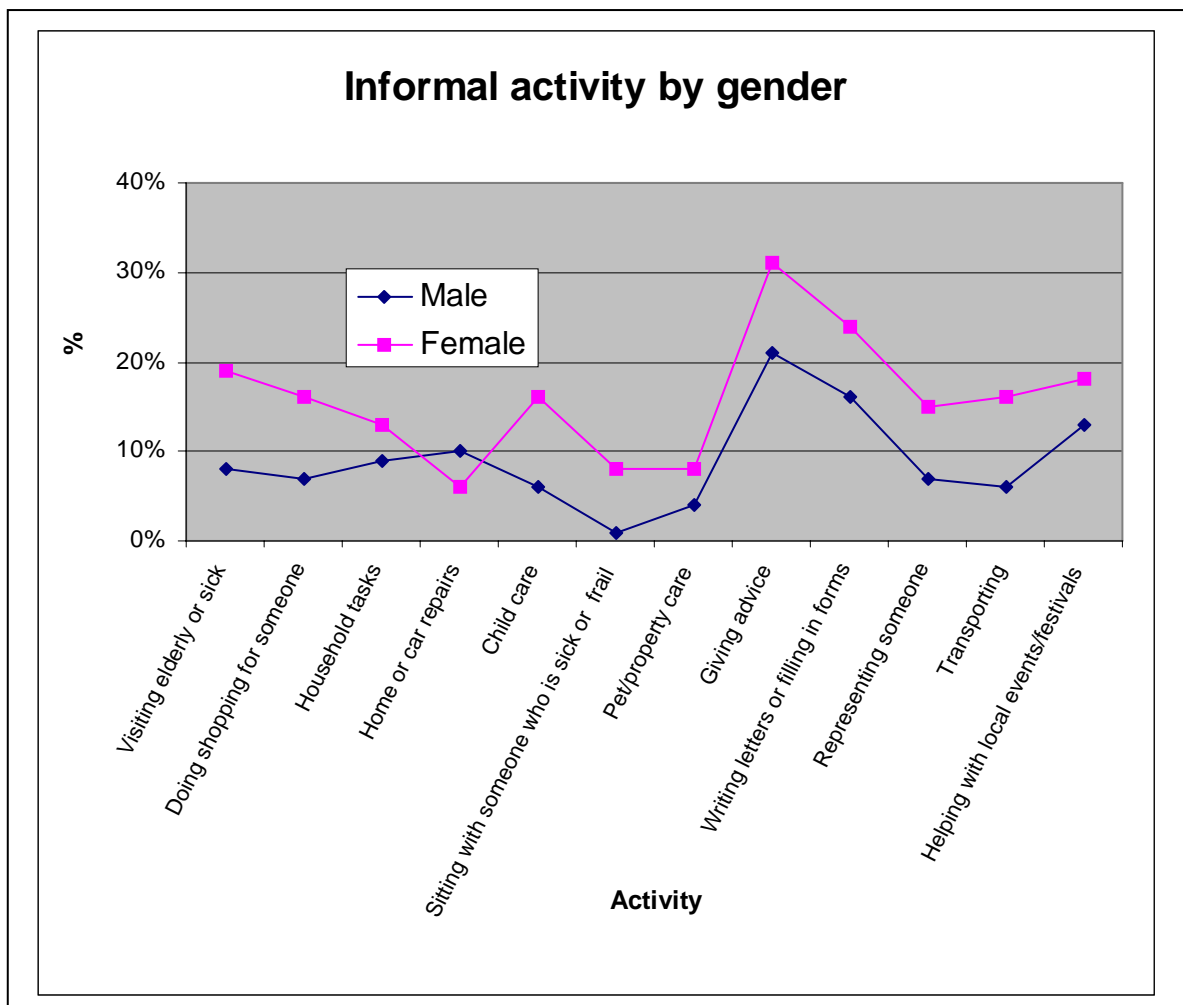
Where men do formally volunteer, they are more likely to give their time on a regular basis, such as once a week. This contrasts with women, who are more likely to give regular time to an informal volunteering activity, which shows that women are more likely to commit to helping a friend or relative on a regular basis. However, in the formal volunteering setting, people are most likely to give help where needed or for certain events compared with the informal setting where regularity is more common. This suggests an attitude that helping informally is more important or is more necessary to commit to when there is an individual relying on you.

Jewish Community Case Study

In the Jewish community in Scotland, there is a strong ethic of volunteering and many people give their time to support others. This takes place in a variety of ways from taking care of the elderly through to supporting community members when there has been a death in the family. Giving time to others within your community is an important part of the Jewish law and thus they take part in volunteering opportunities in both their local communities and the wider Scottish community as a matter of course.

In the formal setting, again there is a difference in the roles that are taken on by men and women. Men take on more leading roles such as board member or group leader, while women are most likely to take on roles incorporating administration or organisational tasks.

In both the formal and informal setting, an issue that can arise for female volunteers is their having to work with male service users. Some religions do not allow this and so this can prevent some women from taking part as widely as they would like.

'Women can often only help other women due to their religion or culture'

This perhaps explains why women are more likely to volunteer informally, as this gives them more of a say in who they are helping out, and in most cases is a family member or a friend.

In addition to this, the younger age groups are more likely to volunteer formally compared with their older counterparts who are more likely to volunteer on a more informal basis. This reflects through the findings of our focus groups; that the younger generations are more comfortable with organisations, either BME or white led, and that the older generations have more of a tradition of helping out informally without structure or organisation.

Regardless of the volunteering activity, or the age and gender of the volunteer, most people volunteer because they recognise a need. This reflects the volunteering motivations from previous research across Scotland. People happily give their time when they see that someone else needs their help. They like to feel that they have something to give, whether that is simply time or something more.

Dundee Case Study (Informal Volunteering)

One of the members of our Dundee focus group had been helping out informally in the local school to raise awareness of different cultures and encourage the children to integrate.
This had included working with the teachers through the teachers group to educate on cultural awareness, from helping the school to celebrate Eid to translating the names of toys from English to Urdu to engage the children in learning about other cultures.
The school, teachers and children involved, appreciated this but it had proved hard to get the other parents interested or involved.

6.2 A lasting trend

Around half of those who do not currently volunteer, volunteered in the past. This suggests that the will to volunteer is there, particularly since very few of those stopped volunteering for any reason other than a change in circumstances. This leaves the opportunity there for organisations and the voluntary sector as a whole, to try to recruit some of these people who obviously have the will to volunteer.

Throughout the research, the findings hint that people will continue to volunteer in future. The fact that the younger generations are more comfortable within formal settings while maintaining a culture of helping, suggests that in future more diverse communities will get involved in volunteering on either a formal or informal basis, or in some cases both. Particularly where they have seen that their volunteering involvement has made a difference:

'Having volunteered before and seen improvements, you feel proud and you want to do it again'

In addition to this, there is also the added motivation of having helped yourself while helping others:

'Self esteem comes from taking part, confidence for when you go back into daily life'

The more people who have a positive experience as a volunteer, the more likely that they will continue to volunteer and the more likely that they will encourage people they know to become volunteers. This notion that people can learn a lot themselves from helping others as well as increasing self confidence can only help to boost volunteering numbers as more people realise that it is something they could do and that it is not just about giving your time and getting nothing in return.

Also, if the BME diverse communities were approached more for volunteers, and asked to help out in different situations, this would encourage more communities to get involved in helping others in the wider community.

'We always respond to outside agencies who approach our community, if they approached us more we could provide more volunteers'

Simon Community Case Study

The Simon Community in Glasgow provide hot meals for the homeless on a nightly basis and all the work is done solely by volunteers. It would not be possible for any one faith group to run this service in its entirety and so all faiths work together and help out for one night of the week each. This is a good example of faith communities working together towards the greater good.

Another factor that may influence the future of volunteering is that of service users becoming volunteers themselves. In areas such as local youth groups, existing members consider that they would help to run a group like they one they are in, as a means of giving something back. The existing leaders of these groups volunteer, as they are keen that the younger generations have a network and somewhere to go, as they did not have this when they were younger. Through this type of organisation, volunteering will continue as long as the service users find it useful and as long as previous users are happy to put back into the community that helped them. There is an

inbred loyalty to the projects that people first volunteer with, so much so that some people feel it unlikely that they would volunteer anywhere else. Most people do plan to continue to volunteer if they can in the future, probably within the same project which brings continuity to community projects and eases the passage of new volunteers through, particularly where experienced volunteers take on the role of leader for new recruits.

It was universally recognised that people's life situations are always changing and although you might plan to volunteer in the future, circumstances may make you unable.   Even when life circumstances change throughout working life, many people plan to help out when they have retired, as they will have more time to give then. One thing is certain about the future of volunteering; there will always be someone needing help with something:

'The need to volunteer will always be there as things are not going to change'

Chinese Community in Fife Case Study

As there is no formal support available for the Chinese community in Fife, some members of the community take on this role of assisting their neighbours, particularly those who are new to the area. For the people who do not speak English, it is useful to have someone to help with things such as making appointments with the doctor. Those who help do it because they feel that if they didn't, no one else would. They have not been trained in any way and any help they give is based on their life experience of living in Scotland. They are happy to give others the assistance that they did not have when they arrived.

The feeling of project leaders that arose in the focus group was that the voluntary sector needs to undergo further change to open it up to more people and ensure that those who are willing are not excluded from the opportunity to volunteer. The notion of citizenship and active communities needs to be brought into people's awareness at a younger age, possibly as part of the curriculum while at school to make it more a part of life. One thing is certain and that is that the sector needs to become more diverse and open to all cultures while at the same time embracing differences and learning from the different sides of the spectrum.

6.3 Volunteering and policy agendas

There are a variety of ways in which volunteering meets key policy agendas of the Scottish Executive, including Social Justice Milestones (Danson 2003):

'Volunteering and community action are seen as helping to overcome poverty and exclusion, addressing needs and providing a route for inclusion'

Volunteering is often linked with the concept of social capital which links shared values and understanding with co-operation within and between communities. Volunteering contributes to social capital in that it provides opportunities for individuals and communities to work together towards common goals. Thus, the helping that is taking place within BME diverse communities is providing benefits to the social economy in Scotland in a variety of ways, despite it not being seen to fit in with the mainstream definitions of volunteering.

In addition to helping communities to work together, volunteering is also instrumental in helping individuals to integrate, both within their own community and the wider Scottish

community. This is particularly true where certain groups are repeatedly excluded; volunteering can assist in their integration into wider Scottish society. Individuals from the BME diverse communities can integrate into the community through this means although there are some barriers that will not be easily overcome (Scottish Executive 2003):

'The barriers to integration were self imposed by minority ethnic groups and were based on a history of past experiences and anecdotal evidence from older family members'

Although these barriers are gradually being broken down as the younger generations of BME diverse communities feel more comfortable integrating with the wider community, there remains a sense of unease towards overall integration. For the most part, this seems to lie with the older generations who have experienced discrimination throughout their lives in Scotland and are unlikely to believe that things will change. There are not only negative experiences however; integration has occurred for some groups such as the one below.

Muslim Women in Glasgow Case Study

The volunteers within this project all work towards the common goal of supporting Muslim women in Glasgow and the west of Scotland. The project is one of the more lucky ones in that it has funding to train all its volunteers who provide a telephone advice line and counselling amongst other things. All the volunteers in this project feel that it is a nice place to be, where they are made to feel comfortable and they are helping other women. The project has good links with the local Volunteer Centre and uses it to recruit new volunteers for the various positions.

It is evident that there are various models of volunteering that take place within the BME diverse communities. They vary according to faith, geography and demographics but all have in common a will to help others in the local and national community.

7. Infrastructures for Volunteering

- There is a lack of awareness of Volunteer Centres of both volunteers and volunteer leaders
- The Volunteer Centres are not seen to be proactive enough in involving BME diverse communities
- There is an inherent conflict between regulation and simply getting the job done
- There are arguments for a BME specific Volunteer Centre although there are reservations that it may cause segregation

7.1 Volunteer Centres

Given that the volunteering that we have researched exists within local communities, it was assumed that the existing infrastructures that would work alongside these projects would be the Volunteer Centres as they have a similar geographical spread to local community projects.

Volunteer Centres are located throughout Scotland and exist to provide a service to both individuals wishing to volunteer, and to organisations looking to recruit volunteers for their projects. As the 'gateway to volunteering opportunities', they are there to match up volunteers with suitable volunteering opportunities.
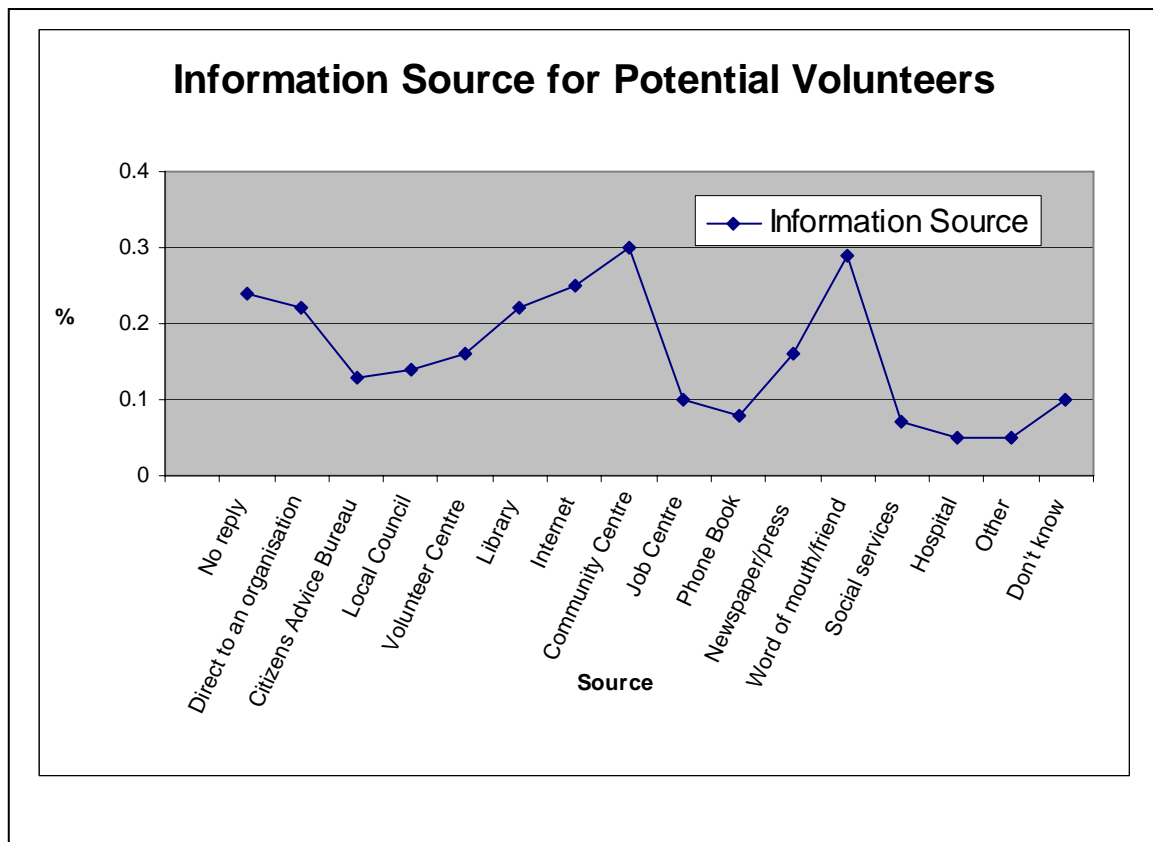
From our research we found that 16% of those not currently volunteering, when looking for a volunteering opportunity, would use their local Volunteer Centre. While this is reasonably high we have also found that people are more likely to use their local library or the internet for this type of information. This may be due to the 'information age' where more and more people have internet access and use it to utilise information they would have previously got elsewhere. Alternatively, it could be due to the fact that the Volunteer Centres are not widely enough advertised and that people within BME diverse communities are not targeted specifically by recruitment campaigns. The discussions at our focus groups indicated the latter.

From the view of the project leaders, the Volunteer Centres vary greatly in their networking with the local community groups within the BME diverse communities. Some projects have worked well with their local Volunteer Centre and have opportunities advertised on their webpage, while others have not even heard of the local Volunteer Centre, despite being geographically nearby (in one case even on the same street).

'We are all aware of the Glasgow Volunteer Centre and what it does. They refer clients on to us and we have advertising space on their website'

Some groups that were spoken to felt that the local Volunteer Centre was not proactive enough in assisting local groups to recruit volunteers. One in particular had given them a profile of the volunteers they needed and had yet to have anyone referred onto them, despite having advertised with them for quite some time. In most focus groups, only the group leader or development worker had heard of their local Volunteer Centre and were aware of what they do, while the rest of the groups, particularly those from less advantaged areas, had no exposure to the local Volunteer Centre in any way:

'Volunteer Centres? Where are they?'

It is felt within the BME diverse communities, that Volunteer Centres are not aware of cultural issues and this creates barriers to diverse communities becoming involved. Language is one of they key barriers to BME diverse volunteer involvement, and many of the centres do not seem to have facilities available for those who do not have English as their first language. It was also felt that they do not work with local educational institutions to recruit volunteers and advertise opportunities. This was felt to be an important gap as many paid jobs and opportunities are advertised on campuses across Scotland and the students that attended our focus groups were keen on volunteering through their educational institution.

'No one deals with the Volunteer Centre, they don't understand BME problems'

7.2 Diverse needs

During the research, the concept of having a BME specific Volunteer Centre was brought into the discussion. The discussion on this brought forward support both for and against the idea. Most people recognised that it would be of benefit to have a centre that provided for all cultures, in a way that is not currently provided.

'I would prefer broad awareness training rather than segregation'

Others felt that it may cause further isolation from the mainstream, segregation of groups, and may be negatively influenced by personal politics.

'BME Volunteer Centre may isolate us further from the mainstream'

Others thought that it might be better to have more cultural awareness within the existing Volunteer Centres than to have a separate provision.

'BME Volunteer Centre is a good idea, it would provide a focus point for the ethnic communities'

To this end, there is some work needed to ensure that diversity is catered for within our existing Volunteer Centre network, to ensure that communities and individuals are not being excluded from the chance to volunteer in their local communities.

There was an obvious effect of demographics on the attitudes towards a BME specific Volunteer Centre. The older generations were in favour of having their own services and staying within the lines of their own cultures while the younger generations, who are more accustomed to integration, were dubious about the negative effects that another line of segregation might have. This is similar to the findings from previous research carried out for the Scottish Executive in 2003:

'Opinion on this tended to be divided by generation, with older people more keen to access specialist provision whilst younger people wished to have the barriers removed for them to access mainstream services more successfully'

The overarching argument to all this is the practicalities of it. It is not geographically viable to have one BME Volunteer Centre for the entirety of Scotland, while at the same time it is not viable for the situation to continue as is, with projects not having access to the services of their local Volunteer Centre and therefore missing out on potential volunteers and advertising opportunities.

7.3 Legislation awareness

A further issue that arose in our focus groups was the general lack of awareness of legislation affecting volunteering such as police checks for volunteers dealing with children and vulnerable adults and health and safety of volunteers. While all this help, both formal and informal is going on within the diverse communities, there should be more awareness of these issues. This awareness should come at a local level so that groups understand the implications of legislation on the work that they carry out. While it is not an attempt to put people off volunteering, it is important that both volunteers and service users are protected. This raises the issue of where informal volunteering is forced to become formal volunteering, where regulations have to be enforced. There is really no need for infrastructure within informal helping of friends and neighbours and certainly not any wish for all helping to become formalised while at the same time, it must be recognised that in some cases it may be advantageous to have some level of structure or protection for both the service users and providers involved.

8. Why people don't volunteer

- Time is the biggest barrier to volunteer involvement
- Volunteering is not advertised widely enough in places that are accessed by the BME diverse communities
- The term volunteering invokes negative stereotypes and can be exclusionary to BME diverse communities

Just under half of those surveyed who do not currently volunteer formally, have done so previously.

The most common reasons for stopping volunteering were linked to changing job or moving area and therefore having to leave the project in which they were volunteering. This implies that when people's circumstances change, they are not immediately made aware of volunteer opportunities in their new area or to suit their new timescale of work. While this could be simply down to the individual not having time to research new experiences, it could be linked to the general trend of a lack of advertising of volunteering opportunities, particularly where the BME diverse communities will see them.
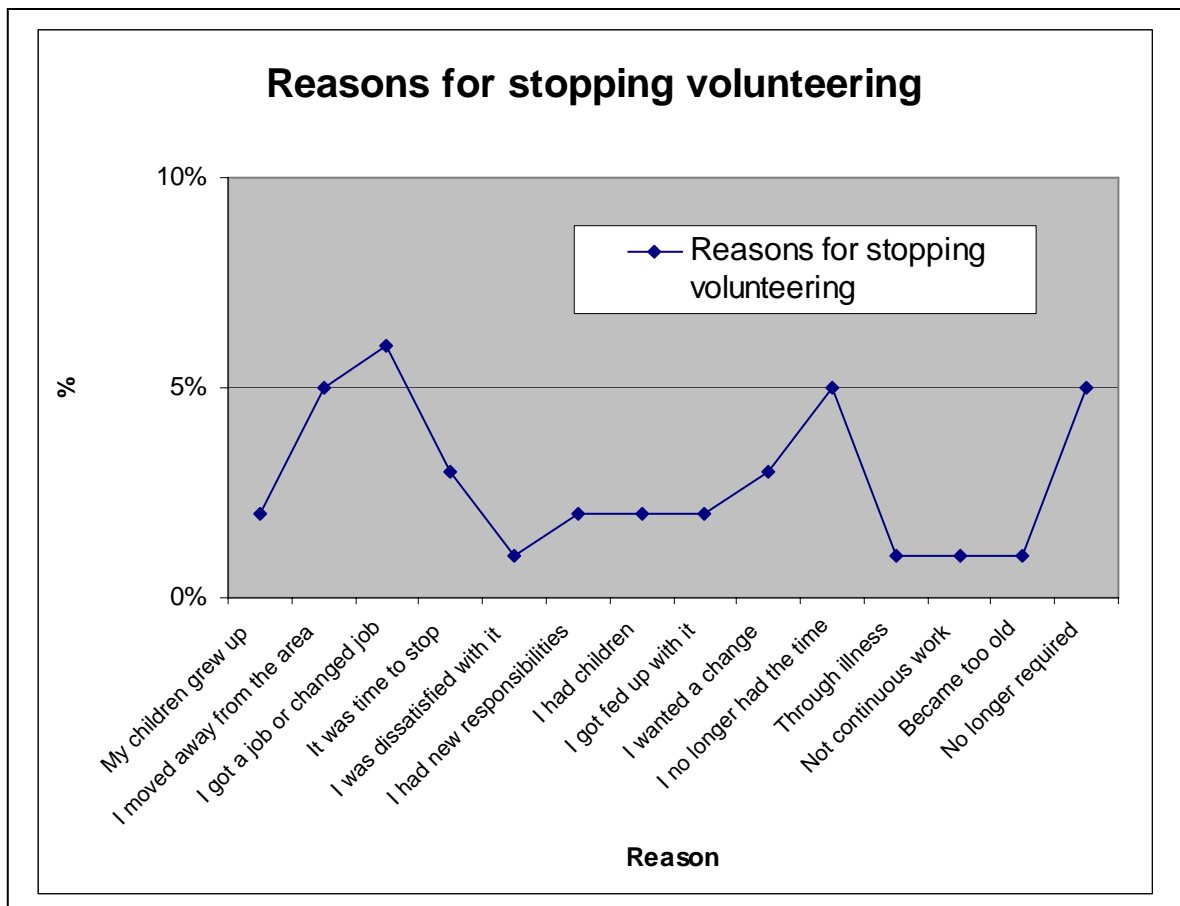
It is also evident that some people leave volunteering opportunities because they are no longer needed, possibly because the volunteering role was task oriented and short term. This is yet another area of untapped volunteer potential.

If these people were previously volunteers, the trends show that it is likely that they will have a likelihood to volunteer throughout life. If this is the case, then this needs to be addressed so that projects and organisations are not missing out on valuable volunteer involvement simply through lack of awareness of opportunities. As time is usually stated as the major reason why people do not volunteer, it is important that when existing volunteers time availability changes that organisations try to accommodate their new needs. While some people will actively look for a new volunteering opportunity when their circumstances change, some people will simply drop by the wayside and not return to volunteering which could be easily combated by flexible opportunities.

'I will continue to volunteer wherever I am, if it is not already there then I will start it up'

This comment from an existing volunteer really puts a positive tone into volunteering. Here is someone who would want to help out in their community, no matter where they were and would be willing to take time to set up volunteering if it did not exist. This sort of attitude gives hope for the future of volunteering. However, this seems to be in the minority as far as starting up new projects is concerned, a fact indicated by the number of people who stopped volunteering when they moved area. In fact, one fifth of those people who had volunteered in the past but stopped when they moved area, found that the lack of information was a barrier to getting back into volunteering.

'Most people have time, but can't give it if they don't know. Most people assume that those running community projects get paid'

This raises an even wider question about volunteering: How many people are properly aware of range of things that volunteers can get involved in? If people assume that local community projects are not volunteering opportunities, then there is an issue of advertising and awareness within local communities, not just in terms of volunteering but also in terms of wider awareness of community services. If people are not fully aware of how they are run, then it is likely that they are also not fully aware of what they do and any role that they could play.

The challenge is to get non-volunteers involved in volunteering, to keep current volunteers involved and to target past volunteers to get re-involved as they are a huge area of potential for volunteer recruiters. Whether this is through local community groups or through the mainstream organisations, every step towards involving more diverse communities into decision making processes and community involvement, will be a positive step for Scottish society.

9. What can make things better?

- Funding and resources are the biggest barriers to BME diverse community organisations involving volunteers
- Training is not accessible to the BME diverse communities: in terms of costs, language and location
- Some members of BME diverse communities see volunteering as a route to integration into the wider community
- Some volunteers feel that their work is not appreciated and that being thanked would make a big difference to their motivation

9.1 Funding and resources

The general opinion across the board is that the experiences of both individual volunteers and their projects would be greatly improved by better funding and resources. Funding within the voluntary sector tends to be on a three-year basis, but for many of these projects it is only for one year. The feeling within BME diverse communities is that this type of funding causes more problems than it solves. Some projects find it impossible to stand on their own feet after short term funding and so they fall apart when funding ends which causes a lack of continuity for the communities served by these projects. In addition, some organisations do not have access to basic facilities, which can limit the people who can help them to those who can provide these facilities themselves:

'Some organisations do not have access to a PC, printer, telephone. Volunteers may need to have personal access to these which can put up a barrier'

There is a general consensus that funding within community projects, particularly BME diverse ones, needs reviewing, particularly as many people are giving up their time to help out:

'There should be a pot of money available to help those who help others'

9.2 Training needs

Training provision is another big issue for local groups. Training is expensive for projects to send people to but in addition to this it is found that most training takes place in Glasgow and Edinburgh, leaving those travelling from further away the added burden of funding transport. In addition to this, many volunteers attend training courses in their free time, time that is taken up further by the burden of travelling across Scotland to attend events. Training events for voluntary sector groups should take place at a more local level to encourage attendance of small local groups as well as being more affordable or free, particularly basic training for those very small groups with little funding to spare on having volunteers trained:

'More free training would be useful to us, we gain personal development as well as being able to do tasks'

Further to this, all training that is provided is given in English, which can potentially exclude the BME diverse communities. It is also not particularly useful for those people who work within a project that uses another language, thus it is felt that some training should be available in other languages:

'Training and provision should be available in mother tongues, you shouldn't always have to speak English'

There is also concern about groups who are not experienced in dealing with BME diverse communities attempting to recruit volunteers:

'These organisations should be trained before trying to recruit volunteers'

This highlights the concern that poor treatment, whether intentional or not can put people off volunteering for good and that as such, advice should be sought before recruiting BME diverse communities so that any needs can be catered for.

9.3 Assistance

A widespread concern amongst BME diverse volunteers is the reimbursement of out-of-pocket expenses. Some organisations are able to provide this, while others are not. Sometimes those who do provide them are creating barriers to certain groups by the way that administration is done. For many people it is not simply a case of being reimbursed, its more a question of when. Some organisations require their volunteers to pay out money up front and then claim back their expenses, which can take several days depending on the admin system. Many of the people who volunteer are those who do not work or are on low income jobs and so a barrier is put in place when they need to have expendable cash up front to be a volunteer. In addition to this, there is the social side that volunteering can bring that many people cannot afford to take part in if they have a low income, which can leave them excluded and perhaps even put them off volunteering all together.

Childcare is a key concern that came up in our focus groups. Particularly for female volunteers, this plays an important part in the choice of whether or not to become involved. It is unlikely that people will give their time as a volunteer while paying for someone to take care of their children. Some volunteers see it as the role of the volunteer involving group to take care of this, although it is recognised that very few groups have the funding available to provide childcare. However, for those who do, it has proven to be an incentive for people to get involved.

Transport was also flagged up as an issue – if projects could help people to travel to their volunteering experiences. This is an interesting concept, although many projects do not have the resources to provide it. It does however; throw up opportunities for car sharing or perhaps assistance with travel for specific events or projects, although on a regular basis it does not seem a viable option for many of the projects that we interacted with in the course of the research.

9.4 A simple 'thank you'

Volunteer experiences could be improved generally, with the provision of basic services such as tea and coffee making facilities for the volunteers. Being made to feel at home within the group can make the volunteering experience better for all. Incentives such as this can make the difference between people committing time on a regular basis or not. Although it seems like a relatively small thing to ask in comparison with out of pocket expenses or childcare, it is a small thank you for people's time to provide them with these facilities. Particularly where people are helping out for an entire morning or afternoon it is nice to provide these things to make them feel more at home.

The simplest issue, although perhaps the least obvious, for the volunteers who took part on our research was being thanked. This does not cost the volunteer involving groups anything and yet it would make a huge difference to those who invest personal time and sometimes money into a project.

'If you are not thanked it can put people off, it would be nice to get a thank you gift, even a letter. This would inspire you to do more work'

It is time that these groups realised the difference that volunteers make and how little it takes to make them feel that they are making a difference. This is particularly prevalent given that some volunteers feel that they are discriminated against because of their colour and are sometimes made to take on menial tasks rather than experiences that offer personal development. People who give their time to help others don't want much in return, perhaps just acknowledgement of the time they have given:

'…Being valued, not just used as a pair of hands'

9.5 A new perspective of volunteering

From our questionnaires, we found that the biggest issues for people that would make volunteering easier for people was if it 'fitted in with my interests and skills' and 'if there was more advertising of volunteering opportunities'. Given that volunteering is advertised, as being for everyone and that there are placements to suit everyone, this is somewhat surprising. The Volunteer Scotland website has slogans such as 'find a volunteering opportunity that suits you' which implies that there are a vast selection to choose from and that there would be something to fit in with everyone's interests and skills. Perhaps there is an issue of where these opportunities are being advertised:

'They advertise in newspapers, minority communities do not read these newspapers'

This implies that more needs to be done to advertise volunteering opportunities where more members of the BME diverse communities, will see them. There are also issues surrounding the conflict between typical volunteering opportunities and the hours that some BME diverse communities work, particularly if they are in retail:

'Timing is not considerate for those who work in shops'

Although volunteering opportunities cannot be made to fit around the circumstances of volunteers, there is room for change within volunteering opportunities offered being more varied in the hours available and having opportunities that anyone can access, regardless of circumstances, thus ensuring that everyone does truly have the option to volunteer.

9.6 Integration

A further issue is that of integration between the BME diverse communities and the wider community. It is universally recognised that there is a will to integrate on either side, that working together is better than working apart and that we have a lot to learn from one another:

'We need integration, it's a good thing to mix and share knowledge, but the cultural differences mean that it is not easy to mix'

Culture is an issue that has came up throughout this research as a barrier to further involvement and integration. This is not something that can be changed or lessened in effect, therefore it has to be accepted as a factor and seen as an opportunity rather than a barrier. There is so much that can be learned from other communities so that best practise can be found and integration can take place and volunteering provides a good opportunity for this to happen:

'There should be more mixing of volunteers from different backgrounds'

Communities and individuals should be encouraged to mix rather than segregate and although there are barriers to integration, it would be useful if it could take place on some levels which would at least allow people who wished to mix feel comfortable in doing so.

10. The future of volunteering

Scotland as a whole is heading for an ageing and slowly declining population with a high level of dependency on the working population. This indicates that those in the prime volunteering age groups (30 – 44) will also be in decline, possibly causing severe effects within volunteering. If this is the case, then more people in Scotland need to be educated on the benefits of volunteering at an early age. Projections show that the minority ethnic population of Scotland is more likely to be younger than their white counterparts at this stage and therefore it is important to engage more BME diverse communities in volunteering now, to provide sustainability for the future (Labour Force Survey 1999):

'The age profile of the minority ethnic population in Scotland is younger than the white population, 57% were under 30 years old compared with 38% of the white population'

This then makes it more important that we get more BME diverse communities involved in volunteering, in addition to providing necessary support for those who help currently. As our research, and other research has shown, if your family has a history of volunteering, it is more likely that you will volunteer, which indicates that if we can educate the Scottish population now that volunteering is worthwhile, then we will have sustainable volunteering in the future (Danson 2003):

'Where volunteering is the norm, successive generations and community will tend to be introduced almost naturally'

This is similar for current volunteers, as all evidence indicates that once someone volunteers they are likely to continue to volunteer:

'Once you get into volunteering you never let go'

For Scotland to have a volunteering population in the future, some changes are necessary to open up the possibility of volunteering to more and more people. This piece of research and others has shown that if we succeed in getting people involved, they will continue to be involved and their friends and family group will also be more likely to. To this end, it is important that we value the input of the BME diverse communities, whether or not the help they are giving to their friends and neighbours fits in with our concepts of volunteering. Instead of seeing helping as being outwith the 'box' that is volunteering, we should start to recognise that there is no box and that all helping is a valid input to the local and national community.

11. Conclusions

1   The concept of volunteering
Volunteering does exist as a concept within BME diverse communities. Although younger generations are more open to the concept and more aware of the overall picture, it certainly exists for everyone, even those who are unlikely to take part. The concept is problematic by its very nature however and excludes a lot of the worthy work that takes place within the BME diverse communities. There is a high level of informal volunteering taking place within communities that is not recognised by the mainstream.

2   The mainstream volunteer involving organisations
There are issues around the way in which BME diverse communities are utilised as volunteers for these organisations. Some groups have a clause in their funding agreement that they must include BME diverse volunteers in their work. It seems that setting targets like this has led to bad experiences for these volunteers in terms of being given menial tasks and no opportunities for personal development. This research indicates that the younger generations are prepared to engage with the mainstream as long as proper support is in place.

3   Preference for the familiar
It is not just the case that the mainstream has been a bad experience for some volunteers; it is simply an easier choice to spend time helping amongst their own community where they do not have to make special requests such as prayer facilities and specialist food provision and people can share experiences and offer support.

4   Motivations
The motivations of the BME diverse communities to volunteer (formally or informally) are not dissimilar to the motivations of the entire population although there is a stronger link to faith and family values. For those who choose to help out within the mainstream there is a wish to integrate and to become involved in the wider community. In addition, volunteering for the BME diverse communities is part of their culture and faith.

5   Training
Training for volunteers within the BME diverse communities is lacking. The projects themselves do not have the resources to provide sufficient training and cannot afford to send volunteers to the mainstream training that is often inaccessible both financially and geographically. In addition to this, the project managers and projects generally are suffering from a lack of training for development officers for the same reasons. There are also issues of all training being in English, which is exclusionary to those who do not have a good grasp of the language but also for those who assist non-English speaking service users.

6   Funding
The projects and groups within the BME diverse communities suffer badly from lack of funding, particularly core funding which inhibits their ability to promote volunteering and recruit volunteers. Funders do not seem to take into consideration the inherent need for funds to train and support volunteers within these projects. There are also issues of large amounts of time being spent on funding applications, which can take volunteer leaders away from the actual tasks of the project.

7   Long-term volunteering
Those who volunteer early in life are most likely to continue long term. Those people who change circumstances and do not take on new volunteering opportunities are lost and yet they are still willing to volunteer thus there is an untapped potential in this area.

8   Volunteer Centres

There is limited interaction between the Volunteer Centres and the BME diverse communities. The current Volunteer Centre arrangements are failing the BME diverse community volunteers and projects. There is insufficient awareness of diversity and a lack of provision for cultural needs.

9   Basic provisions

Outwith any training that may be given within projects there is a lack of general provision of things such as out of pocket expenses and childcare facilities. If such support cannot be provided, there is scope for greater emphasis on thanking volunteers for their contribution and recognising their efforts.

10   Involvement in volunteering

Involvement in volunteering has been taking place between the younger generations of the BME diverse communities and white communities although not as much as other age groups. There are many barriers to involvement within volunteering, not least due to circumstances of faith, needs and culture but also the barriers of perception that can occur between groups.

12. Recommendations

1   An inclusive mainstream
Volunteering, in particular within the mainstream, must be made more inclusive for the BME diverse communities.

2   Good practice model
Youth engagement within the mainstream should be used as a good practice model for further engagement of other age groups whilst ensuring that any necessary support is in place.

3   Cultural provision
Cultural understanding and provision must be improved in the mainstream.

4   Embracing faith and culture
Motivations to volunteer derived from the different cultures and faiths need to be embraced through volunteering.

5   Training provision
Training across the sector needs to be more accessible, both geographically and financially, with training being a top funding priority.

6   Funding
Funding processes need to be easier to work through and less time consuming.

7   Untapped potential
The untapped potential of lapsed volunteers should be utilised.

8   Volunteer Centres
The Volunteer Centres should have diversity training and be provided with necessary resources and information to work together with the BME diverse community groups.

9   Basic provisions
Projects should receive training on all aspects of volunteer management and there should be provision of childcare and out of pocket expenses.

10   Build on the positives
We need to build on the positive engagement that has taken place between the diverse youth and the mainstream.

11   Learning from one another
The mainstream voluntary sector should work alongside the diverse communities to learn from one another and establish best practice.

12   Opportunities to recruit
Volunteer involving organisations should be encouraged to take advantage of the opportunities available to recruit young, particularly student volunteers from the BME diverse communities.

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Appendix 1. Groups who took part in the research

I would like to again express my gratitude to the following groups for taking part:

Active Live Youth Group
Central Scotland Racial Equality Council
Dundee International Women's Centre
Frae Fife
Multicultural Elderly Care Centre (MECC)
Multi Ethnic Aberdeen Limited (MEAL)
Muslim Women's Resource Centre (MWRC)
Scottish Council for the Jewish Community
Scottish Interfaith Council
Sikh Sanjog
The Taleem Trust
Youth Counselling Services Agency (YCSA)

Appendix 2. Volunteer Questionnaire

Black and Minority Ethnic Volunteering Research 2003
Volunteer Development Scotland (VDS) in partnership with Black and Ethnic
Minority Infrastructure in Scotland (BEMIS)

The aims of this research are to identify the wider picture of Black and Minority Ethnic volunteering in Scotland. By mapping levels of volunteering, and attitudes and issues within the sector, we hope to identify the trends and issues that are affecting Black and Minority Ethnic volunteers across the country. By taking part in this you will be playing an important role in defining the future of Black and Minority Ethnic volunteering and highlighting the needs of the sector as regards funding and support

The details that you give in this questionnaire will be held confidentially and only used for the purpose of this research. It will not be passed onto any third party and will be destroyed after the analysis has taken place. The demographic page at the end of the survey is purely for data analysis purposes and cannot be used to identify the responses of individuals.

The geographical area question is purely to give us an identification of trends between urban and rural settings.

Please select the geographical area in which you live:

- ☐ Aberdeen City
- ☐ Aberdeenshire
- ☐ Angus
- ☐ Argyll and Bute
- ☐ Clackmannanshire
- ☐ Dumfries and Galloway
- ☐ Dundee City
- ☐ East Ayrshire
- ☐ East Dunbartonshire
- ☐ East Lothian
- ☐ East Renfrewshire
- ☐ Edinburgh, City of
- ☐ Eilean Siar
- ☐ Falkirk
- ☐ Fife
- ☐ Glasgow City
- ☐ Highland
- ☐ Inverclyde
- ☐ Midlothian
- ☐ Moray
- ☐ North Ayrshire
- ☐ Orkney Islands
- ☐ Perth and Kinross
- ☐ Renfrewshire
- ☐ Scottish Borders
- ☐ Shetland Islands
- ☐ South Ayrshire
- ☐ South Lanarkshire
- ☐ Stirling
- ☐ West Dunbartonshire
- ☐ West Lothian

1. Please select from the list below, any activities that you have done in the past 12 months unpaid to help a neighbour, friend, relative or someone else?

    - ❑ Keeping in touch with someone who has difficulty getting out and about
    - ❑ Doing shopping, collecting pension or paying bills for someone
    - ❑ Cooking, cleaning, laundry, gardening or other routine household jobs
    - ❑ Decorating, or doing any kind of home or car repairs for someone
    - ❑ Babysitting or caring for children
    - ❑ Sitting with or providing personal care (e.g. washing or dressing) for someone who is sick or frail
    - ❑ Looking after a property or pet for someone who is away
    - ❑ Giving advice to someone
    - ❑ Writing letters or filling in forms for someone
    - ❑ Representing someone (e.g. talking to a council official on behalf of someone)
    - ❑ Transporting or escorting someone (e.g. to a hospital, on an outing, or a school-run)
    - ❑ Helping to organise or run local events/festivals that you celebrate
    - ❑ Anything else (please specify) ————————————————————
    - ❑ I have not taken part in any unpaid activities of this nature **(please go to question 4)**

2. Which of the following best describes why you helped:

    - ❑ Because you saw the need

    - ❑ Because your friend, neighbour or relative asked you
    - ❑ Because you learned of the need through your place of worship (mosque, temple, synagogue, chapel, church, etc.)

    - ❑ Because you learned about it through another source

    - ❑ Because it is part of your culture to help

    - ❑ Other, (please specify) ————————————————————————

3. Overall, how often over the last 12 months have you done something unpaid to help a neighbour, friend or relative?

    - ❑ Once a week
    - ❑ Less than once a week but at least once a month
    - ❑ Less than once a month
    - ❑ Other (please specify)_____

    (Please continue to question 5)

4. Why don't you take part in any of these activities?

    - ❑ I do not have time
    - ❑ I have never been asked
    - ❑ I have never considered it
    - ❑ I have too many other commitments
    - ❑ My work pattern does not allow for it
    - ❑ Other (please specify)_____

    (Please continue to question 5)

5. Thinking about how you spend your spare time, please select from the list below any activities that you have taken part in, unpaid, to assist any community organisations, groups or projects.

- ❑ Children's education/schools
- ❑ Youth/children's activities outside school
- ❑ Education for adults
- ❑ Sports/exercise – coaching, organising
- ❑ Religion
- ❑ Politics
- ❑ Health, disability and social welfare
- ❑ The elderly
- ❑ Safety/first aid
- ❑ The environment
- ❑ Justice and Human rights
- ❑ Local community or neighbourhood groups
- ❑ Citizen's groups – eg: community council, residents group
- ❑ Trade Union activity
- ❑ Arts
- ❑ Other (please specify)_____
- ❑ I have not taken part in any unpaid activities of this nature **(please continue to question 13)**

6. Is the community organisation, group or project where you help:

- ❑ Black or Minority Ethnic led?
- ❑ White led?

7. What do you do to help these community organisations, groups or projects?

- ❑ Raising money
- ❑ Leading a group/member of a committee
- ❑ Organising of helping to run an activity or event
- ❑ Visiting/befriending people
- ❑ Giving advice/information/counselling
- ❑ Secretarial/admin/clerical work
- ❑ Providing transport/driving
- ❑ Representing
- ❑ Campaigning
- ❑ Other practical help, providing refreshments, making or mending
- ❑ Other (please specify)_____

8. How regularly do you give help to these groups/clubs/organisations?

- ❑ Once a week
- ❑ Less than once a week but at least once a month
- ❑ Less than once a month
- ❑ Other (please specify)_____

9. Why are you involved in helping these community organisations/groups/projects?
(Select all that apply)

- ❑ A need in the community
- ❑ To integrate with the community
- ❑ Was asked to help
- ❑ To give something back
- ❑ Friends/family involved
- ❑ To meet new people
- ❑ To have fun
- ❑ Connected to personal interest
- ❑ To learn new skills
- ❑ As part of my faith
- ❑ Other (please specify)_____

10. How did you get involved?

- ❑ Through faith group
- ❑ Was asked
- ❑ Saw advertisement
- ❑ Friend/family already involved
- ❑ Other (please specify) _____

11. Who co-ordinates you in your helping?

_____

_____

12. Do you receive training to enable you to carry out your role within this group/club/organisation?

- ❑ Yes (please specify)_____
- ❑ No

13. If you are not currently engaged in helping, have you ever previously helped?

- ❑ Yes
- ❑ No
- ❑ N/A **(please continue to the attached sheet)**

☐ **If Yes, continue to question 14**   ☐ **If No, continue to question 15**

14. Why did you stop helping?

- ❑ My children grew up
- ❑ I moved away from the area
- ❑ I got a job or changed job
- ❑ It was time to stop
- ❑ I was dissatisfied with my voluntary work
- ❑ I had new caring responsibilities
- ❑ I had children
- ❑ I got fed up with it
- ❑ I wanted a change
- ❑ I no longer had time
- ❑ Through illness
- ❑ Not continuous work/on and off
- ❑ Became too old
- ❑ No longer required
- ❑ Other (please specify)―――――――――――――――――――

15. What factors would make it easier for you to help others?

- ❑ If there was more information about volunteering opportunities
- ❑ If volunteering could improve my career and job prospects
- ❑ If I was certain it would not affect my social security benefits
- ❑ If I was sure I would not be out of pocket
- ❑ If someone I knew volunteered with me
- ❑ If volunteering could improve my skills, get me qualifications
- ❑ If I was sure that volunteering would fit in with my other commitments
- ❑ If the voluntary work fitted in with my interests and skills
- ❑ If volunteering was good fun
- ❑ If I could volunteer when I felt like it
- ❑ Other (please specify)――――――――――――――――――

16. If you wished to help outwith your own community, which of the following sources would you use for information?

- ❑ Direct to an organisation
- ❑ Citizens Advice Bureau
- ❑ Local Council
- ❑ Volunteer Centre
- ❑ Library
- ❑ Internet
- ❑ Community Centre
- ❑ Job Centre
- ❑ Phone Book
- ❑ Newspaper/press
- ❑ Word of mouth/friend
- ❑ Social services
- ❑ Hospital
- ❑ Other
- ❑ Don't know

This set of questions is asked simply to identify trends and to enable easier data analysis. You should not feel obliged to fill them in if you would be uncomfortable providing this information, however we would be grateful if you would as it provides us with a better picture of Black and Minority Ethnic volunteering in Scotland.

1. What age group are you?

   ❏ 16 - 24
   ❏ 25 - 34
   ❏ 35 – 44
   ❏ 45 - 54
   ❏ 55 - 64
   ❏ 65+

2. Gender

   ❏ Male
   ❏ Female

3. Which ethnic group do you belong to?

   A White
   ☐ Scottish   ☐ Other British   ☐ Irish
   ☐ Any other white background, please write in: _____

   B Mixed
   ☐ Any mixed background, please write in: _____

   C Asian, Asian Scottish or Asian British
   ☐ Indian   ☐ Pakistani   ☐ Bangladeshi   ☐ Chinese

   D Black, Black Scottish or Black British
   ☐ Caribbean   ☐ African
   ☐ Any other black background, please write in: _____

   E Gypsy/Traveller
   ☐ Gypsy/Traveller

   F Other Ethnic Background
   ☐ Other Ethnic Background, please write in: _____

4. Employment Status (select all that apply)

   ❏ Full Time
   ❏ Part Time
   ❏ Student
   ❏ Self Employed
   ❏ Unemployed
   ❏ Retired
   ❏ Houseperson

5. Which category best describes your current or previous occupation?

- ❑ Higher managerial, administrative or professional
- ❑ Intermediate managerial, administrative or professional
- ❑ Supervisory or clerical, junior managerial
- ❑ Skilled manual
- ❑ Semi and unskilled manual worker
- ❑ Casual or lowest grade worker

6. Faith Group

- ❑ Buddhist
- ❑ Christian
- ❑ Hindu
- ❑ Jewish
- ❑ Muslim
- ❑ Sikh
- ❑ Other, please write in: _____

Please use this space to make any comments you feel that you have not been able to make within the questionnaire

_____

_____

_____

_____

_____

Thank you very much for your time in filling out this questionnaire, by doing this you have contributed to research that will be important in defining the future of Black and Minority Ethnic volunteering across Scotland.

Appendix 3. Project leader questionnaire

Black and Minority Ethnic Volunteering Research 2003
Volunteer Development Scotland (VDS) in partnership with Black and Ethnic
Minority Infrastructure in Scotland (BEMIS)
(For Project Leaders in Diverse Communities)

The aims of this research are to identify the wider picture of Black and Minority Ethnic volunteering in Scotland. By mapping levels of volunteering, and attitudes and issues within the sector, we hope to identify the trends and issues that are affecting Black and Minority Ethnic volunteers across the country. By taking part in this you will be playing an important role in defining the future of Black and Minority Ethnic volunteering and highlighting the needs of the sector as regards funding and support

The details that you give in this questionnaire will be held confidentially and only used for the purpose of this research. It will not be passed onto any third party and will be destroyed after the analysis has taken place. The demographic pages at the end of the survey are purely for data analysis purposes and cannot be used to identify the responses of individuals.

The geographical area question is purely to give us an identification of trends between urban and rural settings.

Please select the geographical area in which your project is based:

- ❑ Aberdeen City
- ❑ Aberdeenshire
- ❑ Angus
- ❑ Argyll and Bute
- ❑ Clackmannanshire
- ❑ Dumfries and Galloway
- ❑ Dundee City
- ❑ East Ayrshire
- ❑ East Dunbartonshire
- ❑ East Lothian
- ❑ East Renfrewshire
- ❑ Edinburgh, City of
- ❑ Eilean Siar
- ❑ Falkirk
- ❑ Fife
- ❑ Glasgow City
- ❑ Highland
- ❑ Inverclyde
- ❑ Midlothian
- ❑ Moray
- ❑ North Ayrshire
- ❑ Orkney Islands
- ❑ Perth and Kinross
- ❑ Renfrewshire
- ❑ Scottish Borders
- ❑ Shetland Islands
- ❑ South Ayrshire
- ❑ South Lanarkshire
- ❑ Stirling
- ❑ West Dunbartonshire
- ❑ West Lothian

The concept of volunteering

1.   What does the term 'volunteering' mean to you?

_____

_____

_____

Promotion and support of volunteers

2.   Does your project involve volunteers?

- ❑ Yes (if yes go to question 3)
- ❑ No (if no go to question 12)

3.   How many volunteers are there within your project?

- ❑ 0 – 5
- ❑ 6 – 10
- ❑ 11 – 20
- ❑ 21 – 30
- ❑ 31 – 40
- ❑ 41 – 50
- ❑ 50+

4.   What role do volunteers play within your project?

_____

_____

_____

6.   What support and training, if any, are available or provided?

_____

_____

_____

7.   How do you recruit volunteers to your project?

_____

_____

_____

8.   What obstacles do you find to recruiting volunteers to your project?

_____

_____

_____

The structures within your project

9.   Is there any volunteer management system for your project?

       ❑ Yes, if yes, what? _____
       ❑ No

10.   Who provides key contact for volunteers within your project and what role do they play with regard to this?

      _____

      _____

      _____

11.   Has your project worked with Volunteer Centres?

       ❑ Yes
       ❑ No
             (Please make any comments you may have)

      _____

      _____

      _____

Please now move on to the attached demographic information sheet

Groups who do not involve volunteers

12.   Why does your project not involve volunteers?

      _____

      _____

      _____

13.   Does your project plan to involve volunteers in the future?

      _____

      _____

      _____

14.   What, if anything, would make it easier for your project to involve volunteers?

      _____

      _____

      _____

Please now move on to the attached demographic information sheet

This set of questions is asked simply to identify trends and to enable easier data analysis. You should not feel obliged to fill them in if you would be uncomfortable providing this information, however we would be grateful if you would as it provides us with a better picture of Black and Minority Ethnic volunteering in Scotland.

1. What age group are you?

   - ❑ 16 - 24
   - ❑ 25 - 34
   - ❑ 35 – 44
   - ❑ 45 - 54
   - ❑ 55 - 64
   - ❑ 65+

2. Gender

   - ❑ Male
   - ❑ Female

3. Which ethnic or faith community group is your project for (select all that apply)?

                            ETHNIC
   A White
   ☐ Scottish   ☐ Other British   ☐ Irish
   ☐ Any other white background, please write in: _____

   B Mixed
   ☐ Any mixed background, please write in: _____

   C Asian, Asian Scottish or Asian British
   ☐ Indian   ☐ Pakistani   ☐ Bangladeshi   ☐ Chinese

   D Black, Black Scottish or Black British
   ☐ Caribbean   ☐ African
   ☐ Any other black background, please write in: _____

   E Gypsy/Traveller
   ☐ Gypsy/Traveller

   F Other Ethnic Background
   ☐ Other Ethnic Background, please write in: _____

                            FAITH
   - ❑ Buddhist
   - ❑ Christian
   - ❑ Hindu
   - ❑ Jewish
   - ❑ Muslim
   - ❑ Sikh
   - ❑ Other, please write in: _____

4. How would you classify your position as a project leader?

- ❑ Full-time (dedicated post)
- ❑ Part-time (dedicated post)
- ❑ Part of full-time role
- ❑ Part of part-time role
- ❑ On a voluntary basis

5. Which of the following best describes the level at which your role operates?

- ❑ Strategic
- ❑ Consultancy
- ❑ Operational
- ❑ Service Delivery
- ❑ Funding/Income Generating
- ❑ Management/leadership
- ❑ Public relations
- ❑ Other, please specify: _____

Please use this space to make any comments you feel that you have not been able to make within the questionnaire

_____
_____
_____
_____
_____

Thank you very much for your time in filling out this questionnaire, by doing this you have contributed to research that will be important in defining the future of Black and Minority Ethnic volunteering across Scotland.

Appendix 4. Focus Group Questions

BME Research Focus Groups
Outline of Questions

Introductory Question

Question: Do you feel that the word volunteer applies to you in what you do? If not, what would you identify yourself as?

Transition Questions

Question: What are your reasons and motivations for your volunteering status?

                Have you heard of a Volunteer Centre? Have you any experience of one, if not, what would motivate you to use them?

Key Questions

Question: What do you see as being the key difference between volunteering for a white or a black-led organisation? Which would you feel particularly happy or unhappy volunteering with?

Question: What, if anything could improve your experiences as a volunteer, or would make you want to volunteer if you do not at present?

Question: What do you see as your future as a volunteer? As part of the traditional voluntary sector?

Ending

Question: Of all the issues we have discussed, what is the most important to you?

Question: Have we missed anything? Is there anything you would like to discuss that has not already come up?

Close

Join Us!

All details are provided in our website www.vds.org.uk

We can also be contacted at:
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Volunteer Development Scotland is a partner with YoungScot and provides the volunteer information for young people on the Volunteering Channel of Young Scot. We are partners in the Workwithus.org initiative. The new database of volunteering opportunities will be accessed from the People Channel of the Work with Us portal