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**Volunteer Work and Aging:  
A Comparative Study among American, Brazilian, and  
Japanese Seniors**

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## **About volunteering...**

“From the time they are born, people must build bridges one after another to all around them, deepening their links with other people and things, thus creating their own world to live in. If such bridges are not built, or even after building if the bridge fails to fulfill its function, or if the will to build bridges is lost, people become helplessly isolated and lose their peace. I think, too, that our bridges must reach not only outward but inward, continuously connecting one to one's inmost self, discovering one's true self, and being an incentive to the proper setting up of the individual self.”

### **Empress Michiko of Japan<sup>1</sup>**

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<sup>1</sup> Empress Michiko of Japan, *Building Bridges: Reminiscences from Childhood Readings*. Tokyo: Suemori Books, 1998, p. 3-4.

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## Abstract

*Objective:* Assessing meanings, motivations, perceived benefits, subjective well-being, psychological adjustment, and attitudes toward community among American, Brazilian, and Japanese seniors that do volunteer work. *Participants:* 49 American, 54 Brazilian, and 47 Japanese people 60 years and older, mostly women. *Instruments and techniques:* questionnaires and scales gathering the following data: sociodemographic, nature of institutional ties, lifestyle, motivations, meanings, perceived benefits, subjective well-being, psychological adjustment, and attitudes regarding community; free and participant observation, photo registration. *Data analysis:* content analysis, descriptive statistics, ethnographic analysis. *Results:* strong similarity between the three groups, although Americans and Brazilians reported highest involvement with volunteer work and Japanese reported more moderate relations. Everyone valued reciprocity, opportunity for self-development, and generativity brought by the volunteer work; Americans emphasized gains in generativity, and Brazilians and Japanese personal growth. Satisfaction and positive affects were high in all samples. There were differences between meanings and the initial motivations, focused on other people and social values for American and Brazilian, and Japanese more oriented to others and self for meanings and focused on the self for motivations to start volunteering. However, all groups report that the permanent motivations were focused on the self; satisfaction with volunteer work was associated with training and supervision; and the participants reported that this social engagement improved life satisfaction, planning for long-term volunteer work; all groups were connected with world issues; interdependent relationships in institutional environment were identified. *Conclusion:* formal volunteer work among seniors promotes processes of socialization and self-knowledge.

## Introduction

The theme *volunteer work* has similarities with the theme *aging*. The first one is how recent have these phenomena become social and scientific problems in different countries. Second, both themes are very complex, heterogeneous, and multiple determinate (Lopes, 2006; Neri, 2003; Cachioni, 2003; Debert, 1999a). Different scientific disciplines are making contributions. Some studies correlate perceived health with other social and psychological variables (Wilson, 2000; Willigen, 2000; Musik and Wilson, 2002; Greenfield e Marks, 2004). There are many different ways to question and combine the variables involved. Another similarity is the multiprofessional possibilities we can deal with both realities in terms of social politics. The final point is that despite all investments already made by different social agents, scientists, governments, we still lack knowledge about both topics in many different societies.

One of the limitations for an extensive comprehension about volunteer work, especially among seniors, is the scarceness of empiric data about it, because the formal investment around this topic is recent, as mentioned above. The United States has contributed the most important and largest number of studies on this topic (Coelho, 2000). Even though they are good contributions to these studies, the data and interpretations cannot necessarily be generalized to other realities, especially because we can say that both phenomena are social constructions (Lopes, 2006; Cohen, 1994) contextualized by national and local realities. It is necessary making more research and collect different types of data that combining different variables from and very dynamic cultural manifestations.

Another limitation observed in the literature is the variety of theories and methods applied to these combined topics that compete among each other. It is necessary to connect and amplify the context variables. Even in the United States, there are not so many ethnographies that offer a complex panel about the universe of the subjects and institutions involved. Because of the heterogeneity and complexity of these topics, sometimes they occur in some ways that are hard to define or measure (Herzog et al., 1989; Cutler and Hendricks, 2000).

Despite all the research investments still necessary to make, the local and international literature already accessible is very interesting, important, and shows many interesting ways for questioning the increase this present type of social engagement among seniors from different countries.

Confirming the still very strong orientations giving by Van Til (1988), this research intends to contribute to the enlargement of the empirical data about the interdependency among the volunteers and the clientele, the mission and the organization they are engaged with, dropping the pure idea about volunteer work as just an altruist social action, and refining the idea about this activity as a meaningful way of aging.

The main goal of this transcultural research is to compare Americans, Brazilians, and Japanese in terms of meanings, motivations, perceived benefits, subject well-being,

psychological adjustment, and the attitudes toward the community related to formal action volunteer work among people 60 and older.

In this study the concept of formal volunteer work came from Ilsley (1990) and Warburton, Brocque e Rosenman (1998). The authors define *informal volunteer work* as the spontaneous expression of service in response to a personal perception of a social need, under free performance (without institutional restrictions) and mainly without any personal expectation for compensation. On the other hand, *formal volunteer work* is a service designated to fulfill a social need or necessity defined by an organization, under supervision, and belonging to a certain institutional context, compensated mainly by psychological benefits. In sum, formal volunteer means engagement in organizations on a regular basis.

The intention is to offer ways to signalize the phenomenon in three very different cultures, combining psychological and sociocultural variables, comparing and helping to identify the differences and similarities, especially because this social identity shows different tendencies in different countries (Coelho, 2000). This study also intends to help governments and organizations understand better the contributions and kind of participation seniors can make, improving their ways to engage in social activities, especially after retirement. The results also intend to contribute to the understanding about different ways different seniors, from different cultures, ages and situations, can engage social activities, receive satisfaction, keep developing and keep in charge of their aging.

Data was collected from three different non-profit and non-governmental organizations (NPO): in São Paulo, Brazil - Support Group for Children and Adolescent with Cancer (GRAACC in Portuguese); in Los Angeles, Santa Monica, United States, - Center for Healthy Aging (CHA); and, 3) in Ichikawa Chiba, Japan, - Volunteer Chante. The criterions to select these three organizations were: a) having volunteers 60 and older on regular bases; b) be a non-profit and non-governmental organization; c) without any religious or political orientation; d) offering recruitment, training, and supervision; e) volunteers not receive any kind of financial compensation. Consideration was not given to the mission or values of the organization, type of volunteer activity, and kind of clientele.

It is important to explain that the data from the United States and Brazil were collected and analyzed in a previous study (Lopes, 2006). The data about Japan was collected between August/2010 to January/2011 with the financial and structural support of the Institute of Developing Economies-Japan External Trade Organization (IDE-JETRO), Chiba, Japan. The University of São Paulo, Brazil, also give permission and supported the stay of the researcher in Japan.

This report is organized in five chapters. The first chapter presents a literature review of the main theoretical orientation and questions related to the meanings of formal volunteer work, at present prevalent as one type of social engagement among seniors in different societies. This chapter also presents the hypothesis and goals of the research.

The second chapter discusses the literature on the main variables associated with formal

volunteer work done by seniors from the previous studies: their motivations, perceived benefits, subjective well-being, and psychological adjustment. The third part describes the organizations investigated, the participants, and methodological procedures – such as, techniques and protocol. The last three parts state results, provide discussion and a conclusion, respectively.

# **1. Volunteer Action as a Sociocultural and Historical Construction: Main Concerns**

This research understands that volunteer action results from historically developed sociocultural constructions. Ellis and Noyes (1978) state that volunteer action involves a cyclical model: in the same way changes in the world affect the nature of volunteer action, volunteer action also determines changes in society.

## **1.1 Volunteer Action Resulting from Sociocultural-historical Context**

Nowadays, the concept of volunteer work is defined as the opposite of paid work. However, if we look beyond the financial-economic conception of human action, we can see that volunteering or spontaneous association existed since the beginning of human civilization, or even the idea of central government, as the place designated for collective issues (Van Til, 1988; Rifkin, 2000; Coelho, 2000). In the beginning, volunteer action was understood as any other kind of social action, as part of the sociability process.

Considering volunteer action as a universal human phenomenon, how did it evolve to its present status of work, without any financial compensation? The diversity that different cultures, groups, and individuals exercise volunteer action includes pseudo military associations, like *Ku Klux Klan*, that defended white supremacy in the United States at the end of the eighteenth century, killing many black people taking action for their own civil rights, to neighbor associations or associations that defend homosexual citizenship.

Considering that volunteer work results from a cultural and historical process and is a very dynamic social activity (Dal Rio, 2001; Silva, 2003), we can say that in countries like Brazil the concept changed from assistencialism, originating in the fifteenth century with the Portuguese colonialist project, to the notion that volunteer work is associated more with the concept of citizenship, solidarity, and free choice in Brazil in the last few decades (Lopes, 2006).

The possibilities to choose where, whom, and how, one wishes to dedicate his or her time as volunteers opens an extensive diversity of options for individuals. In other words, the new dimension of volunteer action opens to individuals' choices as to whatever causes are better for them to engage. The moral obligation turns on individual autonomy and social needs of the social causes defended by certain groups of people who are interested in them. In one way, it seems as if social segmentation occurs with the divergence of collective responsibility, efforts, and duties. On the other hand, it also represents co-responsibility and co-participation among peers, regardless of the individuals or organizations involved, in seeking solutions to common problems. The second comprehension is pretty much present in several national and international non-profit organization proposals. In this latter sense, a volunteer is now conceptualized as someone motivated by participation and citizenship interests, not simply for altruistic concerns, but also

involving an exchange of talents, abilities, benefits, and solidarity, as stated by Ilsley (1990). In many NPO websites, and also for many national and international awards provided for non-profit organizations, it is possible to confirm that the benefits go beyond the well being of the clientele. It seems that everybody involved merits from their activities: volunteers, the organization, the community, the government, and companies that support these activities. For this reason, the message sent by some NPOs is the importance of promoting and giving visibility to their formal volunteer work. Among the benefits they emphasize that a volunteer can receive are: exchanging experience, knowledge, and in-group work toward common goals. The volunteers always reinforce this logic by claiming they receive more than they give. Reciprocity is the key factor in the process.

In Brazil, for instance, despite volunteer work action being a very traditional social activity, even invisible, more religious, and assistential, in the last two decades its meaning and methods of activity have undergone many changes resulting in a new visibility. This two way street among volunteers and recipients is not new. What is new now through this international movement involving volunteer action and global/local citizenship is the social value and status that this interdependency has gained. In sum, under the idea of compassion and altruism, we are promoting in many western cultures important new concepts that are organizing social relationships, like solidarity, citizenship, co-responsibility, and conversion of a deeper human feeling on civic virtuousness. Since the Cardoso government, in Brazil it is possible to observe the importance of promoting and qualifying volunteer work, especially through Dr. Ruth Cardoso's effort, his wife's, that has consolidated participant citizenship (Ferrarezi and Rezende, 2002).

At present, it is noticeable in countries like Brazil and United States a growing and more prepared competition in recruiting volunteer participation. Inside our homes, after a few minutes checking the internet we can choose between work with poor adolescents on Monday, abused woman on Wednesday, and still global warming on weekends. On holidays or during vacation people can buy a "solidarity trip" and even work as volunteers in other countries. We also can donate money, if you are too busy, through television campaigns, telemarketing, or by mail: by answering to "just call 0800 for donations to...". In the past, community responsibility was never exposed in such an organized way in the private context of Brazil. Silva (2003) shows that in the business environment companies promoted among their employees the importance of taking part in a social cause, especially a cause the company financially supports. In the United States, high school students have a better chance in the university selection process if they have volunteer experience in their resume. The same is true after university graduation when they are looking for employment.

Rothgiesser (2003) points to this situation as a new opportunity to think about volunteering, even before one actually becomes a volunteer. The passage from the former step to the latter can take a long time, or never happen at all. One of the reasons to have more people doing volunteer work in social contexts like these, is to promote a self perception of the capacity

for making social changes, or intervening in other peoples' lives, or even the potential volunteer's own life. Dal Rio (2001) discusses the emotional dimension as the key element for social engagement; regardless if the emotion is compassion or militancy. The belief that someone through volunteer activities can change something and make a difference, works as retro-motivation.

However, in this context, at least for Brazil, all these concepts are not accepted easily. Much polemic and controversial discussion have taken place in the last 30 years within many different academic and public arenas and agencies. In the 19<sup>th</sup> century, the sociologist Emile Durkheim (1983) defined the concept of *organic and mechanic solidarity*, and Marcel Mauss (1967) devoted much thought to the concept of *mana*. Recently, Komorita and Parks (1999) organized a discussion about cooperation and reciprocity in experimental psychology. In the field of economics, Fehr, Fischbacher and Gächter (2001) investigated to what degree people are conditioned to cooperate for public well being. For Critelli (1998), solidarity is a primary condition of the human expression. Any human social action happens in an isolated scenario, because the action needs to be connected among humans for it to be an action. In these terms, he understands that solidarity provides the solid base for human existence.

Considering that formal volunteer action takes place mainly in a Third Sector context, Souza (2004) discusses the many polemic views in the literature about the role NPOs and NGOs play in the community in answer to social demands. On one side, there is a group of authors that defend the idea of *substitution* (for instance, Campo, 2000). On the other, some authors talk about *cooperation* (for instance, Caballería, 2002). With the latter idea of cooperation, called by Kliksberg (1998) as *intelligent state*, the government appears promoting the creation of social networks and NPO/NGO organizations as an integration mechanism. By contrast the idea of substitution, refers to the expansion of the NPOs/NGOs that seems as if to cover in an unclear way the process of neoliberalization of the State and the relationship between capital and the work force, which transfers responsibility to individuals rather than bring solutions about by public authority. For this group, the Third Sector – an alternative to the welfare state's political movement that attempts to develop citizen rights and make public services universal - doesn't seem a sector anymore, but a way to change the patterns societies have to answer social needs that already exist (Demo, 2002 ; Montaña, 2002).

Demo (2002) proposes an alternative for this discussion asking us to think about solidarity as result of power. For this author, when the concept of solidarity does not connect with the values in the social reality, like contradiction and dynamism, it can represent a speech of the dominants over the excluded groups. Souza (2004) adds that in this way solidarity, covered by the idea of help and altruism could make the domination by elites in countries like Brazil with a huge social gap invisible. Demo (2004) calls this kind of solidarity as *upper side solidarity*, meaning the withdrawal of government responsibility and the privatization of society in regards to its problems (Montaña, 2002). Demo also identifies another kind of solidarity, called *down side solidarity*, for instance, the mutual solidarity among poor people. The authors point to the

necessity of a more critical view of these issues, placing more attention on the goals of the actions, to keep the exercise of solidarity as a dialectic way to connect different interests, and the base of mutual relationships.

The traditional and simple concept of citizenship is limited to the quality of the citizen. Citizen means the person that lives in a city or an individual that enjoys his/her political and civic rights. Vieira (2001) proposes the idea of global civic society. For this author, democracy at present is supported by two pillars, the State and Nation. However, their foundation is not so strong anymore because of the economic globalization process and the flexibility of national frontiers in terms of businesses, international political intervention, ideals, information, causes and, solidarity. In this context, citizenship means more than the exercise of people's rights, but is also the exercise of social and civic duties within a global community defending democracy, or human rights that was before under the exclusive power of national governments. One example of these international citizenship concerns is the environmental or peace movements and conferences held in a country where many different social agents discuss and defend bio and cultural diversity, and suggest solutions for the planet. These acts of international cooperation make possible a deeper review concerning the limits of public space and the role civil society must play, focusing on the concept of co-participation, despite all cultural differences. The formalization of the Third Sector and the political and civic power it gains day-by-day appears as guaranteeing the universality of social obligations and rights. Citizenship comes together with the existence of an international civil society that includes a strong connected network among people, cultures, groups, and organizations (Vieira, 2001).

In this context, both concepts of citizenship and solidarity are reborn as the main way to exchange, under the idea of social rights and duties, and especially reciprocity. Eckstein (2001) highlights that influential anthropologists, such as Malinowski (1927), Benedict (1959), Mauss (1967), and Levi-Strauss (1969) wrote extensively about the collective roots of *donation* in pre-industrial societies. They showed at the same time that the way of giving reflects the culture, and also affects the cultural system, the social organization, and the relationships among people. The act of giving presents, or donations are important cultural elements that improve and maintain social ties, under the category of reciprocity expectation. The exchange builds a trust alliance. In this sense, there is no free donation, but the act of giving and receiving is connected with many obligations, limitations, seduction, persuasion, and self-interest.

The proposal to distinguish the concept of solidarity from citizenship can be understood through the concept of *doing with* and *doing for* formed by Putnam (2000). Eckstein (2001) and Caplow et al. (1982) argue that the life of the modern organization makes impact and receives impact from the pattern of donations, because donations confirm relationships, even when we think that our generosity is altruist and volunteered.

For the situation present, we can claim that organizations must see volunteers as part of their clientele. The universe of motivation among volunteers is complex (Coelho, 2000) and requires attention and specific investments. Ilsley (1990) articulates seven important elements for



exercising control of formal volunteer work for their members:

- 1) *Relative altruism*. The literature shows that volunteer work is not just an altruist social activity, because it always promotes some direct benefits to the volunteers: knowledge, career opportunities, and psychological benefits, like sense of competency, belonging, helpfulness, and efficacy (Smith, 1981; Karl, 1984; Ellis, 1986; Van Til, 1988). Ilsley defends that altruism can be a problem for organizations because it comes from the subjective motivation, that can escape control.
- 2) *Compromise*. It is a central aspect of volunteer work, and the variety among volunteers. It can express relations with the clientele, organization ideals, causes, mission, fidelity with the organization, and other volunteer members. All these kinds of engagement do not exclude each other.
- 3) *Free choice*. Another important element in the concept of volunteer work is the exercise of free choice, because coercion is against the nature of volunteering. However, in organizations there always exists at least *soft form* of coercion. The necessity for professionalism, discipline, and efficiency can constrain complete free choice.
- 4) *Absence of financial compensation*. It is the main element that divides paid workers and volunteers in an organization. However, many institutions promote benefits to the volunteers that are similar to covering financial expenses, like tickets for public transportation, fuel, food, and etc.
- 5) *Organization*. This element belongs especially to the new conception of formal volunteer action, because it strengthens the procedures of planning, finance, supervision, evaluation, and control. The partnership between the NPOs with profit motivated companies establishes more rigor in terms of the way the organization needs to function.
- 6) *Psychological benefits*. In addition to altruism, motivations among volunteers comes from the good feelings associated with meaningful experiences for the volunteer, the opportunity of personal and professional growth, or opportunity to test new abilities in a context without much pressure or risks. The volunteers are not necessarily aware about all these reasons. Besides, the motivations of volunteers are a complex emotional and symbolic universe, changing from person to person, depending on the events related to the activity, people's lives, and institutional and community contexts.
- 7) *Sacrifice*. More evident in emergency or extreme situations, the spirit of sacrifice for others is related with the lack of importance of the self, and also the exercise of free choice.

In the transcultural perspective, these universal aspects of formal volunteer action gives us a chance to investigate how Brazilian, Japanese, and American cultures, comparatively speaking, deal with similar kinds of social action.

Despite the fact that the aging process can be understood as a universal phenomenon, *old age* is a sociocultural category, and shows many differences in different cultures (Debert, 1992,

1999; Debert and Simões 1994; Barros, 1998b). The universal experience of getting older for the human species depending on cultural differences, like we know for instance from the Mexican Zoques aborigines (Reyes, 1998), or Indians (Cohen, 1994). However, there are similar cultural aspects that are possibly to observe in different cultures regarding old age: 1) live as much as you can and die with dignity and without suffering; 2) Finding help and protection in case of incapacities and self-sustainability; 3) Live as long as possible to enjoy an active life determined by self-resolution; 4) Keeping as much as possible the social privileges and gains, through material property, authority and respect from others (Espinosa, 1988). Considering the differences calls our attention to the similarities, giving us possible ways to compare. Human beings, because they live in relation to others, they can know more about themselves when they also know about others.

Regarding the universals of volunteer action, Van Til (1988) states that: 1) the Third Sector is the scene of interdependent actions, and not just relations of dominance and submission. The limits between this sector and other social sectors, such as government or the profit sector, are permeable and mixed; 2) the isolated concept of *volunteer organization*, or *non-profit organization*, is not sufficient for opening a strong discussion about the complexity of the Third Sector. It is also important to think beyond the institutional sphere, but also investigate the meanings at the individual level of the volunteer action and the ways it is related to the context in which they act.

In terms of a transcultural analyses, observing the variations among these universal characteristics does not mean raising the American experience up as a model. The option for transcultural methodology doesn't mean that the American reality should be considered the ideal to be reached by other realities; even with the great amount of experience, data, and literature they already have about these themes. The intention of this research is to point to the specificities from each group and clarify better the extent of formal volunteer activities and social engagement among seniors. Barret, Steverink e Westerhof (2003) in their research about age identity among Germans and Americans concluded that different cultural and social systems make different subjective claims to the aging experience, which alerts us as to how dangerous generalizations about the research results can be, especially from western societies that can have very different symbolic and emotional systems when contrasted with eastern societies. A similar message came from Peixoto after comparing seniors in France and Brazil (1998).

In terms of Brazil's reality, it is important to notice that in the last 50 years a major portion of the senior population turned from vulnerable to social capital, and today many organizations compete for their volunteer help. By *social capital* Putnam (1996) understands the characteristics of social life (network, norms, trust system) that enables participants to act together in a most effective way toward common goals. He also uses the conception of *civic engagement* when discussing the connections of people with the community, not just in a political sense.

It is important to understand, especially in aging societies, who the new seniors are whose

social images of *dependents* and *helped* has shifted to being the helpers (Camarano and El Ghaouri, 1999). It means to observe the growing intergeneration exchanges under the label of informal support inside the changing families; to the community level role seniors from different cultures each day are playing. Before, they were the exclusive target of governmental and philanthropic initiatives, but seniors seem now to appear in the public space as productive and indispensable, because of their capacity to produce and collaborate. Our attention is drawn to the importance human beings attach as a specie to the mutual dependency system, despite the evident cultural differences (Elias, 1994).

## **1.2 Productivity in Old Age: Volunteer Work among Seniors**

The highest life expectancy ever in human history, and the recent social phenomenon of international formalization of volunteer action have increasingly shown interconnection in different social contexts, especially because of their social relevance. One good example about this is that many international agencies, important national and international documents (proposals), and scientific literature are indicating that volunteer work is one of the best strategies to socially include seniors and keep their well-being.

*The Madrid International Plan of Action on Ageing* (United Nations Organization, 2002) pointed out some ways societies could organize the increasing senior population, by promoting the complete and profound participation of seniors in their social, economic, and local political community, including volunteer work. *The United Nations Principles for Elderly People* (Resolution 46/91, 1999) presented its proposal that seniors must be able to find and develop opportunities for working in the community, especially in appropriate volunteer positions regarding their interests and capacity (United Nations Organization, 1999). Among the six myths associated with aging identified by World Health Organization (WHO) in 1999, one said that seniors were not able anymore to make contributions to society. WHO declared that this way of thinking was connected with the idea that only paid occupations were important. However, very important contributions are being made by seniors through non-paid work, like volunteer work (World Health Organization, 1999). In sum, volunteer work in the last 20 years has been connected with the promotion of the concept of healthy aging, active aging and successful aging (World Health Organization, 2002), and productive aging (Bass, Caro and Chen, 1993; Cachioni and Neri, 1999; Neri, 2001a).

But, is volunteer work for all seniors? Is there a direct relationship between work as a volunteer and the sense of well-being? Are volunteer seniors motivated by altruistic reasons or are they also looking for personal gain? What do we know about volunteer work among seniors?

In the second part of the twentieth century and the beginning of the twenty first century many societies are experiencing what Gerontology calls an *age revolution*. The increase in life expectancy, made possible by social and scientific progress, combined with falls in birth rates, has increased the ratio of seniors in societies all over the world. This increase has brought to the

present important and meaningful social and structural changes. The impact on daily life exceeds the changes made by technological process (Fischer and Schaffer, 1993; Berquó, 1999). Among these changes, the visibility of the senior population and the perception about the heterogeneity of the aging experience opened the debate for the possibilities to re-include seniors in society (Debert, 1992 and 1999a, Von Simson, Neri and Cachioni, 2003). In this way, thinking about old age does not simply mean thinking about biological variables, but also about the psychological and sociocultural aspects (Debert, 1997; Neri, 2001a and b).

Today, in many countries, people live approximately 20 years outside what is referred to as the *productive system*. Until recently, this meant only paid work that ended with retirement. Considering the changes made by the formal volunteer sector, aging will not only impact the private, individual, and family levels, but also the understanding and management of collective life.

In Gerontology there is an important debate about the role seniors are playing now. In Brazil, for instance, there is an incongruent situation between government speech and the Third Sector and Seniors Demography arguments. For many years the government pointed out, and reinforced by the mass media, that seniors were an onus for the economy. On the other hand different social agents claimed that seniors were a very important social resource. They explained that seniors give a very important contribution to the economy: whether working for the formal and informal social market, or playing an important role in their families that have economic value, like taking care of the house, grandchildren or other adults, or working as volunteers (Herzog and Morgan, 1993; Engler, 2002a and 2002b; Camarano, Kanso and Mello, 2004; Neri, 2005).

Barros, Mendonça and Santos (1999), Camarano and El Ghaouri (1999), Goldani (1999), Saad (1999), and Lopes (2003) criticize the idea of onus, especially from the point of view that the diversity of the aging experience makes it impossible to generalize. In Brazil, according to Camarano and El Ghaouri (1999) the economic contribution to the northern region of the country brought by retirement pensions in rural areas is significant. Research from the last decade showed the growing proportion of adult children living with their elderly parents who were the main provider for the home. The seniors showed they were in a better material condition than the younger generations. In 1996, 83% of the Brazilian seniors lived on their own properties in contrast to 66% of the younger adults; 97% of the families where seniors were the providers have access to clean water and essential public services, which was not the case for families that are provided for by young adults. In sum, the better income from the seniors in Brazil has promoted better economic support to their families. Sometimes, regarding the poverty of some families the pension from one or both of a family's seniors supports three generations. Barros, Mendonça, and Santos, 1999, and Lopes, 2003, agree that the Brazilian seniors tend to be less poor than younger generations especially because they were able to save more, the economy was more stable, and because of the formalization and universalization of the pension system. It reinforces the important economic role that seniors play in countries like Brazil (Debert and Simões, 1994;

Katz, 1996; Peixoto, 1998; Simões, 1998).

In Gerontology, during the 1990's, one finds more research pointing to a positive image of aging and seniors as resources than before (Barros, 1998b; Mattos, 1990; Tornstam, 1992; Peixoto, 1995). It came from data collected directly from the seniors, rather than the source of data about them gathered from the younger generation. Debert (1997) argues that the debate about resource versus poverty and isolation is associated with the conception of the seniors as active and creative, able to offer alternatives for the social changes that redefine their experiences. Despite this productive speech, the author thinks that it is important to pay attention newer and more rigorous models that formulate better ways for aging, because it is a very diverse situation. It is also important to understand that promoting productive aging cannot minimize all worries and actions regarding the existing dependent and isolated aging population, which would turn it into a personal issue and responsibility. Talking about the growing number of people between 60 and 80 years old, and the possibility of them being healthier and able to make contributions, should also be accompanied with discussion about the more critical number of people over 80 years old around the world that usually are more vulnerable and dependent.

The concept of *productive aging* was created in 1980 in the United States by militant seniors, legislators, and academics not satisfied with the negative stereotypes associated with old age that could not accommodate the diversity found in the majority of seniors who were relatively healthy and active, and yet not the object of serious scientific investigation. The concept is related with the social roles and positions that the seniors can play in society (Bass, Caro and Chen, 1993). The gerontological literature understands that the perspective to live longer and better is against the lack of important social roles seniors can play in the social and economic life. This ambiguous status given to seniors shapes their lives for almost 20 years after retirement. In some cases, this social condition can take longer than any other important social role the senior developed in the past.

Moody (1993) suggests the concept of productivity must exceed the financial sphere, and include the part played in personal and family life, and intimate and community relationships. The author draws attention to the risks of obligating all seniors to be economically productive, which could force them to live out the extremely positive aspects of aging, in an equally less comfortable and meaningful way as the negative images. When we reflect on the best concept of productivity, it is better to discuss first the concepts related to the economic sphere. From this point of view, an important question to frame in regards to productive old age concerns the meanings associated with what is usually referred to as the *last stage of life*.

The concept of productivity in old age must start from a broader comprehension of what the goals are at the individual and collective level, when promoting meaningful social opportunities for seniors. Values, such as citizenship, creativity, development, self-management, and autonomy are included in this concept. This perspective recognizes that old age is not just the last phase of one's life course, but a part of our lives that is equally singular and unique in terms of constant personal development and learning, while adjusting to possible frailties and

limitations. It must be just one of the alternatives and not a receipt in terms of possibilities to aging (Bass, Caro and Chen, 1993).

Hooyman and Kyiak (1996) and Kart (1997) state the following as productive in old age: 1) exercise of not-paid work, but economically valuable, like taking care of grandchildren or other seniors, and also formal volunteer work itself; 2) the engagement in leisure activities not productive at the social level, but very productive for the personal level; 3) the many contributions to the economy through the creation of a particular consumer market sector; 4) the contributions to health, functional capacity, and satisfaction of seniors; and, 5) engagement in paid work.

Research about the experiences from what is called Third Age Universities show that the learning process is an important key for the socialization of seniors and also productivity in old age (Guerreiro, 1993; Cachioni, 1998 and 2003; Pacheco, 2003). The constructions of positive images among senior students are not just related to the seniors as wiser, but also that they are open to learn new knowledge and have experiences that reinforce their personal and collective identity. Gerontology has a variety of studies and arguments defending education and promoting the inclusion of seniors in social life (Cachioni and Neri, 1999). The new possibilities of learning promoted by formal and informal education are an important resource for keeping functionality, flexibility, coping, and adaptation among seniors, because they intensify social contact and exchanges. Chou, Chow and Chi (2003) point out that doing volunteer work in old age fulfills two social functions: engaging seniors in collective issues and maximizing their contribution after retirement.

The volunteer action performed by seniors has been conceptualized in different ways, influenced basically by sociological theories: Disengagement Theory (Cumming and Henry, 1961), Activity Theory (Havighurst, 1963), Continuity Theory (Payne, 1977), and Social Exchange Theory (Blau, 1964).

Chambre (1984), Greenfield and Marks (2004) affirm that volunteer work is a recent social activity popular among seniors especially in regards to the greater significance given to activity in later life. Publicizing the cultural value of this activity, plus the growing income and the educational level of the senior population in many societies are stimulating the engagement of seniors in this kind of social activity for the past few decades in the United States.

The review of literature made by Chou, Chow, and Chi (2003) about volunteer work among seniors found the following characteristics of this kind of social engagement: 1) it is perceived as one of the main productive activities in old age (Herzog et al., 1989); 2) the determinants of this kind of engagement are complex and multidimensional (Zhong and Hong, 1994 and Peters-Davis, Burant and Braunschweig, 2001); 3) volunteer work is a activity that creates new social meanings among seniors, improving mental and physical health (Hunter and Linn, 1980-1981; Luks and Payne, 1991; Stevens, 1993; Jiroyec and Hyduk, 1998); 4) it improves the senior's quality of life (Chambré, 1984; Midlarsky and Kahana, 1994).

Education and income are socioeconomic variables related with formal volunteer work

(Caro and Bass, 1992; Zhong and Hong, 1994). In terms of motivation determinants it is possible to find motives related to others and also self-related (Jenner, 1982; Okun and Eisenberg, 1992; Warburton et al., 2001). The contextual factors present many limitations (Kiefer, 1986), like lack of opportunities (Perry, 1983; Okun, 1993) and physical health (Perry, 1983; Walsh, 1986; Caro and Bass, 1992; Okun, 1993). There are cultural factors that determine the decision to volunteer (Okun, 1993; Peter-Davis, Burant, and Braunschweig, 2001). These factors will be presented in the next chapter.

It is important to notice that engagement in social activities, such as volunteer work, does not mean that greater involvement in the activity in terms of time, results in a higher level of satisfaction, as defended in the Activity Theory (Neri, 2001a). The main belief among the authors is that the benefits for seniors come from the meaning the activity brings to them. Because of this, organizations worry about the permanence of the senior volunteers and must get fully involved in the management of the expectations, personal interests, capacities, and abilities of the volunteers regarding the volunteer activity they will engage (Fisher and Cole, 1993; Pearce, 1993; Fischer and Schaffer, 1993; Chou, Chow and Chi, 2003). In this way the exercise of productivity can be a powerful vehicle for reaching the relevant aspects regarding their emotional well-being, like existential meaning, developing social interaction, auto-determinate motivation, positive development, autonomy, quality of life, and longevity.

It is very important to be aware of the dangerous possibility to see seniors as just a very cheap reserve contingent. It is necessary to promote their social inclusion and well-being. The supervision of personal satisfaction must be a very important organizational duty. Active participation challenges people with abilities and competences, promoting positive benefits for health and longevity (Bukov, Mass and Lampert, 2002), as well as social well-being. It is about mutual benefit, the nature of the volunteer activity itself.

We must consider volunteer work under the life span perspective to avoid conceiving this activity as a segregated activity, or entertainment, simple occupation of time, or use of specialize work force for free. Volunteer work must be promoted at different ages and shouldn't assume that seniors must engage in volunteer activities just because of the benefits (Fischer and Schaffer, 1993). Offering formal volunteer positions must be just one possibility to promote productive and meaningful aging. Other very important informal activities seniors already play must also be valorized. The comprehension of the universe of activities seniors are involved in is important for recruiting, training, and supervising seniors as formal volunteers.

In sum, as is the case with other social activities, the exercise of formal volunteer action by seniors increases the probability of meaningful interaction that impacts on the adjustment, subjective well-being, self-esteem, acquisition, and improvement of social abilities and sociability among seniors (Neri, 2001a and b).

This research is interested to know how volunteer relationships express themselves in three different cultures, with peculiar historical processes, social ethos, and traditions. What are the reasons and meanings for Japanese, Brazilian, and American seniors in offering their time

and compromise to NPOs without any financial compensation? Is there any difference? Do the participants perceive benefits from this kind of social engagement? Are the perceptions similar? Do they report subjective well-being and psychological adjustment from this experience? Regarding these research questions, the following general and specific goals will be addressed.

The hypothesis is that Japanese seniors investigated, who are volunteers in a similar type of non-profit organizations investigated in a previous study (Lopes, 2006), share the same profile, perceived benefits, motivations, meanings of being a volunteer, and psychological adjustment, as the Brazilian and American samples.

### **1.3 Goals of the Research**

#### **1.3.1 General Goals**

Investigating sociocultural and psychological aspects of formal volunteer work among American, Brazilian, and Japanese seniors from a specific kind of non-profit organization.

#### **1.3.2 Specific Goals**

Collecting, characterizing, describing, analyzing, and comparing data from the three samples about:

- Socio-demographic characteristics: age, sex, marital status, life status, children, education, income, employment status, and occupation in life;
- Lifestyle: Frequency of contact with family and friends, and of socio-cultural activities, the importance of religion/spirituality;
- Meanings, motivations, and perceived benefits associated to the volunteer activity;
- Subjective well-being and psychological adjustment level;
- Attitudes regarding community issues.



## **2. Volunteer Work among Seniors: Motivations, Perceived Benefits, Subjective Well-being, and Psychological Adjustment**

The literature about volunteer work highlights the importance of social and institutional aspects, and at the same time subjective and psychological aspects, including motivations, perceived benefits, effects, and attitudes. The sense of meaning appears across the comprehensions about volunteer work and aging as a continuous process of making sense about life, from the combination between sociocultural and personal demands and needs.

This chapter has three parts, mainly discussing the related literature: 1) Motivations involved in the volunteer work among seniors; 2) Perceived benefits associated with the volunteer work among seniors; 3) Subjective well-being and psychological adjustment in volunteer seniors.

### **2.1 Motivations for Volunteer Work among Seniors**

The concept of motivations has been investigated by different theoretical-methodological schools in Psychology. It is very important for explaining which reasons make individuals act or understand which kind of elements move people to their goals. The classical psychological theories point to different conceptions about motivation. The evolutionists tend to say that natural selection promotes behaviors that help to transmit the best genes to the next generation. The impulses to act are innate (Cannon, 1932; Hull, 1943). The incentive theories point that the impulse to act are oriented by external objectives, the ones that induce the behaviors that are learned (Skinner, 1953; Bolles, 1975; McClelland, 1975). The humanist theories indicate that there are innate and learned impulses.

Maslow (1970), one of the more important from the last school, understands that human necessities are organized from the low level to the high level. It means, since the necessity of survival, like having shelter are more innate than spiritual needs, passing through security and protection, belonging, love, self-esteem, cognitive, esthetics, and self-realization. For people to access the higher necessities, that involve more learning experiences, it is necessary to secure the basic ones first. The theoretical model considers the occurrences of progressions and regressions in the fight for human motivations. The solidarity that sustains volunteer work assumes security, protection, and socialization as interdependent necessities that are fundamental for the survival of the human species. Volunteer work without any financial interest is an example of superior motivation associated to an ethic and self-realization.

The literature about volunteer work among seniors shows that the motivation to volunteer is multifactored, multidetermined, and multifaceted, and involves psychological and sociocultural components. The reasons are described as a combination among altruistic and selfish aspects, involving personal and social interests (Van Til, 1988; Wuthnow, 1991; Okun,

1994; Chappell and Prince, 1997; Okun, Barr and Herzog, 1998; Nylund, 2000; Barlow and Hainsworth, 2001; Snyder and Clary, 2003).

Fischer and Schaffer (1993) identify six categories of motivation to do volunteer work: altruism, ideology, material status, social relationships, leisure, and personal growth. The authors suggest that seniors are less motivated by material or status compensation, and motivated stronger by religious aspects and because they have more free time, compared with young people. Altruism was the category mentioned more frequently. However, the literature also indicates that altruism appears as an automatic answer by seniors, especially because the social status and legitimacy this motivation usually has in different societies. The researchers believe that it does not necessarily reflect the amplitude of the reasons involved in formal volunteer action, as personal compensation, growth of social networks, and empowerment of the participants (Francies, 1983; Baldock, 1998).

Ilsley (1990) emphasizes that the motivation to volunteer is related to the choices people make about the experiences or goals they want to be closer to, or, avoid, as well as the level of effort they will dedicate to the activity. In this way, volunteers are singular symbolic and emotional universes, each one with their own feelings, ambitions, and motives. The literature also understands that the motivations to volunteer are dynamic, and not static. In other words, they change through time. Specific changes occur between the initial and permanent motivations after the institutional compromise. It means that the motivations for starting volunteer work can be intrinsic, but the motivations that keep people engaged can result from the combination of external and personal aspects. Fischer e Schaffer (1993) point out that one way to investigate the motivations of volunteers is through the volunteer context examination; instead of interviewing them about their reasons. Getting to know the reasons people give up their activity, also provides valuable information about the motivation involved and if they had reached their goals or not (Morrow-Howell and Mui, 1989; Kuehne and Sears, 1993).

According to Ilsley's (1990) results on formal volunteer work, the volunteers chose organizations that seem to fulfill their initial motivations. They start at the organization full of expectations and enthusiasm with a clear idea about the motives of the engagement. With time the training, supervision, and sociability with different institutional levels seem intense, which means that they already have learned the values, limitations, and norms connected with the particular cause, clientele, activity or institution chosen. The expectations and motivations change or amplify. If they continue in the same organization their values can also change in order to adjust with the mission of the organization. In this process, the volunteers incorporate those values and the dynamic of the organization and activity and do not question further why they keep volunteering. The work is accepted as part of what they are and what they expect from the organization, it does not matter if what they gain accords with their initial motivations. Some volunteers call the organization their second family. In sum, there is a combination among intrinsic and extrinsic motivations (Kuo, 2004). In this sense, it seems very important to do a characterization of the different associated factors, including those from the kind of institutions

and institutional models where the motivations occur (Herzog and Morgan, 1993).

Regarding the initial motivations to volunteer Okun (1993) considers the existence of *latent volunteers*. In other words, volunteers, especially seniors that are waiting for someone to recruit them and join in volunteer activities. Opportunities can be created from the potential of the volunteers that are not engaged yet (Kovacs and Black, 1999), or because they are not aware of the already existing opportunities, or because the organizations are not prepared to identify and receive the abilities, talents, and wishes from the seniors.

Volunteer work assumes different ways each one is inspired by a group of values. Different groups from a society congregate around different values for their volunteer work. These values are associated with the meanings that volunteer work assumes to the participants (Wilson, 2000) including the social status and value of paid work in the social system and people's lives involved (Carp, 1968). Kuhlen (1960) shows this consideration with the negative impact that retirement can bring to the well-being of the senior population in many cultures, resulting in the sense of social disengagement. Musick and Wilson (2002) demonstrated that the feeling of *making a difference* reported by many volunteers from different age groups expresses the value notion that brings people to engage in volunteer activities. The opportunity to act according to social values is intrinsically motivated.

The volunteer experience is brought about by more than one motivation at the same time (Kovacs e Black, 1999). The literature points out that these variations can also depend on other factors, such as age, health, and education (Ozawa and Morrow-Howell, 1993; Choi, 2003). Beyond the personal variations, the cultural ones are also important motives to volunteer.

Yeung (2004) realized a phenomenological study that indicates 767 motivational aspects to volunteer after 18 interviews with 14 men and women of different ages. These aspects were divided into 47 topics that the author showed in an octagonal model organized in four motivational bi-polar dimensions: giving-getting, continuity-newness, distance-proximity, and thought-action. The inter-relation among these dimensions reflects the multidetermined relation between the individual and others regarding the manifestation of his/her decision and action to volunteer. This model illustrated the multifaceted nature of the volunteer work that is organized from personal and sociocultural reasons. The relationship among the four bi-polar dimensions gets the extensive hall of experiences and visions about volunteer motivation, beyond the altruism-selfish opposition.

Different volunteers pursue different goals and one volunteer can pursue goals with different motivations. From this observation Clary et al. (1998) and Clary and Snyder (1999) developed a functional theory about the exercise of volunteer motivation. According to this theory, volunteer work can serve different functions or inter-related reasons. The author describes six motives that constitute the volunteer action:

- 1) Values: individuals volunteer in order to express values important to them, as humanitarianism.
- 2) Learning: volunteers try to understand more about the world and exercise their ability.

- 3) Refinement: volunteers look for growth and psychological development.
- 4) Career: the volunteers want to gain professional experience.
- 5) Protection: the individuals enjoy volunteer activities to reduce their negative feelings or find solutions for their personal problems.
- 6) Social: the volunteers use the volunteer opportunity to amplify their social relationships.

According to this model, people engage in volunteer activities for motives and necessities that are important to them and try to do the work and tasks that can fertilize opportunities to fulfill their needs and reasons. Model tests made by the authors (1998), showed that the volunteers that receive relevant benefits regarding their primary function motivations are not just satisfied with their performance and engagement, but also demonstrated a wish to volunteer in the close and distant future. It means that those that find opportunities to promote benefits that combine with their initial motivations strongly believe that they can maintain the conditions placed on volunteers. By contrast, individuals whose choices do not promote relevant benefits, or the benefits show no relevance and are less meaningful, tend to quit the activity.

Barlow and Hainsworth (2001) confirm the necessity to fulfill the volunteer motivations, but go beyond that. They explore the flexible and circumstantial nature to engage in volunteer work discussing that the decision in continuing or quitting as a volunteer exceeds the initial motivations, because these motivations are continually changing through the volunteer experience. The authors show the necessity of research that first investigates the amplitude and frequency of the motivations.

The results from Clary, Snyder and Ridge (1992), Clary, Snyder and Stukas (1996), Clary et al. (1998), and Clary and Snyder (1999) show that the extent of the plans and goals to volunteer predict the intentions related to future decisions and behaviors. When engagement in social volunteer activities is combined with the needs of the society, the organizational environment and permanent supervision can promote the maintenance of the motivations for a long time. Among the aspects that attract and mobilize the formal volunteer action better, we can find: possibility to chose an activity that is enjoyable and the preferred time to volunteer, exercise of abilities, learning new things, constant connection with the mission of the organization, working for common goals, feeling appreciation and recognition, stimulation of personal contact, fast and efficient resolution of questions and conflicts, permanent access to relevant training and connected with the activity, possible transportation and food incentive, and opportunities to socialize. As said before, these aspects are strongly reinforced by the supervision of volunteer activities; it does not matter if this is done by regular meetings, or directly during the performance of the activity (Cutler and Hendricks, 2000; Bressler, 2005).

There are some personal and organizational barriers that can debilitate the motivation to engage. Among the first ones: feelings of ostracism in organizations that have conflicts and competitions among the participant, stress without supervision caused by over emotional tasks, lack of interest and meaning, health or familiar problems, socio-demographic profile, presence of dependent, transportation difficulties, men that are oriented to perform solitary tasks because the

majority of co-volunteers are women, sense that personal issues are being exposed or invaded without permission, anxiety and excess time involved in the volunteer commitment. Organizational barriers are: disorganization, lack of preparation from the professionals with seniors, disrespectful environment to the volunteer action, duration and intensity of the training, negative attitudes and prejudice against seniors. In the case of a foreigner: language, intolerance, and illegality (Herzog and Morgan, 1993; Cutler and Hendricks, 2000; Barlow and Hainsworth, 2001; Bressler, 2005).

Warburton, Lebrocque, and Rosenman (1998) report that the main aspects that can encourage or inhibit the engagement in volunteer activities are the availability of time, and social and personal resources. Among the resources pointed to as determinants for engagement and permanency are: 1) type of occupation and income [administrative and specialized work as opposed to manual] (Davis Smith, 1992; Herzog and Morgan, 1993), plus the possibility to cover the cost of the engagement, like transportation, communication, food, diverse materials, and uniform, in some cases; 2) Education, the volunteers with a high level of education or with better abilities have more and diverse possibilities to volunteer (Salmon, 1985; Herzog e Morgan, 1993); 3) Personality, especially extroversion that helps to keep the social network and promote engagement (Romero, 1987; Okun, 1993; Herzog and Morgan, 1993); 4) Family background related to the values associated with the continuum engagement (Chambré, 1987); 5) Marriage status, married people have a greater tendency to volunteer than singles, because they have a more extensive social support network and income (Chambré, 1987; Fischer, Mueller and Cooper, 1991); 6) Good health and good mobility and functional condition (Fischer, Mueller e Cooper, 1991); and, 7) Good perceived health (Hunter and Linn, 1980-1981; Chambré, 1987; Davis Smith, 1992; Herzog and Morgan, 1993).

Duncan (1995) signaled that the volunteer programs are successful when they consider their volunteer necessities and profile. The author reinforces this by claiming that it is important to attend to the volunteer's motivations, as much as the organization is aware that there are maybe more reasons to volunteer as opposed to the number of participants. Information about the profile and antecedents of the volunteers help to combine talents, abilities, meanings, values, limitations, and motivations with the activities and causes (Morrow-Howell and Mui, 1989; Kuehne and Sears, 1993). The supervision of this match must be continuous, flexible, and based on a clear and effective communication process. Volunteers that realize that their participation and institutional role are active and vital to the dynamic of the organization and well-being of the clientele become loyal to their commitment. It tends to promote benefits and mutual satisfaction among the volunteers and the clientele, and organization (Cnaan and Cwikel, 1992; Wheeler, Gorey and Greenblatt, 1998).

Penner and Fritzsche (1993), and Penner and Finkelstein (1998) defend that personality is a very important aspect of volunteer behavior. Pro-social personalities or behavior are oriented towards a tendency to take care of the rights of others and feel empathy for the problems and difficulties of others, feeling a responsibility to perform something for the benefit of others.

These authors and Sibicky et al. (1994) have discovered that this kind of profile is positively and meaningfully associated to the intention to become a volunteer.

The interdependency is an important determinant for volunteer behavior (Lewin, 1946; Snyder and Ickes, 1985; Cantor, 1994; Clary et al., 1998; Yeung, 2004). It happens among the volunteers and sharing meaning between themselves and the institution, including other volunteers, professionals, cause, clientele, the activity, and the community. The dynamic of the interdependency is present in the volunteer action expressed by the relationship the volunteer establishes among the meanings he/she creates, the motivation he/she has, and the benefits he/she gets. The organization, the volunteers and the situations are not isolated from each other, but are in dynamic and constant interaction through mutual searching for goals and gains, which stimulates the permanency of the volunteer. The satisfaction to volunteer depends on the combination of goals and the motivation they inspire in the volunteers and the fulfillment. The logic of interdependency and multidetermination of the motivations are related with the meanings, the perceived benefits, subjective well-being, and the sense of personal adjustment (or psychological) from the volunteers.

The correlation of the action of give and receive is socially elaborated, which means that the individuals and the organizations participated actively in the dynamic process. This relation exceeds pure altruism as a main determinant of the volunteer engagement, representing a one-hand stress action, from the volunteers to the clientele. The literature recognizes that formal volunteer action can benefit both volunteers and clientele (Musick, Herzog and House, 1999; Oman, Thoresen and McMahon, 1999), which includes improvement of health, better life and social satisfaction (Wasserbauer, Arrington and Abraham, 1996; Oman, Thoresen and McMahon, 1999).

Eckstein (2001) points to the necessity to observe different ways to build volunteer networks, which depend on the combination of social and psychological motivations. Investigating it means not just a simple personal inquiry, but also data from the context and circumstances the motivations occur to avoid stereotypical results and conclusions (Barlow and Hainsworth, 2001).

Intrinsic and extrinsic forces compose the motivations of volunteers. People start their volunteer activities from motives, meanings, and necessities that are important to them and to the organizations, clientele, and activities they have chosen to engage. The organizations can or cannot fulfill the necessities and motivations for the volunteers. However, the volunteer's characteristics joined with the conditions for volunteering are integrated in a volunteer's life. This interdependency is built and legitimated at the same time the activity makes sense in the participants' lives (Clary et al., 1998).

## 2.2 Benefits Associated with Volunteer Work among Seniors

There are correlations between perceived benefits and motivations. Over time, the personal expectations to reach benefits and satisfaction already gained as a volunteer, like sense of belonging and purpose, tend to function as a new motivation to keep engaged in the activity. The reciprocity of the benefits received by the people involved in the volunteer action builds the individuality of each person in the relationship and provides the base to maintain motivations. This means that the conception that there are certain groups more exclusive than others tend to obscure the multiple and reciprocal nature of human relationships (Tanner, 2001).

This relation between offering and receiving service is more explicit especially among peer volunteer relationships, where senior volunteers get benefits from teaching coping strategies to other seniors. Reissman (1965) calls this the *help therapy principle*. It means that the volunteers get benefits from the training and from teaching what they have learned to other seniors in the clientele, discussing common topics, like how to take care of the aging process and possible changes. Byrd (1984) researched counseling peer programs and found that this kind of training stimulated the volunteer to exam their own problems associated with their own aging process and ways to administrate demands and gains guaranteeing their success at establishing self-confidence and self-esteem. These benefits become the bases for them to act later with the clientele.

Like motivations, the benefits for volunteer actions have different individual, social, and organizational dimensions (Kuo, 2004). There are clean correlations between personal and social gains (Kuehne and Sears, 1993; Herzog and Morgan, 1993; Kuo, 2004; Bressler, 2005). The first ones include satisfaction, recognition, enjoyment, occupation, development of meaningful relationships, activism, personal growth, sense of realization, and improvement of self-esteem. The research made by Midlarsky (1989) showed that productive activities, like volunteer work, promote opportunities for validation self-perception of competence, and sustaining self-esteem (Herzog et al., 1998). The continuum sense of purpose and belonging, especially in an aging situation, appears also as a personal gain associated to the volunteer engagement (Stevens, 1993).

Newman, Vasudev and Onawola (1985) investigated the impact of the volunteer experience involving direct actions between school children and 180 volunteer seniors. The results showed three categories that impact the volunteer's psychological well-being: 1) the volunteer work brought new meanings for the lives of the participants and also the notion of feeling useful; 2) the participation was considering rewarding, enriching, and stimulating; 3) the engagement helped some volunteers manage personal dramas and improve self-esteem. The results suggested that the volunteer work with kids can bring a meaningful impact on psychological well-being for many seniors, can grow their social recognition, help to obtain importance and recognized social role by society, help to develop new meaningful relationships, and improve the personal relation with the aging process.

The social benefits include reaching common goals, the exercise and maintenance of the

debate around visible public issues, the election of new social topics to be included in the social agenda, the involvement and improvement of social image, the inclusion and participation from many different groups. Kuo (2004) mentioned that the engagement of the seniors in volunteer opportunities helps them to manage challenging personal aspects through meaningful activities and social support. The benefits from social interaction reflects on better physical health for volunteer seniors (Stephan, 1991), better functional ability (Moen, Dempster-McClain and Williams, 1992), and lower mortality rates (Sabin, 1993; Rogers, 1996; Musick, Herzog, and House, 1999; Oman, Thoresene and McMahon, 1999).

Barlow and Hainsworth (2001) realized research among seniors with arthritis who volunteer for other seniors with the same disease. The volunteers reported the benefits obtained, such as, purpose in life, less pain, and the increasing sense of continuity. The conclusions highlight that volunteer work among seniors can help with the losses associated with retirement and health decline, because the potential to add value to life through the learning of new abilities can assist the volunteers in managing of their disease, especially chronic ones.

In peer volunteer services among seniors, the training and supervision is given over to the volunteer seniors who are also in the clientele's organization. The benefits from the internal organizational activities reach also their members before the final clientele. Therefore, the learning from training and supervision, plus the contact with the volunteer group, and the opportunity to share experiences, information, anxieties, and worries establish a meaningful social network among volunteers that improve the group, the mission, and the organization they are engaged with. After the training and supervision, there is a domino movement, where the volunteers share what they learned, promoting other benefits, like improvement of autonomy and self-governance. It promotes the initial motivations and stimulates new motivations produced by the contact with the clientele.

Narushima (2005) explored the volunteer experiences and conditions using as a parameter the point of view of the individuals and the organization. One of the aspects that relate to both parts is the concept of *transforming learning*. It means that the process of learning changes the reference and the perspective of the participants, who became more open, emotionally able to change and think about their own situation, with beliefs and opinions that will justify clearly the direction of the action they wish to take (Narushima, 2005). Transforming learning is considering an individual and social process that increases autonomy and interdependency through the empowering results from the collective action (Narushima, 2005). This theory understands that volunteer work is a dialectic process that involves individuals and society.

Other evident benefit from Narushima's research (2005) is the transmission of the self to future generations. This movement involves the concept of generativity and integrity of the ego in old age (Kotre, 1984; Erikson, 1986; Fischer, Day and Collier 1998). The research emphasizes that the volunteer activities materialize the generativity as a challenging task for development, and also a necessity for adult aging. The meaning of generativity now implies the leaving of a better world for future generations, not just because of an altruistic and social motive, but also as



a manifestation of symbolic immortality (McAdams and St. Aubin, 1992; McAdams, Hart and Maruna, 1998; McAdams and Logan, 2003); in other words, a strong wish to invest in an alternative that will allow the person to live on in the group, even after death (Kotre, 1984). Another aspect of generativity is the expectation of human groups for the continuity of cultural wealth (McAdams e St. Aubin, 1992; McAdams, Hart and Maruna, 1998; Queroz and Neri, 2005).

Introducing the concept of generativity in the last two stages of his eight-stage human development model, Erikson (1950, 1986, 1998) pointed out that generativity is a reaction to stagnation and a care trial from mature people in favor of the success for the next generation, using natural competences for caring, teaching, and sharing knowledge. Generativity is not a competence itself, but a tendency among mature people to present certain behaviors that improve their leadership and teaching competence. This exercise can be performance in the family environment, paid work, and society in general, including volunteer work. For the author, generativity indicated psychosocial adjustment in the mature life and a self-development process that impacts senior identity. Included in this concept is the creativity and productivity of new people, ideas and products (Queroz and Neri, 2005). Therefore, the benefits associated with the performance of volunteer work represent personal and social gains for the participants, plus those for society. In both universes, acquiring benefits is made possible by the meanings built by dynamic relationships among volunteers, organizations, clientele, and society in which these inter-relations are developed.

### **2.3 Subjective Well-being and Psychological Adjustment among Senior Volunteers**

The notion of subjective well-being results from the evaluation individuals make about their own capacities, environmental conditions, and quality of life, combining personal criteria with values and expectations that are current in society. The main indicator is life satisfaction (Neri, 2001a). Satisfaction with life, as a cognitive measure of subjective well-being, can be related to selected domains or life in general. The emotional measurements are evaluated in terms of positive and negative effects. It depends on the self.

Psychological research reports that there are strong correlations between the structure of the self and subjective well-being. The self corresponds to the comprehension someone has about himself, always in terms of comparative and temporal perspectives. It develops gradually and depends on interaction, especially symbolic, between individuals and others, in regulating the personality. The regulated functions that remind one of old age are, for instance, self-esteem, purpose in life, control beliefs and self-efficacy, and coping strategies. They are responsible for reaching, maintaining, and restoration of the psychological balance (Neri, 1993, 1995). The self assists in adapting to losses, because allowing the interpretation of the experiences, start behaviors, manager and regular emotions, and experiencing the sense of continuity. The assimilation of positive information by the self is essential in old age, as well as the notion of continuity it

provides, and the maintenance of the mechanism of self-regulation. The development of the self results from an active and continuous interactional process of the individual and his own subjectivity and the external environment, including the historical changes of the society (Neri, 2001a).

The more complex and multifaced the self is, the greater the chances for well-being and adaptation in old age, because these qualities allow the exercise of multiple roles, and a better sense of self-efficacy, more satisfaction, and less depression. The better the social scheme of the self, which includes social acceptance and social engagement, better the psychological well-being will be (Adelman, 1994). At the end, the self acts as a moderator or damping strategy against impact from problems that affect the well-being of seniors (Neri, 2001a). Two controversial perspectives limit the maintained of the self on seniors: on one hand, the increase of social possibilities for its construction; and, on the other hand, the incapacity of societies to create and offer social roles for this age group, that still live preconceived notions about aging (Tanner, 2001).

Solitude and isolation can co-determinate unhappiness and contribute to depression and mental disease in old age (Andrews et al., 2003). The gerontological literature makes clear that in some sense the satisfaction with life among seniors is influenced by the level of activities and social contacts developed (Kozma, Stones and McNeil, 1991; McNeil, 1995). The examination of studies oriented by the conception that volunteer work brings benefits for the volunteers and clientele or mission, and the investigated correlation among subjective well-being and social activities among seniors (Okun, Olding and Cohn, 1990), allow us to identify that positive impact is found for life satisfaction, self-esteem, efficacy, perceived health, functional abilities, educational and occupational investments (Wilson, 2000; Keith, 2000).

The integration and socialization aspect of the formal volunteer action promotes positive effects on mental health (House, Landis, and Umberson, 1988). Providing help for others can be a self-valorization experience (Krause, Herzog and Baker, 1992), increasing self-esteem, self-confidence, and life satisfaction in general. Volunteer work can mean for the participants that this kind of social engagement can make changes in the world, which promotes a feeling of protection against depression and losses from the aging process (Croese et al., 1987; Mirowsky and Ross, 1989; Fischer and Schaffer, 1993). Narushima (2005) adds that volunteer work can bring to the seniors autonomy, excellence, continued development, learning, inclusion in active and positive networks, improving the senior's life and society. Opportunities that connect individual and social levels increase the possibilities of alternative answers for aging societies. The seniors' social and quality of life improved (Unger, 1991).

Wilson (2000) points out that despite the possibility that volunteer work improves health and life satisfaction it is more possible that healthy people became volunteers. Barlow and Hainsworth (2001) indicate this is still not clear if the engagement in volunteer activities is determined by health or satisfaction benefits or people that volunteer are those in better shape and that show better life satisfaction. Adelman's results (1994) agree with them, after investigating

multiple roles and psychological well-being in a national sample of 3617 Americans 25 years old and above. Despite the literature already clarifying that the occupation of social roles improves the psychological well-being it is also possible that high levels of well-being allow the individuals to get involved in a variety of social roles. The same happens in the studies about the direction of life satisfaction and volunteer work (Kuehne and Sears, 1993). Longitudinal studies are necessary for clarifying the casual relationship between the performance of social roles, volunteer work, and subjective well-being.

Despite all the difficulties involved in measuring the causality between satisfaction, health, and volunteer work there are indications that good health is preserved by the engagement in volunteer work regarding the meanings and sense of purpose promoted by this involvement. The same happened for psychological well-being. The literature review written by Adelman (1994) confirms that: 1) the complete lack of social roles among seniors is correlated with lower levels of life satisfaction among men and women in successive years; 2) Changing social roles brings consequences to the psychological well-being, like anxieties; 3) Physical health studies show that multiple roles are correlated with better health even when the initial health was investigated. Together, these analyses show the potential correlation between social roles and well-being.

Musick and Wilson (2003) believe that, among the elements that keep the volunteer healthy, it is possible to see the improvement of the social and psychological resources that are well known to help control negative effects, depression, and anxiety. Giving and receiving can promote benefits mutually and a sense of purpose and competence, which brings meanings and challenge life situations (Croese et al., 1987; Wuthnow, 1991; Cnaan and Cwikel, 1992; Bass, Caro and Chen, 1993; Kuehne and Sears, 1993, Morrow-Howell et al., 2003).

The volunteer work also brings financial benefits to the society: learning and application of the knowledge and abilities without onus on the society and for the support that the market gives to social causes, making the economy more dynamic (Bagozzi, 1975; Unger, 1991). At the individual level, to engage in volunteer organizations takes different forms, and can mean different things for different people, in different stages of life. However, in all situations, the relationship resulting from the volunteer engagement can promote the social trend, the trust system, development, sharing of abilities, notion of security and belonging, acceptance, and meaning for the participants (Cutler and Hendricks, 2000).

The researches about the effects of volunteer activities on the participants have not investigated the nature of the activity (Fengler, 1984; Morris and Caro, 1996). However, it seems that some volunteers get more benefits because they are related to meaningful and challenging activities. The well-being of the volunteer seniors can affect the organizational environmental, like the quantity and quality of the supervision, the opportunities of learning, the recognition system, and a variety of compensations (Croese et al., 1987).

The research realized by Morrow-Howell et al. (2003) about well-being and volunteer work among seniors points out that the number of organizations engaged, or the time as volunteer,

are not related with well-being. What matters in this case is the meaning of the learned role performed by the volunteer. They conclude by saying that this kind of investigation needs to involve context variables, like preferences and cultural/individual choices, and family circumstances. They suggest that the benefits can be greater depending on the nature of the volunteer activity and how challenging and meaningful it can be as social engagement.

Guided by the social roles theory, Morrow-Howell et al. (2003) affirm that the positive relationship between activity and well-being depend on social and personal resources of the mature adult. The opportunities to realize volunteer work need to contemplate different kinds of involvement, because seniors performing other social roles or even with some level of incapacity need to dedicate less time to the volunteer activity. Whatever the time involved, it needs to be enough for getting the benefits provided by the organization and activity itself.

Greenfield e Marks (2004) improve the theoretical orientation from Morrow-Howell et al. (2003). Using the interactional role theory (Stryjerm e Statham, 1985), they understand that people occupied a certain number of social positions. These positions are related to behavior expectations for the social actors occupied independently of their personality, turning into roles. When a person internalizes certain positions through interactions the identity role is born. A group of identity roles builds the self (Burke and Tully, 1977).

In Greenfield e Marks' research (2004), the formal volunteer work acts as a protector factor among adults with a lack of identity roles in important life domains, like marriage, professional life, and paternity. The results point to a large number of lacks representing a risk factor for psychological well-being. The seniors with less identity roles report more negative affects, less positive affects, and less purpose in life. Volunteering and having a purpose in life for these seniors was associated with more positive affects and moderate negative feelings. The volunteer work promotes an identity role that allows adults psychological advances.

The interaction role theory reveals that the volunteer work brings more punctual psychological advances for seniors than younger people (Willigen, 2000). The volunteer work bears more meaning for seniors because they usually have less significant identity roles, because of the retirement and/or loss of a spouse. It means that the volunteer work has a better impact on senior well-being than other social roles played by them in this time of their lives. Oman, Thoresen e McMahan (1999) have found that the reduction on mortality rates when associated with the performance of volunteer work was bigger than the reduction from physical exercise or engagement in religious services. The authors House, Landis e Umberson (1988), Seeman (1996), Rook and Sorkin (2003) understand that the social relationships are an important provider of health and well-being. In this condition, engagement in volunteer work has a protective factor when related to mortality among seniors with low informal social contact level, compared with the impact on seniors with high level informal social contacts, because the latter perform multiple social roles (Musick, Herzog and House, 1999).

The analyses from three waves of the *Americans' Changing Lives Study* (House, 1995), realized by Musick and Wilson (2003), revealed that volunteer work is related with low levels of

depression among people 65 and older, especially because of social interaction. Considering the activity theory, the study points out that the volunteer activity is a meaningful individual choice, where benefits are construed.

Keith (2000) establishes the relationship between well-being and volunteer work through the report from a meta-analysis made by Wheeler, Gorey, and Greenblatt (1998) from 37 studies about benefits among volunteer seniors. Almost 75% of the volunteers reached higher levels of quality of life than non-volunteers. The effects were very strong when health and socioeconomic status were controlled. In general, 90% of the clientele reported benefits from the contact with the volunteers. The author mentioned the importance of maintaining the reciprocity of the relationships for the improvement of the independency, self-efficacy, and autonomy, especially among seniors, contributing to the affirmation of individuality.

Ward (1979) highlights that activities and social engagement groups are more effective when the seniors participate in the organization and control the activities and their own participation. These activities must be considered more than just escape from isolation, negative feelings, or filling time. All participation must build meaning among the participants, and give to them the exercise of new experiences, feelings of realization, improvement of their social images, interaction, and creativity.

Tanner (2001) sees that more politics and speech practiced by the coordinators of these activities seem to reduce the self, because these do not take into consideration the particular universe and motivations of the participants. Some do not open space for the contribution resulting from the volunteer to the clientele. The challenge is to develop strategies that sustain the development of the self through active participation of the volunteers and their motivations regarding their role and participation in the mission they are connected to. One way to stimulate this kind of engagement, bringing sense for the participants, is to open peer or intergenerational volunteer opportunities (Baldock, 1999). In one way or another, what matters is how clear are the definitions from the proponents and coordinators of the programs and organizations regarding the proposal, the role of the participants, and the guarantee of a space for social interaction between the parties involved. The maintenance of the meanings of the engagement built by the participants also is an important element for maintaining motivation among the seniors. Omoto and Snyder (1995) suggest that the following variables impact directly the duration of the formal volunteer work: satisfaction with the organization, positive feelings regarding the volunteer activity, institutional compromise, and the combination between the volunteer experience and the social and personal motivations to volunteer.

In a research among volunteers working with a clientele with Aids, in the United States, Snyder and Omoto (1992) and Omoto and Snyder (1990, 1995) verified that satisfaction and positive feelings had direct and meaningful impact in the duration of the volunteer activity. The fulfilling of the volunteer motivation also talked about time participation, the motives related to the self, instead of motives related to the others, were positively associated to the time dedication.

The organizations must avoid discriminating plans, programs or activities that reduce the

dynamic of the interdependency among variables related to the formal volunteer action and the participants (Kuehne and Sears, 1993). This is especially important regarding senior volunteers. The heterogeneity must be perceived, included, and preserved. The performance of productive and creative activities in old age depends on personal, social, and organizational investments. Different concepts, like life satisfaction, motivation, subjective well-being, quality of life, and successful aging are built by the combination of physical, sociocultural, and psychological resources, loaded with meanings.

Investigating meanings, motivations, and perceived benefits regarding the formal volunteer experience among seniors sends us to the seniors' universe where they make the choice, first time maybe for some of them, knowing how and when they feel better interacting and performing their volunteer role. These are the pillars of subjective well-being and sense of personal adjustment.

According to Prager (1995), what the seniors want to do and will realize are also part of what the society believes it can delegated to them as social roles, obligations, and responsibilities. For this author, there are not many meaningful social roles that the seniors can assume without society legitimizing them. Therefore, multicausal and multidimensional phenomena, as volunteering and aging, require investigations and practices that contemplate personal, social, and organizational aspects. The final goal is to promote interrelations between motivations, seniors' wishes, and the roles and social spaces related to the meaning of getting old and becoming a senior.

### 3. Method

This chapter presents the method, participants, procedures, techniques, and instruments for getting to know the goals of the research. Despite the time in Japan being shorter than in the two other countries, it was possible to work with some ethnographic techniques. It is important to say that the ethnography was the method that helped to define in the preview study the best criterion for selecting the organizations, participants, the design of the instrument, and the analyses of the final results.

According to the United Nations International Year of the Volunteer statement that the motivations and meanings associated with volunteer work changes among people, because they are under the influence of historical, political, religious, and cultural variables (Dingle, 2001). Investigating about how different seniors from three different cultures experience volunteer activities has the purpose of presenting specific ways to socially include seniors, that promote personal and social impact in terms of social development and well-being of the participant (Doll, 1999; Mercadante, 1998; Barros 1995).

#### 3.1 The Contributions of the Ethnographic Method

This research received theoretical and methodological contributions from Cultural Anthropology, Psychology, and Gerontology. Because it is a transcultural study, Anthropology was very important to define the concept of *culture*, the characterization of the organizations, in terms of context variable, and the finalization of the instrument.

The concept of culture came from Geertz (1978), especially the Interpretative Theory. It means to understand culture as a semiotic variable, which results from a group of meanings elaborated by humans and groups. In this case, Anthropology helps to find meanings that define the groups we were investigating. The cultural differences are related to human nature and through the analyses of particular contexts we can reveal what the author calls —*meaning net*?. It requires the researcher to take a good look at the way humans build and connect the meanings and values related with their experiences as, for example, Brazilian, American, and Japanese.

Ethnography allows the researcher to go deep in the culture and observe relations, select informants, and understand meanings. The idea is to make a systematic interpretation of myths, costumes, beliefs, and dynamics of specific universes, pointing to differences and correlations. The comparative research, or transcultural research, is important because it helps to understand the differences and similarities. It helps us formulate an idea about what is general and what is specific in different cultures.

In the three groups, the first contact with the organizations was through some ethnography techniques, like observation of behaviors, informal conversations, analyzing group dynamics, in-depth interviews, participant observation, photo and notebook record. Because of

the time and language constraints, it was not possible in Japan to do in-depth interviews and analyze documents. The main coordinator, and also founder of the organization, was the only person who was possible to interview three times about the organization and her involvement. It is important to say that the research was possible with the help of a Japanese assistant and interpreter fluent in Portuguese. None of the seniors or coordinators was able to speak fluent Portuguese or English, and the researcher unfortunately was not able to speak Japanese.

The ethnography data will not correspond to a *deep description*, as oriented by Geertz (1978), but was a very important resource for understanding the organizational context, the behavior, and profile of the volunteers.

The following information describes the procedures made in Japan that were very similar in the other two samples for comparison reasons.

### **3.1.1 Observation of the Behavior, Participant Observation, and Informal Conversation**

These ethnographical techniques were important during all moments of the research. The researcher spent almost three months in the Japanese organization, actively participating or just observing the volunteer group activities, like general and specific training, supervision meetings, coordinators meetings, presentations, lunch meetings, bazaars, and community presentation. These were also opportunities for having or observing informal conversations between volunteers, volunteers and coordinators, or with the clientele, or among coordinators.

The first meeting was with the main coordinator in Ichikawa. It was possible to introduce the research and the researcher, explain the goals and method, and leave a copy of the project. After a 30 minutes interview, it was also possible to participate in the coordinator meeting. It happens sometimes during the year and has local coordinators from each of the seven groups of the Volunteer Chante organization. In this meeting it was also possible for two local coordinators to take a look at the protocol and approve it. Because the lack of time, the very long protocol, and after approval, they decided that it was not possible to test the protocol first with a small group (pilot test). They also decided that the best way to get the answers was to go to the local meetings, introduce the research and leave the protocol for the volunteers to answer the questions at home, and bringing it back to the next group session. The next step was to visit all six volunteer groups and leave the protocol. The main coordinator said that it was not important to visit one of the groups because it has just one senior.

In the three groups it was possible to observe behaviors, relationships, interactions, institutional norms and their effects, levels and mechanism of motivations, and expressions of satisfaction. It was also possible to observe institutional, collective, and individual actions regarding the contradictions, frustration, polemics in terms of which goal or way to take, and the logic of the decisions and work. This initial investment was important for the identification of the leaders, personalities, institutional and individual profiles, schedule of the meetings, intensity of the engagement among the volunteers, level of intimacy with clientele and among the volunteers,



and what was more important, getting more familiar with the volunteers and vice-versa, which seems to be the fundamental key for the success of research in the three countries, specially Japan.

### **3.1.2 Photo and Notebook Record**

All the field trip opportunities were recorded in the field notebook and also the experiences were registered by photo camera. These techniques were important ways to later understand better the goals of the research, and the nature of the results from the observations and protocol.

## **3.2 The Organizations**

The previous study started in 2001 with the International Year of the Volunteers. From all materials and observations it was possible to write a Ph.D.'s project and apply in one Education/Gerontology Brazilian Program. After the selection, the collection of data started at the local level in Brazilian and American organizations. In the present report special attention will be placed on the Japanese organization. For detailed information about the two other organizations, please check the previous study (Lopes, 2006). Below is a brief description about both organizations.

The first organization where data was collected was the *Center for Health Aging* (CHA) in Santa Monica District, Los Angeles, United States. It was chosen because it satisfied the criteria of the research and also because it is considered a model organization for senior services in the United States. Recently CHA merged with another organization changing its name to *Wise and Healthy Aging*. At the time, CHA managed around ten volunteer programs made up of people 55 years and older, services that were offered to the same age clientele. They had around 18 volunteer directors, 30 professionals, 150 volunteers, and 500 clients. The majority of the directors and volunteers were seniors. The time spent in the volunteer activity depended on the program, but usually it was around five hours per week, including supervision. The first visit to the organization was realized in 2003, and the collection of data was from March 2004 to March 2005.

The Brazilian organization was the *Support Group for Adolescents and Children with Cancer* (GRAACC in Portuguese) and also satisfied all the selected criteria. The data were collected from October 2005 to June 2006. This nonprofit organization was also chosen because it is a reference in terms of cancer treatment among children and adolescents in South America. They have a partnership with a Brazilian public medical university and offer to the public free and high standard treatment. At the time, the volunteers worked in ten different programs around four hours a week, including supervision. When the research took place GRAACC had 160 professionals, and around 100 regular volunteers, plus extra volunteers that provided help at some big events.

The age of 60 and older was the volunteer criterion because of the possibility to find more retired people in the three countries, and maybe more available to get involved with volunteer activities. Besides, in Brazil, this age is usually used to designate the start of old age (Camarano, 2004).

The choice for United States was already discussed in Chapter one. The cities of Los Angeles and São Paulo were chosen because they have similar structural and socio-demographic characteristics and also both places were well known for their associativism movements in the past. It is also interesting to say that both areas are urban and very populated.

### **3.2.1 The Japanese Organization: *Uta no Volunteer Ichikawa-Chante***

Japan was chosen for comparison because it is one of the largest aging societies in Asia and in the world, has a very strong associability history, and was close to western culture for a long time, very different organizing and life-style customs and ways to organize inter-personal relationships (Sakurai, 2008). Maybe it could bring new elements in understanding how different cultures manage the social engagement of their seniors, despite heavy international American model influences in terms of volunteer work.

The Japanese organization selected satisfied the same criteria as the previous samples. Before found this organization through their website, it was possible to get in contact with different nonprofit organizations in Chiba and Tokyo Prefecture. However, many of them were government-backed organizations. I was possible to visit two of these groups and talked with their volunteers.

The *Uta no Volunteer Ichikawa-Chante* is kindly called *Chante* by the people involved. It is located in Ichikawa city, Chiba Prefecture, Japan. Ichikawa is a satellite city on the periphery of the greater Tokyo metropolitan area. It has many similarities to Los Angeles and São Paulo cities: densely populated, very urban, and very important cities in their countries. Choosing an organization in Chiba Prefecture was also important because it was the city that the researcher was living, so it was easier to immerse oneself in day-by-day life.

Ichikawa city and community facilities support Chante activities, following by members and community's contributions and donations. Another way to raise money comes from the bazaar. The majority of the members are people 60 years of age and older. They work for the community without any financial compensation. The NPO just pays the fuel for some members that offer their own car sometimes for transporting the volunteers.

The main focus of the group is singing traditional Japanese songs in facilities, most occupied by seniors clientele. The members understand that singing improves memory and socialization, especially because most of the residents from these places are isolated, frail, dependent, and some have started to develop different types of dementia.

Chante is a non-profit and non-governmental organization (NPO) that was started in 2001 in a very simple, but efficient way, and is coordinated at present by two people. In February of its

first year the main coordinator began visiting some nursing homes with her students from her music classroom. Today, it is one of the Chante groups. The residents did not like music by Bach and Mozart that they performed. The coordinator thought about the situation and other options. She started studying musical therapy and realized that all Japanese seniors she knew sang songs from their childhood. She also realized that her group was simply performing their own favorite music and songs, and not that of the residents' choices. Her solution of focusing on the residents' musical taste was successful. In July 2004, she worked as an instructor at the city hall and planned a volunteer training course for seniors, involving topics, such as the impact of music therapy for seniors; volunteer work among and for seniors; and, one day practicum in a nursing home. The first students are today members of another group. After that, she gave a similar lecture in Ichikawa-city and another group was created.

Despite the varying number of members in the initial stage, as people joined and left the organization, all new members received a welcome training session. The NPO soon was invited for presentations in different facilities and events in Ichikawa and neighboring cities. The coordinator asked for help from these first three groups to take the opportunity for organizational growth and accept the invitations from nursing homes. In an interview, the main coordinator remembered the members saying, "If invitations are once a month we can perform every month. We are old but we can do it". The organization started growing gradually and increased its membership. They understood that if they could get more volunteers, more residents would feel happy.

In August 2008, the main coordinator went for consultation to the division in charge of NPO registrations in the prefectural office. The staff of the prefectural office said that their activity was organized well enough to satisfy NPO qualifications. They formalized their group with 30 members. Afterwards, it was possible to administrate it easier than before, because they could borrow a meeting place, offer more lectures, and apply for a subsidy. From the other volunteer training courses it was possible to start four more groups. In addition, after 2009 they got a subsidy from the city and the welfare service. In 2011 they are now expanding their territory. One nursing home located a significant distance away requested a performance for a birthday party and a New Year celebration. They organized a small group of nine members from three of the Chante groups for the performance.. Volunteer Chante also became active promoting cooperation among members from seven different local groups.

Nowadays, the NPO has seven groups and each group has another one or two local coordinators. The group's names are: *Aprons*, *Onion Club*, *Tulip Club*, *Canarians*, *Canarians Gyoutoku*, *Uguisu Club*, and *Himawari Volunteers*. In total, they have around 53 people 60 and older, plus a smaller group of younger volunteers. The members from each group get together once or twice a month. Nobody is a professional singer. The meetings take around two or three hours each. First, the volunteers meet in a community center that offers them the facilities for them to practice and organize group activities free of charge. In the one-hour training, the volunteers exchange opinions, experiences, and impressions about the performance, songs, and

the challenges of involving the audience. They discuss and receive information about the next meetings. The time is also spent learning, relaxing, making jokes, and enjoying their friendship.

One of the main coordinators participates in all group activities. She is a professional piano player and gives tips, orientation, and teaches the seniors how to sing and play a variety of musical instruments. Regarding the instruments, the main one is the piano. Usually the facilities have it. When a piano is not available, one of the coordinators brings their own musical keyboard. Because the NPO doesn't have enough money to buy other instruments, the members mostly make their own. They also create props and special costumes that attract audience attention.

After the training session, the group members visit a facility in the area, going on foot or bicycle, and sometimes by car. The songs are usually from their childhood, but still very popular in Japan. The content of the lyrics is usually about nature and the four seasons. Each season of the year they make and bring different articles that remind the residents about the life outside: little insect, flowers, fruits, temple images, etc. They choose songs from the 96 original Japanese songs contained in a songbook, specially organized on a musical therapy orientation and has six parts: spring, summer, autumn, winter, play, and animals. Each part has about 10 to 15 songs. The volunteers from each group choose their seven favorite songs one month before a recital. The main and local leaders give musical advice. They decide on the people in charge of each song, who then prepare the presentation.

During a 30-minute presentation, it is possible to sing around five songs. Each song has two volunteer coordinators. One is responsible for reading the song in advance, so people are reminded of the lyrics and can keep singing. The other leads the music. They usually introduce themselves, including the places they come from, and ask the residents for the same information. This is a primary strategy for involving a some-times apathetic audience. After that, they introduce the name of the song and talk a little of its history or the message and meaning the song has for them, or which part of their lives is related to the lyrics. They try a short practice with the seniors and then start singing. The end of each song is always a celebration.

The presentation includes choreography involving the coordination of the hands. It motivates the audience's participation in the presentation, even for those in a wheelchair. Usually in the beginning many residents are disinterested and uninvolved with the performance, but through stimulation provided by the volunteers they start to participate and get involved with the activity, finishing always with a lot of movement, and big smiles on their faces. Other seniors are very frail and usually dealing with some disability, but because of the atmosphere created by the volunteers they start to participate in whatever way possible for them. Both cases bring a lot of satisfaction and emotion to the volunteers. It is impossible not to get involved with the beautiful, powerful, and intense energy that emanates from both sides.

After the presentation, the volunteers usually spend some minutes talking with the seniors, especially because they are eager to tell the volunteers about their feelings and life experiences.

This is the time for individual level sharing. Some seniors ask the volunteer to come back. The next step is what we can call *supervision*. The facility kindly offers a room and snacks to the volunteers. They also offer their own transportation for the volunteers to come from the community center to the facility and vice-versa when it is necessary. In 10 or 15 minutes the volunteers talk about their experiences, impressions, and feelings about the performance. Usually they exchange the emotions they felt during the presentation, the audience's reactions, both sides talk of their difficulties and conquests, and new challenges. The strong sense of belonging developed by the groups allows the members to joke about each other, criticize themselves and others, and also suggest alternatives for improving the next performance. It is also a time for laughter and enjoyment.

Once in a while, the NPO offers to the members a professional training session coordinated mainly by another main coordinator of the NPO, who is a music therapist. The members must attend one of the classes each year to continue participating. It takes around two hours and the volunteers take part in physical and vocal exercises. The seniors are very good in both types of activities. They also receive classes about aging from the same coordinator, and information from the nursing home's professionals about dementia. In the first and second training they work together. For the members the training is free of charge, but for people from the community who are also invited to take the two or three class session the tuition is 2,000 yen per person. There is a no charge option if the person becomes a member. It is an opportunity to introduce their activities for recruiting new members. The money goes to the NPO.

The main coordinator reported that now Chiba Prefecture is encouraging the establishment of NPOs. Ichikawa city created a policy giving 1% of the municipal tax to promote volunteer groups. It is the first time in Japan. Chante applies for this system every year.

### **3.3 Participants in the Research**

In total, 150 seniors participated for the full study. Among them, 54 were Brazilian, 49 American, and 47 Japanese. In the first samples, the coordinators selected the seniors, and in Japan all regular members 60 and older were invited. The socio-demographic characterization of the participants was related to the following variables: age, gender, marital status, education, income, main occupation in the past, existence of paid work in the present, retirement, children, and living arrangements.

The three samples were divided in four age groups: 60-69, 70-79, 80-89, and 90 years old and older. In the three countries the majority were people 60-69 years old, followed by 70-79 (N = 49), 80-89 (N = 16), and 90 and more (N= 3). Brazil had more seniors 60-69 years old (N = 37) than Japan (N = 25) and United States (N = 19). United States had seniors in all age groups, showing an expressive number of seniors 80-89 years (N = 10) when compared to the other groups (Brazil N = 4, and Japan N = 2). The difference between the number of seniors belonging to the 60-69 and 70-79 age groups was lower than Brazil in both Japan and United States.

In Brazil the volunteers were totally women and in Japan the majority was also women (89.3%). United States showed that 40.8% of the sample was men. Considering the Pearson Chi Square test, the difference among the values was statically meaningful ( $p = 0,005$  for age and  $<0,001$  for sex). There was also a better distribution among men and women in United States, than the other countries.

Around half of the three samples were married people, and around 25% of each group was widow seniors. There were more American divorced/separate (16.4% against 9.2% Brazilian and 4.2% Japanese). There were more single seniors in Brazil (11.1%) than United States (4%) and Japan (1%). Again, it was possible to find people in all categories regarding marital status in United States. 10.6% of the Japanese lived alone, against 25.9% Brazilian and 30.6% American seniors. In the three groups the majority had children, led by Brazil ( $N = 46$ ), and followed by United States ( $N = 44$ ) and Japan ( $N = 43$ ). All of these intra and inter-group differences were statistically meaningful.

Around 50% of each group worked in administrative occupations in the past (United States 58.3%, Brazil 48%, and Japan 57.7%). This was followed by 25% of the Americans working in the educational field, and almost the same percentage in Brazil and Japan, around 15%; another 15% of the last group worked for the fashion industry with 2% of the Americans. A similar percentage worked for the health services, with 7.7% of their American, and 8.3% Brazilian counterparts. The higher number of housewives was in Japan (26.6%), followed by the Brazilian (13.5%), and Americans (6.3%).

Japan had also the highest number of retired seniors (97.7%), but the percentage from the other two countries were also high (Brazil 95.2% and United States 83.3%). 97.7% of the Japanese, 92.8% of the Brazilian, and 81.2% of the Americans didn't report engagement in paid work. Among the three samples, the Americans had the highest number of seniors that are not retired (16.6%), and are still working (18.7%). All of these intra and inter-group differences was statistically meaningful.

The monthly income among volunteers from São Paulo and Los Angeles was located especially in the superior part of the distribution: 33.4% of the Brazilian and 41.9% of the American received between 5 and 10 of the reference units used to analyze this variable in the three countries; 37% of the Brazilian and 25.6% of the Americans received 10 or more. 13% of the Brazilian and 11.7% of the Americans received 1 to 3 units per month. The Japanese were in the middle (39% 3-5 units) and below the middle portion of the distribution (39% 1-3 units). 2.3% of the American, and 2.4% of the Japanese and any Brazilian received less than one unit.

Meaningful statistical difference was observed regarding education ( $p < 0,001$ ): there were more women in Brazil with the fundamental level (29.7%), Japanese with the medium (63%) and superior (34.7%) levels, and seniors with undergraduate level in United States (31.3%). However, in other levels the proportions were comparable between Brazil and United States: 46.3% of the Brazilians and 44% of the Americans had the medium level, and 24.1% of the Brazilian and 25% of the American had the superior level.

Annex 1 shows in detail the socio-demographic variables from the three groups.

### **3.4 Instruments**

The questionnaires and psychological analysis used in this study come from psychology, anthropology, and gerontology literature, plus the ethnographic results from the previous experience. The variables were: 1) socio-demographic characterization; 2) institutional ties; 3) life style that could impact in the decision to start and continue formal volunteer work; 4) meanings associated with volunteer work; 5) motivations; 6) perceived benefits; 7) subjective well-being; 8) personal adjustment; 9) attitudes toward the community.

#### *Socio-demographic questionnaire:*

It had 10 items asking about: age, sex, life arrangement, marital status, children, income, education, employment status, main occupation in life, and previous experience as formal volunteer. The items age, education, marital status, occupation, and income were multiple choices, and the other items dichotomous answers.

The items about the main occupation in the past were organized in the following professional categories: fashion, art, communication and media; education, legal, and social assistance; administrative, management, business management, financial area, public service, engineering, health, and housework. This classification is based on the American occupation system called *Standard Occupational Classification (2000)*, available in the website of the U.S. Department of Labor. Income was based on the specific minimal income from the three countries. In Japan this previous reference was comparable with the material consulted (Akiyama, 2008) (Annex 2).

#### *Questionnaire about the nature of institutional ties*

It had six questions about the number of organizations they work for as volunteers, including participation in Chante; if the volunteers have direct contact with the clientele; for how long they have enjoyed volunteer work; how many hours per week; if they received training and regular supervision. These were open, closed, and mixed questions. It was suggested by the previous deep interviews with professionals and volunteers, participant observation, and Schreck (1996) and Fischer and Schaffer's (1993) orientation (Annex 3).

#### *Questionnaire on lifestyle that impact in the decision to start and continuing volunteer work*

It contains three questions: frequency of the contact with friends and family, importance of religion/spirituality, frequency of participation in the following activities: cultural and

handcrafts, intellectual, physical, caring, administrative, and religious.

The frequency of contact with friends and family, considering contact as visiting, telephone calls, or receiving email or letters, was organized in four categories of frequency for each of the groups: the first, *very frequently*, included many times a day, every day, and many times a week; the second, *frequent*, contact once a week, from two to three times a week; the third, *rare*, once a month, holidays and events; the last one, *never*, meaning not any contact with family or friends. The importance of religion/spirituality was measured by a five point scale, from *not important* to *extremely important*. It was oriented by The Midlife Development Inventory (MIDI), used in research of adult and senior life by The John D. and Catherine T. MacArthur Foundation (1994), Chappell and Badger (1989), and also data from the previous ethnography research (Annex 4).

#### *Meanings related to the volunteer concept*

It consisted in one open question: “What does the word ‘volunteer’ mean to you?”

#### *Motivations to realize formal volunteer work*

This variable was measured with four items. The first two items were open. In each one the volunteer was invited to write three motives. The third question was on a five points scale asking about the frequency the volunteers believed that their motivations were fulfilled. In the last question one dichotomous item measured the existence of religious motivation. The literature use was: Choi (2003), Fischer e Schaffer (1993), Yeung (2004), Wilson (2000), Kuo (2004), Okun e Schultz (2003) e Burr et al. (2005), plus the ethnography data (Annex 5).

#### *Perceived benefits resultant from the formal volunteer work*

This items consisted of 24 types of benefits, observed by the ethnography and the following literature: Willigen, 2000; Cutler e Hendricks, 2000; Wilson, 2000; Morrow-Howell et al, 2003; Musick and Wilson, 2003; Kuo, 2004; Greenfield and Marks, 2004; Bressler, 2005. The items were evaluated on a five points scale calibrated to the frequency the volunteers perceived the enrolled benefits from their formal volunteer action.

The benefits listed were: exercise and develop their professional abilities; accomplish social responsibility; improvement of their social network; personal growth; satisfaction from offering retribution to society; being encouraged and supported; being physically active, productive, and stimulated; being mentally active, productive, and stimulated; satisfaction from exercise religious/spiritual principals; being recognized and respected; involvement toward common goals, being less alone; being useful, being necessary; improving social status; making good use of free time; having purpose in life; having positive experiences; reaching personal



goals; satisfaction from helping others/community; enjoyment; learning; receiving financial compensation; developing meaningful relationships in the organization (Annex 6).

### *Subjective well-being*

This concept was indicated by 23 satisfactions and positive and negative affects measurements. The data obtained was for global satisfaction with life, satisfaction regarding domains, satisfaction from the volunteer work, and positive and negative affects. All of these were collected on a five points scale, where two investigated the first variable, seven the second, four the third, and six the fourth, considering the feelings from the last weeks. These items were organized from Neri (2002), Bradburn (1969), Andrews and Robinson (1991) and The Midlife Development Inventory (MIDI - The John D. and Catherine T. MacArthur Foundation, 1994). In the case of life satisfaction, it also used as a reference the ethnography data. The items are available on the Annex 7.

### *Personal Adjustment*

This was composed by eight scale items (five point, Likert format). It was based on Ryff (1989a, 1989b, 1995). The items were organized in the following dimensions: autonomy, domain, positive relationships with others, self-acceptance, purpose in life, and personal growth plus the generative domain from Erikson (1950, 1986, and 1998) (Annex 8).

### *Attitudes toward the community*

It contained four scale questions (five points each) that investigated the frequency the volunteer felt that they were connected with the community. The questions were about: if they felt discouraged when the training changed the situation in their homes and neighborhood; how close they were to the people in the community; the importance of the things they do for the community; their interest in the things going on in the world (Annex 9). These items were inspired by the ethnography and information from The Midlife Development Inventory (MIDI - The John D. and Catherine T. MacArthur Foundation, 1994).

The instrument was first created in English, tested the content with specialists, the American volunteers, and a volunteer Brazilian senior living in Los Angeles. The goal of this testing was evaluated as to how clear and sensible the questions were to collect the information required for the goals of the research. In Brazil this material was translated to Portuguese and submitted to the same process. In Japan, it was not possible to test the instrument with volunteers, but it was checked, discussed, and approved by two local coordinators from Chante. The translation process was adapted from Beaton et al. (2000) and Reichenheim and Moraes (2007) orientations. It was possible to have 100% agreement from the independent experts involved in this work in Japan and Brazil.

### **3.5 Procedures**

The instruments were printed in just one document and presented to the participants. It was also delivered together with an introductory letter explaining the research, the goals, and the responsibility, followed by the consent to the terms. It also asked personal information and permission for possible future necessity to clarify the answers. The identities of the participants were available just for the researcher, explained in the consent terms, that also guarantee volunteer participation, leaving the questions they were not comfortable in answering, and right to drop out anytime from participation in the questionnaires and the research.

In the three organizations the protocol reached the volunteers in different ways: by mail, in person, or through coordinators. It took around one hour to answer it. In the case of the volunteers that answered it in their homes, especially the Japanese participants, they were advised not to answer the questions they were not sure about, because it was possible for the researcher to make future contact by phone if they allowed it. They also received the researcher's business card – and the phone number of her assistant/interpreter in Japan – in case of doubt or comments. These volunteers returned the protocol in person or by mail.

## 4. Results

The data gathered from the questionnaires and scales were submitted to descriptive statistic treatment with the goal to establish and compare the profile of the groups, considering the following variables: institutional ties, context, meanings related to the volunteer concept, motivation to start and keep volunteering, perceived benefits, attitudes toward the community, satisfaction from volunteer activity, life satisfaction, positive and negative affects, and personal adjustment. The level of significance adopted for the statistic tests was 5% (Conover, 1971; Fleiss, 1981; Streiner and Norman, 1995).

The answers from the open questions were previously submitted to content analyses (Bardin, 1979) and organized as dichotomy variables. The other items that were answered "yes," or "no" were counted equally. The comparative analyses of intra and inter-group related to these variables were made with the Pearson Chi Square test and Fisher's exact test when the expected frequencies were less than 5. For comparing the ordinal variables, evaluating through scales, the Mann-Whitney test was used. For analyzing the correlation between the Spearman's rho coefficient was used. For the analyses of the internal consistency of the scale instruments, the calculation was done using the Cronbach's alpha.

### 4.1 Institutional Ties and Context Variables Related to Lifestyle Eventually Related to the Decision to Start and Keep Doing Volunteer Work

It was 53 Brazilian, 49 American, and 47 Japanese volunteer seniors. The first ones worked for children and adolescents with cancer. The second group volunteered for seniors in the community. The last ones sing in nursing homes mostly for senior residents. The analyses related to the institutional ties showed statistical differences among the Brazilian group compared with the other two groups ( $p < 0,001$ ): around 51% of the Americans and Japanese worked for 2 or more organizations as opposed to the Brazilians which 85 % volunteer for just one organization (Table 1). Besides, the majority of the American seniors had direct contact with the clientele (81.6%) versus the Brazilians where 64.8% didn't have direct contact. 50% of the Japanese group report no direct contact with the clientele, even singing live for the audience ( $p < 0,001$ ).

The groups were comparable regarding previous volunteer experience. The Japanese were the higher group (67.3%), following by 48.9% American, and 48.1% Brazilians. However, in terms of time, more Americans volunteered more than 10 years (38.8%) and more Japanese (42.1%) volunteered less than two years. The majority of Brazilians had intermediate volunteer experience level from 3 to 9 years (61%) (differences statically meaningful for  $p < 0,001$ ).

The Americans worked more time per week than the Brazilians and Japanese: 53.7% and 78.2% of the last two groups from 1-4 hours, followed by 24.7% of the Brazilians that work 5-9 hours and 10.8% of the Japanese that worked 10-14 hours. The distribution of hours for the

Americans showed more concentration on 5-9 hours (41.6%) and 10 to 14 hours (11%). The differences were statically meaningful ( $p < 0,001$ ). The majority of the three groups reported receiving training, meaning general or specific (81.4% Brazilian, 85.6% American, and 100% Japanese) and supervision (94.3% Brazilian, 87.6% American, and 100% Japanese). The Annex 10 presents all the variable frequency distribution and comparative analyses parameters.

Variables associated with the volunteer's life style that could be related with their volunteer participation were investigated. Considered was the frequency of the contact with family and friends, importance of the religion, and frequency of following activities: cultural (for example: enjoying theaters, social events, etc.), intellectual (for example: enjoying libraries and classes), physical (working out, dancing), caring (for example: taking care of another adult or grandchildren), administrative (for example: plan and organize family events), religious (participating in religious or spiritual activities).

The three groups present a high level of administrative, intellectual, and cultural activities. Despite less than half of the Brazilian (44.4%) and American (33.3%) samples participating in religious activities, comparatively they were more involved with this kind of activity than the Japanese (13%). The practicing of physical activities was less between the Brazilians (55.6%) and Japanese (58.7%) and among the Americans (79.7%). The Brazilians reported more involvement with caring others (83.3%) than the Americans (66.6%) and Japanese (58.7%). The Americans were more active regarding the number of activities they enjoyed. The majority of the Americans indicated involvement in 11 to 15 activities (60.4%) or 15 to 20 activities (8,33%), versus 56.5% of the Japanese that realized 6-10 and 32.6% from 11 to 15, followed by the Brazilians 46,3 % of the Brazilians that realized from 6 to 10 and 9,26% from 11 to 15 activities. The differences were statically meaningful ( $p = 0.010$ ).

The majority of the participants from the three groups reported to have very frequent contact with family, but the proportion of the Brazilian was larger (92.5%) than the other two groups (80.9% from the Japanese, and 74.4% from the American). At the same time, the Americans reported a moderated number of contacts (25.6%) than the Brazilian (5.5 %) and Japanese (11.9%). These differences were statically meaningful ( $p = 0,012$ ). Also the majority reported to have very frequent contact with friends, especially Americans (75%) versus the Japanese that showed having the highest proportion among the moderate frequency (30.9%). Religion was considered by 90.8% of the Brazilians as important and very important, versus 47% of the Americans, 73.9% of the Japanese reported that religion was not important or not so important. The differences were statically meaningful ( $p < 0,001$ ). In Annex 11 it is possible to check these variable distributions in detail.

## **4.2 Meanings Associated with the Volunteer Concept**

This was an open-question and the data were submitted to content analyses (Bardin, 1979). The answers were analyzed regarding their meaning. There were two types of

classification. The first one analyzed the direction of the action: related to others (for example, listening to others needs; working in an organization without any financial compensation; helping community members); related to the self (for example: exercising personal talents, abilities, and beliefs; choosing volunteer work of interest), and mixed (for example: donating and exchanging energy, bringing well-being to the ego; donation done as an option, receiving pleasure; promoting meaningful service to others while enriching one's own life).

The second classification analyzed the answers regarding the orientation of the motivation. The categories value, self-development, career, social, protection, and learning come from Clary e Snyder (1999). The authors defined these categories as inter-related functions of volunteer work. From the first study (Lopes, 2006) it was possible to identify two more functions: teaching and free time, maybe because it was a senior sample. The teaching function was associated with the category of learning. Also from the Japanese study the previous categories were improved: free time turned into “diverse resources: free time, health, retirement, distance”; social into “social recommendation, previous experience”; and self-development into “self-development, well-being, meaningful relationships”.

The function career and protection were not associated with volunteer work in any of the samples. The first one means that the volunteer has the goal to gain experience that will promote a professional career through volunteer work. The examples of answers are: acquisition of professional experience and possibility to show professional abilities in the organization the volunteer would like to work. Regarding the protection function, the person perceives the volunteer work as a possibility to reduce negative feelings or as a way to cope with personal problems, for examples: volunteer work helps to escape from personal problems because it is possible to realize that there are people that suffer more than the volunteer. Table 1 shows the definitions of the categories mentioned by the volunteers and the corresponding emissions from the three samples, regarding initial and permanent motivations.

The content analyses from these variables, like all the others collected by open-questions, were revised and discussed by two trained experts in Psychology and Social Science. They agreed 100% with the categorization, including the improvement of the categories.

Similarities were observed between the three groups, but the Brazilians and Americans were closer in all categories, except teaching-learning which the Brazilians evaluated higher than Americans ( $p < 0,001$ ). Despite the majority of Japanese agreed with Brazilians and Americans that teaching-learning and self-development/well-being/meaningful relationships are not connected with the concept of volunteer, around 30% of this group understood the opposite. The statistical difference was meaningful in both categories ( $p < 0,001$  and  $p=0.031$ ). The same happened regarding the category social, recommendation, and previous experience. 20% of the Japanese group agreed that it is connected with the concept of volunteer with less than 1% from the other groups ( $p < 0,001$ ).

Another difference between Brazilians and Americans versus Japanese is related with the direction of the volunteer action. While 80% of the members from the first two groups associated

volunteer as a social action related to others, 51.72 % Japanese pointed that it is related with both, clientele and volunteers. The majority of the Japanese not understanding the concept of volunteer related it with the value category, while more than 95.9% of the Brazilians and Americans answered yes. Among all the groups, few people related volunteer to the "diverse resources" category. Annex 12 shows the frequency tables and related statistical analyses.

**Table 1: Emission Categories Related to the Initial and Permanent Motivations, and Meanings Associated to the Volunteer Concept, Regarding the Kind of Motivation Involved**

CATEGORIES	DEFINITION (Clary and Snyder 1999, adaptation)	EXAMPLES
Value	Volunteer work as a human value expression related to others	<ul style="list-style-type: none"> <li>- Love to others.</li> <li>- Donation.</li> <li>- The exercise of fraternity</li> <li>- Doing something useful for others.</li> <li>- Thinking about others.</li> <li>- Working and helping others without financial compensation.</li> <li>- Solidarity.</li> <li>- Citizenship</li> <li>- Fraternity.</li> <li>- Charity.</li> <li>- Gratitude.</li> </ul>
Teaching and Learning	The volunteer looks for learning more about the world and exercise his/her abilities through teaching or learning from his/her experiences, knowledge, and talents.	<ul style="list-style-type: none"> <li>- Giving and receiving.</li> <li>- Exchanging.</li> <li>- The ability to give to others what he/she has learned and experienced in life.</li> <li>- Giving knowledge and abilities to an organization without any financial compensation to help others.</li> <li>- Knowledge and Learning</li> <li>- Exercise and gain abilities.</li> <li>- Comprehending the cause chosen by volunteer to support.</li> </ul>

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<p>Self-development, Well-being, Meaningful relationships</p>	<p>The volunteer look for growing and psychological development through volunteer activity.</p>	<ul style="list-style-type: none"> <li>- Doing something because you want to do it, not because you will be paid for it.</li> <li>- Meaningful experiences.</li> <li>- Satisfaction.</li> <li>- Making friends.</li> <li>- Keeping mentally and physically active.</li> <li>- Personal realization.</li> <li>- Get to know more about oneself.</li> <li>- Improving self-esteem.</li> <li>- Reason to live.</li> <li>-Happiness.</li> </ul>
<p>Social, recommendation, previous experience</p>	<p>The volunteer work allowed that the individual improve his/her personal relationships through social engagement.</p>	<ul style="list-style-type: none"> <li>- Desire to participate in an organization that I chose.</li> <li>- Enlargement of social relationships.</li> <li>- Institutional ties.</li> <li>- Getting to know new people.</li> <li>- Social status.</li> <li>- Social conviviality.</li> <li>- Belonging to a social group.</li> <li>- Friend invited.</li> <li>- Previous experience.</li> <li>- Watching TV program.</li> </ul>
<p>Diverse resources: free time, health, distance, retirement</p>	<p>The volunteer try to fulfill his/her free time and share his/her resources as a volunteer</p>	<ul style="list-style-type: none"> <li>- Giving my time to enrich lives of other people.</li> <li>- Invest free time as a way to help in the promotion of improvement of needs from other people.</li> <li>- Give your time for people in need.</li> <li>- Free time after retirement.</li> <li>- Free time.</li> <li>- Free time from the end of family roles.</li> <li>- Fulfill time.</li> <li>- Feel healthy.</li> <li>- Living close to the NPO.</li> </ul>

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### 4.3 Motivation for Volunteer Work

The three reasons the participants indicated for starting and continuing volunteer work was investigated. The data were submitted to content analyses. The same adapted classification came from Clary and Snyder (1999), also used for the analyses of meanings (Table 1).

The answers from the three groups were similar, but again it was possible to find more similarities between Brazilians and Americans. The majority of both these groups reported that they started to engage in volunteer work because of their values (more than 77%), while 60% of the Japanese pointed self-development, well-being, and meaningful relationships, but it was not statically meaningful ( $p=0.089$ ). For most of the Japanese another important reason to start was related to the social, recommendation, and previous experience (57.7%). It was statically meaningful ( $p < 0,001$ ). None of the groups indicated that career was an important category to start or continue volunteer activities. A majority did not relate this activity with protection. More than half of the groups didn't relate starting or continuing their engagement with this kind of activity because they have diverse resources available, like free time, retirement, health or distance. Despite the majority of the groups pointed to the learning-teaching category as not important to start volunteer work, more Americans (26.5%) and Japanese (17.7%) said yes than Brazilians (9.4%).

Even though the Americans and Brazilians pointed out that the main meanings of volunteer work was connected with others and value, versus the Japanese that pointed mostly to meanings and motivations to start that were oriented to the self, the majority from the three groups agreed that the motivation that kept them doing volunteer work is related more to the self. More than 75% from the samples indicated as the first reason self-development, well-being, and meaningful relationships. Among Japanese the second reason was learning-teaching (43%), while the Brazilians (70%) and Americans (69%) pointed to value. The three samples also agreed that the third important reason to keep volunteering was related with the improvement of the social network. 25% of the Japanese also said that sharing their resources was a very important reason. Almost 100% of the samples pointed to career or protection was not a reason to keep engaged.

Still regarding motivation, volunteers were asked the frequency they found their motivations fulfilled with volunteering, and if they have religious motivations. All three groups claimed their motivations were satisfied. However, 74% of the Brazilians answered *—always*” and 26% of the Japanese just *—sometimes*”. 75.5% of Americans and 44.4% of the Japanese said *—almost always*”. 100% of Japanese didn't indicate religious motivation for volunteering compared to 35.4% Americans and 29.6% Brazilians said yes. These differences were statically meaningful ( $p < 0,001$ ). Annex 13 shows the statistics related to these data.

#### *Perceived benefits related to volunteer work*

It was composed by 24 scale questions (five points for each – *—never,*” *—almost never,*”



—sometimes,” —almost always,” and —always”). The three groups stated they gained enjoyment almost totally from volunteering. The majority of Americans reported that they never or almost never exercised their religion, and the same felt less alone. The majority of the Japanese also reported that enjoying volunteer work didn’t help them to practice professional abilities, maybe because the majority were not professional singers. The three groups also did not perceived gain social status or financial incentives from this type of engagement.

Of importance here is that despite their agreement in terms of perceived benefits, it was possible to notice qualitative differences regarding the frequency each group mentioned intensity on the scales. The Brazilians were more empathic, answering with more frequency intensity 5 (always) on all their answers. The Japanese and Americans showed more dispersion between intensities always (5), almost always (4), and sometimes (3). The majority of the Japanese answered with number (3) in the following items: social responsibility, retribution to society, religion, being recognized and respected, being useful, being necessary, and reaching personal goals. The differences were statistically meaningful, but regarding intensity not in opposition to the answers from the three groups. Annex 14 shows the details of this data.

#### *Satisfaction related to formal volunteer work*

The questions were about their evaluation regarding the satisfaction from volunteer activity, for how long they want to keep involved, and how often they related satisfaction with training and supervision.

The majority of the Brazilians (94.4%) and 100% of the Americans declared that they were satisfied. Among the Japanese, 56.8% were moderately satisfied and 38.5% satisfied. More Brazilians said they were extremely satisfied. This data was statistically meaningful ( $p < 0,001$ ). Despite these differences, the majority showed their intent to keep engaged in long term volunteering. The majority also understood that training and supervision were important gaining satisfaction in volunteer activities. Statistically meaningful differences appeared between these sets of data, but were related directly to intensity. These are shown in Annex 15.

#### *Global satisfaction with life*

The Americans and Brazilians didn’t show meaningful statistical differences regarding this variable, with their answers ranging between —satisfied” and —extremely satisfied”. 47.3% of the Japanese indicated the same situation, but 43% answered they were moderately satisfied, in contrast to the same number of Brazilians (44.4%) who were extremely satisfied (differences statically meaningful for  $p < 0,001$ ). However, 100% of the Brazilians and 93% of the Japanese claimed an increase of life satisfaction after they had started to volunteer, followed by 90% of the Americans (Annex 15).

### *Satisfaction related to domains*

Again, the groups showed they were satisfied with the six domains (physical, mental, and emotional healthy, involvement with society, financial life, and family life). But the differences regarding the intensity also were similar for these variables ( $p < 0,001$ ). The Japanese were moderately satisfied in comparison to the other two groups in the following items: physical and emotional health, and financial life (Annex 16).

### *Positive and negative affects*

This instrument was composed of a dichotomy of answers to the items satisfied, proud, and in control, on one hand, and alone, depressed, and bored, on the other side. The three groups revealed more positive affects than negative. No meaningful statistical differences were found (Annex 17).

### *Sense of psychological adjustment*

This used an eight-item scale (5 points, Likert) to evaluate psychological adjustment, according to Ryff (1989a/b). The volunteers did not show statistically meaningful differences in the majority of the items. However, in the following items the Japanese answered with “not agree but also do not disagree”: generativity, well-being/self acceptance, difficult to get close to others ( $p < 0,001$ ) (Annex 18).

### *Attitudes regarding the community*

The analyses of the data regarding the attitudes related to the community shows again some differences from the Japanese group when compared with the similarities of the other two groups. Among the four items evaluated – excited to try and change the community, close relationships with the community, do important things for the community, and interested in the world situation – only the Japanese showed the same answer in the last question. With the other three, differences were statistically meaningful ( $p < 0,001$ ). The majority of the Japanese said that they did not feel excited to change the community, they felt close to the community only sometimes, and they did not think their activities are important for the community. The Brazilians (90%) showed they are always more interested in the world than Americans (68%) and Japanese (43%) ( $p < 0,001$ ) (Annex 19).

## 5. Discussion

Formal volunteer work among seniors has been described using organizational and national/international documents as a productive activity that brings benefits to a population and society in general. In the United States it is a tradition that is more organized than in Brazil and Japan, differences mainly came from the different historical and social processes each group has lived, and also the conceptions about the way to engage with society. However, the formalization of volunteer action around the world is developing certain models to administrate and manage this action that creates similarities in terms of the profile of volunteers, such as the ways to engage, kinds of motivation and benefits, even with the consideration of the different cultural contexts. Regarding the aging process, which is diverse, we must pay attention to the similarities and differences in terms of meanings, motivations, perceived benefits, and impact on the well-being of the participants for evaluation, if this kind of participation is available for all seniors as a way to engage society and receive satisfaction.

The analysis of the socio-demographic data from the three groups allowed us to find similarities and differences among the samples that need to be discussed. The majority of the seniors from the three groups were between 60-69 years old. However, the Brazilian group was younger than the others. In the Japanese group almost 50% were between 70-79 years old, and it was possible to find more Americans between 80-89. A possible explanation is the fact that the dissemination of the productive aging ideology started earlier in the latter than in the former two countries. Brazil had a female sample and in Japan the majority were also woman. In the United States 40% were men. One explanation for this difference can be the fact that the American organization offered more activities that are popular among both sexes. Barros (1998a-b) comments that in Brazil the ideology of active and productive old age focused more on the woman than the man. It is also noticeable that after retirement the man usually stays in the private universe more than in the public. In the three groups it was possible to find a higher number of retired people, and the majority had experience in administrative occupations in the past. In Japan there were more housewives than in the two other countries. Adding to the fact that in the Brazilian sample the majority were women, retired, and the majority receiving high monthly income, we can say that these people belong to a minority of the population in Brazilian society. The Brazilian seniors receiving more than five units per month were 71%. Considering that in Brazil 63% of the women that are 60 and older received in 2005 just one unit per month, 30% between 3 to 5, and 4% from 5 to 10 (Camarano, 2005) it is a very privileged group economically speaking. The income was also high among the American volunteers (66% received more than 5 units). However, this was not the case among the Japanese, where the majority received between 1 and 5 units (80%). In all groups the majority of the seniors probably live on only their pensions, because they did not report

having paid work. The research didn't ask about savings.

The three samples showed that the majority of the volunteers have medium and superior levels of education. However, 30% of the Brazilians have fundamental level in contrast to the same number among Americans, with postgraduate level, and Japanese with graduate level. None of the Americans had fundamental level. Because the samples represent the senior volunteer population from three countries, it is difficult to establish a connection between volunteer work and education. It is possible to suggest tentatively that this kind of social engagement requires a higher level of education.

None of the samples had people in prevalent groups of single, widowed, separated, living alone, or without children, a fact that reflects on the distribution of the answers regarding contact with family and friends. This was high in the three groups; however Brazilians (92.5%) and Japanese (81%) showed very frequent contact with family compared to Americans (74%). On the other hand, almost the same number of Americans report more contact with friends than the other groups (Brazilian 70% and Japanese 57%). It is possible to say that in the three countries people from these groups are socially engaged and performing familiar and social roles, which agrees with the idea that they are healthy, independent, active, autonomous, with free time, skills, aware of community needs, and motivated enough to accept the social challenge to be more productive in old age and engaged, than previous generations. Maybe this is the reason almost 100% of the total sample did not mention career or protective motivation. They seem to have a broad and diverse social support network. Research about social support informs that the possibility to gain social, emotional, and material support from friends, family and co-workers, has positive impact on health and well-being. People that enjoy a strong sense of support are usually more healthy, have a better coping system from diseases, are less predisposed to experience depression, tend to be happier, and demonstrated better adjusted sense (Antonucci, 1990; Antonucci, Fuhrer, Jackson, 1990; Antonucci e Akiyama, 1997).

These data suggest that volunteer work is one of the social opportunities for young seniors or little bit older, active, independents healthy enough to keep engaged permanently in social activities; with a stable family structure, an active group of friends, finished with adult roles, reasonable income and education, access to information and free time. It seems that in this way these people fulfill the criteria that allowed them to perform this kind of social engagement on a regular basis. They could perform many other social activities, like many Japanese and Americans do, or not engage in any activity. However the ideology of active and successful aging, in different contexts, over the past three decades, is stimulating seniors with this kind of profile to keep engaged, active, and productive. The debate about changing demographics in many societies is also getting non-profit and government attention for the potential of this population. The exchange of benefits among the volunteers and the clientele - and also society in general - is an important part of these relationships. The actual seniors are healthier than in the past, they are convinced especially by the media that volunteer activities make them healthier, more satisfied, enjoying a better social image, and this new system will possibly open more

opportunities for younger generations to see more active and socially engaged seniors than before, when the tendency was to stay at home, taking care of the grandchildren.

According to the ethnographic data, the volunteers from the three samples consider volunteer work as one of the first options regarding the possibilities they have to fulfill their time after retirement, because of the meanings and self-realization it brings to their lives.

One Brazilian volunteer reported that after retirement she was able to realize her old dream that was to travel abroad. After almost one year traveling she realized that she still was missing something, that her enjoyment of the adventures she had was not enough. She became depressed. After an invitation from a close friend she decided to take part in GRAACC volunteer activities. For her, and the majority of the volunteers from this study, who enjoy this volunteer experience, even just once a week or month, brought a sense of meaning and a kind of well-being never felt before, that for some of them fulfilled their empty existential feeling. One beginner Japanese volunteer reported that he retired and decided to take guitar lessons. He improved and started to perform for close friends. But it was not enough for him. Encouraged by his familiar audience, he decided to join Volunteer Chante and perform for isolated seniors in nursing homes. Another Japanese volunteer also reported that singing for seniors in nursing homes was a way she found to feel closer to her parents that were already dead. She felt happy to share old songs with her audience and was reminded when she used to sing with her parents. In the same way, she received benefits for identifying with them as her own age group, but because old age is so diverse with many variables, she also received satisfaction because she saw them as an older generation that she could care and offer protection. In America some volunteers reported that taking care of another senior older than themselves was one way to learn about their own future, and learn coping strategies that were efficient for them. It means meaningful interdependent relationships.

Maslow (1970) explains with necessity pyramids that once individuals have the basic needs covered (like shelter, food, and security) they start responding to other human necessities, like self-realization, love, spirituality, and knowledge.

The lifestyle of the participants also reveals similar profiles in the three groups. Regarding their very frequent contact with friends and family already presented, they also reported a high level of engagement in cultural/intellectual and administrative activities. However the Americans (79%) were more physically active than the Brazilians (55%) and Japanese (58%). Maybe this data reflects a gender influence, because there were more men in the American sample than the other samples. According to Neri (2001c) men tend to be healthier and more active physically than woman in their age group.

Religion was claimed to be important for Brazilians and Americans; but 90% of the first group said that religion was important and very important in their lives contrasted by 45% of the Americans. 73% of the Japanese report the opposite. This data also is reinforced by less engagement of the Japanese in religion activities (86%) versus 44% of the Brazilians and 33% of the Americans. These results question the general belief that seniors are naturally more religious

than younger generations (Sommerhalder e Goldstein, 2006). It is interesting to see that even if the majority of the Brazilians and half of the Americans mention the importance of religion in their lives, less people attend religious activities, with only half of the Brazilians doing so. It shows that people can choose more flexible ways to exercise their religiosity and spirituality with less or no formal ties (CERIS, 2002). Religiosity is more than participating in rituals or public ceremonies, and covers private aspects, like pray, meditation, and religious reading, which are more individual than collective (Krause, 1993; Koenig, McCullough and Larson, 2001). 100% of the Japanese reported no religious motivation to volunteer versus 35% of the Americans who said that they are motivated by religious sentiments. Still, even the majority of the Brazilians saying that religion is important and very important to their lives; just 30% of the Brazilians related their high religiosity with volunteer motivation.

In countries like United States, the possibility of seniors engaged in formal volunteer activities seems more concrete because there is a very strong cultural tradition, social structure and mechanisms that support systematic engagement. The aging of the population started many years ago, and seniors have more financial stability and psychical health, combined with more education. Even Japan having with only a recently developed non-profit system, still has a very strong community tradition represented by neighborhood associations (*Cho-nai-kai*), and also a very similar healthy and active senior population, in addition to a positive image and status Japanese seniors still have in their vertical age society. It is also impressive the many opportunities public agencies offer for seniors to join in volunteer and part-time jobs, which is not prevalent in the two other samples. Maybe for these reasons, more than 50% of this group participate in 2 or 3 organizations and around 35% have been active volunteers for more than 10 years, in contrast with 85% of Brazilian volunteers work in one organization and 27% of these just for one or two years. The majority of the Japanese group also report more experience as volunteers before engaging with the organization investigated (67%) versus 48% in the two other countries. In Brazil the opportunities to enjoy social activities are not rare and the group investigated belongs to one part of the senior population that is more prepared to take on an active old age ideology promoted by Universities, media, Medicine, Gerontology, government, and social organizations.

All three organizations satisfied the research criteria; in another words they were organizations that were non-government, non-profit, without political and religious ties, offered training and supervision, have 60 years and older volunteer members. Maybe this institutional profile is one of the reasons for the similarities between the samples in the items for training and supervision. The ways they organize the volunteer hours are variable. At GRAACC the coordinators required a maximum four hours per week, which means work in only one department of the organization. This information is associated with the result that more than half of the Brazilian sample only worked four hours per week. At CHA the weekly volunteer dedication depended on the program. In general, community services took place just some times a month, which was different from regular internal services (individual or group level) that were

every week or every two weeks. Each program also had particular ways to organize the supervision meetings and the contact with the clientele. At Volunteer Chante the seven groups have a personal agenda, but mostly the volunteers get together one or two times a month, spending around three hours each time. Some volunteers also have extra meetings with the main coordinator and spend time making contact with their partner or creating materials for the presentation. The control of volunteer time from these three organizations comes from the idea that volunteers are not and do not have to be 24 hours volunteers. They must enjoy other responsibilities and activities. They base their time also on volunteer availability and possibilities, which brings quality and respect for volunteer interaction. Quantity is not necessarily connected with satisfaction, as Activity Theory points to. Finding common time together guarantees group cohesion and sense of belonging. It also makes clear to the group that they are always in charge of their responsibilities, because they are able to find someone that will represent the group. It systematizes the volunteer service without overloading one or two people, especially in GRAACC, a hospital that is open 24 hours has volunteers working from morning to early evening. At the end, but also very important especially among seniors is this flexibility and support for members allowing them to take some time off if they or some family member gets sick. They also can plan vacations and holidays. The possibility to feel connected with the organization without feeling obligated, even in formal volunteering, is much appreciated by the volunteers.

The meaning of volunteer work was very similar among Brazilians and Americans, and associated mostly with the well-being of others (around 80%) - individuals, causes, or organizations - and social values (around 97%). Except protection, career, and diverse resources, the Japanese group was divided in almost all other categories. They show no agreement as a group, like the Brazilians and Americans, about one or another meaning the research was testing. The higher level of agreement among them was the orientation of the volunteer work, which completely disagreed with the two other samples. For the majority of the Japanese (51%) the direction of the volunteer work is related more to both sides involved in this activity, the clientele and the volunteers, versus 31% of this group that agreed with the other two samples regarding this variable (related to others). Maybe it represents a more important difference in these research findings. It is important to point to the ethnographic data that a minority of the volunteers from the western groups was aware about the interdependency of the volunteer activities before starting and after starting, even if these two cultures may have more traditional experience in formal volunteer activities. Usually they were the more active and mature seniors in terms of volunteer experience. Even the Japanese did not show any majority in the meaning categories presented, and most of them see volunteer work related with all the participants involved, 40% of them agree with the Brazilians and Americans that volunteer work is related with social values (answers like: exercise solidarity, help others, etc.), the highest rate. Followed by this the other three categories that were significant among the Japanese were the meanings for doing volunteer work: learning-teaching (31%), self-development, well-being, and meaningful relationships

(35%), and social, recommendation, and previous experience (21%) which were correlated with the mixed directions of the volunteer activity for them. Less than 16% of the Brazilians and Americans pointed to these categories as an important way to understand the meaning of volunteer work.

Even the majority of the Japanese (67%) were not agreed with the majority of the Americans (84%) and Brazilians (77%), who saw the most important initial motivation to start volunteering was based on social values. For the Japanese the first important motivation was self-development, well-being, and meaningful relationships (60%), followed by social, recommendation, and previous experience (58%). "Self-development, well-being, and meaningful relationships" was the second option, and "Diverse resources: time, healthy, retirement, and distance" was the third option for the other three samples.

Penner and Finkelstein (1998) and a vast psychological literature call the behaviors oriented to others as *pro-social behaviors*, because there is a tendency for the individuals to have empathy for others and collective issues. It is also important to think about the ethnographic data related to the sociocultural contexts investigated. In the United States and Brazil there is a strong "help others" message from the non-profit agencies reinforcing in many different ways the necessities to assist the less fortunate. It is the way these agencies are able to survive and also communicate with both social symbolic systems, especially in the United States, that despite being a developed country, the main ideology in general still silence divides people in two groups: the winners and losers. "Giving back to society," is another very important message in United States, especially among volunteers. It can mean generativity among seniors, as pointed to in this research, but it can also mean that someone had a better life course and has more things to share than to receive. In some way, we can think that the ones that could donate more and different types of resources have reached at the last stage of life the winner group. It can be an interesting strategy to recruit and compete for volunteers, especially in a neo-liberalism society like United States. However the meaning of volunteer and reason to start volunteering is related to others in both samples, all volunteers from this research claimed the first motivation that kept them doing formal volunteer engagement was related to "self-development, well-being, and meaningful relationships" (more than 75%). It was the only category that the majority of the Japanese fully agreed with the other two samples. It means that everybody has needs and things to offer. It also brings new questions about the altruism ideology. From this research, again, formal volunteer work is strongly related with interdependent relationships.

It means that even though the meanings and initial motivations were oriented to others among Brazilians and Americans, as the Japanese, the motivations that keep them engaged were oriented to the self. For these two groups the motivation related to others - social values - changed to the second position regarding the reasons that kept them engaged. For the Japanese the opportunity to learn and teach was the second reason. The "diverse resources" disappear from the third position for the three samples and the three groups agreed that "social, recommendation, and previous experience" was a more important motivation. It is also more oriented to the self



than others. The fact that time, health, and retirement do not play an important role among these volunteers also helps this discussion with the idea that we need to fulfill the free time of the seniors in a meaningful way. Despite the majority in this study were retired, they were very active, busy, and able to choose the best way to enjoy their free time, especially in activities like volunteering where they can receive benefits, existential meanings, and satisfaction. Still from the ethnographical data it was possible to understand the interesting trend seen among Japanese seniors often. It is very common in Japan that after retirement a hobby becomes a social engagement, like the Japanese volunteer case reported here before. People enjoy some class for learning a new ability of skill and then, through recommendation from close friends or new friends, they get to know of an organization and start volunteer activity. Some of them in the beginning feel more like they are enjoying a club where they can expand their social relationships and actually engage in a social cause. After sometime and getting to know more about the clientele situation they feel more in charge of a social transformation than just enjoying their time. This is one of the strategies the main coordinators have to call new members, and reinforce this observation. Through flyers and announcements in the community they invite people for vocal and psychical training. Usually volunteers that are already members invite their friends or people they know. Recommendation is a very important system in Japan, and among the Japanese investigated was pointed to as the second important reason to start volunteering. Even the visitor must pay to take the classes, and after getting to know the activity and the members, they are impressed with the importance of the cause through the coordinators' presentations, leading to a decision to become a member. So some people go first because they are interested in music and then, they see that what they like can also help others, which explain also the mixed direction of the volunteer meaning for the Japanese participants. So they get and also donate.

The comprehension that they also get benefits from the volunteer activity appears just after the Brazilians and Americans started to volunteer. Comparing with the Japanese experiences, it is interesting to understand now why the volunteers from these first two samples said they were so amazed to get much more than they gave. This idea is more and more popular among volunteers in these two countries and is almost replacing the "help other" message, discussed in the first chapter of this report. The motivations oriented to the self are built through the process of the volunteer experience and represent things like self-realization, improvement of self-esteem, satisfaction, new meaningful friendship, keeping psychologically and mentally healthy, exercise autonomy and independency, and systematic belonging by engagement to a group having common goals. It is founded on and gets stronger from the relationships, feedbacks, and exchange with the clientele, other members, coordinators, the organization, and the community they volunteer for. The training and supervision sessions are very important places for monitoring this process. From all Japanese volunteers it was also possible to learn (not just from Volunteer Chante group) that the support, recognition, and agreement from the family play a very important role on the motivation to keep participating in volunteer work among the volunteers from the three samples.

The ethnographical data helped perceive new meanings that the participants of the research found from their volunteer experience, such as the following: get to know different realities other than their own, new coping strategy, the importance of working in a group, the acquisition of a new purpose in life, establishing of relationships with strangers that become in a sense their family. The sense in belonging to a family that doesn't share blood ties, but solidarity, learning, and reciprocity, were very strong in the Brazilian and American samples and a little bit more moderate in the Japanese group. Even the Japanese in general being more formal in public relationships than people from the other two countries, it was clearly possible to notice that the Japanese volunteer group oriented community group experience toward the private Japanese system, where it is possible to enjoy time with people in a more relaxed and open way. In the three groups, this observation came formally through the supervision meetings, or the way they offer the volunteer services to the clientele, or informally when they called on a fellow volunteer that was taking care of a sick family member, or if a volunteer was receiving medical treatment, or during lunch after the volunteer activity, where they share personal experiences, personal and community worries, and memories. In the supervision sessions of the three groups, but especially the American and Japanese where the clientele were also seniors it was easy to perceive this tie of brotherhood and support system among the members allowing them to openly criticize each other, discuss limits and difficulties the volunteers had with the clientele, and problems they see among the clients and also with themselves. They also made jokes about their own aging process. As a group, they discussed without any reservation about the best ways to reach their clientele, and getting comfort for all people involved, including themselves. One of the Japanese beginner volunteers reported after watching a specific training session that he was very surprised how Chante members were so open in giving their personal opinions about everything regarding the activity. The assistance of the research in Japan was also amazed about how open and less formal the communication and vocabulary used by the younger main coordinators was with the volunteer seniors, which is not so common in this country.

The collective and personal construction, through the volunteer role, highlights the motivation oriented to the self as the privileged on the maintenance of the volunteer engagement. Again, the use of the diverse resources in the three samples were related more with meaningful relationships, rather than spending free hours, was reported for this category by less people regarding the motivation to keep volunteering. So volunteer activities involving volunteer seniors must be very organized in this way, otherwise it can fail. Like in the previous study, it is argued that the volunteer seniors are another group of clientele for the non-profit organizations. And there is a need to take good care and make institutional effort to meet the various volunteer meanings and motivations.

For Morrow- Howell et al. (2003) the constant exercise and actualization of the meanings to volunteer along with volunteer engagement are the key elements for volunteer retention, than quantity of hours dedicated to the activity. They refute the very popular sociological theory from Havighurst and Albrecht (1953) in the 70-80' in Brazil and United States that more social

activities involvement brings more satisfaction and better physical and mental health, self-concept and social acceptance among seniors (Neri, 2001a).

The final results from the three groups are related with the volunteer literature that indicates that the motivation to volunteer is a multifactor, multidetermined, and multifaceted phenomena, involving the integration of psychological and sociocultural components. The volunteers experience more than one type of motivation to volunteer at the same time (Kovacs and Black, 1999). Because the volunteer work assumes different types, it inspires different values that function according to the meanings the volunteer work has for the participants (Wilson, 2000). The literature points out that different volunteers looking for different goals and one volunteer can look for different goals (Clary et al. 1998; Clary and Snyder, 1999). Barlow and Hainsworth (2001), and Ilsley (1990) believe that the motivations to volunteer are circumstantial, flexible, change over time, are dynamic; depend on the way they interact with the performance of the activity, obtain benefits, and sense of subjective well-being.

The psychological literature affirms that there is a strong relationship between the self-structure and the subjective well-being. The acquisition of positive information about the self is essential in old age. The more complex and multifaceted the self is, the greater the well-being and chances to adapt to old age (Neri, 1993, 2001). Development of the self comes from the interaction between individuals and his or her own subjectivity and external contexts. It is a privilege exercised in the volunteer atmosphere where meaningful and challenging relations exist, like the organizations selected for this study (Morrow-Howell et al. 2003).

The fact that the majority from all three groups claimed the intention to volunteer for the long term was related with the fact that their motivation to volunteer was because it was fulfilling (100% American, 98% Brazilian, and 73% Japanese), especially with the motivations related to the self. This relationship is also noticed in the studies from Clary and Snyder (1998, 1999) that indicate that volunteers with motivations that are fulfilled demonstrate a wish to volunteer in the close and distance future. 100% of the Americans and 94% of the Brazilians that mention they are satisfied and extremely satisfied with their volunteer activity reinforces this data. 39% of the Japanese reported the same data and 56% said that they were moderately satisfied. It happens maybe because the contact between them and the clientele is more formal and less interactive than the other two samples. Even singing in front of the clientele, 50% of the sample reported that they do not have direct contact with the audience. The Japanese are also less exposed to the institutional context comparing the two other groups because they do not have to and do not work in a specific organization on a weekly basis, and also do not have a seat, counting with the time and space the facilities can lend to them. It makes them count on more with the member ties and the institutional context.

It was not the case of the Americans that reported more contact with the clientele (84%) and had also the higher mentions for fulfilling motivations and satisfaction from volunteering. CHA was a kind of senior center for volunteering, where they could go whenever they want, attend different classes, supervision meetings, and training, or just meet a volunteer friend for

coffee or lunch. GRAACC is a hospital with a lot of people walking around, a lot of rules, and the main focus are children and adolescents with cancer. The volunteers were also more exposed to many different relationships, despite the serious and rigid environment. Fischer and Schaffer (1993) say that investigating motivation for volunteering also includes context variables. Training and supervision were pointed out as important for gaining satisfaction as a volunteer for the Brazilians and Japanese and extremely important for most of the Americans. For Ilsley (1990) these are the main institutional resources that promote changing from the initial and permanent motivation, once the second one results from the combination of personal and context aspects. In the three organizations it was possible to notice that the coordinators attended to the main elements that Ilsley (1990) signalizes as very important for the success of the formal volunteer work, already discussed in chapter one: relative altruism, compromise, free choice, organization, acquisition of psychological benefits, sacrifice, lack of financial compensation, but a variety of other kinds of benefits.

The inter-relationship between motivation and perceived benefits is another aspect present in the literature and that the data confirmed. Despite the different meanings and initial motivations Japanese showed from the Brazilians and Americans, the three groups reported gains for most of the benefits expected. The differences related to some benefits were again related to the frequency, with more Brazilians reporting getting benefits "always" versus more Japanese answering "sometimes". The benefits that the majority of the three groups reported "most of the time" and "always" were: improvement of social network, personal growth, feeling encouraged and supported, feeling physically and mentally active, involvement in common goals, making good use of time, having purpose in life, having positive experiences, satisfaction from helping others, enjoyment, learning, and developing meaningful relationships. It is possible to say that all these benefits are oriented to the self, connected with the first permanent motivation in all groups that was also oriented in the same direction.

Different from the other two groups, the benefits the Japanese answered to perceive just "sometimes" were: accomplishing social responsibilities, offering retribution to society, be recognized and respected, feel useful, feel needed, and reaching personal goals. Almost all of them are oriented to others, which were not the directions reported by Japanese regarding both kinds of motivations investigated. 42% of the Japanese also reported "never" and "almost never" that they were practicing professional abilities and 35% just "sometimes". Maybe because 27% were housewives and 58% worked in administrative areas. It is important to remember that they are not professional singers. 47% of the Americans said that they "never" and "almost never" get religious satisfaction from the volunteer activity relating to the 64% that said they did not have religious motivation for volunteering. Almost the same number of Japanese report that religious satisfaction came "sometimes" and 39% "almost always" and "always", even though 100% reported they didn't have religious motivation to volunteer, as said before. The same happened with the Brazilians. Just 30% reported religious motivation to volunteer and 81% said they received this kind of satisfaction from this engagement. The Americans also reported that they

didn't feel less alone because of the volunteer engagement. They were part of the group with less frequent contact with family. It can show that not just community engagement, but also familiar engagement could account for feeling more attached to others. In the end, the majority from the three samples did not report perceive social status and financial compensation from their volunteer activity. All these benefits are gained from the activity itself, but also among members and services offering of the organization, like training and supervision. According to the literature (Fischer and Schaffer, 1993; Chou, Chow and Chi, 2003) and the ethnographic data these services offered by the three organizations combine expectations, personal interested, capacities, and abilities from the seniors with the activities that need to be performed and the demands from the clientele. Professionals from CHA called it "match." They were always negotiating and intermediating profiles from both sides: volunteers and clientele. Duncan (1995) adds that when managing volunteer seniors it does not mean just checking if they are able to develop the activity but also realize if they really want to do it.

The ethnographic data from all countries is also correlated with what Ward (1979), Clary and Snyder (1999), Clary et al. (1998), Crose (1987), and Morrow-Howell et al. (2003) say about important institutional mechanisms that stimulate the engagement, like: fast resolution of conflicts, no discrimination, proximity between the volunteers and coordinators, clear and direct communication, support for new abilities and creativity, diverse celebrations, uniform or some kind of group identification, organized planning, etc. Omoto e Snyder (1995) demonstrated that the satisfaction with the organization selected is fundamental for the volunteer to continue. It includes positive feelings about being a volunteer, compromise with the organization, and the ability to combine the volunteer experience with personal and social motivations. All these institutional initiatives contribute to the development of the self, taking into consideration the particular universe of the participants and their motivations (Taner, 2001).

Other important aspect of this engagement process is senior identity with the volunteer role. Willigen (1997), and Greenfield and Marks (2004), highlight that when the volunteer perceive their performance as a vital and participative role for the organization it turns them very loyal to the volunteer compromise, promoting psychological advances, like perceive benefits and reciprocal satisfaction between the volunteers, the organization, and the clientele (Cnaan and Cwikel, 1992; Wheeler, Gorey and Greenblatt, 1998). From Ilsley (1990) and Penner and Finkelstein's (1998) contributions the transformations among the initial and permanent motivations pointed to the institutional variable - like contact with the clientele and kind of volunteer activity - join the personal variables, like socio-demography profile, personality, and adjustment, that combined along with the volunteer process build the volunteer role.

Regarding the global satisfaction with life and life domains (physical, mental, emotional health; social involvement; financial, familiar, and personal life), again Brazil showed more people "extremely satisfied" in all measures versus the Americans and the Japanese, except for financial life, the United States has the biggest group. The Japanese were more divided among "moderately satisfied" and "satisfied" in all domains. But just a few people, mostly Japanese

(especially mental and emotional health, and personal life), showed they were not satisfied. More than 85% of the three groups pointed out that engaging in volunteer activity increased their life satisfaction.

The positive affects were high in the three samples. However, Brazilians were higher in "satisfied" and Americans in "depressed". The Japanese showed that they were more "proud" than the other two groups. In general, the literature about subjective well-being indicates that the seniors claimed to very high satisfaction measures. The opposite happens when they are sick, depressed, and feeling alone, which is not the case of the three groups, where the seniors are very active and socially engaged (Diener and Suh, 1998). Neri (2002) discuss that there is a reciprocal relationship between positive affects and sense of satisfaction.

In the psychological sense of adjustment the volunteers claimed very high on the scales, but the Japanese were divided among "neutral" and "agree" in the following items: generosity/generativity and well-being/self-acceptation, versus the answers from the Brazilians for the second item, that were the highest, the same for Americans regarding the second item. The Japanese also were divided among "neutral" and "disagree" for difficulties in getting closer to others. For Narushima (2005) this generative logic to give back to society, expressed clearly in the American context, promotes a sense of autonomy, reciprocity, continuum development, learning, and inclusion in active and positive social networks, improving the life of the senior and the society. In Japan the clear, and sometimes rigid, limits between the public and private sphere following changes in the family structure (Sakurai, 2008) maybe causing problems for seniors to adjust to the community, reorganizing and creating new social networks after the children leave home and retirement. It is important to know that the majority of the Japanese group was women and the public universe for this generation was usually not so familiar to them. The "neutral" position regarding generativity can be explained again by the direction of the motivation, which is more related to the self and the liberalization from the family duties, in the case of the Japanese volunteer woman.

The interdependency system can be understood as the determinant of volunteer behavior (Clary et al., 1998; Cantor, 1994; Lewin, 1946; Snyder and Ickes, 1985; Yeung, 2004). This relationship goes beyond altruism as the only way for social action. The volunteer work, as a formal and continuous process, has the give-receive relationship at the base of its function. It is a socio-cultural construction. Maintaining the interdependent dynamic among the variables associated with the performance of the formal volunteer work must be the target of the organizations. The institutional dynamic between the community-organization-volunteer-clientele express itself in the success of the relationship between the profile of the volunteers, the meanings they create, the motivation they show, and the benefits and well-being they perceived. According to the interdependent model, the process of the formal volunteer work is dynamic, multifaceted, and multidetermined. The data from the three cases highlighted positive correlations between volunteer work and several psychological advances epitomized here in subjective well-being and social adjustment concepts. The motivations also were related with the

perceived benefits and these retro-fulfill and make the initial motivations stronger, promoting other permanent motivations. All of this process needs to be permeated by the meaning construed by the volunteers in terms of their subjectivity, and social and institutional context they are connected to that offers personal and collective meanings. For Van Til (1988), the Third Sector appears as the locus of interdependent actions, and not dominance and submission, because the limits and the potential of participation for all participants and parties involved are permeable and equally powerful. That is why we can see the wide variety of actions and organizations in this sector. The interdependency happens at all the levels, especially among the individuals, organizations, and clientele. The non-profit organizations cannot survive without volunteer action and the volunteers cannot proceed in any systematic way without the institutions. Regarding the case of senior volunteers it is still important to add Prager's (1995) orientation that there is no meaningful social roles if there is no agreement and support from the society, which results from the combination of personal, social, and institutional elements.

## Conclusion

Formal volunteer work among seniors represents more than an opportunity to socialize them. When this productive activity is provided with training and supervised it can represent an educational and self-development opportunity, stimulate growth and the belief in real capacities and talents. It opens space for seniors to use their knowledge and creates meanings collectively for the continuous construction of the self. The institutional sociability creates opportunities for the senior volunteers to learn who to cope with negative social images, obstacles, losses, and the lack of social identity roles legitimated by society, promoting quality of life and improvement of the exercise of citizenship. In these terms, the results from this research agree with Cachioni's (2003) study of senior engagement in Third Age Universities in Brazil.

The formal volunteer action in Brazil, United States, and Japan, as a result of a social and historical process, makes this action a concrete choice and a way to engage society for many seniors to exercise reciprocity, solidarity, and enjoyment. In Brazil and Japan this is a more recent social movement, than the traditional American experience. However, the intention of this research was not to take United States as a model to be followed, but investigated how other countries and cultures organized their own concepts and logic, and to whom and what these concepts are related by considering the experience of Brazilian and Japanese seniors. Understanding the contexts where these formal volunteer activities happen help us perceive the movement that originally started it, and at the same time, influenced the histories of the cultures investigated, giving us better possibilities to suggested directions for the future of this kind of social engagement among seniors.

According to the observations of the Volunteer International Year, in 2001, Brazil has a great potential for social mobilization for collective issues, however it is not clear yet what to do with it. The non-profit organizations face several problems, especially finding professional people able to recruit, train, and supervise these actions.

In the international literature, keeping senior volunteers motivated and engaged results from the groups of interdependent institutional actions that are associated with variables that also include the volunteers, like: volunteer meanings, motivations, profile, perceived benefits, personality, and sense of adjustment. Contact with the organization, the clientele, and the activity promotes an impact on the initial motivation that according to the data from this research changes from an orientation to others between Brazilians and Americans, and mixed among Japanese, to an orientation to the self. When the exercise of volunteer work is meaningful and promotes possibilities in fulfilling motivations the seniors find they are offering diverse resources and also valorizes the opportunity for actualization of self-knowledge, personal realization, and a sense of belonging, among the many other psychological benefits they enjoy.

Like a dynamic cycle, the volunteer action results from social constructions historically situated that promote an impact on its own process (Ellis and Noyes 1978). Whether in Brazil,



Japan, or United States, the tendency of the world culture of this kind of action, which is based on reciprocity, shows that organizations with the same profile as the investigated organizations present a volunteer culture among seniors that has more similarities than differences. In these terms it is possible to say that the hypothesis of this research was proven. The model of the interdependent relationship shows that more than a productive activity, the engagement with volunteer work among seniors in these three countries is also meaningful and enjoyable, bringing positive results to the participants and the societies in general.

Taking into consideration the data from Brazil, United States, and Japan, it is possible to verify that despite all peculiarities and frequency differences shown by the three cases, the volunteers shared similar socio-demographic profiles, similar institutional ties, and similar life styles. Regarding the meanings of volunteer work they agree that it is related to others, but half of the Japanese highlight that volunteering is also associated with the self. Because of this comprehension, especially created by the way Japanese seniors get involved in the formal volunteer sector, their motivations to start volunteering is related more to the self than the other two groups. It reinforces the importance of the context in this kind of investigation. However, despite having different reasons to start the engagement, the three groups' motivation to continue volunteering is similar, in being more self-oriented. They also perceived the same benefits, present global satisfaction with life and related to life domains, demonstrated positive affects, and good psychological adjustment. All the groups are interested in the community and the world.

The question that reminds is in which sense world phenomena like productive aging and the increase of the institutionalization of volunteer work, with its multifaceted and multidetermined nature, starts being created and orientated by a global culture instead of a local one. Japanese seniors have shown that their context influences the way they organized their initial motivations, but still all groups showed similarities in all other variables, especially profile. Literature has pointed to the fact that the Third Sector is a very dynamic and variable environment regarding the promotion of social opportunities for seniors of different countries to engage society, but what kind of global social management is responsible for this new social identity role that promotes access and well-being for just one part of the volunteer senior population that is highly educated, young (60-69 years old), healthy, married, possessing good social networks, higher income, and is female, as found in these three cases and also research from Ward, 1979; Kuehne and Sears, 1993; Okun, Barr and Herzog, 1998; Willigen, 2000; Okun and Schultz, 2003; Kuo, 2004; Nelson et al., 2004). In which sense does an active global culture go around promoting formal volunteer opportunities for seniors really increasing the possibilities for people to age in a meaningful way? In which sense do different senior profiles choose acts regarding social motivations, without looking for financial compensation, but can also gain benefits that promote motivations oriented to the self and bring well-being to them? Is engagement in volunteer work for all seniors that want to do it? What spaces are societies building to attend different senior profiles regarding their motivation for constant personal growth and contribution to the community that are not necessarily related to volunteer work?

More transcultural research, but also local research and diverse crossing methodologies, must be done to increase and refine the results of this present study. It will help to understand how possibly formal volunteer work can be offered in fact for the majority of the seniors at present and for those in the future, and at the same time help many international agencies and documents that orient political policy on aging all over the world. Maybe after that it will be possible to legitimize and attribute social status for the many other ways that already exist for including seniors in the social fabric; or even create new ones, opening meaningful social spaces for the participation of elderly seniors around the world and promoting the well-being and satisfaction among those participants as with the Japanese, American, and Brazilian cases, even if they are living in nursing homes, far away from their families, and lack the daily company of friends.

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## Annexes

### Annex 1: Statistics related to socio-demographic variables of the three groups

Q82 - AGE	Q84 - MARITAL STATUS	Q90 - INCOME
Frequency, Col Pct ,BRA ,USA ,JAPAN , Total	Frequency, Col Pct ,BRA ,USA ,JAPAN , Total	Frequency, Col Pct ,BRA ,USA ,JAPAN , Total
60-69 , 37 , 19 , 25 , 81 , 68.52 , 38.78 , 54.35 ,	SINGLE , 6 , 2 , 1 , 9 , 11.11 , 4.08 , 2.13 ,	<1 , 0 , 1 , 1 , 2 , 0.00 , 2.33 , 2.44 ,
70-79 , 13 , 17 , 19 , 49 , 24.07 , 34.69 , 41.30 ,	WIDOW , 13 , 14 , 12 , 39 , 24.07 , 28.57 , 25.53 ,	1-3 , 7 , 5 , 16 , 28 , 12.96 , 11.63 , 39.02 ,
80-89 , 4 , 10 , 2 , 16 , 7.41 , 20.41 , 4.35 ,	MARRIGE , 30 , 23 , 32 , 85 , 55.56 , 46.94 , 68.09 ,	3-5 , 9 , 8 , 16 , 33 , 16.67 , 18.60 , 39.02 ,
>=90 , 0 , 3 , 0 , 3 , 0.00 , 6.12 , 0.00 ,	DIV/SEPA , 5 , 8 , 2 , 15 , 9.26 , 16.33 , 4.26 ,	5-10 , 18 , 18 , 5 , 41 , 33.33 , 41.86 , 12.20 ,
Total 54 49 46 149 Fisher's exact test: P=0.005	W/PARTHER , 0 , 2 , 0 , 2 , 0.00 , 4.08 , 0.00 ,	>=10 , 20 , 11 , 3 , 34 , 37.04 , 25.58 , 7.32 ,
<b>Q83 - SEX</b>	Total 54 49 47 150 Fisher's exact test: P=0.131	Total 54 43 41 138 Chi Square test: X2=31.99; GL=8; P<0.001
Frequency, Col Pct ,BRA ,USA ,JAPAN , Total	Frequency, Col Pct ,BRA ,USA ,JAPAN , Total	Frequency, Col Pct ,BRA ,EUA ,JAFÃO , Total
FEMALE , 54 , 29 , 42 , 125 , 100.00 , 59.18 , 89.36 ,	NO , 40 , 34 , 42 , 116 , 74.07 , 69.39 , 89.36 ,	NO , 8 , 5 , 4 , 17 , 14.81 , 10.20 , 8.51 ,
MALE , 0 , 20 , 5 , 25 , 0.00 , 40.82 , 10.64 ,	YES , 14 , 15 , 5 , 34 , 25.93 , 30.61 , 10.64 ,	YES , 46 , 44 , 43 , 133 , 85.19 , 89.80 , 91.49 ,
Total 54 49 47 150 Chi Square test: X2=32.61; GL=2; P<0.001	Total 54 49 47 150 Chi Square test: X2=5.97; GL=2; P=0.051	Total 54 49 47 150 Chi Square test: X2=1.09; GL=2; P=0.581
<b>Q91 - EDUCATION</b>	<b>Q93 - RETIRED</b>	<b>Q94 - OCCUPATION IN THE PAST</b>
Frequency, Col Pct ,BRA ,USA ,JAPAN , Total	Frequency, Col Pct ,BRA ,USA ,JAPAN , Total	Frequency, Col Pct ,BRA ,USA ,JAPAN , Total
FUNDAMEN , 16 , 0 , 1 , 17 , 29.63 , 0.00 , 2.17 ,	NO , 2 , 8 , 1 , 11 , 4.76 , 16.67 , 2.22 ,	FASHION , 8 , 1 , 0 , 9 , 15.38 , 2.08 , 0.00 ,
MEDIUM , 25 , 21 , 29 , 75 , 46.30 , 43.75 , 63.04 ,	YES , 40 , 40 , 44 , 124 , 95.24 , 83.33 , 97.78 ,	EDUCATION , 8 , 12 , 7 , 27 , 15.38 , 25.00 , 15.56 ,
SUPERIOR , 13 , 12 , 16 , 41 , 24.07 , 25.00 , 34.78 ,	Total 42 48 45 135 Fisher's exact test: P=0.037	ADMINIST , 25 , 28 , 26 , 79 , 48.08 , 58.33 , 57.78 ,
POS-GRAD , 0 , 15 , 0 , 15 , 0.00 , 31.25 , 0.00 ,	<b>Q95 - PREVIOUS VOLUNTEER EXPERIENCE</b>	HEALTH , 4 , 4 , 0 , 8 , 7.69 , 8.33 , 0.00 ,
Total 54 48 46 148 Chi Square test: X2=58.97; GL=6; P<0.001	Frequency, Col Pct ,BRA ,USA ,JAPAN , Total	HOUSEWIFE , 7 , 3 , 12 , 22 , 13.46 , 6.25 , 26.67 ,
<b>Q92 - PAID WORK</b>	Frequency, Col Pct ,BRA ,USA ,JAPAN , Total	Total 52 48 45 145 Fisher's exact test: P=0.003
Frequency, Col Pct ,BRA ,USA ,JAPAN , Total	Frequency, Col Pct ,BRA ,USA ,JAPAN , Total	
NO , 39 , 39 , 44 , 122 , 92.86 , 81.25 , 97.78 ,	NO , 28 , 25 , 15 , 68 , 51.85 , 51.02 , 32.61 ,	
YES , 3 , 9 , 1 , 13 , 7.14 , 18.75 , 2.22 ,	YES , 26 , 24 , 31 , 81 , 48.15 , 48.98 , 67.39 ,	
Total 42 48 45 135 Fisher's exact test: P=0.026	Total 54 49 46 149 Chi Square test: X2=4.56; GL=2; P=0.102	

## Annex 2: Questionnaire on socio-demographic variables

- 1) How old are you? \_\_\_\_\_
- 2) Gender (optional): a) Female ( ) b) Male ( )
- 3) Marital status (optional):
  - a) Single ( )
  - b) Widowed ( )
  - c) Married ( )
  - d) Divorced/ Separated ( )
  - e) Partner ( )
- 4) Do you live alone? a) No ( ) b) Yes ( )
- 5) Do you have children? a) No ( ) b) Yes ( )
- 6) What is the highest degree you have obtained?
  - a) 8th grade or less ( )
  - b) Some High School ( )
  - c) Completed High School ( )
  - d) Some College ( )
  - e) Bachelor's Degree ( )
  - f) Master's Degree ( )
  - g) Doctorate ( )
- 7) Annual income from all sources (also specific to Japan case):
  - a) \$ 12,000 or less ( ) (100.000 円未満)
  - b) Between \$ 12,001 and \$ 24,999 ( ) (100.001 円～300.000 円)
  - c) Between \$ 25,000 and \$ 49,999 ( ) (300.001 円～500.000 円)
  - d) Between \$ 50,000 and \$ 74,999 ( ) (500.001 円～1.000.000 円)
  - e) Between \$ 75,000 and \$ 99,999 ( ) (1.000.001 円以上)
  - f) More than \$ 100 K ( )
- 8) What is your current employment status? Check all that apply.
  - a) Employed full time ( )
  - b) Employed part time ( )
  - c) Retired ( )
  - d) Seeking Employment ( )
- 9) What is/was your principal occupation in your life? \_\_\_\_\_
- 10) Is it your first experience as a volunteer? a) No ( ) b) Yes ( )

**Annex 3: Questionnaire on nature of institutional ties**

11) How many agencies do you volunteer for?

- a) one agency ( )
- b) two agencies ( )
- c) four agencies ( )
- d) five agencies ( )

12) How long have you been volunteering for CHA?

- a) from 1 to 2 years ( )
- b) from 3 to 5 years ( )
- c) from 6 to 9 years ( )
- d) 10 or more years ( )

13) How many hours do you volunteer for CHA per week, including reports and supervision meetings?

- a) 1 to 4 hours ( )
- b) 5 to 9 hours ( )
- c) 10 to 14 hours ( )
- d) 15 to 19 hours ( )
- e) more than 20 hours ( )

14) Do you have direct contact with the clientele in the volunteer activity you are engaged?

- a) No ( ) b) Yes ( )

15) Have you received training?

- a) No ( ) b) Yes ( )

16) Have you received supervision?

- a) No ( ) b) Yes ( )

**Annex 4: Questionnaire on lifestyle that could impact in the  
decision to start and continue volunteer work**

17) How often are you in meaningful contact (in terms of caring and emotional support for each other) with immediate and extended family, and friends, including visits, phone calls, letters, or electronic mail messages?

I) FAMILY

- a) Several times a day ( )
- b) Every day ( )
- c) Several times a week ( )
- d) About once a week ( )
- e) 2 or 3 times a month ( )
- f) About once a month ( )
- g) At events (funerals, birthdays ...) ( )
- h) During the holidays ( )
- i) Never or hardly ever ( )

II) FRIEND (S)

- a) Several times a day ( )
- b) Every day ( )
- c) Several times a week ( )
- d) About once a week ( )
- e) 2 or 3 times a month ( )
- f) About once a month ( )
- g) At events ( funerals, birthdays) ( )
- h) During the holidays ( )
- i) Never or hardly ever ( )

18) How important is your religion or spiritual orientation in your life? Circle your answer.

Not at all important    Not important    Somewhat important    Important    Extremely important

19) Check all activities that apply to you currently:

- a) Attend theater, movies, concerts, exhibits ( )
- b) Take care of grandchildren or other children of the family
- c) Care for another adult ( )
- d) Attend sports events ( )
- e) Visit friends and relatives ( )
- f) Participate in spiritual/religious actives ( )
- g) See a therapist or counselor ( )
- h) Attend classes / seminars/workshops ( )
- i) Do handicrafts/gardening ( )
- j) Paint, sculpt, play a musical instrument ( )
- k) Participate in a professional organization(s) ( )
- l) Participate in advocacy groups/political groups ( )
- m) Write books, articles, poetry ( )
- n) Surf the internet ( )
- o) Run own business ( )
- p) Help your children ( )
- q) Go to the library ( )
- r) Play games/gamble ( )
- s) Do physical exercises ( )
- t) Drive ( )
- u) Bank/shop ( )
- v) Organize family events ( )
- w) Travel ( )
- x) Keep house ( )
- y) Attend support groups ( )

**Annex 5: Questions on motivations to realize formal volunteer work**

21) What were your three main motivations to START to volunteer at this point in your life?

- a) \_\_\_\_\_
- b) \_\_\_\_\_
- c) \_\_\_\_\_

22) What were your three main motivations that KEEP you volunteering?

- a) \_\_\_\_\_
- b) \_\_\_\_\_
- c) \_\_\_\_\_

23) How often do you feel that you are fulfilling your motivations to volunteer?

Never      Rarely      Sometimes      Most of the time      All of the time

24) Do you have any religious or spiritual motivation for to volunteer?

- a) No ( )      b) Yes ( )

## Annex 6: Scales of perceived benefits from formal volunteer work

25) Circle the answer that best represents how often you have experienced in your life each of the following benefits since you start to volunteer at this point of your life:

*“Volunteering gives me sense of...”*

1) Practicing and updating career skills.

Never    Rarely    Sometimes    Most of the time    All of the time

2) Fulfilling social responsibility.

Never    Rarely    Sometimes    Most of the time    All of the time

3) Improving my social network.

Never    Rarely    Sometimes    Most of the time    All of the time

4) Personal growth.

Never    Rarely    Sometimes    Most of the time    All of the time

5) Satisfaction for giving back to the community.

Never    Rarely    Sometimes    Most of the time    All of the time

6) Being supported and encouraged by others.

Never    Rarely    Sometimes    Most of the time    All of the time

7) Being physically active, productive and stimulated.

Never    Rarely    Sometimes    Most of the time    All of the time

8) Being mentally active, productive and stimulated.

Never    Rarely    Sometimes    Most of the time    All of the time

9) Satisfaction from exercising my religion and spiritual principles/beliefs.

Never    Rarely    Sometimes    Most of the time    All of the time

10) Being recognized and respected.

Never    Rarely    Sometimes    Most of the time    All of the time

11) Belonging and being engaged with others toward a common goal.

Never    Rarely    Sometimes    Most of the time    All of the time

- 12) Being less lonely.  
 Never Rarely Sometimes Most of the time All of the time
- 13) Being useful.  
 Never Rarely Sometimes Most of the time All of the time
- 14) Being needed.  
 Never Rarely Sometimes Most of the time All of the time
- 15) Improving my social status.  
 Never Rarely Sometimes Most of the time All of the time
- 16) Making good use of my free time.  
 Never Rarely Sometimes Most of the time All of the time
- 17) Purpose in life.  
 Never Rarely Sometimes Most of the time All of the time
- 18) Having positive experiences.  
 Never Rarely Sometimes Most of the time All of the time
- 19) Fulfilling personal goals.  
 Never Rarely Sometimes Most of the time All of the time
- 20) Satisfaction from helping others and/or attending the community needs.  
 Never Rarely Sometimes Most of the time All of the time
- 21) Enjoyment.  
 Never Rarely Sometimes Most of the time All of the time
- 22) Learning.  
 Never Rarely Sometimes Most of the time All of the time
- 23) Receiving cash-value types of incentives (e.g. transportation reimbursement, meals).  
 Never Rarely Sometimes Most of the time All of the time
- 24) Developing meaningful relationships (with other volunteers, the people served and agency staff).  
 Never Rarely Sometimes Most of the time All of the time

**Annex 7: Scales of subjective well-being**

26.1) Global life satisfaction and regarding life domains:

Circle the answer that best represents the following aspects of your life.

*“How satisfied are you with your ...”?*

a) Physical health

Extremely dissatisfied	Dissatisfied	Moderately	Satisfied	Satisfied	Extremely
Satisfied					

b) Mental health

Extremely dissatisfied	Dissatisfied	Moderately	Satisfied	Satisfied	Extremely
Satisfied					

c) Emotional health

Extremely unsatisfied	Dissatisfied	Moderately	Satisfied	Satisfied	Extremely
Satisfied					

d) Social involvement in general (including friends)

Extremely dissatisfied	Dissatisfied	Moderately	Satisfied	Satisfied	Extremely
Satisfied					

e) Financial life

Extremely Dissatisfied	Dissatisfied	Moderately	Satisfied	Satisfied	Extremely
Satisfied					

f) Family life

Extremely Dissatisfied	Dissatisfied	Moderately	Satisfied	Satisfied	Extremely
Satisfied					

g) Personal life

Extremely dissatisfied	Dissatisfied	Moderately	Satisfied	Satisfied	Extremely
Satisfied					

h) Life in general

Extremely dissatisfied	Dissatisfied	Moderately	Satisfied	Satisfied	Extremely
Satisfied					

26.2) Have you noticed an improvement of your life satisfaction since you started doing your current volunteer work?

a) No ( )

b) Yes ( )



27) Positive and negative affects:

How have you been feeling during the past few weeks? Put a checkmark next to each that applies.

- a) Very lonely or remote from other people ( )
- b) Pleased about having accomplished something ( )
- c) Proud because someone complimented me on something I had done ( )
- d) Felt things were going my way ( )
- e) Depressed or unhappy ( )
- f) Bored ( )

28) Satisfaction with the volunteer work:

a) How satisfied are you with your volunteer activity?

Extremely dissatisfied    Dissatisfied    Moderately Satisfied    Satisfied    Satisfied Extremely Satisfied

b) Do you intend to keep volunteering in the next...

- a) Six months ( )
- b) Year ( )
- c) Two years ( )
- d) Five years ( )
- e) I don't know ( )

c) How important is to have received training for your satisfaction to volunteer?

Not at all important    Not important    Somewhat important    Important    Extremely important

d) How important is it to have received supervision for your satisfaction to volunteer?

Not at all important    Not important    Somewhat important    Important    Extremely important

### Annex 8: Scales of personal adjustment

29) Please circle the appropriate answer to each statement:

a) Other people determine most of what I can or cannot do in my life.

Strongly Disagree      Disagree      Neutral      Agree      Strongly Agree

b) People would describe me as a giving person, willing to contribute to the well-being of others.

Strongly Disagree      Disagree      Neutral      Agree      Strongly Agree

c) I enjoy being me.

Strongly Disagree      Disagree      Neutral      Agree      Strongly Agree

d) My daily activities often seem trivial and unimportant to me.

Strongly Disagree      Disagree      Neutral      Agree      Strongly Agree

e) I used to set goals for myself, but now it seems that I am wasting my time.

Strongly Disagree      Disagree      Neutral      Agree      Strongly Agree

f) For me, time is precious and life has been a continuous meaningful process of learning, changing, and growth, even from difficult situations.

Strongly Disagree      Disagree      Neutral      Agree      Strongly Agree

g) In general, I feel good when I think of what I have done in the past and what I hope to do in the future.

Strongly Disagree      Disagree      Neutral      Agree      Strongly Agree

h) Maintaining close relationships has been difficult and frustrating for me.

Strongly Disagree      Disagree      Neutral      Agree      Strongly Agree

**Annex 9: Scales of attitudes toward the community**

30) Circle the answer that best represents how often you have experienced each of the following feelings concerning your community and world situation in general:

a) I feel hopeless about trying to improve my home and neighborhood situation.

Never      Rarely      Sometimes      Most of the time      All of the time

b) I feel close to other people in my community.

Never      Rarely      Sometimes      Most of the time      All of the time

c) I feel that my daily activities are worthwhile for my community.

Never      Rarely      Sometimes      Most of the time      All of the time

d) I am not interested in what's going on in the world.

Never      Rarely      Sometimes      Most of the time      All of the time



**Annex 11: Statistics of variables related to lifestyle influencing motivation  
to start volunteer work among participants**

<b>Q87 - Family contact</b>					<b>Q88 -Friends contact</b>									
Frequency,					Frequency,									
Col	Pct	,BRA	,USA	, JAPAN	Total	Col	Pct	,BRA	,EUA	, JAPÃO	Total			
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									
VERY	FREQ,	50	, 35	, 34	, 119	VERY	FRE	, 38	, 36	, 24	, 98			
		, <u>92.59</u>	, 74.47	, 80.95				, 70.37	, 75.00	, 57.14				
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									
MODE	FREQ,	3	, 12	, 5	, 20	MODE	FRE	, 14	, 12	, 13	, 39			
		, 5.56	, <u>25.53</u>	, 11.90				, 25.93	, 25.00	, 30.95				
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									
RARELY	,	1	, 0	, 1	, 2	RARELY	,	2	, 0	, 5	, 7			
		, 1.85	, 0.00	, 2.38				, 3.70	, 0.00	, 11.90				
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									
NEVER	,	0	, 0	, 2	, 2	Total		54	48	42	144			
		, 0.00	, 0.00	, 4.76		Fisher's exact test: P=0.100								
-----+-----+-----+-----+-----+					<b>Q89 - Importance of religion in life</b>									
Total		54	47	42	143	Frequency,								
Fisher's exact test: <b>P=0.012</b>					Col					Pct	,BRA	,USA	, JAPAN	Total
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									
<b>Q96 - Quantity of activities</b>					-----+-----+-----+-----+-----+									
Frequency,					NOTH IMP , 0 , 3 , 15 , 18									
Col	Pct	,BRA	,USA	, JAPAN	Total			, 0.00	, 6.52	, <u>32.61</u>				
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									
1-5	,	5	, 1	, 4	, 10	LESS	IMP	, 1	, 8	, 19	, 28			
		, 9.26	, 2.08	, 8.70				, 1.85	, 17.39	, <u>41.30</u>				
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									
6-10	,	25	, 14	, 26	, 65	MORE	LESS,	4	, 14	, 5	, 23			
		, <u>46.30</u>	, 29.17	, <u>56.52</u>				, 7.41	, <u>30.43</u>	, 10.87				
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									
11-15	,	24	, 29	, 15	, 68	IMPORTAN	,	19	, 14	, 6	, 39			
		, 44.44	, <u>60.42</u>	, 32.61				, 35.19	, 30.43	, 13.04				
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									
16-20	,	0	, 4	, 1	, 5	EXTR	IMP	, 30	, 7	, 1	, 38			
		, 0.00	, 8.33	, 2.17				, <u>55.56</u>	, 15.22	, 2.17				
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									
Total		54	48	46	148	Total		54	46	46	146			
Fisher's exact test: : <b>P=0.010</b>					Chi Square test X2=88.03; GL=8; <b>P&lt;0.001</b>									
<b>Q97 - Cultural Activities</b>					<b>Q99 - Physical activities</b>									
Frequency,					Frequency,									
Col	Pct	,BRA	,USA	, JAPAN	Total	Col	Pct	,BRA	,USA	, JAPAN	Total			
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									
No	,	3	, 0	, 1	, 4	NÃO	,	24	, 10	, 19	, 53			
		, 5.56	, 0.00	, 2.17				, <u>44.44</u>	, 20.83	, <u>41.30</u>				
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									
YES	,	51	, 48	, 45	, 144	SIM	,	30	, 38	, 27	, 95			
		, 94.44	, 100.00	, 97.83				, 55.56	, <u>79.17</u>	, 58.70				
-----+-----+-----+-----+-----+					-----+-----+-----+-----+-----+									

Total	54	48	46	148
Fisher's exact test: : P=0.265				
<b>Q98 - Intellectual activities</b>				
Frequency,				
Col Pct	,BRA	,USA	,JAPAN	, Total
-----+-----+-----+-----+				
NO	, 4	, 6	, 4	, 14
	, 7.41	, 12.50	, 8.70	,
-----+-----+-----+-----+				
YES	, 50	, 42	, 42	, 134
	, 92.59	, 87.50	, 91.30	,
-----+-----+-----+-----+				
Total	54	48	46	148
Fisher's exact test: : P=0.731				
<b>Q101 - Daily life activities</b>				
Frequency,				
Col Pct	,BRA	,USA	,JAPAN	, Total
-----+-----+-----+-----+				
NO	, 2	, 0	, 1	, 3
	, 3.70	, 0.00	, 2.17	,
-----+-----+-----+-----+				
YES	, 52	, 48	, 45	, 145
	, 96.30	, 100.00	, 97.83	,
-----+-----+-----+-----+				
Total	54	48	46	148
Fisher's exact test: : P=0.645				

-----+-----+-----+-----+				
Total	54	48	46	148
Chi Square test: X2=7.04; GL=2; P=0.030				
<b>Q100 - Care activities</b>				
Frequency,				
Col Pct	,BRA	,USA	,JAPAN	, Total
-----+-----+-----+-----+				
NO	, 9	, 16	, 19	, 44
	, 16.67	, 33.33	, <u>41.30</u>	,
-----+-----+-----+-----+				
YES	, 45	, 32	, 27	, 104
	, <u>83.33</u>	, 66.67	, 58.70	,
-----+-----+-----+-----+				
Total	54	48	46	148
Chi Square test: X2=7.66; GL=2; P=0.022				
<b>Q102 - Religious activities</b>				
Frequency,				
Col Pct	,BRA	,USA	,JAPAN	, Total
-----+-----+-----+-----+				
NO	, 30	, 32	, 40	, 102
	, 55.56	, 66.67	, <u>86.96</u>	,
-----+-----+-----+-----+				
YES	, 24	, 16	, 6	, 46
	, <u>44.44</u>	, <u>33.33</u>	, 13.04	,
-----+-----+-----+-----+				
Total	54	48	46	148
Chi Square test: X2=11.60; GL=2; P=0.003				



## Annex 13: Statistics on motivations related to volunteer work

<p><b>ANOTIVAÇÃO PARA VOLUNTARIAR</b></p> <p><b>Q13 - START / VALUE</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 12 , 8 , 30 , 50  , 22.64 , 16.33 , <u>66.67</u> ,</p> <hr/> <p>YES , 41 , 41 , 15 , 97  , <u>77.36</u> , <u>83.67</u> , 33.33 ,</p> <hr/> <p>Total 53 49 45 147  Chi Square test: X2=31.26; GL=2; P&lt;0.001</p> <p><b>Q14 - START/ LEARNING-TEACHING</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 48 , 36 , 37 , 121  , 90.57 , 73.47 , 82.22 ,</p> <hr/> <p>YES , 5 , 13 , 8 , 26  , 9.43 , 26.53 , 17.78 ,</p> <hr/> <p>Total 53 49 45 147  Chi Square test: X2=5.11; GL=2; P=0.078</p> <p><b>Q15 - START / SELF-DEVELOPMENT, WELL-BEING, MEANINGFUL RELATIONSHIPS</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 33 , 25 , 18 , 76  , 62.26 , 51.02 , 40.00 ,</p> <hr/> <p>YES , 20 , 24 , 27 , 71  , 37.74 , 48.98 , 60.00 ,</p> <hr/> <p>Total 53 49 45 147  Chi Square test: X2=4.84; GL=2; P=0.089</p> <p><b>Q16 - START / CAREER</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 53 , 49 , 45 , 147  , 100.00 , 100.00 , 100.00 ,</p> <hr/> <p>Total 53 49 45 147</p> <p><b>Q17 - START / SOCIAL, RECOMMENDATION, PREVIOUS EXPERIENCE</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 43 , 38 , 19 , 100  , <u>81.13</u> , <u>77.55</u> , 42.22 ,</p> <hr/> <p>YES , 10 , 11 , 26 , 47  , 18.87 , 22.45 , <u>57.78</u> ,</p> <hr/> <p>Total 53 49 45 147  Chi Square test: X2=20.01; GL=2; P&lt;0.001</p>	<p><b>Q18 - START / PROTECTION</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 47 , 38 , 41 , 126  , 88.68 , 77.55 , 91.11 ,</p> <hr/> <p>YES , 6 , 11 , 4 , 21  , 11.32 , 22.45 , 8.89 ,</p> <hr/> <p>Total 53 49 45 147  Chi Square test: X2=4.12; GL=2; P=0.128</p> <p><b>Q19 - START / DIVERSE RESOURCES: FREE TIME, RETIREMENT, DISTANCE, HEALTH</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 28 , 30 , 26 , 84  , 52.83 , 61.22 , 57.78 ,</p> <hr/> <p>YES , 25 , 19 , 19 , 63  , 47.17 , 38.78 , 42.22 ,</p> <hr/> <p>Total 53 49 45 147  Chi Square test: X2=0.74; GL=2; P=0.690</p> <p><b>PERMANENT MOTIVATIONS</b></p> <p><b>Q20 - PERMANENT / VALUE</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 16 , 15 , 33 , 64  , 30.19 , 30.61 , <u>75.00</u> ,</p> <hr/> <p>YES , 37 , 34 , 11 , 82  , <u>69.81</u> , <u>69.39</u> , 25.00 ,</p> <hr/> <p>Total 53 49 44 146  Chi Square test: X2=24.85; GL=2; P&lt;0.001</p> <p><b>Q21 - PERMANENT / LEARNING-TEACHING</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 44 , 40 , 25 , 109  , <u>83.02</u> , <u>81.63</u> , 56.82 ,</p> <hr/> <p>YES , 9 , 9 , 19 , 37  , 16.98 , 18.37 , <u>43.18</u> ,</p> <hr/> <p>Total 53 49 44 146  Chi Square test: X2=10.62; GL=2; P=0.005</p> <p><b>Q26 - PERMANENT / DIVERSE RESOURCES: FREE TIME, RETIREMENT, HEALTH, DISTANCE</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 48 , 44 , 33 , 125  , 90.57 , 89.80 , 75.00 ,</p> <hr/> <p>YES , 5 , 5 , 11 , 21  , 9.43 , 10.20 , 25.00 ,</p> <hr/> <p>Total 53 49 44 146  Chi Square test: X2=5.78; GL=2; P=0.056</p>	<p><b>Q22 - PERMANENT / SELF-DEVELOPMENT, WELL-BEING, MEANINGFUL RELATIONSHIPS</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 10 , 10 , 11 , 31  , 18.87 , 20.41 , 25.00 ,</p> <hr/> <p>YES , 43 , 39 , 33 , 115  , 81.13 , 79.59 , 75.00 ,</p> <hr/> <p>Total 53 49 44 146  Chi Square test: X2=0.57; GL=2; P=0.752</p> <p><b>Q23 - PERMANENT / CAREER</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 53 , 49 , 44 , 146  , 100.00 , 100.00 , 100.00 ,</p> <hr/> <p>Total 53 49 44 146</p> <p><b>Q24 - PERMANENT / SOCIAL, RECOMMENDATION, PREVIOUS EXPERIENCE</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 35 , 36 , 30 , 101  , 66.04 , 73.47 , 68.18 ,</p> <hr/> <p>YES , 18 , 13 , 14 , 45  , 33.96 , 26.53 , 31.82 ,</p> <hr/> <p>Total 53 49 44 146  Chi Square test: X2=0.69; GL=2; P=0.709</p> <p><b>Q25 - PERMANENT / PROTECTION</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 51 , 46 , 42 , 139  , 96.23 , 93.88 , 95.45 ,</p> <hr/> <p>YES , 2 , 3 , 2 , 7  , 3.77 , 6.12 , 4.55 ,</p> <hr/> <p>Total 53 49 44 146  Fisher's exact test: : P=0.893</p> <p><b>Q27 - FREQUENCY TO FULFILL MOTIVATIONS</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>SOMETIM , 1 , 0 , 12 , 13  , 1.85 , 0.00 , <u>26.67</u> ,</p> <hr/> <p>ALM ALW , 13 , 37 , 20 , 70  , 24.07 , <u>75.51</u> , <u>44.44</u> ,</p> <hr/> <p>ALWAYS , 40 , 12 , 13 , 65  , <u>74.07</u> , 24.49 , 28.89 ,</p> <hr/> <p>Total 54 49 45 148  Fisher's exact test: : P&lt;0.001</p> <p><b>Q30 - RELIGIOUS MOTIVATION</b></p> <p>Frequency, Col Pct ,BRA ,USA ,JAPAN , Total</p> <hr/> <p>NO , 38 , 31 , 46 , 115  , 70.37 , 64.58 , <u>100.00</u> ,</p> <hr/> <p>YES , 16 , 17 , 0 , 33  , <u>29.63</u> , <u>35.42</u> , 0.00 ,</p> <hr/> <p>Total 54 48 46 148  Qui Square test: X2=19.64; GL=2; P&lt;0.001</p>
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### Annex 14: Statistics related to the perceived benefits

Q36 - EXERCISE PROFESSIONAL ABILITIES	Q37 - ACCOMPLISH SOCIAL RESPONSABILITY	Q38 - IMPROVEMENT OF THE SOCIAL NETWORK
Frequency,	Frequency,	Frequency,
Col Pct ,BRA ,USA ,JAPAN , Total	Col Pct ,BRA ,USA ,JAPAN , Total	Col Pct ,BRA ,USA ,JAPAN , Total
NEVER , 9 , 6 , 8 , 23 , 16.98 , 12.24 , 18.60 ,	NEVER , 2 , 2 , 1 , 5 , 3.70 , 4.08 , 2.38 ,	NEVER , 6 , 3 , 0 , 9 , 11.11 , 6.12 , 0.00 ,
ALMOST NE, 3 , 4 , 10 , 17 , 5.66 , 8.16 , <b>23.26</b> ,	ALMOST NE, 0 , 1 , 3 , 4 , 0.00 , 2.04 , 7.14 ,	ALMOST NE, 2 , 8 , 0 , 10 , 3.70 , 16.33 , 0.00 ,
SOMETIIM, 7 , 12 , 15 , 34 , 13.21 , 24.49 , <b>34.88</b> ,	SOMETIM , 0 , 4 , 29 , 33 , 0.00 , 8.16 , <b>69.05</b> ,	SOMETIM , 8 , 13 , 19 , 40 , 14.81 , 26.53 , <b>43.18</b> ,
ALM ALW , 7 , 20 , 6 , 33 , 13.21 , <b>40.82</b> , 13.95 ,	ALM ALW , 9 , 26 , 7 , 42 , 16.67 , <b>53.06</b> , 16.67 ,	ALM ALW , 7 , 20 , 18 , 45 , 12.96 , <b>40.82</b> , <b>40.91</b> ,
ALWAYS , 27 , 7 , 4 , 38 , <b>50.94</b> , 14.29 , 9.30 ,	ALWAYS , 43 , 16 , 2 , 61 , <b>79.63</b> , 32.65 , 4.76 ,	ALWAYS , 31 , 5 , 7 , 43 , <b>57.41</b> , 10.20 , 15.91 ,
Total 53 49 43 145	Total 54 49 42 145	Total 54 49 44 147
Chi Square test: X2=42.84; GI=8; P<0.001	Fisher's exact test: : P<0.001	Fisher's exact test: : P<0.001
<b>Q39 - PERSONAL GROWING</b>	<b>Q40 - OFFERING RETRIBUTION TO SOCIETY</b>	<b>Q41 - BEING SUPPORTED AND ENCOURAGED</b>
Frequency,	Frequency,	Frequency,
Col Pct ,BRA ,USA ,JAPAN , Total	Col Pct ,BRA ,USA ,JAPAN , Total	Col Pct ,BRA ,USA ,JAPAN , Total
NEVER , 1 , 1 , 0 , 2 , 1.89 , 2.04 , 0.00 ,	NEVER , 3 , 0 , 1 , 4 , 5.56 , 0.00 , 2.33 ,	NEVER , 2 , 1 , 0 , 3 , 3.77 , 2.04 , 0.00 ,
ALM NEVER, 1 , 2 , 1 , 4 , 1.89 , 4.08 , 2.27 ,	ALM NEVER, 0 , 1 , 9 , 10 , 0.00 , 2.04 , <b>20.93</b> ,	ALM NEVER, 1 , 2 , 1 , 4 , 1.89 , 4.08 , 2.27 ,
SOMETIM , 0 , 8 , 19 , 27 , 0.00 , 16.33 , <b>43.18</b> ,	SOMETIM , 0 , 5 , 21 , 26 , 0.00 , 10.20 , <b>48.84</b> ,	SOMETIM , 5 , 6 , 18 , 29 , 9.43 , 12.24 , <b>40.91</b> ,
ALMOST ALW, 4 , 16 , 17 , 37 , 7.55 , <b>32.65</b> , <b>38.64</b> ,	ALMOST ALW, 9 , 18 , 6 , 33 , 16.67 , <b>36.73</b> , 13.95 ,	ALMOST ALW, 14 , 22 , 13 , 49 , 26.42 , <b>44.90</b> , 29.55 ,
ALWAYS , 47 , 22 , 7 , 76 , <b>88.68</b> , <b>44.90</b> , 15.91 ,	ALWAYS , 42 , 25 , 6 , 73 , <b>77.78</b> , <b>51.02</b> , 13.95 ,	ALWAYS , 31 , 18 , 12 , 61 , <b>58.49</b> , 36.73 , 27.27 ,
Total 53 49 44 146	Total 54 49 43 146	Total 53 49 44 146
Fisher's exact test: : P<0.001	Fisher's exact test: : P<0.001	Fisher's exact test: : P<0.001
<b>Q42 - BEING PSHYCALLY ACTIVE</b>	<b>Q43 - BEING MENTALLY ACTIVE</b>	<b>Q46 - INVOLVMENT IN COMMON GOALS</b>
Frequency,	Frequency,	Frequency,
Col Pct ,BRA ,USA ,JAPAN , Total	Col Pct ,BRA ,USA ,JAPAN , Total	Col Pct ,BRA ,USA ,JAPAN , Total
NEVER , 0 , 2 , 1 , 3 , 0.00 , 4.08 , 2.27 ,	NEVER , 0 , 1 , 0 , 1 , 0.00 , 2.04 , 0.00 ,	NEVER , 0 , 1 , 0 , 1 , 0.00 , 2.04 , 0.00 ,
ALMOST NEV, 0 , 3 , 1 , 4 , 0.00 , 6.12 , 2.27 ,	ALM NEVE , 1 , 2 , 21 , 24 , 1.85 , 4.08 , <b>47.73</b> ,	ALM NEV , 1 , 1 , 1 , 3 , 1.85 , 2.04 , 2.33 ,
SOMETIM , 0 , 6 , 18 , 24 , 0.00 , 12.24 , <b>40.91</b> ,	ALM ALW , 5 , 26 , 14 , 45 , 9.26 , <b>53.06</b> , 31.82 ,	SOMETIM , 2 , 4 , 12 , 18 , 3.70 , 8.16 , <b>27.91</b> ,
ALMOST ALW, 8 , 20 , 14 , 42	ALWAYS , 48 , 20 , 9 , 77	ALM ALW , 12 , 22 , 19 , 53











## Annex 18: Statistics related to sense of psychological adjustment

Q74 - DETERMINATION/DOMAIN					Q76 - SELF-ACCEPTANCE					Q78 - LOST OF TIME/PURPOSE							
Frequency,					Frequency,					Frequency,							
Col	Pct	,BRA	,USA	,JAPAN	Total	Col	Pct	,BRA	,USA	,JAPAN	Total	Col	Pct	,BRA	,USA	,JAPAN	Total
TOT DISG	, 27	, 24	, 13	, 64	DISAGREE	, 0	, 0	, 1	, 1	TOT DISAG	, 19	, 19	, 10	, 48			
	, <u>50.00</u>	, <u>48.98</u>	, 31.71			, 0.00	, 0.00	, 2.44			, 35.19	, 38.78	, 23.81				
DISAGREE	, 21	, 22	, 13	, 56	NEUTRAL	, 0	, 6	, 7	, 13	DISAGREE	, 24	, 23	, 26	, 73			
	, <u>38.89</u>	, <u>44.90</u>	, 31.71			, 0.00	, 12.24	, 17.07			, 44.44	, 46.94	, 61.90				
NEUTRAL	, 3	, 2	, 11	, 16	AGREE	, 24	, 24	, 30	, 78	NEUTRAL	, 5	, 5	, 6	, 16			
	, 5.56	, 4.08	, <u>26.83</u>			, 44.44	, <u>48.98</u>	, <u>73.17</u>			, 9.26	, 10.20	, 14.29				
AGREE	, 1	, 1	, 4	, 6	TOT AGREE	, 30	, 19	, 3	, 52	AGREE	, 4	, 2	, 0	, 6			
	, 1.85	, 2.04	, 9.76			, <u>55.56</u>	, <u>38.78</u>	, 7.32			, 7.41	, 4.08	, 0.00				
TOT AGREE	, 2	, 0	, 0	, 2	Total	54	49	41	144	TOT AGREE	, 2	, 0	, 0	, 2			
	, 3.70	, 0.00	, 0.00		Fisher's exact test: <b>P&lt;0.001</b>						, 3.70	, 0.00	, 0.00				
Total	54	49	41	144	<b>Q77 - DAILY ACTIVITIES/PURPOSE</b>					Total	54	49	42	145			
Fisher's exact test: <b>P=0.004</b>					Frequency,					Fisher's exact test: P=0.291							
<b>Q75 - GENEROUS PERSON/GERATIVITY</b>					Col Pct	,BRA	,USA	,JAPAN	Total	<b>Q79 - MEANINGFUL TIME/ PERSONAL GROWING</b>							
Frequency,					TOT DISA	, 22	, 16	, 7	, 45	Frequency,							
Col Pct	,BRA	,USA	,JAPAN	Total		, <u>43.14</u>	, <u>32.65</u>	, 16.67		Col Pct	,BRA	,USA	,JAPAN	Total			
TOT DISAGR	, 4	, 0	, 0	, 4	DISAGREE	, 21	, 28	, 25	, 74	TOT DISAGR	, 0	, 1	, 0	, 1			
	, 7.55	, 0.00	, 0.00			, 41.18	, 57.14	, 59.52			, 0.00	, 2.04	, 0.00				
DISAGREE	, 3	, 0	, 2	, 5	NEUTRAL	, 5	, 2	, 10	, 17	DISAGREE	, 0	, 0	, 1	, 1			
	, 5.66	, 0.00	, 4.88			, 9.80	, 4.08	, <u>23.81</u>			, 0.00	, 0.00	, 2.44				
NEUTRAL	, 9	, 2	, 21	, 32	AGREE	, 2	, 3	, 0	, 5	NEUTRAL	, 0	, 5	, 4	, 9			
	, 16.98	, 4.08	, <u>51.22</u>			, 3.92	, 6.12	, 0.00			, 0.00	, <u>10.20</u>	, 9.76				
AGREE	, 24	, 36	, 17	, 77	TOT AGREE	, 1	, 0	, 0	, 1	AGREE	, 20	, 20	, 32	, 72			
	, 45.28	, <u>73.47</u>	, 41.46			, 1.96	, 0.00	, 0.00			, 37.04	, 40.82	, <u>78.05</u>				
TOT AGREE	, 13	, 11	, 1	, 25	Total	51	49	42	142	TOT AGREE	, 34	, 23	, 4	, 61			
	, <u>24.53</u>	, <u>22.45</u>	, 2.44		Fisher's exact test: <b>P=0.007</b>						, <u>62.96</u>	, <u>46.94</u>	, 9.76				
Total	53	49	41	143	<b>Q81 - DIFFICULTIES TO GET CLOSER TO OTHERS</b>					Total	54	49	41	144			
Fisher's exact test: <b>P&lt;0.001</b>					Frequency,					Fisher's exact test: <b>P&lt;0.001</b>							
<b>Q80 - WELL-BEING/SELF-ACCEPTANCE</b>					Col Pct	,BRA	,USA	,JAPAN	Total								
Frequency,					TOT DISAG	, 26	, 23	, 1	, 50								
Col Pct	,BRA	,USA	,JAPAN	Total		, <u>48.15</u>	, <u>46.94</u>	, 2.38									
DISAGREE	, 1	, 1	, 1	, 3	DISAGREE	, 24	, 19	, 14	, 57								
	, 1.85	, 2.04	, 2.38			, 44.44	, 38.78	, 33.33									
NEUTRAL	, 6	, 4	, 21	, 31	NEUTRAL	, 2	, 4	, 21	, 27								
	, 11.11	, 8.16	, <u>50.00</u>			, 3.70	, 8.16	, <u>50.00</u>									
AGREE	, 20	, 24	, 19	, 63	AGREE	, 2	, 3	, 5	, 10								
	, 37.04	, 48.98	, 45.24			, 3.70	, 6.12	, 11.90									
TOT AGREE	, 27	, 20	, 1	, 48	TOT AGREE	, 0	, 0	, 1	, 1								
	, <u>50.00</u>	, <u>40.82</u>	, 2.38			, 0.00	, 0.00	, 2.38									
Total	54	49	42	145	Total	54	49	42	145								
Fisher's exact test: <b>P&lt;0.001</b>					Fisher's exact test: <b>P&lt;0.001</b>												

### Annex 19: Statistics related to attitudes regarding the community

Q103 - STIMULATED TO IMPROVE COMMUNITY	Q105 - ACTIVITIES IMPORTANT TO THE COMMUNITY	Q1063 - INTEREST IN THE WORLD
Frequency, Col Pct ,BRA ,USA ,JAPAN , Total -----+-----+-----+-----+ NEVER , 3 , 2 , 12 , 17 , 5.66 , 4.17 , <u>28.57</u> , -----+-----+-----+-----+ ALM NEVER, 1 , 0 , 17 , 18 , 1.89 , 0.00 , <u>40.48</u> , -----+-----+-----+-----+ SOMETIM , 15 , 11 , 5 , 31 , 28.30 , 22.92 , 11.90 , -----+-----+-----+-----+ ALM ALW , 28 , 20 , 3 , 51 , <u>52.83</u> , <u>41.67</u> , 7.14 , -----+-----+-----+-----+ ALWAYS , 6 , 15 , 5 , 26 , 11.32 , 31.25 , 11.90 , -----+-----+-----+-----+ Total 53 48 42 143 Chi Square test: X2=74.98; GL=8; <b>P&lt;0.001</b>	Frequency, Col Pct ,BRA ,USA ,JAPAN , Total -----+-----+-----+-----+ NEVER , 2 , 2 , 4 , 8 , 3.85 , 4.17 , 9.09 , -----+-----+-----+-----+ ALM NEVE , 1 , 0 , 0 , 1 , 1.92 , 0.00 , 0.00 , -----+-----+-----+-----+ SOMETIMES, 8 , 5 , 23 , 36 , 15.38 , 10.42 , <u>52.27</u> , -----+-----+-----+-----+ ALM ALW , 18 , 29 , 13 , 60 , <u>34.62</u> , <u>60.42</u> , 29.55 , -----+-----+-----+-----+ ALWAYS , 23 , 12 , 4 , 39 , <u>44.23</u> , <u>25.00</u> , 9.09 , -----+-----+-----+-----+ Total 52 48 44 144 Fisher's exact test: <b>P&lt;0.001</b>	Frequency, Col Pct ,BRA ,USA ,JAPAN , Total -----+-----+-----+-----+ NEVER , 0 , 0 , 1 , 1 , 0.00 , 0.00 , 2.27 , -----+-----+-----+-----+ SOMETIME , 2 , 4 , 7 , 13 , 3.70 , 8.33 , 15.91 , -----+-----+-----+-----+ ALM ALW , 3 , 11 , 17 , 31 , 5.56 , <u>22.92</u> , <u>38.64</u> , -----+-----+-----+-----+ ALWAYS , 49 , 33 , 19 , 101 , <u>90.74</u> , 68.75 , 43.18 , -----+-----+-----+-----+ Total 54 48 44 146 Fisher's exact test: <b>P&lt;0.001</b>
Frequency, Col Pct ,BRA ,USA ,JAPAN , Total -----+-----+-----+-----+ NEVER , 3 , 4 , 11 , 18 , 5.66 , 8.33 , <u>25.00</u> , -----+-----+-----+-----+ ALM NEVE , 1 , 0 , 0 , 1 , 1.89 , 0.00 , 0.00 , -----+-----+-----+-----+ SOMETIME , 15 , 12 , 17 , 44 , 28.30 , 25.00 , <u>38.64</u> , -----+-----+-----+-----+ ALM ALW , 20 , 26 , 13 , 59 , <u>37.74</u> , <u>54.17</u> , 29.55 , -----+-----+-----+-----+ ALWAYS , 14 , 6 , 3 , 23 , 26.42 , 12.50 , 6.82 , -----+-----+-----+-----+ Total 53 48 44 145 Fisher's exact test: <b>P=0.006</b>		



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Her five major academic works are:

1. Lopes, A. (2009). Volunteer work among seniors: the American and Brazilian experiences. In *Aging and Subjectivism: challenges for a social commitment culture*. A. Santos et al (Eds.) Brasília: Psychology Federal Council, 143-161.
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