

Giving Korea 2018



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The General Public's Perception of Nonprofit Charity Organizations: What Makes Charity Organizations Trustworthy?



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1. Introduction

Nonprofit charity organizations (NPOs) are the main channel via which the majority of lay donors make their donations to charitable causes. It is thus natural for the general public to take interest in not only the overall activities of such organizations, but also to what ends their donations are put. This public interest, in turn, informs the public's perception of how trustworthy NPOs are. According to the Giving Korea study of 2016, 51 percent of polled donors identified trustworthiness and transparency as the most important principles guiding their choice of certain charity organizations over others. As for why they would not make donations, 20.85 percent of former donors and 11.39 percent of never-donors answered "because (they) could not trust the fundraising organizations."

This situation requires NPOs to make lots of strategic efforts to enhance their trustworthiness and transparency. The press regularly reports how charity organizations appropriate donors' contributions to support their administrative and charity activities. Scandals, even when they concern only a select few organizations, often do far-reaching harm to the overall credibility of NPOs at large.

While it does not seem far-fetched to assume that the trustworthy images of charity organizations would wield a decisive influence on individual donors' behavior, few studies have been conducted to provide a definitive answer. One study, for instance, refuses to discuss and clarify how the overall trustworthiness of NPOs in general affect individual donors' behavior (Kang, 2007). Another concludes, rather counterintuitively, that societal trust that forms vital part of social capital bears little correlation to individuals' efforts to be more charitable (Kang et al., 2015).

The findings of these and other like studies on trustworthiness and charity may be attributed to the lack of a system for reliably measuring trustworthiness. The absence of such a model, in turn, reflects the inherent ambiguity of the presumed correlation between lay donors' behavior and the trustworthiness of charity organizations. In this study, we shall explore what trustworthiness specifically means to individual donors. To this end, we shall examine how societal trust throughout the Korean society, as part of social capital, affects charity. We shall then examine whether there is any difference between donors and non-donors in terms of their perception of the trustworthiness of charity organizations. By assessing the perceived trustworthiness of the 20 leading charity NPOs in South Korea, we shall explore what factors intrinsic to those organizations affect their perceived trustworthiness.

2. Research Scope and Methodology

1) Research Scope

This study is based on an opinion poll involving lay citizens and fundraising workers actually working at charity NPOs. The sample of lay citizens consisted of 2,011 adults aged 19 or older that were sampled randomly on the basis of regional, age and gender proportions assigned to the distribution of resident registration records. The poll took place in the form of a Web-based survey for two weeks from May 14 to 30. As for charity NPO fundraising workers, 352 were purposively sampled and directed to participate in the poll, via e-mail, from June 1 to 8.

2) Measurements

The three main subjects measured by the poll were overall trust in the Korean society, trust in charity NPOs, and relative trust in charity NPOs compared to the Korean society in general.

As for measuring overall trust in the Korean society, some of the questions used in the Giving Korea study of 2014 to measure overall societal trust as a component of social capital in South Korea were used. Giving Korea's questions, in turn, had been modifications of the questions originally used in the U.S. General Social Survey. To measure trust in charity NPOs, questions from Sargeant and Lee (2002) were modified and applied. Relative trust in charity NPOs were measured by using a modified version of the question raised in the Giving Korea studies, from 2002 to 2010, on whether the public trusted the overall society more than charity NPOs.

With the goal of analyzing how perceived trustworthiness affects individuals' charity-related behavior, polltakers' attitude to charity in general and the media portrayals of charity organizations was measured. The ethical attitude to charity was measured by using modified versions of questions from Cheung and Chan (2000). The attitude toward the medial portrayals was measured on the basis of the three questions developed for this particular study.

This study is also based on the assessment of the perceived trustworthiness and awareness of the top 22 charity NPOs active in Korea at present. The 22 organizations were selected based on their records on total revenues from donations, as reported to the National Tax Service (NTS). Hospitals, schools, corporate charity

foundations, government-created foundations and trade associations were excluded. The poll listed the selected 22 organizations and asked participants to list the three organizations they perceived to be most trustworthy and the three they had heard of (with overlapping answers allowed).

Table 1. Questions for Measuring Trustworthiness and Related Factors

Variable	Question: Do you agree with the following statements?
Trust in Korean society	In general, most people can be trusted.
	People generally want to help me.
	People try to use me when given the chance.
	It is relatively safe to go out alone at night.
Trust in charity NPOs	Charity organizations are trustworthy.
	Charity organizations work to benefit the society.
	Charity organizations are run in an ethical manner.
	Charity organizations spend donations appropriately.
	Charity organizations deceive donors to raise more funds.
	Charity organizations conduct fundraising in appropriate manners.
Relative trust in charity NPOs	Charity organizations are more trustworthy than the government or public organizations.
	Charity organizations are more trustworthy than businesses.
	Charity organizations are more trustworthy than the media.
	Charity organizations are more trustworthy than religious organizations.
Attitude to charity	I feel a sense of duty to be charitable.
	There are many charity organizations out there in need of donations.
	Charity fits my values.
	Charity is necessary for the integration and progress of the overall society.
Attitude to media portrayals	Media portrayals of charity organizations affect my donations.
	Media portrayals of charity organizations affect the trustworthiness of charity organizations.
	Media portrayals of charity organizations can be trusted.

3. Analysis

1) Does the general public trust charity NPOs?

Table 2 shows an overall trend in how the general public and fundraising workers at NPOs perceive the trustworthiness of the Korean society in general and charity NPOs. First, lay citizens rated the trustworthiness of the Korean society and charity organizations as generally trustworthy, at 2.43 and 2.41 respectively. These scores, however, are lower than the scores given by fundraising workers. The relative trustworthiness of charity organizations in relation to others, such as governments, businesses and religious organizations, came behind overall trustworthiness, at 2.26. The fact that fundraising workers rate the trustworthiness a bit highly suggests that insiders of charity NPOs, with access to specific information and knowledge on those organizations' activities and finance, generally trust charity organizations more than people without such internal knowledge. It also suggests the importance of providing the general public with specific types of information on charity organizations' activities and finance in enhancing the public trust in charity.

Table 2. Perceived Trustworthiness: Lay Citizens vs. Fundraising Workers

		N	Min.	Max.	Avg.	S.D.
Trust in Korean society	Lay citizens	2011	1.00	3.75	2.43	0.441
	NPO workers	352	1.50	4.00	2.72	0.362
Trust in charity organizations	Lay citizens	2011	1.00	4.00	2.41	0.472
	NPO workers	352	1.50	4.00	2.96	0.380
Relative trust in charity organizations	Lay citizens	2011	1.00	4.00	2.26	0.585
	NPO workers	352	1.00	4.00	2.80	0.503
Trust in media portrayals	Lay citizens	2011	1.00	4.00	2.51	0.499
	NPO workers	352	1.00	4.00	3.16	0.418

Table 3 reveals an interesting trend in terms of relative trustworthiness of charity NPOs compared to other organizations. Lay citizens tend to place far greater trust in religious organizations, businesses, the media and governmental organizations than in charity NPOs. This is where the disparity between the general public and fundraising workers becomes quite evident. Fundraising workers perceive charity NPOs as more trustworthy than any other organizations in society. This divide suggests that charity NPOs are, in fact, being run in a trustworthy manner, but the general public is not aware of it. Fundraising workers have more chances to observe charity NPOs' activities and conduct closely and are likely to have based their judgment of whether or not those organizations are trustworthy on the specific information they have. The finding, moreover, suggests that charity NPOs have failed to inform citizens of the specifics of their activities.

Table 3. Relative Trust in Charity NPOs: Lay Citizens vs. Fundraising Workers

Charity NPOs can be more trusted than...	Lay citizens		Fundraising workers	
	Yes	No	Yes	No
Religious organizations	39.7	60.4	69.0	31.0
Businesses	39.4	60.6	75.3	24.7
The media	35.5	64.5	79.5	20.5
Government/public organizations	26.0	74.0	61.9	38.1

2) Do donors trust charity NPOs more than non-donors?

Perceived trustworthiness of charity organizations has been believed to be a major factor influencing donor behavior. In this section, let us examine whether individuals' decision to donate or not bears correlations to their trust in the overall society and charity organizations. We shall also analyze how media portrayals of charity organizations—assumed to affect the trustworthiness of the organizations—and individuals' attitude to charity in general affect donors and non-donors differently.

Table 4. Trust and Involved Factors: Donors vs. Non-Donors

		N	Avg.	S.D.	t
Trust in Korean society	Donors	1072	2.49	0.444	6.552***
	Non-donors	939	2.36	0.428	
Trust in charity organizations	Donors	1072	2.53	0.452	13.066***
	Non-donors	939	2.27	0.455	
Relative trust in charity organizations	Donors	1072	2.41	0.569	12.421***
	Non-donors	939	2.10	0.559	
Attitude to charity	Donors	1072	2.97	0.465	17.283***
	Non-donors	939	2.61	0.475	
Attitude to media portrayals	Donors	1072	2.62	0.466	11.061***
	Non-donors	939	2.38	0.504	

***: p < 0.001

Table 4 shows the differences between people who had made donations in the past year (2017) and people who had not done so in terms of trust and the related factors. Donors generally had greater trust in the Korean society at large as well as charity organizations than non-donors. While this finding does not confirm a causal relation between trust and charity, it nonetheless suggests a close correlation between the two variables.

Donors, moreover, also felt a greater sense of duty to be charitable than non-donors. This suggests the importance of education and experiences that can help people internalize charity and donations as norms. As for trust in media portrayals of charity NPOs' activities, donors also scored more highly than non-donors, suggesting that donors take greater interest in such activities than non-donors. It may therefore be important for charity NPOs to advertise their activities with detailed and accurate information via various channels of the media.

Table 5 shows the correlation between the annual amount of donations people made on average in 2017, the duration of donations, and trust. The more people trusted in the Korean society and/or charity organizations, the significantly greater the amounts and the significantly longer the duration of their donations were. Positive perceptions of donations also increased the amounts and duration of donations, as did the lengths of time people spent on ruminating on media portrayals.

Table 5. Amounts and Durations of Donations and Trust and Involved Factors

	Duration (months)	Amount (in KRW 1,000)
Trust in Korean society	0.108***	0.067**
Trust in charity organizations	0.121***	0.137***
Relative trust in charity organizations	0.102**	0.132***
Attitude to charity	0.200***	0.188***
Attitude to media portrayals	0.117***	0.127***

***: $p < 0.001$, **: $p < 0.05$.

Table 6 shows whether the scores for trust and the related factors differed between non-donors who had made donations at other times in their lives and others who had never made donations as of 2017. People who had made donations at least once in their lives trusted the Korean society and charity organizations (even relative to other types of organizations) significantly more than people without any experiences with donations. The former also had more positive attitude toward charity and media portrayals.

Table 6. Trust and Involved Factors: Pre-2017 Donors vs. Non-Donors

		N	Avg.	S.D.	t
Trust in Korean society	Donors	750	2.37	0.42	2.004***
	Non-donors	189	2.30	0.46	
Trust in charity organizations	Donors	750	2.28	0.45	1.790
	Non-donors	189	2.22	0.48	
Relative trust in charity organizations	Donors	750	2.12	0.54	2.192**
	Non-donors	189	2.02	0.61	
Attitude to charity	Donors	750	2.66	0.46	6.140***
	Non-donors	189	2.42	0.50	
Attitude to media portrayals	Donors	750	2.40	0.48	2.916**
	Non-donors	189	2.28	0.57	

***: $p < 0.001$, **: $p < 0.05$.

Absolute trust in charity organizations, however, did not differ between pre-2017 donors and non-donors with statistical significance. There are two ways to interpret this finding. First, while having made a donation at any point in one's lifetime is not a significant factor of one's trust in charity organizations, the fact that people with recent experiences of making donations (closer to 2017) had greater trust in charity organizations, as shown in Table 4, suggests that making donations could enhance one's trust in charity organizations rather than vice versa. Second, people who have made donations in the past, but who have not done so in the recent years, may be categorized as having stopped donations. It is probable that some, if not most, of these people have had experiences that undermined their trust in charity organizations. Given these two possible interpretations, we may conclude that it is important to lead people to start making donations first and foremost, and that charity organizations ought to make concrete and sustained efforts to maintain donors' continued trust in their activities before they grow distrust and stop charity.

3) What does trust in charity NPOs mean?: 22 leading charity organizations

Let us now turn our attention to the general public's trust and awareness of the top 22 charity NPOs in Korea, determined on the basis of the total donation revenues they reported to the NTS for fiscal year 2016, and

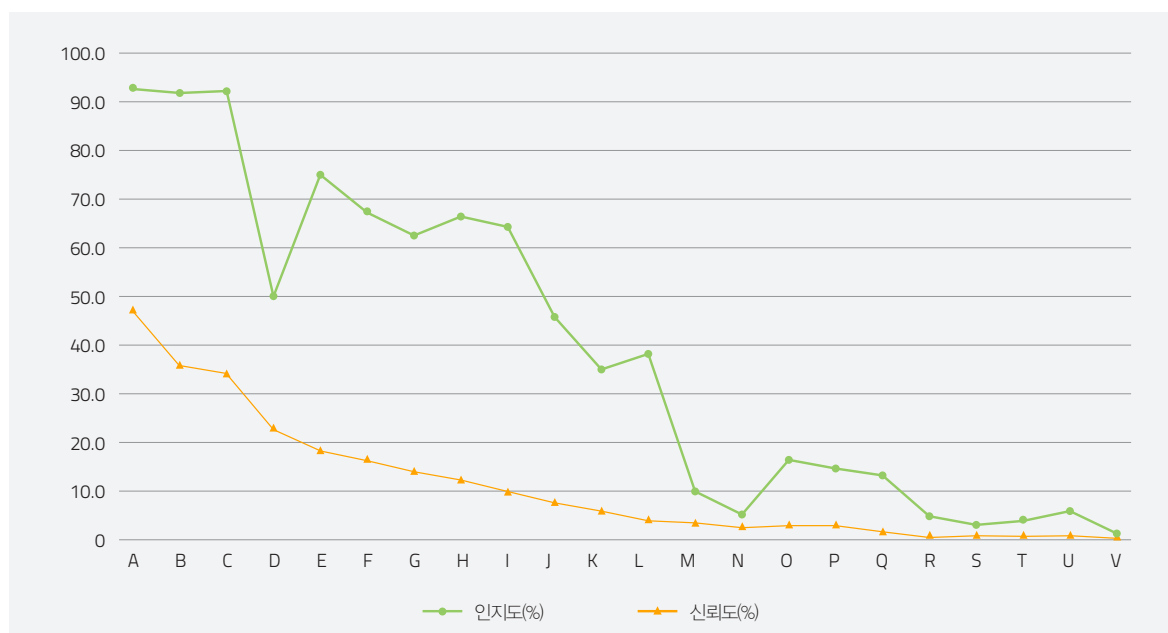


Figure 1. General Public's Trust and Awareness: 22 Leading Charity NPOs in Korea

examine how the factors intrinsic to these organizations shaped the public’s perception. Figure 1 shows that the public’s awareness and trust in these leading organizations follow a similar pattern.

Note that the gap between trust and awareness narrows down drastically beyond organization “L.” In other words, the 12 most trusted charity organizations are far more famous among individuals than the 10 less trusted organizations, but the public’s trust in those 12 is not as high as their relative fame would warrant. The three most trusted organizations, in particular, were known by over 90 percent of the poll participants, suggesting that nine out of every 10 citizens in Korea had heard of them. As for the 10 less trusted organizations, there is no significant gap between their perceived trustworthiness and awareness.

Figure 2 arranges the 22 organizations based on their trust and awareness rankings, thereby showing the overall tendency suggested in Figure 1 with greater clarity. Figure 2 also shows the rankings of the organizations based on fundraising workers’ trustworthiness assessment. Specifically, the figure shows what correlation lay citizens’ awareness and fundraising workers’ perceived trustworthiness of the organizations bear to lay citizens’ perceived trustworthiness. Among lay citizens, the trustworthiness rankings generally overlap with awareness rankings. Lay citizens’ trustworthiness rankings of the three top organizations, in particular, also corresponded exactly to their rankings of those organization’s awareness. There were, however, also organizations whose trustworthiness rankings diverged significantly from awareness rankings. “D” was the organization with the greatest disparity, coming in the fourth in terms of trustworthiness, but ranked in the ninth in terms of awareness.

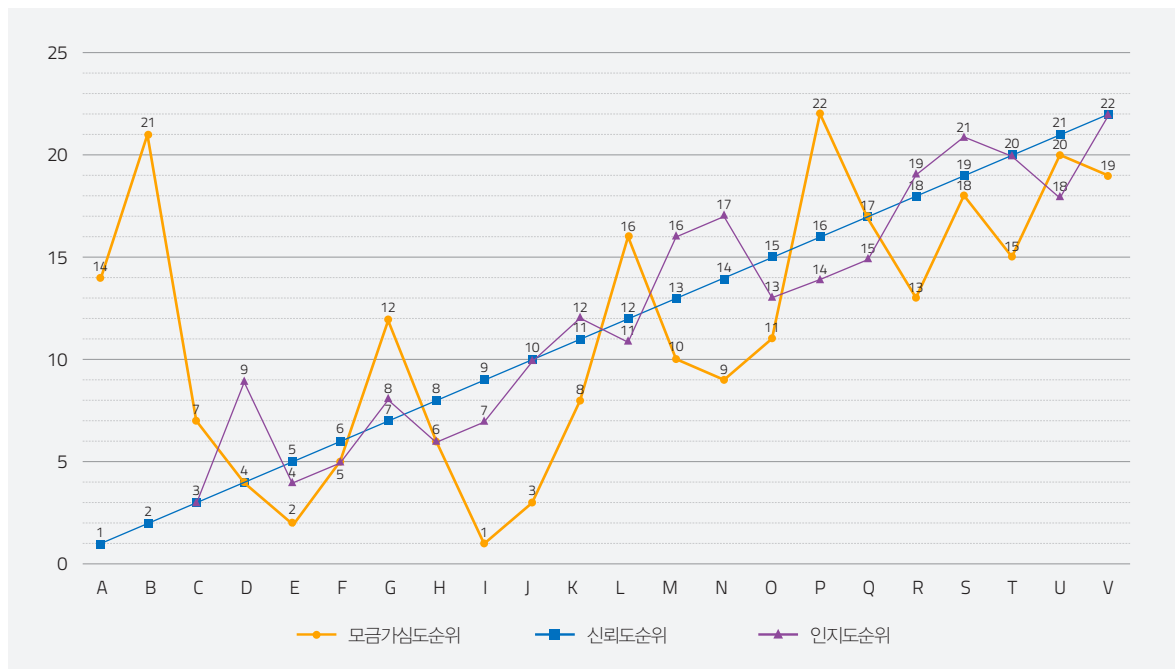


Figure 2. Trustworthiness and Awareness Rankings of the 22 Charity NPOs

Fundraising workers' rankings of the 22 charity NPOs in terms of trustworthiness differed significantly from lay citizens'.¹⁾

The organization on which lay citizens and fundraising workers differed most drastically was "A," which lay citizens ranked the first in terms of trustworthiness, while fundraising workers ranked it in the 14th. Organization "I" was a mirror opposite of organization A; fundraising workers rated it as the most trustworthy charity organization, whereas lay citizens ranked in the ninth place.

This pattern of difference suggests that lay citizens tend to place greater trust in organizations that are relatively well-known. This finding carries two implications. First, the trustworthiness of charity NPOs is built, in the public perception, after the organizations are first known to citizens. Second, lay citizens still have difficulty distinguishing between "awareness" and "trustworthiness" when it comes to charity organizations. In whichever direction these implications are taken, they ultimately suggest that public relations—advertising, marketing, and other campaigns—that raise the general public's awareness of charity organizations' activities and finance are essential to building the public's trust.

Let us now explore the factors that influence the public's perception of how trustworthy charity organizations are. The factors of our interest are the total revenue, the percentage of donations in general in the total revenue, and the percentage of donations received from the public at large in the total revenue, according to which the 22 organizations are ranked and compared.²⁾ Table 7 lists the rankings of the nine organizations with trustworthiness scores of 10 percent or greater across various organizational factors. As the table indicates, the three organizations ranked as the most trustworthy were all within the top five in terms of total revenue. Organizations D and I are noteworthy in that, despite being ranked in the 19th and 21st places, respectively, in terms of total revenue, they were ranked quite highly in terms of trustworthiness and awareness. These two organizations, moreover, are relatively young compared to the rest of the top 10-percent organizations. These exceptional organizations are relatively well known to the general public, and are also recognized as trustworthy, notwithstanding their comparatively small sizes.

1) Lay citizens were presented with the list of the 22 organizations and asked to pick the three organizations they regarded as most famous and trustworthy (overlapping answers allowed). Fundraising workers were asked to rate the organizations' trustworthiness along a four-point scale.

2) A charity organization's total revenue consists of income from nonprofit business activities, donations, government subsidies, income from other activities, income from for-profit business activities, financial income (interests, dividends, etc.) and returns on real estate and other investments. Total donations, or donations in general, include donations raised from the public at large, from businesses and organizations, from other nonprofit charity organizations and foundations, other donations, and in-kind donations.

Aside from D and I, however, no other smaller and younger organizations have been ranked so favorably in terms of trustworthiness. The size of an organization (measured in terms of revenue) and the length of its history are usually indicative of how active the organization has been, so much so that it is known to the general public. In an effort to examine how this public perception of trustworthiness affects the actual fundraising activities of charity organizations, we may compare the rankings in terms of the percentages of general and popularly raised donations in the organizations' total revenues. Interestingly, no specific pattern emerges linking the organizations' trustworthiness rankings, on the one hand, and their rankings in terms of the percentages of general and popularly raised donations. With the exception of organization "C," organizations ranked in the top 10 for trustworthiness were not included in the top 10 with the largest percentages of donations in their total revenues. The percentages of popularly raised donations may be indicative of trustworthiness, but the rankings in that regard, too, fail to show a definite correlation to the trustworthiness rankings. Nevertheless, organizations with relatively large percentages of popularly raised donations in their revenues (A, C, D, F, and I) fared relatively well in terms of perceived trustworthiness as well.

Table 7. The Nine Most Trusted Charity NPOs and Their Rankings along Other Factors

Organization	Trust-worthiness	Awareness	Duration of operation	Total revenue	General donations/ total revenue	Popularly raised donations/ total revenue
A	1	1	7	5	10	4
B	2	2	1	1	22	22
C	3	3	13	2	9	2
D	4	9	20	19	17	8
E	5	4	2	4	14	15
F	6	5	4	3	11	5
G	7	8	3	6	21	20
H	8	6	10	10	20	21
I	9	7	15	21	12	9

Organizations B, G and H are quite noteworthy. Despite it being ranked very highly in terms of trustworthiness and awareness, B was ranked in the bottom in terms of the percentages of either donations in general or popularly raised donations in its total revenue. This is because B mainly relied on fixed-fee contributions from subscribing members, which were not categorized as donations per se. As a matter of fact, the Korea Guide Star's report, based upon tax files submitted to the NTS for fiscal year 2016, this organization had a total annual revenue of KRW 1,434,468,129,000 62 percent of which came in the form of income from nonprofit business activities (KRW 474,050,556,000) and other activities (KRW 421,184,471,000). G and H also show relatively small percentages of donations in their total revenues because income from nonprofit business activities and government subsidies respectively make up 72 percent and 82 percent of these two organizations' total annual revenues. These three particular organizations, in other words, are likely to have accounted for the membership or subscription contributions from their members under accounts other than donations.

Table 8 shows the rankings of charity NPOs with trustworthiness scores of less than 10 percent. Their low trustworthiness rankings generally reflect their relatively small sizes and/or brevity of their operations. Of particular interest are organizations M, R, U and V. M and R were ranked relatively lowly in terms of either trustworthiness or awareness, but boasted quite large percentages of donations, both general and popularly raised, in their total revenues. U had a relatively large percentage of donations in general in its revenue, while V relied more on popularly raised donations. These four organizations show that charity NPOs can quite actively engage in fundraising activities—almost to the extent of relying exclusively on donations for their revenue—despite the general public's relative lack of trust in them or lack of awareness of them.

Table 8. The 13 Less Trusted Charity NPOs and Their Rankings along Other Factors

Organization	Trust-worthiness	Awareness	Duration of operation	Total revenue	General donations/ total revenue	Popularly raised donations/ total revenue
J	10	10	5	8	13	7
K	11	12	6	9	6	10
L	12	11	7	11	15	14
M	13	16	18	7	3	3
N	14	17	19	22	4	11
O	15	13	9	16	16	17
P	16	14	10	12	18	12
Q	17	15	14	13	7	16
R	18	19	10	14	2	6
S	19	21	15	17	5	18
T	20	20	15	15	19	19
U	21	18	21	18	1	13
V	22	22	22	20	8	1

With the 22 organizations divided into two groups depending on whether their trustworthiness scores, as rated by lay citizens, are equal to or higher than 10 percent, the organizations with the higher scores depart significantly from those with the lower scores in terms of not only trustworthiness and awareness, but also other factors. The overall trend of trustworthiness, however, shows little actual correlation to organizations' performances in terms of raising donations, as seen in the percentages of donations in general and popularly raised donations in their respective revenues. The prevailing assumption in the literature is that the general public's trust in charity NPOs is a major factor influencing the amounts of donations those organizations receive. Our analysis of the 22 leading charity NPOs in Korea, however, fails to confirm that assumption. Our finding rather suggests that, although the public at large takes the trustworthiness of charity NPOs seriously, actual donors consider other

factors equally importantly when they decide to make donations. Charity NPOs should therefore properly understand and identify what the general public means by “trustworthiness.” More importantly, given the fact that the majority of donations made in Korea are made via the fundraising activities of charity NPOs, the organizations themselves should actively inform the public of what specific factors donors should consider when deciding which charity organizations to trust.

4) Why Is There a Divide between Charity NPOs’ Trustworthiness and Charity Performance?: Understanding the Donor Factors

What could explain the divide between the public’s perceived trustworthiness and awareness of charity NPOs, on the one hand, and the organizations’ actual fundraising performance, on the other? We may arrive at an answer by examining the disparity between what charity organizations actually do and the general public’s perception of what those organizations do. In this section, we shall turn our attention to the divide between fundraising workers’ understanding of charity fundraising and lay citizens’ perception.

In making donations, individual donors tend to attribute much importance to the disclosure of information on the indirect costs of charity NPOs, such as their administrative expenses and labor costs, as essential to the organizations’ transparency and trustworthiness. Table 9 shows the difference between lay citizens and fundraising workers on this point. As the table indicates, fundraising workers identified that charity NPOs spent 26.79 percent of donations they raised on indirect costs in 2017. This percentage is lower than 33.0 percent that lay citizens guessed as the share of indirect costs. On the other hand, lay citizens also believe far less (20 percent) of the donations should be spent on indirect costs. The gap between the percentage of donations that is guessed to go toward indirect costs and the ideal percentage of donations to be used as indirect costs especially widened among non-donors compared to donors.

Table 9. Charity NPOs’ Indirect Costs: Spent and Ideal Percentages

(Unit: Percentage)

	Type	NPO workers	Lay citizens		
			Overall	Donors	Non-donors
2015	Spent	20.98	33.00	32.50	33.60
	Ideal	n/a	20.00	20.80	19.10
2017	Spent	26.79	32.46	29.78	35.52
	Ideal	n/a	18.02	18.12	17.90

Given the fact that the majority of lay citizens consider the percentages of donations spent as indirect costs to be important indicators of charity NPOs’ trustworthiness and transparency, and that much of the media coverage on charity NPOs’ activities focuses on whether donations have been misspent or embezzled as “indirect costs,” charity NPOs ought to make more active efforts to explain the actual meaning of indirect costs and provide detailed information. It is particularly important for charity organizations to consider and decide how they might provide such information as part of fundraising messages communicated to the public.

Table 10 shows the general public’s experiences with, and preference for, different types of fundraising channels. The table also indicates how effective fundraising workers perceive these channels to be. Street fundraising and media campaigns emerged as the two main channels with which lay citizens were most experienced. The frequency of experience, however, did not overlap with lay citizens’ preferred channels. The majority of poll participants expressed preference for indirect channels, via the media and online, over channels involving direct contact or communication. In fact, citizens’ preferred channels tended to overlap with channels identified by fundraising workers as effective.

Table 10. Channels of Fundraising Experienced and Preferred

(Unit: Percentage)

Channel	Experienced			Preferred			Effectiveness
	Overall	Donors	Non-donors	Overall	Donors	Non-donors	
Street fundraising (membership drives)	49.2	51.4	46.6	31.3	37.2	34.5	8.8
Media campaigns (TV, etc.)	35.0	35.5	34.4	77.8	79.2	76.3	47.4
Direct contact (e-mail, telephone, mail, etc.)	31.3	37.8	24.0	22.3	28.2	15.4	24.5
Special (sponsorship) events	21.2	25.7	16.0	68.1	72.2	63.2	51.4
Online campaigns	19.3	21.5	16.7	61.8	67.1	55.8	44.9
Payroll deductions	11.0	13.4	8.3	32.3	34.6	29.7	n/a
Purchases of charity goods	23.5	29.2	17.0	n/a	n/a	n/a	16.5
No experience with fundraising requests	19.6	15.5	24.4	n/a	n/a	n/a	n/a

The discrepancy between the most frequently encountered fundraising channels, on the one hand, and the channels that are preferred and seen as effective, on the other, indicates the need for charity NPOs to make greater effort to make their fundraising more effective. Donors-to-be prefer somewhat passive and indirect channels of fundraising to direct ones, which could exert pressure. Donations necessarily involve financial sacrifices, and it is natural for individuals to want to avoid having to say “no” directly to fundraisers. Contrary to people’s preferences and fundraising workers’ assessment of effectiveness, however, direct channels, such as street campaigns and direct contact, have been used more frequently. This suggests charity NPOs’ failure to take potential donors’ preferences and characteristics into account. Although the established literature emphasizes increasing direct contact with donors is key to increasing donations, today’s potential donors prefer fundraising

channels that do not involve face-to-face contact. That charity NPOs still resort to direct fundraising channels reflects the organizations' failure to keep up to date with changing trends.

The discrepancy between the most frequently experienced channels of fundraising and the preferred/effective ones also implies charity NPOs' failure to provide specific and accurate information for the general public on their activities.

Table 11. Experience with Donation and Civic Participation in the Past Year

	Experienced		Did not experience		Total	
	N	%	N	%	N	%
Donors	837	78.1	235	21.9	1072	100
Non-donors	578	61.6	361	38.4	939	100
Total	1415	70.4	596	29.6	2011	100

The Giving Korea study of 2018 also reveals new trends emerging among lay donors. Table 11 indicates that donations are correlated to other types of social participation. Over 78 percent of donors have engaged in one or more other forms of social participation, including expression of support for social causes, participation in public debates or briefings, participation in political rallies or protests, and purchases of charity goods. Interestingly, nearly 70 percent of the entire public, whether donating or not, also had experiences with these forms of social participation.

Table 12. Frequency of Donations and Civic Participation in the Past Year

	N	Avg.	S.D.	t
Donors	1072	1.30	1.044	10.082***
Non-donors	939	0.87	0.854	

***: $p < 0.001$.

Table 12 shows whether there is a significant difference between donors and non-donors in terms of experiences with social participation. Donors, on average, engaged in social participation 1.3 times throughout the given

year, significantly more frequently than non-donors.

Table 13 lists participation rates in diverse forms of social participation. It also shows that donors are generally more involved in most types of social participation than non-donors. This finding suggests that donation, too, may be understood as a form of social participation. That donors participate in other forms of social participation carries diverse implications for charity NPOs. The majority of charity organizations have so far tailored their fundraising messages to particular issues of social welfare or sympathy. That donors actually seem to view donations as a form of social participation, however, suggests that donors want their donations (and other forms of social participation) to help solve various problems of the society and lead to substantial change and growth in the civil society. Charity NPOs should respond to citizens' desire to solve social problems and diversify their fundraising messages in light of their efforts to achieve social change.

Table 13. Types of Social Participation and the Donor Status in the Past Year

(Unit: Percentage)

	Expressing support for social causes	Volunteering	Purchasing charity goods	Participating in political rallies/ protests	Participating in public debates/ briefings	Other	No social participation
Donors	39.6	42.2	29.2	11.8	5.7	1.4	21.9
Non-donors	35.4	21.1	17.0	8.9	2.8	1.5	38.4
Total	37.6	32.3	23.5	10.5	4.3	1.4	29.6

People in their 20s were most actively engaged, particularly in expressing support for social causes and purchasing charity goods. The preferred types of social participation indeed varied somewhat from generation to generation. For example, 49.4 percent of twentysomethings expressed support for social causes, while another 30.2 percent purchased charity goods. Among people in their 60s, on the other hand, volunteering was the most popular form of social participation (42.2 percent), while all other forms of social participation remained relatively unpopular. However, seniors in their 60s were the most represented group among participants in public debates or briefings, at 6.7 percent, while only 3.2 percent of people in their 20s participated in such activities. Charity NPOs should consider how to tailor their fundraising activities to the perceptions and characteristics of different groups of citizens, and find effective generational strategies.

5. Conclusion

This study explores to what extent the general public in South Korea trusts charity NPOs. The findings can be summarized as follows.

First, the general public's trust in the Korean society and charity organizations in general is relatively weak. Of particular importance is that Koreans trust charity organizations even less compared to other organizations, such as the government, businesses, the media and religious organizations. While this does not imply that Koreans think of all charity NPOs as untrustworthy or lacking transparency, it suggests that Koreans at large are still skeptical toward the organizations' activities, notwithstanding the organizations' efforts to enhance the awareness and transparency of their projects. Charity NPOs should therefore actively consider and seek more efficient and effective strategies for providing detailed information on the appropriations of donations. Furthermore, these organizations should establish and provide guidelines to inform potential donors of the factors that contribute to charity organizations' trustworthiness. Such guidelines are also important to ensure the general public's correct understanding of what charity NPOs do.

Second, Korean donors in general place greater trust in the Korean society as well as charity organizations than non-donors do. People with experiences of making donations also tend to have higher levels of trust than people without any experiences with donations. This suggests that donors, whether recent or not, take greater interest in the activities of charity organizations, as a result of which they gain more pertinent information necessary to understand, and trust, those organizations' activities. This is also apparent in the fact that donors are more prone to media portrayals of charity NPOs' activities than non-donors are. Charity NPOs should therefore strive to provide detailed information for more potential donors to inform their understanding.

Third, a recent opinion poll on the general public's perception of the trustworthiness and awareness of the 22 leading charity NPOs in Korea reveals that the perceived awareness of the organizations generally coincides with the perceived trustworthiness of them. This suggests that the general public is unable to separate awareness from trustworthiness in their assessment of charity organizations. It also suggests, more troublingly, that large and major charity NPOs have failed to provide accurate information and guideline, for the public, on what factors make charity organizations truly trustworthy.

Fourth, an analysis of diverse factors of the 22 leading charity NPOs in relation to their perceived trustworthiness shows that there is no definite correlation between the general public's perception of trustworthiness, on the one hand, and their willingness to make donations, on the other. This finding suggests the need for more in-depth research and discussion on what the "trustworthiness" of charity organizations means to the general public, and what factors form and reinforce it.

Fifth, the absence of a clear connection between the perceived trustworthiness of charity NPOs and their fundraising performance suggests the failure of fundraising organizations and workers to keep up to date with the changing perception and attitude of the general public. The discrepancy between lay citizens' experiences with fundraising channels and their preferred channels, in particular, indicates shortcomings on charity organizations' part to respond adequately to the general public's understanding and desires in fundraising activities. The growing diversity of the forms of social participation in which Koreans engage today suggests that charity organizations should outgrow their focus on arousing sympathy for certain issues, and instead respond more actively to Koreans' desire to achieve social change through donations and other forms of social participation.

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Overlap of Donation and Volunteerism: Supplementary or Substitutional?



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1. Introduction

The Giving Korea studies began in 2000 with the aim of finding facts regarding nongovernmental charity in South Korea. The 18th annual study was conducted in 2018. Over the years, the Giving Korea series has established itself as a leading source of information on the status of private charity and insights into related trends in Korea. It takes some effort to start a major endeavor like this; it takes even more effort to continue it for more than a decade. With its history, the value of the series has grown even more important. The fact that Statistics Korea, the source of all official and governmental statistics in the country, has come to include charity-related questions in its Social Survey series starting in 2011 attests to the growing influence of Giving Korea. The data provided by the Giving Korea studies can be used for a variety of purposes, and it is particularly important to use cross-sectional analysis to determine changing charity trends. Knowing what kinds of social issues triggered more participation in charity, and what types of charity activities were more popular in certain years, can greatly help charity organizations to devise more effective content and public relations (PR) materials. There is no doubt that the Giving Korea studies contribute to increasing the general public's interest in charity and spreading a culture of giving.

Since 2011, the Giving Korea series has been alternating its focus between individual charity and corporate charity year to year. Survey findings on individual charity of the preceding year are published every even year, whereas the findings on corporate charity of the preceding year are published every odd year. The report from 2018 thus provides information on individual charity in 2017. While the list of core questions has remained unaltered since 2014, the overall number of questions has been greatly increased in the recent years, compared to 2000, with the aim of gaining more detailed information on individual charity. However, the sample still remained limited in size, with only 1,000 or so individuals participating. In 2016, the organizers of the study increased the sample size to 2,500 units and reduced the number of questions so that the survey, previously conducted in person, could now be conducted on telephone. In 2018, the organizers secured a sample size of 2,011 units and made their best effort to obtain significant findings.

In an effort to improve the telephone-based survey results, the study organizers introduced an online (Web-based) poll in 2018. In-person interviews and telephone surveys produce significantly divergent results (de Leeuw, 1992; Weeks, Kulka, Lessler, and Whitmore, 1983). The difference in results between online surveys and in-person interviews, on the contrary, is believed not to be so significant. Greenberg and Weiner (2014), for instance, reported that first informing target poll participants sufficiently of the purpose and content of

the online survey via e-mail before conducting the survey can help enhance the validity of survey findings by making participants realize its significance. Designing the survey web pages so that an alert message would appear for participants who fail to answer all the listed questions before going to the next page also significantly reduces omissions and errors (Schonlau, Fricker, and Elliott, 2002). Online surveys, in other words, can be equipped with various devices to minimize omissions. The latest Giving Korea study, conducted online, has thus minimized omissions. Among studies that confirm the effectiveness of online surveys compared to other survey methods, Fisher and Herrick (2013) is noteworthy for comparing the response rates to webpage-based surveys and e-mail surveys, and demonstrating that both can be designed to ensure the representativeness of the survey results while minimizing biases.

Schillewaert and Meulemeester (2005) demonstrated that online and offline surveys could produce quite different results with the demographic variables uncontrolled due to the differences in sampling methods. The authors, however, also demonstrated that, with the demographic variables controlled, online and offline surveys converge on results regarding interests and opinions. Zhang et al. (2017) concluded that there were no significant differences among in-person, telephone, online and offline surveys with respect to nine of the 13 subjects of research, while the differences found with respect to the remaining four were marginal. Kwon et al. (2005), a Korean study exploring the reliability of online and offline panel survey data, concluded that online data bore quite high degrees of correlation to the offline data and therefore yielded acceptable reliability. Lee et al. (2006), moreover, found that online surveys outperformed offline ones in terms of the validity of predictions and internal consistency reliability. The study also found that there were no significant differences in terms of conceptual validity and alternate form reliability. These studies have confirmed that online and offline surveys can be made equally reliable, and support our expectation that Giving Korea's online survey would be as reliable as the previous surveys.

Whether the Giving Korea studies in general are reliable, however, has raised some questions. A proper assessment of the Giving Korea survey results requires comparison to official statistics on private charity. The Korea Institute of Public Finance (KIPF)'s fiscal panel studies, introduced in 2008, gather data on private charity. Given its sample size (nearly 5,000 households), the KIPF fiscal panel studies boast greater representativeness than the Giving Korea studies. The fact, however, that KIPF's sample consists of households makes it difficult to compare it directly to the Giving Korea sample, which consists of individuals. In 2011, Statistics Korea launched the first official survey on private charity in Korea, with a sample made up of nearly 38,000 individuals nationwide. Statistics Korea's Social Survey researches private charity biannually, and has so far published results concerning the years 2011, 2013, 2015 and 2017. The Social Survey data on participation rates in charity and median amounts of donations can be easily compared to those collected by Giving Korea. The Giving Korea study of 2018 is the main subject and basis of this study, but comparative analysis is also

made of the Social Survey data and the British Charities Aid Foundation (CAF)'s surveys. In what follows, let us first understand the research subject and design of this study, and examine major findings regarding donation rates and amounts as well as types of donors. Contrary to the established literature that has mostly focused on the independent variables influencing charity and volunteerism, this study looks particularly into how charity and volunteerism are connected. In this study, we shall explore how donation and volunteerism affect people's lives, and whether donation and volunteerism supplement or substitute each other. If donation and volunteerism are in a supplementary relationship, it would be more beneficial for individuals to practice both. If the two activities substitute, there would not be a major difference in the effect on individual lives whether individuals practiced both or only one and not the other. The findings of this study would form the basic information with which charity organizations and activists can advance their plans for recruiting and continuing the participation of more donors and volunteers.

1) Donation-Volunteerism Relationship

(1) Substitutional Relationship

Rational choice theory and the public goods model are the two leading frameworks through which the relationship between donation and volunteerism can be explained. Rational choice theory is a classic instrument of economic analysis. Andreoni (1990; Kim and Jeong, 2012; quoted in Kang et al., 2017) applies Becker (1974)'s model of rational choice to charitable behavior and explains that individuals decide whether to act charitably or not by comparing the relative costs and benefits of the rational behavioral options given them. From the rational choice perspective, donation and volunteerism would cancel each other out, as individuals with more time to spare would choose volunteerism while individuals with little time to spare would donate money (Freeman, 1997: quoted in Kim and Jeong, 2012). This trade-off understanding of donation and volunteerism thus holds that people with time to spare would volunteer more and donate less, while people with higher income would donate more and volunteer less (Wilson, 2000).

The public goods model provides an alternative theory on how donation and volunteerism substitutes each other. According to this model, individuals have the purely altruistic desire to maximize public goods, and the most efficient way to achieve that is to practice charity. Individuals therefore contribute what they consider

to be the more efficient option they have, i.e., money (donation) or time (volunteering), to organizations that produce public goods (Warr, 1982; Roberts, 1984; Bergstrom et al., 1986; Kang et al., 2017). This model sees individuals as pursuing efficiency even when they are being purely altruistic, and therefore posits a substitutional relationship between donation and volunteerism (Kang et al., 2012; Kim and Jeong, 2012; Duncan, 1999).

(2) Supplementary Relationship

The consumption model and social capital theory are the two main theoretical lenses through which donation and volunteerism can be understood as supplementing each other. The consumption model assumes individuals as non-pure altruists who pursue self-satisfaction (“warm glow”) in helping others. Because individuals can obtain this pleasure from both donation and volunteerism, they can choose to participate in both instead of selecting one over the other (Kang et al., 2017; Kang et al., 2012; Bauer et al., 2013). It is this desire for the “warm glow” they feel upon doing something good for others that makes individuals less than purely altruistic. The consumption model retains the neoclassical economic theory of utility, while explaining the motive for charity as selfishness in the broad sense. Individuals derive certain benefits from charitable work, such as career development through volunteerism, and also the sense of self-validation from knowing that they have contributed to the common good. They can and do therefore participate in the giving of both money and time (Kang et al., 2017; Kang et al., 2012).

Social capital theory also explains the supplementary relationship between donation and volunteerism. Social capital is a major variable explaining behavior at the levels of individuals and communities. Although the definition of the concept varies, it is generally understood as consisting of intangible capital that exists in interpersonal and inter-group relationships and that can be used by parties participating in such relationships (Eo et al., 2017; Coleman, 1988). Robert Putnam (2000: quoted in Kang et al., 2017) emphasized social participation—diverse forms of engagement in community—as essential to building trust, the reinforcement of which again reinforces participation. Donation and volunteerism are essential to the maintenance of this virtuous cycle and individuals therefore practice both without choosing one at the exclusion of the other (Kang et al., 2017; Bekkers, 2002). A society that is densely networked and harbors a high level of trust can minimize the costs of isolation and mutual distrust, which can run astronomically high. Both volunteerism and donation can be integrated products of such a society. Individuals who take interest in others’ welfare thus donate and volunteer more than individuals who do not take such interest. The social proclivities of individuals, such as sympathy and tolerance, have indeed been shown to influence both volunteerism and donation (Kim and Jeong, 2012).

2. Giving Korea 2018: Findings

1) Research Sample

Giving Korea 2018 took place from May 14 to 30, 2018, targeting male and female adults aged 19 or older living in Korea. The 2,011 individuals to participate in the survey were drawn from nationwide through stratified random sampling based on the proportional division of resident registration records, kept current by the Ministry of Public Administration and Safety as of April 2018, along the regional, gender and age lines.

The survey questionnaire was structured to ask each participant whether they had made any donation during the year 2017. Those who answered affirmative were then led to answer questions on the types of donations, amounts of donations (cash only), and whether the donations were recurrent. Participants were also asked whether they volunteered for anything during 2017. Those who answered affirmative were then asked whether they volunteered recurrently.

The participants were then divided into four groups, i.e., individuals who had both donated and volunteered (donor-volunteers), who had donated only (donors-only), who had volunteered only (volunteers-only) and had done neither (non-givers). Divided into these four groups, participants were also asked to rate their preferences for fundraising (donation) channels, satisfaction with their lives, and trust in the Korean society.

Table 1 lists the basic demographic statistics of the Giving Korea 2018 sample.

Table 1. Sample Demographic Characteristics

Variable	Status	Frequency (N = 2011)	Percentage (%)
Sex	Male	994	49.4
	Female	1017	50.6
Age	20s	348	17.3
	30s	345	17.2
	40s	407	20.2
	50s	403	20.0
	60s or older	508	25.3
Education	High school or less	1025	51.0
	College or more	986	49.0
Region	Seoul-Gyeonggi-Incheon	996	49.5
	Elsewhere	1015	50.5
Marital status	Unmarried	555	27.6
	Married	1320	65.6
	Separated/divorced/widowed	136	6.8
Number of household members	One	160	8.0
	Two	495	24.6
	Three	498	24.8
	Four	636	31.6
	Five or more	222	11.0

2) Donation: Participation Rates and Amounts

(1) Giving Korea Vs. Social Survey

Figure 1 shows the changing trend in the rates of participation in donation, as surveyed by Giving Korea and Statistics Korea. According to the survey, the donation participation rate rose from 45.6 percent in 2015 to 53.3 percent in 2017. Statistics Korea's Social Survey, by contrast, shows the rate as having fallen from 29.9 percent in 2015 to 26.7 percent in 2017. According to Giving Korea, the average donation rate from 2003 to 2017 was 56.1 percent, with a standard deviation of 7.58. The Social Surveys, on the other hand, show the average nationwide donation rate to be 30.4 percent from 2013 to 2017, with a standard deviation of 3.97. The two surveys, however, converge in terms of long-term trends. Rather than focusing on the contrary trends in the donation rates that the two surveys show, we should focus more on the signs of stabilization shown in the relative consistency of these rates year in and year out.

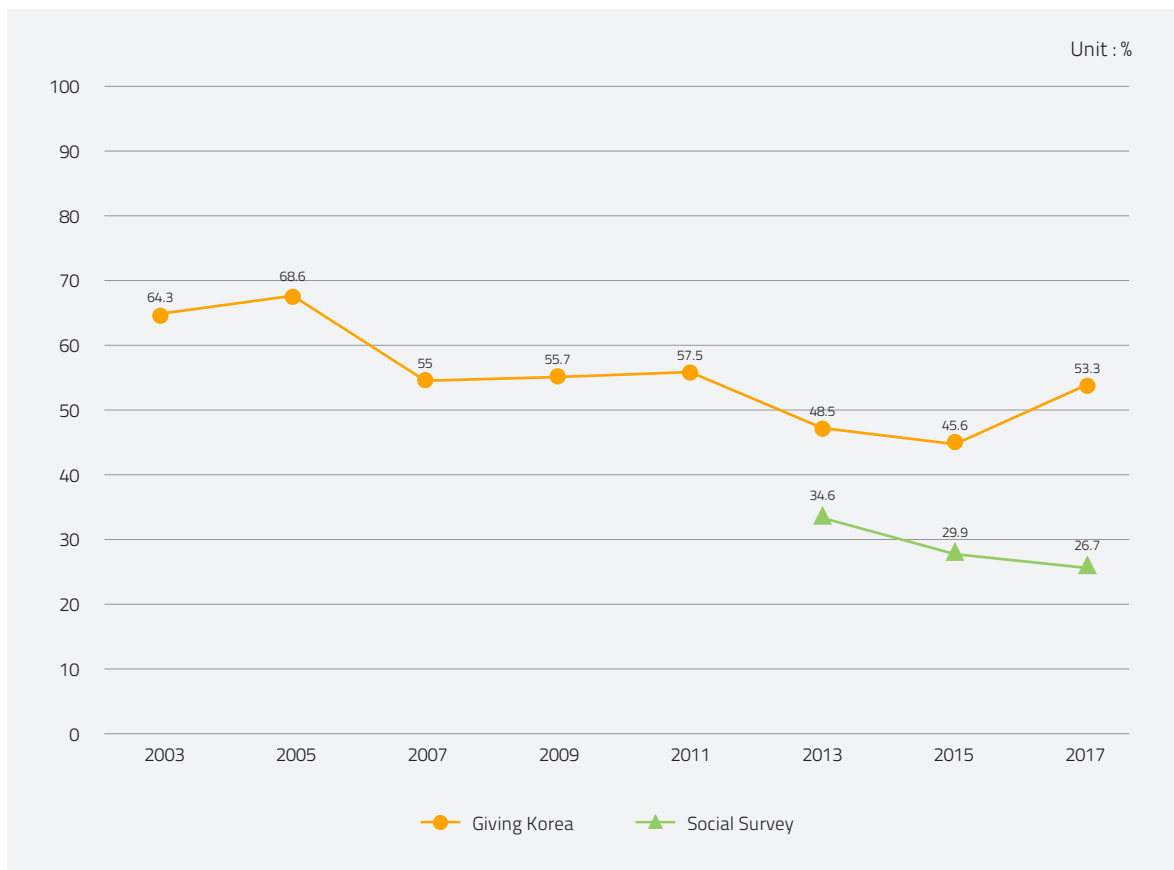


Figure 1. Changing Trend in Donation Rates

Table 2 shows changes in the rates of different groups' participation in donation from 2011 to 2017. As Figure 1 shows, the donation participation rate fell by approximately 10 percent from 2011 to 2013. Table 2, however, shows that the number of recurrent donors remained constant during those years, while the number of one-time donors took a dip by 100 or so. The decrease in the number of one-time donors, in other words, would explain the drop in the donation participation rate from 2011 to 2013. From 2015 to 2017, too, the number of recurrent donors remains constant, while the number of one-time donors increased, raising the overall donation participation rate along with it. This finding suggests the need to find measures to increase and manage the number of recurrent donors rather than fixating on temporary fluctuations in donations.

Table 2. Donation Rates

	2011	2013	2015	2017
Overall	1029	1007	2500	2011
Donors	591	488	1140	1072
Recurrent donors	187	186	751	637
One-time donors	404	302	365	436
Non-donors	438	519	1360	939
Recurrent donation rate	18.2%	18.5%	30.4%	31.6%
One-time donation rate	39.2%	30.0%	14.6%	21.6%

Note: The number of donors was 1,140 in 2015, but the one-time donor-related questions were asked of 1,116 cash donors.

Figure 2 shows the changing trend in the median amounts of donations made by donors, as reported to Giving Korea and the Social Survey. The Giving Korea graph shows donors' median donations to increase steadily, until they begin to draw a downward turn in 2017. The median amount of donation, which was KRW 373,000 in 2015 even after the two largest donations from two donors (upwards of KRW 100 million) were eliminated, fell by KRW 124,000 by 2017. The Social Survey, by contrast, shows the median donation to continue to rise from 2013 to 2017.

Giving Korea and the Social Survey are not directly and completely comparable. The Social Survey reports that its findings can differ from other similar statistics due to differences in samples, survey methods, and timing. Giving Korea, for example, includes only adults aged 19 or older in its sample, while the Social Survey's sample includes persons aged 13 and older. Giving Korea 2018 was also an online opinion poll, whereas the Social Survey is conducted in the form of in-person interviews. There is also a study detailing the differences between Giving Korea and the Social Survey, not only in terms of methods, but also in content (Song, 2016). Giving Korea surveys start by disclosing to participants that the surveys explore charity trends. This practice has the risk of turning away respondents who refuse to take part and disclose their donation experiences. The Social Survey, on the other hand, surveys people across a variety of subjects, including not only charity, but also income, consumption, labor and employment, welfare, culture, and leisure activities. Participants therefore take the survey whether or not they intend to disclose their donation experiences. Given the shortage of information, it is difficult to analyze and verify the exact causes of differences at present. With the accumulation of data over time, however, we will be able to conduct such analysis in the future.

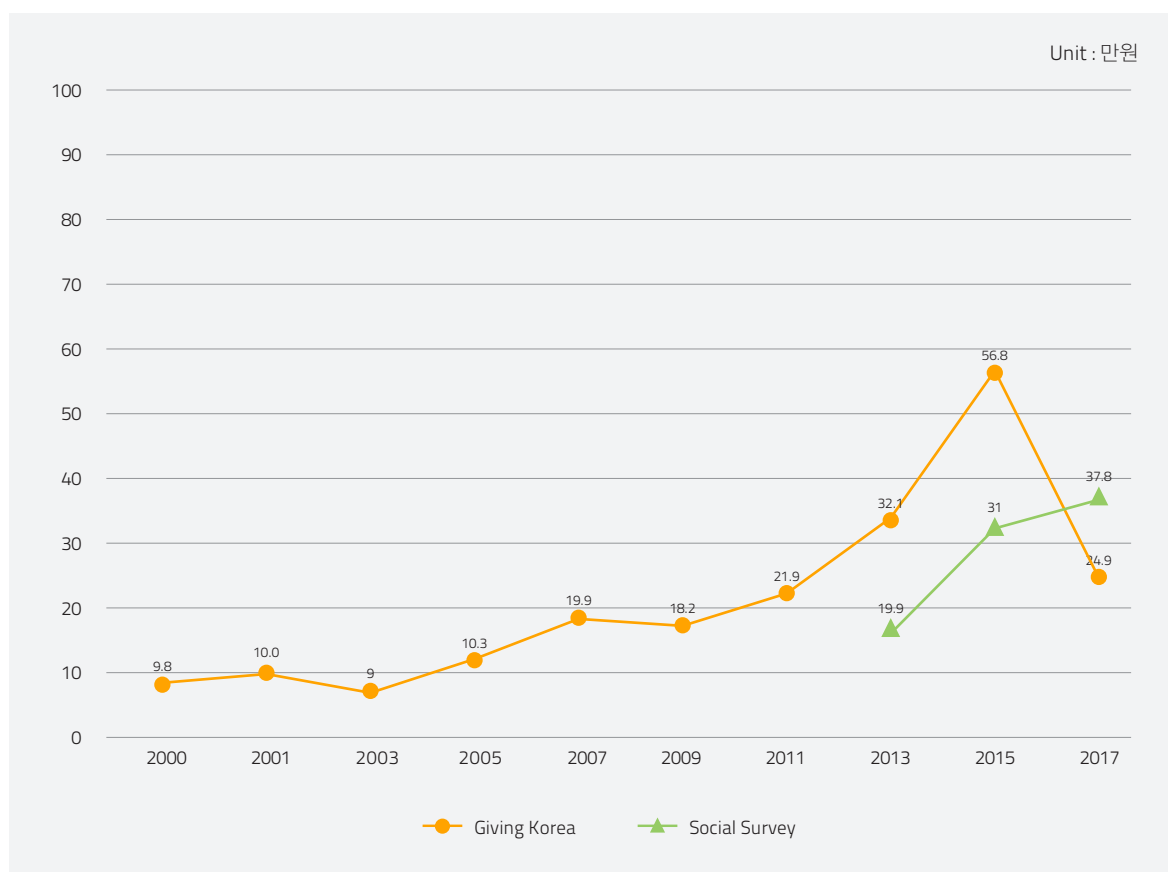


Figure 2. Median Amounts of Donations from Donors

(2) Donation Rates and Amounts by Cause Type

According to Giving Korea, 53.3 percent of participants made donations in 2017. We may compare the donation rates of donors between donor-volunteers and donors-only. Table 3 shows the number and percentage of each group. Donor-volunteers made up 22.5 percent; donors-only, 30.8 percent; volunteers-only, 9.8 percent; and non-givers, 36.8 percent. Of the 452 donor-volunteers, 303 were recurrent donors (67.04 percent), while 149 (32.96 percent) were one-time donors. Recurrent donors, in other words, were likely to both donate and volunteer. Of all donors, donors-only made up 57.7 percent, while volunteers-only made up 30.3 percent of all volunteers.

Table 3. Experiences with Donation and/or Volunteering

	Donor-volunteers	Donors-only	Volunteers-only	Non-givers	Total
N	452	620	198	741	2011
Percentage (%)	22.5	30.8	9.8	36.8	100.0

The donors were then asked to which types of causes they donated in 2017. They were allowed to choose all the types of causes to which contributed. As Table 4 shows, charity in Korea was the most popular cause, receiving donations from 34.3 percent of donor-volunteers and 39.6 percent from donors-only (73.9 percent in total), followed by: overseas aid (31.1 percent: 14.1 percent of donor-volunteers and 17 percent of donors-only); and nongovernmental organization (NGO) activities (24.1 percent: 13.6 percent of donor-volunteers and 10.5 percent of donors-only). Korean donors are apparently most interested in providing charity at home.

Charity in Korea and overseas aid were also areas of donations in which donors-only participated more than donor-volunteers. Donor-volunteers, on the other hand, outperformed donors-only in terms of donations to NGO activities, suggesting that NGO donors are active in not only donations, but also volunteering. Donor-volunteers, moreover, outperformed donors-only with respect to other causes as well, such as education, culture and the arts, medicine, and local communities, suggesting that these are also areas of charity in which donors also participate in volunteering.

The CAF's UK Giving 2018 shows medical research to be the most popular cause of donation in the United Kingdom, with 26 percent of donors participating, followed by animal rights (24 percent), and children/overseas aid/hospice (23 percent). Direct comparison between Korea and the United Kingdom is impossible given the differences in the medical system and culture, but the CAF Report suggests that animal rights should be created as an independent cause of charity in Korea as well.

	Donor-volunteers (N = 452)	Donors-only (N = 620)	Overall (N = 1072)
Charity in Korea	368 (34.3)	424 (39.6)	792 (73.9)
Overseas aid	151 (14.1)	182 (17.0)	333 (31.1)
Education	59 (5.5)	37 (3.5)	96 (9.0)
Medicine	45 (4.2)	37 (3.5)	82 (7.6)
Culture/arts	38 (3.5)	14 (1.3)	52 (4.8)
NGO activities	146 (13.6)	113 (10.5)	259 (24.1)
Local communities	74 (6.9)	46 (4.3)	120 (11.2)
Other	42 (3.9)	53 (4.9)	95 (8.8)

Table 5 shows the median amounts of donations contributed to each cause type. Education garnered the highest median donation, approximately KRW 240,000, followed by other (KRW 220,000) and local communities (KRW 150,000). As Table 4 shows, charity in Korea is the most popular cause among donors in Korea in terms of participation rates. The median donation it garners, however, is approximately KRW 130,000, significantly less than education. Although the percentage of donors donating to education amounted to nine percent or so, the median donation for education is higher than those for other causes, indicating that education donors tend to make significantly greater amounts of donations than donors for other causes. As there is a large number of Korean donors donating to charity in their country, the median donation for that cause suggests that donors tend to make small amounts of donations for that cause.

Where education was concerned, the median amount of donation among donor-volunteers was KRW 290,000, compared to the KRW 140,000 of donors-only. The gap between the two groups of donors narrowed somewhat with respect to the other cause, for which donor-volunteers donated KRW 240,000 on average while donors-only donated KRW 210,000. As for local communities, the median donation among donor-volunteers was KRW 180,000, while that among donors-only was KRW 100,000. Aside from culture and the arts, donor-volunteers outperformed donors-only in terms of median amounts of donations as well. Kang et al. (2017)'s analysis of the correlation between donation amounts and volunteering time shows a statistically significant correlation between the two variables, suggesting support for the substitutional theories of donation and volunteerism that posit mutual reinforcement.

Table 5. Median Amounts of Donations (KRW)

	Donor-volunteers (N = 452)	Donors-only (N = 620)	Overall (N = 1072)
Charity in Korea	133,500	131,200	133,200
Overseas aid	143,200	131,900	137,100
Education	291,500	141,000	243,300
Medicine	180,000	108,500	147,800
Culture/arts	89,100	89,300	83,700
NGO activities	146,700	139,800	139,800
Local communities	181,100	105,000	152,100
Other	245,500	217,300	229,900

3) Major Findings Concerning Donor Types

Donors were asked about what motivated them to donate, what factors they considered to be the most important criteria in selecting charity organizations, and the opinions they have on charity.

(1) Motives for Donation

Comparing the 2018 survey results to previous surveys reveals a paradigm shift that is taking place. As Table 6 shows, the percentage of donors who picked the “pleasure of helping others” as their chief motive for donating shrank from 29.6 percent in 2015 to 20.6 percent in 2017. The percentage of those who picked “repaying the goodwill of others,” on the other hand, rose from 5.4 percent to 9.6 percent. Whereas “sympathy with people in need” figured as the most popular motive in the previous surveys, a “sense of civic duty” emerged as the most popular answer in 2017, with the choice from 31.3 percent of donors. Koreans’ inclination to charity, in other words, appears to have shifted its root from emotional reasons to rational ones.

Table 7 shows how the motives for donation differed between donor-volunteers and donors-only. A “sense of civic duty” emerged as the most popular motive among donor-volunteers, at 34.1 percent, followed by the “pleasure of helping others” at 27 percent. Among donors-only, on the other hand, “sympathy with people in need” was the most popular choice, at 34.8 percent, followed by a “sense of civic duty” at 26.4 percent. While both donor-volunteers and donors-only recognize donation as a civic duty constituting a democratic society, donor-volunteers are more likely to donate for the pleasure of helping others, while donors-only tend to do so out of sympathy with people in need. The percentages of those motivated by “tax benefits” and “affiliation with others” were also higher among donors-only, suggesting that donors-only were more under external pressure to engage in charity than donor-volunteers.

Table 6. Motives for Donation

(Unit: Percentage)

Ranking	2011	2013	2015	2017
1	Pity (62.1)	Pity (63.5)	Sympathy with people in need (30.8)	Sense of civic duty (31.3)
2	Responsibility to society (59.4)	Responsibility to society (62.9)	Pleasure of helping others (29.6)	Sympathy with people in need (28.9)
3	Personal happiness (57.7)	Personal happiness (62.7)	Sense of civic duty (29.3)	Pleasure of helping others (20.6)
4	Religious conviction (34.9)	Religious conviction (34.4)	Repaying others' goodwill (5.4)	Repaying help received from others (9.6)
5			Tax benefits (3.0)	Tax benefits (3.0)
6				Other (5.4)
7				Affiliation with others (1.1)

Note: Overlapping responses allowed in 2011 and 2013.

Table 7. Motives for Donation and Donor Status

(Unit: Percentage)

Ranking	Donor-volunteers (N = 452)	Donors-only (N = 620)
1	Sense of civic duty (34.1)	Sympathy with people in need (34.8)
2	Pleasure of helping others (27.0)	Sense of civic duty (29.4)
3	Sympathy with people in need (20.8)	Pleasure of helping others (16.0)
4	Repaying help received from others (11.7)	Repaying help received from others (16.0)
5	Other (4.2)	Other (6.3)
6	Tax benefits (1.5)	Tax benefits (4.0)
7	Affiliation with others (0.7)	Affiliation with others (1.5)

(2) Criteria for Choosing Charity Organizations

Table 8 lists the factors that donors consider to be important criteria for selecting charity organizations. The “transparency and trustworthiness” of organizations figured as the most important factor among all donors, as did it in 2015. The percentage of donors ranking this criterion as the most important, however, grew from 51 percent to 55.6 percent. The trustworthiness of charity organizations still reigns as the most important factor influencing donors’ choice.

The criteria are ranked similarly by donor-volunteers and donors-only alike. Transparency and trustworthiness were ranked the first by 55.5 percent and 55.6 percent of donor-volunteers and donors-only, respectively. The other criteria also received similar votes. As for “interest in the cause/people represented by the organization,” however, 4.6 percent more donor-volunteers chose it than donors-only, while 2.5 percent more donors chose “direct appeal/request from the organization” than donor-volunteers. Donor-volunteers, in other words, appear to be more internally motivated (e.g., by their interest in the causes and people represented by charity organizations) to charity, while donors-only seem to be more externally motivated (e.g., by direct appeal or requests from charity organizations).

Table 8. Criteria for Choosing Charity Organizations

(Unit: Percentage)

Ranking	Overall (N = 1072)	Donor-volunteers (N = 452)	Donors-only (N = 620)
1	Transparency and trustworthiness (55.6)	Transparency and trustworthiness (55.5)	Transparency and trustworthiness (55.6)
2	Interest in cause/ people represented (26.6)	Interest in cause/ people represented (29.2)	Interest in cause/ people represented (24.7)
3	Recommendation from others (6.0) / awareness (6.0)	Awareness (5.8)	Recommendation from others (6.5)
4		Recommendation from others (5.3)	Awareness (6.1)
5	Direct appeal/request (4.8)	Direct appeal/request (3.3)	Direct appeal/request (5.8)
6	Other (1.1)	Other (0.9)	Other (1.3)

(3) Opinions on Donation

Table 9 shows the percentages of donors who agreed (whether generally or strongly) with the statements on donation. The vast majority (86.4) agreed with the statement, “Donation is essential to social integration and progress.” Large percentages of donors also agreed with statements such as “Many organizations need donations” (82.5 percent) and “Donation serves my belief” (67.4 percent).

While the rankings of these statements in terms of agreement ran similar among donor-volunteers and donors alike, the exact percentage of either group agreeing with each statement varied somewhat. “Donation is essential to social integration and progress” garnered the most approval in both groups (94.7 percent and 89.7 percent, respectively), followed by “Many organizations need donations” (88.5 percent and 85.5 percent, respectively). The two groups, however, began to diverge on other statements. In particular, the percentage of donor-volunteers agreeing with the statement, “I feel duty-bound to donate,” was 15.7 percentage points higher than that of donors-only, suggesting that donor-volunteers felt a greater sense of duty than donors-only.

The findings in this regard also imply the importance of donor education. The sense of responsibility or duty to donate is not formed overnight. Children need to learn, at home and in schools alike, the importance of donation, volunteering and other such forms of social participation to social progress in order to cultivate a healthy sense of duty to donate. The maturity of charity culture speaks to how advanced a society or state is. It is therefore important to teach children the habit of sharing and charity from very young age. Because charity is a pillar of community, donor education should be more prevalent than is practiced now. Charity, however, is not something that is epistemologically and cognitively learned like ethics or morality (Jeong, 2015). Children learn charity through practice and culture. It is essential to make children, who are future donors, accept charity and volunteerism as natural part of their growth and lives. The positive outlook each person develops of charity naturally translates into the growth of charity culture across the society. Adults are the ones who must start this process. Charity is not something we can lecture; we teach it by example. When adults set the examples of charity at home and in schools, children will naturally be initiated into the culture of charity and grow to practice it. That is the proper start of public donor education. It is meaningless to require children and children only to change. Children learn and adapt through their interaction with adults in their lives. Donor education is therefore not limited to classrooms only. It starts at home. Parents have the duty to teach children the importance of community before children enroll in schools. Our children naturally learn the importance and manners of care, respect, and community from us.

Table 9. Opinions on Donation

(Unit: Percentage)

Ranking	Overall (N = 1072)	Donor-volunteers (N = 452)	Donors-only (N = 620)
1	Donation is essential to social integration and progress (86.4).	Donation is essential to social integration and progress (94.7).	Donation is essential to social integration and progress (89.7).
2	Many organizations need donations (82.5).	Many organizations need donations (88.5)	Many organizations need donations (85.5)
3	Donation serves my belief (67.4).	Donation serves my belief (85.8).	Donation serves my belief (78.4)
4	I feel duty-bound to donate (48.5).	I feel duty-bound to donate (72.5)	I feel duty-bound to donate (55.8)

4) Effects of Donation and Volunteerism on Personal Outlooks

Let us now explore how experiences with donation and/or volunteerism affects individuals' life satisfaction and trust in the society at large. The four different groups of poll participants—donor-volunteers, donors-only, volunteers-only, and non-givers—and their perceptions have been subjected to an analysis of variance and Scheffe's procedure (a post-hoc test).

(1) Life Satisfaction

Table 10 shows the average life satisfaction score of all participants. The participants scored 10.89 out of 16. Donor-volunteers showed the highest score, at 11.62, while non-givers showed the lowest score, at 10.27. Life satisfaction also varied depending on whether participants donated or volunteered or did both. The post-hoc test confirmed that life satisfaction ran the highest among donor-volunteers, followed by volunteers-only, donors-only, and non-givers, in that order.

Table 10 shows how the four groups differ on statements concerning life satisfaction. As for the statement, "I enjoy living," donor-volunteers were the most likely to agree, followed by volunteers-only, donors-only, and non-givers, in that order. The same pattern was repeated with respect to the statement, "I think I am living a happy life." Experiences with donation or volunteerism or both did make differences to poll participants' responses to the statement, with donor-volunteers the most likely to agree, followed by volunteers-only, donors-only, and non-givers, in that order. Experiences with donation, volunteerism, or both also made differences to responses to the statement, "I am satisfied with my income and job." Donor-volunteers, again, were the most satisfied of the group, followed by donors-only, volunteers-only, and non-givers, in that order. Experiences with donation, volunteerism, or both also made differences to responses to the statement, "I am satisfied with relationships in my life, including family and friends." Donor-volunteers again emerged as the most satisfied, while non-givers again emerged as the least satisfied.

These findings reaffirm the conclusions of various earlier studies that volunteerism and donation exert positive effects on life satisfaction (Song, 2013; Yao, 2015; Kang et al., 2017). That volunteerism and donation can improve the lives of not only the recipients of help, but also of donors and volunteers alike should be emphasized in public messages and advertisements for charity to encourage more active and recurrent participation.

Table 10. Donor Status and Life Satisfaction

Statement	Donor status	M (S.D.)	F	Scheffe
Total life satisfaction score	Donor-volunteers ^a	11.62 (2.30)	34.252***	a > b = c > d
	Donors-only ^b	11.05 (2.19)		
	Volunteers-only ^c	11.20 (2.13)		
	Non-givers ^d	10.27 (2.43)		
	Overall	10.89 (2.36)		
I enjoy living.	Donor-volunteers ^a	3.00 (.62)	28.310***	a > b > d, c > d
	Donors-only ^b	2.84 (.60)		
	Volunteers-only ^c	2.85 (.60)		
	Non-givers ^d	2.65 (.68)		
	Overall	2.81 (.65)		
I think I am living a happy life.	Donor-volunteers ^a	2.98 (.78)	25.799***	a > b > d, c > d
	Donors-only ^b	2.83 (.65)		
	Volunteers-only ^c	2.84 (.64)		
	Non-givers ^d	2.64 (.72)		
	Overall	2.79 (.69)		
I am satisfied with my income and job.	Donor-volunteers ^a	2.65 (.78)	29.434***	a > b = c > d
	Donors-only ^b	2.50 (.75)		
	Volunteers-only ^c	2.45 (.75)		
	Non-givers ^d	2.24 (.77)		
	Overall	2.43 (.78)		
I am satisfied with relationships in my life, including family and friends.	Donor-volunteers ^a	3.00 (.64)	13.377***	a > d, b > d
	Donors-only ^b	2.89 (.63)		
	Volunteers-only ^c	2.88 (.62)		
	Non-givers ^d	2.75 (.72)		
	Overall	2.86 (.67)		

*p < .05, **p < .01, ***p < .001.

(2) Trust in the Korean Society

Table 11 shows the average score of overall participants' trust in the Korean society, which was 9.70 out of 16. Donor-volunteers showed the highest trust score, at 10.10, followed by donors-only (9.82), volunteers-only (9.72), and non-givers (9.35). The scores are similar irrespective of the donor status, but a slight, yet significant, downward pattern toward non-givers is noticeable. Donor-volunteers and donors-only were especially more likely to trust the society compared to non-givers. This is a counterintuitive finding, given the fact that volunteers-only would interact with people more frequently and henceforth have more chances to build trust in the society at large than donors-only.

Table 11 also shows the differences that the donor status makes to the inclination to agree with the given statements, starting with "In general, most people can be trusted." Donor-volunteers were more inclined to agree with this statement than all of the other three groups. As for "People generally want to help me," donor-volunteers again were the most inclined to agree, followed by volunteers-only, donors-only, and non-givers, in that order. The responses to the statement, "People try to use me when given the chance," were reverse-coded for analysis. While the analysis did reveal some differences among the groups, the differences were not as significant as those found in association with other statements. Donor-volunteers again led the other three groups, but the post-hoc test revealed this pattern to lack statistical significance. Responses to the statement, "It is relatively safe to go out alone at night," also failed to show statistically significant differences between the groups. The lack of statistical significance in responses to these last two statements may be because either the two statements convey negative messages or because they are concerned more with safety than the trustworthiness of the society at large.

Table 11. Donor Status and Trust in the Korean Society

Statement	Donor status	M (S.D.)	F	Scheffe
Total societal trust score	Donor-volunteers ^a	10.10 (1.71)	18.983***	a > d, b > d
	Donors-only ^b	9.82 (1.81)		
	Volunteers-only ^c	9.72 (1.58)		
	Non-givers ^d	9.35 (1.73)		
	Overall	9.70 (1.76)		
In general, most people can be trusted.	Donor-volunteers ^a	2.64 (.60)	25.835***	a > b > d, a > c
	Donors-only ^b	2.52 (.63)		
	Volunteers-only ^c	2.39 (.62)		
	Non-givers ^d	2.33 (.65)		
	Overall	2.46 (.64)		
People generally want to help me.	Donor-volunteers ^a	2.64 (.65)	30.585***	a > b = c > d
	Donors-only ^b	2.44 (.65)		
	Volunteers-only ^c	2.45 (.60)		
	Non-givers ^d	2.28 (.64)		
	Overall	2.43 (.66)		
People try to use me when given the chance.	Donor-volunteers ^a	2.47 (.70)	2.635*	n/a
	Donors-only ^b	2.51 (.68)		
	Volunteers-only ^c	2.62 (.67)		
	Non-givers ^d	2.48 (.67)		
	Overall	2.50 (.68)		
It is relatively safe to go out alone at night.	Donor-volunteers ^a	2.35 (.77)	1.768	n/a
	Donors-only ^b	2.34 (.75)		
	Volunteers-only ^c	2.26 (.69)		
	Non-givers ^d	2.27 (.72)		
	Overall	2.31 (.74)		

*p < .05, **p < .01, ***p < .001.

Note: The responses to the statement, "People try to use me whenever they have the chance," were reverse-coded for analysis.

3. Conclusion

This study examines the findings of Giving Korea 2018, compares the study's findings on overall donation participation rates and amounts to the findings of other surveys, and determines the characteristics of different groups of participants. This study, furthermore, compares different types of donors and non-givers across various factors with the aim of broadening the application of Giving Korea 2018. The survey found that the total number of donors increased from 2015 to 2017, but mainly due to increases in the number of one-time donors. In the meantime, the median amount of donation per capita had decreased. These findings indicate the need to encourage more active and sustained participation in charity. The survey also found that factors motivating individuals' decision to participate in charity and choose charity organizations have shifted from the more subjective and personal factors to the more objective and rational ones, including a sense of civic duty and the transparency and trustworthiness of charity organizations. This shift suggests the need to diversify and change the approach of charity advertisements and messages to the public in order to make such communications more effective.

This study's finding that donation and volunteerism also bear correlations to life satisfaction and trust in the society in general also presents significant implications for charity organizations' plans for their operations and the culture of charity at large. The fact that donor-volunteers, in particular, are more likely than other groups to experience greater satisfaction with their personal lives and hold greater trust in the general society implies the need to encourage greater participation in both donation and volunteerism. Donation and volunteerism are two leading forms of civic participation and pivotal to charity and nonprofit organizations. The absence of a detailed analysis on donors and volunteers in Korea, however, has prevented the development of professional and expert planning on mobilizing available resources for charity (Roh, 2004). Of the participants of the Giving Korea 2018 poll, 22.5 percent were donor-volunteers; 30.8 percent, donors-only; 9.8 percent, volunteers-only; and 36.8 percent, non-givers. That individuals without either donor or volunteer experiences make up the greatest percentage suggests Korea still has significant efforts to make in this regard, particularly compared to other developed countries. It is also noteworthy that donors-only outnumbered donor-volunteers. As participating in both donation and volunteerism significantly increases life satisfaction and societal trust, it is important to encourage donors-only to go further and participate in volunteerism. Charity organizations increasingly have an important role to play in catalyzing social integration by bringing donors in contact with recipients and enabling them to build rapport as members of the same community. In 2015, South Korea came in 25th among

the 34 member states of the Organisation for Economic Cooperation and Development (OECD) in terms of private charity. The CAF's World Giving Index ranked South Korea in the 74th out of 145 countries compared. These are rather embarrassing results for a country that boasts being the 12th-largest economy in the world. It is difficult to conclude that the relative unpopularity of private charity reflects the lack of altruism and solidarity in Koreans. Specific plans are needed to promote a culture in which charity is regarded as something in which everyone, and not just the rich, can participate. The findings of this study should be used to reinforce measures to turn one-time donors into recurrent donors, and recurrent donors into donor-volunteers, thereby advancing the culture of charity in Korea.

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The Beautiful Foundation

The Beautiful Foundation, the First Community Foundation of Korea

The Beautiful Foundation is a nonprofit organization on sharing led by the voluntary participation of citizens in South Korea. It was established in August 2000 as a national community foundation with the purpose of creating and promoting a mature philanthropic culture among the general public, ultimately building a sustainable and systematic culture of giving at all levels of society.

Through diverse campaigns and philanthropic programs, including “The Beautiful 1% Sharing Campaign,” the Foundation reaches out to people in the dark, isolated parts of society. By focusing on eight different areas — education, environment, health, residence, labor, safety, culture, and society — the Foundation supports the marginalized groups as well as the efforts for public benefit, which expedite the realization of shared hopes and happiness in a thriving community.

Additionally, the Foundation conducts research to facilitate a sustainable culture for charitable philanthropy. Through the dedication of its staff, who are experts from different backgrounds, the projects and programs of the Foundation contribute to the efforts for public benefit. The synergy of transparency, fair management, and devoted staff is creating a new model of a public foundation.

Vision

Making sharing a part of life for a society that thrives together

The Beautiful Foundation pursues a society where everyone practices the value of sharing in daily life and individuals and communities thrive together.

Mission

The diffusion of a giving culture by citizens of action

The Beautiful Foundation strives to be a most trustworthy partner to its donors — an organization that dreams of a warm and just society and practices the value of sharing in a variety of ways.

Incubation of new ideas for sustainable public-benefit activities

The Beautiful Foundation finds and supports public-benefit activities that resolve social problems as well as improve the lives of individuals in creative ways.



The Beautiful Foundation

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The Center on Philanthropy at the Beautiful Foundation

The Center on Philanthropy at the Beautiful Foundation, launched in 2001, is South Korea's first research institute focused on philanthropy. It is a storehouse of knowledge on giving that offers scientific research and reliable statistics. The Center also compiles an expansive store of data from other countries that are safeguarding long-standing traditions of philanthropy. Through research, education, publications, and information sharing, the Center strives to further foster the culture of sharing and empower nonprofit organizations in South Korea.

The Center's activities include:

Research on giving culture

To better promote a culture of giving and craft solid policy recommendations to this end, the Giving Index of Korea examines the status of South Koreans' donations and volunteering, as well as their perceptions and attitudes on philanthropy. Moreover, the Center conducts research on nonprofit organizations and individuals, and provides the results as raw data for field workers and researchers.



Networking with philanthropic organizations overseas

The Center tracks international research trends on philanthropy and maintains partnerships with related organizations overseas. The Center is a member of the Association for Research on Nonprofit Organizations and Voluntary Action (ARNOVA) and cooperates with the Lilly Family School of Philanthropy (IUPUI) of Indiana University. It also participates in the Doing Good Index (DGI) of the Center for Asian Philanthropy and Society (CAPS)' through the research on South Korea.

Featured research

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

Publication of books on philanthropy (Nanum Books)

Under the name Nanum Books (literally meaning 'sharing' books), the Center publishes books on philanthropic issues, the operation of nonprofit organizations, and fundraising in order to cultivate the culture of giving, help improve the efficiency of NPO management, and promote more effective and scientific fundraising.

The data and other materials publicized by the Center on Philanthropy at the Beautiful Foundation are available through the Knowledge Sharing Archive (<http://research.beautifulfund.org>).



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