EXPLORING KOREAN OLDER ADULTS' PERCEPTIONS OF
AND DECISIONS TO VOLUNTEER

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ABSTRACT

Volunteerism has long been seen as a positive civic engagement activity for people of all ages in the Western countries, but has only relatively recently taken on a similar importance in Korea. Given that the older population has dramatically increased in Korea and is expected to grow even more, from 11% in 2010 to 38% by 2050, senior volunteerism is being promoted by the Korean government (through a series of policies) as a promising way to engage older adults in the community and society. Little is known however about older adults’ perceptions of the value of volunteer experiences and how they decide whether or not to volunteer.

The purpose of this phenomenological qualitative study was to explore the lived experiences of Korean older adults, ages 60 and older, about the phenomenon of volunteerism. Data were collected from thirty older adults, ages 60 and older, (Volunteers N=20; Non-volunteers N=10), recruited from one senior welfare center in Seoul and one community welfare center in Gwangmyeong City. This study consisted of semi-structured in-depth interviews. Each interview was audio-taped and transcribed in Korean. The transcribed interviews were examined and the meaning units and the essence of the experiences were extracted using the data analysis methodology developed by Moustakas (1994). From these, common themes that emerged were examined for possible theory development.

Two exploratory decision-making models were proposed from the data/common themes. The models illuminate the perceptions of volunteerism among these Korean older adults as influenced by background contextual factors and a range of facilitators/barriers, including
recruitment and supportive strategies that seem to be linked to the decision to volunteer or to continue to volunteer.

The in-depth understanding of volunteer motivations and experiences gained from this study provided insight into social work and gerontology practice strategies, such as creation of collaborative agency networks to promote volunteerism, that can be developed to address the needs of both older adults and the larger society. These efforts can contribute to the recognition of older adults not just as a growing segment of the population in need of care, but as healthy, active, and productive contributors in society.
DEDICATION

This dissertation is dedicated to social workers who have helped older adults be healthy, active, and productive contributors in society.
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CHAPTER 1
INTRODUCTION

Problem Statement

Due to medical advances and the corresponding increase in life expectancies, the population of older adults is growing rapidly in most countries. According to the Korean National Statistical Office (2010), the population aged 65 and over currently constitutes 11% of the total population and is expected to increase to 38% by 2050. Given this projection, some are concerned that older adults will have a prolonged period of time to spend in old age with complementary free time (Lee, 2001; Lee, 2003) while others believe that these older adults may have a positive influence on society through civic and social engagement (Hinterlong, Morrow-Howell, & Rozario, 2007; Hendricks & Cutler, 2004; Morrow-Howell, Hinterlong, Rozario, & Tang, 2003; Morrow-Howell, Kinnevy, & Mann, 1999).

Most social services for older adults in Korea have focused on health and residential care because the aged in Korea have been considered people who do not necessarily contribute to the society but who must be respected and provided with care (Lee, 2001; Lee, 2003). Thus, efforts to engage older adults in civic and social participation in their communities have received relatively little attention (Cho, 2009; Lee & Jeon, 2006). Eighty-seven percent of the older Korean population has no experience participating in any civic and/or social engagement activity (Korea Institute for Health and Social Affairs, 2005). This may be a loss of productive roles among older adults and indicates lack of available opportunities for social activities in Korea.
Social work researchers and gerontologists have increasingly paid attention to the connection between volunteerism and successful aging (Jirovec & Hyduk, 1998; Morrow-Howell et al., 1999; Morrow-Howell et al., 2003). Senior volunteerism is one important form of civic and social participation that has consistently influenced social work policy, research, and practice. The United States (U.S.) government instituted a series of programs to encourage seniors to volunteer in their communities beginning in the 1960s (Chambre, 1993), however it was not until the late 1990s that the Korean government became directly involved in encouraging older adults to volunteer. Although recent governmental efforts to change the definitions of “healthy, active, and productive aging” in policies have contributed to facilitating older adults’ volunteer participation, Korean seniors’ volunteer participation rate is still relatively low. Only 5.3% of Koreans aged 65 and older engage in volunteer work (Statistics Korea, 2006). About 24% of Americans aged 65 and older participated in volunteer work (U.S Bureau of Labor Statistics, 2009), so the Korean senior volunteer rate is considerably lower than in the U.S.

To date, the majority of research conducted in the U.S. has sought to link volunteerism and positive individual outcomes of older adult volunteer participation (Adelmann, 1994a; Adelmann, 1994b; Bowen, Andersen, & Urban, 2000; Jirovec & Hyduk, 1998; Morrow-Howell et al., 1999; Morrow-Howell et al., 2003). There has been an increase in research on older adults’ volunteerism and volunteer programs in Korea as well (Choi, 2005; Chung & Lee, 2005; Koh et al., 2001; Kwon & Kim, 2008). However, because volunteerism is believed to benefit older adults, the perspective toward senior volunteerism in the research may have an unfortunate bias. Older adults who are not able or who choose not to volunteer may then be regarded as unproductive or less productive seniors. Older adults who are not interested in volunteering, even the low-income elderly, have been encouraged to participate in the various volunteer activities
(Martinson & Minkler, 2006). Some observers might insist that older adults have a right to not participate in volunteer work or to pursue individual enjoyment such as leisure activities. In fact, among Korean older adults who are not currently volunteering, only 5% have a willingness to volunteer, 65.5% reported no interest, and 29.5% were unable to volunteer (Statistics Korea, 2006). More specifically, although the general trend of older adults’ formal volunteer activities in social welfare fields has been on an upward trajectory during the past five years (Korea National Council on Social Welfare, 2009), the percentage who volunteered through social/community service agencies and health care agencies has declined (2.1% in 2004 to 1.5% in 2008, and 0.8% in 2004 to 0.5% in 2008, respectively). Moreover, there has also been a downward trend in older adults who volunteer through hospitals or health related organizations (from 17.1% in 2004 to 12.6% in 2008).

In Korea, approximately 86.7% of older adults have various chronic illnesses and the need for long-term care services among the older population has increased (Ministry of Health and Welfare, 2010a). Sixty-three percent of older adults who need care do not receive any care services and/or assistance from others, either formal or informal (National Health Insurance Corporation, 2009). Thus, there are growing needs for increased services, including volunteer activities, that can meet the increasing needs in delivery of health care services to older adults.

Little empirical research has focused on seniors’ motivations to volunteer or their retention and effectiveness as volunteers. For instance, although social integration through participation may be regarded as a desirable goal of many social workers and advocates for older adults, seniors could be vulnerable or seen as not valuable in existing volunteer settings because they are not professionally trained. Little research has addressed this issue. Also, little is known about factors that influence seniors’ preferences for work with a particular population (e.g.
children or older adults) or in specific agency settings (e.g. hospitals, hospices, or nursing homes).

Despite increased research interest in volunteer participation and community needs, relatively few studies have explored in depth the rationale for older adults’ volunteer participation, such as motivation, work preferences, and willingness to volunteer in various settings. Given concerns affecting senior volunteerism and the paucity of existing empirical knowledge about senior volunteerism, this study was designed using a qualitative phenomenological approach to explore the lived experiences of older adults related to the phenomenon of volunteerism in Korea. The study aimed to enhance understanding of how older adults (ages 60 and older, with and without volunteer experience) in Korea make decisions about volunteer involvement, such as what motivates them to volunteer or not and what their preferences are for volunteer work with particular populations and agency settings.

**Preliminary Studies**

The researcher has considerable practice experience working with older volunteers and in implementing research related to the topic of this study. Three preliminary studies on Korean senior volunteerism have informed the current study.

The first preliminary study utilized a quantitative survey to collect data from a sample of 60 Korean senior volunteers (mean age 74) at one community welfare center in Gwangmyeong City. Center social workers administered the survey during face-to-face interviews using a questionnaire developed by the researcher. The focus was the relationship between seniors’ level of empowerment and their volunteer participation. The study also examined other factors that might influence volunteer participation. The results revealed that volunteer participation (e.g. length of volunteer participation and how many hours per week the seniors volunteered) itself was not associated with senior volunteers’ empowerment levels.
In an extension of the above research, the second project was a secondary analysis of a study of 329 older adults (mean age 64). These data were derived from a larger needs assessment of a population-based sample of 1,164 community-dwelling adults collected through a community center in a major Korean metropolitan area. The relationship between older adults’ levels and perceptions of community solidarity and their willingness to volunteer was examined. Higher perceived levels of community solidarity were significantly associated with volunteer participation. In addition, being religious and being married were linked to a greater level of willingness to volunteer in the community. Results from multiple linear regression analysis indicated that a higher level of community solidarity was associated with greater willingness to volunteer in the community controlling for religiousness, marital status, and social economic status.

In the third study, the researcher administered a quantitative survey through a community center in Korea with 90 active senior volunteers (mean age 71). The study sought to identify factors that influenced seniors’ preferences for work with older adults or in health care settings such as hospitals, hospices, and nursing homes. Only 34.4% of the senior volunteers indicated that they were willing to volunteer in health care settings with older adults. In addition, those who were willing to volunteer in a hospital, hospice, or nursing home with older adults reported only a moderate level of willingness (hospice 3.06, nursing home 3.32, hospital 3.48 on a 5-point scale with 5 as the highest level). Neither volunteer motives, attitude toward older adults and the care of older adults, nor levels of fear/anxiety about death and dying produced significant differences between those who were willing to volunteer in health care settings with older adults and those who were not. Results from multiple linear regression analyses also explained little
regarding the relationship between the potential factors and future willingness to participate in health care volunteer work.

**Research Questions**

Through the preliminary studies and personal work experiences as a social worker, the researcher recognized that further research was needed to provide insight into how to develop strategies to increase older adults’ participation in volunteer activities that will meet the needs of the community. Moreover, according to the Korean social workers who assisted the researcher with the preliminary studies described above, survey research may not be the best type of research to conduct with older adults, because older adults may misunderstand the survey or tend to answer in what they perceive to be a positive manner regardless of their true thinking. Thus, this study using a qualitative approach was conducted to add to the preliminary studies and gain a more in-depth understanding of Korean seniors’ volunteer participation than is possible in a quantitative approach.

The research questions that guided this study were:

1. What are the perceptions and experiences of Korean seniors about volunteer activities in the community?
   a. What influences older adults’ decisions to volunteer or not?
   b. How are experiences different for older volunteers and non-volunteers?
   c. For seniors who are currently volunteering, how do they feel about their volunteer work?

2. What factors influence older volunteers’ preferences for work with a particular population (children or older adults) or in a particular setting (health care agency or community)?

**Relevance to Social Work**

Volunteerism among older adults is an important topic in social work. Older volunteers have been involved in various social work settings, including health care agencies such as
hospice (Kovacs & Black, 1999). A growing number of older volunteers have contributed to replacing the traditional image of seniors as consumers of care and services with an image of seniors as contributors to the welfare of the community (Kam, 1996). Beginning in the early 2000s, Korean public policy for the aged has encouraged social work agencies to develop civic and social participation programs for seniors. In fact, most social welfare and community centers have utilized older adults as volunteers in their social service programs and, since 2001, senior volunteers and their activities have been managed more systematically by Volunteer Management System (VMS) (Korea National Council on Social Welfare, 2009). The interest in using senior volunteers in the human service arena is expected to increase further. As a result, social work practitioners are more likely to engage in work with senior volunteers than ever before.

An important goal of social work with senior volunteers is to help older adults remain connected to people and the community, often despite the adverse life events (e.g., loss) they encounter in late life. Social work practitioners need to work with older adults taking into account the diversity that the elderly group has experienced. Personal factors (e.g. age, gender, marital status, religion, socio-economic status, education, and even experience in historical periods) and environmental factors (e.g. opportunity to volunteer, volunteer programs in the community) as well as cultural values and attitudes (e.g. aging process, attitudes toward older adults) can significantly differentiate the population. Therefore, social work services to promote senior volunteerism must be informed by the lived experiences of older adults because these seniors are not just a growing segment of our population, but are individuals with lifelong experiences and skills that may contribute greatly to the lives of people in their communities.
CHAPTER 2

REVIEW OF THE LITERATURE

Volunteerism Trends among Older Adults in Korea

In the United States, there is a long tradition of volunteerism among Americans of all ages, including older adults, as a way to be civically and socially engaged in the community (Achenbaum, 2006). Historically, since the 1960s, the U.S. government instituted a series of programs and formal systems to make programs more available for older volunteers (Chambre, 1993). However, in Korea, the social meaning and importance of volunteer work by older adults were not highlighted because older adults were regarded more as volunteer service recipients. In Korea, in fact, volunteerism as a concept of mutual aid had existed already in the past. Neighbors helped one another with farming, marriages, and funerals which were community events with many people, including older adults. Those were volunteering to assist families at these times. This tradition of helping others has long existed and remains in the society today (Lee, 1999). However, due to the lack of recognition of older adults as providers of service activities, the rate of older adults’ volunteer participation rate has remained very low.

According to Korea’s National Statistical Office (2009), Korean seniors’ volunteer participation rate is only 5.3% among those aged 65 and over, and 7.0% for those aged 60 and over. In particular, compared to other age groups, older adults’ volunteer participation has been at a remarkably low rate. The volunteer rate of Koreans aged 60 years and older increased from 3.8% in 1991 to 6.7% in 1999, but decreased to 6.5% in 2006. At the same time, the volunteer rate in the age group of 15 years and older gradually increased (5.4% in 1991; 13.0% in 1999;
14.6% in 2003; 14.3% in 2006). In addition, the volunteer rate of adults 65 years and over declined a 0.1% (5.4% in 1999 to 5.3% in 2006).

Two more recent surveys, conducted in 2008 and 2009, had similar results. A national survey of older adults (60 and older) (Ministry of Health and Welfare & Korea Institute for Health and Social Affairs, 2008) reported that the percentage who participated in volunteer activities in the past was 10.7%; current volunteers were 4.0% and older adults with no volunteer experience were 85.3%. The second survey (Ministry of Health and Welfare & Keimyung University Academic Cooperation, 2009), found that the rate of adults with volunteer experience was 12.1% and 10.2% among those over age 65. Yet, in another study conducted by the Korean Ministry of Public Administration and Security (2008), the rate of older volunteers who continued volunteering during one year was found to have decreased from 16.5% in 2005 to 15.6% in 2008. The rate of older volunteers registered with the national volunteer centers’ management system was only 9.7% of all volunteers. From these surveys’ results, no sizable differences appeared according to different research institutions. In comparison to the 23.5% of Americans aged 65 and over who participated in volunteer work (U.S Bureau of Labor Statistics, 2009), the Korean senior volunteer rate continues to be considerably lower than in the U.S.

It is not common for Korean older adults to participate in volunteer activities arranged by membership-based volunteer formal social service organizations. Only 3.4% of older adults reported the membership in these types of organizations (Ministry of Health and Welfare & Keimyung University Academic Cooperation, 2009). Most reported that they offered volunteer experiences that encompass a variety of volunteer activities, such as environmental, educational, and assistance with disaster relief, as well as helping activities in social welfare facilities. (Korea’s National Statistical Office, 2009). Also a recent Korean volunteer survey (Korea
National Council on Social Welfare, 2009) examined the volunteer rate by volunteer organization types. Although the general trend of older adults’ formal volunteer activities in social welfare fields has been on an upward trajectory during the past five years, among the overall volunteers, the percentage of older adults who volunteer through social/community service agencies and health care agencies has declined (2.1% in 2004 to 1.5% in 2008 and 0.8% in 2004 to 0.5% in 2008, respectively). Moreover, there has been a downward trend in older adults who volunteer through hospitals or health-related organizations (from 17.1% in 2004 to 12.6% in 2008). Interestingly, volunteering through religious organization was not reported in the Korean volunteer surveys even though 45.6% of Korean older adults were associated with religious organizations (Ministry of Health and Welfare & Keimyung University Academic Cooperation, 2009). Religious organizations are one of the main volunteer organization types for the involvement among American older adults (44.8% in 2010) (U.S Bureau of Labor Statistics, 2009).

Among Korean older adults over age 60 who have no experience with volunteering, only 6.1% expressed a willingness to volunteer; 59.7% had no interest and 34.1% were unable to volunteer now (Statistics Korea, 2006). Regarding volunteer programs/settings where older adults hope to volunteer, 62.7% of older adults wanted to volunteer at social welfare agencies, while only 5.3% hoped to volunteer at health care organizations (Ministry of Health and Welfare & Keimyung University Academic Cooperation, 2009).

Despite the low participation rate in volunteer work, in general, it is expected that the national efforts to encourage volunteerism as well as to change social recognition of the importance of volunteering will influence older adults’ volunteer participation. Volunteer opportunities provided by governmental and non-profit organizations, including community
centers and senior centers, are growing, and conditions have been more favorable to older
volunteers (Lee & Jeon, 2006). These trends of volunteerism may provide some background and
insight into understanding volunteerism among older adults in Korea.

Defining Volunteerism

Volunteerism is universally acknowledged not only as a valuable source of labor but
also as a means to facilitate individual engagement in a variety of civic activities (Anheier &
Salamon, 1999). However, it is not easy to clearly define volunteerism. In fact, the term civic
engagement, itself, has also been defined differently depending on the perspective and interests
of the definer (Goggin, 2005). Despite the absence of consensus, a framework for
conceptualizing civic engagement broadly includes all civic life activities, such as participation
in voting, political campaigns, paid or unpaid work, informal caregiving, and voluntary or
neighboring activities in community settings (Galston & Lopez, 2006). Volunteerism may be a
component of many of these various civic engagement domains (Toppe & Galaskiewicz, 2006).
The terms volunteerism or volunteering and civic engagement tend to be also used
interchangeably (Martinson & Minkler, 2006).

Most definitions of volunteerism include the aspects of costs or benefits from
volunteering since the use of these concepts can present the nature of volunteering simply. Smith
(1994) defined volunteering and volunteers as contribution of time without coercion or
remuneration and persons who do so. Barker (2003) defined volunteerism as “the mobilization
and use of unpaid individuals and groups to provide human services outside the auspices of
government agencies” (p. 512-513). The term also broadly contains “the ideologies of self-help
groups, mutual-aid groups, self-help organizations, and philanthropy” (p. 513). A volunteer is
defined as “one who offers to serve, of his or her own free will, usually without financial compensation” (p. 512).

From a review of definitions of volunteering, Cnaan, Handy, and Wadsworth (1996) synthesized the definitions into a continuum of concepts such as free choice, remuneration, structure, and intended beneficiaries ranging from a narrow to a broad spectrum. For instance, if someone is considered in a narrow spectrum on each concept, his or her volunteering is defined as a pure volunteering. They analyzed that a form of community service paid by the government may be thought to exist in an extremely broad definition spectrum. Yet, a concern still exists in identifying the distinction between pure volunteering and paid community service. Sherraden (2001) defined the form of paid community service as organized engagement to contribute to the society with minimal monetary compensation. This definition may be utilized to describe service programs that facilitate older volunteer participation, such as the Foster Grandparents Program (FGP) and the Senior Companion Program (SCP), part of the national Senior Corps program in America or Paid Work Programs for older adults/seniors in Korea.

Anheier and Salamon (1999) were also concerned about the way volunteerism was defined and measured, because the concept of volunteering has been typically regarded as a nonmarketable activity. If it is considered distinct from paid work in conceptualization, unpaid volunteer work itself may be thought of generally as no different from everyday informal helping activities done on behalf of family members or neighbors. So, unpaid volunteer work often may not be considered marketable or valuable. Understanding volunteering from this perspective helps to broaden the volunteer concept itself, however by doing so ambiguity about the definition may remain.
Formal vs. Informal Volunteering

Some scholars suggested that the definition should include the concepts of formal and informal volunteering (Carson, 1999; Chambre, 1993). The questions to be asked about these concepts concern the central distinction between formal volunteer work, meaning voluntary services attached to or organized through organizations, and informal volunteer work, such as work that takes place in the absence of such organizations (Fischer, Mueller, & Cooper, 1991). For example, it is unclear how helping family members and friends (or neighbors) or providing transportation services to church members is different from participation in well-organized or formally structured volunteer programs (e.g. fundraising, serving as a board member, delivering Meals on Wheels, etc.). In fact, Chambre (1993) noted that Gallup surveys grouped together informal helping activities and formal volunteer work for organizations when attempting to determine the prevalence of volunteering. The Independent Sector’s national surveys of giving and volunteering (2001) and the United States’ national volunteering annual surveys used more restricted definitions. Informal helping activities only were listed in the Independent Sector’s survey, and volunteering for or through religious organizations was included in the U.S. national volunteering survey. Despite the lack of clear definition, volunteerism among older adults has been commonly defined and accepted according to the following examples. Caregiving within a kin family network is usually considered informal volunteering and donating time to an organization is labeled as formal volunteering (Jirovec & Hyduk, 1998).

Older Volunteers

In describing volunteerism in which older adults participate, Chambre (1993) defined older volunteers as volunteers aged 55 and over. Morris and Caro (1995) divided age groups of older volunteers into “near old” (aged 55 to 64) and “young old” (aged 65 to 74). In indentifying
older volunteers, the age parameters are useful to determine eligibility for certain community service programs. Especially, given that baby boomers have higher incomes, more education, and better health than previous generations, defining young age older adults (ages 55 to 64) may have more significant meaning in terms of a potential resource for senior volunteerism. Reilly (2006) recently defined senior volunteering as including volunteering by adults aged 55 and older in an attempt to extend the potential pool of senior volunteers.

**Volunteerism Defined in Korea**

In Korea, the term volunteering had not been familiar and has only recently been defined more clearly by government policy and centers that administer the volunteer programs. Most volunteer services in Korea were focused on formal volunteer activities at social welfare facilities (e.g. orphanages, homes for the aged or the handicapped) in the past. Addressing social issues such as education, youth problems, and the environmental movement have more recently been regarded as areas in which it is possible to volunteer (Lee, 1999). The scope of volunteer activities has been more restrictive in Korea in contrast to the more broad scope in the U.S. Since the definition is focused on formal volunteering, even if Koreans, especially older adults, help someone and participate in service activities for their community, they themselves tend to regard their activities as just expressing good virtue without reporting the acts as acts of volunteerism. They are often reluctant to become a member of a voluntary organization.

It is not likely that a single definition can capture the totality of volunteering. Further, there is a strong link between volunteerism and cultural expectations or reality. Therefore, it may be critical that scholars are aware of practical and formal definitions as well as the cultural definitions. It is expected that the current study can make an important contribution to the existing literature by expanding the knowledge about a society with increasing volunteer interest.
Successful Aging and Volunteering

Social work researchers and gerontologists have increased attention to efforts to promote successful aging that may embrace a more positive view of the potential contribution of older adults. Based on a synopsis of research compiled by the MacArthur Foundation, Rowe and Kahn (1997) defined successful aging as a combination of “(a) low probability of disease and disease-related disability, (b) high cognitive and physical functional capacity, and (c) active engagement with life” (p. 433). In this bio-psycho-social view, successful aging may focus on social and physical circumstances as well as individual conditions, life styles, and behaviors (Estes, Mahakian, & Weitz, 2001). Given that volunteering helps older adults actively connect to people and in the community, the third determinant, active engagement with life, may be linked to the volunteering. In fact, a recent study reported that volunteer participation status is one of characteristics that may describe successful old age (Pruchno, Wilson-Genderson, Rose, & Cartwright, 2010). More recent work has argued that positive spiritual development represents a fourth primary component to successful aging (Crowther, Parker, Achenbaum, Larimore, & Koenig, 2002). In fact, the relationships between the third component, active engagement with life, and volunteering or spiritual development are less understood. However, Parker (2008) developed an evidence-based model for improving civic engagement among community-dwelling seniors in partnership with academic institutions and congregations. Based on an expanded version of Rowe and Kahn’s successful aging model, he encouraged older adults of faith-based organizations to embrace physically and cognitively healthy life styles and to participate in community leadership activities in their religious organizations. This model utilizes a collaborative synergy among interdisciplinary organizations, targets older adults for services, and addresses sustainability in diverse ways. This provides insights into collaborations in developing social and civic programs and citizen leadership such as volunteering in faith-based
organizations. Social ties through spiritual devotion and multidisciplinary efforts can contribute to improving older individuals’ civic engagement, resulting in successful aging. This innovative model may be replicable in many communities that hope to promote older adults’ health and civic engagement because faith-based groups are regarded as good places to develop or sustain various civic life activities (Becker & Dhingra, 2001). To overcoming the lack of attention to issues of positive spirituality in the community-based context, more evidence-based research and policies development are needed to encourage community involvement among older adults and promote successful aging.

**Volunteers’ Characteristics**

With an increase of structured older volunteerism, it is important to identify and understand who the volunteers are in order to facilitate recruitment of potential older volunteers, retention in volunteer service, and finally, achievement of the goals of the organization. In the current literature, female, married, and young (<75) older adults are likely to volunteer. Older adults having better education, higher income, better health, and religious affiliation are more likely to participate in volunteering (Herzog & Morgan, 1993; Caro & Bass, 1995; Kim & Hong, 1997; Wilson & Musick, 1997; Tang, 2006).

**Gender**

Current knowledge from findings regarding gender is that women are more likely to participate overall in volunteer work than men. However, results of studies examining trends are mixed. Some studies found that men volunteer more time, others found there are no gender differences associated with more volunteer hours (e.g. 201 or more annual volunteering hours) (Choi, Burr, Mutchler, & Caro, 2007; Herzog, Kahn, Morgan, Jackson, & Antonucci, 1989; Marriott Senior Living Services, 1991).
Marital Status

Marital status (e.g. married, divorced, widowed) is a significant factor in participation in volunteer activities (Fischer & Schaffer, 1993; Hendricks & Cutler, 2001). Married older adults are more likely to participate in volunteering, followed by older adults who are not married or in other marital status categories (Bowen, Andersen, & Urban, 2000). Yet, Harooytan and Vorek (1994) found that widowed older adults tend to have lower participation rates overall, but when they do decide to volunteer, they are likely to spend more time in volunteer activities than older adults in other marital categories.

Age

Age is associated with volunteer participation. In general, younger individuals have a greater likelihood of volunteering than older individuals, but there is a curvilinear relationship between age and volunteering after controlling for other variables (Burr, Caro, & Moorhead, 2002). Van Willigen (2000) also found that types of volunteer work and volunteer commitment across the lifespan, not simply the volunteer role itself, lead to different effects in different age groups. The age effect also includes physical decline that results from age and reduces the capacity to participate in volunteer activities. In fact, volunteer participation has been reported to decline with age (Rosenberg & Letrero, 2006). This knowledge about age effects throughout the lifespan could be useful in practice regardless of the type of organizations or type of memberships (Hendricks, & Cutler, 2001).

Education

Levels of education influence volunteer participation in volunteer activity (Tang, 2008). Those with higher levels of education are more likely to volunteer. Burr et al. (2002) found a curvilinear relationship between age and various civic activities after controlling for other
variables. Among the effects of education, income, and home ownership, educational status is a strong predictor of most forms of civic activity, and it is consistently related to activity for persons aged 60 and older. Wilson (2000) noted that the more education people have, the more sensitive they are to social issues or needs.

**Income**

Financial/economic status is linked to the volunteer participation rates. Chambre (1993) found that higher income can contribute to increased volunteer activity. Also, differences in income levels made a significant difference in decisions about volunteering between groups of volunteers and non-volunteers (Peters-Davis, Burant, & Braunschweig, 2001).

**Health**

Health status can be expected to be a more important predictor of volunteering among older adults. The better health people are in, the more likely they are to volunteer. Choi (2003) found that older adults who were in good health were more likely to volunteer. Brown (1999) also found that persons in very good or excellent health are more than eight times as likely to volunteer as persons whose health is poor.

**Religion**

Religion is an important factor that often contributes to older adults’ willingness to volunteer (Choi et al., 2007). Church attendees are more likely to volunteer than those who do not attend church (Becker & Dhingra, 2001). Older adults having a religious preference are two times more likely to decide to volunteer (Choi, 2003). Yet, Becker and Dhingra (2001) found that those who are affiliated with congregations and who emphasized worship or devotional activities were less likely to volunteer within their congregations.
Understanding of Resources/Capital

Some scholars synthesized these individual factors related to volunteering into a resource framework (Wilson & Musick, 1997; Wilson, 2000). The differences in resources can be factors that may facilitate volunteering and provide access to volunteer opportunities. These resources include the three types of capital: human capital (i.e. education, income, health), cultural capital (i.e. motives, values, beliefs), and social capital (i.e. social networks, family relations). Similarly, others categorized factors associated with volunteering into four factors. These factors consist of structural factors (i.e. age and income), cultural factors (i.e. perceived importance of volunteering and past volunteer behavior), personality factors (i.e. openness to experience and altruism), and situational factors (i.e. perceived opportunity and health) (Peters-Davis et al., 2001). These multidimensional aspects may help explain the differences in volunteering and are effective in identifying determinants of volunteer behaviors of older adults.

Internal Motives

Altruistic or egoistic reasons are often listed as the central motives to volunteer. Egoistic motive is a desire to improve one’s own well-being and quality of life and altruistic motive is a desire to improve the well-being of others (Cnaan & Goldberg-Glen, 1991; Unger, 1991). Given that the altruistic desire to help others was frequently found in many studies, this may be one of the most important factors to motivate older adults to volunteer (Barlow & Hainsworth, 2001; Greenfield & Marks, 2004; Larkin, Sadler, & Mahler, 2005; Nelson et al., 2004; Okun, 1994; Warburton, Terry, Rosenman, & Shapiro, 2001). Warburton et al. (2001) observed that helping others is clearly an altruistic or other-centered motivation for older volunteers compared with non-volunteers. Nelson et al. (2004) found that older volunteers were more motivated by altruism than younger volunteers and tended to serve for longer periods of time. Chappell and Prince
(1997) found that older adults are more likely to be motivated by obligation or social values than to volunteer for self-interested reasons. There is little doubt that altruistic motivation facilitates volunteering among older adults. However, many studies showed that older volunteers seek out volunteer opportunities for a rewarding experience and express more self-oriented motivations such as meeting people for companionship and sense of community, feeling useful and pleasure, increasing social ties, gaining a sense of purpose and satisfaction, and replacing multiple role losses (Barlow & Hainsworth, 2001; Hendricks & Cutler, 2004; Larkin, Sadler, & Mahler, 2005; Okun & Michel, 2006; Okun & Schultz, 2003).

Horton-Smith (1981) associated the differences between altruistic reasons and egoistic reasons with intangible or tangible rewards. Clary and Miller (1986) also empirically examined this bi-conceptual model of volunteer motivation. Unlike these uni- or bi-conceptual models, some researchers explored more complex multi-dimensional motivational orientation models using a functionalist perspective (Clary et al., 1998). They believed that individuals are motivated to decide to volunteer or to continue their volunteer participation according to the psychological functions served by volunteerism. This motivational perspective for volunteering includes six motives: values (“to express values related to altruistic and humanitarian concerns for others,” p.1517); understanding (“to permit new learning experiences and the chance to exercise knowledge, skills, and abilities,” p.1518); social (“to be with one's friends or to engage in an activity viewed favorably by important others,” p.1518); career (“to gain career-related benefits that may be obtained from participation in volunteer work,” p.1518); protective (“to reduce guilt over being more fortunate than others and to address one's own personal problems,” p.1518); and enhancement (“to escape from negative feelings,” p. 1518).
Attention has increasingly focused on these functional motivations to explain senior volunteerism (Okun, Barr, & Herzog, 1998; Okun & Schultz, 2003). Okun and colleagues (1998) found that the six volunteer motives (functional model) were differentially related to demographic variables, number of hours spent volunteering for the organization during the past year, and difference in volunteering between those under 65 and over 65 years of age. Another study by Okun and Schultz (2003) revealed that career, understanding, enhancement, protective, and values motives to volunteer decrease with age, while social motives to volunteer increase with age. The social motive to volunteer is more significant for older volunteers than for younger volunteers. This six-factor motivational model is useful to assess older adults’ motives to volunteer and is important in understanding changes in motivation depending on age.

Although the empirical research is limited, the dual concepts of altruism or egoism seem to be common and overlapping concepts that may both play a role in motivations to volunteer or to continue to volunteer. In examining the extant research addressing motivation to volunteer, it can be noted that most studies address potentially important factors as facilitators, but few focus on how these same factors may be barriers to volunteer participation as well.

**Benefits of Volunteering**

Older adults’ civic engagement and volunteerism produce benefits for the individual. While it is difficult to determine the causal relationship of volunteering and its benefits, much research has shown that participating in volunteer work may help older adults experience broadly positive outcomes. Among the benefits are improved life satisfaction (Van Willigen, 2000), reduced depressive symptoms (Li & Ferraro, 2005), and enhanced subjective well-being (Greenfield & Marks, 2004). Despite the lingering question about whether volunteering predicts good health or whether healthy individuals tend to volunteer (Grimm, Spring, & Dietz, 2007),
many studies have found that volunteering is related to physical health and functional capacity. Compared with non-volunteers, older volunteers are more likely to report higher self-rated health (Morrow-Howell et al., 2003), less functional dependence (Lum & Lightfoot, 2005), and less mortality risk (Musick, Herzog, & House, 1999). Older volunteers often reported benefits to the community or to the people for whom they volunteer (Morrow-Howell, Hong, & Tang, 2009). More importantly, reduced feelings of loneliness, having friends, and having structured retirement time (Fisher & Schaffer, 1993) are important social benefits perceived from volunteering. Warburton et al. (2001) found that there is a broad range of psychosocial benefits to be gained when older people maintain an active volunteer role. Morrow-Howell and her colleagues (1999) also found that volunteering may be a way to improve self-worth and personal growth among older adults. In general, current research has focused on positive outcomes and less often has addressed negative perceptions or experiences of older volunteers.

**Senior Volunteerism Policy in Korea**

In the early 1970s, several volunteer organizations began to establish and contributed to developing volunteer programs in Korea. These programs focused primarily on social welfare institutions (e.g. orphanages and homes for the aged and the handicapped). An important year in the history of volunteerism in Korea was 1988, the year that the Olympic Games were held in Seoul. This event played a key role to increase social interest in volunteerism in Korea and many volunteers supported this event. Since 1995, participation in volunteer programs has been regarded as one of the middle and high school education programs that is extra-curricular activities. The certain hour that all students should volunteer is a requirement for the entrance of college (Lee, 1999). Yet, older adults were still not considered as volunteers.
Most social services for older adults in Korea have focused on health and residential care, because the aged in Korea have been considered people who do not necessarily contribute to the society but who should be respected and provided with care (Lee, 2001; Lee, 2003). It was not until a decade ago that the idea that older people might become involved in volunteer work was influenced by a theme of the International Year of Older Persons (IYOP) that the United Nations initiated in 1999 (UN Programs on Aging, 1999). The theme, “towards a Society for all ages,” influenced the Korean society to try to transform negative images of older adults and their capacity to engage in volunteer activities. The government finally began to encourage social agencies to develop programs to improve the negative image of older adults. Since the International Year of Volunteers launched in 2001 (World Volunteer Web, 2001), the Korean government urged the expansion of volunteer programs in order to increase the number of older volunteers. From the concerns about how to implement this policy, Korean social work researchers sought to conceptualize and examine the relationship between older adults and volunteering. Most social agencies funded by the government had to respond to the policy and develop a variety of civic engagement programs including volunteer programs for older adults relevant to the theme, “towards a Society of all ages.” Given that the U.S. government had already instituted a series of programs to encourage seniors to volunteer in their communities beginning in the 1960s (Chambre, 1993), Korean government efforts lagged far behind in attempting to engage older people as a potential source of volunteers.

Over the past 10 years, a broad array of programs developed by social and community agencies have provided opportunities for older adults to volunteer. Several government ministries (e.g. Ministry of Public Administration and Security, Ministry of Gender Equality and Family, Ministry of Health and Welfare) are involved in the administration of volunteer activities,
but there is no specific administration system exclusively for only older volunteers (Cho, 2009). Most programs for older volunteers have been supported in the regulations of Elderly Health and Welfare by the Ministry of Health and Welfare.

According to the “productive welfare” policy and the dramatically increasing older population (11% in 2010 to 38% by 2050) (Korean National Statistical Office, 2010), potential work programs for older adults were initiated in 2001. In 2004, a majority of volunteer programs were transferred to a type of paid work program that could be considered similar to employment. All older adults who hope to work if they are adults ages 65 and older (not older people below the poverty line) are eligible for the programs of the paid work type. The age eligibility for participation was recently lowered to 60 years old. Volunteers in these programs serve up to 20 hours per month for an hourly stipend. They receive pre-service orientation, training from the organization where they serve, and should be willing to accept supervision while on duty (Ministry of Health & Welfare, 2010b).

Since productive aging was created from re-interpretations within the social context of productive welfare (Estes, Mahakian, & Weitz, 2001), the concept broadly includes both paid and unpaid, mutual aid and volunteer, participation among older adults. Yet, productivity often may be a concept more related to paid work. Some scholars noted that the nature between senior employment and senior volunteerism is an unresolved debate in Korea (Hug, Lee, & Won, 2006). This point indicates an oxymoron that civic activities by paid volunteers are not often regarded as volunteer activities. Stipend-paid work violates the purity of volunteerism because if volunteers are paid, they should not be considered truly volunteers (Estes, Mahakian, & Weitz, 2001). However, given that pension and retirement policies are not enough for older adults in Korea, volunteer programs of the paid work type may be somewhat acceptable in terms of
provision of the opportunity to participate in economic activities and an increase of productivity in aging.

Summary

Overall, specific research and literature about the experiences of older volunteers is limited. Despite increased interest in volunteer activity and community participation, little empirical research has focused on seniors’ motivations to volunteer. More importantly, relatively few studies have explored their experiences and motivations through an in-depth perspective or among non-volunteers as well as volunteers. Thus, this research study was designed to explore older adults’ understanding of and experiences with volunteering with the goal of expanding the current knowledge base about a variety of facilitators, barriers, and strategies that may increase access to and involvement in volunteer programs among older adults in Korea.
CHAPTER 3
METHODS

Research Method

This study was conducted using a phenomenological perspective, one of the major methods of qualitative research which is based on a subjective world-view and inductive way of thinking that explores how social experience is created and how the experience provides meaning (Denzin & Lincoln, 1994). Phenomenology is a theoretical orientation that promotes an understanding of how subjective meanings influence an apparently objective world. This orientation does not generate deductions from a priori hypotheses that can be empirically-tested but attempts to understand the lived experiences of participants about a certain phenomenon (Creswell, 1998; Orleans, 2007). As the primary method in the phenomenological approach, in-depth interviews were used to obtain rich, descriptive, and meaningful data.

Recruitment

Research Setting

As of 2010, there were 211 Senior Welfare Centers and 420 multi-purpose social welfare centers in Korea (Korea Association of Senior Welfare Centers, 2010; Korea Association of Social Welfare Centers, 2010). Senior welfare centers offer a variety of professional social work services, as well as recreational and educational programs, exclusively to seniors, while social welfare centers provide similar programs to residents of all ages, including seniors. Programs are funded by multiple sources: federal and local governments (largest source), community and individual sponsors, and users’ fees. These centers administer senior volunteer programs that
help community-dwelling seniors participate in a variety of meaningful community services, educational programs, and other “leisure” time activities in an effort to meet the needs of older adults in the community.

In preparation for the initial stage of the study, the researcher communicated with social work directors Ms. Eun Ju Lee, MSW, of the Dobong Senior Welfare Center and Ms. Boo Ja Jung, MSW, of the Gwangmyeong Social Welfare Center as well as with other Korean social work colleagues (Ms. Hyo Jung Choi, BA, and Ms. Kil Ju Jang, BA) from November 2009 to December 2009 (using an internet-based messenger with a web-cam and phone calls because the researcher was in the U.S.). The purpose of the study, how participation in this study could be beneficial to the seniors, agencies, and communities, was discussed. All expressed enthusiastic support for the study and supplied formal letters of support for the IRB (see Appendix I: Support Letters). Also the researcher discussed with social work partners procedures for how participants should be recruited and selected for the study.

Sample

A total of 30 participants were recruited for this study using a purposive sampling design, typical for qualitative research and because certain characteristics of the participants were sought. Both older adults who had volunteered in the community and those who had not participated in any volunteer activity were part of the targeted sample. Given that the qualitative phenomenological method is typically conducted with 6 to 10 participants (Creswell, 2003), the sample of 30 was believed to be more than sufficient to explore the essence of the participants’ experiences with senior volunteerism.

The participants were 10 older non-volunteers and 20 older volunteers (10 paid and 10 unpaid) recruited from the two agencies in Korea, Dobong Senior Welfare Center in Seoul and
Gwangmyeong Social Welfare Center in Gwangmyeong City, Gyonggido, that agreed to support this study. The researcher chose the centers as representative community centers that administer senior volunteer programs in the two metropolitan Seoul areas. The agencies which were opened in 2000 and in 1993, respectively, have been in operation for an average of 13.5 years. Both of the agencies are non-profit organizations affiliated with the Korea Association of Senior Welfare Centers and the Korea Association of Social Welfare Centers, and are monitored by the Ministry of Health and Welfare. The researcher worked previously as a social worker for the Gwangmyeong Social Welfare Center and has experience initiating senior volunteer programs. She has continued collaboration through conducting preliminary research studies and other programs at the center as a consultant who is affiliated with the Institute of Gwangmyeong Social Welfare under the center. Moreover, as a social work colleague, the researcher has collaborated with the Dobong Senior Welfare Center in their senior volunteer program as well. The two center directors were enthusiastic in their willingness to build social work knowledge from their practice, and this willingness led to the decision to choose them as the research sites for the study.

After the social workers recruited potential participants, the researcher and the social workers purposefully considered targeted characteristics for selection of study participants in order to maximize the variety of participants’ experiences explored. The selection criteria included, for example, gender (male vs. female), age (young old vs. oldest old), and types of volunteering (non-paid vs. paid volunteering).

**Participant Eligibility**

In addition to the aforementioned criteria for selection, the participants were eligible for this study if they: (a) resided in Seoul or Gwangmyeong City, Korea; (b) were aged 60 and older;
and (c) were not cognitively impaired according to the judgment of the center social workers (that participants were capable of understanding and answering interview questions). The most important consideration was the participants’ ability to provide information regarding the phenomenon of interest.

In Korea, the age definition of older adult has been defined as “age 55 and older” in the Labor Law and as “age 65 and older” in the Welfare Law for the elderly. The researcher chose the cutoff age of 60 because of a trend of early retirement and lowered age eligibility for participation in a paid work program by older adults that had been recently revised (Ministry of Health and Welfare, 2010b).

**Recruitment of Participants**

The participants were recruited by social workers who were in charge of the senior volunteer programs and geriatric social services at the Dobong Senior Welfare Center and the Gwangmyeong Social Welfare Center. The recruitment flyer (see Appendix J & K. Flyer) was designed in English and translated into Korean by the researcher and approved by the University of Alabama Institutional Review Board (Approved date: April 30, 2010; IRB # 10-OR-146; see Appendix A & B. IRB Approval). The flyer detailed the purpose of study, how the interviews were to be conducted, and how participation could be beneficial to the senior, the agency, and the community.

The flyer was placed in the lobby of the centers to advertise the opportunity for participation in the study with the intention of recruiting volunteers as well as non-volunteers. For non-volunteers, the social workers advertised through a poster created by the centers as well as the flyer created by the researcher. In addition, for volunteers, the social workers introduced and explained the study at regularly held meetings of volunteers.
Eligible older adults who were interested in participating in the study, were asked to provide oral consent to the social worker at the center; the social worker then gave the researcher the contact information for the potential participants so that they could be contacted to ascertain their interest in the study. The first contact included a brief phone screening interview (see Appendix E & F. Telephone Script). This was to ensure willingness to be interviewed and understanding of the purpose of the study. Despite giving oral consents, one male older adult (non-volunteer) at the Gwangmyeong Social Welfare Center and another male older adult (volunteer) at the Dobong Senior Welfare Center declined participation during the telephone screening interview. Reasons for not participating included being too busy and feeling discomfort in sharing their experiences based on structured interview questions that the researcher suggested as examples in the initial contact phone call. Thus, social workers recommended two other potential participants. Upon each older adults’ agreement to participate in the study, interviews were scheduled. All 30 interviews were conducted between June 10 and August 12, 2010.

**Data Collection**

**Interview Procedures**

This study consisted of in-depth interviews with 30 older adults. All interviews were conducted by the researcher. Each interview was audio-taped and lasted approximately 60 minutes on average; with a range from 39 minutes to 1 hour 43 minutes. The two centers made rooms available, such as a conference room, for the interviews to ensure convenience and privacy. The participants preferred the rooms to locations outside the center or in their homes because they were familiar with the room at the center.

Following completion of the interviews, each participant was given $10 (converted into Korean Won: approximately 10,000 won) as compensation for the time and effort in the
They also signed a Korean language receipt form for the cash (see Appendix P. Receipt Form).

**Informed Consent**

Informed consent was obtained from the older adults prior to the beginning of each interview. Informed consent guidelines of the University of Alabama Institutional Review Board were followed. The informed consent forms were created in English and then translated into the Korean language. To confirm that the translated informed consent form was easily understandable to Korean seniors, the researcher had conference calls with the director (Ms. Eun Ju Lee, MSW) of Dobong Senior Welfare Center and the senior social worker (Ms. Hyo Jung Choi, BA) of Gwangmyeong Social Welfare Center. Then, they arranged two conference calls for the researcher to consult with four Korean seniors (8th – 9th grade education level) to determine whether the wording of the informed consent form was understandable (appropriate grade level) by using an internet-based messenger with a web-cam and phone calls on April 12 and 16, 2010. The conference calls confirmed that the wording was understandable and appropriate to the proper grade levels. Some minor changes were made based on the comments from the social workers and older adults, and the informed consent letter was finalized. This process affirmed to the researcher that the readability level in the Korean language was appropriate to Korean seniors.

Given that the participants were older adults, the consent form was read aloud to help the participants understand the contents easily. The objectives, procedures, and a clear statement explaining the risks and benefits of this study were presented to the participants. After the study was explained to the participants, questions were asked in order to ascertain whether the participants comprehended the study procedure to which they were being asked to consent.
Participants also were encouraged to ask any questions they had about the study. All questions and concerns were addressed by the researcher. The participants were also given the phone numbers and email or mailing addresses of the primary investigator, faculty advisor, and an officer of the UA IRB to contact for any questions. The participants were guaranteed confidentiality of their responses. All of the seniors signed the informed consent form, including consent for the audio-taping, and kept a copy of the signed form.

In the process of informed consent, two potential participants voluntarily decided to discontinue participation in research because of concern about signing the form despite the researcher’s explanation, so these interviews were not conducted. Two other participants wanted to review the informed consent form at their home to assure that there was no harm and risk (not from the research participation but from signing the form itself) so the researcher called them a few days later to confirm their willingness for the interview participation and the interview schedule. The interviews were conducted a few days later.

**Interview Guides/Measures**

The researcher used an interview guide to conduct the interviews to ensure that some similar information pertaining to the research questions would be obtained. However, during the interviews, the researcher asked additional questions depending on the responses of participants. The interview guides were developed based on findings from the literature, preliminary studies, and the researcher’s own practice experience (see Appendix L & M. Interview Guides). Questions were open-ended and simple, but when the participants had difficulty in understanding, the researcher rephrased the questions, several times if necessary, to help participants completely understand.
The researcher created the participants’ information questionnaire in the English language based on demographic and volunteer questions commonly used in senior volunteer literature (See Appendix N & O. Participants’ Information Sheet). Following the open-ended interview, participants were asked to give basic demographic information. The questions obtained information about gender, age, marital status, education level, household annual income, religious affiliation, and self-rated health. Participants who had volunteer experience were asked to report their volunteer information such as volunteer duration, volunteer monthly hours, volunteer type, and service population. Additional questions were developed according to their responses. For example, regarding self-rated health, the researcher first asked “Could you describe your health?” After the response, a follow-up question was, “How would you rate overall health at this time?” using a scale ranging from ‘poor (1)’ to ‘excellent (5).’

The researcher conducted interviews with three participants (an unpaid volunteer, a paid volunteer, and a non-volunteer) as a “pre-test” of the interview procedures. The purpose of this pre-test was to learn whether the interview guide was understandable to the Korean seniors in the Korean language and to explore interview strategies to increase openness of the Korean older adults in discussing true attitudes rather than what they believe the researcher may want to hear or what they think is socially desirable. It was a participant-centered approach to implementing research in order to maximize the usefulness of the findings of this qualitative study. Based on the pre-test interviews, the researcher planned to report to the University of Alabama Institutional Review Board and to request a modification of the protocol, if needed. But, no further change was necessary.
**Data Maintenance**

All data obtained in Korea were saved in a portable drive and transported to the U.S. by the researcher. For backup, all data were saved using a password protected file hosting service (www.mediafire.com) which has limited access to only the researcher, faculty advisor, and another committee member who monitored the transcribing and translating process.

All data including audio-recorded files, field notes, and transcriptions were de-identified. They were also stored in a locked file cabinet in a locked room in the School of Social Work and only available to the researcher and faculty advisor. The results of the study will only be reported in a de-identified manner and in aggregate. The original interview tapes will be destroyed when they are no longer needed for research.

**Data Analysis**

**Role of the Researcher**

The researcher was familiar with many aspects of the participants’ experience because she had work experience in Korea with volunteer programs. This helped the researcher be immersed into their experience with the dual role of an insider and outsider. When the researcher conducted each interview and transcribed the narrative into the Korean language, the researcher was an insider. When the researcher interpreted their views and translated them into the English language, the researcher became an outsider. Although the researcher embraced the participants’ cultural meanings, the dual role led to better understanding of many experiences (e.g. prejudices about older volunteers and care recipients in health care settings). Figure 1 shows the role of the researcher.
Figure 1. Role of the Researcher
Qualitative Software in Data Analysis

ATLAS-ti 6.2.16 was used for management of all data in the Korean language. ATLAS-ti is a commonly used software program for “the qualitative analysis of large bodies of textual, graphical, audio, video data” (Atlas.ti Scientific Software Development GmbH, 2010). The qualitative software program helped the researcher navigate the text files transcribed from the audio-recordings, created codes and memos, searched and sorted meaningful quotes, and organized the codes and developed themes.

Analysis Process

All interviews were transcribed verbatim by the researcher. This allowed the researcher to be further immersed in the data. The data were then analyzed in the Korean language to prevent a loss of meaning that could occur if the interviews were further translated into English before analysis.

The process that was systematically applied in this phenomenological study to ensure rigor in data analysis was as follows: First, all the transcripts were read repeatedly in order to immerse the researcher in the data of the experiences of the Korean older adults. Second, significant statements that were directly pertinent to the phenomenon in the original transcriptions were extracted. The researcher also compared similarities and differences between events and incidents that the participants described. In other words, using the ATLAS.ti program, data were coded by scrutinizing the text line by line and word by word to get the meaning of the participants’ statements in the original context. In qualitative research, codes, a series of short words or word, are used to label, separate, compile, and organize data. They provide pivotal building blocks in an effort to understand the phenomenon. Coding is the core process of developing qualitative analysis (Lofland & Lofland, 1995).
Using the data analysis methodology developed by Moustakas (1994), a series of steps was used to analyze data (Creswell, 1998; Shin, Kim, & Chung, 2009). The first step was to divide the narrative transcripts into “statements” (or horizontalization). This step was a procedure that helped to present how individuals were experiencing the topic through these significant statements. The researcher tried to select terms indicating codes that were not based on her biases or interpretations. The researcher selected significant statements about experiences, thoughts, and feelings, keeping in mind the participants’ individual and volunteer characteristics.

Second, meanings were formulated from these significant statements. Then, the statement units were transformed into “clusters of meanings” (or meaning units) depending on phenomenological concepts. In other words, the researcher continued to formulate themes until no new ones emerged. Clusters of themes were organized from the formulated meanings and through grouping meanings. Finally, general experience descriptions including textural and structural description were developed. The researcher also reviewed all process notes in order to bracket any biases that may have occurred due to preconceptions about the phenomenon of interest.

As a strategy to promote a culturally appropriate analysis process, one of the committee members who was a native Korean assisted in checking the accuracy of transcriptions in the Korean language. She randomly chose four interviews (volunteer - site 1, volunteer - site 2, non-volunteer - site 1, and non-volunteer - site 2), listened to the audio recordings, and compared the interviews with transcriptions. She found some minor spelling errors and concluded that transcriptions were accurately done by the researcher. She also reviewed four transcriptions that were coded by the researcher in English and checked if codes were consistent and captured the meanings in the participants’ statements. This process helped the researcher to confirm the
accuracy of the translations and to develop conceptual meanings of the codes and the initial codes list with definitions. In addition, she assisted in clustering codes, identifying overarching themes, and translating overarching themes from the Korean language.

The initial code list and the definitions of each code in English were reviewed by the dissertation chair. She checked the meanings of the codes and the accuracy of the definitions. She also reviewed the coded transcriptions in English and offered reliability checks in overall coding and conceptual meanings of the codes. This collaborative strategy was useful in discerning the themes during analysis and helped overcome methodological issues in the cross-cultural research conducted by an international researcher.

**Interpretation and Translation Issues**

From translation strategies for qualitative interview data described by Suh, Kagan, and Strumpf (2009), the researcher chose the strategy of “English Translation after Analysis” (p.198). Asian researchers have often used this strategy for qualitative research with Asian populations because it has the advantage to “capture explicit and implicit meaning embedded in Asian language as well as culturally specific expressions and concepts” (p.198).

Following these strategies, data were initially coded in the Korean language, then the statements, meaning units, and the essence of what the older adults shared were translated into English. The interpretation and translation process was completed by the researcher only and served to increase consistency and reliability in accordance with Twinn’s (1997) assertion that using one translator is best for this type of analysis.

**Trustworthiness and Rigor**

To check consistent patterns and rigor in this study, the researcher used Creswell’s (2003) strategies that have been frequently used in qualitative research. The rich and thick descriptions collected in this study allowed the researcher to explore the lived experiences. The researcher
attempted to identify any bias that may have caused the findings to be limited by using a self-reflective narrative. Openness and honesty were the researcher’s most important attitudes as a qualitative researcher should possess.

Relying on bracketing (epoche) is an important technique that helps the researcher perceive what is real or set aside from previous knowledge and common belief and values (Padgett, 1998; Creswell, 1998). In attempting to understand the phenomenon of senior volunteer participation, the process of bracketing (epoche) allowed the researcher to eliminate personal emotion, feelings, and biases that could have influenced the study and was continued throughout the analytic process and reflexive review.

The researcher also used member checking and peer debriefing to determine if the findings from this study were well matched to the participants’ real experiences. This effort provided unbiased exploration and understanding of the viewpoints of the participants and colleagues beyond the perspectives of the researcher. For member checking, after transcription, the transcripts were electronically mailed to the social workers at the two centers in Korea to deliver to the participants for confirmation and editing. Then, the participants approved the transcripts. The researcher planned to have follow-up interviews with participants if there were any discrepancies found in the transcripts, but additional interviews were not needed.

Some of the traditional ways that have been pursued to ensure rigor were not possible in this study. Auditing from outside experts was not implemented in all steps. However, as a way of engagement (Shibusawa & Lukens, 2003), the collaborative and extensive efforts of the native Korean committee member as a peer reviewer helped to enhance the rigor. This study did not employ triangulation because the researcher did not have any data sources other than the information obtained from the interviewees. Also, another limitation was that the researcher did
not spend prolonged time at the sites because the researcher resides in the U.S., therefore the researcher may not have recognized external factors that could have influenced participants’ statements in the study.
CHAPTER 4

RESULTS

Research Sites and Participants

Participants were recruited from both agencies that agreed to be research sites for this study: Dobong Senior Welfare Center in Seoul and Gwangmyeong Social Welfare Center in Gwangmyeong City, Gyonggido. Ten volunteers and six non-volunteers were recruited from Dobong Senior Welfare Center and 10 volunteers and four non-volunteers were recruited from Gwangmyeong Social Welfare Center (see Table1).

In general, Asians are less likely than people in the Western culture to express themselves openly and verbally because of the cultural values of self-control and restraint. They also tend to restrain behaviors or verbal expressions that could reflect shame upon themselves and/or the family (Chang & Myers, 1997). Thus, the researcher considered these cultural tendencies and in particular asked personal questions carefully because the participants had to be asked by an outsider, a person, although a fellow Korean, was someone who was not familiar to them.

Overall, the participants interviewed for this study seemed to answer personal questions openly and honestly. However, they were reluctant to report their annual household income. Several participants tended to exclude some sources of income such as savings, private insurance allowance, and social security. One participant said, “There is no way to make money at my age,” and another participant was concerned about his/her limited income. One participant expressed a concern about revealing her “separated” marital status. The researcher reassured the participants
of the confidentiality of the all data when the participants were reluctant to provide their personal information.

Thirty older adults participated in this study. Among them, 20 were volunteers who have volunteer experience and 10 were non-volunteers who reported not having volunteered at all. Two-thirds were female (11 volunteers; 8 non-volunteers). The average age was 70 years, with a range of 60 to 79. Twenty-one of the participants were married, 8 were widowed, and 1 was separated. The education level of the participants varied. Twelve participants reported having less than high school education, 9 had high school diplomas, and 7 had some college or had earned a Bachelor’s degree. One reported having a higher education beyond Bachelor’s degree and the other had no formal schooling experience at all. A majority (21) of the participants reported religious affiliations: Protestantism was most frequently reported (13) followed by Catholicism (5) and Buddhism (3). Overall, the participants reported low socioeconomic status and two were recipients of public financial assistance from the government. Most described their health as good to very good. Compared to non-volunteer participants, volunteers were more likely to be female, older, married, more highly educated, perceived having higher household income and healthier, and less likely to be religious. However, the only statistically significant difference between the two groups was in subjective health. More volunteers than non volunteers perceived themselves healthy \( t=2.110, p=.044 \) (see Table 1).
Table 1. Characteristics of All Participants

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Volunteers Paid (n=10)</th>
<th>Volunteers Unpaid (n=10)</th>
<th>Total Volunteers (n=20)</th>
<th>Non-volunteers Paid (n=10)</th>
<th>Total Non-volunteers (n=20)</th>
<th>χ² or t</th>
<th>P</th>
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<td>19 (63.3)</td>
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<tr>
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<td>11 (36.7)</td>
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<td>68.30 (5.08)</td>
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<td>21 (70.0)</td>
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<td>1 (10.0)</td>
<td>3 (15.0)</td>
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<td>-</td>
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<td>2 (20.0)</td>
<td>5 (16.7)</td>
<td></td>
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</tr>
</tbody>
</table>
| Self-reported Health | 3.80 (1.03)            | 3.60 (.52)              | 3.70 (.80)             | 3.10 (.57)                | 3.50 (.78)                 | -2.110 | .044 *
| Household Income     | /2-5                   | /3-4                    | /2-5                   | /2-4                      | /2-5                       | 2.663  | .447 |
| Less than $10,000    | 2 (20.0)               | 2 (20.0)                | 4 (20.0)               | 4 (40.0)                  | 8 (26.7)                   |        |   |
| $10,001 to $20,000   | 3 (30.0)               | 3 (30.0)                | 6 (30.0)               | 3 (30.0)                  | 9 (30.0)                   |        |   |
| $20,001 to $30,000   | 3 (30.0)               | 4 (40.0)                | 7 (35.0)               | 1 (10.0)                  | 8 (26.7)                   |        |   |
| More than $30,000    | 2 (20.0)               | 1 (10.0)                | 3 (15.0)               | 2 (20.0)                  | 5 (16.7)                   |        |   |

*p<.05
Table 2 presents volunteer characteristic data of all participants who reported their volunteer experience in detail. Volunteers reported their volunteer program involvement according to three types: only in paid program, only in unpaid program, or in both paid and unpaid programs. All participants had volunteered in the two volunteer programs administered by the center. In addition to the center’s volunteer program, several participants had participated in volunteer programs administrated by other non-profit organizations in the community. All volunteers described participation in a variety of services and activities in their volunteer experiences (see Table 2).

For more details, see Tables 3 and 4.
### Table 2. Volunteer Experiences

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<tr>
<th>Characteristic</th>
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<th>Unpaid Volunteers</th>
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<td>(n=10) n (%)</td>
<td>(n=10) n (%)</td>
<td>(n=20) n (%)</td>
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<tr>
<td></td>
<td>M(SD)/Range</td>
<td>M(SD)/Range</td>
<td>M(SD)/Range</td>
</tr>
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<td>Volunteer Type (including activity at the Center &amp; other organizations)</td>
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<tr>
<td>Only Paid</td>
<td>2 (20.0)</td>
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<td>2 (10.0)</td>
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<tr>
<td>Only Unpaid</td>
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<td>8 (80.0)</td>
<td>8 (40.0)</td>
</tr>
<tr>
<td>Paid &amp; Unpaid</td>
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<tr>
<td>Paid program administration</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>By other organizations</td>
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<td>1 (10.0)</td>
<td>2 (10.0)</td>
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<td>10 (50.0)</td>
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<td>8 (80.0)</td>
<td>8 (40.0)</td>
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<tr>
<td>Unpaid program administration</td>
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<td></td>
</tr>
<tr>
<td>By other organizations</td>
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<td></td>
<td>3 (15.0)</td>
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<td>By the Center</td>
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<td>9 (90.0)</td>
<td>13 (65.0)</td>
</tr>
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<td>1 (10.0)</td>
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<td>9 (45.0)</td>
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<tr>
<td>Direct Service Subjects</td>
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<td>Children</td>
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<tr>
<td>Volunteer Duration in Life Time (Yrs.)</td>
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<td>/1.00-35.00</td>
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<tr>
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<tr>
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<tr>
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<tr>
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<tr>
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Table 4. Volunteers’ Volunteer Experience Description

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<th>Volunteer Years in the Current Program</th>
<th>Monthly Hours</th>
<th>Paid Hours</th>
<th>Unpaid Hours</th>
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<th>Priority in Program</th>
<th>Paid Program administration</th>
<th>Unpaid Program administration</th>
<th>Provided Services</th>
<th>Direct Service Subjects</th>
<th>Volunteer program Description</th>
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<td>4</td>
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<td>16</td>
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47
Findings Related to Research Questions

In this section, a detailed description of the experiences with volunteering that were shared by the participants in this study with the researcher will be provided. Responses and main themes will be described according to the research questions proposed in the study.

This study explored the lived experiences of older adults (ages 60 and older, with and without volunteer experience) in Korea about the phenomenon of volunteerism. The research questions that guided this qualitative study were:

1. What are the perceptions and experiences of Korean seniors about volunteer activities in the community?
   a. What influences older adults’ decisions to volunteer or not?;
   b. How are experiences different for older volunteers and non-volunteers?; and
   c. For seniors who are currently volunteering, how do they feel about their volunteer work?

2. What are the factors that influence senior volunteers’ preferences for work with a particular population (children or older adults) or in a particular setting (health care agency or community)?

Table 5 provides an overview of key findings related to each research question.
Participants’ Volunteer Motivation

The researcher categorized five themes that represented Korean older adults’ motives that may have influenced their decision to volunteer or not. The five themes from both volunteers and non-volunteers were: (a) Little experience with volunteering, (b) Lack of understanding of volunteer opportunities, (c) Perceived factors that influence volunteering or not, (d) A way of coping, and (e) Leisure time activities

**Little experience with volunteering.** When participants in this study were asked about their experiences with volunteering, a majority of participants recalled their past life. In their histories shared, many Korean older adults experienced the Japanese occupation period and Korean War. Some described their lives as “hard,” and the resulting economic hardships prevented them from volunteering. One male participant, age 71, stated, “I had opportunities to give social service but I didn’t have that….well I have lived very hard.”

The participants had little volunteer experience, especially in the form of formal volunteering in their early life, due to commitments to family. Most participants did not have time and resources to do any kind of service outside of their family network. “I didn’t have time to share at all” or “I couldn’t share time just to live with my children” was a general expression used to describe the reason why they did not volunteer in their early life. A 72-year-old woman who has reported no volunteer experience gave the following response:

But I really didn’t have time to give service. I was just busy to make money and I had to support my family. We were a poor family… I had 8 brothers and sisters, and I had to help them. And there are 6 brothers and sisters in my husband’s family and they were poor too. So I had to help my brothers and sisters and moreover the siblings of my husband. If I can help the others, how couldn’t I help my relatives?
Lack of understanding of the opportunity to volunteer. Lack of understanding of the opportunity to volunteer as a senior appeared in stories of all participants. Volunteer participants said that older persons do not know how to look for the opportunity to volunteer based on their experience before beginning their volunteer work.

You make a choice for yourself; there is someone who can’t do it because they [other people or friends] don’t even know it. It’s because they don’t have the information. They say how I can do that? (72, female, volunteer)

Some people know a lot of it, and some people don’t even know about it. As I did not know before, people don’t know about it because they don’t know what it is. So we should advertise it to as many people … (63, female, volunteer)

I think some people want to do this but they can’t because they don’t know how to do it. (69, female, volunteer)

Some narratives revealed that volunteers were active in accessing volunteer programs while non-volunteers were less interested in looking for volunteer opportunities or were not able to have the opportunity to access the volunteering programs. Volunteers described that they wanted to know how to get information about volunteer participation and went to the local office or the community welfare center. A 72 year old male volunteer stated: “I could begin just by watching a volunteer recruit notice.”

I went to the local office and asked where I could find volunteer service agency and they just wrote me many places. And there is new agency near my house. So I went there. (72, female, volunteer)

I didn’t know where I should go … and so I came to the community welfare center. That’s how I could start it. I asked if I could do some volunteer work. I left my number and they called me. That’s how I came here. (69, female, volunteer)

In contrast to volunteers, non-volunteers did not actively seek out information at all even if they knew where they could get it. A woman, age 63, stated: “I have to go somewhere to check it out … but I didn’t know that.” Other responses were:
No, not at all. I guess there was such kind of program at the community welfare center but I didn’t need it and so I didn’t participate in it. (73, male, non-volunteer)

Oh my, I could see the information. You can check it on the computer. Ah, there is the local newsletter out there. [But, I did not do] (66, female, non-volunteer)

**Perceived factors that influence volunteering or not.** Factors that influence the decision to volunteer may be understood by looking at aspects related to both the individuals and the community organizations (centers). In this section, the most commonly reported factors at the individual level are identified. Participants described factors that facilitate volunteering or not in terms of age, health, economic conditions, time, involvement in other program, and being asked directly to volunteer.

**Age.** Most participants perceived that age itself influenced the decision to volunteer or not to volunteer. One 60-year-old male participant stated his reason as to why he could not volunteer: “I just think I can do that someday… but it’s hard to do after I get older.” In some cases, participants thought that younger people would be preferred and eligible for volunteering.

Young people are preferred anyway though it’s not hard to do but I guess younger people will be preferred over older ones. (Male, 72, volunteer)

In our age … well in the mid 50s, we stop making money. And some of us do volunteer service well….. People in their 50s can stop household working and do volunteering … I think so. (Female, 68, non-volunteer)

A 79-year-old male volunteer believed that older people are less preferred and described his experience with age discrimination in volunteer work.

While we are doing volunteer work, some of us want to organize a club of scores of men to do volunteer work in deserted area such as Flower Town in Hongcheon once or twice a year. But they don’t let us in because we are 80 years old or 70 years old. It can be hard work for old men. So they don’t let us participate in such activity. It is the same in this local office. When we want to go to other area for volunteering, they cut the old peoples from the list. How can a 80 years old person remove oil spilt on the sea [volunteer activity to remove oil split due to an
accident of an oil ship]?  

**Health.** Many participants reported the importance of health in the ability to volunteer. For volunteers, the most commonly addressed factor regarding volunteering was health. They believed it was an important factor that influenced their attitudes and ability to volunteer. A male volunteer, age 75, stated: “I’d better think that I can do volunteer work because my health permits.” Other responses were: “Health is the most important thing. You can do volunteer work only when you are healthy. Health is the top priority.” and “The biggest reason is the health. I should be healthy enough to help the others.”

Also, a 79 year-old male volunteer described that health decline will be an important factor in his decision to stop volunteering as follows:

 Sometimes I wish my physical condition could be better. Ah ... I am old now. Should I quit it now? When I think about this, it is a bad idea. Even though I do it, it can be hard or I may be not good at it. I used to deliver lunch boxes everyday but not now. It’s a hard work for an old volunteer worker. Frankly, I feel weak whatever I do these days, and I am worrying about that.  

Several non-volunteers stated that the reason for not volunteering was their health status. Some perceived that adequate stamina and energy are needed in volunteering and that they could not volunteer because they are not as healthy as they should be to fulfill volunteer requirements: “Volunteer work itself requires some stamina. You should have enough energy.” and “Now I am feeble. I can’t do that much.”

 If I have energy, it is good to help people whenever I can. But I can’t do that because I am not healthy enough … I can’t do that because I am not in good health. (75, female)  

I don’t feel good and my health is not so good. In my case, I am just concerned if I have a relapse while doing volunteer work. I used to be sick before, and I’m concerned if I have a relapse. (67, female)
**Financial condition.** Personal economic conditions appeared as a factor that influenced the volunteer participation, especially among non-volunteers. A 68-year-old woman stated, “If I have to do volunteer work, I can’t do that due to my economic situation, and we are economically hard to live well now and so it’s hard to do that. I think it’s because I am not economically independent.” A 67-year-old woman also said, “I want to help people not in materially but mentally; I’m not materially well off so I can’t do that.”

One 60-year-old man, who received financial assistance from the government, mentioned that volunteer work should be done by people who are well off and it is not possible for poor people:

I want to do it. I want to do it volunteer? but not for now. I can’t do it for the moment. You may ask why I can’t do it for now. The volunteer work I think is for someone who is well off. If you are hard to live, your priority is making money.

**Time.** Some volunteer participants noted that the availability of time influenced their decision to volunteer. A 72 year-old female volunteer explained how she began to volunteer as follows:

I think I can do it if I have some time. Someone asked me if I want to do volunteer work, and that’s why I began it because I had much time.

Also, other volunteers expressed that they could continue to volunteer if their time is available: “If I have some time, I can go. I will go.” and “If time permits, I can do that. I can do that in my free time.”

A 61-year-old female volunteer described that older adults would have a potential to participate in volunteer work because they have enough time. In particular, she also emphasized the importance of being paid for volunteer work because it could help older adults who have enough time availability to volunteer.
If there is some payment for volunteers, they [older people] would do it because they don’t have any specific thing to do … well they don’t have any specific event in that time.

However, some volunteers were concerned that involvement in more volunteer activities would be difficult considering their limited time. They were satisfied with the amount that they were currently volunteering. A 63-year-old male volunteer stated: “If I have to spend some time, I have to compensate some other things … and that’s the hard point, I think.” Another female volunteer, age 66, said: “In my circumstance, I can’t do that. No I won’t. The biggest reason is I don’t have enough time to do so.”

For non-volunteers, not having time appeared to influence the decision to not participate in a volunteer program. They described that every day is so busy and there was no time available for volunteering: “I can’t do that [volunteering]. You know I’m busy… I’m not idle now” and “I still haven’t time to spend for such things … Volunteer work is what I can do in my free time.” A woman, age 68, expressed why she could not spend her time volunteering as follows:

I have to come here and go there. Then how can I share some time for volunteer work? Don’t you spend too much time for social service? I want to see my friends and how many times I got…. How long can I have healthy in my life … maybe 10 years? If I can live until I become 90 years old, then I would have 20 years. If 10 years are left, it’s not so long.

**Involvement in other programs.** Narratives from participants revealed that older adults have desire for learning and new experiences. Some participated in certain educational (e.g. computer skills) or recreational programs (e.g. dancing), and even sports clubs. This participation provided an opportunity to do volunteer work related to the program that they participated in or sparked interest in a variety of volunteer programs at the center. Their responses were “I heard about the volunteer work when I went swimming at the community welfare center.” and “There are many programs you can do in the community welfare center. Why don’t you do that? If you
do this and that, you will do volunteer work too.” A male volunteer, age 70, stated how he could begin to volunteer as follows:

I came here to learn such things [computer skills]. And this community welfare center is the nearest one from my home. While I was learning computer skill here, I met a lot of volunteers. Ah ... I think I can do something here and so I began volunteer work here.

A 70-year-old male volunteer who is volunteering to teach computer skills to older adults said, “Though I could search over the Internet, I didn’t learn Hangul [like the MS word program in Korean] on the PC before, and so I wanted to learn such basic things of computer systematically.” The initial participation in computer skills program for older adults became his motivation to volunteer in the computer class program for older adults after he became certified. Another 66-year-old female volunteer described her daily life after her retirement before she began to volunteer as follow:

I couldn’t do what I wanted to do while I worked. But since I retired and came here this community welfare center…. since then, there were ping pong club and calligraphy class at the center. So I learned things I want [ping pong and calligraphy]. And I also learned doing energy stretching [like Yoga] every day.

Now, she is doing volunteer work teaching energy-enhancing stretching exercises for older adult groups in the community. Other volunteers explained that they participated in educational or skills training programs at the centers and this has been a foundation for their current volunteer work.

I did dance and other things at the welfare center ... and now we showed dance to the other senior citizens’ centers. The old men sat around and played hwatu [Hanafuda; playing cards of Japanese orgin]. So, we went there and showed our dance as a volunteer service. (67, female)

It was baking class. I thought it would be good and I just learned it to bake bread to my grandchildren. I didn’t think about volunteer work I am doing [fundraising through backing] then. That’s why I learned baking. (63, female)
Similarly, non-volunteers also had strong desire for learning and new experiences and participated in the educational or recreational programs at the centers. However, they did not make any extension to volunteer beyond this participation.

... I came to the community welfare center for learning computer to fill up the boredom. (68, female)

I felt like being a fool. I did nothing. I have to learn one little thing to talk with my children. As I do nothing as an old man, I feel like being an old man. I want to learn as many things now. I try to learn as many things whenever I can. I just want to learn anything. (67, female)

The other old people do volunteer work much, but I just come here for learning something I want... It is my only escape to come here for learning.... I just want to get some mental food for myself more and then I can volunteer later ... now I think like that. (66, female)

**Being asked directly to volunteer.** Volunteers had more opportunities to be directly asked to volunteer by staff in these educational and training programs than they would have had if they had stayed home or relied on hearing about opportunities from someone (e.g. friends, family members) close to them.

Before the volunteer program was made, Ms. Jang team leader told me about it and asked me if I want to do volunteering. (66, Female)

Manager Mr. Lee here called me one day. I was one of the young ones here and I did ping pong. In his office, he asked me to take care of ping pong class as a volunteer. That’s why I began and it’s been 10 years. (68, Female)

Manager Ms. Choi told me about the volunteer work and asked me if I could take care of old people living alone. So I said yes. (67, Female)

I didn’t think about any other things. I got a call from a social worker and I thought I have to do it. (69, Female)

My wife told me don’t waste time at home but work on it together. I told her it’s embarrassing. But she said it’s not at all. So I participated in it because my wife recommended it to me. (63, Male)
However, for non-volunteers, there were relatively few opportunities to be directly asked to volunteer. A 67-year-old woman said: “I have never been asked to do it. I have never been asked to do volunteer work before. Never.” Another 68 years-old woman non-volunteer mentioned that she would participate in volunteering if she was asked to volunteer by someone close to her. This response indicated a possible way to encourage older adults to volunteer. “If my close friend wants me to go there with, or a tenacious person asks me … I would go there and maybe I would change my mind.”

**A way of coping.** Many of the volunteers perceived their volunteer participation as a way of coping in terms of overcoming their social isolation and loneliness in old age. When the participants with volunteer experience were asked about when they began to volunteer, they recalled that it was when they retired. Many volunteers, especially men, reported that they experienced increased social isolation after retirement.

There are few special gatherings … these days … I used to have a lot [of special gatherings] when I was young. It’s gone as I am getting older. (75, Male)

I did it [worked] until I was 66 years old; when I quit job … now … well, I don’t have any specific thing to do. (70, Male)

It’s been so long since I retired and have no special thing to do at home. (73, Male)

Since I retired, I used to go to library to read books and to use computer there and this has been my life … (71, Male)

A 63-year-old male volunteer addressed his isolation after retirement more in depth, as follows.

I quit my job in 2005 and had no job for 2-3 months. Ah … I couldn’t stand it. I can’t really stand it. Just want to go out. I wanted to go out but nowhere to go. I just stayed at home and didn’t meet people and so I had nobody to meet. Now… it’s been 5 years and nobody calls me anymore from my previous job. Nobody called me 3 years after I quit my job. No call … even now. Sometimes I get a text message … but they [former colleagues] are busy … they are busy [with their
family and work] and nobody calls me anymore. That’s it. If I can’t find a work to occupy myself, then I will fall behind helplessly. I have just stayed at home and I realized that it is no good. It [staying at home] is not good for one’s health and people age quickly, I feel.

Female volunteers who had work careers felt more isolated than female volunteers who had no work experience. They said that their retirement led to social isolation.

I quit job in 2005; I used to move around before then … so I couldn’t stand staying at home … (67-year-old)

I retired on August 30th. As I sit here looking out through the veranda, I feel like being stupid and going crazy. Well … I can’t stand it. Nobody is here but me. (66-year-old)

Now I have totally lost contact with people. Unless I make a contact... so hard [to get connected with other people]. Getting on in years, I sometimes miss friends. I miss this person, that one, and someone ... As I am old now and it’s been so long now … I am not feeling comfortable to see anyone. (63-year-old)

In addition, a 72-year-old widowed female volunteer expressed that she chose volunteer participation to deal with depressed feelings and loneliness that she experienced after the death of her husband.

My husband is gone. Since then I have had much time. I used to live in downtown and I moved to Banghak-dong, dobong-gu [friendly and less crowded area in Seoul] 5 years ago. As I first moved here … without someone who spent 50 years together … the more I thought about it, I felt depressed. As the depression got worse … Ah I thought about dying more and more. If I fall from here [my apartment on the 9 floor] to die, I don’t know it, they say, when I am falling. I think how peacefully I could die … I think about it more. I don’t go out alone and nobody knows me. I hardly get in touch with friends or even my children. So I just thought I could die here …

**Leisure Time Activities.** Enjoying leisure time appeared important for older adults who did not have to take care of children anymore, focus on impending marriages, or help adult children move out of the family home. A 67 year-old male volunteer interpreted the reason to not
participate in volunteer programs from the perspective of non-volunteers: “You don’t have to take happiness away from someone who doesn’t have much time in his or her life?” In the same sense, most non-volunteers said that they have to enjoy leisure and want to do something on their own rather than volunteering.

Most old people who have money want to enjoy leisure or do something else that they couldn’t do when they were young such as overseas travel. They want to do something they couldn’t do when young. They want to enjoy because they had hard time when young? The payment is not that much…. Just enjoy your life. That’s the reality. (60, male)

Somebody still asks me for what I am doing. What do you do? I really don’t like that question. I want to take a rest. Why should I do something all the time? If someone asks me for what I’m doing, then I say I don’t do anything. What can I do at this age … I was angry. (68, female)

I don’t want to do more activity than now. I just want to do exercise and have relationship with my children and live at home…. I don’t want to do more than that. (63, female)

Differences between volunteers and non-volunteers

The researcher explored how volunteer experiences were different between volunteers and non-volunteers. Four common themes emerged from the data in this area: (a) Understanding of volunteering, (b) Formal volunteering vs. informal volunteering, (c) Paid volunteering vs. unpaid volunteering, and (d) Perceptions of others.

Understanding of volunteering. When the researcher asked participants to define “volunteering” or “volunteer,” most participants stated that they believed volunteering itself is a new concept adapted from advanced countries such as United States. In general, the participants stated that the concept was not familiar to them in their early life. A 73-year-old male volunteer stated: “In recent years, we have a lot more volunteers. We have never had [volunteers] at all before because we didn’t know about it…, it [volunteering] is quite boom these days.”
As the number of volunteers increases, so have the formal systems for managing their activities and continuing recruitment. However, some understood volunteering as helping neighbors operating through informal systems such as neighborhood or church, but they did not define this as “volunteering.” Instead they associated volunteering as part of the nationally operated formal system. A 68-year-old non-volunteer woman described this point.

In our country, volunteer work has not been practiced traditionally I guess volunteer work was introduced from foreign countries. Well, we can say it’s “Bo” [an informal system to help neighbors] or something. We have such a system of our own but it’s not as systematic as volunteering that we are doing, and we don’t have any system operated by certain organization? However, other countries promote volunteer service at a national level or social level and they learn about it when they are young. But I don’t think we have promoted or guided it [volunteer work].

Participants repeatedly said that volunteering is new in Korea. In fact, nearly all of the participants reported similar thinking that there is little recognition of volunteer work. There were no differences in their understanding in terms of public or social awareness about volunteering between volunteers and non-volunteers. Most participants believed that older volunteers were less preferred in Korea compared to other countries. One 75-year-old female volunteer said:

“It could be somewhat selfish; I mean old people take care of themselves and their children. It is not the same in America or other countries… [they help others more than we do].”

Another response by a 60-year-old man who is not volunteering was,

Practice is different from theory. Doing volunteer work is good itself. But actually, people who have enough money and time won't do it. Why? We think volunteer work is good but don’t know correctly what it is as the foreigners do.

More often, non-volunteers perceived that there are few older volunteers in Korea. This topic emerged frequently through examination of their knowledge about volunteerism. They mentioned: “In other countries, old people do volunteer work a lot, but it’s different in our
country. We don’t have so many old volunteers.” and “Not these days. No…. Not so many people do volunteer service. Only small number of people does it, I guess.”

Volunteers’ perceptions. Some participants with volunteer experience understood that volunteer participation is one way to contribute to the society even though they are old and not rich. Following are a few examples that illustrate this point “I am old but I want to contribute to the society if I can though I lack ability” (75, male, volunteer) and “What shall I say? I want to help whenever I can either physically or spiritually” (66, female, volunteer).

In the same sense, some thought that current volunteering could be the best way in terms of their capability. The oldest participant in the study, a 79-year-old male volunteer, gave the example: “Old adults who have a lot of money can make donations or make a foundation, and they can help poor people but I am not well off like them. So I just keep working on this [service at information desk].”

Some stated that volunteering is a healthy aging activity. The reason appeared to be that they felt pleased and rewarded while volunteering. Following is an example of a female volunteer, age 67:

Getting old well? I think it is to share some food with others, with some people who are less healthy and poorer than me. It’s sharing food with some old women pleasantly… I think that’s how I can get old well. That’s why I think getting old well. Working like this with joyful mind all the time, there isn’t special secret method except working gladly. You can age well … [laugh]. It is better than crying and weeping.

Non-volunteers’ perceptions. In contrast to participants who described volunteering with a positive view, there were some non-volunteers who understood volunteering from a passive perspective. Through their non-verbal expressions such as ‘sighs’ the researcher could sense that they regarded volunteering as a ‘hard thing.’ Especially, these examples appeared from women. Here are examples of this point: “It is good to do volunteer work even after you’re getting
old…[sigh],” “Volunteering? … it is good. [sigh],” and “If I can help and protect other people as I am getting old, it is such a good fortune for me? But most people cannot do that.”

Nearly all of the participants (including non-volunteers) sought to age well and they expressed that they wanted to seek to do “something” positive in late life. But, the non-volunteers’ responses revealed that they did not understand or believe that they could achieve this through volunteering. Following is a quote that illustrates this.

I feel like helping others as I am old and I feel that way so much but I am not well off physically…. Since I was born, I have been busy for living for myself. I have run going ahead and now I am getting old and am in the twilight of my life… How can I decorate the twilight of my life wonderfully? [sigh] [but, I could not volunteer]

**Formal volunteering vs. informal volunteering.** In identifying volunteering, many participants reported volunteering in two types of volunteering, formal volunteering and informal volunteering. At times, this seemed to be even more important in understanding about volunteering, but the views between volunteers and non-volunteers appeared different.

**Non-volunteers’ perceptions.** Most non-volunteers perceived volunteering as helping all others except me. Their perceptions supported the definition that volunteering included helping someone close to them including family as well as volunteering through formal organizations. Several examples are as follows: “I think all those things helping other people not me, are social service,” “We have to take care of our family first, and relatives and then the other people at last,” and “If you want to do volunteer work, you’d better do it for your networks and then find someone else for your volunteer service.”

Some non-volunteers had experiences with people who do volunteer work only for others, and did not help family members. They were concerned with the phenomenon. The following indicates this point.
Volunteer service is not only for the others but also for the family members. However, people do volunteer work only for the others. If you have a patient in your home, you should help him or her. I know someone who does volunteer work but doesn’t take care of her family. I don’t think it’s right. (67, female)

In the same vein, a 66-year-old woman emphasized she does not volunteer in a visible way but volunteers in an “invisible” way that may include a variety of informal helping activities. Her point is illustrated in the following quotation:

I don’t do visible volunteer work but do it invisibly. Though I don’t go out to do volunteer work but I do invisible volunteer work in my mind, and I have such a joy in my life. I’d rather take the initiative and set an example without letting the others know of it. Frankly speaking,... There is an older woman who lives at the next door. She lives alone … I take her to pick up medications at the drugstore and have a picnic with her.

Eventually, she indicated that volunteering could be understood to some like a “showy” behavior for which they may be seeking recognition. Some people seek to do helping in informal ways, modestly, without a need for recognition from anyone, least of all a formal system.

Volunteers’ perceptions. Different from non-volunteers who believed volunteering was best understood and practiced in an informal way, volunteers seemed to link volunteering to more formal activities/systems.

I think volunteer work is necessary. For any institute, hospital or any center, anyway, I think we should do volunteer work there if you have time … or if you don’t have enough time, you should share some of your time to do volunteer work. (72, female)

Volunteers described volunteering in terms such as “volunteer fields,” “volunteer service,” “contributing,” and “society.” Through the use of these terms the volunteers related an understanding of volunteering as more formal than informal. “I could see so many kinds of volunteer service in the community, and I felt it is necessary for our society” and “It doesn’t seem to be confined to certain fields. You should do it in various fields as much as you can. That’s real volunteer service.”
Among the volunteers who understood volunteering in this formal way, some suggested that people who volunteer should have a formal contract. According to a 73-year-old male volunteer: “It’s [volunteering] is a service literally….. so you should do it for 6 months or a year.” They also perceived that older adults should consider a volunteer field in which they are skilled and able to make a contribution.

You should do volunteer work only in the field you are well aware of. If you aren’t, you can’t do it for any field you don’t know just by following the others. If not, you may block the entire volunteer work itself rather than contributing to it. That’s what I think about it. (72, male)

**Perceptions of volunteering through religious organizations.** A notion of volunteering through religious organizations was frequently mentioned by participants in this study. In fact, participants generally did not view helping in religious organizations as volunteering: “In the Catholic Church, I used to work in the kitchen for the elders. At this age, I can do it well. I can make food for the senior citizens. But, is it volunteering? ”

The researcher recognized that one female volunteer had volunteered at the church in addition to volunteer work at the community welfare center. The participant shared her notion that most older adults believed volunteering in or through religious organizations was a kind of religious group activity rather than volunteering. According to this participant:

We visited facilities for the disabled once or twice a month. We did laundry and made food for them. We did it a lot through the church. I did it [group activity] through the church but I didn’t do that kind of social service by myself.

Consistently, participants perceived that activities undertaken as part of the church were natural actions in accordance with their religious beliefs. This point is illustrated by a 75-year-old woman who reported no volunteer experience.

If a member in our church is hurt with his hand, then I go clean his house, help him and make food for him. I think all those are volunteer works but we don’t think about it much but just do that because he comes to our church. I may be paid
monthly at the church and I just do that way. I have never thought about helping others in the world … I don’t know much about it…. Don’t let your left hand know how your right hand is helping others. I didn’t think that is a kind of volunteer work. I’ve never thought that I’m a volunteer but I just had to help them. That’s what I had in mind.

**Paid volunteering vs. unpaid volunteering.** When the participants were asked to define volunteering, nearly all of the Korean older adults in the study overwhelmingly expressed that volunteer work is participating in activities without rewards or payments. They thought that if they get paid they are not volunteers. There were many references to emphasize the point: “Volunteers shouldn’t be paid,” “If you are paid, it’s not a true volunteer work,” and “Volunteer work… I don’t ever want it. How can you be paid for your volunteer work? I don’t think it’s volunteer work.”

Participants’ general understanding about volunteering in paid or unpaid work did not appear to differ among volunteers and non-volunteers. Both groups of participants believed that no compensation/payment should be expected in return.

Volunteer work … I think you should expect nothing from it. You should never expect [financial] reward from it…. If you can do it for nothing, then it is the volunteer work. That’s true. (63, male, paid-volunteer)

If I do No-No Care program [old man is taking care of another old man], it provides me 200,000 won per month. Many people want to do it. It won’t be pure volunteer work? Isn’t it? Everybody wants to do that. Why? You can earn 200,000 won of pocket money monthly. (72, male, unpaid-volunteer)

Volunteer work is using manpower not used literally. At first, it shouldn’t be paid as a true volunteer work. If you are paid for your volunteer work, I think it’s contradictory. (73, male, non-volunteer)

**Non-volunteers’ perceptions.** Most of the views of non-volunteers about paid volunteering seem directly linked to the acceptance of payment for volunteer work. Interestingly, some non-volunteers said that volunteer stipends could be acceptable for older adults. Irrespective of their belief about the purity of volunteerism, they thought that older adults may
prefer stipend-paid or subsidized civic/public work to unpaid work considering their often low and limited incomes. One woman, age 74, mentioned:

Even though I receive money from my children, it’s not so much and I want to spend some money for something. If I can be paid for it … well, if you are rich then you can pay for it, and I can be paid by it because I am not well off.

They also seemed to believe that paid volunteerism could contribute to increasing civic involvement among older people. This is illustrated by the following response of a 73-year-old man.

It may contribute to attracting participation, but the old men of this era, as people of our generation are almost the same, contributed to the industrial development but couldn’t prepare for their later years. Most of them couldn’t.... So the government considers it and attracts old people to participate by paying a little bit of money. Well, it can be a volunteer service in small meaning because it’s not a proper amount of payment.

The notion above also brought up a concern that it would be impossible to attract older persons to volunteer if they are not paid. A 73-year-old female non-volunteer was concerned: “It is a government subsidy. Who will do that without being paid? Nobody will do it without money. Many of them will not do it without being paid.”

**Volunteers’ perceptions.** Participants with volunteer experience defined volunteering as voluntary activity without being paid; the views of paid volunteers and unpaid volunteers were different. Volunteers who mainly participated in unpaid programs believed it was less acceptable to be paid for their volunteer work than volunteers who were involved in paid programs. A 78-year-old female volunteer had been involved in volunteer programs such as teaching illiterate older adults, doing information desk, and providing phone call service to frail older adults. This volunteer activity was unpaid. She stated: “There can be charged service or free service…. I think free volunteer service is more meaningful and pleased.” Another unpaid volunteer, age 72,
also mentioned: “Ah … this [paid volunteering] is not what I want. If you want to do volunteer work, you shouldn’t be paid for it.”

In contrast to purely unpaid volunteers, some paid volunteers noted that the volunteer stipends were important because stipends facilitated their ability to continue to participate in volunteer work. “I did it for the [financial] reward. I wouldn’t do that if I was asked to do it for free.” and “If I get paid for it rather than for free, then I can give some to that old woman and I can spend some for my transportation cost, and so I will do it more positively.”

Some of volunteers described a strong relationship between paid programs and unpaid programs in terms of available opportunities. In fact, several paid volunteers had begun to volunteer first in an unpaid program. A 66-year-old woman’s story revealed the possibility of the opportunity to be paid after volunteering in an unpaid program. She said that she never expected to be paid because the program participation was done in order to get the government fund. Later, she recognized that she would be paid by the program (that was the government fund). She expressed her feeling as follows: “When I applied for the paid volunteer service, there was no payment for it. It turned out to pay 200,000 won later. Well, it’s better than nothing anyway.” This situation also reveals the lack of understanding of the government policies regarding volunteer programs.

Many paid volunteers described a strong “work ethic” and decided to continue to “work” due to being paid. This responsibility toward work may not be different from feeling like an employee. There were some references to this point. “If I get paid, then I have to do it even though I don’t want to do the work sometimes. I would have to do whatever they want me to do” and “If I am paid, then I’ll be responsible and have a sense of duty. I may quit this if it’s hard. But I would come back again because I can be paid for it.” The paid volunteers were inclined to
say that a sense of responsibility influences their work commitment and continuation in the volunteer work, as indicated in the following examples:

If I get paid, even though it’s little, I will be responsible. I would think I should do it right because I get paid for it. But if I do it for free, I will do it whenever I am willing to do it … or I won’t do it if I am tired because I’m not responsible for it. That’s how it goes. It depends. If I don’t do it and make some trouble, I should have asked for it in advance. And I would call that I can’t do today … that way. But if I get paid even though a little bit of money, I have to do that even though I don’t like it unless I am very sick. (72, male)

Nobody stops it because of non-payment [during 5 months to be not paid]. Why? They think about the next year…. Some may stop it for their health problem … but now people know that they can be paid for 7 months and the other 5 months are volunteer service period for free. When December’s gone and January starts, they know that new term begins. So nobody wants to quit because they know the cycle (67, female)

In general, Korean older adults seem to have a tendency to give back when they receive. The potential participation in unpaid work came up in stories shared by the paid volunteers. Some paid volunteers have also considered participation in other volunteer work, especially unpaid volunteer work. A 63-year-old woman wanted to give back through another unpaid volunteer experience because she got paid already in one program:

Actually, we should do it for free. It is for the old men and we do it only by getting transportation cost and so I am not dissatisfied with it. However, I think if I can do one or two volunteer services that I can do for free, it would be more valuable and I will be proud of it.

Unpaid volunteers also expressed the desire to be paid for their volunteering. Their desire to be paid was rooted in the poor economic situations often experienced in old age. One man who was an unpaid volunteer thought that “it’s [being paid] proper and rational” for his continued volunteer participation. Another 78-year-old woman wanted some pocket money that she could spend for care recipients with whom she was volunteering:
I can’t help them [service recipients] by spending my money. So if we can be paid even small money, then we can save it or we can put it into their bank account. I don’t need the money; if I do, I may be greedy. Then I can spend the money for them.

**Perceptions of others.** Participants described a variety of perspectives about what others understood about their volunteer work or experiences. Based on the participants’ responses about experiences with other older adults, three themes were identified: (a) Volunteers’ perceptions of non-volunteers, (b) Volunteers’ perceptions of other volunteers, and (c) Non-volunteers’ perceptions of volunteers.

**Volunteers’ perceptions of non-volunteers.** Volunteers noted that non-volunteers lack an understanding of the significance of volunteering. Two volunteers reported about what their non-volunteer friends had said. A 61-year-old female volunteer stated that her friends asked her why she is volunteering through spending money and time: “I am spending my money and time and I have to do something physically … so they [my non-volunteer friends] ask why I do it.” Another 72-year-old female volunteer recalled that her friends who do not volunteer stated that volunteering was wasting her time and energy. These friends expressed that they do not want to volunteer in old age. These volunteers were disappointed that their friends did not understand the sense of meaning that they derived from volunteer work.

**Volunteers’ perceptions of other volunteers.** Being a volunteer provided a unique opportunity for the participants to comment on their peer volunteers. Many of volunteers had opportunities to think about their continuing volunteer participation through experiences with other volunteers. A 72-year-old male volunteer had a peer volunteer who recently had a stroke (and recovered) but continued to volunteer. He felt that it was difficult to volunteer with her: “When other volunteers are going ahead while we are volunteering, she is 50 meters behind. And I think that it’s not easy to do this volunteer work at old age. It’s not so easy.”
Another 72-year-old male volunteer recalled a moment that he reconsidered volunteering in old age. But, he thought differently when he observed the volunteer participation among older adults similar to him:

As I get around, I could see many older volunteers are doing it well on time. Last year, I could see many volunteers who did Sprout Protecting Activity [Protecting children to get back home in the school zone] was sitting in the shade because it was hot in summer. They sat down in the shade playing Janggi [a board game] and took their time before going home. How much national fund did they waste? Though it would be [only a] little bit of money….

**Non-volunteers’ perceptions of volunteers.** The older adults’ perceptions about eligibility or qualifications for volunteering were an important aspect to be considered in the recruitment of older adults for volunteer work. However, nearly all non-volunteers perceived themselves as persons who were not qualified to volunteer, and this may have a negative effect on their psychological well-being. Among them, a 61-year-old woman felt an uncomfortable feeling not participating in volunteer work. She said: “I like watching people help somebody for volunteer work. Well, now I can’t do it. And I’m sorry for that.”

Different from these responses, some non-volunteers described positive thoughts towards older volunteers. They observed older volunteers’ work and understood what they do: “It’s not easy to visit and do housework, laundry and cleaning for others. I don’t think it’s easy at all…. It’s not easy to do volunteer work by sacrificing oneself. I don’t think it’s easy to do so.”

Many non-volunteers reported that volunteers are special persons different from themselves. Some tended to present older volunteers in an extremely positive view. Following is an example by a 67-year-old woman:

Volunteers do it actually but I am just thinking about doing it. That’s the difference. I am thinking about it but I have never done it before? But they actually do it. That’s why I call them angels. They are living angels, I say. [laugh].
A 73-year-old woman said; “Anyway, volunteers are special. They are excellent people… oh they really…” Another 67-year-old woman mentioned as follows:

I think they [volunteers] have different minds from us. Some people want to do that but others can’t do. They are different people … they have bigger minds than me. They are broad-minded people…. I’m not. I’m narrow-minded I think.

More often, some were concerned that volunteering could be seen as a political action; such as “When I look some volunteers…. I think it’s a kind of action to be renowned.” Others reported that they experienced negative behaviors about volunteers and tended to generalize to other volunteers. Often, non-volunteers expected volunteers to be consistent as expected in volunteer work. A 66-year-old woman’s experience with a volunteer who is volunteering at a hospital is illustrated in this comment: “She’s doing volunteer work at Seoul National University Hospital. It’s for the hospital where she volunteers but don’t take any penny for me and others.”

Another female non-volunteer, age 68, had a severely negative perception of volunteers. She said that if someone is a volunteer, their helping behaviors should be consistent in daily life. Helping behaviors should not only be limited to helping activities in a volunteer setting but also be extended to helping activities in the family network. She described why she has negative attitudes toward volunteers as follows:

My older sister-in-law is sick and has stayed at home for years; she can’t even go out of the house. My younger brother’s wife doesn’t even visit her for years. I mean she may visit my older sister-in-law to help her whether she is well off or not rather than doing volunteer service. She [younger sister-in-law] visits old people’s home to do volunteer work, and I know there are so many poor old people. Why she can’t think about my older sister-in-law. She is not different with other older people in need. My younger brother’s wife can visit her and help something as she does volunteer work. Am I wrong? But, she [younger sister-in-law] doesn’t help her [older sister-in-law].
Volunteer Experiences of Volunteers

Twenty participants who were volunteers from the two centers in the study were involved in a variety of volunteer programs that directly or indirectly served all ages, from children to older adults in the community. From experiences they shared as volunteers, the researcher identified seven themes: (a) Meaningful engagement in late life, (b) Health benefits from volunteering, (c) Perceived benefits to service recipients, (d) Perceived benefits to community and volunteer host, (e) Positive and negative experiences from the volunteer host, (f) Understanding of government policy, and (g) Willingness to volunteer.

**Meaningful engagement in late life.** When the Korean older volunteers in this study were asked how volunteering makes them feel, as expected, most reported that volunteering helps them remain meaningfully engaged in helping activities and it makes them feel “good.” One female volunteer, age 73, volunteered as a story teller at a kindergarten and caring for the frail elderly at a care program that the center runs. Her response indicated how she feels about herself through volunteering; “[I can’t believe] I can do this kind of things at this age!” What she feels may be a kind of self-esteem through volunteer participation.

A 73-year-old male volunteer who is volunteering for the center’s newsletter described how his volunteer work is meaningful in his life and makes him feel proud of himself.

It is worthwhile that we can use our experiences for our descendents and hometown; we can relieve the boredom and invest on self-development; and we can improve our health and there are many other good effects [associated with volunteering]. We wear a vest as our volunteer workers’ uniform and it makes me proud of myself; well, I can do more activities than you [other older people] do … that kind of pride.
Another volunteer age 68, who helps serve meals for older adults, reported that she often heard good words of praise from others while she volunteered. Following is the quote that illustrates how her volunteering made her feel good about herself.

I could see many people and they tell me that I working hard and I feel good when I hear such words. When I meet elders in the community welfare center, they would tell me that I am the treasure of the community welfare center, and even though it is a nonsense expression (she may not want to make it a great deal), I like hearing that.

Most participants believed that volunteer participation provided an opportunity to get out and to increase social support. This then made them more inclined to be even more active through positive self-care and image management. The sense of meaning and fulfillment again is illustrated in the following quotations:

As for the reason why I do this, if I don’t do this, I would be somewhere doing nothing or sitting somewhere or at home? Do we have opportunity to use my time for doing what I want to do? Is the first reason to move whenever I can? It’s better moving around than staying at home; and using my brain and talking with people are my main goals too. (71, male, supervising and monitoring older adults' work activity in paid programs)

I can go somewhere every morning. If I stay at home all day, frankly I will stay in my pajamas. But I have to wash my face and take a shower to go out and take care of my clothes more. So I may look younger and fresher than before. I am not an ugly-looking old person. I can go out to work. (69, female, volunteering at the snack bar at the center)

There was a female volunteer who was volunteering in a senior companion program. She said that she viewed her care service recipient as a “new family member.” Her volunteering seemed to function to extend her social network to include the service recipient. She said,

I think I have new family while doing volunteer service (taking care of senior citizens who live alone). Though we don’t live in the same house, now I have two family members; it’s hard for three people live together though; anyway, I feel like making a new family.
Similarly, a 69-year-old woman volunteer at the snack bar of the center believed that volunteering provided her with opportunities to meet with good people. She stated:

I can go out to work and I can talk with many people, and I like that. If I don’t come out here to work… I would miss seeing many good people by getting out to here. I think there are more good people in the world. That makes me feel good.

Some reported that volunteer participation provided an opportunity for positive thinking about their family as well as themselves. They believed that understanding others’ lives from volunteering finally helped them feel a sense of meaning in the late life. A 79-year-old male volunteer said: “Here is someone who is in more difficult situation than me... What a pity. I should live hard. I am happier than these people. That’s what I have felt.”

A female volunteer, age 61, shared her thoughts:

It is worthwhile that I can appreciate the happy and harmonious family more. When I see persons with physical disability and visual impairment, I am thankful that all my families are healthy and that’s good. And there are many people who are in economically difficult situation. So I think I am happy that I don’t have to borrow money. I am happy. I can retrospect myself that way. People want more and more. But now I feel I am fine for the less. And I am not greedy anymore.

**Health benefits from volunteering.** As expected, many of the Korean older volunteers reported health benefits from volunteering. Health benefits they perceived included physical and mental health. Most perceived that physical activity in the process of volunteering is helpful to keep physically healthy. A male volunteer, age 71, described what he thinks about volunteering and health, “Maybe, I’ll be healthier and my brain works faster and I may live longer.” They also believed that volunteer work was a way to take care of their health. Following is a quotation that illustrates the point.

I think doing volunteer work is good for my health. I go to the hospital less frequently from 3rd times a year? to twice. If I am more active, it will be better
for me because I move around and it is good for my health … you know some people walk around for health (61, female).

In addition to physical health benefits, others believed that older adults’ participation in volunteering benefits older adults’ mental health. A 78-year-old woman said, “I feel comfort … Ah, how can I be this happy? Is it exaggerated that I’m saying happiness? But I’m so joyful.”

Other similar responses are:

It’s fun. When I was retired, I was quite concerned but now [as I volunteer] I am doing better than when I was working and I am more comfortable now. So I feel good and it’s good for living. (63, male)

I think it even makes me happy. I can ease my mind and I become broadminded… Yes, it’s really good. I say I am living like a queen to my children. I do what I want to do … and I think I am very happy now. (66, female)

Older adults with higher depressive symptoms tend to seek volunteer activity as a way to improve mental health (Li & Ferraro, 2005, 2006). One woman in this study illustrated this point. She was a widowed volunteer, age 72, who had depressive symptoms and suicidal ideation after her husband passed away. She reported that she decided to volunteer to deal with her negative feelings. Now, she expressed how her feelings have been changed through volunteering. “I am not helping these people [she perceived she benefits more from volunteering, not helping others], and I have to live now … that’s what I thought. So I threw away my thought on the death and suicide then.” This experience indicated that volunteering may help older adults manage minor mental health issues that they could face in old age.

Perceptions of the association between physical health and mental health from volunteering appeared often. The following quote of a 67-year-old woman illustrates this point:

It [the care recipient’s home] is located on the top of a hill, and I have to walk up to the hill from my apartment. It takes about 40 minutes. So I wake up early in the morning and walk there wearing blue jeans and hat. It involves a kind of physical exercise. Many things have been changed with me and I become [mentally]
healthier and feel happy. I am good and I become [physically] healthier...

**Perceived benefits to service recipients.** Among the Korean older volunteers in this study who provided direct services, some perceived changes in the recipients for whom they provided direct services. Their perceptions of the changes seemed to lead them to want to continue to volunteer.

A 72-year-old female volunteer shared the activities of her volunteer experience. Her volunteer role was visiting frail or isolated elderly in the community and providing crucial daily assistance (e.g. chores like grocery shopping, washing dishes, or doing laundry) and companionship. She perceived that her care recipient’s attitude had been changed as a result.

“Now, the old woman [service recipient] wants just to be with me and tell her story to me.” Others also perceived how their times providing direct services benefitted service care recipients.

I can visit them [service recipients] every day. If I have bread from the community welfare center, I can bring it to them and I can spend about three hours with them by doing massage or taking a walk. They like it a lot. (67, female)

Old people [service recipients] won’t be getting healthy suddenly even though I do something for them, but they will feel better I think. They would think that the dementia preventing exercise [Volunteer activity that the volunteer has done] will be helpful though a little. They can ease their mind by that. (66, female)

A 78-year-old woman’s volunteer work was teaching illiterate older adults, and she believed that her service recipients became literate through her volunteer activity: “I can see that she has been changed since I taught her.” Some volunteers said that their volunteering led to behavior change in children or helped to improve study performance. One male volunteer, age 63, said:

I do praise well. As I have experienced [volunteered for tutoring] so far, there was a 7 years old girl in my 2nd year. She was very naughty before but now she’s changed because I have praised her to her face. She totally changed her behavior.
A 61-year-old woman described her experience: “When I first saw the children, they were distracting but they got better after a year. I am so proud of them and it is worth teaching them when I see them grown over the years.”

**Perceived benefits to community and volunteer host.** Some volunteers believed that encouraging older adults to volunteer might be good for using undeveloped human resources to meet needs in the community. A 63-year-old male volunteer said: “It makes them do something though they are not paid much.” A female volunteer, age 63, perceived that even though older volunteers’ work is a small and humble thing, it could be something valuable and meaningful when they get together. She said: “It’s not what they do ... Nothing is complete unless you put it in final shape … as they say.”

Others also thought that volunteer work by older people is ultimately helpful for integration in the community and society: “There are old people who are too poor and neglected … and if we can take care of them as a volunteer, will it be helpful for the area?” and “As we do volunteer service this way, sick persons can say that they are sick to each other. So people can be mixed together whether they are old or young.”

Volunteers thought that volunteer host agencies might save money in their budgets and that it may be possible to provide more efficient services to their clients using older volunteers. A 66-year-old female volunteer in a paid program understood that his payment came from the government and the community center has no responsibility for it. He said: “I don’t even ask payment from the community welfare center.” Another 63-year-old male volunteer stated:

In case of kindergarten, they have to pay salary to the instructor if they want to teach Chinese characters to children. They have to invite a paid teacher … but if they can save the money [by having a volunteer] … the kindergarten would like to do that.
One 61-year-old female unpaid volunteer converted her volunteer activity into monetary value and confirmed that the center saved that much of money for a paid-worker’s salary. She stated:

I think it is helpful to the local community in a broad view because I can replace an instructor. Even though they don’t pay a lot here, but if we give a lecture, we would be paid for 50,000 won or 55,000 won. At the lowest, we would be paid 35,000 won. I mean that I can compensate that much of money. If it is done weekly, then they would have to pay a monthly salary. [When converted into U.S. dollars for one thousand won (Korean currency) it is about $1.]

In terms of service provision, some believed that older volunteers fill in some of the gaps in service delivery that the social workers could not cover. A female volunteer, age 72, stated: “How hard the staff try to take care of them, they can’t do it very in detail like this? I mean they can’t talk with every one of the old people by visiting them.” A 79-year-old man also emphasized that one important role of older volunteers may be a guide to help the volunteer host agency more understand older adults when needed a particular policy decision is needed.

As the director introduced today, she may ask for an advice in difficult situations. If so, I sometimes tell her what I think is the best for the sake of the community and the welfare center. Maybe I’m an advisor.

Positive and negative experiences with the volunteer host. Many Korean older volunteers shared experiences that influenced their volunteer participation and continuing roles. In this section, the most commonly reported experiences from this organizational level were: (a) Importance of emotional support, (b) Training needs, (c) Perception of stipends or reimbursement, and (d) Recognition policy.

Importance of emotional support. Volunteer participants said that emotional support from the volunteer host’s social workers or other officers outside the center make them feel comfortable in volunteering. One 67-year-old woman said: “Well … the director and people
[social workers] here try to make us feel at ease, and so we are comfortable here…. I am so pleased and excited.” Another female volunteer, age 72, mentioned:

I hope that they can say words of thanks … such as you are doing well; thank you; if the head of local office or director of community welfare center give words of thanks to the volunteers; it could mean that they think of the volunteers … even though it’s not material reward but spiritual, it would be thankful. Shaking hands with us for our service, and we are pleased by that because it means that they accept us as volunteers…. That’s enough for me.

A 69-old-female volunteer expressed her view of the social workers extremely positively using a word, “angels”: “They are really good to me. The social workers learned a lot…but they are doing good to old people so much. I think they are angels.”

However, even though young social workers were seen in a favorable light by the older volunteers, they suggested that social workers should try harder to understand and respect older volunteers and manage them as not workers but persons. Following are three examples that illustrate the older volunteers’ views:

Even young social workers treat me like a hired worker, if they treat me like that, it hurt me because I am human. I am so thankful for the social workers and they do really good but they are young and they don’t know the mind of old people. I hope they better understand the old people though they are young with service mind. (72, female)

If they can take care of it, if they can take care of old people’s mind, that will be good. But the young people don’t understand old people. Old people hardly explain themselves like me. We can’t speak logically. So if a social worker gives a blunt answer, that’s the end…. If an old person wants to do volunteer service, it is important to hold him. But young social workers don’t understand it no matter how they are smart. (61, female)

You can’t ignore old people’s preference and you can’t ask do this or do that … just by ignoring old women. Young social workers don’t seem to understand old folks. I hope they can understand what old people want … (66, female)

**Training needs.** Volunteer participants in this study recalled their volunteer training program that they had when they decided to volunteer. They reported that they recommended
such training programs when they were asked by someone how to participate in volunteer activities. A 69-year-old woman stated, “Well, everyone can join us. You should take training first. That’s what I say at first.” Volunteer participants believed that an initial training program is the first step to encourage older adults to be involved in volunteer programs if an older adult has a willingness to volunteer. Some volunteers also reported that the initial training program should be ‘touched’ (tailored) to older adults. This view provided an insight into how the training programs are designed from their perspective. Following is the example shared by a 79-year-old male volunteer.

If more education program for volunteering is available, there are many old people who will want to do volunteering. If you can educate old people, they may need touching training program. And old people may decide to give it a try.

Others were concerned that that the initial training program was too limited. However, they reported that it is still crucial for older adults to help decide whether or not to volunteer because they did not have early volunteer experiences that would have led to an understanding of volunteering and do not want to volunteer without fully understanding it. A 72-year-old male volunteer said that the initial training program was too short and not sufficient for volunteering but it is needed to motivate older adults.

They [social workers] teach many things here for a month. For a month, actually, volunteer work is not an easy concept, and you can’t get a lot of knowledge in a month. How can we absorb all for a day or two days [training programs] here? We have lived for 70 years and it’s hard for us to recognize it. I had not done it [training program] well because I did not want to volunteer first … but I just began to volunteer by the training program.

Ongoing training programs appeared to be one of the factors that may help older volunteers’ continue participation. Some believed that continuing training programs need to
provide older volunteers with information useful for ongoing volunteering. There was a 63-year-old man who volunteers teaching children at the kindergarten. He said:

We didn’t have such education before. Now I am taking 6 hours and it is so good to take that lecture. A professional teacher comes to give a lecture… and teach us what to do…. Now we have to think that we shouldn’t do things in old ways even though we are old now. We should improve ourselves that way, and we should read a lot of books to see what we should do from the children’s point of view… but sometimes it’s not easy to do so.

Another female volunteer, age 72, suggested that older volunteers should be trained to meet needs of the volunteer field. She gave the following response:

People who are 65 years old or more should take some training. They can do something as they have raised children but it’s not all. There are certain regulations. Young mothers have different rules from us regarding raising children.

**Perception of stipends or reimbursement.** For paid volunteers, program stipends (corresponding to about $200.00/20 hours per month) were intended to compensate them for their time and effort in volunteering. But, when all volunteers including unpaid volunteers asked what could improve their volunteer experience, nearly all volunteers’ responses were related to stipends or reimbursement. They believed that it is important for older adults to be paid to attract their participation.

Provision of lunch or a small amount of money were frequently recommended as examples of organizational support that could improve older volunteers’ volunteer experience. A 79-year-old man stated: “We have lunch at the staff restaurant. It is a good service that older volunteers can have lunch for free.” Following are other examples that indicated the importance of financial support.

It is a volunteer service but if we are paid even though a little, and then we can be more proud of ourselves…. If you get old, you’ll be poor anyway. So if you give money, you can have better results. (73, male)
If you do something continuously, then you should be paid even for the transportation. They can do the volunteer service only when they have the means. If not, not so many people can do that. I am old and weak. Volunteer service for free? You could not ask them to do that for free. (61, female)

I think volunteers shouldn’t be paid at all. Actually, I mean if volunteer workers are treated with lunch, they would have much pleasure upon doing it. I mean if they treat me lunch, then I would try to be worth for that. Some people come here from far away, though we live near here; some volunteer workers are paid for the transportation. If a little bit of help is provided, they would do better. It’s okay I do it without payment but I say the minimum should be guaranteed. (68, female)

Two volunteers reported similar experiences about how financial support directly influenced older adults’ volunteer participation. They noted that the volunteer attendance rate changed depending on the provision policy. Following are the quotations:

In 2008, there was a sponsor for our volunteer program, and he gave us 5,000 won per day when we came out to volunteer. And it wasn’t the next year. The attendance rate was quite good when they received 5,000 won. For a few times when they didn’t pay for the next year, the attendance rate was good but since then it decreased quite a lot. If the attendance rate increases due to 5000 won, it means that some people can do volunteer service well thanks to the 5000 won. Isn’t it? (72, male)

On the particular service day of the month, the director offers us lunch. It wasn’t before. It was April this year, when it was first issued. Now we don’t get paid for our activity because it is volunteer service. But not so many people come here when they didn’t give us lunch. Since the lunch is provided, 15 or 20 people come here. (71, male)

Recognition policy. Programs to promote recognition as a volunteer appeared as an important organizational support that the older volunteers discussed. Some volunteers shared their particular experiences with the recognition programs that the centers provided: “Twice a month, we meet and have a birthday party…. It’s not a big party but we have a small cake.”; “Sometimes they [social workers] let the volunteers go out once a year. It’s nothing but good to have a day trip.”; and “If we wear a uniform, a thick uniform by writing Right Hand Volunteer Workers on it, won’t it be better? I think we can do better by wearing such uniforms.” Others
reported that they received gift cards, certificates, and medals through recognition events and these helped them feel appreciated.

When we first did volunteer service, they gave us a gift card at the festival for volunteers. But now we only receive the certificate. Then I once received volunteer worker of the year medal. The local office gave me a watch as the award gift… though I didn’t use it but it was appreciated. Well, I received an unexpected thing and I thanked for it. (68, female)

As I have done volunteer service at the community welfare center, I got mileages [approved volunteer hours] with which I can get gift or award every year. I’m not greedy for it; I didn’t do volunteer service for it. Anyway, I know I could do it harder for it. So I have 10,000 hours of volunteer service mileages as well as medal and certificate of award. (79, male)

But, some complained that the reward program did not consider the reality of older volunteers. A 72-year-old male volunteer said:

It [volunteer hour mileage] was just one of those things [recognition/reward programs]. …. It makes me feel good. Doesn’t it? It’s like air mileage and it feels good. But the mileage is huge and we can’t even imagine it. How can I take this much during the rest of my life? How can I get benefit? To get benefit from the mileage book, I have to earn 100 scores. I have to do volunteer work for many years.

Interestingly, there were some volunteers who suggested creating a more realistic reward policy to expand opportunities for senior volunteerism. They hoped that although their volunteer hours could not be financially supported, it should be transferred to them in another way. A 79-year-old male volunteer stated: “If I did volunteer works for 10,000 hours, do I or my family have any benefits for it even for 1/10 from my volunteer work? No, not at all.” Following is the example that a 73-year-old male volunteer suggested a realistic reward program:

If I did 500 hours, I want to receive 500 hours when I need it. I don’t ask for it while I am free but my wife hurts her back and so she can hardly make food or clean home. So if someone comes and helps us with such household works as much as I did volunteer work. Isn’t it right? It is reasonable and proper. If so, more people can do volunteer works.
Many volunteers reported that a variety of programs to attract and retain older volunteers should be developed and without the investment for the programs, senior volunteerism could not be successful. One female volunteer, age 61, said: “How can we attract older adults as volunteers? It won’t be easy. It cannot be done all at once. You should invest in these old people.” A male volunteer, age 72, stated: “Actually, if we diversify the programs, then we can have more pleasure from it. Well, we have very simple system.”

**Understanding of government policy.** The Korean government’s policy was discussed as an important aspect of the volunteer experiences. The participants in this study repeatedly reported that financial compensation influences older adults’ potential participation in volunteer work. They believed that the small stipends in the paid programs may be seen as allowance money that the government provides for the financially vulnerable aged even though it does not cover the older adults’ entire living expenses. So, to compensate somewhat, the Korean government has developed paid work programs for older adults. A 66-year-old female volunteer stated this point as follows, “The government makes jobs for the old people actually. I think it is allowance for the old. The government gives allowance to the old people under the name of paid work.”

The current payment system for paid programs has been limited to 7 months. Despite the limited system, the policy allowed older adults who could not be in the workplace full-time receive needed minimal income. Some paid volunteers reported that they are volunteering at the same position as an unpaid volunteer during the remaining five months to be able to maintain the continued participation for the upcoming year.

I just took 200,000 won [corresponding to the U.S. $200.00] per month since 2005, and I have been paid only for 7 months during the years and for the other months I do it for free. Now everybody knows that if they do it for 7 months with payment and other 5
months for free, they could have paid months next January after December … so they can participate in it.

The opportunity for participation in the paid work is available for more young-older adults aged over 60 since the age eligibility was recently lowered from 65 to 60. Some reported that the policy change in age eligibility influenced the younger old adults’ decisions to participate in paid programs. A 63-year-old female volunteer believed that the lowered age eligibility facilitated her to participate in the paid volunteer work:

There was a working program for the old aged over 65 in this community welfare center before, but the age limit was lowered to 60 last year. So we were about a dozen people who took a training … we were all in our early 60s.

Others reported that they expected and hoped for an expansion of the policy to encourage seniors’ participation in volunteer work. They wanted the opportunity to be paid to be provided to volunteers who were currently unpaid to encourage more to volunteer. A 75-year-old female volunteer said:

This time, they took 43 people among volunteer workers. They didn’t do before and so I could be taken. Thanks for that. My fellow volunteer workers had some experience in volunteer service and they were not poor though; anyway, it’s good that they are paid now. I think that’s good.

Consistently, older volunteers in unpaid programs had a desire to be paid.

Last year, we asked the social workers to convert the free volunteer program we were working on into the paid working program, and they said it would be possible for 70-80%. The local office, however, said No to it. It’s not done. (73, male)

I don’t know what will happen. Maybe volunteer workers will be paid some in the future…. Now government doesn’t have enough funds; I understand but there should be some government payment though a little. (79, male)

Others were concerned that the Korean government was so strongly urging older adults to get involved in volunteer or work programs. A 61-year-old female volunteer reported that media outlets often asked older adults to volunteer. She said: “The government wants too much.”
**Willingness to volunteer.** Among motivations to volunteer, the major element may be self-determination in terms of intrinsic motivation. As expected, many older volunteers believed the voluntary nature of volunteer participation is important. One 72-year-old male volunteer stated: “It can only be done by one’s voluntary will.” Similar thought is illustrated in the following response by a 73-year-old male volunteer:

Should I do volunteer service? Or should not? It’s up to you. Isn’t it one’s own motive? Isn’t it? If you don’t like you can resign to be the Pyongyang governor [It means a high job position], as in the old saying. I guess Pyongyang governor was the best in Korea before. You can refuse Pyongyang governor if you don’t like it. You may want to persuade some people to have them do volunteer service. It may be necessary to do so well for 1% of people. But the other 99% would follow their own wills. I think so.

More interestingly, paid volunteers reported that they felt appreciation for the volunteer host, social workers, and the work itself. The reason was that they had the opportunity to volunteer and to have been paid for volunteering. Some believed that their volunteer work was not significant and did not meet the center’s needs and the payment that they received was too much. There was a 64-year-old female volunteer who was baking bread and cookies and fundraising through selling them. She shared her experience as follow:

Well, if we make one or two hundreds bags which is worth for a thousand or two thousands won per bag a day … it doesn’t reach our daily wage [10$ per hour for paid work program] … we are very sorry about it … we think about that. I am so sorry for that because that means I get some help from here. I am sorry that I get some support. We have to do volunteer service to help and support the community welfare center having some profits. We should contribute.

From this sense of appreciation, many paid volunteers wanted to continue volunteering to give back to the center that provided the work opportunity. They believed that they need to express their appreciation by showing willingness to do another volunteer activity without being
paid: “If it’s for the community welfare center, I will do it for free…” and “I don’t expect to receive payment. I just want to contribute to the community welfare center. That’s why I do this.”

**Volunteer Work Preferences**

In order to explore senior volunteers’ preferences for work with a particular population (children or older adults) or in a particular setting (health care agency or community), several interview questions were developed. Five themes captured the experiences that the Korean older adults shared: 1. Type of volunteer work preferred; 2. Attitudes toward older care recipients; 3. Attitudes toward health care settings; 4. Investment for when needed; and 5. Willingness to volunteer at health care settings.

**Type of volunteer work preferred.** Older volunteers’ particular interest in where or for whom they wish to serve may be related to the decision to begin to volunteer or continue to volunteer. When the Korean older adults in this study were asked to describe their preferences nearly all of the participants who were volunteering at the time reported that they did not want to consider other types of volunteer works when they decided to volunteer. They were satisfied with their current volunteer tasks and field because they thought that the current volunteer placement and work assignments met their strengths and capacities.

A 78-year-old woman who retired as an elementary school teacher preferred a teaching setting for her time spent as a volunteer over other types of work. Her response indicated that her work preference came from her previous career. The preference was an important element in deciding where to volunteer.

Only the teaching volunteer work is interesting than anything such as preparing food, laundry or something else. I am just interested in teaching…. I can do my best in teaching.
Interestingly, it seems that the older adults’ volunteer work preferences reflected cultural factors as well as individual interests. A 72-year-old woman reported that she preferred volunteering for children over volunteering for other populations as she believed that one can get energized from young people as a result of working with them. This seemed to be a factor in her decision to volunteer. This is a view that is generally accepted in Korean culture and emphasizes the possibility that older adults could be reluctant to volunteer with older adults.

Old people have these thoughts. Now we have lost energy and we want to get energized from working with kids. And so I went there [day care center] with such thoughts in mind.

In contrast, some volunteers preferred to work with older adults. A 66-year-old female volunteer described the reason why she is currently volunteering for older adults. She said, “I first did volunteering for the aged because the social worker of the community center recommended it. If I did it to kids before then, I might be into it now.” This example provided an important factor about how older volunteers could be recruited to meet needs in the organization from the organization’s efforts (providing information and recommendations) rather than relying on volunteers’ individual preferences.

Lack of information about a variety of volunteer fields and service populations was particularly evident among the participants. One 66-year-old female volunteer mentioned that she was not told about the possibility of volunteering at hospitals. Following is the quote:

I have never thought about it at all. Never … I never thought about doing volunteering at hospital or something. I have never thought about doing volunteer work there. I hear it first time and think it over for the first time. Nobody told me about it, and I didn’t even think about doing it by myself.

In the decision to volunteer, some older volunteers in this study seemed to prefer to volunteer with indirect service activities or with an “easy” service population. A 72-year-old male volunteer stated as his preferred work that:
Volunteering for monitoring local office’s policy ... I think it’s [monitoring work] better for the old men than having personal relationship by meeting someone and doing service.

He further described the reason why he wished to serve indirect service as follows:

Well it’s hard to control disabled person…. Actually, it’s hard to deliver what I mean; they easily forget it and do something else... The most serious worry is losing one of them when going out. Do they follow what we say? It’s hard to endure it. It’s harder.

Another female volunteer, age 72, stated about her preferred service population:

I don’t want to do it for the patient because I was a patient before and took it as a patient. How can I say.... I just don’t like it. I just want to do it with normal person.

**Attitudes toward older care recipients and health care settings.** Experiences about volunteer work preferences that the older Korean older adults shared indicated that they believed that older adults were less interested in helping older adults or volunteering at health care settings. Prejudiced attitudes toward older care recipients and health care settings were identified to explain the phenomenon.

**Prejudiced attitudes toward older care recipients.** A strong reluctance to volunteer with older adults was particularly evident in terms of helping them as care recipients. The volunteer participants explained their reluctance in terms of the care recipients’ reluctance. They believed that older care recipients would not like older volunteers and would prefer younger volunteers if they had the choice. This point is illustrated in the following examples:

“Will it be a burden [to older patients]? I think it will be uncomfortable if another old man who is similar in age with me helps me.” “I am old…. I will be 80 years old soon. And they don’t like old person helping them. I can feel it. The patients would want younger people to help them if possible.” and “Won’t they like it? As a patient … they want young healthy person to take care of them.”
The participants who reported no volunteer experience were more concerned about helping older adults with care needs than current volunteers. A 75-year-old woman imagined herself in a bed at a hospital and expressed her reticence to be cared for by an older person: “If I lie in bed and can’t move alone, and if another old man helps me…. I’d better help myself …. [she may not want to be cared by older adults] … it will be very hard.”

Nearly all non-volunteers reported that they perceived themselves as people in need themselves and were reluctant to help older or ill persons. Following are the examples:

Somebody asked me before about working in nursing home, but it can’t be done because I am already over 60 years old. I am a person who should be helped but how can I …? I want to help them but it’s hard to help the old people. Young people should help the aged. It’s very hard for an old person to help the other old person. How can an old one help the other old? Young people should do that with strength? Old person is tired just by supporting himself. (60, male)

If I am old enough to die, I should get help; how can I help the other and it is not a good idea. That’s what I think. (75, female)

**Prejudiced attitudes toward health care settings.** When the Korean older adults in this study were asked about volunteering at health care settings, most participants with volunteer experience did not prefer to volunteer at health care settings such as hospitals, hospices, or nursing homes. Some stated: “I have to avoid such thing … but it’s not for me … I am not telling the reward … well I don’t like hospital …” and “If possible, anyone wants to do worthwhile service in better and comfortable places.” Participants in the study reported that they felt uncomfortable when they faced patients in a health care environment and decided to not volunteer with care recipients who were ill.

If I see sick and painful patients who try to live more, I would feel sorry. And it’s not easy to see them trying to live more. I don’t feel good with that figure. I don’t want to do care service for patients with cancer, something on the face or … I don’t want to volunteer for patients at end of life.
This tendency to be reluctant to volunteer at health care settings may be a consequence of the participants’ perception of ‘well aging.’ In general, hospitalized life in old age is not regarded as a good fortune to the older adults. In particular, they thought that they should avoid these facilities as much as possible although they are healthy. There was a 73-year-old male volunteer who strongly addressed this point as follows:

I say “No.” The scholars say always smile. To have positive mind! To see good things is to feel good things. If you see flowers you would feel better. Talking with smile is better than talking with frown face. Isn’t it? You’d better not to go hospital and police station [As a generally acceptable expression in Korea, it means that people should not go bad places to pursue only good things in life.] If I go there, I will get disease in everywhere rather than healing me at hospital. In that point of view, it is “No.” Some people would say yes but I say “No.” Money or gold doesn’t matter, I just say “NO.”

**Investment for when needed.** While many participants expressed their reluctance to volunteer with ill and older people in health care settings, some participants expressed a potential willingness to participate in this type of volunteer work. They believed that they could be potentially cared for in the future if they devoted some of their time in these settings while they were healthy enough to do so. So their potential participation appeared as an investment for when they themselves had some care needs. This point is illustrated in the following examples:

Anyway, I am healthy now … and I feel pity on the patient. If I help him or her now, I can be helped later when I am sick like him or her? Isn’t it? To think about it, now I can help them when I can … sometimes I think about it. (67, female, volunteer)

If I help the old people in this position, when I get old in that position somebody will help me in this position. Sometimes I expect that kind of things. And if I do it now, it can be a little help to me later. (61, female, volunteer)

Some said that direct experiences with the health care system either as a care recipient or caregiver influence potential participation. A 63-year-old male volunteer stated as follows:
If I feel that I’ll be like that someday, I may decide to help them when I am healthy. But there is something like that. It is so hard for people like me who are never sick to feel that. Many people who used to be sick do giving care service….

**Willingness to volunteer at health care settings.** Given that most of the volunteer participants were reluctant to volunteer at health care settings, it was not strange that nearly all of non-volunteers said that they were “not able to volunteer” or “not ready to volunteer at health care settings.” Among them, one consistent response was “Volunteering isn’t yet for me…. I will do it later.” However, among participants who perceived that volunteering at health care settings was an investment for when they need, as previously described, some expressed potential willingness to volunteer. As expected, they reported that they were willing to volunteer in a program to help someone in need in health care settings if there is an opportunity to be a paid volunteer. A 75-year-old woman said, “Well … if I can get some compensation from the work …. I would like to do it…” Another 68-year-old woman also emphasized that the tangible incentives such as monetary rewards may influence the decision to volunteer at health care settings as follows:

> There is a change about the decision to volunteer because I am a human. To think about pocket money…. Payment is important. I don’t know maybe someone doesn’t care about the payment but for me, I would need some pocket money and if it’s possible, I would think about it [volunteering at health care settings].

These examples illustrated again the extrinsic motivation, being paid, may be important in increasing the attractiveness of volunteering in the health care field.
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<th>Research Aims/Questions</th>
<th>Meaning Units/Initial themes</th>
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| **1. What are the perceptions and experiences of Korean seniors about volunteer activities in the community.** | -Little Experience with Volunteering  
-Perceived Factors that Influence Volunteering or Not Volunteer  
-A Way of Coping (for volunteers)  
-Leisure Time Activities (for non-volunteers) |
| a. What influences older adults’ decisions to volunteer or not? | -Understanding of Volunteering  
-Formal Volunteering vs. Informal Volunteering  
-Paid Volunteering vs. Unpaid Volunteering  
-Perceptions about Others |
| b. How are experiences different for older volunteers and non-volunteers? | -Meaningful Engagement in Late Life  
-Health Benefits from Volunteering  
-Perceived Benefits to Service Recipients  
-Perceived Benefits to Community and Volunteer Host  
-Positive and Negative Experiences with the Volunteer Host  
-Understanding of Government Policy  
-Willingness to Volunteer |
| c. For seniors who are currently volunteering, how do they feel about their volunteer work? | -Type of Volunteer Work Preferred  
-Attitudes toward Older Care Recipients and Health Care Settings  
-Investment for When Needed  
-Willingness to Volunteer at Health Care Settings |
| **2. What are the factors that influence senior volunteers’ preferences for work with a particular population (children or older adults) or in a particular setting (health care agency or community).** | |
CHAPTER 5
DISCUSSION, IMPLICATIONS AND CONCLUSION

The purpose of this study was to explore the issue of senior volunteerism in Korea. A fuller understanding of current volunteer experiences and differences in perceptions of volunteerism illuminated several background characteristics and additional facilitators and barriers that may have influenced the decisions about whether or not to volunteer among the study participants. This chapter presents two proposed volunteer decision-making process models that emerged from the data and the implications for social work practice and policy. The chapter closes with a brief conclusion including a summary of study strengths and limitations.

Discussion

Volunteer Decision-Making Process Models

Two exploratory models are proposed as a way to understand the process through which Korean older adults may think about the phenomenon of senior volunteerism and decide whether or not they will volunteer. The findings reported in Chapter 4 are incorporated into the proposed models that are shown in Figure 2 and Figure 3. These models identify background contextual factors, a range of facilitators/barriers, including recruitment and supportive strategies that seem to be linked to the willingness to volunteer or to continue to volunteer. The first model proposes an initial decision-making process and the second proposes a process about how a decision may be made to continue to volunteer. The personal and contextual factors identified in the model include individual characteristics (i.e. age, health, education, income, religion) and the older adults’ perceptions of their current and past lives. A set of facilitators or barriers includes a
variety of factors, including internal motives, attitudes about aging, volunteer definitions, knowledge about volunteering, other activities, and a wide range of strategies that have been utilized by the centers or government to increase awareness of and willingness to volunteer.

The Initial Decision to Volunteer

**Background factors.** This section discusses individual and other contextual factors that all Korean older adults may share and that provide the basis for entering the volunteer decision-making process.

**Individual characteristics.** Individual characteristics are often viewed as human resources that contribute to volunteer participation (Wilson & Musick, 1997; Wilson, 2000). As identified from previous literature, female, married, and young (<75) older adults are likely to volunteer. Additionally, older adults who had higher levels of education, higher income, better health, and religious affiliation are more likely to participate in volunteering (Herzog & Morgan, 1993; Caro & Bass, 1995; Kim & Hong, 1997; Wilson & Musick, 1997; Tang, 2006). The findings from descriptive analyses of individual characteristics showed that the relationship of human resources to volunteering for the Korean older adults in this study was supported. As expected, compared to non-volunteer participants, volunteers were more likely to be female, older (M=70 years old), married, highly educated, perceived to have higher household income, and were healthier, although the only statistically significant difference between the two groups was in subjective health. Even though Korean older adults overall have been portrayed as less educated and unhealthy, this is contrary to the findings of this study. According to national data, 69% of men and 94% of women described their education level as being less than a high school diploma and 54% reported their health as poor or very poor (Kim, Kang, Lee, & Lee, 2007). Yet, in this study, 77% of volunteers and 40% of non-volunteers did graduate from high school and
Figure 2. Initial Decision-Making Process to Volunteer
95% of volunteers and 90% of non-volunteers rated their health as good to very good. We might assume, however, that older adults who are able to attend activities at the community and senior centers may be a population of older adults who have higher human resources.

Religion is an important resource that often contributes to older adults’ willingness to volunteer (Choi et al., 2007). Older adults having a religious preference are two times more likely to decide to volunteer (Choi, 2003). Different from what previous studies found, the findings regarding religion showed that the volunteers in this study had a lower level of formal religious affiliation. Among volunteers who reported religious affiliations, Protestantism was most frequently reported (N=9, 45%), followed by Catholicism (N=3, 15%) and Buddhism (N=1, 5%). Non-volunteers reported their affiliation as Protestantism (N=4, 40%), Catholicism (N=2, 20%) and Buddhism (N=2, 20%). Sixty-two percent of study participants with a religious affiliation were currently volunteering. Thirty-five percent of volunteers and 20% of non-volunteers expressed no particular religious affiliation.

According to Korea’s one national report, 48% of Koreans do not have any particular religion. Of 52% of Koreans who say they have a religion, 22.8% are Buddhists, 18.3% Protestants, and 10.9% Catholics (U.S. Department of State, 2008). Another survey (Ministry of Health and Welfare & Keimyung University Academic Cooperation, 2009) found that the rate of older adults, over age 65, with religious affiliations was 38% (Buddhists, 32.3%; Protestants, 20.6%; Catholics, 8.5%). Among adults over age 65, 74.5% participated in social and civic activities. Of these older adults, 45.6% reported activities through religious organizations as their predominant activities and only 3.4% were involved in volunteer work. Given findings in this study, older adults may be more likely to participate in religious activities than volunteer work. The underlying values of Buddhism or Christianity may influence practice of love and generosity
toward people. Yet, involvement in these religions itself may not be recognized as one of the resources contributing to volunteer participation in Korea (Kim et al., 2007).

**Cultural factors.** The findings of this study suggested the importance of understanding Korean social and historical contexts. In order to fully understand the mechanisms of volunteerism, much research has taken into account life course factors such as social and historical contexts along with individual biographies (Rosenberg & Letrero, 2006; Omoto, Synder, & Martino, 2000; Van Willigen, 2000). A life course perspective provides a guide to understanding human lives with an emphasis on the concepts of life-long learning and development, social and historical contexts, time and timing, and linked life experiences. Specific life events and historical time differentially influence individual, family, and community contexts (Hutchison, 2005; Elder, Johnson & Crosnoe, 2003).

The findings showed that older adults’ early life experiences were one of the elements through which they perceived their path to volunteer participation. All of the Korean older adults in the study experienced the economic hardship after historical events such as the Japanese occupation period (1910-1945) and Korean War (1950-1953) in their early lives. This was mentioned often as an important factor why these participants stated that they did not engage in volunteer activities or helping outside of family network. For example, one participant said, “Oh my, I couldn’t even think of it because I was busy just for living from hand to mouth. I couldn’t even think about social service…” Rosenberg and Letrero (2006) described three effects that help determine attitudes and actions leading to volunteering: age, cohort, and period. Given that all but three participants in the study ( > 65 years old, born before 1945) lived during the same historical period, these Korean older adults can be characterized as a homogeneous group that may be less likely to volunteer due to the cohort or period effects.
Further, findings showed that all of the Korean older adults in the study had little past volunteer experience, especially in the form of formal volunteering in their early life, due to commitments to family. The values held in Korean culture that are deeply rooted in the family (Knight et al., 2002) were likely factors that may have prevented these early volunteer experiences. In addition, Confucian family values--obligation and responsibility to family members and close relatives or friends--are emphasized. Thus, Koreans’ helping activities are primarily focused on activities for the family and kinship network. According to one participant:

But I really didn’t have time to give service. I was just busy to make money and I had to support my family. We were a poor family … I had 8 brothers and sisters, and I had to help them. And there are 6 brothers and sisters in my husband’s family and they were poor too. So I had to help my brothers and sisters and moreover the siblings of my husband. If I can help the others, how couldn’t I help my relatives?

In Korea, collectivism is another highly-regarded value. It is a value that contrasts with the Western philosophy of individualism (Moy, 1992; Chang & Myers, 1997). Male superiority within family and society (Chang & Myers, 1997) and hierarchical and patriarchal tendencies (Kim, Kim, & Kelly, 2006) are other key values. Korean older adults’ authoritarian style may cause reluctance to engage in volunteer and social activities because of the universal support of this cultural norm. Older men, in particular, are attached to exclusive authority under the traditional patriarchal familism. As they get older, they tend not to be interested in social activities or volunteer activities in situations in which they cannot maintain social authority. Further, the expected dependent lifestyle in old age is less likely to motivate older adults to participate in volunteer activities for others. A passive nature prevents voluntary and active participation in certain activities (Koh, 2003).
Personal life experiences. As life expectancy increases, older adults will spend more time in old age (Lee, 2001). At the same time, the phenomenon of early retirement brings about the issue of how young-old retirees will choose to spend their free time. Smith (2004) found that previous volunteer experience is associated with a perception of mild-life workers that volunteering is an ideal retirement activity. Yet, as described previously, these Korean older adults did not have previous volunteer experiences so there was no basis for a belief that volunteer activity would be an important activity to engage in during retirement and old age. Further, older adults with current volunteer experience did not give any thought to or consider volunteering as a productive activity in retirement before their retirement. It did however become clear that volunteering was often chosen as a way of coping with the increased social isolation after retirement and ensuing loneliness in old age. In fact, retirement at earlier ages combined with longer life expectancies will likely mean more time spent in retirement and old age than previous generations. If older adults do not have appropriate work or activities, they may perceive themselves to be roleless and not socially valuable or desirable, causing more isolation or loneliness. One volunteer described his feeling in retirement.

I quit my job in 2005 and had no job for 2-3 months. Ah … I couldn’t stand it. I can’t really stand it. Just want to go out. I wanted to go out but nowhere to go. I just stayed at home and didn’t meet people and so I had nobody to meet. Now ... it’s been 5 years and nobody calls me anymore from my previous job. Nobody called me 3 years after I quit my job. No call … even now. Sometimes I get a text message ... but they [former colleagues] are busy … they are busy [with their family and work] and nobody calls me anymore. That’s it. If I can’t find a work to occupy myself, then I will fall behind helplessly. I have just stayed at home and I realized that it is no good. It [staying at home] is not good for one’s health and people age quickly, I feel.

Facilitators or barriers. The facilitators or barriers that may influence initial decisions to volunteer include initial motives, attitudes about aging, knowledge about volunteering,
volunteer experience, and other activities. These main constructs were identified from the data as potentially important in distinguishing the differences between those who choose to volunteer and those who do not. Examination of these factors may have implications for the development of recruitment strategies to increase volunteerism.

**Internal motives.** Egoistic motive is a desire to improve one’s own well-being and quality of life; altruistic motive is a desire to improve the well-being of others (Cnaan & Goldberg-Glen, 1991; Unger, 1991). In examining the decision-making process about volunteering, the results regarding volunteer motives suggested that older adults who engaged in formal volunteering were more likely to do so for egoistic reasons rather than altruistic reasons. Previous literature has suggested that, in general, helping others may clearly demonstrate an altruistic reason that older adults volunteer (Nelson et al., 2004; Okun, 1994; Warburton et al., 2001). In contrast, these results suggested that volunteer participation was often chosen for egoistic reasons, such as coping and adapting in old age. This finding highlighted the importance of continuing in a valued social and productive role for these older volunteers. Also taking on this new role as a volunteer gives people the opportunity to access social support and resources which can help maintain physical and psychological health (Adelmann, 1994a; Adelmann, 1994b). The older adults in the study experienced considerably increased social isolation and related difficulties after retirement and seemed they wanted to maintain internal continuity with a certain role (Moen, Dempster-McClain, & Williams, 1989) through the volunteer participation. In light of egoistic motive, helping someone was chosen as a way to deal with mental health issues in old age. This result is consistent with other findings that volunteering contributes to reduced feelings of loneliness and depression and to increased self-esteem among older adults.
One woman described her depressed mood before volunteer participation why she made her decision to volunteer.

My husband is gone…. without someone who spent 50 years together … the more I thought about it, I felt depressed. As the depression got worse … Ah I thought about dying more and more. If I fall from here [my apartment on the 9 floor] to die, I don’t know it, they say, when I am falling. I think how peacefully I could die…. I think about it more. I don’t go out alone and nobody knows me. I hardly get in touch with friends or even my children. So I just thought I could die here…

More importantly, tangible incentives such as monthly stipends for older adults were another self-interest motive in the initial decision to volunteer. The need to receive stipends was frequently discussed among all participants. Paid volunteers, in particular, reported that hourly-based stipends for volunteering facilitated their decision to volunteer. One paid volunteer said: “I did it for the [financial] reward. I wouldn’t do that if I was asked to do it for free.” For non-volunteers, tangible incentives such as monetary rewards were also an important motive that could influence their initial decision to volunteer.

There is a change because I am a human. To think about pocket money …. Payment is important. I don’t know maybe someone doesn’t care about the payment but for me, I would need some pocket money and if it’s possible, I would think about it [volunteering at health care settings].

Interestingly, the results highlighted that altruistic behaviors influenced informal volunteer activities. Among non-volunteers who broadly defined volunteering as informal helping activities, some expressed their altruistic behaviors in informal type. Their altruistic reasons were not transferred to their decision-making process to volunteer in formal systems. While it is difficult to determine the direct relationship of volunteering and motivations in the initial model, it was obvious that egoistic motivations more influenced the decision process to participate in volunteer work.
Attitudes about aging. Volunteering itself may be an opportunity to provide productive and active roles for older adults and help in overcoming ageist personal and societal views. In general, ageism has been defined as a negative attitude toward aging based on the belief that aging “makes people unattractive, unintelligent, asexual, unemployable, and mentally incompetent” (Atchley & Barusch, 2004, p. 439). The results suggested that ageism among older adults may be an important challenge in decisions to volunteer. A number of negative attitudes toward aging were found in this study, including negative attitudes about themselves and about others. The older adults in this study were reluctant to volunteer for other older adults. The strong reluctance was particularly evident in terms of older adults as direct care recipients of volunteer work, particularly among the non-volunteers. Further, older adults believed that older care recipients would not like older volunteers to help them and would prefer younger volunteers if they had the choice. The data revealed this phenomenon:

Will it be a burden [to older patients]? I think it will be uncomfortable if another old man who is similar in age with me helps me.” “I am old … I will be 80 years old soon. And they don’t like old person helping them. I can feel it. The patients would want younger people to help them if possible.” and “Won’t they like it? As a patient … they want young healthy person to take care of them.

More often, older participants discussed their attitudes about aging as a factor in their decision to volunteer. From the data analysis, it became clear that the older adults’ attitudes were often negative. Their perceptions about age likely influenced the decision to volunteer: “I just think I can do that someday … but it’s hard to do after I get older.” The findings highlighted a concern about negative stereotypes of older adults. Consistently, Palmore (1990) showed that decisions to volunteer are affected by negative stereotypes of older adults themselves. The age effect, mentioned earlier, also includes physical decline that results from age and reduces the
capacity to participate in volunteer activities. In fact, volunteer participation has been reported to decline with age (Rosenberg & Letrero, 2006).

The results also suggested that the negative attitudes of the participants toward themselves were related to the perception of their qualifications as a volunteer. Older adults’ perceptions about eligibility or qualifications for volunteering may be an important factor to be considered in the recruitment of older adults for volunteer work. As identified in one study (Warburton et al., 2001), non-volunteers were significantly more likely than volunteers to perceive themselves as too old to volunteer. Therefore, non-volunteers, rather than volunteers, may perceive themselves as people in need themselves and thus as persons who were not qualified to volunteer. One woman discussed her perception about herself: “If I am old enough to die, I should get help; how can I help the other and it is not a good idea. That’s what I think.”

Results from the analysis of this negative perception held by non-volunteers highlighted another concern related to their psychological well-being. Non-volunteers tended to feel useless because they do not participate in volunteer work. This negative effect on their psychological well-being may be a barrier in the decision to volunteer. One woman said: “I like watching people help somebody for volunteer work. Well, now I can’t do it. And I’m sorry for that.” Overall, it was evident in this study that older adults had negative attitudes toward other older adults and their own aging and, in turn, these attitudes influenced the initial decision to not volunteer.

**Volunteer definitions.** From the analysis, it became clear that general perceptions of volunteer definitions, volunteer opportunities, volunteer settings, and the volunteer population were important to the decision to volunteer or not. Engaging older people as a potential source of volunteers has more recently appeared on the policy agenda in Korea. The participants perceived that volunteerism was popular in more advanced/Westernized countries. The knowledge about
other countries was likely formed from mass media, such as newspaper articles and broadcasting programs, as well as from individual experience (e.g. business trips) earlier in life. Based on this, participants believed that volunteering was a new concept adapted from more advanced countries; they knew little about it as practiced in Korea.

We have never had [volunteers] at all before because we didn’t know about it…, it [volunteering] is quite booming these days.

Consistent with current literature, the findings in this study suggested that the older adults’ views of volunteering were varied, as seen in how the participants defined volunteering. Interestingly, differences in how the participants, volunteer vs. non-volunteers, defined volunteerism were evident in the study. The unpaid nature of volunteering was a point of contention. General definitions have put forth that it is the contribution of time without coercion or remuneration (Smith, 1994) and “the mobilization and use of unpaid individuals and groups to provide human services” (Barker, 2003, p. 512). Consistent with this definition, most older adults in this study perceived that volunteering constituted helping activities with nothing expected in return. At times, they stated that if they get paid they are not volunteers.

Volunteer work is using manpower not used literally. At first, it shouldn’t be paid as a true volunteer work. If you are paid for your volunteer work, I think it’s contradictory.

However, ironically, the results suggested that there were some discrepancies between the definitions and when these same participants discussed their actual behaviors. Perceptions of volunteer activity for most non-volunteers and paid volunteers were linked to the acceptance of payment for volunteer work. Their logic was that senior volunteerism is not relevant to the purity of volunteerism because older adults often are considered as under-privileged populations with low and limited income. This perception about being paid or not may influence the initial decision to volunteer.
In addition to the various patterns about rewards and payment for volunteerism, the results suggested these Korean older adults also broadly defined volunteerism, as did Galston and Lopes (2006), as a form broad civic engagement activities. Non-volunteers, in contrast to volunteers, tended to define volunteering as helping anyone who needs it regardless of whether their activities were connected or not with a formal organization. This informal definition included a variety of helping activities provided within their family networks or for neighbors.

Volunteer service is not only for the others but also for the family members. However, people do volunteer work only for the others. If you have a patient in your home, you should help him or her. I know someone who does volunteer work but doesn’t take care of her family. I don’t think it’s right.

These older adults’ perceptions caused them to define volunteering as all informal helping activities in kin family networks as well as volunteering through formal organizations, similar to definitions found in the literature (Jirovec and Hyduk, 1998). This perception may influence the initial decision to volunteer in a variety of helping activities, not in only the formal system.

Unfortunately, the results showed that many of these Korean older adults lacked an understanding of the volunteer opportunities available in the community. They did not know how to access volunteer opportunities based on their experiences before beginning their volunteer work.

Some people know a lot of it, and some people don’t even know about it. As I did before, people don’t know about it because they don’t know what it is. So we should advertise it to as many people…

Knowledge about volunteering. Public awareness of volunteer opportunities is crucial in order to attract potential older volunteers. As previous studies pointed out, individual perceptions about access to volunteer opportunities are different (Bussell & Forbes, 2002; Warburton et al., 2001). Although most volunteers were active and successful in accessing volunteer programs, non-volunteers were either less interested in looking for the volunteer opportunity or lacked
access to volunteer programs. While volunteers wanted to know how to get the information about volunteer participation and went to the local office or the community welfare center, non-volunteers did not actively seek out information at all, even if they knew where they could get it.

No, not at all. I guess there was such kind of program at the community welfare center but I didn’t need it and so I didn’t participate in it.

The results also drew attention to the need for greater understanding of specific volunteer settings, such as in health care, in order to attract older adults to these, maybe less preferred, settings. Due to the lack of education about potential volunteer settings, most did not know about what types of settings were available for older volunteers. But, some tended to try the community and senior centers as a potential volunteer setting near their home.

I didn’t know where I should go … and so I came to the community welfare center. That’s how I could start it. I asked if I could do some volunteer work. I left my number and they called me. That’s how I came here.

Regarding willingness to volunteer, specifically in health care settings (e.g. hospitals, hospices, and nursing homes), the reluctance was clear and attitudes toward these potential volunteer settings influenced their preferences. Interestingly, some participants believed that health care settings were not a good type volunteer setting for older volunteers. Their reluctance to volunteer in health care settings was presented well through the expression that it was “a place that older people should avoid if possible.” This phenomenon may be a consequence of the participants’ perception of “well aging.” In general, being in a hospital in old age is not regarded as a good fortune to the older adults.

I say “No”….To see good things is to feel good things. If you see flowers you would feel better. Talking with smile is better than talking with frown face. Isn’t it? ... If I go there, I will get disease in everywhere rather than healing me at hospital. In that point of view, it is “No.” Some people would say yes but I say “No.” Money or gold doesn’t matter, I just say “NO.”
As described in the previous chapter, this preference of volunteer setting was also revealed in a recent Korean volunteer survey (Korea National Council on Social Welfare, 2009). Although the general trend of older adults’ formal volunteer activities in social welfare agencies has been on an upward trajectory during the past five years among all volunteers, the percentage of older adult volunteers who volunteer through social/community service agencies and health care agencies combined has declined (2.1% in 2004 to 1.5% in 2008 and 0.8% in 2004 to 0.5% in 2008, respectively). Moreover, there has been a sharp downward trend in older adults who volunteer through hospitals or health-related organizations (from 17.1% in 2004 to 12.6% in 2008).

Yet, the most important point from the analysis regarding volunteering in health care settings was the role of the volunteer organization in promoting these opportunities. The results showed that older adults needed information and assistance from center personnel (rather than relying on experience that they did not have) about these volunteer settings and the type of work that was involved so they could make a decision about the setting in which they wanted to volunteer. Further, the findings suggested that each different community and senior center provided limited volunteer programs. As a result, that initial participation could be influenced by the amount and variety of volunteer programs offered, suggesting the need to build a network of volunteer opportunities in the community.

I have never thought about it at all. Never.... I never thought about doing volunteering at hospital or something.... I have never thought about doing volunteer work there [hospitals]. I hear it first time and think it over for the first time. Nobody told me about it [volunteering at health care settings] and I didn’t even think about doing it by myself.

Perhaps the most interesting finding about volunteer settings was the perception regarding volunteer work through religious organizations. As described in the previous section,
the U.S. census survey has reported that religious organizations were a primary source of volunteer involvement of American older adults (44.8% in 2010) along with social or community service organization, hospitals, or other health organization (U.S. Bureau of Labor Statistics, 2009). In contrast to U.S. volunteer organizations, volunteer settings reported in a national survey in Korea (Korea National Council on Social Welfare, 2009) excluded religious organizations.

The results brought up the question about how we understand Korean older adults affiliated with religious organizations as a source of potential volunteers. As described in the previous chapter, 62% of study participants who reported religious affiliation were currently volunteering. Further, 80% of non-volunteers reported affiliation with an organized religion but they did not participate in volunteer work. The participants believed that helping in religious organizations was a kind of religious group activity rather than formal or informal volunteering. What would typically be thought of as volunteer activities were not acknowledged (and not to be acknowledged) if performed in connection with religious organizations such as the church. Instead, they believed that these activities were natural actions done in accordance with their religious beliefs. Two examples show the perception of volunteering within or through religious organizations.

In the Catholic Church, I used to work in the kitchen for the elders. At this age, I can do it well. I can make food for the senior citizens. But, is it volunteering?”

If a member in our church is hurt with his hand, then I go clean his house, help him and make food for him. I think all those are volunteer works but we don’t think about it much but just do that because he comes to our church.... I have never thought about helping others in the world … I don’t know much about it…. Don’t let your left hand know how your right hand is helping others. I didn’t think that is a kind of volunteer work. I’ve never thought that I’m a volunteer but I just had to help them. That’s what I had in mind.
These findings consistently confirmed that these Korean older adults’ perceptions about volunteering did not include volunteering through religious congregations or organizations that are typically regarded as good places to develop or sustain various civic life activities (Becker & Dhingra, 2001).

Results from the analysis regarding volunteer populations suggested that the volunteers in the study considered their preferred volunteer population as part of their decision to volunteer. Their preference about the volunteer population came from their strengths and capacities. The preference for a specific service population was often relevant to their previous careers. One woman discussed why she hoped to volunteer for children or illiterate people.

Only the teaching volunteer work is interesting than anything such as preparing food, laundry or something else. I am just interested in teaching…. I can do my best in teaching.

Interestingly, the results suggested that the older adults’ volunteer work preferences reflected cultural factors as well as individual interests. A tendency to prefer volunteering for children, rather than for other populations, was revealed by perception that they will be “energized” from young people as a result of working with them. This is a view that is generally accepted in Korean culture and reinforces the reluctance to volunteer with older adults. This phenomenon may be due to tendencies to prefer young people rather than older people when consider the future. A negative attitude that working with older adults needs more time and energy may contribute to the phenomenon.

Old people have these thoughts. Now we have lost energy and we want to get energized from working with kids. And so I went there [day care center] with such thoughts in mind.

Previous experience with volunteering has been seen as a prerequisite for older volunteering (Smith, 2004). Yet, as the results showed, previous experience did not facilitate the
initial volunteering among the participants in the study. In fact, all of the Korean older adults in the study had little volunteer experience, especially in the form of formal volunteering in their early life, due to commitments to family. Because these Korean older adults did not have previous volunteer experiences as a facilitator for the decision to volunteer, there may be no basis for a belief that volunteer activity would be an important activity to engage in during retirement and old age.

Overall, non-volunteers perceived volunteers positively, although that did not seem to influence them to participate in volunteer work themselves. Yet, results highlighted that negative experience shared by others may influence the decision to not volunteer. Some non-volunteers had negative experience about their close acquaintances who are volunteering in a formal system. In their perception, it was expected that volunteers’ helping behaviors should be consistent in daily life. Yet, it was obvious that their perception about this discrepancy influenced their decision to not volunteer in a formal volunteer system and instead chose helping activities in their own informal way, such as family caregiving.

**Other concerns.** The older adults in this study were often fairly active in many ways. This can be either a barrier or a facilitator in their decision making about volunteering. Participants in the study had strong desires for learning and having new experiences and many reported participating in educational (e.g. computer skills) and/or recreational programs (e.g. dancing), and even sports clubs at the community and senior centers. Interestingly, nearly all volunteers in the study had belonged to social groups or programs of the centers or the agencies for which they were volunteering. It was obvious that involvement in the community and senior centers increased the opportunity to access volunteer activities. Brown et al. (2011) describe a process whereby older volunteers are invited to volunteer through their connection with senior
organizations. As explained, for volunteers, this was the vehicle through which they were exposed to the possibility of becoming volunteers. This participation provided an opportunity to do volunteer work related to the program that they already participated in or sparked an interest in a variety of other volunteer programs at the center.

I came here to learn such things [computer skills]. And this community welfare center is the nearest one from my home. While I was learning computer skill here, I met a lot of volunteers. Ah ... I think I can do something here and so I began volunteer work here.

However, despite the similar levels of involvement, many older adults do not extend the scope of their activity to include volunteer work. These individuals seemed to place a higher priority on leisure activity in old age. Enjoying leisure time appeared important for older adults who did not have to take care of children anymore, focus on impending marriages, or help adult children move out of the family home. Further, older adults have a right to not participate in volunteer work or to pursue individual time with leisure activities (Chambre, 1993). In contrast to the older adults who decide to volunteer through the participation in other programs, non-volunteers in the study wanted to enjoy leisure and to do something in their own way rather than volunteering. Perhaps, people who have looked forward to their retirement did so with the hope of having time to spend on more leisure activities and thus are reluctant to spend their time as volunteers.

For volunteers, availability of time was a facilitator that influenced their decision to participate in volunteer programs. In other words, the more available time, the more likely older adults may be to participate in volunteer work. One volunteer described why she decided to volunteer.

I think I can do it if I have some time. Someone asked me if I want to do volunteer work, and that’s why I began it because I had much time.
Non-volunteers reported that they had little time available, and this may have served as a barrier that influenced their decision not to participate in a volunteer program. In contrast to volunteers, non-volunteers did not allot their time for volunteering because they were in caregiving roles or had continued in paid employment. They also believed that they could volunteer after they did everything they think is important, but at that particular time they had little availability. One non-volunteer stated:

I have to come here and go there. Then how can I share some time for volunteer work? Don’t you spend too much time for social service? I want to see my friends and how many times I got … How long can I have healthy in my life … maybe 10 years? If I can live until I become 90 years old, then I would have 20 years. If 10 years are left, it’s not so long.

**Recruitment strategies.** Several recruitment strategies such as educational programs, direct request, governmental policy, and media approaches were found as facilitators and barriers in the decision to volunteer. The results highlighted the importance of educational programs as influencing the initial decision to volunteer. As described previously, participants in the study had a strong desire for learning and having new experiences. In fact, many reported participating in educational (e.g. computer skills) and/or recreational programs (e.g. dancing), and even sports clubs at the community and senior centers. Given their involvement with these centers already, it is likely that these older adults would have a willingness to participate in educational programs to learn about volunteer opportunities if they were offered at the centers.

Consistent with the literature, the findings suggested that initial educational programs were crucial to recruit older volunteers and achieve the goal of the organizations (Morrow-Howell et al., 2003). For the older volunteers, initial educational programs played a key role when in their decision to volunteer or to recommend a volunteer program to others.
They [social workers] teach many things here for a month. For a month, actually, volunteer work is not an easy concept, and you can’t get a lot of knowledge in a month. How can we absorb all for a day or two days [educational/training programs] here? We have lived for 70 years and it’s hard for us to recognize it. I had not done it [training program] well because I did not want to volunteer first … but I just began to volunteer by the training program.

It was obvious that involvement in the community and senior centers in this study increased the opportunity to access volunteer activities. It may be that educational programs draw them into the centers. Volunteers pointed out that educational programs about volunteering should be designed to be “touched” (tailored) to older adults, especially newcomers who have little knowledge of volunteering. Results also suggested that if older adults have a certain individual or group characteristics, these educational approaches could be different according to the expected volunteer roles. Social workers may need to develop volunteer educational programs in conjunction with older adults’ needs and focus on social issues about which they are concerned. Some volunteers, however, perceived an overall lack of educational programs available and thus little chance to learn about volunteering.

Simply asking an older adult directly about whether they wanted to volunteer is one of the most effective ways to facilitate volunteering (Independent Sector, 1999). Older adults were more than five times as likely to participate in volunteer work if they were asked. Even three-fourths of oldest adults (>75 years) agreed to volunteer when asked, compared to only one-fourth when not asked directly. Not surprisingly, volunteers in the study had more opportunities to be directly asked to volunteer by social workers and other center staff during educational and training programs at the community and senior welfare centers than they would have had if they had stayed home or only heard about volunteer opportunities from someone in the community.
(e.g. friends, family members) close to them. A volunteer described the initial contact by the center’s social worker as follows:

Manager [senior social worker] Mr. Lee here called me one day. I was one of the young ones here and I did ping pong. In his office, he asked me to take care of ping pong class as a volunteer. That’s why I began and it’s been 10 years.

The results showed that volunteers were more likely to volunteer if they had a friend or family member in the organization (Independent Sector, 1999). A volunteer stated:

My wife told me don’t waste time at home but work on it together. I told her it’s embarrassing. But she said it’s not at all. So I participated in it because my wife recommended it to me.

Compared to volunteers, non-volunteers had few opportunities to be asked to volunteer. A non-volunteer stated: “I have never been asked to do it. I have never been asked to do volunteer work before. Never.” Yet, there may be a potential to attract non-volunteers to volunteer if they are asked by someone they trust and respect. Another non-volunteer said: “If my close friend wants me to go there with, or a tenacious person asks me … I would go there and maybe I would change my mind.”

Overall, these results regarding strategies that may influence the initial decision-making process about volunteering provide insights into the importance of personalized approaches. Asking personally may be a good way of encouraging older adults to decide to get involved in volunteer work (O’Neill, 2006a). This point also indicated that social workers should consider asking the subpopulation of less educated, less socially connected, and low-income older adults as possibilities to increase senior volunteerism. The governmental role as a factor in recruitment of older volunteers was explored and the study results highlighted the importance of governmental policy in the decision-making process. As described in the previous chapter, the Korean government became directly involved in encouraging older adults to volunteer in the late
1990s, with the possibility of paid programs instituted in 2001 (Kwon, Um, & Yeo, 2010). It became clear that the most important role of the government according to the participants was the financial compensation policy. They understood that it was the government that provided the opportunity to be paid for the work through the center. A female volunteer stated:

The government makes jobs for the old people actually. I think it is allowance for the old. The government gives allowance to the old people under the name of paid work.

Paid volunteers, in particular, reported that hourly-based stipends for volunteering facilitated their decision to volunteer. One paid volunteer said: “I did it for the [financial] reward. I wouldn’t do that if I was asked to do it for free.” For non-volunteers, this tangible incentive was also an important motive that may influence their initial decision to volunteer. This notion indicated a concern that it may not be possible (or may be more difficult) to attract older adults to volunteer in the future if they are not paid. A non-volunteer described this phenomenon as follows:

It is a government subsidy. Who will do that without being paid? Nobody will do it without money. Many of them will not do it without being paid.

In their perceptions, the small stipends in the paid programs were often seen as allowance money that the government provides for the financially vulnerable aged even though it does not cover the older adults’ entire living expenses. The point may be relevant to the expansion of the volunteer programs. In fact, proponents of expanded government-supported senior volunteer programs advocate that involving low-income older adults in paid volunteer services is a way for them to contribute to society as well as improve their individual health and well-being (“SCSEP,” 2006).
The results suggested that another important government policy that may facilitate initial
decisions to volunteer was a lowered age eligibility, from 65 to 60 years of age and older. In
particular, involvement in the paid volunteer work program was seen as reserved by the agencies
for more young-older adults aged 60 and older. This strategy is similar to the U.S. policy that has
revised the age of eligibility from 60 to 55 year of age and older to support and strengthen senior
volunteerism. This policy change was suggested by aging experts working on the civic
engagement agenda at the 2005 White House Conference on Aging (O’Neill, 2006b). Now, all
Senior Corps programs (i.e. Retired and Senior Volunteer Program, Senior Companion Program,
Foster Grandparent Program) are open for adults ages 55 and older. The reduced age of
eligibility thus facilitated the expansion of the older volunteer pool. A volunteer experienced the
increase of young older adults as follows:

There was a working program for the old aged over 65 in this community welfare
center before, but the age limit was lowered to 60 last year. So we were about a
dozen people who took a training … we were all in our early 60s.

Older adults’ perceptions in this study were that small stipends and lowered age
eligibility in the system were welcome, and that all unpaid volunteer programs should be
transferred to paid programs, if possible, because unpaid volunteers had a strong desire to be
paid. To meet their needs, the center social workers have been working to develop the current
unpaid programs into paid programs funded by the government (through direct requests and
other grant proposals). Two examples illustrated unpaid volunteers’ desire to be paid:

Last year, we asked the social workers to convert the free volunteer program we
were working on into the paid working program, and they said it would be
possible for 70-80%. The local office, however, said No to it. It’s not done.

I don’t know what will happen. Maybe volunteer workers will be paid some in the
future…. Now government doesn’t have enough funds; I understand but there
should be some government payment though a little.
Overall, these results regarding government policy revealed that compensation policy in paid programs was influential in the decision-making process.

Public media such as newsletters and radio and TV announcements may be less likely to appeal to older adults than direct asking by a close acquaintance (Bass & Caro, 1995). Yet, the results suggested that participants in this study gained brief information about volunteering and successful volunteering from Western countries that they heard about through the public media. It seems be important to establish multiple media approaches to reach older adults to fill the gaps in understanding volunteering and to facilitate participation in volunteer work (Greenya & Holin, 2008). In fact, approach through mass media is one strategy to strengthen the civic infrastructure to increase public awareness about volunteering (Henkin & Zapf, 2006).

**Decisions about Continuing to Volunteer**

All volunteers (N=20) in this study indicated that they were going to continue to volunteer. In order to explain the phenomenon, important perceptions about their volunteer decision making were explored in the second proposed model. This model proposes that current volunteers may go through a different process when deciding whether they wish to continue to volunteer or not. The background characteristics they bring as a foundation into the process remain the same.

**Facilitators and barriers.**

**Internal motives.** As described in the initial model, egoistic motive is a desire to improve ones own well-being and quality of life, while altruistic motive is a desire to improve the well-being of others (Cnaan & Goldberg-Glen, 1991; Unger, 1991). In the initial decision-making model, it was noted that older adults experienced considerably increased social isolation after retirement, and also confronted severe well-being issues. They tended to choose volunteering in
Figure 3. Decision-Making Process about Continuing to Volunteer
the formal volunteer system for egoistic reasons, such as to cope with adapting in old age. This was different from others studies that reported helping others may demonstrate altruistic motivation for older adults’ volunteerism (Nelson et al., 2004; Okun, 1994; Warburton et al., 2001).

In examining the decisions to continue to volunteer, the results regarding volunteer motivations suggested that older adults who engaged in formal volunteering were more likely to be dually-oriented, possessing both egoistic and altruistic reasons. This point was different from the previous model and highlighted a change of motivational orientations in the process of volunteer work. Older adults with volunteer experience in this study believed that older adults’ volunteer participation might be good to meet needs in the community and to use undeveloped human resources. Further, older adults’ volunteer work was considered ultimately helpful for integration into the community and society, and that it is valuable and meaningful when people get together for a common purpose. These perceptions in their volunteer work may be relevant to the altruistic motive to continue volunteering.

Further, the findings regarding these changed motivational orientations highlighted the relationship of the perceived benefits and continuing volunteer decision in terms of volunteers themselves, as well as service recipients for whom they were volunteering. Perceptions about benefits to service recipients may contribute to the altruistic motivation to continue volunteering. Older volunteers were more likely to continue to volunteer when they perceived that service recipients thought their volunteer efforts had changed their lives (Butler & Eckart, 2007).

When I first saw the children, they were distracted but they got better after a year. I am so proud of them and it is worth teaching them when I see them grown over the years.
As previously noted in the literature review (Chapter 2), the patterns of results suggested that older volunteers are also motivated by egoism. For example, as reported in many studies, participating in volunteer work helps older adults experience good physical health, better psychological well-being, reduced levels of depression, and improved life satisfaction in later life. These perceived positive experiences and benefits to themselves can help older volunteers continue to volunteer (Brown et al., 2011). As expected, volunteers in this study were more likely to feel that volunteering was a pleasurable and meaningful activity if it offered them important benefits.

As expected, results suggested that health benefits were among the most important egoistic motives to continue to volunteer. Volunteers perceived that physical activity in the process of volunteering was helpful to keep physically healthy. Further, it was obvious that volunteering helped people remain meaningfully engaged in helping activities, and it made them feel good and proud of themselves while volunteering.

I could see many people and they tell me that I working hard and I feel good when I hear such words. When I meet elders in the community welfare center, they would tell me that I am the treasure of the community welfare center, and even though it is a nonsense, I like hearing that.

One volunteer expressed some depressive symptoms prior to engaging in volunteer activities. It has been well-documented in Li and Ferraro’s (2005) study that older adults with higher depressive symptoms often tend to seek volunteer activity as a way to improve mental health. This particular volunteer was still volunteering and decided to continue volunteering.

Okun and Schultz (2003) found that volunteering is an effective way to combat older adults’ decreased social relations and activities. As expected, the results suggested that volunteer participation provided the older volunteers with an opportunity to develop rewarding friendships and expand their social networks. They became more active and felt a sense of meaning and
fulfillment again. These may be self-oriented/egoistic reasons to decide to continue in volunteer roles.

**Attitudes about aging.** As discussed in the literature review, traditionally, older adults were viewed as dependent, unhealthy, and non-contributing individuals. Now, due to a productive engagement perspective, the stereotyped image has been transformed into one that views older adults as human, political, and economic resources who meet social needs in their communities (Hinterlong, 2007). In the transformed view, older adults in volunteer work may be viewed as successfully aging (Pruchno et al., 2010). Yet, the results in this study showed that some older volunteers were still suffering from ageism and held many ageist attitudes themselves and that these attitudes may influence the decision to continue to volunteer.

However, analysis regarding attitudes toward other older adults suggested volunteers’ perceptions of others were varied depending on their volunteer experiences with others. It became clear that many negative views that volunteers had before had been changed to be more positive, “As I get around, I could see many older volunteers are doing it well on time.”

The results also showed that negative associations with other older volunteers could influence the decision to continue to volunteer. One volunteer said that he wanted to continue volunteering, but he was concerned about an experience shared with a volunteer who recently recovered from a geriatric disease.

When other volunteers are going ahead while we are volunteering, she is 50 meters behind. And I think that it’s not easy to do this volunteer work at old age. It’s not so easy.

As noted about perceptions of service population, volunteers who were volunteering for older adults (e.g. senior companion program) had more favorable views toward helping older adults in health care settings than non-volunteers. Yet, the older volunteers still did not want to
change or extend their activities from their current volunteer work to other programs to help older adults. It is unclear if the phenomenon is due to their existent negative attitudes or reported limited time availability.

The results suggested that perceptions of themselves as a volunteer in volunteer work may be influenced by institutional ageism. Most volunteer agencies welcome volunteers of all ages. Yet, some agencies are often reluctant to manage older volunteers compared with younger volunteers because of institutionalized ageist stereotypes that remain common, although age discrimination and is not publicly acknowledged. This issue may relate to capacity for volunteering. In fact, social workers often confront an issue of reliability and may not be able assign older adults to specialized activities (Fischer, Mueller, & Cooper, 1991) due to concerns about older volunteers’ physical health (e.g. vision and hearing limits), physical fatigue, and declined capacity to volunteer (Lee & Catagnus, 1999). Thus, experiencing discrimination in volunteer work may make older volunteers feel less competent and useful, as unfortunately was the case among some volunteers in this study. The following statements by one volunteer showed this age discrimination in the volunteer work and the fact that older people are less preferred.

While we are doing volunteer work, some of us want to organize a club of scores of men to do volunteer work in deserted area such as Flower Town in Hongcheon once or twice a year. But they don’t let us in because we are 80 years old or 70 years old. It can be hard work for old men. So they don’t let us participate in such activity. It is the same in this local office. When we want to go to other area for volunteering, they cut the old peoples from the list. How can an 80 year old person remove oil spill on the sea [volunteer activity to remove oil spill due to an accident of an oil ship]?

Without consideration of older adults’ real capacities, social workers may set lower standards for volunteers (Bass & Caro, 2001) that will not achieve the goals of the organization. Thus, older
volunteers who perceive themselves not to be useful to the agencies or service populations may decide to discontinue volunteer service.

**Volunteer definitions.** Differences in how volunteerism was defined were evident in this study. In contrast to non-volunteers, many volunteers linked volunteering to more formal activities/systems. They tended to define volunteering more in terms of service in volunteer settings in which they were able to make a contribution in a formal way. Their perceptions of volunteering were that volunteer participation was necessary for our society and a way to contribute to society. They tended to identify it with the community and senior centers and would like continue their affiliation with the centers, which could contribute to their continuation in volunteer activities.

Because of their connection with the centers, they were often influenced by training programs that were provided. This further training and education may have broadened their understanding of volunteers.

I think volunteer work is necessary. For any institute, hospital or any center, anyway, I think we should do volunteer work there if you have time … or if you don’t have enough time, you should share some of your time to do volunteer work

The results also highlighted the difference in perceptions of receiving compensation for volunteer work. Volunteers who mainly participated in unpaid programs believed that being paid for their volunteer work was less acceptable than volunteers who were involved in paid programs. Volunteers in unpaid programs perceived that people should not be paid to volunteer. Because of this they believed that they can have more meaning and fulfillment through their volunteer activities. Yet, in contrast to purely unpaid volunteers, some paid volunteers believed that the volunteer stipends were important because they facilitated their ability to continue to
participate in volunteer work. The example shows how paid volunteering helped in their decision to continue volunteering.

If I get paid for it rather than for free, then I can give some to that old woman and I can spend some for my transportation cost, and so I will do it more positively.

Overall, it became clear that being paid was indeed acceptable and facilitated many volunteers’ continued participation. As described in the previous (initial decision-making) model, some discrepancies existed between these volunteers’ statements and actual behaviors as they continued to volunteer. Given that unpaid volunteers also expressed a desire to be paid for their volunteer activities, social workers must consider this need seriously when designing volunteer programs because the desire to be paid was rooted in the economic situation of these older adults. The example shows the rationale for wanting to be paid for volunteer work.

I can’t help them [service recipients] by spending my money. So if we can be paid even small money, then we can save it or we can put it into their bank account. I don’t need the money; if I do, I may be greedy. Then I can spend the money for them.

**Knowledge about volunteering.** As described in the previous model, non-volunteers seemed to lack access to, or be less interested in looking for, volunteer opportunities than older adults who hoped to volunteer. The results from the analysis regarding volunteer opportunity suggested that volunteers continued to be active and successful in accessing volunteer programs after they began to volunteer. The results suggested that involvement in one type of volunteer work provided access to other types of volunteer opportunities. One-half of volunteers in this study were or had volunteered in both paid and unpaid volunteer programs organized by the community and senior centers or other organizations in the community. It became clear that there was a strong relationship between paid programs and unpaid programs in terms of available opportunities. In fact, several paid volunteers had begun to volunteer in unpaid programs and
afterwards, according to the agency policy, they could be offered an opportunity in a paid program. This point highlighted that increased awareness of volunteer opportunities was crucial in order for volunteers to continue to volunteer.

The results also drew attention to the greater understanding about various formal volunteer settings among volunteers. Volunteers understood the variety of volunteer settings for which they could volunteer as follows:

It doesn’t seem to be confined to certain fields [volunteer settings]. You should do it in various fields as much as you can. That’s real volunteer service.

The results also revealed an important consideration about how a volunteer field might be chosen. Volunteers emphasized that they should consider a volunteer field in which they are skilled and able to make a contribution.

You should do volunteer work only in the field you are well aware of. If you aren’t, you can’t do it for any field you don’t know just by following the others. If not, you may block the entire volunteer work itself rather than contributing to it. That’s what I think about it.

In a preliminary study conducted by this researcher, despite a lack of knowledge about the opportunity to volunteer in a health care setting, 34.4% of the older volunteers in the study indicated that they were willing to volunteer in health care settings with older adults (Shin & Csikai, 2010). Yet, those who were willing to volunteer in a hospital, hospice, or nursing home with older adults reported only a moderate level of willingness. Consistent with the findings of the preliminary study, results regarding willingness to volunteer, specifically in health care settings (e.g. hospitals, hospices, and nursing homes), showed that these were less preferred settings and that attitudes toward these potential volunteer settings influenced their decisions. However, with increased knowledge about these specific opportunities available, this could be a possibility for future volunteer activity.
The most interesting finding related to their potential willingness to volunteer in health care settings was that they hoped their current volunteer work (or in a health setting) could be considered an investment for when they need care themselves. They put forward a proposition or expectation that they might potentially be cared for in the future if they devoted some of their volunteer time in these settings.

If I help the old people in this position, when I get old in that position somebody will help me in this position. Sometimes I expect that kind of things. And if I do it now, it can be a little help to me later.

Yet, without the direct experience of caring for someone interacting with the health care environment, it seemed unlikely that this type of setting would be high on their list of preferred volunteer sites. These current volunteers still needed information about these volunteer settings and the type of work that is involved in order to make informed decisions about the type of volunteer work they wish to continue doing. Facilitating their understanding about new volunteer opportunities seems important to the volunteers’ abilities to make a decision about whether they want to continue volunteer work in their current setting or choose a different one.

One study showed that many hospice volunteers were motivated through personal experiences of having a friend or family member who received hospice services (Kovacs & Black, 1999). Consistent with this thought, the results also suggested that the potential volunteer decision could be influenced by direct experiences with the health care system, either as a care recipient or caregiver. This example shows potential willingness for volunteering at health care settings.

If I feel that I’ll be like that someday, I may decide to help them when I am healthy. But there is something like that. It is so hard for people like me who are never sick to feel that. Many people who used to be sick do giving care service…..
However, without this direct experience, participants in this study were reluctant to choose to volunteer in health care settings.

Results regarding volunteer preferences related to service population suggested that the volunteers’ preferences were considerably related to their current volunteering. Nearly all of participants who were volunteering did not want to consider another type of volunteer activity or service population. They seemed to become comfortable and satisfied with their contributions. The preference of volunteers for their current volunteer placement and for current service populations was evident in this example:

I first did volunteering for the aged because the social worker of the community center recommended it. If I did it to kids before then, I might be into it now.

The results showed that some volunteers preferred to volunteer with indirect service activities or with an “easy” service population. Two examples show why they do not wish to serve certain populations.

I don’t want to do it for the patient because I was a patient before and took it as a patient. How can I say ... I just don’t like it. I just want to do it with normal person.

Well it’s hard to control disabled person…. Actually, it’s hard to deliver what I mean; they easily forget it and do something else.... The most serious worry is losing one of them when going out. Do they follow what we say? It’s hard to endure it. It’s harder.

In fact, most volunteers who were providing only indirect service (N=9; 45%) wanted to continue with indirect service (e.g. information desk, newsletter reporter) and did not want to choose direct service.

It was also evident in this study that there was a preferred service population for direct service provision. Sixty-four percent of volunteers who were providing direct services had involvement in volunteer programs for older adults. When they were asked about their
willingness to volunteer in direct services for older adults at health care settings, volunteers who were volunteering for older adults (e.g. senior companion program) were relatively more likely to help older adults at health care settings than non-volunteers. Yet, overwhelmingly, they wanted to continue efforts for current service populations at the current volunteer programs; not different service populations or other programs when they considered their time availability.

Nelson et al. (2004) found that high satisfaction was a significant facilitator of volunteer role commitment. Consistent with this, these participants reported that they were satisfied with the current volunteer work that they were doing and wanted to commit to the current volunteer work. The reason for these decisions was that the current volunteer placement and work assignments met their strengths and capacities, considering their previous career.

Another interesting finding was that paid volunteers felt appreciation for the volunteer hosts (centers), social workers, and the work itself. The reason was that they had the opportunity to volunteer and to have been paid for volunteering. However, some believed that their volunteer work was not significant enough and perhaps did not meet the centers’ needs. They also thought that the payment they received was too much. From this sense of appreciation, many paid volunteers wanted to continue volunteering to give back to the center that provided the opportunity. Understanding this perception of the volunteers will be important in designing strategies to not only recruit but to retain volunteers. It may include a variety of programs that will be discussed as strategies in the next section.

Other concerns. The results highlighted the different patterns of involvement in other activities, and volunteers’ potential time availability. As described in the previous model, non-volunteers were less likely to have time availability, and this served as a barrier that influenced their decision not to participate in a volunteer program. Yet, volunteers expressed that they could
continue to volunteer if their time is available: “If I have some time, I can go. I will go.” and “If
time permits, I can do that. I can do that in my free time.” While non-volunteers spent more time
doing leisure activities and informal caregiving or had continued in paid employment, older
volunteers spent their available time doing more volunteer work and other activities (e.g. with
their religious congregations). Given that that they were satisfied with the amount that they are
currently volunteering, involvement in more volunteer activities would be difficult considering
for their limited time.

One interesting result was that continuing participation may be dependent on the
interplay of compensation and available time. Volunteers may not want to spend more time in
unpaid volunteer work even though they may have additional free time. This example illustrated
the influence of the perception of time availability for their continuing decision to volunteer.

If there is some payment for volunteers, they [older people] would do it because they
don’t have any specific thing to do… well they don’t have any specific event in that time.

**Supportive strategies.** Different from the recruitment strategies, a variety of supportive
strategies influenced the older adults’ decisions to continue as volunteers. Emotional support, on-
going training programs, compensation programs, recognition programs, and governmental
policy were identified as important factors.

Recent literature has focused on institutional support in the management of older
volunteers (Tang, Morrow-Howell, & Hong, 2009). As expected, the results suggested that
emotional support from social workers and other staff was an important institutional strategy to
make older adults feel valued as volunteers and thus willing to remain involved. As a result, they
may believe that they are respected. All volunteers hoped that they are respected in such
volunteer environments, not as workers but as persons (Martinson & Minkler, 2006).
Even young social workers treat me like a hired worker, if they treat me like that, it hurt me because I am human. I am so thankful for the social workers and they do really good but they are young and they don’t know the mind of old people. I hope they better understand the old people though they are young with service mind.

Consistent with the current literature, these findings highlighted the importance of training programs. Ongoing training programs were crucial in decisions to continue volunteering, to improve older volunteers’ skills and capacity, and to achieve the goals of the organizations (Morrow-Howell et al., 2003). These were particularly important for older volunteers who completed specific tasks and provided direct services (Grossman & Furano, 1999). Provision of useful information about the volunteer work may help older volunteers continue for a longer period.

As expected, incentives such as stipends or reimbursement appeared to serve as an important strategy to promote sustained volunteering (Morrow-Howell et al., 2003). For paid volunteers, continuing provision of program stipends (corresponding to about $200.00 /20 hours per month) intended for their time and effort in volunteering, were more significant than other factors when they considered volunteering. Interestingly, volunteers in unpaid programs still expressed the potential acceptance of small stipends if they are available. The findings showed that free meal provision also influenced the decision to continue to volunteer. In one of the senior center’s volunteer programs, there was an increase in the attendance rate during volunteer activities when a free meal was provided. The following example showed that the participation pattern of volunteers was influenced by the provision of a free meal.

On the particular service day of the month, the director offers us lunch. It wasn’t before. It was April this year, when it was first issued. Now we don’t get paid for our activity because it is volunteer service. But not so many people come here when they didn’t give us lunch. Since the lunch is provided, 15 or 20 people come here.
A finding similar to this result was evident in a study by Cnaan and Cascio (1998). They demonstrated that provision of free meals was associated with increased volunteer hours. So, providing free meals may be an effective strategy to keep older volunteers in sustained volunteer work.

The findings regarding volunteer recognition suggested that a series of recognition programs encouraged older adults to be more committed in volunteer work. Being publicly recognized for their volunteer participation was important for them to continue in their volunteer roles and provided increased psychological satisfaction in volunteer work (Cnaan & Cascio, 1999; Kovacs & Black, 1999). Several recognition programs that older volunteers had access to were birthday parties, gift cards, certificates, provision of uniforms, one-day cultural site trips, and awards/medals through recognition events. This example shows how these programs helped them feel valued although volunteers did not expect this recognition.

When we first did volunteer service, they gave us a gift card at the festival for volunteers. But now we only receive the certificate. Then I once received volunteer worker of the year medal. The local office gave me a watch as the award gift … though I didn’t use it but it was appreciated. Well, I received an unexpected thing and I thanked for it.

However, results did reveal some concerns regarding recognition policies in older volunteerism. Some volunteers complained that the reward program did not consider the reality of older volunteers as follows:

It [volunteer hour mileage] was just one of those things [recognition/reward programs]. …. It makes me feel good. Doesn’t it? It’s like air mileage and it feels good. But the mileage is huge and we can’t even imagine it. How can I take this much during the rest of my life? How can I get benefit? To get benefit from the mileage book, I have to earn 100 scores. I have to do volunteer work for many years.

When discussing this topic, these participants shared a suggestion for a potentially more realistic reward policy that could expand the volunteer programs. They knew that their volunteer
hours could not be financially supported, but wanted a program organized whereby they could to
transfer the volunteer hours back to them for a future need for caregiving services (for example)
for themselves. This reward program is similar to a potential program that older volunteers’
monetary benefits transfer to grandchildren’s tuition in the U.S. (Thompson & Wilson, 2001).

If I did 500 hours, I want to receive 500 hours when I need it. I don’t ask for it
while I am free but my wife hurts her back and so she can hardly make food or
clean home. So if someone comes and helps us with such household works as
much as I did volunteer work. Isn’t it right? It is reasonable and proper. If so,
more people can do volunteer works.

It became clear that the government’s policy is crucial as a strategy to keep older
volunteers in volunteer work. The most important role of the government, according to the
participants, was the financial compensation policy. As described in the initial model, the small
stipends in the paid programs were seen as allowance money that the government provides for
the financially vulnerable older adults, even though it does not cover the older adults’ entire
living expenses. The current system for volunteer programs is limited to seven months of
payment. This system may need to be revised to cover rest of the months in the year and to
expand the eligibility for compensation to currently unpaid volunteers. Given that the paid
volunteers tended to participate in the same program for free for the rest of the months in the
year (five months), they did indicate their preference for continued stipends through that time
period in exchange for their work. An expanded compensation policy could retain these
volunteers.

Implications
Volunteerism among older adults has traditionally been a concern of social work, and
with the aging of the population, it is of growing importance. Older volunteers have long been
involved in various social work settings (Kovacs & Black, 1999). As a result, social work
practitioners are more likely to engage in work with older volunteers than ever before. It is
critical for social workers to fully understand this phenomenon and to be able to practice effectively with both volunteers and their service populations.

As the literature review described in Chapter 2 demonstrates, a large body of literature has examined trends, demographic variables, motivations, and benefits of volunteering, and appropriate policy and issues in senior volunteerism. Yet, empirical research studies focused on the specific experiences and other issues related to older volunteers are relatively few. This qualitative study suggested two decision-making process models that may capture the volunteer experiences of Korean older adults. They provide insight into strategies that can be developed to address the needs of both older adults and the larger society.

Social Work and Gerontology Practice

Social workers have an opportunity to take on a leadership role in developing volunteer programs that can benefit the well-being of the volunteers, the service population, and the community. Different strategies are needed for recruitment and retention of volunteers based on the findings.

Empower older adults. Volunteering is a learned helping behavior in a developmental process. In general, older adults’ volunteer participation can be understood as an adaptive process in late life to continue to enact their valued social roles and social engagement (Moen, Dempster-McClain, & Williams, 1992). As described, the process of decision making about whether or not to engage in volunteer work may be complex, but a commonality existed among these older adults’ experiences. It was evident that volunteering, for Korean older adults, was a new and unfamiliar phenomenon and experience. Decisions to participate in volunteer work may help older adults gain, to some extent, internal or external power (e.g. self-strengths) and promote positive outcomes in their lives. In the process of learning new skills, they may feel at
times inadequate (e.g. less knowledgeable, less skillful, and less healthy). Social workers should endeavor to empower and strengthen individuals in their own lives so that older adults can enjoy the benefits of this new experience.

**Engage in differential initial and ongoing assessment and intervention approaches.**

Since there were differences in how older adults might be influenced to initiate volunteer activity, multiple types of approaches should be utilized. The results revealed that Korean older adults believed volunteering to be a new concept in Korea that was adapted from advanced/Western countries. The population was not a group with previous experience upon which they could rely for information about volunteerism. Variations in all of the facilitators and barriers identified in this study could influence the decision-making process about volunteering. Social workers should do needs assessments on a regular basis to examine the differences and changes in motivational factors in the initial and subsequent decision-making processes so that strategies or programs can be designed (and revised) according to any changes that occur over time.

**Create collaborative networks in the community.** Collaboration across organizations that provide possible volunteer opportunities for older adults would be a critical infrastructure to put in place that could increase senior volunteerism. This collaborative coordinated system to recruit and sustain volunteers (e.g. including working media outlets, developing programs, offering effective ongoing programs, and maintaining technical assistance for effective practice skills) could benefit the community as a whole. From within the network, a wide range of volunteer opportunities could be offered to older adults so that the decisions to volunteer are based on complete knowledge of all aspects of volunteer work. Specifically, in order to strengthen the partnerships with faith-based organizations, social workers could specify guidelines for working with these organizations and create promotional materials targeted to
recruit more older adults who are already actively involved in volunteer activities in their religious communities. Within a larger network, social workers of the centers could pool their resources to ensure that these older adults are not excluded from community engagement.

**Develop a variety of programs combined with volunteer recruitment programs.** As described in the discussion of the facilitators and barriers, helping older adults change their perceptions of aging and improving health would be key tasks of social workers who work with older volunteers.

In order to recruit new volunteers, educational outreach programs should be developed and conducted at a variety of organizations, not only at the centers. Social workers can build collaborative networks among organizations in the community to maximize the opportunity for educational programs. For example, social workers can introduce volunteer activities at professional groups (e.g. associations of retired seniors) and social groups (e.g. sports group, hobby group) if the members have not previously been introduced to the concept of volunteering. Given that participants in this study lacked an understanding of volunteering within or through religious organizations, religious congregations and organizations would be another potential outlet for the volunteer educational programs to help understand what volunteering is and to increase access to volunteer activities.

In order to retain current volunteers, a variety of educational/recreational and health promotion programs should be combined with volunteer programs. As the results showed, most volunteers tended to decide to continue volunteering when they are satisfied with the volunteering and feel benefits from the current volunteering. Given that older volunteers have a desire for life-long leisure activity and a concern about their own health, these programs should be provided as an incentive to volunteers. For example, social workers can design a health
promotion program as a special program for volunteers only and provide a discounted membership fee to volunteers who hope to attend programs at the center. Social workers can organize a social club for volunteers and support their group in other volunteer activities. These strategies may help them feel more valued and increase their satisfaction in volunteer work.

Social Policy

**Design informed social policy.** As described in the previous chapters, most social policy for older adults in Korea has previously focused on health and residential care. The issue of older people as a potential source of volunteers has more recently appeared on the policy agenda in Korea. According to the productive aging policy and social climate formed by the policy, the Korean government urged social agencies to develop senior volunteerism programs, and paid-work type of volunteering was designed. As a result, a governmental role was an important resource that could increase the number of older volunteers that contribute in their community through formal agencies. This study provided an understanding about how the current Korean governmental policy regarding volunteerism is perceived and experienced by older adults. More study of the policies’ outcomes is needed so that social workers can be more effective in their advocacy efforts to strengthen the policies and make them more responsive to older adults’ needs.

**Increase funding for volunteer programs.** From the older adults’ perspectives, it seemed clear that all unpaid volunteer programs should be transferred to paid programs if possible. Further, the current compensation system that is limited to a seven-month payment period should be revised to cover the rest of the months in the year. In addition, expanded eligibility for compensation to currently unpaid volunteers should be sought. Currently many center social workers are working to transfer current unpaid programs to paid programs through direct requests to potential sponsors in the community or grant proposals at the national or local
level. However, year-to-year, the funding is not guaranteed to continue the programs, as economic recessions often threaten the funding for the programs. The reason may be due to lack of policy makers’ perception about volunteerism. Given that policy makers less prefer paid-volunteer programs, it may be natural that a government fund has been assigned to part-time work focusing on more productivity. Policy makers should develop a policy to fill the gaps of government funds so that social agencies can get more funding from groups (e.g. private sector foundations, companies) in the local or national levels that might be interested in the area.

**Develop realistic recognition programs.** This study suggested that development of recognition programs supported at the governmental level may increase the awareness and level of volunteer activity. Current recognition programs including rewards are appreciated by volunteers and bring recognition to the centers. Through the small amount of current funding provided by the government to the centers, social workers have provided a variety of recognition and reward programs (e.g. meals, birthday party, gift cards, certificates, uniforms, one-day cultural site trips, and awards/medals through recognition events). While the volunteers appreciated the recognition in these ways, many hoped for more realistic rewards that could meet their own future care needs. A program with a secure funding stream needs to be developed whereby older volunteers’ work hours could be exchanged for services in a time of their own need. The services in this type of exchange program could include discounts on health care expenses; caregiving services, such as personal home health care services; and homemaker or respite care services.

**Develop policies to encourage faith-based volunteering.** This study suggested that development of policies to increase the recognition of the charitable work of faith-based organizations and to encourage more committed participation may be a useful strategy to
increase volunteer participation overall. In the United States, the Corporation for National and Community Service supports partnerships between its Senior Corps programs and faith-based organizations. Faith-based organizations and faith-based volunteers have made considerable contributions to providing special needs clients with direct services (Corporation for National and Community Service, 2003). Given that the number of churches has been dramatically increasing in Korea (Hong, 2000; Moffett, 2007), a series of policies are needed to support churches that may be potential resources to promote senior volunteerism.

Conclusion

Study Strengths and Limitations

Although there are limitations in the study, several strengths were identified as well. Given the increased interest in senior volunteerism and the paucity of existing empirical knowledge about the phenomenon, the qualitative method used for this study was useful in providing an in-depth understanding of Korean older adults’ volunteer experiences. These older adults’ perspectives have received little attention in previous research. The study results may provide a basis for a larger study to explore more specific experiences of these older adults in addition to following experiences over time.

The small non-probability sample obtained from only two research sites limits the ability to generalize the results to other populations. The goal of qualitative research, however, is to gain an in-depth perspective on a certain phenomenon, and this appeared to be accomplished through this research. One strength in the selection of the sample was that the research sites were community and senior centers that administered typical senior volunteer programs in two metropolitan areas in Korea. In addition, the sample had much variation and included older adults who had volunteer experience as well as older adults who had no experience as a
volunteer, adding to the usefulness of the data. However, the older adults who participated in the study self-selected to participate, and thus may have been those who had great interest in discussing senior volunteerism and whose views may differ from those who did not participate in the study. The study participants recruited from the community and senior centers were older adults who were in relatively good health and active, given that they attended the programs at the center on a daily basis. Their perceptions and attitudes toward volunteerism may differ from other individuals who do not utilize the center and pursue other activities in the community or who are not in good health and not active.

**Future Research**

As became clear from this study, additional research is needed to further understand the phenomenon of senior volunteerism in Korea from multiple perspectives. Among these perspectives in need of study are the voices of the many stakeholders in the community who can benefit from the success of volunteer programs, such as care recipients, community and senior centers, local governments, and of course the older adults (volunteers as well as potential volunteers) themselves. Given that most research on senior volunteerism is descriptive or prescriptive (Brudney & Kellough, 2000) using cross-sectional surveys or secondary analyses, additional exploratory in-depth studies should be conducted with a range of participants.

The results from this study provide a starting point in identifying possible facilitators and barriers important in the decision-making process, however, future studies both qualitative and larger quantitative studies, are needed to further examine how these factors influence decisions about volunteering. In addition, longitudinal studies, following groups of volunteers and non-volunteers over time to examine decisional changes or younger adults over time to examine perceptions about volunteering as older adults would provide important data in this effort. Older
adults in wide variety of volunteer programs and settings in the community should be recruited in future studies in order to enhance generalization of the results. In addition, comparison studies between younger and older adults may provide useful as recruitment and supportive strategies may need to be tailored to meet the needs of these different groups.

Extensive evaluation and assessment tools for current programs need to be designed and implemented to show effectiveness so that these data can inform future policy that can be responsive to the needs of older adults and the larger community. In the process, additional research strategies will be needed to examine volunteer definitions that will be able to capture cultural differences. Lastly, future studies should explore the attitudes and experiences of social workers, policy-makers, and other professionals who are responsible for designing and/or coordinating volunteer programs for older adults in the community as these individuals affect access to volunteer opportunities in the community.

Summary

This dissertation research provided a beginning understanding of older adults' experiences with the phenomenon of volunteerism in the fastest aging country in the world, Korea. As mentioned in the previous chapters, older adults are not simply a growing segment of this population who need care, but are to be recognized as individuals with life-long experiences and skills that may contribute greatly to the lives of people in their communities. The results can provide social workers and social policy makers with a greater understanding about older adults' needs in their retirement years.

As a social worker who had work experience with Korean senior volunteers, the researcher hopes that the study will further enhance the knowledge and evidence-based practice on senior volunteerism in Korea. The study provided insight about how Korean older adults make a
decision about whether to volunteer or not. Understanding of this phenomenon may lead to strategies to help older adults become, and remain, interested and active in volunteer work. Through these efforts older adults can obtain many benefits for healthy, active, and productive aging and be able to make a contribution in the community in which they live.
REFERENCES


APPENDIX A

IRB APPROVAL LETTER
May 3, 2010

Hae Jung Shin, MSW
School of Social Work
Box 370314

Re: IRB#: 10-OR-146 "Exploring Korean Seniors’ Motivation to Volunteer"

Dear Hae Jung Shin:

The University of Alabama Institutional Review Board has granted approval for your proposed research.

Your application has been given expedited approval according to 45 CFR part 46. Approval has been given under expedited review category 7 as outlined below:

(7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies

Your application will expire on April 29, 2011. If your research will continue beyond this date, complete the relevant portions of Continuing Review and Closure Form. If you wish to modify the application, complete the Modification of an Approved Protocol. Changes in this study cannot be initiated without IRB approval, except when necessary to eliminate apparent immediate hazards to participants. When the study closes, complete the appropriate portions of the Continuing Review and Closure Form.

Please use reproductions of the IRB approved stamped consent forms to obtain consent from your participants.

Should you need to submit any further correspondence regarding this proposal, please include the above application number.

Good luck with your research.

Sincerely,

[Signature]

Director & Research Compliance Officer
Office of Research Compliance
The University of Alabama

152 Rose Administration Building
Box 370317
Tuscaloosa, Alabama 35487-0317
(205) 348-5152
Fax (205) 348-8882
UNIVERSITY OF ALABAMA INSTITUTIONAL REVIEW BOARD FOR THE PROTECTION OF HUMAN SUBJECTS REQUEST FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS

I. IDENTIFYING INFORMATION

Principal Investigator
Name: Ha Jung Shin, MSW
Department: School of Social Work
College: University of Alabama
Address: Tuscaloosa, AL 35487-0314
Telephone: (205) 533-0315
FAX: (205) 348-9419
E-mail: shin004@crimson.ua.edu

Second Investigator
Name: Ellen L. Cellai, LCSW, MPH, PhD
Department: School of Social Work
College: University of Alabama
Address: Tuscaloosa, AL 35487-0314
Telephone: (205) 348-4447
FAX: (205) 348-9419
E-mail: cellai@sw.ua.edu

Third Investigator
Name: N/A
Department: N/A
College: N/A
Address: N/A
Telephone: N/A
FAX: N/A
E-mail: N/A

Title of Research Project: Exploring Korean Seniors' Motivation to Volunteer
Date Printed: April 19, 2010
Funding Source: N/A

Type of Proposal: X New
Revision: __ Renewal: ___ Completed: ___ Exempt: ___

Attach a renewal application
Please enter the original IRB # at the top of the page

UA faculty or staff member signature:

II. NOTIFICATION OF IRB ACTION (to be completed by IRB):

Type of Review: ___ Full board X Expedited

IRB Action:

X Approved—this proposal complies with University and federal regulations for the protection of human subjects.

Approval is effective until the following date: 4/29/2011

Items approved: X Research protocol: dated
X Informed consent: dated
X Recruitment materials: dated
Other:

Approval signature ___________________________ Date 4/30/2010

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APPENDIX C

BRIEF INFORMATION SHEET-ENGLISH
Brief Information for Potential Participants
Regarding Consent to Contact and the Research Project
-Exploring Korean Seniors’ Motivation to Volunteer-

PURPOSE: The goals of this project are to (1) enhance overall knowledge of volunteer motivation and participation among older adults in Korea; (2) understand the experience of how older adults make decisions about whether to volunteer or not; and (3) explore seniors’ preferences for volunteer work with particular populations and agency settings.

WHAT YOU WILL BE ASKED TO DO:
- Agree and sign consent form
- Participate in an interview that will take approximately 60 to 90 minutes. If needed, you will be involved in brief member checking to correct any information that may have been misinterpreted after the transcribing and initial analysis.

BENEFIT: It is possible that you will enjoy thinking about the topics discussed during the interview. Also, your experience shared will help social workers and professionals work for volunteerism learn how to develop new senior volunteer programs to meet needs of an increasing number of older adults are interested in volunteer participation.

RISK: There are no foreseeable risks involved in this project. You may experience some fatigue during the interview. These reactions, however, will not be much different than those encountered in daily life. It is also possible but unlikely that, when thinking about your past you may remember a traumatic or negative event. In this case we will stop the interview and talk with you to resolve uncomfortable feelings. There will be no direct risk in completing the interview.

ASSURANCES:
- There is no cost for study participation.
- You will receive Korean cash 10,000 Won to compensate you for your time and effort.
- The interview will be audio-recorded for research purposes.
- Confidentiality will be maintained except as required by law.
- Participation is voluntary. You may withdraw at any time without loss of services to which you are entitled.

CONTACT INFORMATION:
- Ms. Kii Ju Jang, Senior Social Worker, Dobong Senior Welfare Center: 02-993-8900 (OR Ms. Hyo Jung Choi, Senior Social Worker, Gwangmyeong Social Welfare Center: 02-
  2687-2921 ~2)
- Ms. Hae Jung Shin, Researcher (Doctoral Student), School of Social Work, The University of Alabama in U.S. A: 1-205-553-0315 (Contact number in U.S.A.) & 011-
  9705-2970 (Contact number in Korea)
- Dr. Ellen Csikai, Advisor & Professor in School of Social Work, The University of Alabama in U.S. A.: 1-205-349-4447
- Ms. Tanta Myles, Research Compliance Officer at the University of Alabama in U.S. A.: 1-
  205-349-8481
If you are interested in the study, please fill in the questions below.

*Please return this form to Ms. Kil Ju Jang, Senior Social Worker (OR Ms. Hyo Jung Choi, Senior Social Worker)

Name: _______________________

Phone Number: (_____) _______ - _________

* May we leave a message on your answering machine?
   Yes ______ No ______

* May we leave a message with another person in your home?
   Yes ______ No ______

Email Address: _______________________

Mailing Address: _______________________

What is your preferred method of contact?
   □ Home Phone    □ Cell Phone    □ Email    □ Mailing

________________________________________  __________________________
Signature of Person Consenting to Contact    Date

UNIVERSITY OF ALABAMA
CONSENT FORM APPROVED: 4/30/2010
EXPIRATION DATE: 4/28/2011
APPENDIX D

BRIEF INFORMATION SHEET-KOREAN
조사 참여자를 위한 서면 정보 안내문
-한국 노인들의 자원봉사 동기를 탐색하기 위한 연구-

연구의 목적: 본 연구는 한국 어르신들의 자원봉사 참여와 그 동기에 대하여
알아보고자 하는 연구로 어떻게 어르신들이 자원봉사활동을 하고자 하는지
아니면 하지 않으려고 하는지, 어떠한 곳에서 누구를 위한 자원봉사활동을 하고
싶어 하는지와 관련하여 어르신들의 자원봉사에 대한 경험을 알아보고자 하는
연구입니다.

본 연구를 위해 어르신께서 하실 때 될 사항:
• 연구에 참여하기로 동의하신다면 동의서에 서명을 합니다.
• 어르신과 대화 60분에서 90분 정도 소요되는 인터뷰를 하게 될 것이고,
필요하다면 조사 연구자가 어르신과의 인터뷰 내용에 대한 녹취록을
작성하고 기초적 분석을 한 후에 잘못 이해한 부분들이 있다면, 어르신과
추가적인 확인과정을 갖게 될 것입니다.

참여함으로써 얻게되는 혜택이나 좋은점: 어르신께서 인터뷰에 참여하시는 동안
연구를 위해 다루어지게 되는 주제들에 대해서 생각해 보는 재미있는 시간이 될
것입니다. 그리고 어르신께서 이야기해 주시는 경험은 새로운 자원봉사 프로그램
개발을 위해 매우 중요하고 유용한 정보로 사용되어질 것입니다.

참여시 생기는 위험요소 및 불편한 점: 인터뷰에 참여함으로 인해 예측되는 어떠한
위험요소도 없을 것입니다. 어르신께서는 질문에 응답하는데 있어서 다소
불편함이나 피로감을 느낄 수는 있지만, 일상생활에서 느끼는 정도와 큰 차이는
없을 것입니다. 만악에 몇몇 질문들이 어르신의 삶이나 과거 경험의 좋지 않은
기억들을 야기시킬다면 어르신께서는 언제든지 인터뷰를 지속하지 않으셔도 되고,
어르신께서 느끼는 불편한 감정들을 해결하실 수 있도록 연구자가 어르신을
도와드릴 것입니다. 따라서, 인터뷰를 마치는데에 있어 적절적인 위험요인들은
없을 것입니다.

꼭 알아두셔야 할 사항들:
• 인터뷰에 참여하시는는데에는 어떠한 비용도 들지 않습니다.
• 인터뷰를 위해 시간을 할애해 주시는는데 대한 감사의 뜻으로 소정의
금액(1만원)을 받게 되실 것입니다.
• 인터뷰 내용은 연구의 목적을 위해 녹음될 것입니다.
· 조사연구의 관련법에 의거하여 개인의 비밀보장은 지켜질 것입니다.
· 텐터뷰에 참여하시는 것은 어르신의 자발적인 선택이며, 언제라도 그만두실 수 있습니다. 텐터뷰 중단으로 인하여 어르신께서 복지관을 통해 받고 계시는 서비스와 혜택들을 잃거나 불이익을 받게 되지는 않을 것입니다.

기타 궁금한 점이 있으실시 문의하실 수 있는 연락처:
· 장길주 과장, 서울시립도봉노인종합복지관, 02-993-9900 (최효정 부장, 광명종합사회복지관, 02-2687-2921 ~ 2)
· 신혜정 박사과정 대학원생, 미국 알라바마 주립 대학교 사회사업학과, 미국 205-553-0315 또는 한국 011-9705-2970
· 엘렌씨케이 박사, 미국 알라바마 주립 대학교 사회사업학과, 미국 205-348-4447
· 탄타마일스 조사연구심의담당자, 미국 알라바마 주립 대학교, 미국 205-348-8461 또는 수신자 부담 1-877-820-3066
*본 연구에 관심이 있으시다면 아래사항들을 기입하신 후 장길주 과장 (최효정 부처)에게 제출하여 주시기 바랍니다.

성명: __________________________

전화번호: 자택 (_____) ____________
핸드폰 (_____) ____________

* 어르신 댁 전화의 자동응답기 혹은 핸드폰에 음성메시지를 남겨도 편찮으시겠습니까?  예 ______ 아니오 ______

* 어르신께서 댁에 게시지 없을 경우 전화를 받으시는 가족분에게 메시지를 남겨도 편찮으시겠습니까?  예 ______ 아니오 ______

이메일 주소: __________________________________________

우편수령이 가능한 주소: ________________________________________

어르신께 연락드리는 가장 좋은 방법은 무엇입니까?
☐ 집 전화  ☐ 핸드폰  ☐ 이메일  ☐ 우편물

“본 연구와 관련하여 조사연구자가 본인에게 연락할 것을 허락합니다.”

________________________________________  __________________________
서명

UNIVERSITY OF ALABAMA HIB
CONSENT FORM APPROVED: 4/29/2010
EXPIRATION DATE: 4/29/2011
APPENDIX E

TELEPHONE SCRIPT-ENGLISH
INITIAL PHONE CONTACT SCRIPT

-Exploring Korean Seniors’ Motivation to Volunteer-

“Hello, my name is Hae Jung Shin, a doctoral student in the School of Social Work of The University of Alabama. I received your name and contact information from the social worker (Kil Ju Jang or Hyo Jung Choi) of (Dobong Senior Welfare Center in Seoul or Gwangmyeong Social Welfare Center in Gwanmyeong City), who mentioned that you might be interested in participating in the study, “Exploring Korean Seniors’ Motivation to Volunteer.” If you have time, may I tell you more about the project I am doing and see if you’re interested in participating?”

• If no, then the researcher will say, “Thank you and have a wonderful day.”
• If yes, then the researcher will say specifically:

“Great. Well, I am doing a study to enhance overall knowledge of volunteer motivation and participation among older adults in Korea, understand the experience of how older adults make decisions about whether to volunteer or not; and explore seniors’ preferences for volunteer work with particular populations and agency settings.”

“The title of the study is exploring Korean seniors’ motivation to volunteer. I will interview about 25 Korean older adults including you from Dobong Senior Welfare Center in Seoul and Gwangmyeong Social Welfare Center in Gwanmyeong City. The participants will be senior volunteers who have participated in paid or unpaid volunteer programs and seniors who have never volunteered. I am expecting that your experience shared will help social workers and professionals who work for volunteerism learn how to develop new senior volunteer programs to meet needs of an increasing number of older adults are interested in volunteer participation.”

“I will interview you with a series of questions at a private location convenient to you. The interview will take about 60 to 90 minutes. In exchange of your help, you will receive Korean cash 10,000 Won for your time and effort. If your help is needed to correct any information that may have been misinterpreted after the initial analysis, you may be asked to have a brief member checking.”

“Do you have any questions about what the study is about?”
• Answer questions. Use additional information on this script if needed.

“Is this something you would be willing to consider participating in?”

• If no, then the researcher will say, “Thank you for your time and have a wonderful day.”
• If potential participant answers yes to interest in the study, then specifically the researcher will say:

“Wonderful. As I heard from the Social Worker (name), you are eligible for this study.”

The researcher will ASK these questions.

• Are you 60 years of age or older?
  • YES  no
- Do you live in the community (Seoul or Gwangmyeong City)?
  - YES  no
- Are you able to understand and answer interview questions? *(The researcher will give several interview questions as samples to the potential participant.)*
  - YES  no

**Then ask:**

“So far it sounds like you are eligible to be in the study. If it is OK with you, I would like to schedule for the interview.

*If yes, the researcher will set up the interview schedule at the convenient place and time for the potential participant. Then, the researcher will say.*

“Thank you so much for taking the time to talk with me today and for your interest in the study. Informed consent (the official agreement to be in the study) will occur prior to the interview. I will call back to confirm the schedule prior to the interview. Look forward to seeing you soon. Have a great day! Goodbye.”

*If no, then the researcher will say,*

“Thank you so much for taking the time to talk with me today and for your interest in the study. Have a great day! Goodbye.”
APPENDIX F

TELEPHONE SCRIPT-KOREAN
초기 전화연락 스크립트
-한국노인들의 자원봉사 동기를 탐색하기 위한 연구-

"안녕하세요. 저는 미국 알라바마 주립 대학교 사회사업학 박사과정에 있는
신희정이라고 합니다. 어르신의 성함과 연락처를 서울시립도봉노인복지관의 최길주 과장
(광명종합사회복지관의 최칭정 부부장)으로부터 받았어요. 제가 현재 하고 있는 한국
노인들의 자원봉사 동기에 대해서 알아보는 연구에 어르신께서 관심이 있으시다고
들었어요. 시간이 편하다시면 제가 하고자 하는 연구에 대해서 좀더 말씀드리고
어르신께서 참여하시는거에 대해 좀더 얘기할수 있을까요?"

'아니오'라고 하면, 연구자는 "감사합니다. 좋은 하루되세요."라고 하고 전화를
끊습니다.

'예'라고 하면, 연구자는 보다 자세하게 설명합니다.

"예, 좀더 설명을 드리자면, 제가 한국 어르신들의 자원봉사 참여와 그 동기에 대하여
알아보고자 하는 연구를 하고 있어요. 어르신들이 자원봉사활동을 하고자 하는지
아니면 하지 않으려고 하는지, 어떠한 곳에서 누구를 위한 자원봉사활동을 하고 싶어
하는지와 관련하여 알아보고자 하는 연구입니다."

"한국노인들의 자원봉사 동기를 탐색하기 위한 연구로 서울시립
도봉노인종합복지관과 광명시 광명종합사회복지관으로부터 모집된 어르신을 포함한
대략 25분 정도를 인터뷰를 할 계획입니다. 인터뷰에 참여하시게 되는 어르신들은 전혀
보수를 받지 않는 무보수의 자원봉사프로그램, 그리고 약간이라도 보수를 받으시는
자원봉사프로그램을 통해 자원봉사의 경험을 가지고 있는 어르신들과 전혀 자원봉사의
경험이 없으신 어르신들입니다. 어르신께서 이야기해 주시기 될 경험은 증가하고 있는
자원봉사활동에 관심을 가지고 있는 어르신들의 욕구를 충족시키기 위한 새로운 자원봉사
프로그램들을 어떻게 개발해야 하는지에 대하여 사회복지사와 어르신들의 자원봉사
프로그램을 위해 일하고 있는 전문가들이 이해할 수 있도록 드는 기회가 될 것입니다."

"어르신에게 편리한 곳에서 면접의 인터뷰 질문들을 가지고 어르신을 인터뷰 할
것입니다. 인터뷰는 약 60분에서 90분 정도 소요될것이며, 본 인터뷰를 위한 어르신의
시간과 노력에 대한 감사의 뜻으로 어르신께 조상의 금액 1만원을 드리게 될 것입니다.
그리고, 초기 분석을 한 후에 잘못 이해한 부분들을 확인하기 위해서 어르신의 도움이
필요하다면 연락을 다시 드리도록 할 것입니다."

이 연구가 어떠한 연구인지에 대해서도 궁금하신 점이 있으신가요?

● 질문에 응답을 하고, 필요하다면 부가적인 정보들을 사용합니다.
“이 연구에 참여하실 생각이 있으신가요?”

‘아니요’라고 하면, 연구자는 “감사합니다. 좋은 하루되세요.”라고 하고 전화를 끊습니다.

‘예’라고 하면, 연구자는 좀더 자세하게 설명합니다.

“예, 제가 드는 바에 의하면, 어르신께서는 이 연구에 참여하실 자격을 갖추고 계십니다.”

연구자가 다음의 질문을 합니다.

○ 어르신 연세가 만 60세이상이시지요?
  ●예 아니오

○ 어르신께서는 현재 서울(혹은 광명시)의 지역사회에 거주하고 계시지요?
  ●예 아니오

○ 어르신께서는 인터뷰 질문들을 이해하시고 답변하실 수 있으시지요?
  (연구자가 예로서 몇몇의 인터뷰 질문들을 얘기해 줄 것입니다.)
  ●예 아니오

“이제까지 제가 어르신과 얘기해 보니 어르신께서는 이 연구에 참여하실 수 있을 것 같습니다. 어르신께서 편안으시다면 어르신과의 인터뷰 일정을 잡을 수 있을까요?

‘예’라고 하면, 연구자는 어르신에게 편리한 장소과 시간에 인터뷰 일정을 잡습니다. 그리고 연구자는 다음과 같이 말합니다.

“이 연구에 관심가져주셔서 감사드리고, 오늘 저와 얘기하시느라 시간을 할애해 주셔서 감사합니다. 연구 참여 동의서에 서명하는 과정은 인터뷰 시작 전에 갖게 될 것이고, 제가 인터뷰 예정일 전에 잊지 않으시도록 다시 연락드리겠습니다. 곧 만나봅기를 기대합니다. 좋은 하루되세요. 안녕히 계세요.”

‘아니요’라고 하면, 연구자는 다음과 같이 말합니다.

“이 연구에 관심가져주셔서 감사드리고, 오늘 저와 얘기하시느라 시간을 할애해 주셔서 감사합니다. 좋은 하루되세요. 안녕히 계세요.”
THE UNIVERSITY OF ALABAMA
Informed Consent for a Research Study

Consent for Research

You are being asked to take part in a research study. The study, titled "Exploring Korean Seniors’ Motivation to Volunteer" is being done by Hae Jung Shin, who is a doctoral student in the School of Social Work at The University of Alabama.

What is this study about?

This study is to enhance overall knowledge of volunteer motivation and participation among older adults in Korea, to understand the experience of how older adults make decisions about whether to volunteer or not, and to explore seniors’ preferences for volunteer work with particular populations and agency settings.

Why is this study important—What good will the results do?

Providing effective volunteer programs to meet needs between senior volunteers, agency, and community is often a challenge for social workers. Your experience that you share is important and useful because the number of older adults who are interested in volunteer participation has increased and may increase further due to the rapid aging of the population. The results of the current study will contribute to enhancing knowledge and practice in the area of senior volunteerism in Korea.

Why have I been asked to take part in this study?

You have been asked to take part in this study because you: (1) currently reside in Seoul (or Gwangmyeong City), Korea; (2) are age 60 and older; (3) are not cognitively impaired.

How many people besides me will be in this study?

About 24 older adults (volunteers and non-volunteers) will be in the study in addition to you.

What will I be asked to do in this study?

If you decide to be in this study, you will be asked how you are volunteering and how you feel about your volunteering. The researcher, Hae Jung Shin, will interview you and your interview will be recorded in tape and written.

How much time will I spend being in this study?

The first interview will take approximately 60 to 90 minutes. If needed, you will be involved in member checking.

Participant’s Initials ________
Will I be paid for being in this study?

You will receive 10,000 Won (Korean Currency; Converted into $ - Approximately $10) as compensation for the time and effort in the interview.

Will being in this study cost me anything?

There will be no cost to you except for your time in completing the interview described above. This interview is being provided free of charge.

Can the researcher take me out of this study?

The researcher may take you out of this study if she feels that the interview appear to be upsetting you or if something happens during the interview that could be no longer continue. You are also not required to finish the interview because it is your choice to participate in this study. You may stop any time. Stopping will not result in any harm or penalty.

What are the benefits (good things) that may happen if I consent to be in this study?

Although benefits cannot be promised in research, it is likely that you will enjoy thinking about the topic discussed during the interview. In addition, participation in the interview may be an interesting and significant event to review your life.

What are the benefits to scientists or society?

This study may help policy makers, researchers and social workers learn how to help seniors who are interested in volunteer participation. It may also help in developing future policies and programs in senior volunteerism.

What are the risks (dangers or harm) if I consent to be in this study?

There are no foreseeable risks involved in this interview. You may experience some discomfort or fatigue in answering questions. If some of the questions cause discomfort or frustration in remembering your life or past experiences, you can stop any time. In case you feel uncomfortable/upset, the researcher may provide counseling you if you wish because she is a licensed social worker. Also, you could be referred to a counseling program conducted by another licensed social worker (Master Level) at the Center (Dobong, 02-993-9900; Gwangmyeong, 02-2687-2921) or psychologist/health professional at other health care center for more professional counseling or assessment (Dobong-gu Health Center, 02-2289-8413; Gwangmyeong City Health Center, 02-898-8857).
How will my confidentiality (privacy) be protected? What will happen to the information the study keeps on me?

The information gathered from the study will be used for academic purposes. Your confidentiality will be protected in several ways, including:

- ID numbers only (not your name) will be put on all forms or transcripts.
- All study information will be limited to the researcher and advisor for this study only, and will not be available to anyone outside.
- All identifying information about you and others mentioned in the process of the interview will be omitted and kept out of the dissertation work.
- All data will be stored in a locked file cabinet in a locked room in the School of Social Work and only available to the researcher and her advisor.

The only time that confidentiality can be broken is in special cases in which the researcher observes or has reasons to suspect any risks. In addition, the researcher is required by law to report concerns that you will harm yourself or someone else. In these cases, the researcher is obligated to protect the individuals involved.

What are the alternatives to being in this study? Do I have other choices?

The alternative choice is not to participate.

What are my rights as a participant?

Taking part in this study is voluntary—it is your free choice. You may choose not to take part at all. If you start the study, you can stop at any time regardless of any emotional reactions. Leaving the study will not result in any penalty or loss of any benefits to which you are entitled at the Center. The University of Alabama Institutional Review Board (IRB) is the committee that protects the rights of people in research studies. The IRB may review study records from time to time to be sure that people in research studies are being treated fairly and that the study is being carried out as planned.

Who do I call if I have questions or problems?

If you have questions about this study, please contact me, Hae Jung Shin, a Ph.D. student in the School of Social Work at the University of Alabama, at 1-205-553-0315 (Contact number in the U.S.) and 011-9705-2970 (Contact number in Korea) (or send an email to shin004@crimson.ua.edu). You can also call my advisor for this study, Dr. Ellen L. Caikai at 1-205-348-4447 (or contact her via email, caikai@email.ua.edu). She is a professor in Social Work at the University of Alabama.

If you have any questions about your rights as a research participant, you may contact Ms. Carpanito Myles, The University of Alabama Research Compliance Officer, at 1-205-348-8461 or toll free 1-877-820-3066 (or email her at cmyles@fa.un.edu). You may also write her at

UNIVERSITY OF ALABAMA IRB
CONSENT FORM APPROVED: 4/26/2010
EXPIRATION DATE: 4/29/2011 Participant’s Initials
University of Alabama Office for Research, ATTN: Ms. Tanta Myles – Participant Concern, Box 870104, Tuscaloosa, AL 35487-0104.

"I have read this consent form. The study has been explained to me. I understand what I will be asked to do. I freely agree to take part in it. I will receive a copy of this consent form to keep."

Signature of Research Participant........................................................................... Date

Researcher........................................................................................................... Date

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Participant's Initials __________
Audio Taping Consent

As mentioned above, the interview will be audio recorded for research purposes. These tapes will be stored in a locked file cabinet in a locked room in Social Work and only available to the researcher and her advisor. The researcher will only keep these tapes for about three months or at least no more than one year. The researcher will destroy them after they have been transcribed.

I understand that part of my participation in this interview will be audiotaped and I give my permission to the researcher to record this interview.

☐ Yes, my participation in the interview can be audiotaped.

☐ No, I do not want my participation in the interview to be audiotaped.

Signature of Research Participant ___________________________ Date ______________

Researcher ___________________________ Date ______________

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Participant's Initials ___________________________
APPENDIX H

INFORMED CONSENT FORM-KOREAN
미국 알라바마주립대학교
조사연구를 위한 동의서

어르신께서는 미국 알라바마대학교 사회사업학 박사과정의 신혜정 연구자에 의해 연구되고 있는 "한국 노인들의 자원봉사 동기를 탐색하기 위한 연구"에 참여하시도록 권유받았습니다.

어떠한 연구인가요?

본 연구는 한국 어르신들의 자원봉사참여와 그 동기에 대하여 알아보고자 하는 연구로 어떻게 어르신들이 자원봉사활동을 하고자 하는지 아니면 하지 않으려고 하는지, 어떠한 곳에서 누구를 위한 자원봉사활동을 하고 싶어 하는지와 관련하여 어르신들의 자원봉사에 대한 경험을 알아보고자 하는 연구입니다.

왜 이 연구가 중요한가요?

노인인구의 증가와 더불어 자원봉사활동 참여에 관심을 갖는 어르신들은 또한 증가함에 따라 노인자원봉사자, 사회복지기관, 그리고 지역사회의 욕구를 충족시키는 효과적인 자원봉사 프로그램을 제공한다는 것이 사회복지사들에게는 중요한 업무로 나타나고 있습니다. 어르신들에게 이야기해 주시는 경험은 새로운 자원봉사프로그램 개발을 위해 매우 중요하고 유용한 정보로 사용되어질 것입니다. 나라가 연구결과는 한국의 노인자원봉사 분야의 지식향상과 실천현장의 발전에 기여하게 될 것입니다.

왜 이 연구에 참여하도록 권유받고 있나요?

어르신께서 현재 서울시(혹은 광명시)에 거주하고 계시고, 만 60세이상이시며, 인지적으로 건강하시기 때문에 본 연구에 참여하시도록 권유받고 있습니다.
몇 명이 연구에 참여하게 되나요?

어르신께도 현재 자원봉사활동을 하고 계시는 어르신들과 자원봉사활동이 전혀 없는 어르신을 24명 정도가 본 연구에 참여하시게 됩니다.

이 연구에 참여하게 될 것으로서 무엇을 하게 되는 건가요?

만약어 어르신께서 본 연구에 참여하시기로 동의하신다면 어르신께서는 자원봉사활동을 어떻게 하고 계시는지 그리고 자원봉사활동에 대하여 어떻게 느끼시는지 등을 묻는 질문들을 받게 되실 것입니다. 신해정 조사연구자가 어르신을 인터뷰하게 될 것이고, 모든 인터뷰 내용은 녹음되고 녹취록으로 넘겨지게 될 것입니다.

이 연구를 위해서 소요하게 되는 시간은 얼마나 되나요?

첫 인터뷰는 대략 60분에서 90분 정도 소요될 것이고, 필요하다면 추가적인 확인차 연락을 드릴 수도 있습니다.

이 연구에 참여함으로써 발전되는 긍정적인 보상이 있나요?

어르신께서 본 연구에 참여하시고 인터뷰를 위해 시간을 헌신해주신대에 대한 감사의 뜻으로 소정의 급여(1만원)을 받게 되실 것입니다.

이 연구에 참여함으로써 추가적으로 발생이 예상되는 비용이 있나요?

인터넷을 종료하는데까지 어르신의 시간외에는 어르신께서는 어떠한 비용의 지출도 하시지 않을 것입니다. 인터뷰 참여는 무료로 제공되는 것입니다.

연구자가 참여를 제한할 수도 있나요?

만약 인터뷰 도중 인터뷰가 다이어 Deg계속되어질 수 없을 만큼 어르신께서 불편해 하신다면 다음 조사연구자가 인식하게 되면 인터뷰는 종료하게 될 것입니다. 본 연구에 참여하는 것은 어르신의 자유의사에 의한 것이기 때문에 어르신께서 인터뷰를 마쳐야만 하는 것은 아니고 언제든지

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참여자 성명
그만두실 수도 있습니다. 그리고, 인터뷰를 중단하시더라도 어르신께 어떠한 불이익이 주어지지 않음을 것입니다.

인터넷에 참여하겠다고 동의를 한다면 어떠한 혜택이 나요?

본 연구를 통해 어르신께 직접적인 혜택을 약속드리지는 못하지만, 어르신께서 인터뷰에 참여하시면 동반 연구를 위해 다가올게 되는 주제들에 대해서 생각해 보는 재미있는 시간이 될 것입니다. 그리고, 인터뷰 참여가 어르신의 삶을 향고해 보는 흥미롭고 의미있는 일일 것이 될 것입니다.

연구자들 그리고 사회에 어떠한 좋은 점들이 나요?

본 연구를 통해 정책결정자, 연구자, 그리고 사회복지사들이 자원봉사 참여에 관심을 갖는 어르신들을 어떻게 도와야 하는지 이해할 수 있게 될 것이며, 노인자원봉사 정책과 프로그램들을 개발하는데에도 도움을 줄 수 있을 것입니다.

예견되는 어떠한 위험이나 불편한 점들이 나요?

인터넷에 참여함으로써 예견되는 어떠한 위험요소도 없을 것입니다. 어르신께서는 질문에 응답하는데 있어서 다소 불편함이나 피로감을 느낄 수는 있지만, 일상생활에서 느끼는 정도와 큰 차이를 없을 것입니다. 만약에 몇몇 질문들이 어르신들의 살아나 과거 경험을 기억하는데 있어 불편함을 야기시다면 어르신께서는 언제든지 인터뷰를 자선하지 않으셔도 됩니다. 만약에 어르신께서 인터뷰를 통해 심리적으로 힘들다고 느끼게 되어 상담을 원하시다면 사회복지사 자격을 가지고 있는 신협경 조사연구자에 의해 상담을 받으실 수 있으며, 복지관(서울시립도봉노인중합복지관, 02-993-9900; 광명중합사회복지관, 02-2687-2921)의 복지사평 소장이 이상의 전문가로부터 상담서비스를 받으시도록 돕거나, 지역사회건강센터(도봉구 보건소, 02-2289-8413; 광명시 보건소, 02-898-8857)를 통해 보다 전문적인 정신건강상담이나 검사를 위해 허리전문가들과 상담하실 수 있도록 의뢰해 드리도록 하겠습니다.

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참여자 성명________
어떻게 개인의 비밀보장이 이루어지게 되나요?

본 연구를 통해 얻게되는 정보는 학문적인 목적을 위해서만 사용되어질 것이며, 비밀보장은 아래와 같이 지켜지게 될 것입니다.

- 모든 양식과 인터뷰 녹취록에는 어르신의 성함이 아닌 어르신에게 부여된 비밀번호로 관리되어 질 것입니다.
- 연구에서 얻어진 모든 정보들은 조사연구자와 지도교수만 열람할 수 있으며, 그의 어떠한 사람에게도 열람이 불가능할 것입니다.
- 어르신과 인터뷰과정에서 얘기되어었던 다른 사람들의 신상명세 정보들은 논문내용에서 삭제되고 신원은 비밀상태로 유지될 것입니다.
- 모든 기록은 연구자와 지도교수만이 열람할 수 있도록 미국 알라바마 주립대학교 사회사업학과의 임금장치가 있는 문서 보관함에 보관되어질 것입니다.

단, 조사연구자가 어르신에게서 어떤 위협요소를 관할하게 되거나 위협요인을 의심할만한 사유가있는 특별한 경우에는 비밀보장이 지켜지지 않을 것입니다. 부가적으로, 조사연구자는 관련법 규정에 의하여 어르신에게 혹은 다른 사람들에게 해를 쳐게 될 우려들을 보고하도록 되어 있으며, 그러한 경우에는 연구자가 어르신들을 보호하기 위한 의무를 가지게 됩니다.

다른 참여방법으로는 어떤 것이 있나요?

다른 참여방법은 본 연구에 참여하지 않으시는 것입니다.

참여자로서 권리는 무엇인가요?

본 연구에 참여하시는 것은 어르신의 자발적인 선택입니다. 따라서, 어르신께서 참여하지 않으실 수도 있습니다. 어르신께서 인터뷰에 참여하신 후에도 언제든지 중단하실 수 있으며, 인터뷰 중단으로 인하여 어르신께서 현재의 복지관을 통해 받고 계시는 서비스와 혜택들을 잃거나 불이익을 받으시는 것을 것입니다. 미국 알라바마 주립대학교의 조사연구심의위원회는 연구에 참여하는 사람들의 권리를 보호하는 위원회인데, 이 위원회가 어르신과 같은 참여자들이 조사과정에서
공정하게 대우되고 있는지, 그리고 연구가 계획한 대로 수행되고 있는지 등을 확인하기 위하여 연구기록들을 심의하게 될 것입니다.

공급한 점이 있을시 누구에게 연락을 해야 합니다?

만약 이르신께서 본 연구에 대하여 공급한 점이 있으시면 미국 알라바마 주립 대학교 사회사업학 박사과정의 선혜정 (미국내 연락처: 1-205-553-0315, 한국내 연락처: 011-9705-2970, 이메일: shin004@crimson.ua.edu ) 연구자에게 연락하시거나 또한 본 연구의 지도교수인 미국 알라바마 주립 대학교 사회사업학과의 엘렌 씨케이 박사 (미국내 연락처: 1-205-348-4447, 이메일: esikai@sw.ua.edu) 에게 연락주시기 바랍니다.

만약 조사연구 참여자로서의 권리에 대하여 공급하신 점이 있으시면 조사연구실의 담당자인 카렌타로 마일스씨 (미국내 연락처: 1-205-348-8461 또는 수신자 부담 1-877-820-3066, 이메일: cmyles@fa.ua.edu) 에게 연락주시기 바랍니다. 우편으로 문의하실 수도 있으며, 주소는 다음과 같습니다. ATTN: Ms. Tanta Myles - Participant Concern, Box 870104, Tuscaloosa, AL 35487-0104, U. S. A.

"본인은 조사 연구 참여자로서 동의서 내용을 읽고, 본 연구에 대한 설명을 들었으며, 무엇을 하게 되는지에 대해서도 이해하였습니다. 이에 본인은 자발적으로 본 연구에 참여할 것을 동의하며 서명한 사본을 제공합니다."
녹음 동의서

앞서 설명되어진대로, 인터뷰는 연구의 목적으로 위해 녹음되어질 것입니다. 녹음되어진 모든 기록은 연구자와 지도교수만이 열람할 수 있도록 미국 알라바마주립 대학교 사회사업학과의 잠금장치가 있는 문서보관함에 보관되어질 것입니다. 연구자는 약 3개월 또는 1년이 넘지 않는 기간동안만 녹음 기록들을 보관할 것이고 녹취록이 작성된 후에는 모두 폐기할 것입니다.

“본인은 인터뷰 내용이 녹음되어질 것이라는 것을 안내받았으며, 연구자에게 인터뷰 내용을 녹음하도록 협력합니다.”

☐ 예, 인터뷰 내용 녹음에 동의합니다.

☐ 아니오, 인터뷰 내용 녹음에 동의하지 않습니다.

참여자의 서명 _____________________________ 날짜 _____________________________

연구자의 서명 _____________________________ 날짜 _____________________________

UNIVERSITY OF ALABAMA IRB
CONSSENT FORM APPROVED: 4/30/2010
EXPIRATION DATE: 4/29/2011

참여자 성명 ________

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March 1, 2010

Carpentato T. Myles, MSM, CIM
Director of Research Compliance & Research Compliance Officer
Office of Research Compliance
The University of Alabama
152 Rose Administration Building
Box 870117
Tuscaloosa, AL 35487-0117

Re: Approval and Support of a Dissertation Research Project

Dear Ms. Myles:

I am very pleased that we have initiated a collaborative research effort for a dissertation research project proposed by Ms. Hae Jung Shin, titled "Exploring Korean Seniors' Motivation to Volunteer." I understand that this research project involves qualitative interviews with older adults to explore their lived experiences about volunteer participation and motivation.

I am excited to help Ms. Shin recruit participants (older adults) for the research project. I sincerely believe that the results of the research project will contribute to enhancing knowledge and practice in the area of senior volunteerism in Korea.

If you have any questions, please feel free to contact me.
Thank you very much for your interest in the study.

Sincerely,

Run-Ju Lee, MSW
Director
Dobong Senior Welfare Center
50-1, Aram-Gil (19-12, SeangMun-2dong)
Dobong Gu, Seoul, Korea, 132-858
Phone: 82-02-993-9900; Fax: 82-02-993-0511
Email: golf999@hanmail.net
February 24, 2010

Carpanato T. Myles, MSM, CIM
Director of Research Compliance & Research Compliance Officer
Office of Research Compliance
The University of Alabama
152 Rose Administration Building
Box 870117
Tuscaloosa, AL 35487-0117

Re: Approval and Support of a Dissertation Research Project

Dear Ms. Myles:

I am writing to acknowledge approval and full support for a dissertation research project proposed by Ms. Hae Jung Shin, titled "Exploring Korean Seniors' Motivation to Volunteer."

Ms. Shin proposes a qualitative study using in-depth interviews with older adults to enhance overall knowledge of volunteer motivation and participation among older adults and to understand the experience of how older adults make decisions about whether to volunteer or not. As the Director of the Gwangmyeong Social Welfare Center, one of research sites, I am very excited to have the opportunity to help her research.

I sincerely believe that the research participation will be beneficial to senior, agency, and community and results of the research project will contribute to enhancing knowledge and practice in Korea's senior volunteerism.

If you have any questions, please feel free to contact me. I look forward to the collaboration.

Sincerely,

Boo Ja Jung, MSW
Director
Gwangmyeong Social Welfare Center
158-970, Gwangmyeong3-dong,
Gwangmyeong City, Gyunggi-do, Korea, 423-013
Phone: 82-02-2687-1543/4, 2687-2921
Email: bjj5783@hanmail.net
Attention

Join Us for a Research Study
(Exploring Korean Seniors' Motivation to Volunteer)

What is the study about?
❖ The goal of this study is to enhance overall knowledge of volunteer motivation and participation among older adults in Korea, to understand the experience of how older adults make decisions about whether to volunteer or not, and to explore seniors' preferences for volunteer work with particular populations and agency settings.
❖ Understanding your experience will be important and useful as new programs are developed to meet needs of an increasing number of older adults are interested in volunteer participation.

You can participate if you:
❖ Reside in Gwangmyeong City
❖ Are age 60 and over
❖ Can understand and answer interview questions
❖ Are current volunteers (or recent volunteer in a paid or unpaid program
❖ Are non-volunteers (seniors who have never volunteered)

What will you do for the study?
❖ You will participate in an interview that will take approximately 60 to 90 minutes. If needed, You will be involved in additional interviews.
❖ During the interview, you will be asked questions regarding your views about volunteer experiences.
❖ The interview will be audio-recorded for research purposes.
❖ You will receive cash 10,000 Won as compensation for your time and effort.

If you are interested in the study, please contact:
Gwangmyeong Social Welfare Center,
Senior Social Worker (Manager): Hyo Jung Choi, 2687-2921/2
Researcher: Hae Jung Shin, 1-205-553-0315 (Contact number in the U.S.)
and 011-9705-2970 (Contact number in Korea)
APPENDIX K

RECRUITMENT FLYER-KOREAN
알려드립니다!

한국 노인들의 자원봉사 동기에 관한 조사연구에 참여하시기 바랍니다.

어르신께서 참여하게 될 연구는?

▶ 한국 어르신들의 자원봉사사 참여와 그 동기에 대하여 알아보고자 하는 연구로 구체적으로 어르신들이 자원봉사활동에 참여 혹은 비참여를 결정하게 되는지, 어떠한 곳에서 누구를 위한 자원봉사활동을 하고 싶어 하는지와 관련하여 어르신들의 자원봉사에 대한 경험이 얼마나하고자 하는 연구입니다.
▶ 노인이구의 증가와 더불어 어르신들의 자원봉사 참여에 대한 관심 또한 증가함에 따라서 어르신께서 참여가능한 경험이 어떤 자원봉사프로그램 개발을 위해 매우 중요하고 유용한 정보로 사용되어질 것입니다.

어르신께서 참여하실 수 있는 조건은?

▶ 현재 경원시에 거주하고 계시고
▶ 어르신의 연령이 60세 이상이어야 하며
▶ 인터뷰 적응에 응답하실 수 있어야 합니다.
▶ 그리고, 현재 무보수로 또는 일정의 보수를 받고 자원봉사활동에 참여하고 계시는 분
▶ 혹은 전형 자원봉사활동에 참여해 본 경험이 없으신 분도 누구나 참여하실 수 있습니다.

본 연구를 위해서 어르신께서 무엇을 하시게 되는가?

▶ 약 60분에서 90분 정도 소요하게 될 인터뷰에 참여하시게 되는데, 필요에 따라 추가적인 인터뷰가 있을 수도 있습니다.
▶ 인터뷰시에 어르신께서 자원봉사에 관한 어르신의 생각 그리고 어르신의 실제 경험들을 문해 될 것입니다.
▶ 연구를 위한 목적으로 인터뷰의 모든 내용은 녹음되어질 것입니다.
▶ 인터뷰에 참여하시게 되는 어르신께 감사의 뜻으로 1만원을 드리게 될 것입니다.

관심이 있으신 어르신께서는 본 광명종합사회복지관의 최효정
복지부장(전화번호 2687-2921/2) 또는 신혜정 조사연구자 (미국내 전화번호 1-205-553-0315 또는 한국내 전화번호 011-9705-2970) 에게 연락주시기 바랍니다.
For volunteers (seniors who have currently volunteered (or recently volunteered) in a paid or unpaid program)

1. Describe your daily activities?
2. What does aging well mean to you? Do you think you are aging well as you describe? Why? Why not?
3. How do you define “volunteering”?
4. What are some positive aspects of volunteering? Negative aspects?
5. Tell me about your experience about when and how decided to become a volunteer.
6. Describe the volunteer work you are currently doing. How did you decide to become involved in this current type of volunteer experience?
7. How does volunteering makes you feel?
8. Tell me about any positive experiences (or good memories) volunteering here.
9. Do you think that your participation is helpful for the agency and your community? Why? Why not?
10. What could improve your volunteer experience?
11. If you had a choice, where would you like to volunteer? Why? And, for whom would like to volunteer?
12. If you were asked to volunteer at a hospital (or nursing home, hospice care) or care for seniors, would you like to do so? Please explain your answer.
13. If there was compensation for certain activities, such as work in health care settings, do you think you would be more likely to volunteer in these types of settings?
14. Describe the ideal volunteer experience (the best you could imagine).
15. If you were the mayor of your city (or the director of the Center), what and how would you do for senior citizens?
16. Do you think (more?) seniors today should get involved in volunteer activity as you do?
17. Is there anything else you would like to add?
Exploring Korean Seniors’ Motivation to Volunteer
Interview Guide

For non-volunteers (seniors who have never volunteered)

1. Describe your daily activities?
2. What does aging well mean to you? Do you think you are aging well as you describe why? Why not?
3. How do you define “volunteering”?
4. What might be some positive aspects of volunteering? Negative aspects?
5. Have you thought about volunteering? If so, what considerations went into your decision not to volunteer?
6. If you have friends or someone who has currently volunteered or volunteered in the past, could you tell me what you know about their volunteer experience? Are they different from you in some way?
7. If you have a chance to be involved in volunteering, would you like to volunteer? If not, why? If so, where would you like to volunteer? For whom would you like to volunteer?
8. If you were asked to volunteer at a hospital (or nursing home, hospice) or care for seniors, would you like to do this?
9. If there is compensation offered would that change your decision in any way (describe).
10. If you were the mayor of your city (or the director of the Center), how would you do for senior citizens?
11. Do you think (more?) seniors today should get involved in volunteer activity?
12. Is there anything else you would like to add?
한국노인들의 자원봉사 동기에 대한 연구
인터뷰 가이드

자원봉사자는 일정의 보수를 받는 흔한 전형 보수를 받지 않는 자원봉사활동에 현재
참여하고 계시거나 최근에 참여하셨던 어르신들을 위한 질문입니다.

1. 어르신의 일상생활을 말씀해 주시겠어요?

2. 어르신에게 있어서 잘 늘어간다(우리가 흔히 말하듯이, 혹은 나이를 먹는다)는 것은
어떤 것이라고 생각하십니까? 어르신께서 말씀하신대로 어르신께서 지금 그렇게 하고
계신다고 생각하십니까? 왜 그렇게 생각하십니까? 왜 그렇지 않다고 생각하십니까?

3. 어르신께서는 어떻게 자원봉사에 대해서 정의를 내리시겠습니까?

4. 자원봉사의 긍정적인 점과 부정적인 점은 무엇이라고 생각하십니까?

5. 어르신께서는 언제, 어떻게 자원봉사자가 되셨는지 어르신의 경험을 말씀해
주시겠어요?

6. 현재 어르신께서 어떠한 자원봉사활동을 하고 계시는지 설명해 주시겠어요? 어떻게
현재의 자원봉사활동에 참여하기로 결정하신건가요?

7. 자원봉사활동이 어르신의 기분에 어떠한 영향을 미치나요?

8. 기억에 남는 자원봉사경험이 대해서 말씀해 주시겠어요?

9. 어르신의 자원봉사활동이 기관이나 지역사회에 도움이 된다고 생각하시나요? 왜
그렇다고 생각하시나요? 왜 그렇지 않다고 생각하시나요?

10. 어떤것들이 어르신의 자원봉사활동에 도움을 줄 수가 있을까요?

12. 만약에 어르신께서 병원이나 요양센터, 호스피스케어센터 같은 곳에서 혹은 노인들을 돌보는 자원봉사활동을 하실 수 있는지 요청을 받으시다면, 봉사활동에 참여하시고 싶으신가요? 어르신의 생각을 말씀해 주세요.

13. 만약에 보건의료기관에서 자원봉사활동을 하는데 있어서 어떠한 보상이 주어진다면, 그런 곳에서 자원봉사할 것 같다고 생각하시나요?

14. 어르신께서 생각하시는 이상적인 (바람직한) 자원봉사활동에 대해서 말씀해 주세요.

15. 만약에 어르신께서 우리 시의 시장이 이 기관의 관장이라면 어르신들께 무엇을 그리고 어떻게 해 드리고 싶으신가요?

16. 어르신께서 자원봉사하고 계시는 것처럼 오늘날 어르신들(더 많은 어르신들)이 자원봉사해야 한다고 생각하시는가?

17. 어르신께서 더 하고 싶은 말씀들이 있으시면 해 주세요.
한국노인들의 자원봉사 동기에 대한 연구
인터넷 가이드

비자원봉사자(전혀 자원봉사의 경험이 없으신 어르신)들을 위한 질문입니다.

1. 어르신의 일상생활을 말씀해 주시겠어요?

2. 어르신에게 있어서 잘 녹아간다(우리가 흔히 말하듯이, 혹은 나이를 먹는다)는 것은 어떤 것이라고 생각하십니까? 어르신께서 말씀하신대로 어르신께서 지금 그렇게 하고 계신다고 생각하십니까? 왜 그렇게하고 생각하십니까? 왜 그렇지 않다고 생각하십니까?

3. 어르신께서는 어떻게 자원봉사에 대해서 정의를 내리시겠습니까?

4. 자원봉사의 긍정적인 점들이 무엇일까요? 부정적인 점들은 무엇일까요?

5. 어르신께서는 자원봉사활동에 대하여 생각해 보신 적이 있으십니까? 그렇다면, 어떠한 것들이 고려되어서 자원봉사하지 않기로 결정하시게 된건가요?

6. 만약에 어르신께서 현재 자원봉사하는 혹은 과거에 자원봉사했던 친구나 친인들이 있다면, 그들의 자원봉사 활동에 대해서 알고 계시는 것을 말씀해 주시겠어요? 그분들이 어르신과는 어떠한 부분들이 다르다고 생각하시나요?

7. 만약에 자원봉사활동에 참여할 기회가 주어진다면 자원봉사활동을 하고 싶으신가요? 그렇지 않다면 그 이유는 무엇인가요? 그렇다면 어디서 누구를 위한 자원봉사활동을 하고 싶으신가요?
8. 만약에 어르신께 병원이나 요양센터, 호스피스케어센터 같은 곳에서 혹은 노인들을 돌보는 자원봉사활동을 하실 수 있는지 요청을 받는다면, 봉사활동에 참여하시고 싶으신가요? 어르신의 생각을 말씀해 주세요.

9. 만약에 보건의료기관에서 자원봉사활동을 하는데 있어서 어떠한 보상이 주어진다면, 어르신의 결정에 변화를 주게 될까요? 어르신의 생각을 말씀해 주세요.

10. 만약에 어르신께서 우리 시의 시장이 이 기관의 관장이라면 어르신들에게 무엇을 그리고 어떻게 해 드리고 싶으신가요?

11. 어르신께서는 오늘날 어르신들 (더 많은 어르신들)이 자원봉사해야 한다고 생각합니까?

12. 어르신께서 더 하고 싶은 말씀이 있으시면 해 주세요.
(For All Participants) Please answer these questions about your background.

1. What is your gender?
   _____ Female
   _____ Male

2. What is your birth date?
   _______ / _______ / 19 ______ (____ years old)
   Month       Day        Year

3. Which of the following best describes your current marital status?
   _____ Married
   _____ Widowed
   _____ Separated
   _____ Divorced
   _____ Never Married
   _____ Other: please specify ____________________

4. How far did you go in school? What is your highest level of education?
   _____ No formal schooling
   _____ Less than high school
   _____ High school graduate
   _____ Some college
   _____ Bachelor’s degree
   _____ beyond Bachelor’s degree
   _____ Other: please specify ____________________
5. What is your annual income (including social security)?
   ____ Less than $10,000
   ____ $10,001 to $20,000
   ____ $20,001 to $30,000
   ____ More than $30,000

6. Do you have a certain religion?
   ____ Yes
   ____ No
   
   If yes, please indicate which religion you practice:
   ____ Buddhism
   ____ Protestantism
   ____ Catholicism
   ____ Other: please specify ____________________________

7. How would you rate your overall health at this time?
   ____ Excellent
   ____ Very Good
   ____ Good
   ____ Fair
   ____ Poor
(For Volunteers) Please answer these questions about your volunteer experiences.

8. How long have you volunteered?
   I have volunteered for ______ Year(s) in my life.
   I have volunteered for ______ Year(s) at the current volunteer program.

9. On average, how many hours per MONTH do you volunteer?
   ______ Hour(s)

10. What type of volunteering you have participated?
    ____ Paid
    ____ Unpaid
    ____ Paid + Unpaid

11. What programs do you volunteer (or have you volunteered) with? (You may check more than one )
    ____ Programs providing Direct Services (Where: ________)
    ____ Programs providing Indirect Services
       (Where: _____________________________________________ )
    ____ Other: Please describe briefly: ____________________________

    If direct services, indicate what populations you have worked with:
    ____ for Children
    ____ for Older adults
    ____ for Others, please specify: _______________________________
APPENDIX O

PARTICIPANTS’ INFORMATION SHEET-KOREAN
인턴뷰일시: _________

조사참여자개인정보조사지
한국 노인들의 자원봉사 동기에 관한 연구
Exploring Korean Seniors’ Motivation to Volunteer

참여자 ID: _________
조사장소 ID: _________

(자원봉사자 및 비자원봉사자 모두) 어르신의 개인신상에 관련한 질문입니다.

1. 어르신의 성별은 어떻게 되십니까?
   ___ 여성
   ___ 남성

2. 어르신의 생년월일은 어떻게 되십니까?

   _____ / _____/ 19 ___ (만__ 세)
   월   일   년

3. 어르신의 현재 결혼상태는 어떻게 되십니까?
   ___ 기혼(배우자 있음)
   ___ 사별
   ___ 별거
   ___ 이혼
   ___ 결혼한 적 없음
   ___ 기타 __________

4. 어르신께서는 학교를 어디까지 다니셨습니까?
   ___ 학교를 다닌 적이 없다.
   ___ 고등학교 졸업이하
   ___ 고등학교 졸업
   ___ 초중졸 이하
   ___ 대학 졸업
   ___ 대학 졸업 이상
   ___ 기타 __________

5. 어르신의 연평균 수입은 어떻게 되십니까? 약 _______만원

205
6. 어르신께서는 종교를 가지고 계십니까?
   __에
   __ 불교
   __ 개신교
   __ 가톨릭
   __ 기타 ________________________
   __ 아니오

7. 현재 어르신의 건강상태는 어떻게 생각하십니까?
   __ 매우 좋다.
   __ 좋은 편이다.
   __ 보통이다.
   __ 나쁜 편이다.
   __ 매우 나쁘다.

(자원봉사자용) 어르신의 자원봉사활동에 관련한 질문입니다.

8. 어르신께서는 자원봉사활동을 하신지 얼마나 되셨습니까?
   “나는 내 평생 ______년 동안 자원봉사활동을 해오고 있다.”
   “나는 현재의 자원봉사프로그램에 참여한지 ______년이 됐다.”

9. 평균적으로 한 달에 몇 시간 정도 자원봉사활동하고 계십니까?
   __ 시간

10. 현재 참여하고 계시는 봉사활동의 형태는 무엇입니까?
    __ 유급
    __ 무급
    __ 유급 + 무급

11. 어르신께서 참여하고 계시는 자원봉사활동은 무엇입니까? (가능한 모든 응답을 하실 수 있습니다.)
    __ 직접서비스 제공 프로그램 (장소: _________)
    __ 간접서비스 제공 프로그램
    __ 기타 (가능하시면 자세히 적어주세요.) ___________________

만약 직접서비스를 제공하시는 프로그램에 참여하고 계시다면 누구를 위해 봉사하고 계십니까?
   __ 노인들을 위한 활동
   __ 아동들을 위한 활동
   __ 노인 또는 아동을 제외한 다른 사람들
        (예를 들면, 청소년, 장애인, 성인)을 위한 활동
APPENDIX P

COMPENSATION RECEIPT FORM-KOREAN
영수증

한국 노인들의 자원봉사 동기에 관한 연구
Exploring Korean Seniors’ Motivation to Volunteer
(연구자: 신혜정)

일금 만원정 (￦10,000)

상기 금액을 연구참여비로 정하여 영수함.

수령일자: 2010년 월 일

성명:

서명: