

Giving Korea 2012

The 12th International Symposium on Giving Culture



The Beautiful Foundation was founded in 2000 as a national community foundation. The purpose of the foundation is to create and promote philanthropy among the general Korean public as a way to establish a sustainable and systematic culture of giving at all levels of society.

The Center on Philanthropy at the Beautiful Foundation, by conducting research and study and by running educational programs, strives to boost the level of expertise and professionalism of non-profit practitioners, and hopes to become a cornerstone in the effort to raise the standard of the culture of giving.

Giving Korea 2012

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Foreword

The Beautiful Foundation was established in August 2000, with the aim to promote culture of giving in Korea. To this end, the Foundation has been publishing the Giving Index of Korea since 2001 to evaluate the culture of giving in Korea and propose a sound future direction. The Giving Index has served and evolved as the only index in Korea to evaluate individual and corporate donation culture.

Since 2011, donations and voluntary service were included in the national social survey of Korea, which was a big achievement. This shows that the level of Korea's donation index has been greatly enhanced and that Giving Korea research has not been fruitless.

Thanks to the development of the culture of giving in Korea, we were able to assess the nationwide donation statistics from 2011, and in the 12th International Philanthropy Symposium: Giving Korea held on October 17, 2012, we were able to discuss measures to improve the Giving Index as a stepping stone for the advancement of research on donations.

In the Giving Korea 2012 English Version, we will introduce the results of the research on individual donations and the research on "Who Cares for Neighbors" performed in 2011. In the individual donations research, we included "change or suspension of donation" item, to help charity organizations better understand what is important in managing their donors. In the "Who Cares for Neighbors" research, we diagnosed the donation culture of Korea

and looked into the changes in Koreans' donation and volunteer activities according to one's social status. As a result, we were able to confirm that Korea's donation culture has entered a stable growth stage.

The Center on Philanthropy at the Beautiful Foundation will continue its research for the quantitative and qualitative growth of Korea's culture of giving. We hope the Giving Korea English Version advocates Korea's giving culture to the international community and serves as a medium for further exchanges with overseas organizations.

Lastly, we'd like to express our deepest gratitude to researchers Chul-hee Kang, Yeon-hee Rho for leading the research for the 12th International Philanthropy Symposium: Giving Korea and the 442 donors of the 1% Sharing Campaign who supported the Giving Korea event.

Ye Jong Seok
Beautiful Foundation Chairman



Mee-Kyung Kim
Beautiful Foundation Executive Director



발 간 사

아름다운재단은 한국의 기부문화 활성화를 위해 2000년 8월에 설립되었습니다. 기부문화 활성화의 일환으로 2001년부터 우리의 기부현실을 진단하고 올바른 발전 방향을 제시하기 위해 기부조사인 기빙코리아 인덱스를 발표해왔고, 기빙코리아 인덱스는 한국에서는 유일하게 개인과 기업의 기부문화를 지수로서 평가하고 발전시켰습니다.

2011년부터 국가의 사회통계에 기부와 자원봉사가 나눔통계 항목으로 채택되는 큰 발전이 있었습니다. 이는 한국 기부지수 수준이 큰 도약을 하였음을 보여주는 것이며 그동안 쌓아온 기빙코리아 연구가 헛되지 않음을 확인할 수 있는 기회라고 생각합니다.

이와 같은 한국사회 기부문화 수준의 발전으로 2011년부터는 나눔통계에 대한 국가규모의 조사결과를 얻게 되어 2012년 10월 17일에 개최한 '제12회 국제기부문화 심포지엄 <기빙코리아>'는 기부조사와 연구의 발전을 위한 또 다른 디딤돌을 마련하기 위해 '기빙인덱스' 발전방안에 대해 의견을 나누었습니다.

이번에 발간된 기빙코리아 2012 영문판에는 2011년도 개인 기부조사와 누가 이웃을 돌보는가? 라는 주제로 진행된 연구결과를 소개하고자 합니다. 특히 이번 개인 기부조사에서는 처음으로 기부 중단 및 변경 경험에 대한 항목을 추가하여 모금단체로 하여금 기부자 관리에 있어 중요한 점이 무엇인지 파악할 수 있는 기회를 제공하였습니다. 또한 누가 이웃을 돌보는가? 라는 주제로 진행된 연구 결과는 지난 2010년

연구의 연장선상으로 한국사회 기부문화를 진단해봄과 동시에 사회계층별 한국인의 기부 및 자원봉사가 어떤 변화를 가져왔는지 살펴보았습니다. 그 결과 한국의 기부문화가 안정적인 성장기로 접어들었음을 확인할 수 있었습니다.

앞으로도 아름다운재단 기부문화연구소는 한국의 기부문화에 대한 양적 질적 성장을 위해 끊임없는 연구를 진행할 것입니다. 더불어 기빙코리아 영문판 발간이 한국의 기부문화를 세계에 알리고 해외 네트워크와 교류할 수 있는 도구로 활용되기를 기대합니다.

끝으로 '제12회 국제기부문화심포지엄 기빙코리아 2012'를 연구를 이끌어 주신 강철희, 노연희 연구위원님과 기빙코리아를 주최할 수 있도록 지원해주신 아름다운재단 나눔 1% 442명의 기부자님들께 진심으로 감사드립니다.

아름다운재단 이사장
예종석

아름다운재단 사무총장
김미경

01

Sharing Culture in Korea

Giving Index of Korea : Analysis of Giving in Korea 2011



01

Sharing Culture in Korea

Giving Index : Analysis of Giving in Korea 2011

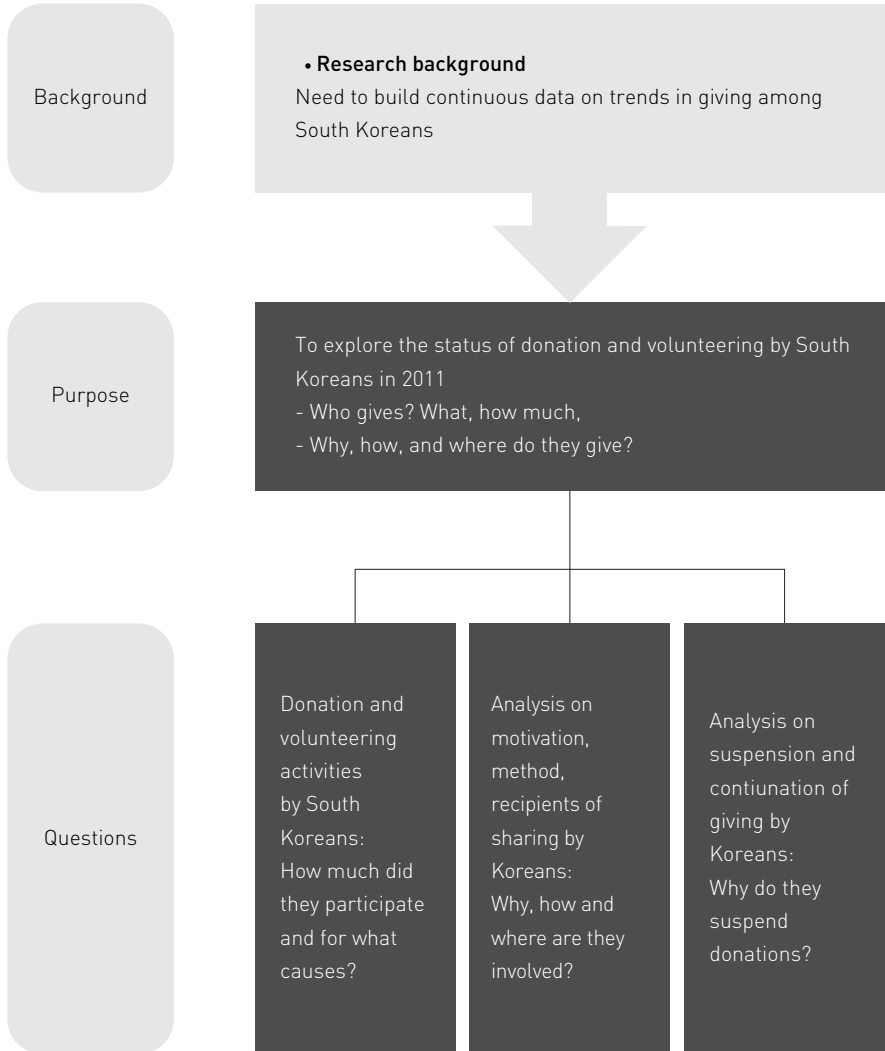
Yeon-hee Rho

Professor, Department of Social Welfare at the Catholic University of Korea

Researcher, The Center on Philanthropy at the Beautiful Foundation

Chapter I. Overview

1. Introduction



2. Research design

Item	Content
Respondents	Men and women over age 19, nationwide
Sample	1,029 persons
Sampling method	Phase 1: Multi-stage area sampling -survey point selection Phase 2: Quota sampling by region, gender, and age -interviewee selection
Standard error	In condition of random sampling, confidence rate 95% \pm 3.0%
Survey methodology	Face-to-face interviews
Survey tool	Structured questionnaire
Research period	June 21, 2012-July 26, 2012
Research agency	Hankook Research

3. Research details

Item	Content
Status of volunteering	Participation in volunteering Places of volunteering Volunteering hours Regularity/Irregularity of volunteering If regular, frequency Awareness channels of volunteering Type of volunteer activity Reasons for not volunteering
Status of giving	Participation in giving Recipients of giving

	<p>Amount of giving</p> <p>Regularity/Irregularity of giving</p> <p>If regular, frequency</p> <p>Awareness channels for preferred recipient</p> <p>Method of giving</p> <p>Internal reasons for giving</p> <p>External factors for giving</p> <p>Plan to increase the amount</p> <p>Reasons for not giving</p>
Donation	Suspension/change in donation
Experience	Continuation of donation
	Perception of recipient organization
Intent to give in the future	<p>Intention to give within one year</p> <p>Considerations when participating in giving</p> <p>Considerations when giving to charities or fundraising organizations</p> <p>Desired purpose of giving</p> <p>Desired target purpose of giving</p> <p>Desired issues to be solved by giving</p>
Bequest donation	<p>Willingness to give part of estate</p> <p>Percentage of estate that they are willing to give</p> <p>Desired form of donation</p> <p>Obstacles to bequest donation</p>
Philanthropy education	Early experience with philanthropy
Donation and use of Internet	<p>Experience of using the Internet when giving</p> <p>Use of the Internet in relation to donation</p>
Awareness of giving culture	Essential items to further promote giving culture in Korea
Trust of organizations /institutions	Degree of trust in organizations/Institutions

4. Tendency of Secular Volunteering and Donation Activities

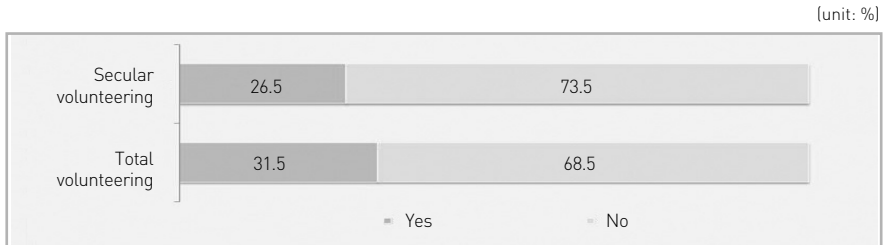
Item	Tendency
Secular Volunteering	<ul style="list-style-type: none">• Volunteer participation continuously increasing• Volunteering hours and regularity of participation similar as before• Volunteering at: mostly at charitable organizations, but also at unofficial sites• Awareness channels: primarily through personal networks, such as family, friends or acquaintances <hr/>
Secular Donation	<ul style="list-style-type: none">• Participation rate, donation amount, regularity of participation are continuously increasing• Donating to: mostly to charitable organizations• Awareness channels: primarily through mass media, organizations' PR; secondarily through unofficial personal network• Donation method: automatic bank transfer increasing <hr/>

Chapter II. Result Analysis

1. Volunteering

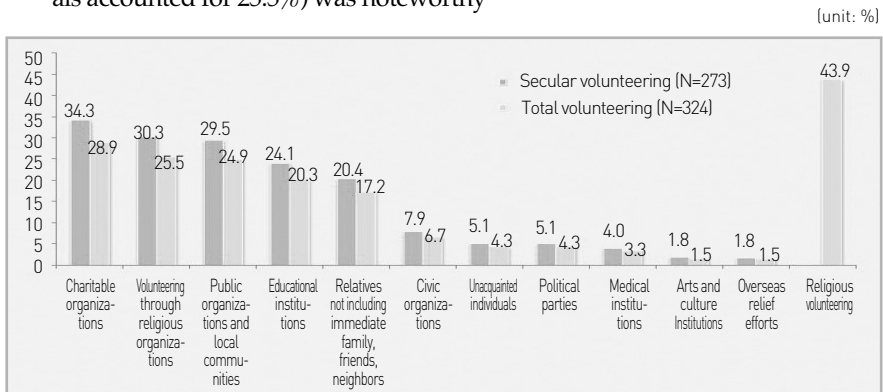
1) Participation in volunteering

- 26.5% participated in secular volunteering (continuously increasing from 15.8% in 2007 and 23.9% in 2009)
- The figure reaches 31.5% if religious volunteering is included



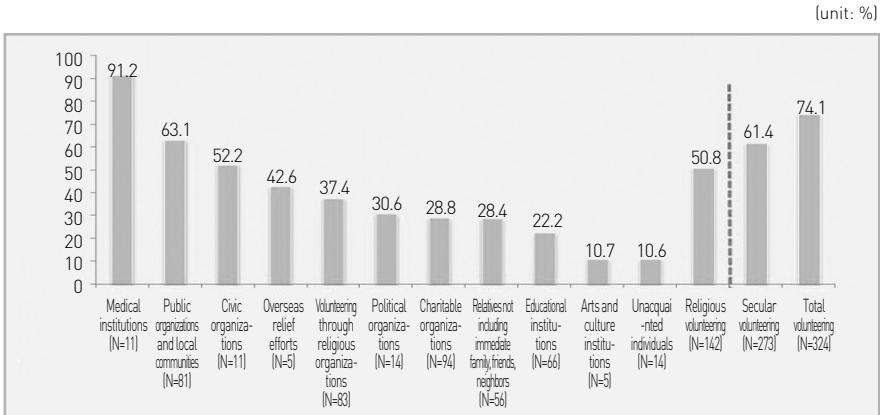
2) Place of volunteering

- Volunteering through charitable organizations was highest
- Volunteering through religious organizations was second
- Unofficial volunteering (relatives, friends, neighbors, unacquainted individuals accounted for 25.5%) was noteworthy



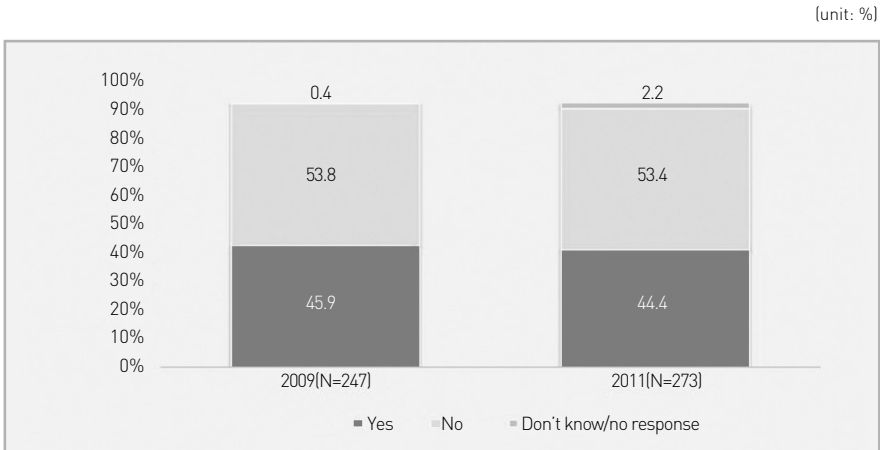
3) Volunteering hours

- Volunteers spent an average of 61.4 hours per year on secular volunteering (similar to 61.9 hours of 2009)
- The average is high since some participants volunteer in several places



4) Regularity/Irregularity of volunteering

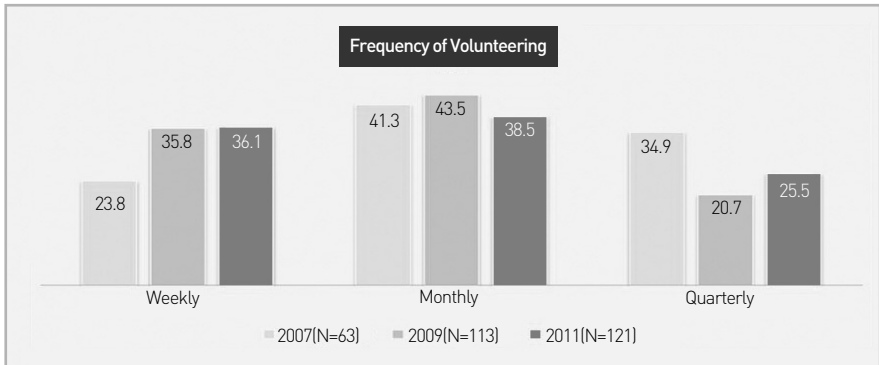
- 44.4% had regular volunteering experience



5) Frequency of Volunteering

- Compared to 2007 and 2009, proportion of weekly volunteering has increased

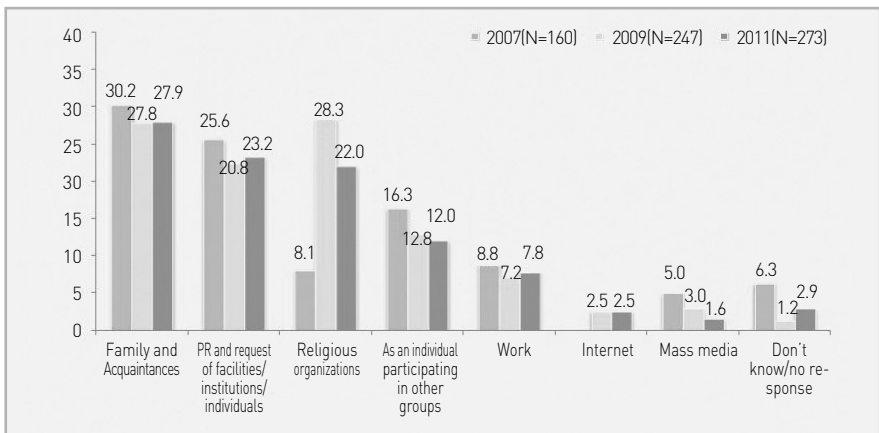
(unit: %)



6) Awareness channels of volunteering

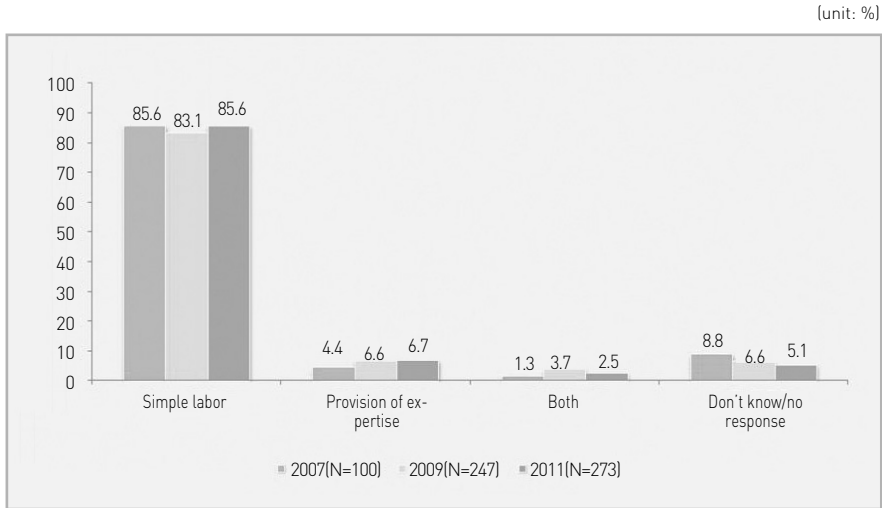
- The three most significant channels of awareness are: religious organizations, PR and direct requests from institutions, and acquaintances
- Personal network (39.9%), such as family, acquaintances, personal groups were important

(unit: %)



7) Type of volunteer activity

- Simple labor amounted to over 85%
- Shows need to provide opportunity for people to participate in various volunteering activities, including activities which utilize the participants' expertise



2. Giving

1) Participation in giving

- 57.5% participated in secular giving (55.7% in 2009)
- The figure rises to 91.2%, if religious giving and mutual aid (congratulatory and sympathetic giving) are included

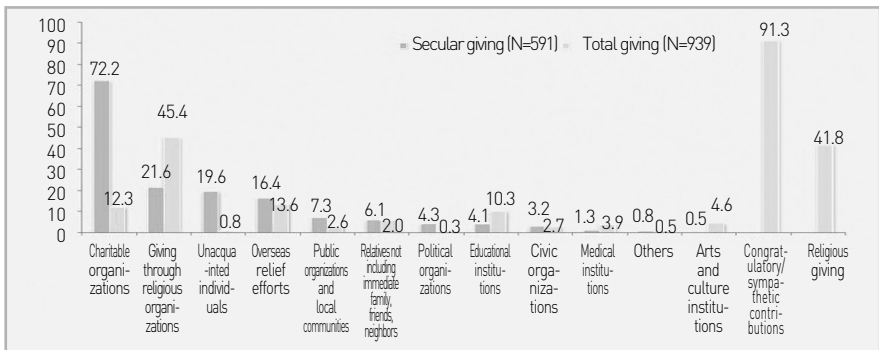
(unit: %)



2) Recipients of giving

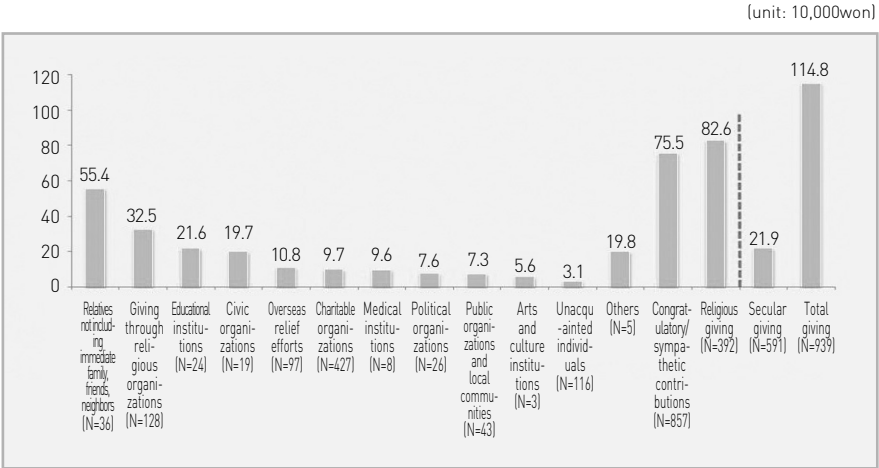
- 72.2% of participants donated to charitable organizations: less than 5% donated to political, educational institutions, civic organizations, medical institutions, or arts and culture institutions
- 91.3% participated in mutual aid through congratulatory and sympathetic contributions
- About 47% donated to non-profit organizations or institutions

(unit: %)



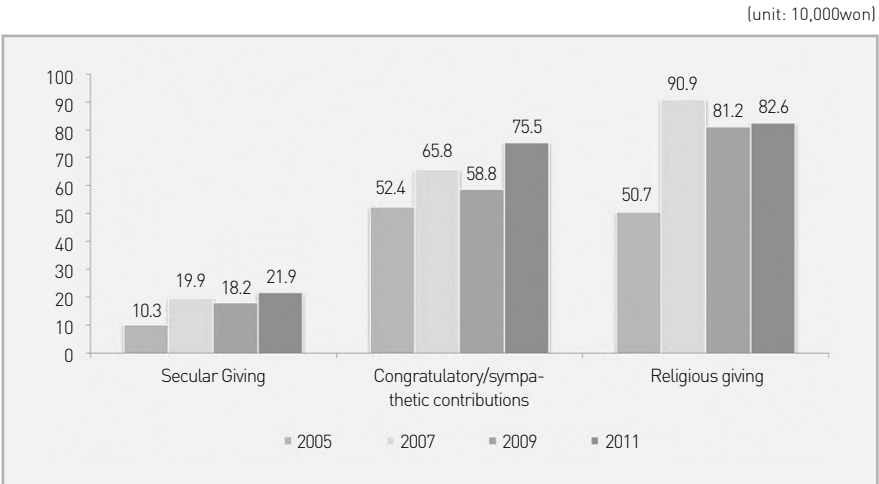
3) Amount of giving

- Average annual secular giving of participants was 219,000won, mutual aid 755,000won, and religious giving 325,000won



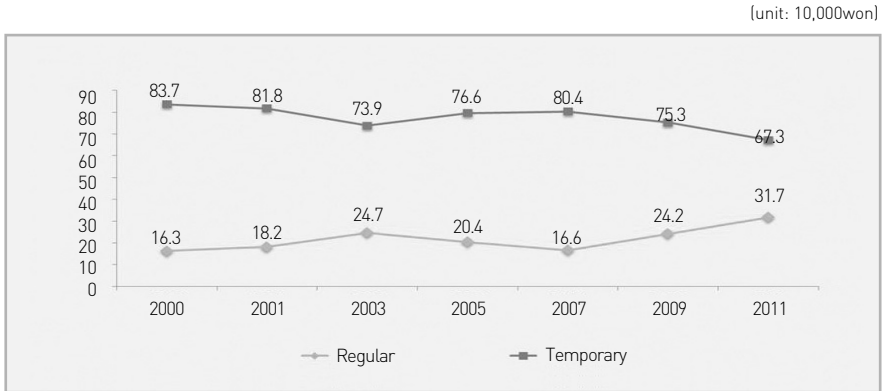
4) Changes in donation amount

- Secular giving continuously increasing



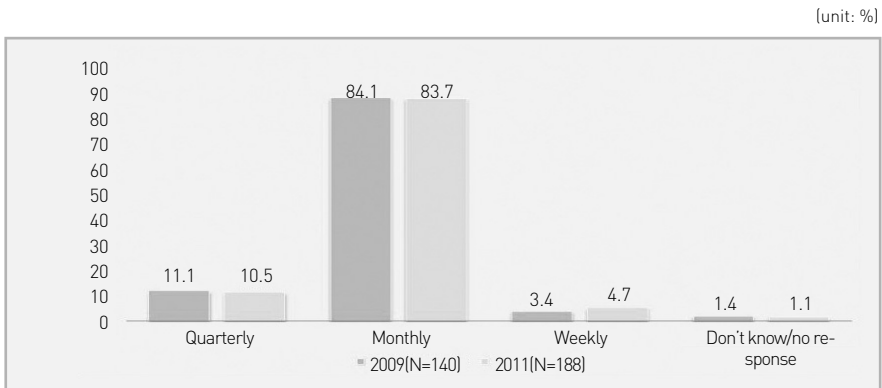
5) Regularity of donation

- Participation in regular giving was 31.7% in 2011, continuously increasing as in the case of secular giving
- Irregular (or temporary) giving gradually decreasing



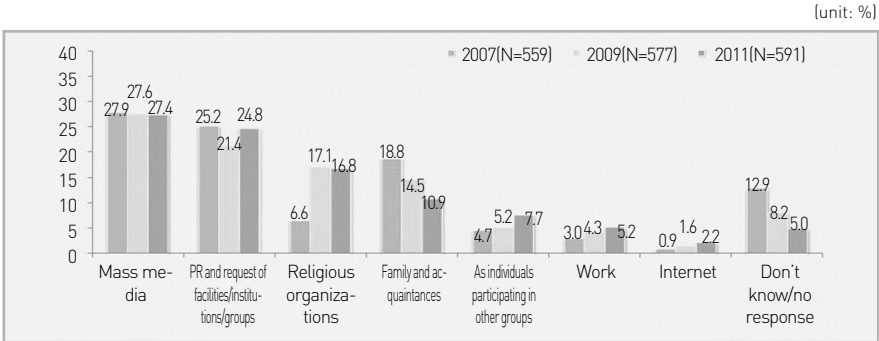
6) Frequency of giving

- Among regular donors, monthly donation was the most sought method at 83.7% (similar to 2009)



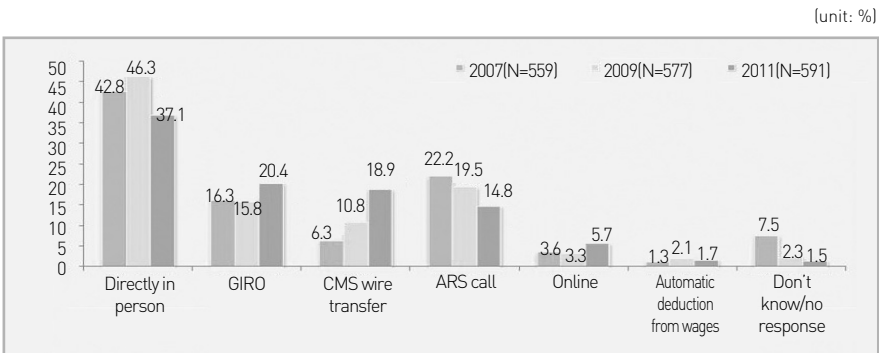
7) Awareness channels of giving

- Awareness on recipient organization was still through mass media and organizations' PR
- As in volunteer activities, personal network, such as family, acquaintances, religious organizations, workplace played an important role in awareness building



8) Method of giving

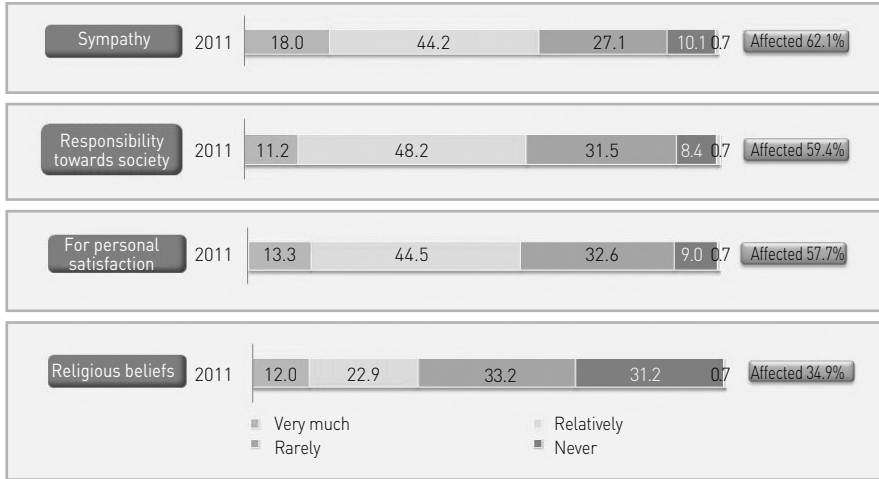
- Direct delivery was still the main method of giving, but CMS automatic bank transfer and payroll deduction are also increasing
- Even after classifying giving method into direct action method and automatic bank transfer method, direct action method was overwhelmingly preferred



9) Internal reasons for giving

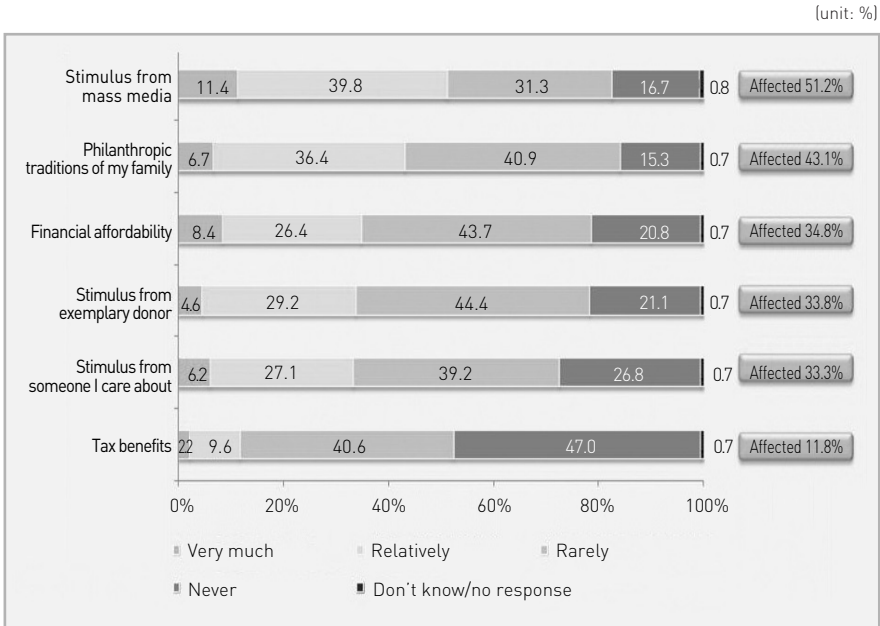
- Sympathy, such as feeling sorry for others, feeling the hardship of others, pitying others, was the biggest internal motivation for giving
- Social responsibility rose slightly compared to 2009 (54.8%)

(unit: %)



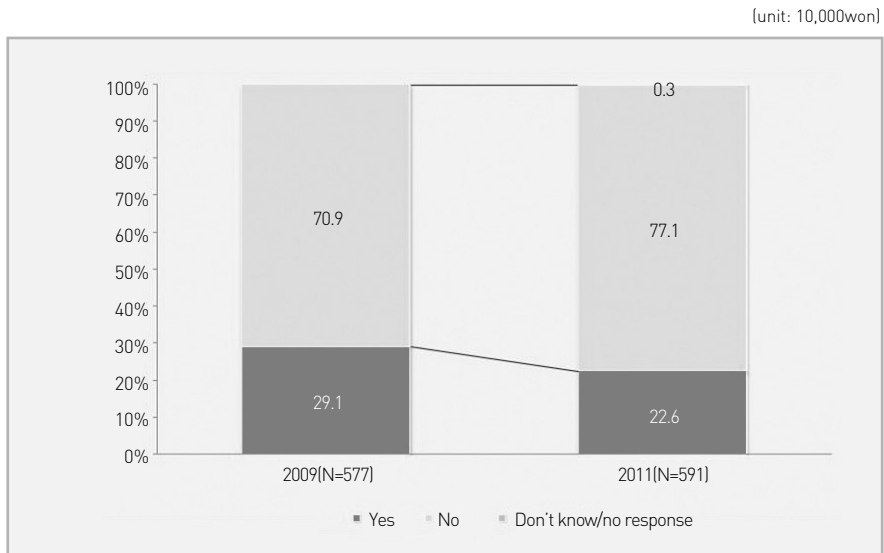
10) External factors for giving

- The main external reason for giving was stimulus from mass media, followed by family tradition, financial affordability, stimulus from others' donation, and stimulus from someone I care about.
- The role of tax benefits was barely significant



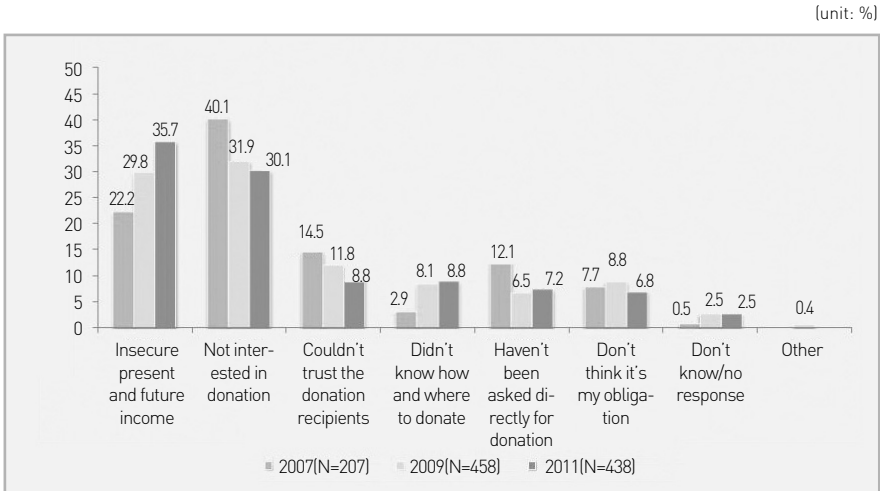
11) Plan to increase the amount and recipient

- People who responded that they will increase donation amount or number of recipients was 22.6%, down from that of 2009



12) The main reasons for not giving

- No interest in donation and personal situations are the two primary reasons for not giving
- Reduced number of respondents answering not interested in donation indirectly shows possibility of increase in future giving

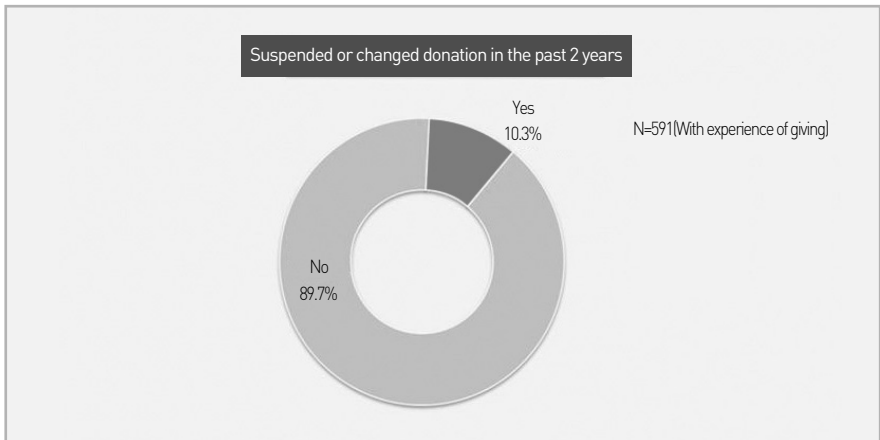


3. Suspension of or Change in Regular Donation

1) Suspension of or change in regular donation: donating to organization/institution

- About 10% of people who has experience of giving has suspended regular donation or changed recipient organization (due to difference in period, prudent interpretation needed)
- 5.9% out of all respondents

(unit: %)



2) Respondents who suspended or changed regular donation: perception on organization/institution

- Respondents who suspended or changed donation had positive opinion on donation and recipient organization in general
- However, those who answered "somewhat" was relatively high, which can be interpreted as the respondents not being interested in donation nor recipient organization

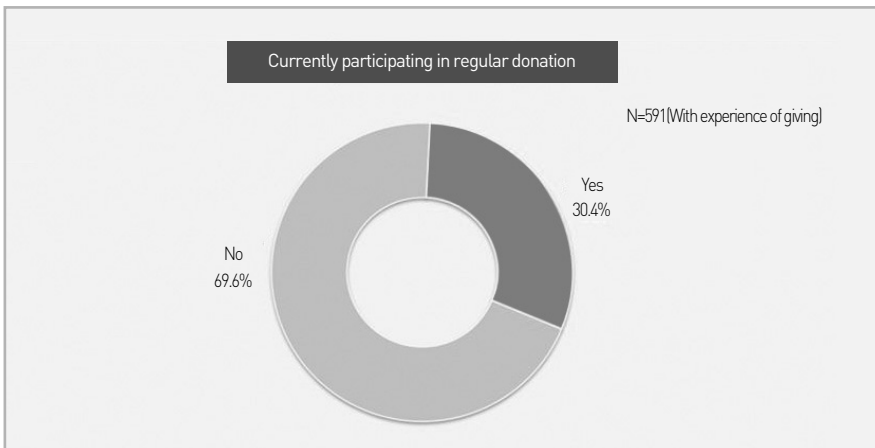
(unit: %)

Perception	Yes	Somewhat	No	Don't know/ no response	Total
Giving is economically challenging	19.3	22.9	45.2	12.5	100.0
Request appropriate amount	24.3	17.9	45.2	12.5	100.0
Express gratitude for giving	50.4	24.9	12.2	12.5	100.0
Earnest response to questions	42.3	34.4	10.7	12.5	100.0
Do not like contact method	11.9	26.9	48.7	12.5	100.0
Report usage details of donation	40.4	16.1	31.0	12.5	100.0
Make donor aware of one's donation	36.0	26.3	25.2	12.5	100.0
Do not value my donation	4.8	28.0	54.7	12.5	100.0
Joy of giving	47.6	31.3	8.6	12.5	100.0
Trust in donation usage	50.0	25.4	12.0	12.5	100.0
Tax benefits and other benefits	21.0	24.5	42.0	12.5	100.0
Helpful to others and society	50.7	24.8	11.9	12.5	100.0
Act in a helpful way to society	41.1	34.3	12.0	12.5	100.0

3) Continuation of regular donation: donating to organization/institution

- People continuing regular donation to organizations or institutions are **30.4%** of respondents with donation experience
- **17.5%** of total respondents

(unit: %)



4) Respondents continuing regular donation: perception on organization/institution

- Respondents continuing donation had positive perception toward donation and recipient organizations in general, and answered positively on “trust in donation usage” and “joy of giving”
- However, respondents answered less favorably on “request appropriate amount” and “economic benefits”

(unit: %)

Perception	Yes	Somewhat	No	Don't know/ no response	Total
Giving is economically challenging	6.2	16.9	76.9	0.0	100.0
Request appropriate amount	21.6	22.1	55.3	1.1	100.0
Express gratitude for giving	59.9	24.4	14.6	1.1	100.0
Earnest response to questions	53.0	30.7	15.8	0.6	100.0
Do not like contact method	11.1	19.7	68.6	0.6	100.0
Report usage details of donation	50.2	25.9	23.4	0.6	100.0
Make donor aware of one's donation	53.8	25.4	20.2	0.6	100.0
Do not value my donation	12.6	21.2	65.6	0.6	100.0
Joy of giving	69.6	23.1	6.8	0.6	100.0
Trust in donation usage	73.7	18.6	6.7	1.0	100.0
Tax benefits and other benefits	28.5	28.6	42.3	0.6	100.0
Helpful to others and society	65.3	24.0	10.1	0.6	100.0
Act in a helpful way to society	67.1	24.4	7.9	0.6	100.0

5) Respondents continuing regular donation: characteristics of giving to organization/institution

- People who suspended or changed donation and people who continue giving had relatively positive perception toward recipient organizations in general and there weren't significant difference
- Considering the importance of personal network in learning about recipient organization, automatic bank transfer main method of giving, sympathy main motivation for giving among regular donors, one can infer donors are not greatly interested in donation itself or management of recipient organizations

(unit: %)

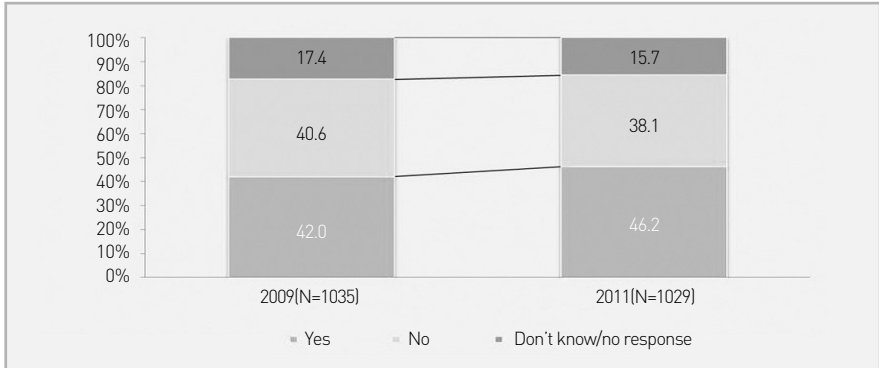
	Awareness channel of recipient organization				Method of giving		
	Voluntary information collection	Personal network	Involvement organization	Total	Direct delivery	Automatic bank transfer	Total
regular donation	24.3	57.9	17.8	100.0	34.6	65.4	100.0
Irregular donation	38.8	27.9	33.3	100.0	91.4	8.6	100.0
Total	34.1	37.7	28.2	100.0	73.2	26.8	100.0

4. Plan and Intention of Giving

1) Intention of giving

- People with intention to give within 1 year was 46.2%, an increase from 2009

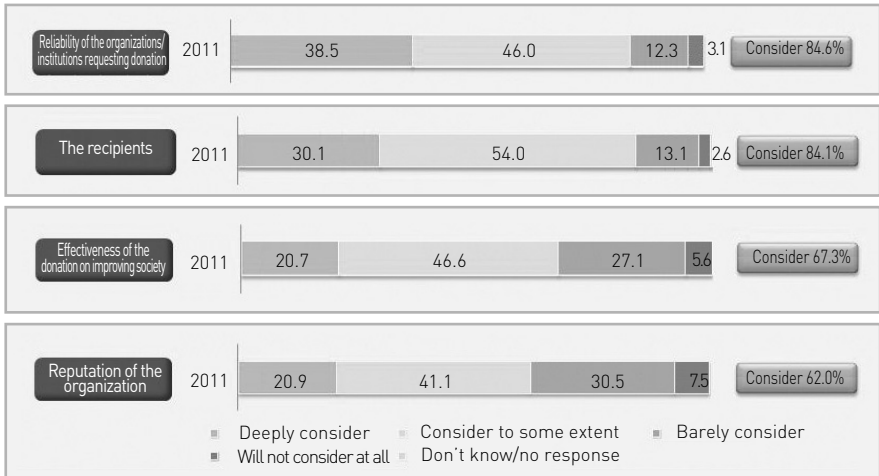
(unit: %)



2) Considerations when participating in giving

- “The recipients” and “reliability of the organizations requesting donation” have continued to be the most important considerations in deciding to donate

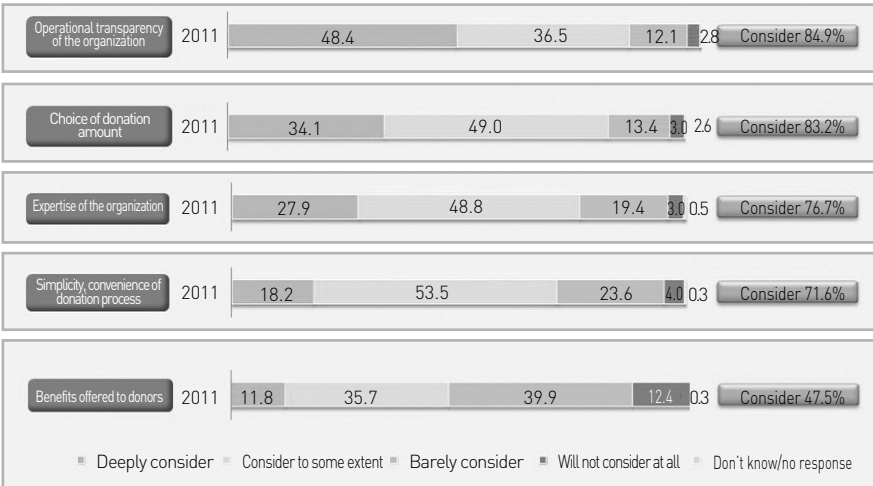
(unit: %)



3) Considerations when giving to charities or fundraising organizations

- When donating to organizations or institutions, transparency of recipient organization was the most important consideration
- Possibility to choose donation amount was also very important, a significant consideration recipient organizations, such as non-profits, should take into account when establishing donation strategy based on donor's characteristics

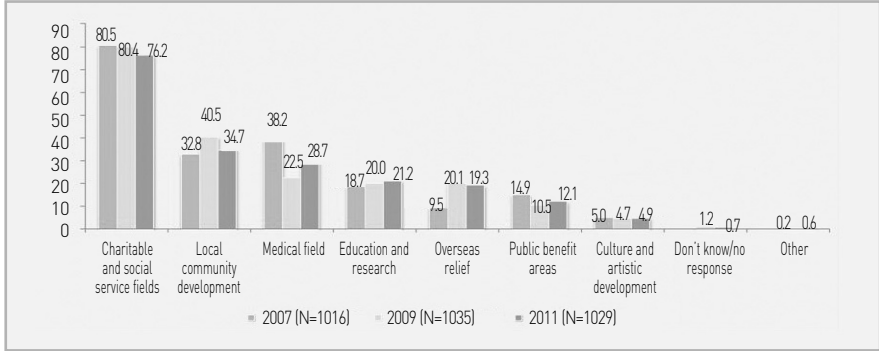
(unit: %)



4) Desired purpose of giving

- “Charitable and social service fields” continues to be the most common desired purpose of giving

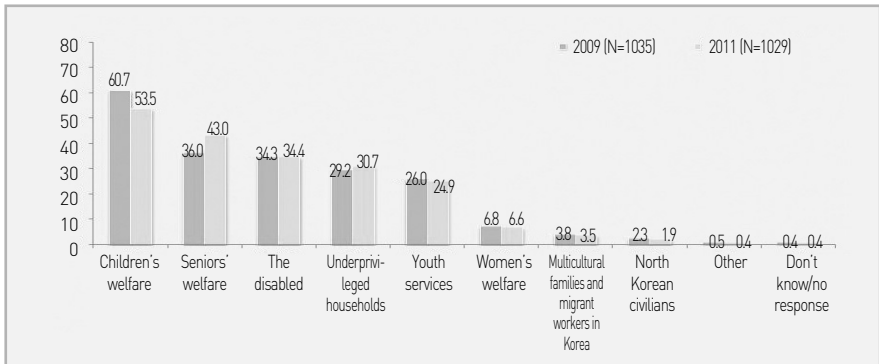
(unit: %)



5) Desired target purpose of giving

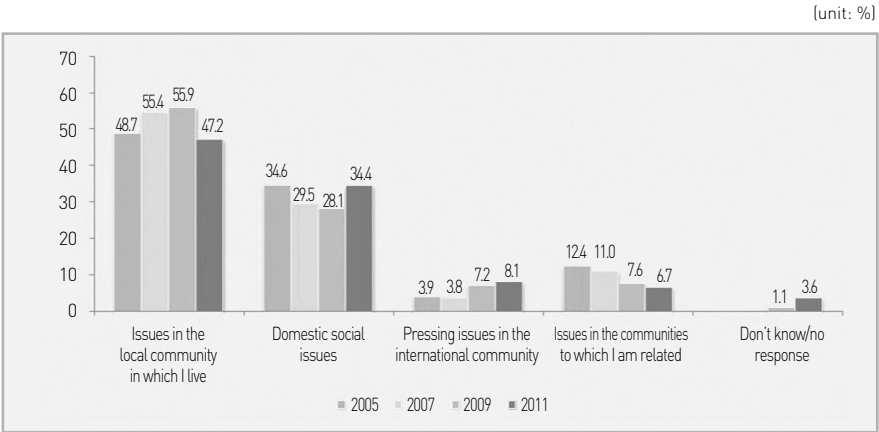
- Children were the preferred target of giving, followed by seniors, the disabled, and needy households
- Multicultural families, migrant workers, and North Korean civilians were the least preferred

(unit: %)



6) Preferred issues to be addressed by giving

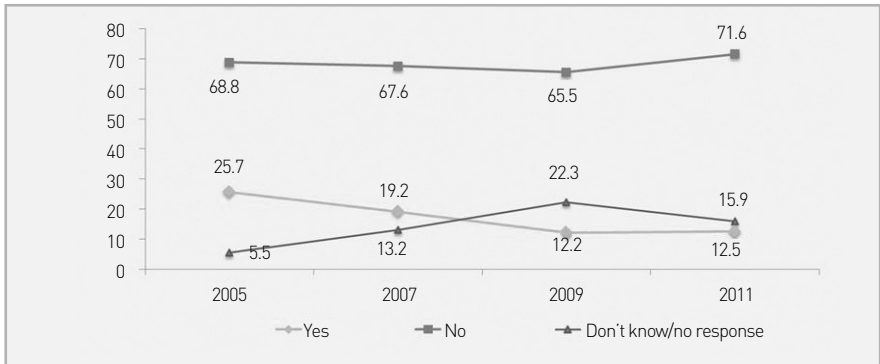
- Regardless of end beneficiary, most wanted their donation to be used in their own local communities
- However, preferred destination of donation is expanding to domestic regions and overseas continuously



5. Bequest Donation

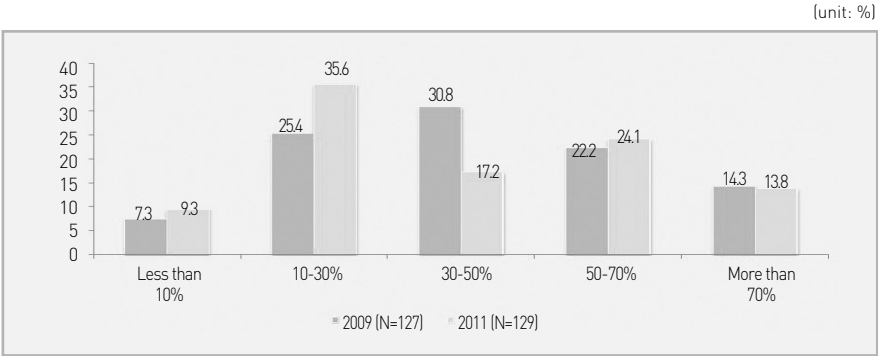
1) Willingness for bequest donation

- Intention to make bequest donation was 12.5%, similar to that of 2009
- However, increased number of respondents who said they had no intention of bequest donation(71.6%), and decreased number of respondents who don't know about bequests, show the necessity to effectively provide information related to this type of donation



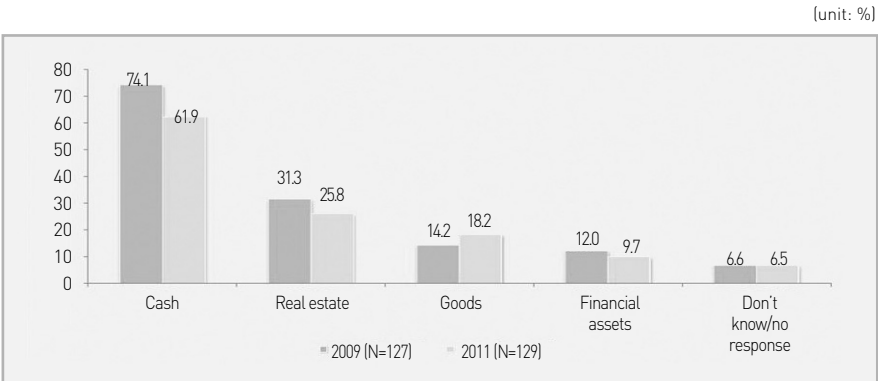
2) Percentage of estate willing to donate

- Among percentage of estate people are willing to donate, 10% to 30% was the most preferred
- Decreased preferred percentage of estate compared to 2009 and percentage of respondents saying they have no intention of bequest donation show the necessity of effective and appropriate information and education



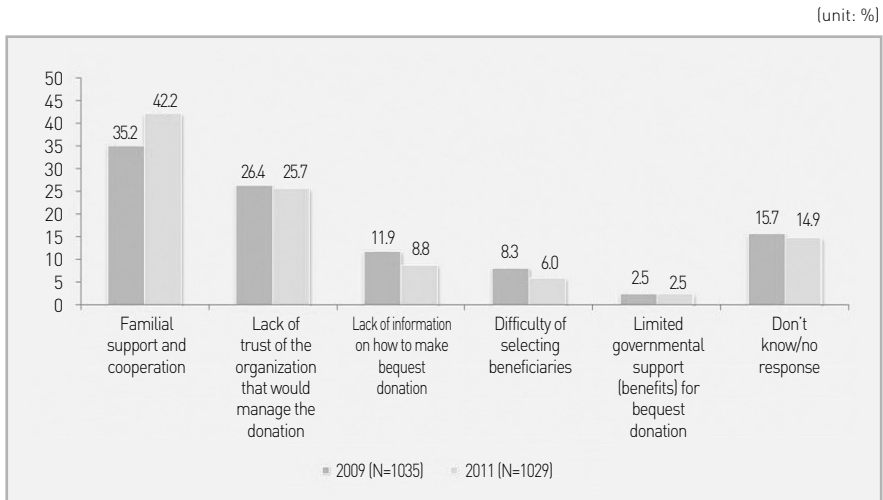
3) Desired form of bequest donation

- Most responded cash and real estate, but was a slight decrease from 2009 The proportion of other properties is rising



4) Obstacles to bequest donation

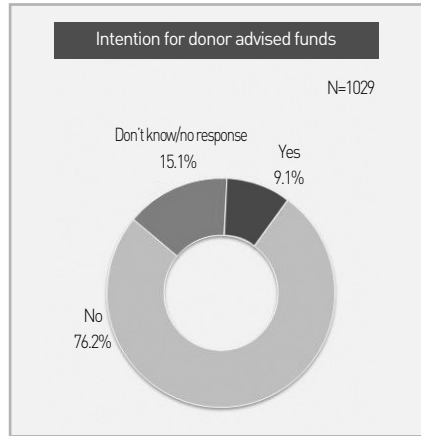
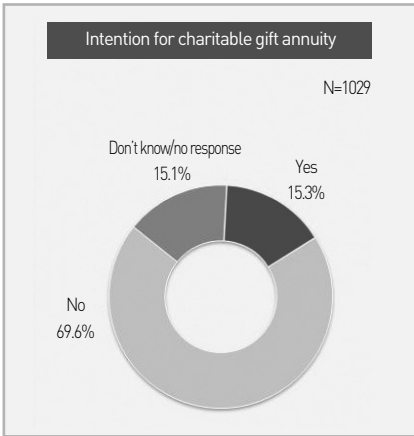
- The principle obstacle in giving part of an estate turned out to be familial support. It is followed by lack of trust of the organization that would manage the donation, lack of information on how to make bequest donations, and difficulty selecting beneficiaries. : society needs strategy to increase reliability of recipient organizations and provide information related to donation
- Systematic benefits are considered less important.



5) Intention to participate in pension type donation

- On intention to participate in pension type donation, only 15.3% responded positively to charitable gift annuity and 9.1% to donor advised funds, which shows most do not know about this type of donation
- Need to provide relevant information and education

(unit: %)

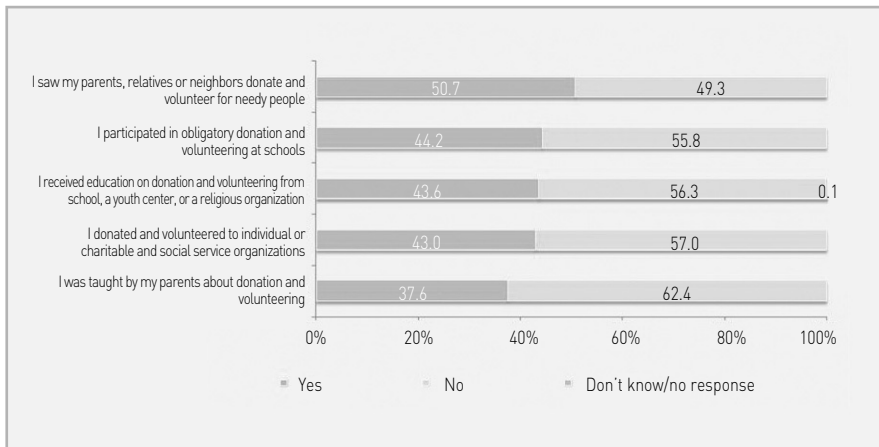


6. Philanthropy Education

1) Philanthropy education: early experience with philanthropy

- Although the experience of philanthropy education is being universalized with philanthropy being taught in diverse places, a need for more philanthropy education is still felt

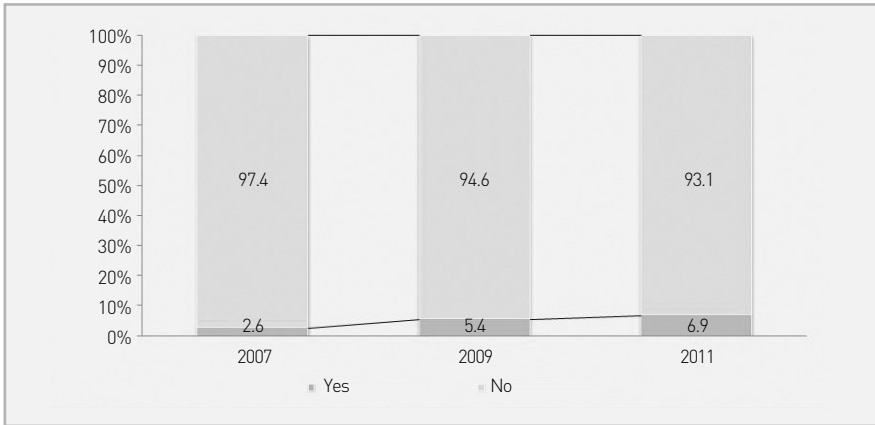
(unit: %)



2) Experience of using the Internet when giving

- Experience of online donation seems to remain negligible, but gradually increasing

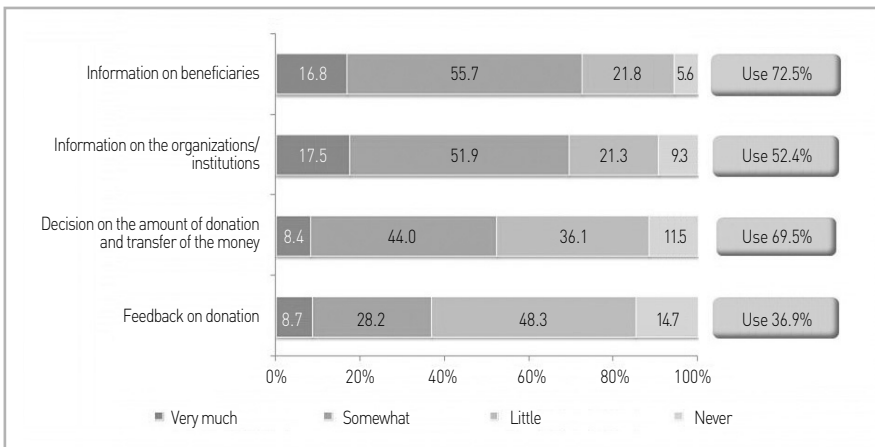
(unit: %)



3) Use of Internet in relation to donation

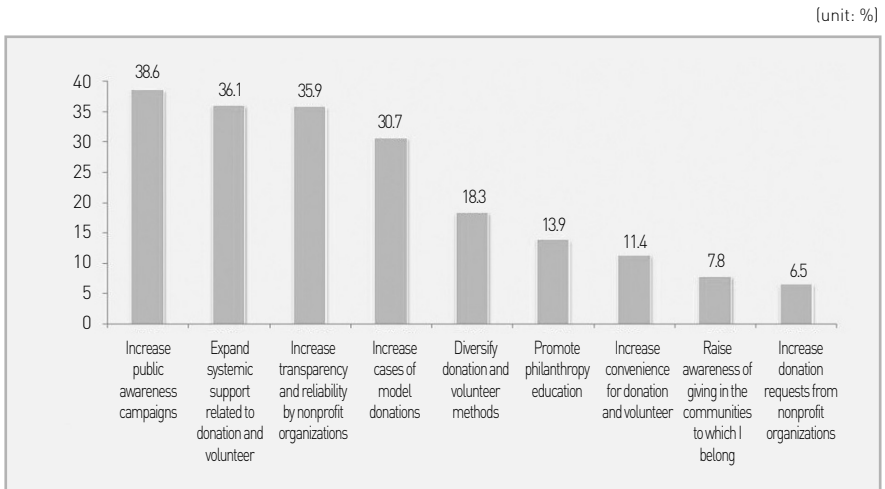
- Internet was the most used medium for donation beneficiary search, and used for its convenience in selecting donation amount and making payment
- However, there were relatively low Internet usage in post donation activities, such as providing feedback on beneficiaries

(unit: %)



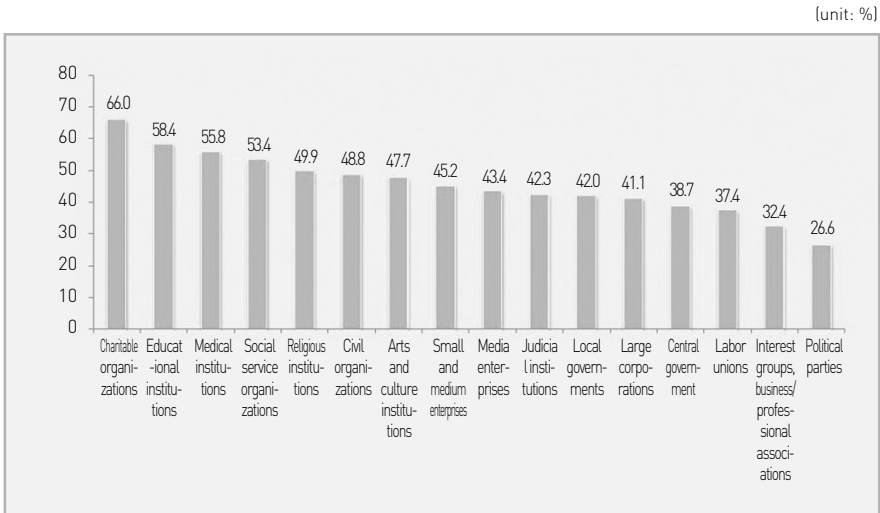
7. Essentials to Further Promote Giving Culture in Korea

- To further promote culture of giving in Korea, public campaigns should be raised to provide information on donation and establish institutional measures for donation
- Need to improve transparency and reliability of recipient non-profit organizations and publicize exemplary donation and volunteering by leading figures in the society



8. Trustworthiness of Organizations/Institutions

- Since giving is directly related to trust, trustworthiness of recipient organizations is crucial. In terms of reliability, charitable organizations, which are typically non-profit, was most trusted.
- Organizations that had low level of reliability were institutions expected to serve public good, such as large companies, government, labor unions, interest groups, and political parties



Chapter III. Conclusion: 2011 Giving Trends

- **Quantity and quality of giving**

- Participation in and breadth of giving are continuously increasing in Korea. Considering the increase in size of donation and regularity of giving, quality of giving culture has also improved.

- **Donation and volunteering**

- Donation and volunteering can be complementary but compete at the same time. In South Korea, secular donation is more prevalent than secular volunteering due to the convenience of donation.

- **Diversity of giving**

- Among secular giving, religious giving, and mutual aid (congratulatory/sympathetic giving), mutual aid is most common, followed by secular giving and religious giving.
- In terms of size, religious giving comes first, followed by mutual aid and secular giving.
- In secular giving, level of relative donation and regularity of giving have continuously improved in Korea.

- **Religion and giving**

- It has been observed that religious organizations are becoming an increasingly important channel for giving by South Koreans.

- **Suspension or continuation of donation**

- Among regular donors, all participants, those who suspended, changed or continued donation, had relatively positive perception to-

ward recipient organizations.

–Detailed analysis on causes for suspension and change of donation will be an important basis to establish donation strategies.

- **Continued prevalence of sympathy-based giving**

- Sympathy is a strong motivation for giving. In selecting beneficiary of giving, people under the poverty line were still preferred.

- **Areas of concern that are receiving a limited**

- Donation to reference group in local communities was still the most preferred, but interests in domestic issues and international issues as destination of giving are continuously increasing.

- However, Korean society is still in need of strategies to enhance variety in beneficiaries, and donation methods.

- **Interest in bequest donation or pension type donation**

- Intention and will to make bequest donation has not increased, and respondents' awareness on pension type donation is still low, which not only reflect economic conditions, but also calls for the need of continuous education and PR on new types of donation.

- In order to the family opposition, one of the biggest obstacles to donate, it is necessary for the whole society to make efforts to change the social-cultural perception on donation.

- **Characteristics and future tasks of giving in Korean society**

- Donors are mostly motivated by sympathy and make their donations through broadcasting and media channels. Under the circumstances, donors also need to consider more systematic ways to donate.

- To this end, small non-profit organizations should come up with di-

- verse and concrete strategies alongside large scale charity organizations, such as the Community Chest and the Beautiful Foundation.
- It is necessary to establish systematic donation education for the culture of giving to take root as an important value and norm, and well-established infrastructure and system for donation.

Who Cares for Neighbors?- Donation and Voluntary
Service of Koreans



02

Who Cares for Neighbors? - Donation and Voluntary Service of Koreans

Chul-hee Kang

Professor, Department of Social Welfare, Yonsei University

Researcher, The Center on Philanthropy at the Beautiful Foundation

Chapter I. Overview

1. Abstract

1) Overall Trend in Giving & Volunteering

It is observed that overall there are growth in participation in giving, giving amount, philanthropic effort (ratio of individual giving by household income), participation in volunteering, and volunteer time practiced by citizens in comparison with those in 2009.

In demographic variables, it is observed that income, age, education, Christianity, and self-employment and white collar jobs are positively related to these sharing activities. In income, citizens with higher income are more active in giving and volunteering. However, in giving of citizens who are located around medium income, there has been a decline and in volunteering of citizens who are located around lowest income, there has been a decline. In philanthropic effort, as in advanced nations, there is U shape on income level.

In age, rather than citizens with relatively younger age, citizens with relatively older age are more active in giving and volunteering. In participation in giving and giving amount, citizens at 40s and 50s are the most active; and in philanthropic effort, citizens at 40s and 60s are the most active. In participation in volunteering, citizens at 20s and 50s are the most active; and in volunteering time, citizens at 50s and 60s are the most active.

In education, it is difficult to observe consistent patterns. It is found that in participation in giving and philanthropic effort citizens with middle school education are relatively active; but in giving amount, citizens with college education or above are the

most dominant. In participation in volunteering, citizens with college education or above are the most dominant; but in volunteering hours, citizens with high school education or above are the most dominant.

In religion, citizens with Christianity are the most active in giving and volunteering. Particularly, citizens who are Catholic and Protestant are consistently dominant in participation in giving, giving amount, philanthropic effort, participation in volunteering, and volunteering hours. However, citizens with other religions are also relatively active in these activities comparing to citizens who do not have a religion.

In occupation, citizens with self-employed job and white collar jobs are the most active in giving and volunteering. They are consistently dominant in participation in giving, giving amount, philanthropic effort, participation in volunteering, and volunteering hours. Particularly, citizens with self-employed job are the most active in every activity except for participation in volunteering.

2) Comparison between 2009 and 2011

First, unlike the result in 2009, effects of income are not significant for participations in giving and volunteer in 2011; income is significant only for giving amount. It indicates that citizens' participation in giving and volunteering are prevalent regardless different level of income.

Second, in positive direction age is significant for participation in giving, giving amount, and participation in volunteering in both of 2009 and 2011.

Third, unlike the result in 2009, effects of education are not significant for participations in giving and volunteer in 2011; income is significant only for giving amount and volunteering hours. It indicates that citizens' participation in giving and volunteering

are prevalent regardless of different levels of education.

Fourth, religion is significant for participation in giving, giving amount, participation in volunteering, and volunteering hours in both of 2009 and 2011; particularly, citizens who are Catholic or Protestant are more active in these behaviors.

Fifth, occupation is significant for participation in giving, giving amount, participation in volunteering, and volunteering hours in both of 2009 and 2011; overall, citizens who have self-employed jobs or white-collar jobs are more active in giving while citizens who have farmer/fisherman works, white-collar jobs, or students are more active in volunteering.

3) Comparison between Arthur Brooks' Study and Giving Korea

Comparing to Arthur Brooks' study which focuses on religiosity and political ideology (conservatism vs. liberalism), the following results are observed.

First, religiosity is consistently significant for participation in giving, giving amount, philanthropic effort, participation in volunteering, and volunteering hours in both of Korea and USA. Particularly, in Korea, in giving, active donors are classified by the following order: citizens with religiosity; citizens with neutral position; and citizens with secularity.

Second, based on multivariate analysis, religiosity is particularly significant for participation in comprehensive giving (religious giving and secular giving) and comprehensive giving amount in both of Korea and USA. In the case of political ideology, it is significant for comprehensive giving amount only in USA. In the case of secular giving in Korea, religiosity and political ideology are significant and religiosity is particularly significant for giving amount. In addition, unlike USA, political left and its interaction

with religiosity are positively related to secular giving.

Third, focusing on giving by diverse combinations by religiosity and political ideology, in USA citizens who are religious and conservative have similar level of participation in giving to those who are religious and political left while in Korea citizens who are religious and political left have highest level of participation in giving and those who are religious and political neutral have highest level of giving amount and philanthropic effort. Overall, in Korea religiosity is a dominant determinant in secular giving and citizens who are political neutral and left are more active in giving than those who are politically right.

Fourth, focusing on volunteering by diverse combinations by religiosity and political ideology, in USA citizens who are religious and political left have highest level of participation in volunteering while in Korea citizens who are religious and political neutral have highest level of participation in volunteering. Overall, in Korea religiosity is a dominant determinant in secular volunteering and there are no consistent patterns by political ideology in secular volunteering.

Fifth, in the analysis on the model with demographic variables, combined variables on religiosity and political ideology, and other core variables such as socialization in sharing, the following results are observed. Citizens who are religious/conservative, religious/neutral, and religious/political left are active in secular giving, comparing to those who are secular/conservative. Secular giving is significantly related to occupations such as self-employed, service, or white collared jobs (+), age (+), marital status (+), non-metropolitan areas in residence (+), socialization in giving and volunteering (+), trust on nonprofit sector (+), and current volunteering (+). On the other hand, citizens who are religious/conservative, religious/neutral, and religious/political left are active in secular volunteering, comparing to those who are secular/conservative. Secular volunteering is significantly related to occupations such as farmers/fisherman, self-employed, service, white collared jobs, housewife, and student (+), Catholic (+),

size of household (+), age (+), education-high school graduate (+), socialization in giving and volunteering (+), trust on profit-governmental sector (+), and current giving (+).

4) Conclusion

First, in demographic variables, overall, it is observed that income (+), age (+), education (+), Christianity (+), and self-employment and white collar jobs (+) are positively related to participation in giving, giving amount, philanthropic effort (ratio of individual giving by household income), participation in volunteering, and volunteer time.

Second, comparing to the result in 2009, effects of income and education are not significant for participations in giving and volunteer in 2011; such results indicate that citizens' participation in giving and volunteering are prevalent regardless different level of income and education. In Korea

Third, overall, religiosity is a dominant determinant in secular giving and citizens who are political neutral and left are also more active in giving than those who are political right. Particularly, citizens who are religious/conservative, religious/neutral, and religious/political left are active in secular giving, comparing to those who are secular/conservative. In addition, citizens who are religious/conservative, religious/neutral, and religious/political left are active in secular volunteering, comparing to those who are secular/conservative.

In summary, the topic "Who care for neighbors?" is one of the most important agendas to make our society healthier. Knowledge on this topic should be further broadened and deepened with continuous studies in Korea.

2. Contents

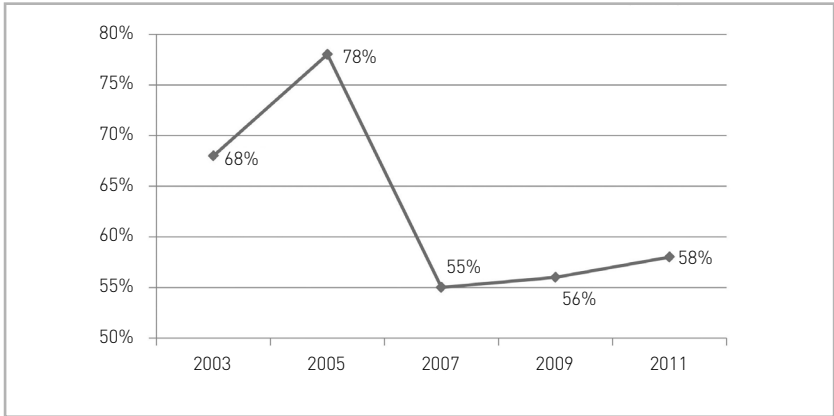
- 1) Trends in giving and volunteering**
- 2) Giving and volunteering by social stratification**
- 3) Estimate determinant model of giving and volunteering**
- 4) Summary and conclusion**

Chapter II. Result Analysis

1. Giving and Volunteering Trend : 2003-2011

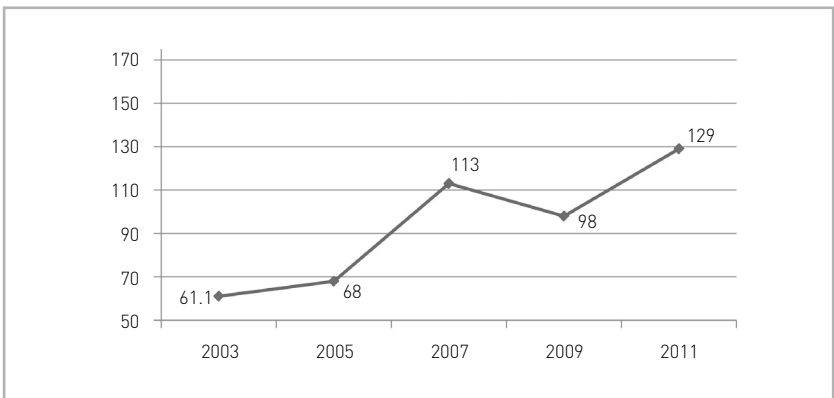
- Korean secular giving participation trend

(unit: %)

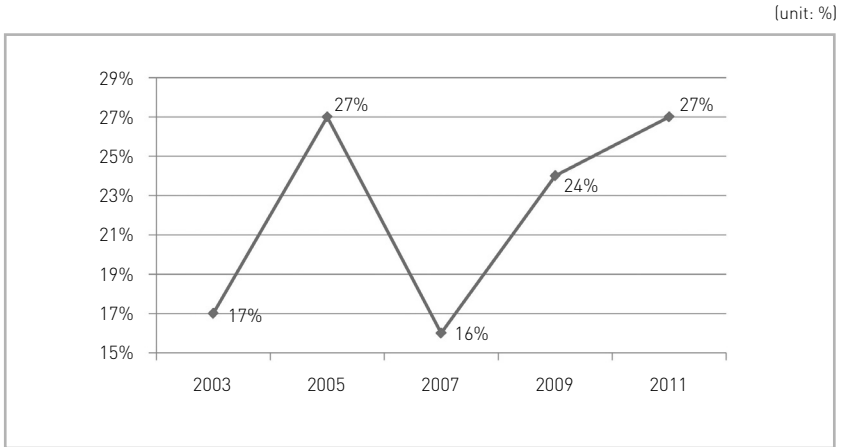


- Korean secular giving amount trend : cash contributions

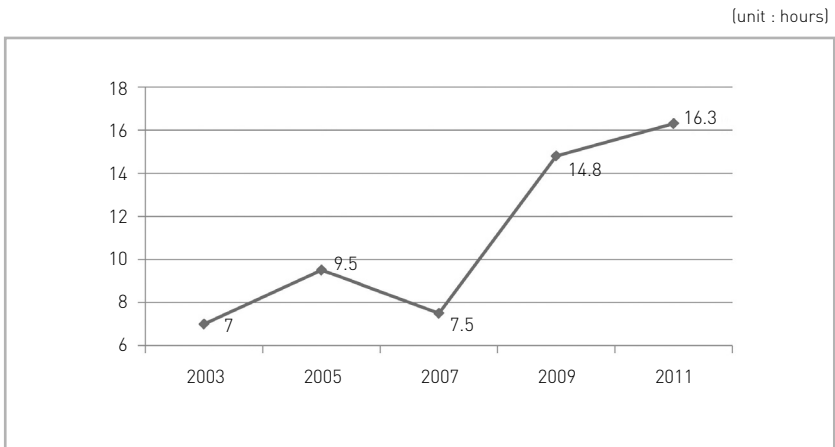
(unit: 1,000won)



- Korean secular volunteering participation trend



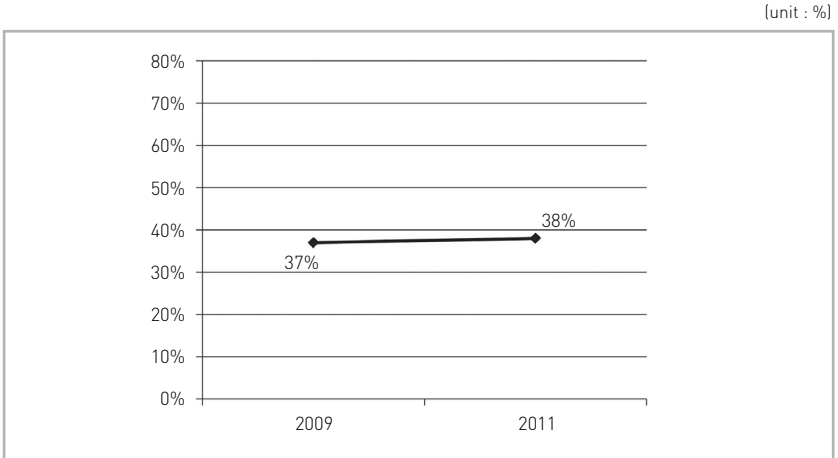
- Korean secular volunteering time trend



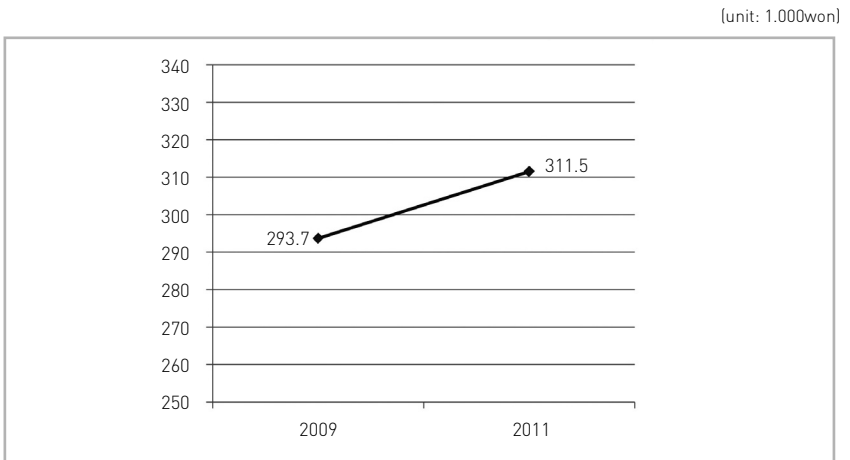
2. Giving and Volunteering Trend : 2009-2011

- ◆ Yearly changes in religious giving participation rate and average giving amount of Koreans

- Korean religious giving participation

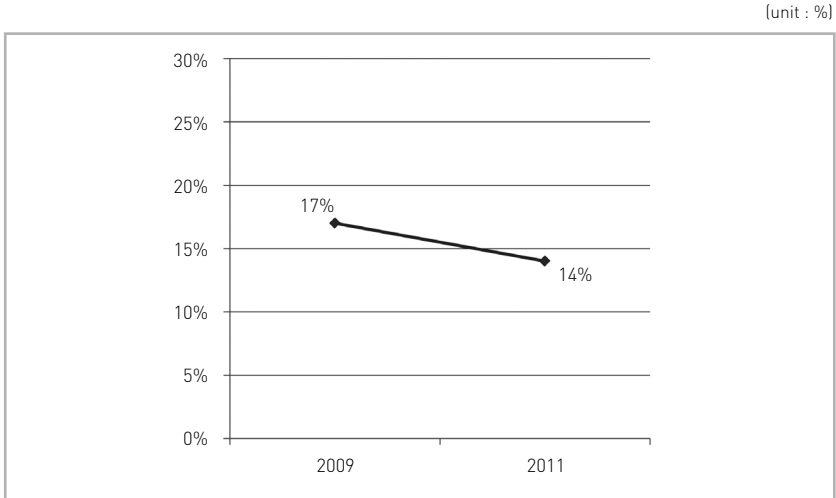


- Korean religious giving amount

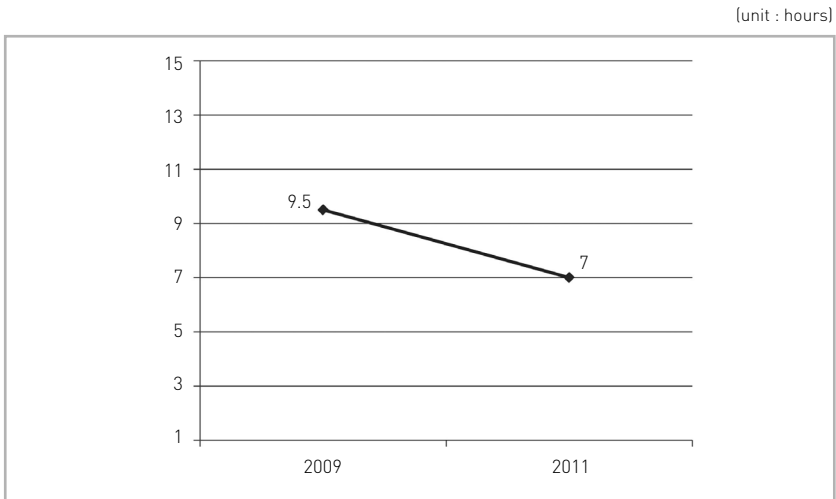


◆ Yearly changes in religious volunteering participation rate and average volunteering hours of Koreans

• Korean religious volunteering participation



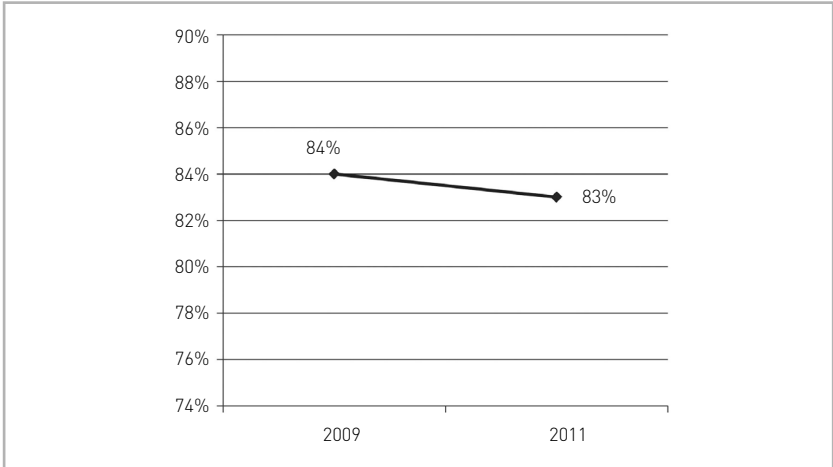
• Korean religious volunteering time



◆ Yearly changes in mutual aid giving participation rate and average mutual aid amount of Koreans

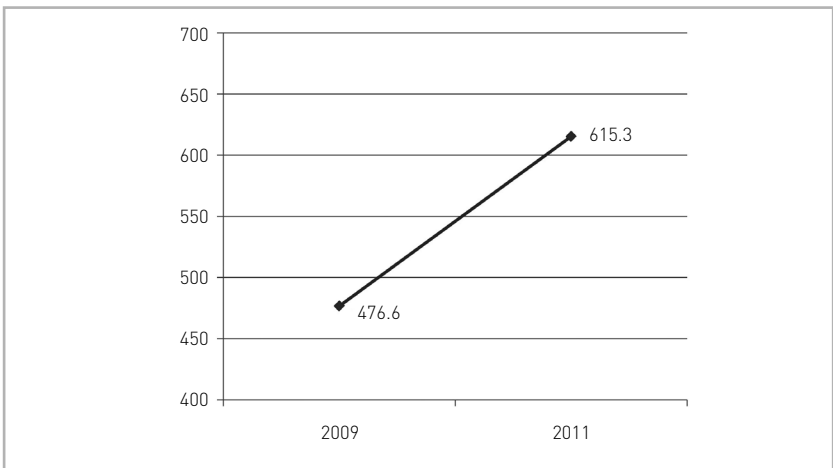
• Korean mutual aid giving participation

(unit : %)



• Korean mutual aid giving amount

(unit : 1,000won)



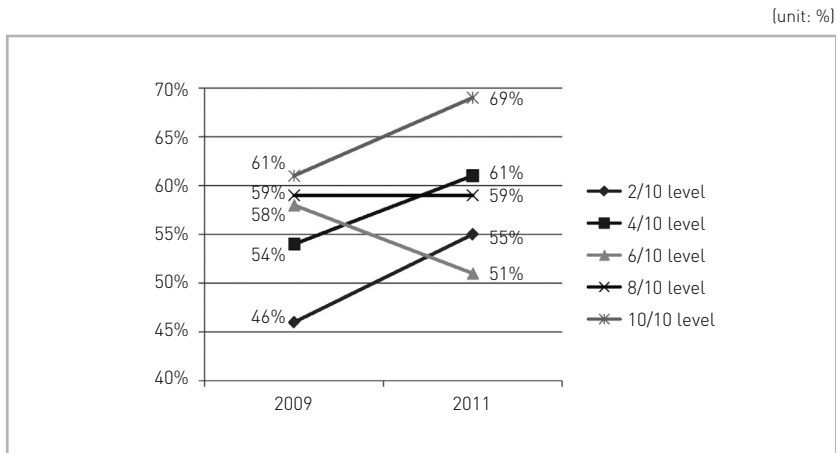
3. Giving and volunteering by social stratification: Who is active in helping neighbors?

1) Income

(1) Participation rates of giving and volunteering by income¹

- Notable reduction of 6/10 income level in donation participation
- Top 10/10 level continuously highest in donation participation and bottom 2/10 level show low participation rate
- Top 10/10 level also participated most in volunteering activities, and bottom 2/10 least

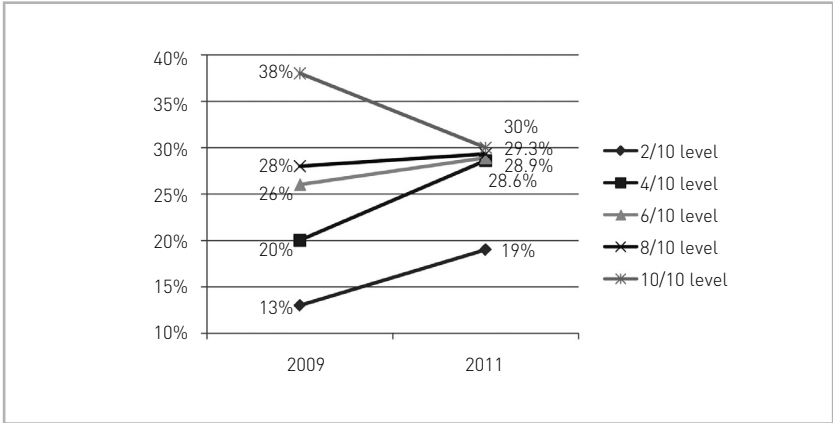
- Korean secular giving participation by income level



¹ Korean Statistical Information Service (National Survey on Household Income and Expenditure ? 10/10 level based on monthly income)

- Korean secular volunteering participation by income level

(unit: %)

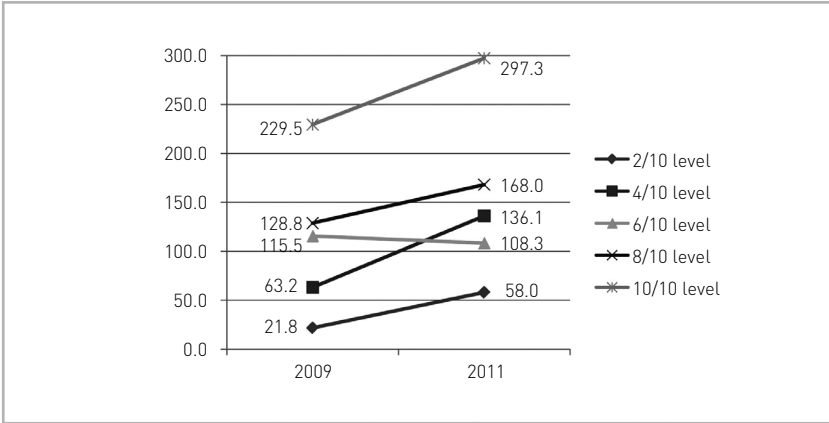


(2) Amount of giving and volunteering hours by incomes

- In giving amount, bottom 2/10 level continuously donated the least, and 10/10 level greatest amount
- 6/10 level's donation amount was reduced slightly, while people in all other levels increased amounts
- In volunteering hours, 10/10 level showed notable decrease

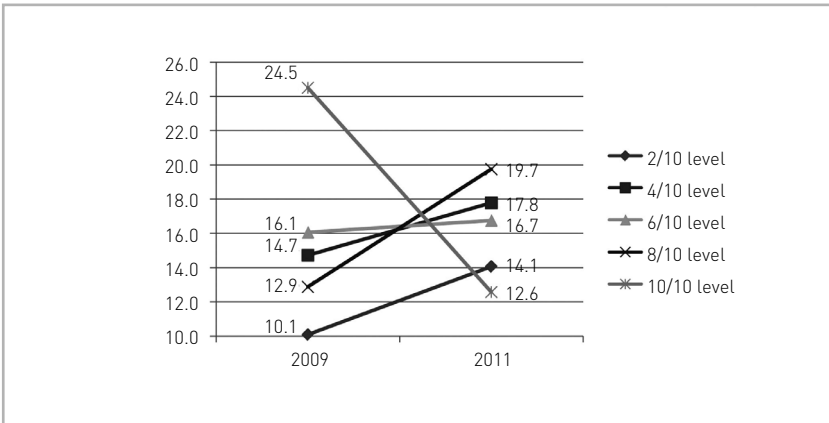
• Korean secular giving amount by income level

(unit : 1,000won)



• Korean secular volunteering time by income level

(unit : hours)

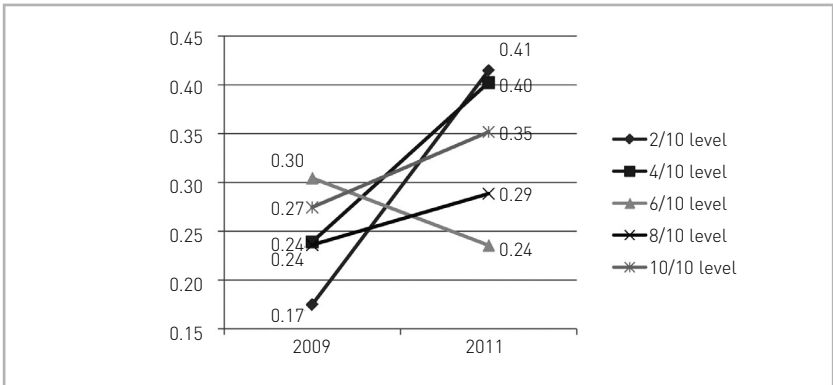


(3) Giving effort by income

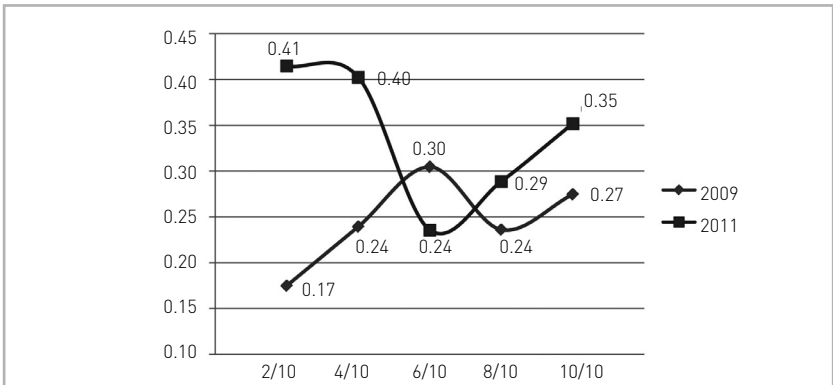
- ◆ In terms of donation relative to income, bottom 2/10 level and 4/10 level showed marked increase in giving efforts compared to the past. U-shape graph was formed.
- ◆ 6/10 level, which showed highest level of giving effort in 2009, recorded lowest in 2011, while all other income levels experienced increase

- Korean secular giving effort by income level

[unit : %]



[unit : %]

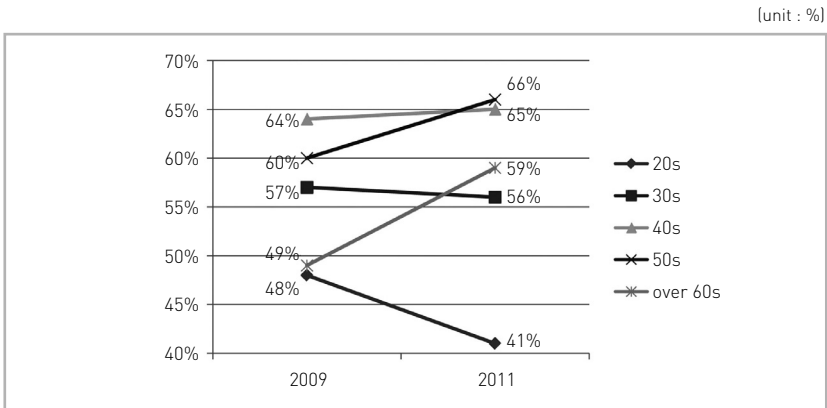


2) Age

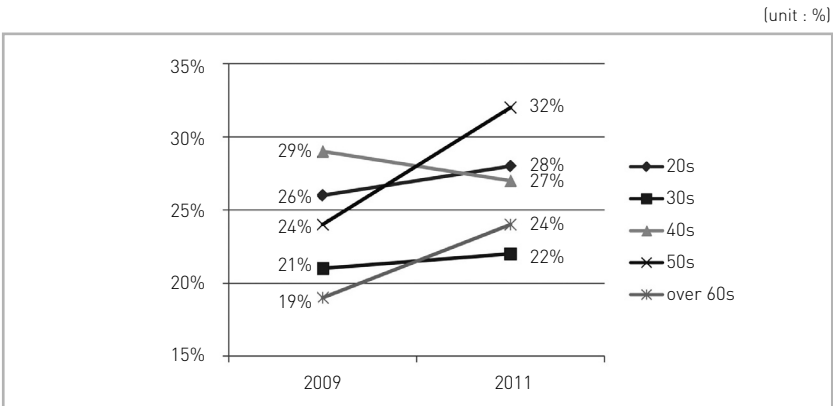
(1) Participation rates in giving and volunteering by age

- ◆ In giving participation, people in their 20s continuously ranked lowest, and 40s and 50s participated actively
- ◆ In volunteering participation, increase of people in their 50s was noteworthy

• Korean secular giving participation by age group



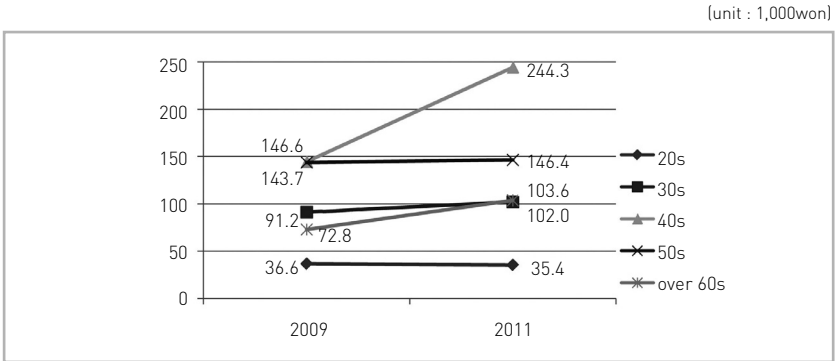
• Korean secular volunteering participation by age group



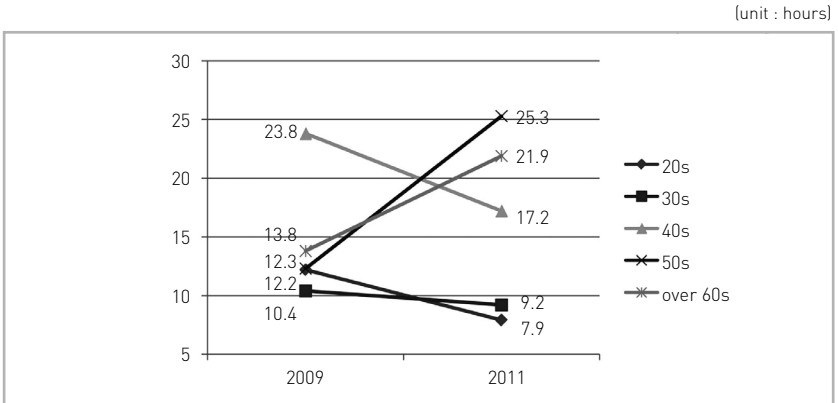
(2) Amount of giving and volunteering hours by age

- ◆ In terms of giving amount, people in their 20s continuously ranked lowest, and those in their 40s ranked highest
- ◆ In volunteering hours, as in participation rate, people in the 50s increased markedly, while those in their 40s who ranked highest in giving amount reduced donation amount significantly

• Korean secular giving amount by age group

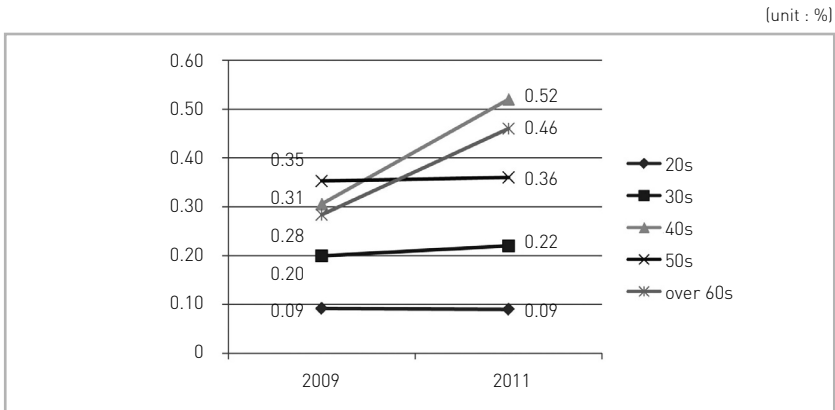


• Korean secular volunteering time by age group



(3) Giving effort by age

- ◆ In giving effort, people in their 20s showed weak figures continuously, while those in their 40s, 50s and 60s and above showed relatively strong efforts
- Korean secular giving effort by age group



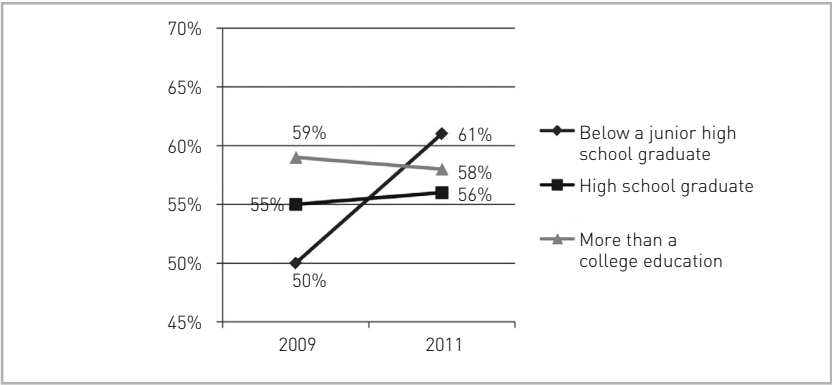
3) Education

(1) Participation rates in giving and volunteering by education

- ◆ In giving participation, increase in people with junior high school degree or below was notable
- ◆ In volunteering participation, people with college degree or above ranked highest, followed by high school graduates and people with junior high school degree or below

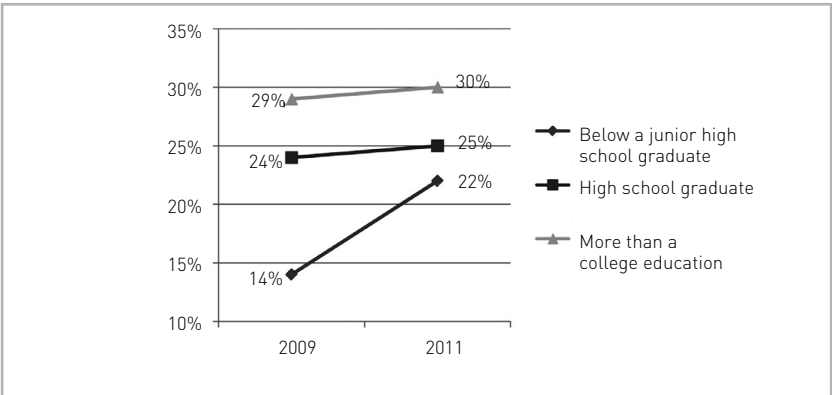
• Korean secular giving participation by educational level

[unit : %]



• Korean secular volunteering participation by educational level

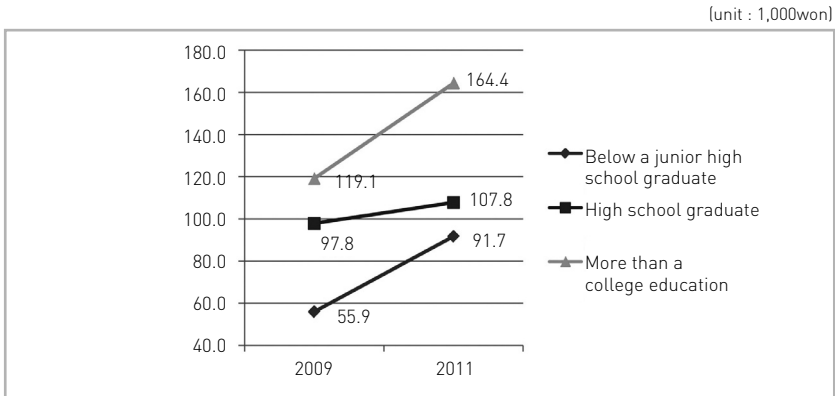
[unit : %]



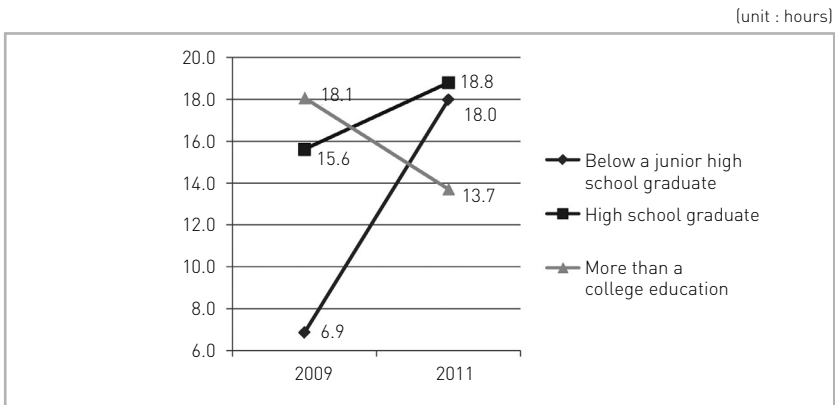
(2) Amount of giving and volunteering hours by education

- ◆ In giving amount, people with college degree or above ranked highest, followed by high school graduates and people with junior high school degree or below
- ◆ In volunteering hours, increase in people with junior high school degree or below and decrease in people with college degree or above were noteworthy

• Korean secular giving amount by educational level



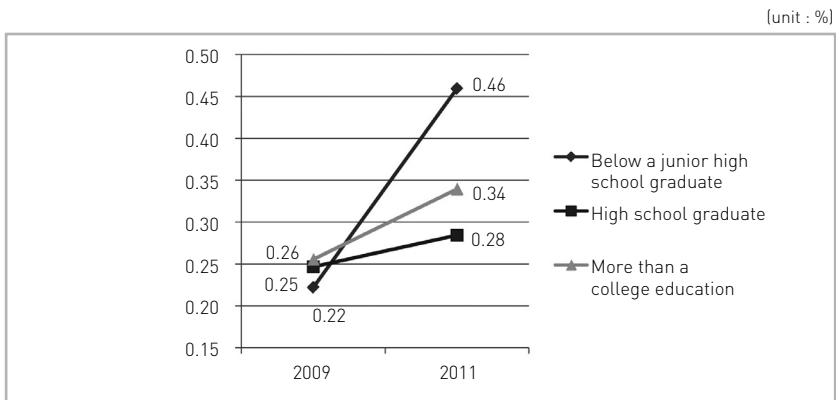
• Korean secular volunteering time by educational level



(3) Giving effort by education

- ◆ In terms of giving effort, increase in people with junior high school degree or below was notable

- Korean secular giving effort by educational level



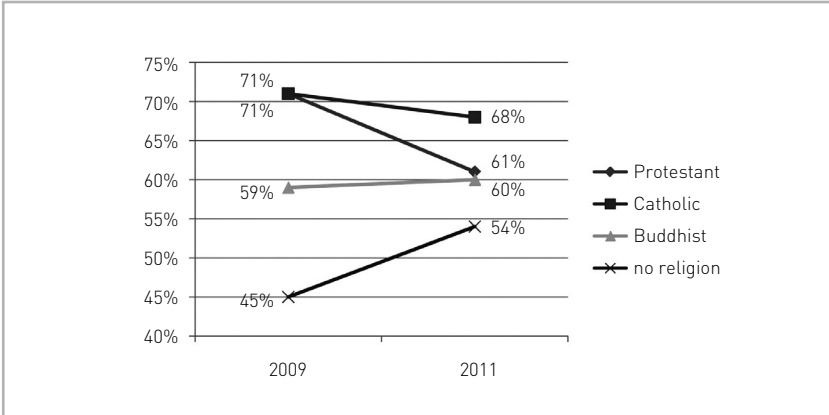
4) Religion

(1) Participation rates in giving and volunteering by religion

- ◆ Catholics' and Protestants' giving participation was high, while non-believers' participation was low
- ◆ Also in the case of volunteering participation, Catholics' and Protestants' participation was high, while non-believers' was low
- ◆ In general, participation ranking was Catholics, Protestants, Buddhists, and non-believers

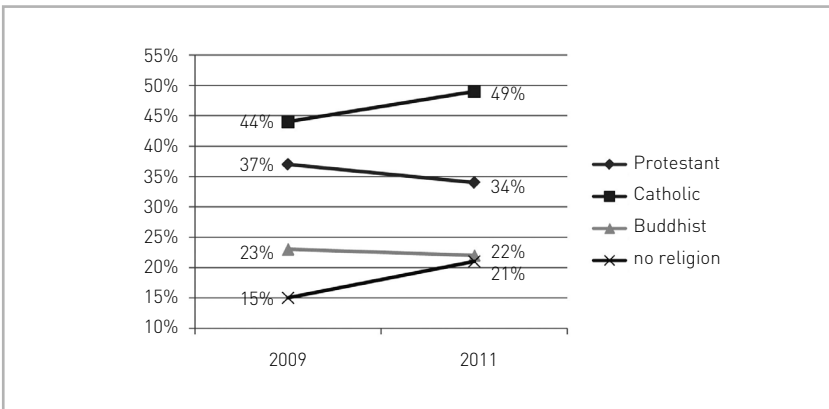
• Korean secular giving participation by religion

(unit : %)



• Korean secular volunteering participation by religion

(unit : %)

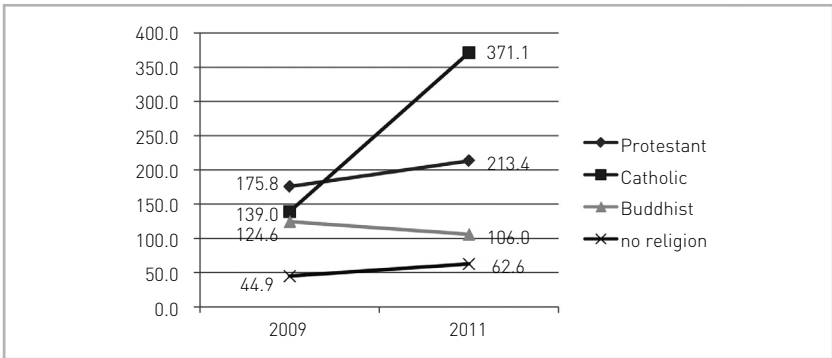


(2) Amount of giving and volunteering hours by religion

- ◆ Catholics ranked highest in giving amount and showed biggest increase, followed by Protestants, Buddhists and non-believers
- ◆ In terms of volunteering hours, Catholics contributed greatest, and non-believers least

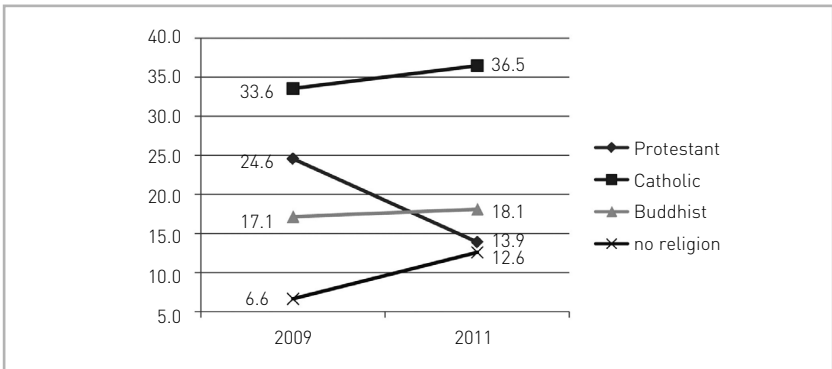
• Korean secular giving amount by religion

(unit : 1,000won)



• Korean secular volunteering time by religion

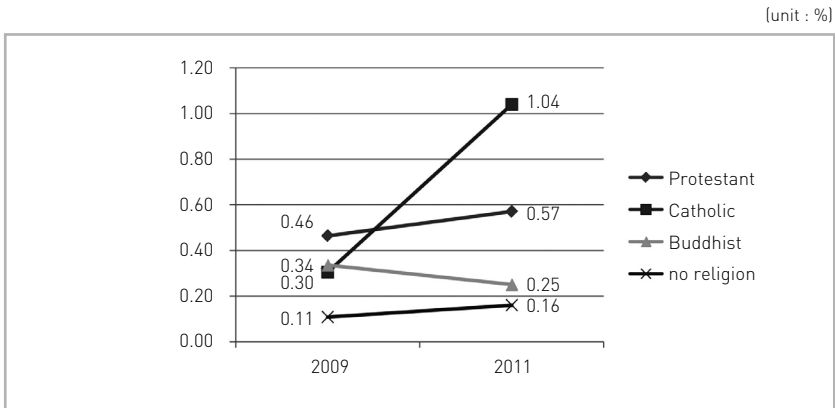
(unit : hours)



(3) Giving effort by religion

- ◆ In giving efforts, as in giving amount, Catholics ranked highest and showed biggest increase, followed by Protestants. Buddhists and non-believers showed overall low efforts.

- Korean secular giving effort by religion

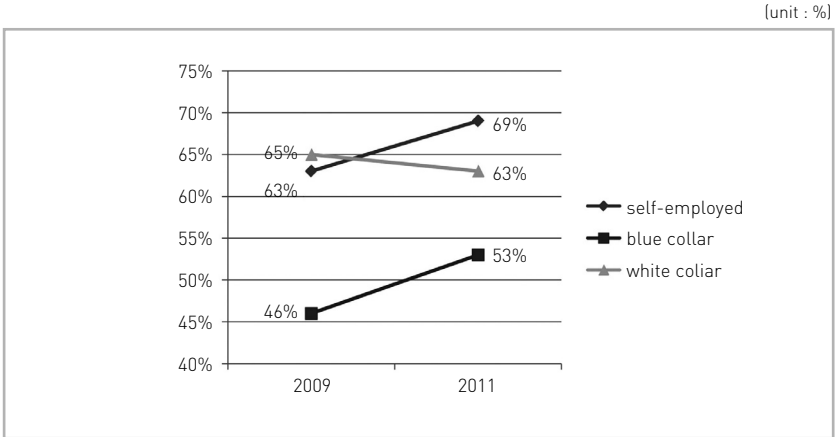


5) Occupation

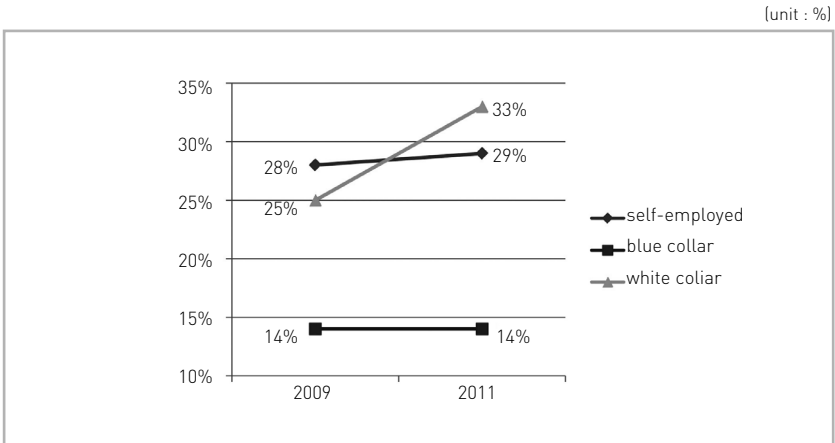
(1) Participation rates in giving and volunteering by occupation

- ◆ Donation participation rates of self-employed and white collar workers were high, while participation of blue collar low
- ◆ Volunteering participation showed similar trends with donation participation. Participation rates of self-employed and white collar workers were high, while participation of blue collar was low

- Korean secular giving participation by type of occupation



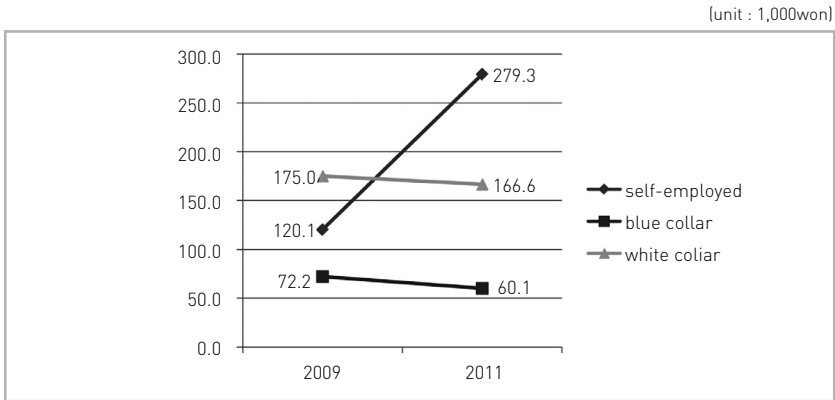
- Korean secular volunteering participation by type of occupation



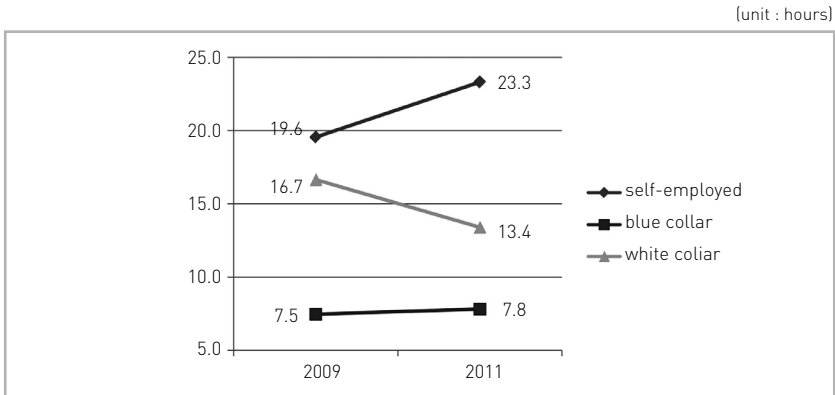
(2) Amount of giving and volunteering hours by occupation

- ◆ Giving amount of self-employed and white collar workers were high, while participation of blue collar low
- ◆ In terms of volunteering hours, self-employed ranked first followed by white collar and blue collar workers. Self-employed showed continuously long hours of volunteering, while blue collar workers showed shortest hours.

• Korean secular giving amount by type of occupation



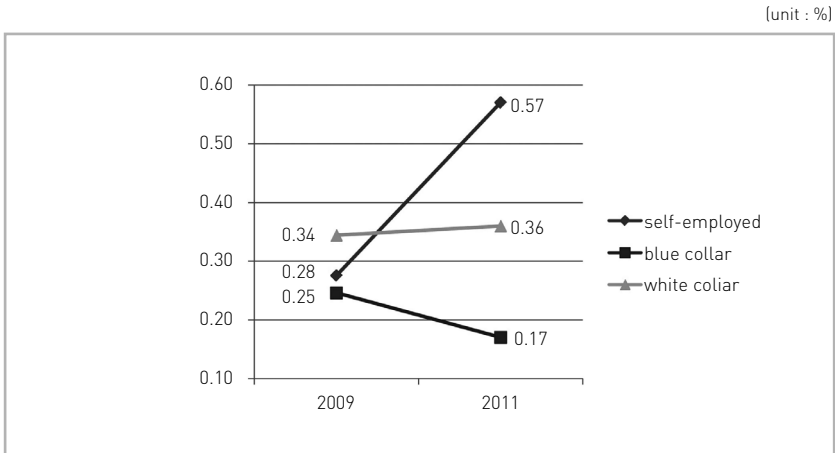
• Korean secular volunteering time by type of occupation



(3) Giving effort by occupation

- ◆ Also in terms of giving efforts, self-employed and white collar workers were strong
- ◆ White collar workers' giving effort level increased, while blue collars' level decrease greatly

- Korean secular giving effort by type of occupation



4. Estimating the determinants of giving and volunteering

◎ Definition of dependent variable

Participation rates for giving	Participation in secular giving: yes/no
Participation rates for volunteering	Participation in secular volunteering: yes/no
Amount of donation (cash)	Total amount of secular giving (cash + in kind, thousand won)
Volunteering hours	Total time spent in secular volunteering: hours

◎ Equation for estimation of participation rates in giving (volunteering)

$$\Pr(y_i = 1) = \Phi(x_i \beta)$$

◎ Equation for estimation of amount of donation (volunteering hours)

$$E(y_i | x_i, y_i > 0) = \left(x_i \beta + \delta \frac{\phi(x_i \beta / \delta)}{\Phi(x_i \beta / \delta)} \right)$$

◎ Comparative studies

■ Analysis of Giving and Volunteering Activities of Koreans According to Social Status (2010)

- Researchers: In-sik Min, Chul-hee Kang

- Content: Analyze determinant model (probit, tobit) of giving and volunteering according to income, age, education level, religion and occupation

- Data Source: Giving Korea 2010

■ WHO REALLY CARES(2006)

- Researcher: Arthur C. Brooks (former Professor of Business and Government Policy at Syracuse University and current President of American Enterprise Institute)

- Content: Relationship between religion, ideology and donation and volunteering

- Data Source: The Social Capital Community Benchmark Survey(2000)

1) Estimate giving participation rate (compared with Giving Korea 2010)

• Common determinant of 2009 and 2011 ($p < .1$)

- Occupation, religion, age

• Significant determinant of 2011 ($p < .1$)

- Marital status, residential area, gender

• Significant determinant of 2009

- Annual household income, education level

- Can be interpreted as participation in giving is becoming widespread in Korea

Participation in secular giving	2009		2011	
	Sign	Sig.	Sign	Sig.
Family income(log)	+	○	+	×
Marital status (married=1, never married, formerly married=0)	+	×	+	○
Region (ref. Small city_rural)	-	×		
Small city_urban			-	○
Metropolis			-	○
Type of occupation (ref. unemployed)	-	○		
Agriculture · forestry · fishery			+	○
Self-employed			+	○
Sales and Service			+	○
Blue collar			+	×
White collar			+	○
Housewife			+	○
Student			+	×
Religion (ref. no religion)	+	○		
Protestant			+	×
Catholic			+	○
Buddhist			+	×
Others			+	×
Age	+	○	+	○
Gender (male=1, female=0)	-	×	-	○
Family size	-	×	-	×
Educational level (ref. no high school diploma)	+	○		
High school graduate			-	×
Attended College and above			+	×

2) Estimate of giving amount (compared with Giving Korea 2010)

- Common determinant of 2009 and 2011 ($p < .1$)
 - Annual household income, residential area, occupation, religion, age, education level
- Significant determinant of 2011 ($p < .1$)
 - Marital status, gender
- Significant determinant of 2009 ($p < .1$)
 - None

Amount of secular giving	2009		2011	
	Sign	Sig.	Sign	Sig.
Family income(log)	+	○	+	○
Marital status (married=1, never married, formerly married=0)	+	×	+	○
Region (ref. Small city_rural)	+	○		
Small city_urban			-	×
Metropolis			-	○
Type of occupation (ref. unemployed)	+	○		
Agriculture · forestry · fishery			+	×
Self-employed			+	○
Sales and Service			+	×
Blue collar			+	×
White collar			+	○
Housewife			+	×
Student			+	×
Religion (ref. no religion)	+	○		
Protestant			+	○
Catholic			+	○

Buddhist			+	×
Others			+	×
Age	+	○	+	○
Gender (male=1, female=0)	+	×	-	○
Family size	+	×	-	×
Educational level (ref. no high school diploma)	+	○		
High school graduate			+	×
Attended College and above			+	○

3) Estimate of volunteering participation (compared with Giving Korea 2010)

- Common determinant of 2009 and 2011 ($p < .1$)
 - Occupation, religion, age
- Significant determinant of 2011 ($p < .1$)
 - Family size
- Significant determinant of 2009 ($p < .1$)
 - Annual family income, residential area, education level
 - This also can be interpreted as participation in volunteering is becoming widespread in Korea

Participation in secular volunteering	2009		2011	
	Sign	Sig.	Sign	Sig.
Family income(log)	+	○	+	×
Marital status (married=1, never married, formerly married=0)	+	×	+	×
Region (ref. Small city_rural)	-	○		
Small city_urban			-	×
Metropolis			-	×
Type of occupation (ref. unemployed)	-	○		
Agriculture · forestry · fishery			+	○
Self-employed			+	×
Sales and Service			+	×
Blue collar			-	×
White collar			+	○
Housewife			+	○
Student			+	○
Religion (ref. no religion)	+	○		
Protestant			+	○
Catholic			+	○
Buddhist			+	×
Others			+	○
Age	+	○	+	○
Gender (male=1, female=0)	-	×	-	×
Family size	-	×	+	○
Educational level (ref. no high school diploma)	+	○		
High school graduate			+	×
Attended College and above			+	×

4) Estimate of volunteering hours (compared with Giving Korea 2010)

- Common determinant of 2009 and 2011 ($p < .1$)
 - Occupation, religion, education level
- Significant determinant of 2011 ($p < .1$)
 - Family size
- Significant determinant of 2009 ($p < .1$)
 - Annual household income, residential area, age

Time of secular volunteering	2009		2011	
	Sign	Sig.	Sign	Sig.
Family income(log)	+	○	+	×
Marital status (married=1, never married, formerly married=0)	-	×	+	×
Region (ref. Small city_rural)	-	○		
Small city_urban			-	×
Metropolis			+	×
Type of occupation (ref. unemployed)	-	○		
Agriculture · forestry · fishery			+	○
Self-employed			+	×
Sales and Service			+	×
Blue collar			-	×
White collar			+	○
Housewife			+	×
Student			+	○
Religion (ref. no religion)	+	○		

Protestant			+	○
Catholic			+	○
Buddhist			+	×
Others			+	×
Age	+	○	+	○
Gender (male=1, female=0)	+	×	-	×
Family size	+	×	+	○
Educational level (ref. no high school diploma)	+	○		
High school graduate			+	○
Attended College and above			+	○

5) Relationship between religion, giving and volunteering (compared with Brooks, 2006)

- People with strong religious beliefs scored higher in giving participation rate, giving amount, giving effort, volunteering participation rate, volunteering hours compared to people with secular propensity (both in the US and Korea)
- Especially in Korea, in terms of giving amount and giving effort, religious people showed 5 times greater figures than secular people
- This clearly shows that religious propensity has positive correlation with giving activities

	SCCBS(2000)		Giving Korea(2012)	
	Religious ¹⁾	Secular ²⁾	Religious ³⁾	Secular ⁴⁾
Participation in secular giving	71%	61%	76.7%	52.3%
Amount of secular giving	\$532	\$467	₩316,697	₩63,171
Effort of secular giving	-	-	0.89%	0.16%
Participation in secular volunteering	60%	39%	44.8%	20.9%
Time of secular volunteering	-	-	28.05hours	12.50hours

- 1) Attend religious services nearly every week or more
- 2) Attend religious services infrequently(a couple of times a year) or never, or have no religion
- 3) Attend religious services actively or very actively
- 4) Never attend religious services, or have no religion

6) Relationship between religion, giving and volunteering (Giving Korea 2012)

- For detailed analysis, participants were divided into 3 groups, religious, moderate, secular. As a result, in terms of giving participation, giving amount, giving effort, volunteering participation, religious group ranked 1st, moderate 2nd, and secular 3rd.
- This clearly shows that one's level of religious belief is closely related to his or her giving activities in a positive way

	Giving Korea(2012)		
	Religious ¹⁾	Moderate ²⁾	Secular ³⁾
Participation in secular giving	76.7%	54.8%	52.3%
Amount of secular giving	₩316,697	₩132,227	₩63,171
Effort of secular giving	0.89%	0.31%	0.16%
Participation in secular volunteering	44.8%	24.5%	20.9%
Time of secular volunteering	28.05hours	13.24hours	12.50hours

- 1) Attend religious services actively or very actively
- 2) Attend religious services passively or moderately
- 3) Never attend religious services, or have no religion

7) Estimate influence of religion and political disposition - giving participation (compared with Brooks, 2006)

- Secular + Religious giving

- In both US and Korea, religious propensity significantly affected giving participation in a positive way

- In both US and Korea, secular propensity significantly affected giving participation in a negative way

- In both US and Korea, political disposition alone did not significantly affect the overall giving participation

- Secular giving

- In terms of secular giving, religious propensity positively affected and conservative tendency negatively affected participation in a significant manner

Participation in giving	SCCBS(2000)	Giving Korea(2012)	
	Coef.(Secu+Relig)	Coef.(Secu+Relig)	Coef.(Secular)
Religious ¹⁾	0.384**	0.750**	0.643**
Secular ¹⁾	-0.656**	-0.773**	0.001
Gender ²⁾	-0.053	-0.245**	-0.122
Marital status ³⁾	0.103**	0.416**	0.396**
Family size	0.0018	-0.080	-0.056
Age	0.0074**	0.010*	0.007
Family income	0.0108**	0.004	0.005*
High school ⁴⁾	0.447**	-0.019	0.040
College ⁴⁾	0.788**	0.173	0.221
Graduate school ⁴⁾	0.929**	0.166	0.072

White ^{a)}	0.285**	-	-
Black ^{a)}	0.14**	-	-
Politically conservative ^{d)}	0.024	-0.030	-0.219*
Politically liberal ^{d)}	0.059	0.140	0.093
Constant	-0.493**	0.378	-0.510

* $p < .05$ ** $p < .01$

1) Ref. Attend religious services less than every week but more than once per year

2) male=1, female=0

3) married=1, never married & formerly married=0

4) Ref. No high school diploma

5) Ref. Nonblack minority

6) Ref. Politically centrist

8) Estimate influence of religion and political disposition - giving amount (compared with Brooks, 2006)

- Secular + Religious giving

- In both US and Korea, religious propensity significantly affected giving amount in a positive way

- In both US and Korea, secular propensity significantly affected giving amount in a negative way

- In both US and Korea, conservative and liberal tendency significantly affected giving amount in a positive way compared to moderate

- In Korea, conservative and liberal tendency did not affect giving amount in a significant manner

- Secular giving

- In Korea, religious propensity significantly affected secular giving amount in a positive way

Amount of giving	SCCBS(2000)	Giving Korea(2012)	
	Coef.(Secu+Relig)	Coef.(Secu+Relig)	Coef.(Secular)
Religious ¹⁾	1,130.4**	1042.341**	336.191**
Secular ¹⁾	-761.311**	-668.530**	-65.518
Gender ²⁾	192.621**	31.538	-66.512
Marital status ³⁾	168.617**	528.682**	193.664**
Family size	21.6851	-26.366	-12.760
Age	15.8724**	4.860	4.198
Family income	26.3097**	6.187**	3.696**
High school ⁴⁾	554.594**	48.410	91.432
College ⁴⁾	991.475**	322.293*	174.071*
Graduate school ⁴⁾	1,313.74**	353.801	160.945
White ⁵⁾	442.544**	-	-
Black ⁵⁾	513.696**	-	-
Politically conservative ⁶⁾	271.631**	-35.923	-93.752
Politically liberal ⁶⁾	127.631**	-40.280	31.408
Constant	-2,506.22*	-586.146*	-623.846**

* p<.05 **p<.01

1) Ref. Attend religious services less than every week but more than once per year

2) male=1, female=0

3) married=1, never married & formerly married=0

4) Ref. No high school diploma

5) Ref. Nonblack minority

6) Ref. Politically centrist

9) Summary on influence of religion and political disposition on secular giving (Giving Korea 2012)

- Analysis on secular giving

- Religious propensity and political disposition significantly affected giving participation in a positive way
- This shows the stronger one's religious beliefs are and the more one's liberal tendency is, giving participation rate increases
- However, in terms of giving amount and giving effort, only religion had a positive effect. Religious propensity was important in the size of giving.

	Participation in secular giving	Amount of secular giving	Effort of secular giving
Religiosity ¹⁾	0.166***	112.287***	0.340***
Gender ²⁾	-0.105	-59.355	-0.219
Marital Status ³⁾	0.364***	182.891***	0.276
Family size	-0.050	-10.602	-0.035
Age	0.007*	3.953*	0.013*
Family income	0.004*	3.449***	-0.000
High school ⁴⁾	0.025	86.953	0.112
College ⁴⁾	0.212	168.389**	0.398
Graduate school ⁴⁾	0.093	181.806	0.218
Political disposition ⁵⁾	0.049**	18.516	0.036
Religiosity × Political disposition	0.023	7.354	0.010
_cons	-0.997***	-924.390***	-2.032***

* p<-.1 **p<-.05 *** p<-.01

1) greater value means stronger religiosity

2) male=1, female=0

3) married=1, never married & formerly married=0

4) Ref. No high school diploma

5) greater value means more liberal

10) Relationship between mix of religion and political disposition and giving (compared with Brooks, 2006)

- Secular + Religious giving

- In the US, religious conservatives participated greatest in total giving, and their giving amount was also highest

- In Korea, religious liberal participated greatest in total giving, but religious conservatives contributed highest in giving amount

- Secular giving

- In the US, religious conservatives and religious liberals showed similar participation rate in secular giving

- In Korea, religious liberals ranked 1st in giving participation, giving amount, giving effort in secular giving

	SCCBS(2000)			
	Giving Korea(2012)			
	Religious Conservatives ¹⁾⁵⁾	Religious Liberals ²⁾⁶⁾	Secular Conservatives ³⁾⁷⁾	Secular Liberals ⁴⁾⁸⁾
Population percentage	19.1%	6.4%	7.3%	10.5%
	7.0%(72)	5.1%(53)	16.3%(168)	15.0%(154)
Participation in giving (Secu+Relig)	91%	91%	63%	72%
	95.8%	98.1%	57.1%	55.2%
Amount of giving (Secu+Relig)	\$2,367	\$2,123	\$661	\$741
	₩1,260,476	₩1,129,912	₩97,833	₩112,475
Participation in giving (Secu)	71%	72%	55%	69%
	70.8%	84.9%	53.6%	51.9%
Amount of giving (Secu)	-	-	-	-
	₩215,310	₩337,829	₩49,843	₩80,383
Effort of Giving (Secu)	-	-	-	-
	0.66%	0.72%	0.12%	0.17%

- 1) Attend religious services nearly every week or more & conservatives
- 2) Attend religious services nearly every week or more & liberals
- 3) Attend religious services infrequently(a couple of times a year) or never, or have no religion & conservatives
- 4) Attend religious services infrequently(a couple of times a year) or never, or have no religion & liberals
- 5) Attend religious services actively or very actively & Political disposition value 1~4 point
- 6) Attend religious services actively or very actively & Political disposition value 7~10 point
- 7) Never attend religious services, or have no religion & Political disposition value 1~4 point
- 8) Never attend religious services, or have no religion & Political disposition value 7~10 point

11) Relationship between mix of religion and political disposition and giving (Giving Korea 2012)

- Comprehensive analysis of mix of religion and political disposition and secular giving in Korea
 - Religious liberals were highest in giving participation, religious moderates in giving amount and giving efforts
 - Religious conservatives were lowest in giving participation, secular conservatives in giving amount and giving efforts
 - In general, religious participants were most active in giving, followed by moderate and secular, and political moderates and liberals were more active than conservatives

	Giving Korea(2012)								
	Religious Conservatives ¹⁾	Religious Centrists ²⁾	Religious Liberals ³⁾	Moderate Conservatives ⁴⁾	Moderate Centrists ⁵⁾	Moderate Liberals ⁶⁾	Secular Conservatives ⁷⁾	Secular Centrists ⁸⁾	Secular Liberals ⁹⁾
Population percentage	7.0%(72)	7.5%(78)	5.1%(53)	8.7%(90)	9.6%(99)	5.9%(61)	16.3%(168)	23.5%(242)	15.0%(154)
Participation of secular giving	70.8%	76.6%	84.9%	42.2%	62.2%	61.7%	53.6%	51.7%	51.9%
Amount of secular giving	₩215,310	₩396,887	₩337,829	₩141,342	₩103,343	₩165,799	₩49,843	₩61,455	₩80,383
Effort of secular giving	0.66%	1.23%	0.72%	0.40%	0.22%	0.31%	0.12%	0.18%	0.17%

- 1) Attend religious services actively or very actively & Political disposition value 1~4 point
- 2) Attend religious services actively or very actively & Political disposition value 5~6 point
- 3) Attend religious services actively or very actively & Political disposition value 7~10 point
- 4) Attend religious services passively or moderately & Political disposition value 1~4 point
- 5) Attend religious services passively or moderately & Political disposition value 5~6 point

- 6) Attend religious services passively or moderately & Political disposition value 7-10 point
- 7) Never attend religious services, or have no religion & Political disposition value 1-4 point
- 8) Never attend religious services, or have no religion & Political disposition value 5-6 point
- 9) Never attend religious services, or have no religion & Political disposition value 7-10 point

12) Relationship between mix of religion and political disposition and volunteering (compared with Brooks, 2006)

- Secular + Religious volunteering

- In the US, religious conservatives and religious liberals had similarly high participation rate in total volunteering. Participation rate of secular liberals was relatively low, and secular conservatives significantly low.
- In Korea, religious conservatives and religious liberals had similarly high participation rate and volunteering time in total volunteering.

- Secular volunteering

- In the US, religious liberals and religious conservatives showed highest level of participation in secular volunteering
- Also in Korea, religious liberals and religious conservatives showed highest level of participation and hours in secular volunteering
- Both countries showed similar levels between religious liberals and religious conservatives

	SCCBS(2000)			
	Giving Korea(2012)			
	Religious Conservatives ¹¹⁵⁾	Religious Liberals ²¹⁴⁾	Secular Conservatives ³⁷⁾	Secular Liberals ⁴¹⁸⁾
Population percentage	19.1%	6.4%	7.3%	10.5%
	7.0%(72)	5.1%(53)	16.3%(168)	15.0%(154)
Participation in volunteering (Secu+Relig)	67%	67%	37%	52%
	56.9%	56.6%	17.9%	21.4%
Time of volunteering (Secu+Relig)	-	-	-	-
	54.13hours	54.09hours	10.33hours	14.41hours
Participation in volunteering (Secu)	60%	63%	31%	47%
	40.3%	43.4%	17.9%	20.8%
Time of volunteering (Secu)	-	-	-	-
	26.67hours	28.27hours	10.27hours	14.25hours

- 1) Attend religious services nearly every week or more & conservatives
- 2) Attend religious services nearly every week or more & liberals
- 3) Attend religious services infrequently(a couple of times a year) or never, or have no religion & conservatives
- 4) Attend religious services infrequently(a couple of times a year) or never, or have no religion & liberals
- 5) Attend religious services actively or very actively & Political disposition value 1~4 point
- 6) Attend religious services actively or very actively & Political disposition value 7~10 point
- 7) Never attend religious services, or have no religion & Political disposition value 1~4 point
- 8) Never attend religious services, or have no religion & Political disposition value 7~10 point

13) Relationship between mix of religion and political disposition and volunteering (Giving Korea 2012)

- Comprehensive analysis of mix of religion and political disposition and secular volunteering in Korea

- Religious centrists showed highest volunteering participation rate and volunteering hours
- Secular conservatives volunteering participation rate and moderate liberal volunteering hours were the lowest
- In general, religious participants were most active in volunteering, followed by moderate and secular, and secular and moderates showed similar levels of volunteering hours
- When only considering conservatives, centrists and liberals, there weren't a coherent pattern

	Giving Korea(2012)								
	Religious Conservatives ¹⁾	Religious Centrists ²⁾	Religious Liberals ³⁾	Moderate Conservatives ⁴⁾	Moderate Centrists ⁵⁾	Moderate Liberals ⁶⁾	Secular Conservatives ⁷⁾	Secular Centrists ⁸⁾	Secular Liberals ⁹⁾
Population percentage	7.0%(72)	7.5%(78)	5.1%(53)	8.7%(90)	9.6%(99)	5.9%(61)	16.3%(168)	23.5%(242)	15.0%(154)
Participation in secular volunteering	40.3%	50.0%	43.4%	23.3%	22.2%	29.5%	17.9%	23.1%	20.8%
Time of secular volunteering	26.67 hours	29.19 hours	28.27 hours	18.90 hours	10.85 hours	8.75 hours	10.27 hours	12.93 hours	14.25 hours

- 1) Attend religious services actively or very actively & Political disposition value 1~4 point
- 2) Attend religious services actively or very actively & Political disposition value 5~6 point
- 3) Attend religious services actively or very actively & Political disposition value 7~10 point
- 4) Attend religious services passively or moderately & Political disposition value 1~4 point
- 5) Attend religious services passively or moderately & Political disposition value 5~6 point
- 6) Attend religious services passively or moderately & Political disposition value 7~10 point
- 7) Never attend religious services, or have no religion & Political disposition value 1~4 point
- 8) Never attend religious services, or have no religion & Political disposition value 5~6 point
- 9) Never attend religious services, or have no religion & Political disposition value 7~10 point

14) Estimate of determinants of giving participation, giving amount, and giving efforts (Full Model)

- Religious conservatives/centrists/liberals, moderate centrists/liberals (compared to secular conservatives) positively influenced giving participation
- Religious conservatives/centrists/liberals (compared to secular conservatives) positively influenced giving amount and giving efforts
- Occupation, religion, age, marital status, residential area, giving education, social trust (non-profit organizations), volunteering participation were also influencers

	Participation in secular giving (n=948)	Amount of secular giving (n=948)	Effort of secular giving (n=948)
Religious Conservatives ¹⁾	0.620**	274.009**	0.899**
Religious Centrists ¹⁾	0.628**	416.109***	1.357***
Religious Liberals ¹⁾	1.262***	454.453***	1.095**
Moderate Conservatives ¹⁾	-0.123	89.709	0.340
Moderate Centrists ¹⁾	0.518**	170.881	0.526
Moderate Liberals ¹⁾	0.474*	192.104	0.537
Secular Centrists ¹⁾	0.020	11.027	0.020
Secular Liberals ¹⁾	0.084	35.914	0.088
Agriculture · forestry · fishery ²⁾	0.378	55.472	0.391
Self-employed ²⁾	0.554**	350.741***	1.065***
Sales and Service ²⁾	0.429*	147.513	0.705*
Blue collar ²⁾	0.296	107.319	0.438
White collar ²⁾	0.470**	158.507	0.689*
Housewife ²⁾	0.241	129.717	0.614
Student ²⁾	-0.274	-163.182	-0.424
Protestant ³⁾	-0.550***	-139.679	-0.450

Catholic ³⁾	-0.377	-1.957	0.028
Buddhist ³⁾	-0.351*	-180.238*	-0.624*
Others ³⁾	-0.171	-141.032	-0.450
Family income(log)	0.154	91.453*	-0.116
Family size	-0.079*	-19.215	-0.066
Age	0.010*	6.007**	0.014
Gender ⁴⁾	-0.107	-63.776	-0.146
Marital status ⁵⁾	0.300**	116.218*	0.106
High school graduate ⁶⁾	-0.060	18.198	-0.031
Attended College and above ⁶⁾	-0.008	109.441	0.133
Small city_urban ⁷⁾	-0.342**	-106.330	-0.196
Metropolis ⁷⁾	-0.315**	-126.723**	-0.315
Giving socialization_social education	-0.114	58.213	0.156
Giving socialization_parental education	0.017	-52.685	-0.170
Giving socialization_practices observation	0.196*	54.307	0.304*
Giving socialization_voluntary practice	0.653***	178.063***	0.446***
Giving socialization_compulsory practice	0.006	21.565	-0.018
Accommodated distance for charity	0.054	42.040**	0.063
Social trust on nonprofit sector	0.363***	108.481*	0.299
Social trust on private sector	-0.082	-44.730	-0.053
Social trust on public sector	-0.011	-28.245	0.015
Current volunteering ⁸⁾	0.616***	305.173***	0.956***
_cons	-2.754***	-1681.914***	-1.857

* p<.1 **p<.05 *** p<.01

1) ref. Secular Conservatives 2) ref. unemployed 3) ref. no religion

4) male=1, female=0 5) married=1, never/formerly married=0 6) ref. small city_rural

7) ref. no high school diploma 8) volunteering participating=1, not participating=0

15) Estimate of determinants of volunteering participation rate and volunteering hours (Full Model)

- Religious conservatives/centrists/liberals (compared to secular conservatives) positively influenced volunteering participation
- Occupation, religion, family size, age, education level, giving education, social trust (profit organizations, government, media), donation participation were influencers

	Participation in secular volunteering (n=948)	Time of secular volunteering (n=948)
Religious Conservatives ¹⁾	0.515*	43.116
Religious Centrists ¹⁾	0.494*	41.716
Religious Liberals ¹⁾	0.572*	58.220
Moderate Conservatives ¹⁾	0.260	23.574
Moderate Centrists ¹⁾	0.008	-13.027
Moderate Liberals ¹⁾	0.287	16.304
Secular Centrists ¹⁾	0.124	4.845
Secular Liberals ¹⁾	0.104	19.969
Agriculture · forestry · fishery ²⁾	0.934***	102.424**
Self-employed ²⁾	0.526*	57.409*
Sales and Service ²⁾	0.224	18.208
Blue collar ²⁾	0.064	6.457
White collar ²⁾	0.725**	69.318**
Housewife ²⁾	0.533*	56.633*
Student ²⁾	1.454***	155.584***
Protestant ³⁾	0.040	-0.926
Catholic ³⁾	0.569**	60.372**
Buddhist ³⁾	-0.197	-12.354

Others ²⁾	0.668	50.943
Family income(log)	-0.034	2.127
Family size	0.115**	12.449**
Age	0.011*	1.970***
Gender ⁴⁾	0.086	-4.683
Marital status ⁵⁾	0.024	-0.176
High school graduate ⁶⁾	0.304*	50.817**
Attended College and above ⁶⁾	0.158	26.695
Small city_urban ⁷⁾	-0.212	-11.149
Metropolis ⁷⁾	-0.172	7.142
Giving socialization_social education	0.010	-8.109
Giving socialization_parental education	0.132	31.961**
Giving socialization_practices observation	-0.230*	-28.528**
Giving socialization_voluntary practice	0.469***	52.521***
Giving socialization_compulsory practice	0.128	7.873
Accommodated distance for charity	-0.049	-9.702*
Social trust on nonprofit sector	0.066	14.344
Social trust on private sector	-0.006	-2.120
Social trust on public sector	0.189*	22.924*
Current giving ⁸⁾	0.610***	68.206***
_cons	-3.249***	-481.326***

* p<.1 **p<.05 *** p<.01

1) ref. Secular Conservatives 2) ref. unemployed 3) ref. no religion

4) male=1, female=0 5) married=1, never/formerly married=0 6) ref. small city_rural

7) ref. no high school diploma 8) giving participating=1, not participating=0

Chapter III. Conclusion

*** Compared to 2009, giving participation rate, giving amount, volunteering participation rate, volunteering hours increased as of 2011.**

*** Overall, people with higher income level were more active in donation and volunteering activities**

- However, 6/10 level, which is the middle donation bracket, reduced their giving and top 10/10 level reduced volunteering activities, which were notable.
- In giving efforts, bottom 2/10 level and 4/10 level saw an increase and with 6/10 level taking a dip and 10/10 level increasing, a U-shaped development took place.

*** Overall, as the participants' age increased, participation in giving and volunteering was more active.**

- Giving participation rate and giving amount was high among people in their 40s and 50s, and giving efforts among those in their 40s and 60s.
- Volunteering participation rate was high in people in their 20s and 50s, and volunteering hours among those in their 50s and 60s.

*** Giving and volunteering were not correlated with education level**

- In terms of giving participation rate and giving efforts, people with junior high school degree or below increased notably, and in giving amount, people with college degree or above recorded highest.
- In terms of volunteering participation rate, people with college degree or above was highest, and in volunteering hours, high school graduates were highest.

*** In general, Catholics and Protestants were active in giving and volunteering.**

- In terms of giving participation rate, giving amount, giving efforts, volunteering participation rate, volunteering hours, Catholics and Protestants were most active.
- However, in giving participation rate, Catholics and Protestants experienced a decrease, while Buddhists and non-believers saw an increase.

*** Overall, self-employed and white collar workers were active in giving and volunteering.**

- In terms of giving participation rate, giving amount, giving efforts, volunteering participation rate, volunteering hours, self-employed and white collar workers were most active.
- Especially, in all indicators except for volunteering participation rate, self-employed experienced significant increase.

*** Compared to 2009, the following results can be observed from the estimates of the 2011 giving determinant model.**

- First, compared to 2009, influence of income on giving and volunteering participation rate has disappeared, implying that the culture of giving has become widespread in Korea.

- As of 2011, household income positively affected only giving amount.

- Second, in both 2009 and 2011, age positively affected giving participation rate, giving amount, and volunteering participation rate.
- Third, compared to 2009, influence of education level on giving participation and volunteering participation has disappeared, implying that the culture of giving has become widespread in Korea.

- However, education level has positively affected giving amount and volunteering hours in both 2009 and 2011.

- Fourth, religion influenced giving and volunteering participation rate, giving amount, and volunteering hours in both 2009 and 2011. Especially, Catholics and Protestants were active in participation.
 - Fifth, occupation influenced giving participation rate, giving amount, volunteering participation rate, and volunteering hours in both 2009 and 2011. Especially, self-employed and white collar workers were active in giving, and people in agriculture, forestry, fishery, white collar, students were active in volunteering.
- * Analyzing religious propensity and political disposition in comparison to results of Brooks study (2006, US SCCBS 2000 data analysis), the following observations can be made.**
- First, both in the US and Korea, people with strong religious propensity had higher giving and volunteering participation rate, giving amount, giving efforts, and volunteering hours compared to secular people. This implies religion positively affects giving activities.
 - *After analyzing focused on Korean giving, religious people were most active in giving, followed by moderate and secular.*
 - Second, according to the determinant model estimation, religion had meaningful influence on total giving participation rate and giving amount.
 - *In the US, political disposition had meaningful influence on total giving amount, but not in Korea.*
 - *In secular giving participation in Korea, religion and political disposition, in giving amount, religion had meaningful influence.*
 - *After analyzing focused on Korean secular giving, the stronger one's religious propensity was, the more liberal one's political disposition was, or when such religious propensity was coupled with political disposition, giving participation rate increased.*

- Third, in studying the relationship between mix of religion and political disposition and giving, in the US, religious conservatives and religious liberals showed similar participation rate, but in Korea, religious liberals showed highest participation rate and religious centrists showed highest giving amount and giving efforts.

- By adding religious centrists and political centrists, Korean secular giving analysis was performed. As a result, religious liberals' giving participation rate and religious centrists' giving amount and giving efforts were the highest.

- In general, active participation in giving was in the order of religious>moderate>secular, and centrists and liberals were more active than conservatives.

- Fourth, in studying the relationship between mix of religion and political disposition and volunteering, in the US, religious liberals, in Korea, religious centrists showed highest participation rate.

- By adding religious centrists and political centrists, Korean secular giving analysis was performed. As a result, religious centrists' volunteering participation rate and volunteering hours were the highest.

- In general, active participation was in the order of religious>moderate>secular, but there weren't a coherent pattern in political disposition.

*** Based on comprehensive analysis in comparison with Brooks study (2006) and other factors, the following was observed regarding culture of giving of Koreans.**

- In general, compared to secular conservatives, religious conservatives/centrists/liberals (including moderate centrists/liberals), self-employed/service worker/white collar, older people, people with spouse, people living in rural areas, people with acquaintances involved in giving, people who have voluntarily participated in giving during school days, people with great trust in non-profit organizations, people who are involved in volunteering tended to be more active in giving. (Buddhists less active than people with no religion.)

- In general, compared to secular conservatives, religious conservatives/centrists/liberals, people in agriculture, forestry and fisheries/self-employed/white collar/housewife/students, Catholics, people with big family, older people, high school graduates, people who have voluntarily participated in giving during school days, people with great trust in profit organizations, government, media, people who donate tended to be more active in volunteering.

*** Based on the above mentioned findings, we can observe the following.**

- Basically, people with relatively higher income level, older people, Catholics/Protestants, self-employed/white collar were comparatively more active in giving.

- However, middle income bracket showed marked decrease in donation, while the lowest income bracket showed high level of participation in giving in relative terms.

- Also compared to 2009, impact of income level and education level on participation of giving decreased, which showed that they are less influential in describing the characteristics of giving and volunteering in Korea. It can be interpreted that culture of giving is becoming widespread.

- In conjunction with the results of Brooks study (2006), both in the US and Korea, religion and political disposition are correlated with giving. In the US, religious conservatives and religious liberals, in Korea, religious centrists and religious liberals were more active in giving. It was confirmed that religion plays a very important role in society's culture of giving.
- According to the comprehensive model estimation, religious conservatives/centrists/liberals, self-employed/white collar, older people, people who have voluntarily participated in giving during school days, people involved in other forms of sharing were more active in practicing sharing.
- Caring for one's neighbors can be an important social agenda to make Korean society healthier. Therefore, it is recommended for continuous research to be done in this subject to find concrete tasks necessary in establishing sound society.

03

Giving Index of Korea Questionnaire



03

Giving Index of Korea Questionnaire

Public Opinion Poll on Donation

Interviewee name		Telephone	- -				
Gender	① Male ② Female	Age	_____ years old				
Place of residence-region	① Seoul ⑤ Gwangju ⑨ Gangwon ⑬ Jeonnam	② Busan ⑥ Daejeon ⑩ Chungbuk ⑭ Gyeongbuk	③ Daegu ⑦ Ulsan ⑪ Chungnam ⑮ Gyeongnam	④ Incheon ⑧ Gyeonggi ⑫ Jeonbuk ⑯ Jeju			
Place of residence-size	① metropolis ② mid/small-sized city ③ town						
Occupation	① agriculture, fishery, forestry ③ service, sales worker ⑤ clerical/management/professional ⑦ student ⑨ Don't know/no response		② self-employed ④ technical, production worker, laborer ⑥ housewife ⑧ unemployed/other				
Address :	_____						
Interview date	Date: Time:	Duration	_____ minutes				
Interviewer name			Verification of results				

Hello,

My name is _____, and I am an interviewer for Hankook Research, a public polling research institute.

The purpose of this survey is to learn about the status of donation in South Korea and the related level of public awareness. The collected data will be used as a framework for helping establish a healthier culture of giving and for developing policies related to donation and volunteering in South Korea.

Based on Article 33 of the Statistics Act, the information collected will be protected under strict confidentiality and will be only used for a statistical analysis.

We thank you for taking the time for the survey.

Hosting Organization



Surveying Agency



Contacts: Lee, Young-ju, The Beautiful Foundation [02] 6930-4577

Seong, Hyun-jeong, Hankook Research [02]3014-0168

A. Volunteering

※ For questions A1-A2, please mark the following table.

A1. Please indicate all the organizations/institutions/individuals for which you volunteered during the last year (Jan-Dec 2011).

Volunteer activities are things that are done voluntarily, either for other people or for the public good, over a certain period of time while expecting nothing in return. This includes volunteering at social service organizations, philanthropic institutions, local community groups, schools, and hospitals, as well as volunteering for fundraising campaigns or international events. Activities for religious institutions (like teaching Sunday school, church choir, or missionary work) are not included, but activities for welfare institutions (like facilities for children, seniors or the disabled) that are performed through religious communities are included in volunteer activities.

A2. How many hours of volunteer work have you done for these organizations/institutions/individuals in the last year (Jan-Dec 2011)?

Place of volunteering	A1. Participated	A2. Hours spent volunteering
(1) Volunteering through religious organizations (Protestant church, Catholic church, Buddhist temple, etc.) at social service organizations, to help the underprivileged, overseas relief efforts (not including volunteering for religious organizations)	① Yes ② No	_____ hrs
(2) Volunteering for charitable organizations (disaster relief or helping the underprivileged, social service organizations, fundraising organizations, etc.)	① Yes ② No	_____ hrs
(3) Overseas relief efforts (disaster relief, medical relief efforts in Africa, etc.)	① Yes ② No	_____ hrs

(4) Educational institutions (elementary/junior high/high schools, universities, etc.)	① Yes ② No	_____ hrs
(5) Medical institutions (hospitals, medical research centers, etc.)	① Yes ② No	_____ hrs
(6) Arts and culture institutions and other associations (art galleries, cultural foundations, museums, etc.)	① Yes ② No	_____ hrs
(7) Civic organizations (civil rights groups, environmental groups animal rights groups, etc.)	① Yes ② No	_____ hrs
(8) Public organizations and local communities	① Yes ② No	_____ hrs
(9) Relatives not including immediate family, friends, neighbors	① Yes ② No	_____ hrs
(10) Unacquainted individuals such as the needy, homeless, etc.	① Yes ② No	_____ hrs
(11) Elections, political parties and individual politicians	① Yes ② No	_____ hrs
(12) Other ()	① Yes ② No	_____ hrs

→ If you marked "② No" to every item in A1, please go to A6.

A3. Have you volunteered for any of these organizations/institutions/individuals on a regular basis?

Here, "regular" refers to more than four times per year.

- ① Yes (I have volunteered regularly) → go to A3-1
- ② No (I have volunteered irregularly, just whenever possible)
- ③ Don't know/no response

A3-1. If you volunteer regularly, how often do you volunteer for the organizations/institutions/individuals?

- ① weekly ② monthly ③ quarterly ④ Don't know/no response

A4. How did you become aware of the organizations/institutions/individuals for which you volunteer most? Choose only one.

If one or more family members, relatives, or friends are working for the organizations/institutions and you came to volunteer for the organizations/institutions at their request, please mark '④ PR and/or requests from facilities/institutions/groups.'

- ① mass media such as newspapers/TV/radio/Internet
- ② Internet
- ③ family or acquaintances
- ④ PR and/or requests from facilities/institutions/groups (door-to-door visits, mails, phone calls, etc.)
- ⑤ work or employers
- ⑥ religious groups
- ⑦ as an individual participating in other groups (clubs, etc.)
- ⑧ Don't know/no response

A5. What was the major type of activity you performed for the organizations/institutions/individuals?

- ① simple labor for a specific cause/issue or organization (e.g. washing dishes, bathing, filing, environmental clean-up for the Taean oil spill, etc.)
 - ② provision of expertise for a specific cause/issue or organization (e.g. translation, legal consulting, participating in advisory committee, etc.)
 - ③ both
 - ④ Don't know/no response
- go to A7

A6. (For those who marked ② to A1) What was the main reason for not volunteering?

- ① not interested in volunteering
- ② don't consider it my obligation
- ③ don't trust beneficiary or recipient organization/institution/group
- ④ unsure of personal circumstances, such as time
- ⑤ didn't know how and where to volunteer
- ⑥ haven't been asked directly for volunteering
- ⑦ Other ()
- ⑧ Don't know/no response

A7. Have you volunteered for religious organizations in the last year (Jan-Dec 2011)? If yes, how many hours did you volunteer? Add volunteer hours of last year.

Place of volunteering	A7-1. Participated	A7-2. Hours of volunteer work
(1) Volunteer activities (teaching, catering, parking, etc.) for religious institutions (church, mosque, temple, etc.)	① Yes ② No	_____ hrs

B. Donation

※ For questions B1-B2, please mark the following table.

B1. Please indicate all the organizations/institutions/individuals you have donated to, in the last year (Jan-Dec 2011).

The act of donating is considered giving money (assets) or goods voluntarily, for the benefit of others or the public. For example, contributing money or goods to: children living without guardians, children or families in poverty, the homeless, needy, or North Koreans; public institutions such as universities or museums; philanthropic institutions; or overseas humanitarian aid groups. It also includes donations via ARS calls, Red Cross membership fees, donating property, etc. Not only organizations/institutions/individuals but helping acquaintances and relatives (excluding immediate family such as parents or siblings) or unacquainted individuals should be included. However, congratulatory and sympathetic contributions (weddings, funerals, etc.) and donating money or assets to religious institutions such as churches and temples for religious reasons are excluded.

B2. How much have you donated to the organizations/institutions/individuals in the last year (Jan-Dec 2011)?

Please indicate separately, in cash (money) and in kind (property), and please convert the goods to their monetary value in present valuation, not at the time of purchase. Please report purely your own donations.

Place of donation	B1. Donated	B2. Amount	
		B2-1. Cash	B2-2. Goods
(1) Special donation (not including religious offerings) to social service organizations or the underprivileged through religious organizations (Protestant church, Catholic church, Buddhist temple, etc.)	① Yes ② No	_____Won	_____Won
(2) Charitable organizations (disaster relief or helping the underprivileged, social service organizations, fundraising organizations, etc.)	① Yes ② No	_____Won	_____Won
(3) Overseas relief efforts (disaster relief, medical relief efforts in Africa, etc.)	① Yes ② No	_____Won	_____Won
(4) Educational institutions (elementary/junior high/high schools, universities, etc.)	① Yes ② No	_____Won	_____Won
(5) Medical institutions (hospitals, medical research centers, etc.)	① Yes ② No	_____Won	_____Won
(6) Arts and culture institutions and other associations (art galleries, cultural foundations, museums, etc.)	① Yes ② No	_____Won	_____Won
(7) Civic organizations (civil rights groups, environmental groups, animal rights groups, etc.)	① Yes ② No	_____Won	_____Won
(8) Public organizations and local communities	① Yes ② No	_____Won	_____Won
(9) Relatives not including immediate family, friends, neighbors	① Yes ② No	_____Won	_____Won
(10) Unacquainted individuals such as beggars, the homeless, etc.	① Yes ② No	_____Won	_____Won
(11) Elections, political parties and individual politicians	① Yes ② No	_____Won	_____Won
(12) Other ()	① Yes ② No	_____Won	_____Won

→ If you marked “② No” to all the items in B1, please go to B10.

B3. Do you intend to increase the amount of donation this year or next year?

① Yes

② No

B4. Are you planning to donate to other individuals/organizations/institutions?

- ① Yes
- ② No

B5. Have you donated to any of these organizations/institutions/individuals on a regular basis?

Here, “regular” means more than four times per year.

- ① Yes (donated regularly) → go to B5-1
- ② No (tend to donate irregularly, just whenever possible) → go to B6
- ③ Don't know / no response → go to B6

B5-1. If you donate regularly, how often do you donate?

- ① weekly
- ② monthly
- ③ quarterly
- ④ Don't know / no response

B6. How did you become aware of the organizations/institutions/individuals to which you have donated most? Choose only one.

- ① mass media such as newspapers / TV / radio / Internet
- ② Internet
- ③ family and acquaintances
- ④ PR and requests from facilities/institutions/groups (door-to-door visits, mails, phone calls, etc.)
- ⑤ work or employers
- ⑥ religious groups
- ⑦ as an individual participating in other groups
- ⑧ Don't know / no response

B7. How did you donate to the organizations/institutions/individuals?

- ① directly in person
- ② ARS call
- ③ online (credit card, cell phone payment)
- ④ GIRO
- ⑤ CMS wire transfer
- ⑥ automatic deduction from wages
- ⑦ Other ()
- ⑨ Don't know / no response

B8. How much did each of the following factors affect your decision to donate? (internal reasons)

Reason for donating	Very much	Relatively	Rarely	Never
(1) responsibility towards society	①	②	③	④
(2) religious beliefs	①	②	③	④
(3) sympathy	①	②	③	④
(4) for personal satisfaction	①	②	③	④

B9. How much did each of the following factors affect your decision to donate? (external reasons)

Reason for donating	Very much	Relatively	Rarely	Never
(1) financial affordability	①	②	③	④
(2) tax benefits	①	②	③	④
(3) impetus from someone I care about	①	②	③	④
(4) impetus and/or requests from mass media (TV, radio, newspapers, magazines, etc.)	①	②	③	④
(5) impetus from exemplary donors	①	②	③	④
(6) because of the philanthropic traditions of my family	①	②	③	④

→go to B11

B10. (For those who marked ② to all the items in B1) What was the main reason for not donating?

- ① not interested in donation
- ② don't consider it an obligation
- ③ don't trust organization/institution/group that requested donation
- ④ unsure of my future economic conditions
- ⑤ didn't know how and where to donate
- ⑥ haven't been asked directly for donation
- ⑦ Other ()
- ⑨ Don't know/no response

B11. Have you made congratulatory and/or sympathetic donations or donated solely to religious institutions in the last year (Jan-Dec 2011)? If yes, how much did you donate in total in the last year?

Place of donation	B11-1.	B11-2. Amount	
	Donated	Cash	Goods
(1) Congratulatory and sympathetic contributions (weddings, funerals, etc.)	① Yes ② No	_____ Won	_____ Won
(2) Donations solely for religious institutions (church, temple, etc.)	① Yes ② No	_____ Won	_____ Won

C. Donation experience

C1. Have you suspended or changed your donation in the past 2 years (Jan 2010 - Dec 2011)? Please answer your experience related to donation activities in the past 2 years.

Please indicate whether you have suspended donation or changed recipient organization/institution/group after donating regularly (more than 4 times a year) to an organization/institution/group.

Please indicate whether you have suspended regular donation to an organization/institution/group, but did not resume donation at another organization/institution/group.

Please indicate that you have changed recipient organization if you have suspended regular donation to an organization/institution/group, but changed to another organization/institution/group.

Please indicate that you have experienced suspension of donation if you have suspended donation to one organization/institution/group when you are regularly donated to more than two organizations/institutions/groups.

Experience	Yes	No
(1) I have experience of suspending donation to an organization/institution/group.	①	②
(2) I have experience of changing recipient organization/institution/group.	①	②

→ If you marked "② No" to all items in C1, please go to C3.

C2. (For those who marked Ⓜ to at least one item in C1) Please indicate what you felt about the organization/institution/group you have donated in the past 2 years (Jan 2010 - Dec 2011). If you have experience of suspending donation, respond based on the last organization/institution/group, and if you have experience of changing organization, respond based on the previous organization/institution/group.

Organization/institution/group that you suspended donation or changed in the last 2 years	Very much	Relatively	Some what	Rarely	Never
(1) It was economically challenging to donate to that organization.	①	②	③	④	⑤
(2) The organization requested an appropriate amount.	①	②	③	④	⑤
(3) The organization was grateful for my donation.	①	②	③	④	⑤
(4) The organization responded to my inquiries and comments in a sincere manner.	①	②	③	④	⑤
(5) I didn't like the contact method (for information sharing or donation request) of the organization.	①	②	③	④	⑤
(6) The organization informed me of how my donation was being used.	①	②	③	④	⑤
(7) The organization made me aware that I was donating.	①	②	③	④	⑤
(8) The organization didn't value my donation.	①	②	③	④	⑤
(9) I felt happy while I was donating to that organization.	①	②	③	④	⑤
(10) The organization was trustworthy in usage of funds.	①	②	③	④	⑤
(11) Donating to that organization was beneficial to me in forms, such as tax benefits.	①	②	③	④	⑤
(12) Donating to that organization was beneficial to others and to the society.	①	②	③	④	⑤
(13) The organization operated in ways that benefited the society.	①	②	③	④	⑤

C3. Are you currently donating regularly (more than 4 times a year) to an organization/institution/group?

Please indicate only when you are donating to an organization/institution/group. Please do not respond if you are donating to individuals, such as an acquaintance or homeless.

Please indicate only if you are donating more than 4 times a year as of today.

① Yes → Please go to C4.

② No → Please go to D1.

C4. Please indicate what you feel about the organization/institution/group you are currently donating regularly.

If you are donating regularly (more than 4 times a year) to more than one organization/institution/group, respond based on the organization/institution/group that you donate the greatest amount.

Organization/institution/group that you are currently donating regularly	Very much	Relatively	Some what	Rarely	Never
(1) It was economically challenging to donate to that organization.	①	②	③	④	⑤
(2) The organization requested an appropriate amount.	①	②	③	④	⑤
(3) The organization was grateful for my donation.	①	②	③	④	⑤
(4) The organization responded to my inquiries and comments in a sincere manner.	①	②	③	④	⑤
(5) I didn't like the contact method (for information sharing or donation request) of the organization.	①	②	③	④	⑤
(6) The organization informed me of how my donation was being used.	①	②	③	④	⑤
(7) The organization made me aware that I was donating.	①	②	③	④	⑤
(8) The organization didn't value my donation.	①	②	③	④	⑤
(9) I felt happy while I was donating to that organization.	①	②	③	④	⑤
(10) The organization was trustworthy in usage of funds.	①	②	③	④	⑤
(11) Donating to that organization was beneficial to me in forms, such as tax benefits.	①	②	③	④	⑤
(12) Donating to that organization was beneficial to others and to the society.	①	②	③	④	⑤
(13) The organization operated in ways that benefited the society.	①	②	③	④	⑤

D. Intent or plans for future donation

D1. Do you intend to donate within the next year?

- ① Yes
- ② No
- ⑨ Don't know / no response

D2. (All respondents) If you have decided to donate in the future, how much will you consider each of the following aspects?

Item	Deeply consider	Consider to some extent	Barely consider	Will not consider at all
(1) The recipients (for example: children, the disabled, seniors, education, etc.)	①	②	③	④
(2) Reliability (transparency) of the organizations / institutions requesting donation	①	②	③	④
(3) Reputation of the organization	①	②	③	④
(4) Simplicity, convenience of donation process	①	②	③	④

D3. (All respondents) If you were to donate through charities or fundraising organizations, how much would you consider each of the following aspects?

Item	Deeply consider	Consider to some extent	Barely consider	Would not consider at all
(1) Simplicity, convenience of donation process	①	②	③	④
(2) Choice of a donation amount that fits my financial situation	①	②	③	④
(3) Expertise of the organization	①	②	③	④
(4) Financial and operational transparency of the organization	①	②	③	④
(5) Benefits offered to donors (for example invitations to events, recognition and expression of appreciation, etc.)	①	②	③	④

D4. (All respondents) If you were to donate money or goods, to what purpose would you want your donations to go? Choose two in order of significance.

First		Second	
-------	--	--------	--

- ① support charitable and social service fields
- ② support education and research (schools, etc.)
- ③ support the medical field
- ④ support cultural and artistic development
- ⑤ support public benefit areas (civic organizations, etc.)
- ⑥ support overseas relief
- ⑦ support local community development (local libraries, local youth centers, etc.)
- ⑧ Other ()
- ⑨ Don't know/no response

D5. (All respondents) If you donated money or goods, to which field would you want your donations to go? Choose two in order of significance.

First		Second	
-------	--	--------	--

- ① support for children's welfare (general children's issues, undernourished children, children residing in institutions, children living without guardians, etc.)
- ② support for youth services (general youth issues, underprivileged youth, youth residing in institutions, etc.)
- ③ support for the disabled (general disability issues, underprivileged disabled and disabled residing in institutions, etc.)
- ④ support for seniors' welfare (general seniors' issues, seniors living alone, seniors residing in institutions, etc.)

- ⑤ support for women's welfare (general women's issues, female workers, housewives, female heads of households, etc.)
- ⑥ support for underprivileged households (the unemployed and working poor, etc.)
- ⑦ support for North Korean civilians
- ⑧ support for multicultural families (immigrant women in international marriages, etc.) and migrant workers in South Korea
- ⑨ Other ()
- ⑩ Don't know/no response

D6. (All respondents) If you donated money or goods, which issues below would you want your donations to support?

- ① issues in the community in which I live
- ② issues in the communities to which I am related (e.g. my schools, hometown, etc.)
- ③ domestic social issues
- ④ pressing issues in the international community (e.g. earthquake in Haiti, poverty in Africa, etc.)
- ⑨ Don't know/no response

E. Bequest donation

E1. Are you willing to donate part of your estate to organizations/institutions?

Bequest donation is making a pledge in your will to donate cash, securities, real estate, or property to organizations/institutions/individuals after you die.

- ① Yes → go to E1-1
- ② No → go to E2
- ⑨ Don't know/no response → go to E2

E1-1. If you answered yes to E1, what percentage of your estate would you be willing to donate?

_____ %

E1-2. If you answered yes to E1, in which form would you donate? Choose all the forms.

- ① Cash
- ② Goods
- ③ Real estate
- ④ Financial assets (securities and insurance policies)
- ⑨ Don't know/no response

E2. Given your personal situation, what do you think is the main obstacle to making a bequest donation?

- ① Difficulties in getting familial support and cooperation
- ② Lack of information on how to make bequest donation

- ③ Difficulty of selecting beneficiaries
- ④ Lack of trust of the organization that would manage the donation
- ⑤ Limited governmental support (benefits) for bequest donation
- ⑨ Don't know/no response

E3. Do you have intention to participate in “charitable gift annuity?”

“Charitable gift annuity” is a pension type donation method, which provides up to 50% of the donation amount to donors who make lump-sum donation (more than 10 million won) as pension fund. Such donation method will be introduced in Korea soon.

- ① Yes
- ② No
- ⑨ Don't know / no response

E4. Do you have intention to participate in “donor advised funds?”

“Donor advised funds” are similar to private foundations, in which relatively large amount of money is donated to financial funds under the donor's name to be managed, and the donor can allocate profit or principal to wherever he or she wants.

- ① Yes
- ② No
- ⑨ Don't know / no response

F. Philanthropy education

F1. From preschool through college, have you experienced any of the following?

For volunteer activities performed as part of a mandatory program in junior and/or high schools refer to statement (5).

Experience	Yes	No
(1) I received education on donation and volunteering from school, a youth center, or a religious organization	①	②
(2) I was taught by my parents about donation and volunteering	①	②
(3) I saw my parents, relatives, or neighbors donate and volunteer to the needy	①	②
(4) I donated and volunteered to individuals (friends, neighbors, etc.) , charitable or social service organizations	①	②
(5) I participated in obligatory volunteering ('student volunteering activities' or 'community services') or made donations at school	①	②

G. Donation and use of the Internet

G1. Have you voluntarily used the Internet to participate in donation activities in the past year (Jan - Dec 2011)?

- ① Yes → go to G2
- ② No → go to H1

G2. How much do you use the Internet for donation activities?

Item	Very much	Somewhat	Little	Never
(1) Information on beneficiaries (children, the disabled, the underprivileged, etc.)	①	②	③	④
(2) Information on the organizations/institutions	①	②	③	④
(3) Decision on the amount of donation and transfer of the money	①	②	③	④
(4) Feedback on donation (information on the beneficiary's use of donation, confirmation of donation, etc.)	①	②	③	④

H. South Korea's giving culture

H1. What do you think is necessary to further promote donation and volunteering in Korean society? Choose two in order of significance.

First

Second

- ① strengthen institutional support for donation and volunteering activities (increasing tax benefits, etc.)
- ② increase public awareness campaigns
- ③ increase cases of model donations and volunteers (or increase model donations and volunteers by the rich and the social elite)
- ④ increase transparency and reliability of nonprofit organizations
- ⑤ diversify donation and volunteer methods (donation of talent, etc.)
- ⑥ increase convenience of donation and volunteer (diversity of types and opportunities of donation)
- ⑦ increase donation and volunteer requests from nonprofit organizations
- ⑧ raise awareness of giving and volunteer in the communities to which I belong (work, religious groups, etc.)
- ⑨ establish system of philanthropy and volunteer education for children and adolescents
- ⑩ Don't know/no response

I. Trust of organizations/institutions/individuals

I1. How much do you trust or distrust the following organizations/institutions/individuals? Please circle the number that best describes your view.

Item	Trust strongly	Trust	Distrust somewhat	Totally distrust
(1) Social service organizations (orphanages, senior homes, welfare centers, etc.; including unauthorized facilities)	①	②	③	④
(2) Civil organizations (People's Solidarity for Participatory Democracy, Citizen's Coalition for Economic Justice, advocacy groups for the environment/women's rights/human rights, etc.)	①	②	③	④
(3) Arts and culture institutions (museums, etc.) and other associations	①	②	③	④
(4) Charitable organizations (UNICEF, Save the Children, Red Cross, Good Neighbors, World Vision, Community Chest of Korea, The Beautiful Foundation, Salvation Army, etc.)	①	②	③	④
(5) Educational institutions (elementary/junior high/high schools, universities, etc.)	①	②	③	④
(6) Medical institutions (hospitals, etc.)	①	②	③	④
(7) Religious institutions (churches, temples, etc.)	①	②	③	④
(8) Labor unions (Federation of Korean Trade Unions, Korean Confederation of Trade Unions, individual labor unions)	①	②	③	④
(9) Political parties (Grand National Party, Democratic Party, Liberty Forward Party, Democratic Labor Party, etc.)	①	②	③	④
(10) Interest groups, business/professional associations (medical associations, Bar Association, Federation of Korean Industries, Korea Employers Federation, etc.)	①	②	③	④
(11) Large corporations	①	②	③	④
(12) Small and medium enterprises	①	②	③	④
(13) Central government	①	②	③	④
(14) Local governments (province, city, county, district)	①	②	③	④
(15) Judicial institutions (courts, etc.)	①	②	③	④
(16) Media enterprises (broadcasting, newspapers, etc.)	①	②	③	④

J4. Which of the following best describes your level of education?

Dropping out is not included as having graduated.

- ① no education/graduated elementary school
- ② graduated junior high school
- ③ graduated high school
- ④ in university (junior college included)
- ⑤ graduated university
- ⑥ in graduate school/above masters degrees
- ⑨ Don't know/no response

J5. How much is your average personal monthly income before tax?

_____ 10 thousand KW

J6. How much is your average household monthly income before tax? Please include all of the household's income such as bonuses, interest, rent.

_____ 10 thousand KW

J7. Including yourself, how many are there in your household?

_____ persons

J8. What is your marital status?

- ① Singl
- ② Married (w /spouse)
- ③ Divorced
- ④ Widowed
- ⑤ Don't know /no response

J9. Before you participated in this survey, have you heard about the Beautiful Foundation?

① Yes

② No

* Thank you for taking the time to participate in the survey.

04

Researchers



04

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Educational Backgrounds

B.A. Yonsei University, Seoul, Korea

M.S.W. Ohio State University, Columbus, Ohio, U.S.A.

Ph.D. University of Pennsylvania, Philadelphia, PA, U.S.A.

History of Employment

1994-1995, Assistant Professor & Arthur K. Whitcomb Professor
at University of New Hampshire, Durham, NH, U.S.A.

1995-2004, Assistant Professor & Associate Professor at Ewha Womans University.

Chair of Social Welfare Department

Chair of NGOs Major

Associate Dean of Graduate School of Social Welfare

2004-Current, Professor, School of Social Welfare at Yonsei University

Publications

"A Cross-cultural Examination of Student Volunteering: Is It All About Resume Building?",
Nonprofit and Voluntary Sector Quarterly, June, 2010, vol. 39-3.

"Who Leaves, Who Stays, and Where They Go: Turnover and Retention in Nonprofit
Organizations" *Nonprofit and Voluntary Sector Quarterly*, forthcoming, 2013.

Project

300,000 US Dollars for 3 years under the title of "Nonprofit Organizations' Profit Seeking Behaviors and Profit Organizations' Philanthropic Behaviors" *under the Social Science Korea Project* by the Ministry of Education, Korea.

Principal Research Investigator of *the Law for Promoting Giving in Korea*, 2012.

Research & Lecture

- Lectures

Charity & Philanthropy, Management in NPOs, Corporate Philanthropy, Foundations, Research Methodology in Social Science

- Research

Citizen's Giving and Volunteering, Giving Behavior on Different Information: Field Experiments, Wealthy People's Giving Behavior

Current Academic Activities

Chief Editor in Korean Social Welfare Research

Editorial Board Member of *Nonprofit and Voluntary Sector Quarterly*

Current Social Activities

- Board Member

ARNOVA

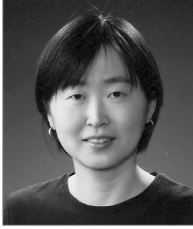
Korean United Way

Korean Social Security Council Government Committee

Seoul Welfare Foundation (Metropolitan City of Seoul)

JungBu Welfare Foundation

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- 2001 PH. D. (Social Welfare) Mandel School of Applied Social Sciences,
Case Western Reserve University, Cleveland, OH.
1992 M. A. (Social Welfare) Graduate School of Social Science,
Seoul National University, Seoul, Korea (February, 1992)
1990 B.A. (Political Science), Yonsei University, Seoul, Korea (February, 1990)

Professional Experience

2003. 3. - present. Associate professor, Department of Social Welfare,
The Catholic University of Korea
2002. 4. - 2003. 2. Instructor, Department of Social Welfare, Kunsan National University
2001. 9. - 2002. 2. Post-Doctoral Fellow, Brain Korea 21 New Governance Research Team,
Ewha Womans University
1999. 5. - 2001. 5. Data manager, Department of Anthropology, Case Western Reserve
University
1995. 2. - 1996. 1. Researcher, Seoul Development Institute, Seoul, Korea

Research Publications

- Rho, Y.** (2012). With Conflicting Feelings toward Unprepared, but Unavoidable Competition among Social Service Organizations: A Qualitative Inquiry on Social Workers' Perceptions and Experiences. *Social Welfare Policy, 39*(1).
Yang, S. W. & **Rho, Y.** (2012). What does publicness mean in social services?: A Conceptual understanding on publicness. *Korean Journal of Korean Welfare Research, 43*(1).
Rho, Y., Lee, S.G., Park, H. S. & Rhee, C. (2012). Ego-centered network analysis of female im-

migrants married to Korea men. *Korean Journal of Welfare*, 64(2)

Park, H. S., Rhee, C., **Rho, Y.** & Lee, S. G. (2012). Impact of Bilingual, Bicultural Home Environment on Mother`s Parenting and Children`s Outcomes. *Korean Journal of Korean Welfare Research*, 43(1).

Lee, S. G., Park, H. S., **Rho, Y.** & Rhee, C. (2012). The Mediated Effects of Acculturative Stress and Cultural Capital on School Adaptation for Children in Multicultural Families -Focused on the Mediation Effects of Positive Self-concept. *Journal of the Korean Society of Child Welfare*. 38.

Rho, Y. (2011). Can donor management of nonprofit social service organization lead to changes in donors` behaviors and perception toward a donation-receiving organization? *Journal of Korean Social Welfare Administration*, 13(1)

Rho, Y. (2010). An analysis on the structural relationships between employees` participation in corporate philanthropy, their attitudes toward corporate philanthropy and organizational commitment. *Korean Journal of Welfare*, 62(4).

Rho, Y. (2009). An analysis of fund allocation of local community chest to nonprofit social service organizations: What affects fund allocation? *Seoul Studies*, 10(3).

Rho, Y. (2008). A structural relation of professional leadership, environmental competitiveness, market orientation and fundraising effectiveness in social service organizations. *Korean Journal of Social Welfare Research*, 37(summer).

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Rho, Y. (2007). What does Accountability Mean in Nonprofit Social Service Organizations? *Korean Journal of Social Welfare Research*, 33(Summer).

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Lee, S. & **Rho, Y.** (2006). How Did Labor Flexibility Affect Occupational Welfare Provision in Korea? *Korean Journal of Welfare*, 58(2).

Han, D., Seo, W., **Rho, Y.**, & Lee, J (2006). *Religion and Civil Society*. The Academy of Korean Studies.

Rho, Y. & Rhee, C. (2005). Financial support services of social workers in a public hospital. *Journal of Korean Social Welfare Administration*, 7(1).

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Rho, Y. (2003). An Exploratory Study on the Role of Executive Boards in Nonprofit Social Service Organizations. *Korean Public Administration Review*, 37(3).

Rho, Y. (2002). Financial Supports of Government for Nonprofit Social Service Organizations in the United States. *Korean Journal of Welfare*, 49.

Rho, Y. (2001). Changes in Revenue Resources of Nonprofit Social Service Organizations. *Korean Journal of Social Welfare Research*, 18(Fall).

Rho, Y. (2001). *Changes in Financial Relations between Government and Nonprofit Social Service Organizations, 1983-1995*. Ph. D. Dissertation. Case Western Reserve University
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About the Beautiful Foundation

The Beautiful Foundation was established by and for the citizens

The Foundation is a public organization, run by the participation and assistance of citizens. Independent from any specific individual, company or group, the Foundation is operated for the advancement of a society in which citizens play a pivotal role. All the profits of the Foundation go back to benefit citizens and society.

The Beautiful Foundation creates a beautiful giving culture

The Foundation is constantly in need of regular donations and donors rather than temporary acts of compassionate or sympathetic donations. The Foundation tries to spread the culture of giving especially with “The Beautiful 1% Sharing Campaign”. A society where all people give money for a good cause is what the Foundation envisions.

The Beautiful Foundation heads for an abundant community

Many people remain in the dark, suffering from isolation and helplessness. And it is true also that many are dedicating themselves to make society a better place anonymously. The Foundation supports the marginal class as well as the activities for public benefit, which expedite the realization of shared hopes and happiness among an affluent community.

The Beautiful Foundation raises public funds

Not everyone can establish a foundation. However, anyone can keep the money for a good cause in one’s own name within the Foundation. The funds from Donors will be maintained within the Foundation in the Donor’s name, like a never-drying fountainhead, being perpetually used to support citizens and societal endeavors.

The Beautiful Foundation sets a new model

The Foundation is run by experts from various professional areas, armed with capability and morality. Its operation is most efficient and rewarding as to satisfy the wishes of the Donors. Projects and programs of the Foundation are to support sustainable activities for the public benefit. Transparent, fair management and devoted Staffs have created a new model for a public foundation.

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About the Center on Philanthropy at the Beautiful Foundation

The Center on Philanthropy at the Beautiful Foundation, South Korea's first and only research institute focused on philanthropy, is a storehouse of knowledge on giving that offers scientific research and reliable statistics. In addition, it compiles an expansive store of data from other countries safeguarding long-standing traditions of philanthropy.

Through research, education, publications, and information sharing, our center strives to further foster the culture of sharing and empower non-profit organizations in South Korea.??

The Center on Philanthropy at the Beautiful Foundation provides:

■ **Research on giving culture**

Research on giving trends in South Korea: In order to better promote giving culture and craft solid policy recommendations regarding donation, the Giving Index of Korea examines the status of donation and volunteering among South Koreans, as well as their perceptions and attitudes on philanthropy.?

Survey on corporate social responsibility: This survey identifies the status of corporate social responsibility among South Korean companies. In order to help encourage CSR, it supports an index tailored to the South Korean business environment.

■ **Featured research**

The Center also conducts featured research deemed essential to the promotion of giving culture in South Korea, such as research into tax and legal procedures related to philanthropic activities and studies on promoting giving among the wealthy.

■ **Giving Korea, an international symposium on giving culture**

Giving Korea is a venue for the dissemination of up-to-date trends and models in philanthropy at home and abroad, designed to offer insight for cultivating a more creative and mature giving culture in South Korea.??The publications from Giving Korea are also available in English.

■ **Monitoring of key international research, networking with overseas philanthropic organizations?**

The Center tracks international research trends on philanthropy and maintains partnerships with related organizations in order to further improve the quality of our research on giving culture.

The data and other materials publicized by the Center on Philanthropy at the Beautiful Foundation are available through our Knowledge Sharing Archive (www.bfdata.org).

The Center on Philanthropy at the Beautiful Foundation

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* The names on the list are in alphabetical order.

