

VOLUNTEERISM IN TAICHUNG, TAIWAN:  
CREATING, ACCUMULATING, AND  
INVESTING VOLUNTEER CAPITAL

臺灣台中的志工活動：  
創造、積累和投資的志工資本

By Douglas S. Jarvie

趙偉

A dissertation presented to the graduate faculty of the Department of  
Sociology in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

June, 2011

趙偉 1

# Abstract

# 摘要

This case study investigated how volunteer capital is created, accumulated, and invested in Taichung, Taiwan, by surveying, observing, and interviewing a network of multi-cultural volunteers, and university students who are learning to volunteer, in order to create a case study of a volunteer network. The chosen volunteer network is a multi-cultural animal welfare based in Taichung, Taiwan. This case study intends to answer the following questions: (1) what is volunteer capital?, (2) who volunteers?, (3) why do people volunteer?, (4) what is the status of volunteer capital in Taichung, Taiwan?, (5) how is volunteer capital created, accumulated, and invested in a sample social network scenario in Taichung, Taiwan?, and (6) What are effects of social media on volunteerism? After reviewing literature on volunteering in other democratic countries, this case study will begin with a survey of Taichung residents (university students and non-students, male and female), followed up by a comparison survey of Americans using the same format. After the introductory survey, the case study will continue with reports of a series of observations and interviews that will lay the foundation for a social map of a sample volunteer network in Taichung, Taiwan. The third aspect of this case study is a follow-up social media research project using Facebook

groups to illustrate the power of social media in the creation, accumulation, and investment of volunteer capital. The goal of this case study is to provide a definition of volunteer capital, and then a deeper understanding of volunteer capital, volunteer social networks and mechanisms, and to find ways to create and build more volunteer capital which can be used by non-profit and educational organizations in Taiwan, as well as international organizations that are interested in volunteerism in Taiwan.

# Table of contents 目錄

abstract 摘要	3
Chapter One: introduction 第一章: 導言	6
Chapter Two: literature review 第二章: 文獻回顧	14
Chapter Three: methodology 第三章: 研究方法	63
Chapter Four: results 第四章: 研究結果	77
Chapter Five: discussion & conclusion 第五章: 討論和結論	175
Appendix 1: volunteering survey in English & Chinese with data 附錄一: 志工活動英文中文調查問卷	
Appendix 2: Questions for Social Map Interviews 附錄二: 個案研究的提問	
Appendix 3: social map case study support information 附錄三: 社會網絡地圖案例研究	
Appendix 4: Social media project, Taichung Volunteer Network 附錄四: 社會媒介計劃, 台中志工網絡	
Appendix 5: MIX story by Abby Huang 附錄五: 東海大學米克斯動物關懷社的故事	
bibliography 參考書目	

## Chapter 1: Introduction

## 第一章：導論

This case study follows up on several years of immersion in a multi-cultural volunteer social network, with a mixed group of volunteers and student volunteers, based in Taichung. Over a period of several years, the researcher dedicated time and energy into studying the dynamics of volunteerism by immersing in, and working with students, international residents, and other Taichung residents to make a difference in the animal welfare movement. This case study intends to investigate how volunteer capital is created, accumulated, and invested in Taichung, Taiwan, by surveying and interviewing university students and a mixture of Taiwanese and international residents of Taichung in order to create a case study of a volunteer social network. It intends to answer the following questions: (1) what is volunteer capital?, (2) who volunteers?, (3) why do people volunteer?, (4) what is the status of volunteer capital in Taichung, Taiwan?, (5) how is volunteer capital created, accumulated, and invested in a sample social network scenario in Taichung, Taiwan?, and (6) what is the use of social media in volunteerism?

Beginning with a review of research on volunteering in North American society, this case study will use global research foundations and local research in Taichung, Taiwan, in order to understand the unique concept of volunteering that has arisen around the international resident community in and around Tunghai University and Greater Taichung City. Taiwan is a progressive, capitalistic democracy and the overall research goal is to find similarities and differences with research from other countries with similar political and social systems. Taiwanese educational and non-profit organizations and international organizations in Taiwan can gain some insight from the comparisons with other democratic societies, particularly the United States. Furthermore, Taiwan has some strong concepts of volunteering that can benefit the international community.

To give a deeper and more personal understanding of volunteer capital, this case study will use information gathered over several years of involvement in a multi-cultural volunteering network in Taichung, Taiwan, and student volunteering courses in Tunghai University, Taichung, Taiwan, along with survey data of Taiwanese students and graduates with varying degrees of volunteer experience. One of the research goals is to understand volunteer

capital creation, accumulation, and reinvesting concepts in a social network in order to lay a foundation for educational volunteering for university students. The three aspects of this case study, a casual survey, a social map project, and a social media project, work together to form a qualitative case study that provides a foundation for further research about volunteering in Taiwan.

This research will review some classic sociological concepts, such as social action, community action, social capital, human capital, and cultural capital, along with some recent studies in volunteering. The term “volunteer capital”, although not created by this researcher, is a recent term which combines the concepts of volunteering in society with social capital, human capital, and cultural capital. Some other common terms that will appear in this study are social awareness, social action, social responsibility, social entrepreneurialism, social capital, social networks, media influence and voluntarism.

Volunteers are an important part of society. People volunteer their time and resources for various reasons and give back to the community. Although much previous research focuses on the psychological reasons why people

choose to volunteer, this study will focus on the social forces behind volunteering. Ideas such as altruism, empathy, and spirituality, which represent more individualistic concepts, will be included, but they will be discussed from a sociological point of view. The goal is to find the social forces that motivate, encourage, and reward volunteers in order to emulate those social forces in an education program.

There is an emerging field of social science that is looking specifically at volunteerism from the context of several different fields of study. This new Theory of Volunteering is a multi-dimensional and cross-cultural, and looks at volunteering from different aspects or points of view. Research into volunteer networks in Taichung will help to lay a foundation for this new field.

People tend to volunteer for many reasons, but the most important reasons seem to be spiritual values. Spirituality-based volunteering is a social concept in that spiritual organizations funnel and direct volunteer capital through social networks into various positions. People feel a “calling” or inner desire to help out others in return for peace of mind and/or spiritual well-being. Collectives of like-minded individuals form religious communities that



increase volunteerism. But this kind of volunteering appears to be in decline in recent decades and volunteer organizations have been forced to broaden their scope.

When one person volunteers, others follow suit. One person or group volunteer action is volunteer capital that can lead to the creation and accumulation of more capital. There are social forces behind this action. Volunteer capital builds on the foundations of other volunteers. People are by nature social and the act of volunteering is social. When people choose to volunteer as part of a social group, they do so because they want the interaction with others. This desire to increase friendships and make more connections in networks encourages people to share their volunteering experience. This creates more volunteers with time and experience. In this way, social capital can be accumulated and reinvested for individuals and community organizations.

When a group participates in volunteer activity, other people and groups will follow suit. Groups are a major social force. Group actions move individuals into action. Group momentum and collective actions attract and

hold new members and constantly generate social power. When people make the choice to volunteer, they tend to join established groups with structures, foundations, roots, and engrained philosophies. This accumulated volunteer capital is spent both for the dividend of the organization, but it doubles as social capital to increase the membership. This is a win-win situation and social capital is not wasted in volunteer recruitment.

The cycle of volunteering mentioned above is natural, but can also be constructed. In examples of educational programs in other countries and in Taiwan, this research will show the constructible processes involved in creating, accumulating, and investing volunteer capital. For example, the social concepts of spiritual volunteering can be constructed by finding or communicating a moral cause and developing a religious or philosophical following for that cause in social groups. Spiritual organizations can also provide an example of a strong social structure that can be modeled in volunteer organizations.

Social media, such as email, MSN, Facebook, Myspace, twitter, and skype, have become standard tools of communication in the modern world. These

are forms of participatory media, in which people use online communication as a meeting space, a source of information, and a communication tool. With the majority of people of all ages using social media for information and communication, it will be useful to understand the effects of social media on volunteerism, especially as it relates to volunteering in Taichung. Although there are various definitions and types of social media, this research will focus on the use of groups in Facebook in order to set up a meeting space online for volunteers. This will represent other forms of social media, or participatory media, or what will be referred to as social media in this research.

Social capital is a significant part of the educational process. During educational years, people build up social capital through family, friends, teachers, classmates, and other personal and educational networks. Volunteer capital is also created in the classroom by teaching awareness, giving example, and teaching the processes of volunteering. This capital is reinvested in small portions by student volunteering actions. These actions will show aware students the processes of finding community resources to participate in volunteering. Once students become aware, find their interests and concerns, study the processes of resource-finding, and have successful volunteering

actions, they will be more likely to participate in volunteering and their experiences adds value to their capital. This accumulation is not constant or equal, but the combined volunteer capital of a group will result in stronger groups. Some of this volunteer capital is stored away for future use and some is used for individual gain (education, job experience, etc.) and some is used to for the benefits of society. The reinvestment of volunteer capital in society results in a stronger, healthier, and more peaceful community, giving dividends back to the individuals.

In this section, the researcher reviews research related to the research questions mentioned in the introduction. To begin with, there is much research into the wealth of volunteering, which in this section will be referred to as volunteer capital. Volunteer capital provides a significant portion of the modern economy and society. The second part discusses the participants of volunteering and the social backgrounds of different people and different social groups. Following that section is an analysis of why people volunteer, which is different for people from different social groups. Following the international examples of volunteer research, the researcher will introduce various types of volunteering in Taichung, Taiwan, society, from general “helping out” to participating in established professional volunteering organizations. The final section of chapter two is a discussion of educational trends in volunteering which can provide some insight for the Taiwan educational community.

### **Volunteer Capital**

Volunteer capital is not yet a recognized theoretical concept, but the term

has been introduced in *Volunteer Capital: A New Source of Growth towards Empowered Globalization*. Sfeir-Younis (2001), a special representative of the World Bank, introduced the term in a speech given to the International Symposium on Volunteering in 2001. He said that volunteer capital is a form of human capital that accumulates with social action and can be used to promote economic growth and social change in the world. Volunteer capital allows society to increase the efficacy of other forms of capital, such as natural resources. “Given that the development resources available today are indeed diminishing in real terms, volunteers represent a guarantee in increasing the effectiveness in the application of those resources available right now.” (Sfeir-Younis 2001)

Volunteer capital is a combination of the concepts of volunteering, social capital, human capital and cultural capital. Volunteering is work that a person does without receiving money in exchange. The broadest definition of volunteering includes as any activity in which time is freely given. (Konwerski & Nashman 2008) A stricter definition for economic analysis is given by Ziemak (2006): in her analysis, she says that volunteering is uncoerced; it is productive; it is not remunerated (as a cost/hour wage); it is carried out on a

regular basis; and it is done for the benefit of people outside one's extended family. Wilson (2000), who has become a leading researcher in volunteer theory, writes that although there are reasons to categorize specific areas, it makes more sense to use the broader definition that includes all time given freely for activities that benefit another person, group, or organization. People volunteer for many reasons and in many situations. Volunteering can be helping out a friend, joining a political group, or formally taking part in efforts to help out the community.

In *Global Trends and Challenges for Volunteering*, Merrill gives four tenants of volunteering: (1) volunteerism implies active involvement; (2) volunteerism is not forced, (3) volunteerism is not mainly for financial gain, and (4) volunteering focuses on the common good of society. (Merrill 2007)

Volunteering is something that people choose to do for reasons other than financial gain and to help out society. When referring to financial gain, Merrill excludes other forms of exchange, such as living expenses or job training, so the act of volunteering can sometimes include money. But that money is a supplemental reason and not the main motivation.

In *From Motivation to Action Through Volunteer-Friendly Organizations*, Allen writes the three “myths”, the three “truths” and the six “sins” about volunteering. (Allen 2006) Two of the myths deal directly with volunteerism: there are not enough people willing to volunteer, and there is not enough work to be done for the people already volunteering. Although it may sound like a paradox, he says that these can both be roadblocks for voluntary organizations. The “truth” is that there is a limitless amount of people willing to volunteer and work that needs to be done IF the volunteers can be found and motivated. He sets up some conditions for volunteer-friendly organizations, using some progressive volunteer groups, such as the Tzu Chi foundation in Taiwan. He recommends that organizational leaders be inspirational, efficient, and also build bridges between paid staff and volunteers. Volunteers should be treated according to their professional skills and status and given the appropriate responsibility. Also, volunteers should recruit volunteers, while paid staff should serve the volunteers as needed. (Allen 2006) Volunteers recruiting volunteers is a recurring theme in volunteer studies.

Capital is wealth and this research paper defines volunteer capital as wealth



that happens as a result of volunteering action. This wealth is usually in the form of social capital, human capital or cultural capital, all of which are included in the theory of volunteer work. Wilson and Musick (1997) proposed an integrated theory of formal and informal volunteer work based on the premises that volunteer work is (1) productive work that requires human capital, (2) collective behavior that requires social capital, and (3) ethically guided work that requires cultural capital. (Wilson & Musick 1997) Their broad definition of volunteering fits in well with the study of social capital and social networks. Any form of “helping out” is volunteering.

*In Volunteerism and Social Capital in Policy Implementation: Evidence from the Long-Term Care Ombudsman Program*, Whitford and Yates (2002) say that in the cases they studied, social capital actually constrains rather than helps out in the volunteer program. Because social capital varies from area to area, there is an imbalance in volunteerism and some areas will suffer. The case they researched was a national volunteering program that required a standard level of volunteer participation across a non-standard social spectrum. Some places had a shortage of qualified volunteers. There were also situations in which an aging population demanded an increase in

volunteers, but the social capital available was not increasing with the demand. They agree with Putnam that in the United States, social capital is in a general state of decline. (Whitford & Yates 2002) On the other hand, many researchers including this researcher believe that social capital is always growing and building. (Schneider) (Lin) (Welzel et al)

*In Building Social Capital*, Nunn says that volunteering “is not only one of the most powerful mechanisms through which individuals build social networks, it is also an important indicator of social capital and a tool for building it.” Her article is connected to a series of articles to encourage businesses to encourage and support employee volunteering. Volunteering is a great way for people to develop a community feeling by getting “people to work together toward common goals and to create social cohesion.” In addition to building social capital, it also builds human capital and knowledge capital. “Volunteerism can serve as a platform for meaningful exchanges that bridge chasms of class, race, and power.” (Nunn)

Social capital is investment in social relations with expected returns in the marketplace. (Lin 2001) In his article *Too Much Investment in Social*

*Capital?*, Kadushin suggests that it is impossible to quantify “social capital”.

He disagrees with Lin and Putnam and their concepts of social capital.

(Kadushin) (Lin) He prefers the term “network resources”, but he still agrees with the social capital researchers that there are types of network resources that can be exchanged for others, and these ideas should be explored further.

Social capital is the wealth that results from group association, community action, and societal cooperation.

Dhillon (2009) studied the role of social capital in sustaining partnerships. He found that social capital can be used as a resource to build and maintain partnerships, and can even compensate for lack of financial capital. This shows the high reciprocity between networks, groups, partnerships, and social capital.

Volunteering in the educational system is a valuable economic resource. In *Student Volunteers are worth billions*, Farrel (2005) reports data that suggests the amount of volunteer labor that students in the United States gave in 2004 was worth 4.45 billion dollars. This data from service-learning programs shows the amount of wealth in student volunteering.

Social capital is the wealth of community. Human capital is the wealth of human energy, skills and knowledge. People use their human capital in exchange for money, food, housing, or other commodities. Cultural capital is wealth as a result of tradition, spirituality, or moral values. All of these forms of capital combined together create the wealth of volunteering, or volunteer capital. Volunteering has become a valuable resource for society. This value can be referred to in forms of social capital, human capital, knowledge capital and cultural capital.

### **The Wealth of volunteering**

Volunteer capital results in many benefits to individuals, organizations, society, and the earth. Some of the benefits are directly related to individuals, such as increased health, while some focus on social benefits like stability.

Wilson (2000) gives five major benefits of volunteering: increased citizenship, decreased anti-social behavior, increased physical health, better mental health, and improved socio-economic status. All of these benefits can be considered dividends of the investment into social capital, human capital and cultural capital.

In *Rational Volunteering: A Benefit-Cost Approach*, Lee and Brudney use

an economic analysis to study the benefits of volunteering. Studies showed that the world's use of "volunteer labor provided the equivalent of 11 million FTE jobs". (Lee & Brudney 2009) This is an amazing amount of social and human capital that can easily be put in monetary terms. The authors set up a study to see how volunteer action is affected by perceived costs and benefits. In other words, they wanted to see if people who volunteered made a rational choice. Social exchange theory discusses the costs and benefits of social interaction in volunteering. Relationships are benefits. If a person perceives that these benefits will continue, then they will continue to volunteer. Volunteering creates and uses trust. Trust builds long-term volunteering. These factors work together to build up social capital and embeddedness, or a sense of community or belonging to something bigger than the individual. If volunteering is a rational choice, there are economic benefits. Networks are the benefit. Their conclusion is that volunteering is a rational choice. They say that in "volunteering, rational individuals perceive the benefits derived from the production of public goods contingent on their level of community embeddedness, and make decisions to volunteer given the constraints of work-related factors." (Lee & Brudney 2009)

In regard to social stability and order, people exhibit altruistic behavior, which is rewarded in social situations. In *Altruism and Helping*, Piliavin describes “prosocial behavior” as behavior that benefits others and the sociopolitical system; “helping behavior” is behavior that benefits a person or persons; and “altruism” is that behavior with nothing expected in return.

(Piliavin 2009) The author discusses volunteering from a psychological point of view, saying that empathy is the main reason people help out in an emergency situation. But she mentions that the tendency to help out is affected by social forces. Depending on the situation, the degree of need and the surrounding people, a person is more or less likely to be altruistic.

Although the author’s concept of altruism is within the person and not a social aspect, she does discuss the concept of training altruism. If altruism can be taught, it is a socially-acquired characteristic. Although human brains are “wired” for empathy, it takes social action to bring out altruism and the acquisition of altruism is a social education process. The benefits of this altruistic behavior extend to others and the overall benefit is social stability.

Although Altruism is an important foundation for volunteerism, the social processes are much broader. In *Is volunteer Work, Prosocial Behavior, or*

*Leisure?*, Chambre has a broader definition of volunteers. Although some volunteer work is altruistic, there are many volunteer workers who get some sort of compensation for their work, such as internships, scholarships and benefits from government organizations. (Chambre 2008) In her research of older Americans, she concludes that the strongest indicator of volunteerism is that it is a leisure activity. She makes three important observations about the willingness to volunteer: (1) that attendance at sports, hobby, and social group meetings was one of the best predictors of volunteering; (2) informal social contact with neighbors significantly correlated with volunteering; and (3) extroversion was a major factor in the tendency to volunteer. In her conclusion, she mentions the single strongest indicator of volunteering tendency in older people is if the person has volunteered in the past.

Volunteering gives many people the benefit of leisure. In *Would you volunteer?*, Stebbins discusses this “new” concept in volunteering: that “volunteers feel they are engaging in a leisure activity”. (Stebbins 2009) He says that there are “volitional” reasons for volunteering. The more traditional form of volunteering is called “Marginal volunteering”, when a person feels a moral obligation or some sort of feeling of requirement. This puts a constraint

on the activity and makes it harder. Although volunteering has always been somewhat social and entertaining for the volunteers, this new concept of volunteering emphasizes the leisure. .

In democratic societies, volunteering feeds civic responsibility. In *Volunteering: The Human face of democracy*, Wilkinson and Bittman write that the process of volunteering develops a democratic spirit. They write, “volunteering still has the potential to expand and renovate democratic institutions in a way that challenges the traditional division between public and private. Whereas large-scale organisations like the state and economy are driven by power and are relatively closed, voluntary organisations are – by comparison – driven by sociable impulses and have an open, porous quality.” (Wilkinson & Bittman 2002) They use the terms social capital, social networks, trust and other terms from social capital research in the process of volunteering to discuss the development of democratic ideals and practices. Volunteering increases democracy; not because volunteers are participating in government institutions, but they are building up democratic values when they cooperate and work together to attain a goal.



One fascinating new area of study for volunteering is health. Volunteering has an effect on health. Participation in community volunteering is mentally, emotionally, spiritually, and physically healthy. In *Philanthropy: volunteer therapy*, Konwerski and Nashman (2008) create a special term, philanthropy, defined as the reciprocal benefits from meaningful community action. Many of the benefits mentioned in other articles, such as networks, family and activities have a strong health benefit to individuals. (Konwerski & Nashman 2008) They give some specific examples, such as health situation volunteers. Sick people who volunteers in health situations were more likely to recover faster. People who volunteer feel better. Volunteering can release endorphins which help people to maintain positive and optimistic about their health. The death rates are lower for volunteers; they live longer and they have quicker mental reactions. (Konwerski & Nashman 2008) Peyser and Hollander (1982) also reported that older people who volunteered in a Hebrew nursing home were more active and healthy and lived longer.

For volunteers of all ages, there are effects on psychological, emotional and mental health. Social contact makes people healthier. Volunteering reduces stress, boosts the immune system and nervous system, and reduces heart rate

and blood pressure. Older volunteers tend to enjoy a better quality of life.

Women who volunteer are calmer than others, and they have enhanced self-worth, less depression, and more pleasurable physical sensation. (Konwerski & Nashman 2008) These health benefits even extend to volunteer managers and others who work with volunteers; even the organizations themselves.

(Konwerski & Nashman 2008)

Volunteering provides many benefits to individuals, groups and society. In order to explore these benefits further, it is important to understand who volunteers and why they volunteer. It is also important to understand the process of recruiting volunteers and instilling the volunteer spirit in younger generations, in order to continue benefiting from the wealth of volunteerism.

### **Who volunteers?**

An important new concept in volunteering is the influence of social media. With modern technology such as the Internet, MSN, and Facebook, people have taken on new forms of volunteering. In *How the Internet has Changed Volunteering: Findings from a VolunteerMatch User Study*, O'Rourke, a researcher, and Baldwin, who administrates the website called VolunteerMatch, did a survey of users on a website called

VolunteerMatch.com and came up with some conclusions about the strong effect the Internet has had on volunteering. The Internet has attracted new volunteers, people who have not volunteered before, to many organizations. Besides attracting new volunteers, it has created new forms of communication, motivation, and management. Communication between volunteers and managers is easier and organizations can develop into larger global organizations by building cooperation networks. (O'Rourke & Baldwin 2004) In the past, many volunteer organizations relied on "word-of-mouth" to get more volunteers, but with global social media, this has developed an entire new meaning.

According to Wilson (2000), education is the most consistent predictor of volunteerism. Education instills awareness, empathy, and self-confidence, and educated people are more likely to be asked to volunteer. Education has an effect on job choice and the amount of control over one's time, and this is one factor in the difference between blue-collar and white-collar jobs. (Wilson & Musick 1997-2) Students and teachers are likely to volunteer. In a recent report on service learning in the United States, Farrell (2005) reported that 30% of students did regular volunteering, defined as at least four hours per

week. In addition, 92% of students had access to a service learning center at their university, and 40% of American university faculty members taught courses that included community service. (Farrell 2005)

Contrary to what people might think, employment and volunteering have a positive relationship. People who spend more time at work and people with busy jobs are much more likely to volunteer than people who spend less time at their job. And people who are unemployed are the least likely to volunteer. Stay-at-home parents are also less likely to volunteer than working parents. (Wilson 2000) This might be related to the fact that people with jobs have more opportunities to be asked to volunteer. Also, people who have “self-directed” jobs or some measure of control over their time are more likely to volunteer. (Wilson & Musick 1997-2)

People with high incomes are more likely to volunteer (Wilson 2000). This is true of all age groups, genders, and race groups. People with high incomes are more likely to volunteer in health and education fields, as religion does not seem to play a major role in income differences and volunteering. (Wilson 2000) People with higher status jobs are also more likely to volunteer; the

higher the job level, the more likely to volunteer (Wilson & Musick 1997-2)

*In Volunteering in Public Health: An Analysis of Volunteers'*

*Characteristics and Activities*, Ramirez-Valles writes that after controlling for other factors, people with high incomes were more likely to volunteer in medical service situations, such as visiting hospitals, providing transportation, and fund-raising. He thinks that people with lower incomes should be encouraged to volunteer more and that volunteer development programs should be provided for lower income people in order to create and accumulate more social capital. (Ramirez-Valles 2006)

Ramirez-Valles lists people who are most likely to volunteer: older people, Caucasians, highly educated, higher incomes, and people who are “close” to an issue such as people with AIDS and AIDS volunteering (e.g. Latino men volunteer at 20%, but if they were HIV+, they volunteered at 60%). (Ramirez-Valles 2006) Since his study focused on healthcare volunteering, he wrote, “Individuals with higher incomes may be more likely to volunteer in health-related organizations because (a) they may have technical and professional skills that organizations need, and (b) they may be more socially connected,

therefore, more exposed to opportunities to volunteer.” (Ramirez-Valles 2006) People with lower incomes or lower educations “channel” their volunteering to more specific activities, such as neighborhood organizations.

People with families are more likely to volunteer (Wilson 2000). Married people volunteer and their volunteering time compliments the other, not canceling it out. People with children are more likely to volunteer, and this increases with the age of the children. Single parents with children are less likely to volunteer, but they tend to volunteer more than people without children, perhaps because of networks in which they are involved. (Wilson 2000)

Age has an effect on volunteering. Children tend to volunteer, both because they enjoy it as socialization and it is part of their curriculum or family expectations. From youth onward there is a slow rise in volunteering, as networks and other human capital are developed, with a peak around middle age. As people get older they tend to be more specific about where and when they volunteer and are also not as active, reducing the overall volunteer rates, but retired people who volunteered at some point in their life are more likely

to spend more hours volunteering. (Wilson 2000)

Women are more likely to volunteer than men in the USA, although there is not much difference in Europe. (Wilson 2000) Women tend to volunteer in “caring activities”, while men are more likely to volunteer in public situations where status is important. Females volunteer in groups, while males tend to search out new volunteering activities. Women volunteer with their friends, while men tend to volunteer to make friends. (Wilson 2000) In *Medical students’ Motivations to Volunteer: An Examination of the Nature of Gender Differences*, Fletcher and Major (2004) try to find out why women volunteer more than men, and if there are different reasons. In surveys and studies of medical students using the “volunteer functions Inventory” about volunteer motivation that included six motives, women scored higher. The VFI motives are values, understanding, enhancement, social, career, and protective. In all six of these areas, women had higher scores. The researchers also found that men and women had similar motives, just that women had more. The conclusion is that women score higher on the VFI in all motives, but men and women have similar motives and will respond well to similar calls for volunteering. (Fletcher and Major 2004)

Caucasian Americans are more likely to volunteer than minority Americans, but that can usually be explained by other human capital or socio-economic reasons. Although the studies are inconclusive, it seems that minority persons tend to volunteer in minority-oriented service situations. (Wilson 2000) This also relates to the earlier idea of invested interest in a community. This pattern is also seen in medical volunteering, religious volunteering and animal welfare volunteering.

People who are exposed to a volunteering context are more likely to volunteer. This includes employees and students at schools that value volunteerism, public service professionals, or corporate cultures with high social responsibility profiles. (Wilson 2000) Public sector employees, both blue-collar and management are more likely to volunteer (Wilson & Musick 1997-2)

All kinds of people volunteer in society. Volunteering is an important form of socialization and almost everyone in society takes part in some form of volunteering. Different types of people volunteer in different situations and with different forms of structure. This leads to the next question of why.



## **Why do people volunteer?**

There are millions of volunteers and probably millions of different reasons why people volunteer. But research has given some general ideas about who is volunteering and why they do it. According to Ancans, People volunteer for many reasons: “achievement, recognition and feedback, personal growth, giving something back, bringing about social change, family ties, friendship, support, bonding and a feeling of belonging”. (Ancans 1992) From his survey of volunteers in Canada, Ancans found that of all of these motivations, the strongest motivation came from family. “Volunteers are children of volunteers.” (Ancans 1992) Volunteering is socially hereditary. Family networks are one of the strongest factors in volunteering.

According to Konwerski and Nashman, there are three main reasons why people volunteer: altruism, egoism, and social exchange. Some volunteers require a reward, while others do not. Volunteers will look for environments that allow them to use their skills and express themselves. (Konwerski & Nashman 2008)

In their analysis, Lee & Brudney (2009) came to some interesting

conclusions about volunteers. They were surprised that people with high incomes or busy jobs were more likely to volunteer than people with lower or middle incomes and more free time. As with most studies about volunteerism, females are more likely to volunteer. Also, the higher the education, the more likely people will volunteer. And it does not end at 65 years of age; seniors who continue to work past 65 years of age were more likely to volunteer than those who retired or had not worked. (Lee & Brudney 2009) People with busy lives seem to be more inclined to volunteer.

One of the most common volunteering situations is parents who volunteer in their children's schools. In *Parent Volunteer Patterns in USA Schools: An Ontological Exploratory Model*, Fahey studies the idea of parent volunteerism in Denver, Colorado. She has created an "ontology" of volunteering, classifying different types of people into different groups and levels of volunteering. Many different schools had different definitions of parent volunteerism, so the goal was to see if it is reasonable to set up parent-volunteering standards in the school system. The author used three attributes: social and cultural capital, personal availability of time, and socio-economic status. (Fahey 2008) The problem with setting up standards for volunteering was that it was difficult to measure

volunteer effort. The three attributes did not successfully give a clear picture of volunteering. But some factors came to light. Women volunteer more, and in more informal ways. Women from ethnic minorities tend to volunteer in less formal ways, but overall the women do more volunteering. (Fahey 2008)

Middle-class families behave better in the school structure, but this does not indicate that they volunteer more. (Fahey 2008) Family size or working hours did not have an effect on volunteering time. “Parents who volunteer have larger households and spend more time working at their jobs”. (Fahey 2008) Highly educated parents are more likely to volunteer, and those with higher incomes and busier jobs are more likely to volunteer. Social capital and networks were also an important factor. People who were more connected in the community network are more likely to volunteer (Fahey 2008). All of these concepts came out of the study’s failure to set up a specific set of school volunteer standards. Fahey says that more research needs to be done before standards can be formatted. But on the way to her conclusion, she came up with some interesting information about who volunteers in schools.

Many people volunteer because they are asked to do so. Volunteers make the best recruiters. (Ancans 1992) People who volunteer encourage and

support others to volunteer. The example of family and friends is the most vital aspect in motivating people to volunteer.

Some volunteers participate for rewards. People receive social capital rewards which they can exchange for other kinds of capital, such as work opportunities, social status, investment opportunities, and social rewards. Volunteer programs that offer a reward structure and opportunities for personal growth and development were the most successful at getting and maintaining volunteers. (Ancans 1992) Networks of family and friends who volunteer will encourage, support and reward others to join in social action. People become volunteers to make friends. (Prouteau & Wolff 2008) This relational aspect of volunteering is important for the concept of social capital. Proteau and Wolff found that people who volunteer have more friends. And once again it is pointed out that “volunteers make the best recruiters”. (Proteau & Wolff 2008, Ancans 1992)

Merrill discusses the importance of diversity and pluralism. “Volunteerism is a truly inclusive activity. Individuals with diverse backgrounds, skills, and abilities can come together to work cooperatively on issues of common interest.”

(Merrill 2007) In Merrill's study, people from various backgrounds were able to build community, social cohesion, and cooperation in spite of their differences. People volunteer in order to build up community cohesion and cooperation.

In recent years with the development of new media, there has been a change in the face of volunteers. In their research about volunteering online, O'Rourke and Baldwin had some interesting discoveries about new volunteers. In their survey, they found that 84% of e-volunteers were female, and 50% were under 30 (22% under 18). (O'Rourke & Baldwin 2004). This is different from other research about volunteers, because it shows that young people are using the Internet to find volunteering and social resources. Young people are becoming volunteers because social media attracts them. Another researcher found that the social media Facebook was a great way to "engage" young volunteers. Greenhow set up a research project with Facebook called "hot dish". The purpose was to find if students would engage in civic activities as a result of the interaction on the social media, Facebook. As a result, students became much more aware of social and environmental issues. This awareness led to increased participation in volunteering activities, even though that was not the express purpose of the research. Social media was extremely effective

in creating offline social action. (Greenhow 2009).

One of the most common and often the strongest given reason for volunteering is spirituality, also referred to as “cultural capital” (Wilson & Musick 1997), “spiritual capital” (Ianoccione & Klick 2004), “marginal volunteering” (Stebbins 2009), “religious duty” (Peyser & Hollander 1982) and “engaged” religion (Queen 2000).

In *Self-Image of the Volunteer in a Hebrew Home for the Aged*, Peyser and Hollander look at spiritual capital in American Jewish society. Peyser and Hollander report that “reasons for volunteering include (in rank order of importance) helping/serving others, attaining self-satisfaction, utilizing spare time, fulfilling social duty/religious obligation, obtaining experience, and social interaction.” (p.350) Social status is an important factor for elders in retirement. Getting and maintaining status is important for residents of group homes. (p.352) Younger volunteers are more interested in developing new experiences and building knowledge capital and social capital. (p.356) For older volunteers, religious duty was more important. They also mention that volunteers “need to be needed” (p.357) and that rewarding them with nice

words and stories of achievement are very effective in maintaining volunteers.

For many people, volunteering was a way to pass time.

Another interesting study of spiritual capital comes from American Buddhism. In *American Buddhism: A Sociological Perspective*, Smith's dissertation introduced the very diverse culture of American Buddhism, outlining various aspects of the religion and spiritual life of Americans who have chosen to be Buddhist. His survey also asked about civic involvement and volunteering. The results for civic engagement and prosocial behavior tended to be similar to other spiritual organizations. But he also mentioned that converted Buddhists tended have higher education, which is also a strong volunteering factor. (Smith 2009)

In *Engaged Buddhism*, Queen (2000) also writes about Buddhism in the west. An "engaged Buddhist" is one who is socially active. Part of the belief structure requires these Buddhists to connect with other people and help them out in return for spiritual rewards. Buddhists in North America are highly likely to volunteer. There is a universal expression of compassion called the "maha karuna":

*"Once there is seeing, there must be acting..."*

*We must be aware of the real problems of the world.*

*Then, with mindfulness, we will know what to do,*

*And what not to do, to be of help.” (Queen, 2000)*

*In Protestant Christian volunteers*, Garland et al. (2009) discuss studies of religious-based volunteering. They say that religious volunteers represent the majority of volunteers in the United States for many reasons, including the social structure of churches, the education level of church-goers, the family background of religious people and the large religious social networks. (Garland et al. 2009) On the other hand, Garland et al (2009) noted that most volunteering situations were not in religious situations and therefore it was important for the volunteering group to allow for, or set up space for, spiritual expression. (Garland et al 2009) Christians are motivated to volunteer because of their relationship with God, but also because of their perception of human need, their need for relationships with others they perceive as good, and personal benefits such as public recognition, informal recognition and personal feedback. Motivations are the thought processes that spur a person to volunteer. Garland noted that there were a large array of motivations, including family members volunteering, being asked to



volunteer, or seeing a community need.

Although beliefs were a foundation for Christian volunteering, there are many social processes active. As a result of their studies, Garland et al (2009) discuss four important ideas of Christian volunteering. The first idea is moral obligation, a responsibility to God that they believe is not their choice. The second idea is the obligation to others around them, either because of the religious experience or because of the structure of their surroundings. These two ideas were considered the “primary motivators” of Christian volunteers. The third and fourth ideas are “secondary motivators”: the personal relationships with the receivers of their volunteering and the other relationships built up because of the volunteering experience, and the “benefits”. But to the Christian volunteers in the studies, the benefits were not monetary or status oriented concepts; they said the benefits of volunteering were ideas such as happiness, fulfillment, or satisfaction in helping out. (Garland et al 2009)

“Burnout” is a problem for volunteers, and this tends to be a common problem in religious volunteers. (Garland et al 2009) Burnout happens when

a long-term volunteer gives up volunteering altogether because they have lost the motivation. Garland et al (2009) discuss the reasons for burnout and some interesting solutions. Burnout can result from failure to estimate or set boundaries. Sometimes the volunteer develops a close relationship and can get disappointed by a recipient, or expects too much. The solution to this is to maintain boundaries, and to help other co-volunteers to maintain boundaries. Another problem is fear. Fear happens because the recipients and the volunteers are often from different social backgrounds, causing misunderstanding. Of course, for Christian volunteers, the response to fear is to “go with God” and give encouragement. Sometimes the objectives of volunteering seem overwhelming. The volunteering organization has to set step-by-step goals with clear objectives and a system of recording results. Cutting the problem into smaller areas can help. The problem of time was not mentioned as much by Christian volunteers in Garland’s study. It is interesting to note this because in comparison to other studies about volunteering mentioned earlier, time does not seem to be a problem for volunteers. None of the volunteers studied mentioned full-time jobs as a hindrance to volunteering. (Garland et al 2009)

In a study about religious volunteering in Taiwan, it was found that although religion was given as a reason for volunteering, the religious belief itself was not the primary motivation. It turns out that religious groups with stronger network structures and group activities produced more volunteers. People volunteer because of their religious networks and commitment to group unity and cohesion. (Liu et al, 2010) Religion is an important reason for volunteering in any country, but it appears that religious belief in Taiwan is not enough. There must be associated religious activity and social networks to encourage, motivate, and give reason to volunteer.

### **Volunteering in Taichung, Taiwan**

Opportunities for volunteering follow the needs of society, and there is abundant amount of volunteering opportunity in Taichung, Taiwan. This section will focus on previous research about volunteering in Taiwan and then discuss the possibilities and options for volunteering. In researching about volunteering in Taichung, the researcher explored four major types of volunteering need: environmental responsibility, animal welfare, children in need, and companionship of elders. In addition to teacher and student research in volunteering, this will also include some of the researcher's own

experiences with volunteering in Taichung. Finally, the concept of “helping” as volunteering will be discussed.

The concept of volunteering in Taiwan is much like volunteering in other democratic countries. Many organizations, schools, and government programs depend on the help of volunteers. Some government organizations are run by volunteers, such as the volunteer fire departments. According to the *Taichung City Fire Department Volunteers website*, they have “one Volunteer Firemen’s Headquarters, 3 Volunteer Firemen corps, 7 Volunteer sub-corps and 18 Volunteer Branches, for a total of 696 volunteer firemen.” (website) They provide special training for volunteers and have a network of contacts throughout Taiwan. The website also provides a link to the Taichung County volunteer fire department, which has branches in every town and community in the county.

Lee and Chang answered the question, “who gives to charity in Taiwan?”. Through a phone survey, they found that people usually donated time for intrinsic reasons while they gave money for extrinsic reasons. They also give some recent statistics about volunteering in Taiwan. Their survey found that

young people were the most likely to volunteer time. First, they found that people in lower income brackets were more likely to volunteer, suggesting that many young people are volunteering now. They also say that volunteerism requires “enthusiasm” (Lee & Chang, 2007) and that may be why younger people volunteer. Also, non-profit organizations are relatively new in Taiwan and more the territory of younger people. The media has also had a great effect on younger generations and publicity for volunteering is much more common now than in the past. This might be a difference from volunteering in more established democracies, or it may just be that young people are more likely to respond to volunteering surveys.

Lee and Chang found that older people are more likely to donate money to charity instead of volunteering time. They mentioned five variables that were significant in explaining the behavior of monetary donations. First, older people were more likely to donate than were their younger counterparts. Second, females were more likely to donate than were males. Third, people with one or more children had a strong positive association with the likelihood of monetary donation. Marital status was also useful to differentiate between the individuals who donate money from those who do not. Similar to their

volunteering behavior, married people more likely to donate more than were single people. Empathy was the only significant psychographic variable. The higher a participant rated himself/herself as empathic, the more likely it was that he/she would opt for donating money.” (Lee and Chang, 2007)

Recently, the government of Taiwan has placed more emphasis on volunteering. In *Volunteers in Transition; Taiwan Review*, it is mentioned that the government has enacted a law called the Volunteer Service Act of 2001. The law includes a kind of bill of rights for volunteers and also outlines some responsibilities. The government has also set up a rewards system: after 300 hours of volunteering, a person can sign up for a volunteer card which gives them free entry to government-owned tourist sites, museums, and parks. Some cities have set up “volunteer banks” for people to exchange their volunteering time. The government encouragement of volunteering has a distinctly democratic concept. Lin, the chief executive officer of the Hondao senior citizen’s Welfare society said that an ideal society is one in which individuals seek the help of others to solve their problems, and she is convinced that the interaction and warmth created through the exchange of services will build communities with stronger social connections.

Volunteering has always been a foundation of education in Taiwan, and that continues to be developed and encouraged in recent discussions about curriculum. In *Moral Education in Taiwan*, Lee says “Civic values rather than private values should be emphasized in Taiwan's moral education, as a basis for a democratic and pluralistic society. That is, a good and modern citizen should possess the general knowledge, good character and skills needed to participate in public life.” (Lee, 2004) She discusses the issues that should be included in the modern moral education. She mentions civic values only in passing. I think there should be more emphasis on helping others in moral education. Students need to experience and empathize with others in order to contemplate their own lives.

Knowledge and the acquisition of education have a dual relationship with volunteering. People can learn from volunteering and volunteering can provide more education. The development of knowledge can instill social values. In *Community Informatics System in Scientific Volunteers: From knowledge delivery to the renewal community*, Ho discusses volunteer scientists or professionals who give information to society in order to help to

create positive social change. He says that with modern technology, this process has become much easier and more common and the result is a more “engaged” society. He uses the term “virtual volunteering”, which means people who use the internet or social media to volunteer. (Ho) Virtual volunteering allows an organization to achieve a wider audience. Taiwan has two scientific volunteering organizations: the “Purple Butterfly Scientific Volunteer Program” (<http://e-butterfly.svtw.org.tw/>) co-operated by NCHC, National Taiwan Butterfly Association and several Taiwanese local NGOs in the over-wintering butterfly valley; and the “e-sky Scientific Volunteer Program” (<http://www.bamboo.hc.edu.tw/~esky/>). (Ho) Ho says these organizations have motivated and inspired scientists to be more engaged in society. Earlier, it was mentioned that in the USA and other democratic countries, higher education was related to volunteering. (Wilson & Musick 1997-2, Brand 2009, Gummere 2003, and Wilson 2000)

Educational volunteering programs are getting much more community and government attention recently. In *Volunteers Against Poverty, Corporate Volunteering: One Senior High, One Tribe, A Collaborative virtual learning program*, Chiang (2008) introduces three case studies of



volunteering in Taiwan. The first is a high school volunteer program that sets up camps for poor children during the school holidays. The set up e-learning facilities to teach the children and then kept up an e-learning network over the years. The second case is a university student who volunteers in his school breaks. The student will go to aboriginal villages in the countryside to help out and keep in touch with their “e-families” that they meet. Some of the students will go back every week. The third case is one of the teachers who organize the e-learning activities. He has seen an amazing increase in the literacy of children and adults as well in the small villages that participate in the program.

As in other countries, people in need can do volunteer service in order to change their lives for the better. In *Impoverished Youth in voluntary service*, Weng gives a report the IAVE conference about the Taiwan fund for Children and Families. The fund sets up scholarships for underprivileged students, who do volunteer work in return. By doing this, the organization hopes to end the cycle of poverty and also instill civic virtues in the students. As of this report, there are 8000 students in Taiwan in this program. (Weng, 2007) <http://www.ccf.org.tw/english/10.htm> is the website of this group. Some of this researcher’s students have volunteered with this group.

In *Language in Action* class at Tunghai University, students are inspired to do volunteer actions throughout the semester. *Language in Action* is an English conversation elective formerly administered by the Foreign Language and Literature Department and now moved to the English Language Center of Tunghai University. The students practice their English by discussing social issues and then reporting on their experiences with volunteer work to the class. Over the semester, students participate in a minimum of four volunteer activities. The students learn about environmental issues, animal welfare, children's issues, and the elderly.

The students in *Language in Action* do their own research to find volunteering opportunities. They search online, talk to teachers, friends or classmates, and watch the media to find about organizations, groups or people who are helping out others. They perform volunteering in groups, taking pictures, meeting recipients of the care, teaching others about volunteering, and then report on it back in class. Through the volunteering in this class, the researcher has found hundreds of organizations, groups, and activities to help out others. Groups have included several animal rescue groups, children's

homes, orphanages, churches with after-school programs, elder-care homes, and others. In addition, the students have done countless environmental projects on campus, such as planting trees, cleaning up trash and recycling projects. Their actions have touched the lives of many people in Taichung society.

To deeper understand the concepts and social mechanisms of volunteering in Taichung, Taiwan, the researcher co-founded a volunteer organization called TaichungPAWS.org. Over the past few years, the researcher has worked with various international, national, and local volunteers to understand the context of volunteering in Taichung. The animal rescue and volunteer groups the researcher works with have hundreds of volunteers. Working with the national groups *AnimalsTaiwan.org* and the *Taiwan Society for Protection of Cruelty to Animals*, the local groups *Taichung Universal Animal Protection Association*, the *Animal Welfare Association of Taichung*, and various independent animal rescue groups and shelters, the researcher has had the opportunity to meet hundreds of volunteers who give several hours a week to volunteering.

Volunteering does not always show up as formal or planned actions or situations. Wilson and Musick (1997-1) include some aspects of “helping” in volunteering theory. They suggest that one form of volunteering is helping out others and expecting nothing or little in return. Rose-Ackerman (1996) also discusses the concepts of helping and says that most people will “help” even though they are not actively engaged in volunteering. Helping is the most basic form of volunteering. Many people do not realize they are volunteering time to society by helping each other. The simplest action such as carrying books for someone or giving directions is an important volunteer act that affects society.

### **The educational construction of Volunteer Capital**

University is a time to reflect on life and learn new ideas that will affect the student’s life and society. This time of transition into adulthood has a great impact on young people’s ideas about the world. Pascarella has been researching college effects on students over the past few decades. He discusses the moral reasoning of college students and how that affects their outlook on life. Volunteer work can have a great impact on students. In his three decades of research about university students, he found that

“involvement in voluntary community service during college tends to continue when one leaves college.” (Pascarella 1997, 2001) University is an ideal time to reach out to students and get them interested in volunteering.

In *The Informal Learning of Volunteer Workers*, Schugurensky discusses the effects of informal learning on various social aspects. He writes that volunteering provides a lot of experiences for people which in turn can be useful for learning. He starts with three ideal types of volunteering: work experience, expected volunteering (ex: a requirement for a course), or idealistic volunteering. (Schugurensky, working paper) Most adult volunteers in Canada say they volunteer for the betterment of society (93%), while only 23% responded that they would do it for work experience. But it is important to note that immigrants and young people, who are more likely to be in educational situations, were often in the latter category. Young people tend to choose volunteering for work experience, making educational volunteering programs a mutually beneficial activity.

Volunteering is a great way to teach adults because they require different motivations and methods than children. University students are young adults

and therefore require some adult motivations. In *Volunteering and Adult Learning*, Kerka (1998) points out some similarities in adult educational programs and volunteering programs and suggests that many volunteering programs are a great way to educate adults. She give several reasons to use volunteering in adult learning situations: (1) mentoring, peer support, and methods go beyond what a classroom can provide, (2) volunteer leaders can share their experiences and assessment, and (3) the opportunity to volunteer allows more critical reflection and recognition of learning. (Kerka 1998) This fits in well with the idea of teaching volunteer capital. Human capital, social capital and cultural (both knowledge and spiritual) capital can all be developed in the educational experience of volunteering. This in turn accumulates more capital and provides prosperity for individuals, organizations and society

University is an important time for students to develop civic responsibility. In *Heterogeneous Effects of Higher Education on Civic Participation: A Research Note*, Brand discusses the results of studies on the effects that college, college completion and social background have on civic participation. She found a relevant connection between students who were

considered unlikely to finish college, who actually finished college, and the concept of civic participation. Brand's "findings of college effect heterogeneity demonstrate how individuals with a disadvantaged family background may effectively narrow this gap of disadvantage, thereby lessening socioeconomic inequality in social influence by way of a college education." (Brand 2009) Brand's findings show that volunteering programs which encourage and motivate underprivileged students to get some experience by volunteering and motivation to finish university will develop civic participation habits that were not expected of them before. Although this does not suggest that finishing a college education and volunteering are directly connected, it does suggest that students/people can develop the propensity and motivation to participate while participating in the educational process.

*In Service-Learning as Community Engagement Among Colleges and Universities in Asia*, McCarthy reports on her work with an international organization that set up service-learning activities in eleven different Asian countries (including Taiwan). Through various models, the programs encouraged students to participate in social volunteering and then kept

journals of their experience. Students were then interviewed and surveyed. McCarthy found that the students who participated in the social volunteering programs felt that they were able to “think” more. (McCarthy, 2003) The service-learning experience allowed them more space and choices and they had to think about what they were doing. She concludes with a series of recommendations of how to set up volunteer programs within universities: (1) it must be a reciprocal partnership with everyone receiving benefits, (2) the universities and the agencies must work together as partners with no subordinates, respecting each partner’s qualities, and (3) it requires community involvement beyond the campus walls. (McCarthy, 2003) This concept of service-learning has shown to be a good direction for Taiwan’s university students.

The centerpiece of a university volunteering program is the students. In *Making a Better Place: Planning, Implementing, & Managing a Student Volunteer Program*, Gummere discussed the concept of student volunteering programs. For her MA Management thesis, she set up the process and conditions for a student volunteer program called *Make a Better Place* at her university. She maintains that students in USA are still strong supporters of



volunteerism and most students have participated in some form of volunteering throughout their school life (Gummere 2003). Gummere discusses the “dynamic” reasons why students volunteer. (Gummere 2003): altruism, idealism, social contact, job training/experience, education, self-enhancement, professional contacts, “a foot in the door”, social status, and fun. She says that most university students want to volunteer to help out with children. She also points out, like several other authors have pointed out, that people who volunteered as children are more likely to volunteer as university students, and in turn, they are more likely to volunteer as adults.

Because most people who volunteer do so because they are asked, volunteer education programs must include the concept of asking other people to volunteer. According to the US Department of Labor, 40% of volunteers surveyed said that they volunteered because someone asked them to volunteer. (Gummere 2003) An educational volunteer recruitment program should focus on people asking other people to help out. This will increase volunteering and increase the value of volunteer capital.

Volunteer positions must be clearly defined. Gummere (2003) says it is

important that volunteer positions are clearly introduced and specific to the task. Because students are in the process of developing their professional concepts, the volunteering tasks must be related to this kind of development. Follow-ups and personal interviews, just like job interviews, are an important part of this process.

Another important aspect is rewards and recognition. A volunteer retention program is an essential part of any volunteer movement. (Gummere 2003) If an organization wants to keep its volunteers, they must focus on the individual development of the volunteers. It will also be important to set up networks and have social contacts. All of these benefits to volunteers will also benefit the organizations, the educational institutions, and society in general.

In *Implementing Service Learning in Higher Education*, Bringle and Hatcher say the amount of resources that universities have in knowledge and experience would benefit the community and society through service learning, or learning by participation in school-sponsored volunteering activities. Universities should set up service learning programs that are both extracurricular and curricular, with students receiving educational credit for

the work and experiences. The model for this learning experience should include “awareness, planning, prototype, support, expansion, and evaluation”. (Bringle & Hatcher 1996) They have developed the Comprehensive Action Plan for Service Learning (CAPSL) which includes planning, awareness, prototype, resources, expansion, recognition, evaluation, research, and institutionalization:

### **Examples of Institutional Activities**

- Planning**
  - Form a planning group of key persons
  - Survey institutional resources and climate
- Attend Campus Compact Regional Institute
- Develop a Campus Action Plan for service learning
- Form an advisory committee
- Awareness**
  - Inform key administrators and faculty groups about service learning and program development
  - Join national organizations (e.g., Campus Compact, National Society for Experiential Education, Partnership for Service-Learning)
- Attend service learning conferences
- Prototype**
  - Identify and consult with exemplary programs in higher education
- Resources**
  - Obtain administrative commitments for an Office of Service Learning (e.g., budget, office space, personnel)
- Develop a means for coordinating service learning with other programs on campus (e.g., student support services, faculty development)
- Apply for grants
- Expansion**
  - Discuss service learning with a broader audience of administrators and staff (e.g., deans, counselors, student affairs)
- Support attendance at service learning conferences
- Collaborate with others in programming and grant applications
- Arrange campus speakers and forums on service learning
- Recognition**
  - Publicize university's service learning activities to other institutions
  - Participate in conferences and workshops
- Publish research
- Publicize service learning activities in local media
- Monitoring**
  - Collect data within institution (e.g., number of courses, number of faculty teaching service learning courses, number of students enrolled, number of agency partnerships)
- Evaluation**
  - Compile annual report of Office of Service Learning
- Include service learning in institutional assessment
- Research**
  - Conduct research on service learning *within* institution and across institutions
- Institutionalization**
  - Service is part of university mission statement and service learning is recognized in university publications
  - Service learning is an identifiable feature of general education
  - Service learning courses are listed in bulletins, schedule of classes, and course descriptions
  - University sponsors regional or national conferences on service learning
  - Hardline budget commitments to sustain service learning programs

(Bringle & Hatcher 1996)

Bringle and Hatcher (1996) also discuss concepts such as leadership training and network building for students and even as development for faculty. They suggest faculty programs such as mentoring that will benefit the university community. The university's relationship with the community is also strengthened because of this community service concept. This service-learning plan is quite complicated, but can be applied at different levels and some variations and still be successful.

A modern educational program must include social media. Students nowadays are connected to each other by electronic media such as facebook, MSN, myspace, and

twitter. In *Engaging Youth in Social Media: Is Facebook the New Media Frontier?*, Greenhow (2009) created a social media research project with Facebook called “hot dish”. The purpose was to find if students would engage in civic activities as a result of the interaction on the social media, Facebook. Students became much more aware of social and environmental issues as a result of applications on Facebook. This awareness led to increased participation in volunteering activities, although that was not the express purpose of the research. Greenhow’s research shows that social media is extremely effective in creating offline social action. (2009).

Social media, or partipatory media, includes “(but aren’t limited to) blogs, wikis, RSS, tagging and social bookmarking, music-photo-video sharing, mashups, podcasts, digital storytelling, virtual communities, social network services, virtual environments, and videoblogs”. (Reingold 2008) According to Reingold, social media provides a connection to others, a space for participation, and the possibility of coordination. Social media has a strong impact on volunteer capital.

In conclusion, there are benefits to society, individuals, organizations and universities in setting up volunteering education programs. The volunteering programs should follow the models mentioned here. They should be set up for the educational benefit of the volunteer, the social benefit of the community, the end-effect benefit of the organizations, and the overall communal benefit of the university. University volunteering education programs will develop volunteer capital that will in turn be used for further development.

## Chapter Three: Methodology

## 第三章：研究方法

In order to understand the intricate sociological processes of volunteering, this research will focus on three different methods of extracting information in order to set up a case study of a social network. There is a survey that was given to both university students and university graduates in Taichung, as well as a sample of Americans for comparison. The purpose of the survey is to set up some general descriptive data and conclusions. The primary focus of this research is the interviews which set up a social map of a volunteer network that includes volunteer leaders, teachers, university students, student groups, Taiwanese adults, international residents, non-profit organizations, businesses, and social groups. The chosen network for this research is an animal welfare network in Taichung, centered around the actions of a non-profit organization called *TaichungPAWS*. The third and final aspect of this research is a research project into the concept of social media, focusing on a Facebook group created by the researcher called Taichung Volunteer Network Study. The combined results provide a qualitative research foundation for the study of volunteer capita in Taichung.

As the primary focus of this study is a deeper sociological analysis of the networks, processes, interactions, and choices involved in volunteering, the survey only serves as an introductory comparison. Therefore, the social map of a volunteer network that includes both university students and university graduates, as well as a variety of Taichung residents, and the social media project are the pinnacles of this study. Over a period of several years, with recent follow-up interviews and detailed writings, the

researcher has set up historical, biographical, and cultural data on a series of respondents. The network connections between these people and various organizations in Taichung will be analyzed and compared to provide an understanding of the network processes involved in creating, accumulating, and re-investing social capital within the network. The social media project follows up on the survey and social map, showing the power of social media in modern social networks.

Taichung is a modern and progressive city in the center of Taiwan. With a population of over one million people, it represents a cross-section of Taiwanese society. Because it is an economic, educational, and technological hub in central Taiwan, it has a mixture of people from various cities and counties of Taiwan, as well as a significant international community. Tunghai University brings together students from many parts of Taiwan and therefore also contains a cross-section of Taiwanese society. Although the north of Taiwan is seen as more progressive and the south of Taiwan is seen as more conservative, Taichung City and Tunghai University rest “somewhere in the middle” geographically, culturally, politically and economically. Taichung also has a vibrant multi-cultural community, with residents from many different countries. Many of these long-term international residents participate in volunteering projects to help out the community they live in.

To understand the creation, accumulation, and investment of volunteer capital in Taichung, Taiwan, this research has focused on a survey of volunteers, student volunteers, university students, and university graduates who represent a cross-section

of Taichung society. Following up on the survey were indepth studies of a social network by setting up a social map based on interviews, and creating a social media project. Questions asked focused on impressions of volunteering, who volunteers, why people volunteer, volunteer education, volunteering experience in Taichung, Taiwan, and the effects of social media on volunteerism. The goal is to have a deeper understanding of the social forces involved in volunteering in Taiwan.

In *Constructing Social Research*, Ragin (1994) gives seven goals for social research: identifying general patterns and relationships, testing and refining theories, making predictions, interpreting culturally or historically significant phenomena, exploring diversity, giving voice, and advancing new theories. Ragin says that the latter four of these goals reflect “the socially grounded nature of social research.” (Ragin 1994) He suggests using qualitative research to study commonalities. As Taiwan is still developing its place in the international community, this research will study some commonalities in volunteering throughout the democratic world. It will be based on ideas about volunteering that can also be seen in democratic Taiwan. In addition, this research will provide a foundation for further studies and advancement of theories related to volunteerism.

Qualitative case studies provide a deeper understanding of the social processes behind individual and group action. In *Small Ns and Community Case Studies*, Harper (1992) discusses the deeper understanding that becomes possible in small community case studies. He mentions that Weber’s idea was to transcend scientific reasoning, while



Durkheim used a concept of social integration to get a deeper understand of a person's networks and the intensity of social contacts. The tools that Harper (1992) used are observation, participation, and interviewing. This study will also use a similar method in order to gain a deeper understanding of the social processes of volunteering in Taichung, Taiwan.

The inspiration for the case study style came from a few articles in *What is a Case?* (Ragin & Becker, 1992). There is considerable disagreement among academics on the definition of a case study because it is difficult to pin down a sociological case. Is it a person, a place, or thing? Ragin (1992) discusses several options in writing case studies. There are case studies about individuals, groups, companies or actions. In this research, the network has become the case. In his concluding article, he suggests that as opposed to causal analysis, narrative analysis tells a story and creates imagery that allows for a deeper understanding. He suggests that this provides a clearer picture of the case. "Developing imagery is a process in which we try to understand what we want to understand better". (Ragin, 1992) The case study that includes narrative analysis will provide a picture for others to understand. The case is the social network. Its story is constantly changing and fluctuating.

Fuhse (2009) discussed studying the structure of social networks in order to find meaning. Social networks "consist of dyadic ties between individuals and/or collective actors, and their interweaving network structure". He also mentions that social networks are more than just a "sum" of the collective actors, but it is a structure of its

own. In order to gain more information on the meaning of the social network, the relationships and expectations of a social network must be studied in relationship to each other and with other networks.

In studies of social networks, another recent concept called social network mapping has become a popular topic. Studies have focused on the how individuals, groups, and organizations interact in order to achieve goals. This is common in research about medical volunteers and social work that supports large communities. (Henderson et al, 1993) There is a new social mapping software that is in development and would be an interesting follow-up to this research, but for now this research uses interviews and oral histories as the tool of research.

In conclusion, the primary focus of this research will be the case study of a social network related to the animal welfare movement in Taichung city, which includes students and volunteers, with both local Taiwanese and international residents. Subjects will be chosen to represent a broad spectrum of volunteering, from no volunteering experience, to regular participation, and then to volunteer organization or leadership.

## **SURVEY method**

As there is little previous sociological data on volunteering in Taiwan, there is a need for some introductory quantitative data such as has been provided for volunteering in the United States and other countries. A survey based on accumulated survey data in

other countries was given to a set number of university students and university graduates in order to verify if similar data on volunteering in other democratic countries yields similar results. The survey was also given to several Americans as a comparison reference. The results of this survey are only used for descriptive purposes and as an introduction to the qualitative case study process.

The survey, simplified greatly from the original proposal, focused on ten questions about volunteering. Many Americans volunteer for religious reasons (chapter 2), but previous research showed that Taiwanese are not religiously-oriented in their charity work. The survey will show if people in Taichung who volunteer have strong religious commitments.

Also in previous studies on volunteering in North America, there was a strong connection between family and volunteering. (chapter 2) Most people volunteered because their parents volunteered. This survey asks about experiences with volunteering, at what age was the first experience with volunteering and who was with the respondent at the time of volunteering. One important reason for these questions is to ascertain if families in Taiwan have any influence on volunteering behavior as they do in the United States.

Educational experiences are important in Taiwanese society because children and youth spend most of their time in educational situations such as school, after-school programs, school activities, and cram schools. Students in university also spend more

time in class than their counterparts in the USA. Volunteering programs in the USA are relatively new, so it would be interesting to see if volunteering programs exist in Taiwan schools and if people have any experience with volunteering in school programs.

The Social aspect of volunteering appears to be a strong indicator of volunteering in the USA. People tend to volunteer as part of their social system, for friends, family, and building up a network of acquaintances. Question number eight deals with participation. It asks whether the respondent would be more likely to volunteer with several conditions: family participation, school or employer sponsorship, relationship partner, free time, success factor, someone else pays, leadership, money to spare, more people, and formal organizations. It will be interesting to see which of these motivations in Taichung are similar to, or different from the USA. It would also be useful here to cross-reference things such as gender, religious identity, and volunteering experience.

Social media is an extremely important factor in modern communication networks. A question about social media usage will show the vitality and necessity of using social media for educational, networking, and motivational purposes. This will also assist in development of the follow-up social media project by ascertaining the popularity of social media in Taichung.

The final question is “do you believe you can make a difference in the world?”. This is also part of the social map interview questions and then again mentioned in the social media study as, “can you change the world?”. The purpose of this question is to

ascertain the level of social optimism in people who volunteer. Is it necessary to have optimism to volunteer? Americans are by nature optimistic and it will be interesting to see if people in Taichung have optimism. It will also be interesting to see if this optimism comes from social connections such as family, friends, religious background, educational experience, and other ideas mentioned previously in chapter two.

Finally, it should be noted that the questions are much simpler than originally planned because of the goals established in the case study. The simplified version of the survey allows for a general foundation which will be followed by a series of deeper interview questions and social media project that follow.

### **The Social Map Method**

Originally planned to be called the “case study interviews”, this section was changed to the creation of a “social network map”. I found an interesting model in research about creating social maps from medical (Price, 2011) and educational studies (Fox et al, 2007). Social mapping tools can be used to understand the relationships between the parts of a network. In patient studies, it was easy to trace the networks of people who had effect on a patient’s medical experience. The social network model is based on this research (see image below).

# Social network maps for patient support (Brice, 2011)

Figure 1 Social support network map: outer circle – acquaintances; middle circle – good friends; inner circle – close confidants

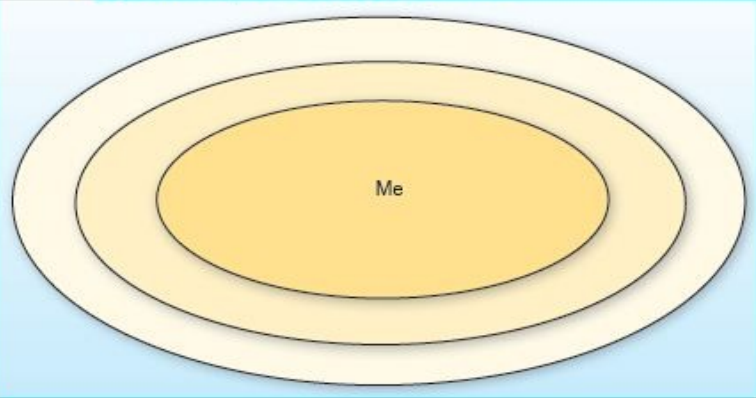


Figure 2 Social support network map for Mr Farmer (Me)

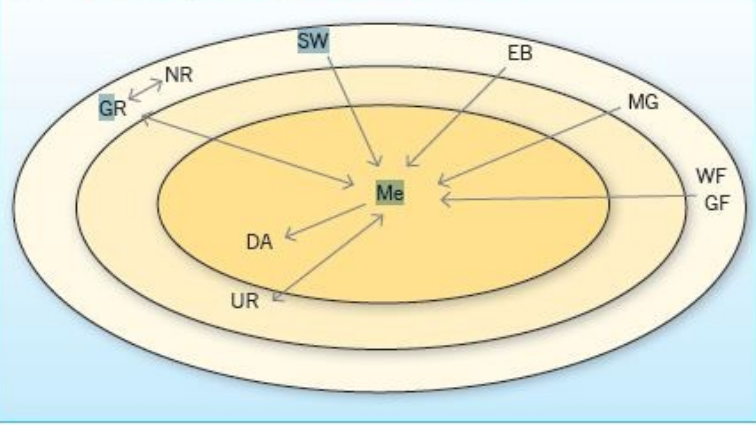
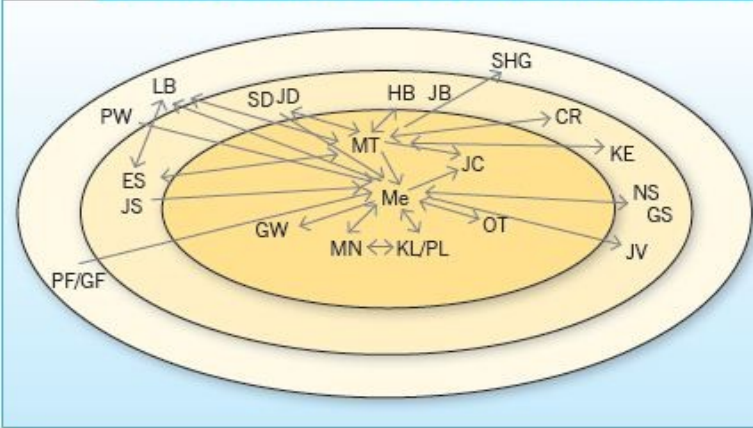


Figure 3 Social support network map for Mrs Croft (Me) and star supporter (MT)



The use of a social map model allows a deeper understanding of the sample network. It is important to find and define the case of the case study. After much thought and many changes, the concept of a social network as the case was adopted by basing the study on a network of several individuals, groups, and organizations that cooperate on animal welfare in Taichung. Beginning with one person who has a history of positive effect on the volunteer network in Taichung, the research grew to include more than thirty individuals, groups, businesses, and organizations. One person represents the original “anchor” in the network, which connects up with others in varying degrees. All of these people are creating, accumulating, and investing volunteer capital in Taichung.

After interviewing the primary anchor, several other participants were mapped out in the network, now including other anchors and then varying degrees of participators in the volunteer network. With an initial goal of one hundred interviews, a select few were chosen to include in the study, representing various levels of participation in the network: primary participants (anchors), the supporters, the peripherals, the groups, the businesses and the organizations.

As the process moved along, students were added in as group for several reasons. One was the educational goal set out in the introduction, which was to influence the creation and accumulation of social capital in the form of educational experience. Another reason was that there was direct contact between the anchors with several



students, former students, and groups of students who were doing volunteer actions. This group is able represent the intimate details of influence between teachers and students in Taichung. The experiences of these students will be a valuable asset to the study of volunteer capital in educational situations.

Interviews, e-interviews, notes and letters, social media discussion groups, phone interviews, and observation are all used to gather individual and group data for the case study participants. Each person was asked different questions based on their original answers and the perception of the interviewer. Historical data is included because it gives a foundation that can be compared.

Rather than focus on a purely “Taiwanese” group of people, the participants in the case study come from a strongly diverse group. Many are from different countries and cultures, ranging in age from university age up to close to retirement age. The purpose was to create a study of modern, progressive, mixed-cultural, multi-lingual community of people who volunteer in the Taichung animal welfare network. The strong international representation is common in volunteering groups here in Taichung and most social organizations prefer to build up relationships with local international residents in order to exchange information with the international community.

The goal of the case study is to deeply understand the social dynamics of a network that results in volunteering actions by individuals and groups. The information received from interviews will be compared with survey data and social media data in order to

understand how volunteer capital can be created, accumulated and re-invested back into our community.

### **The Social Media Project Method**

To follow up on the survey and social map interviews, social media, or participatory media project using a Facebook group called Taichung Volunteer Network Study was created. The emphasis on social media came naturally after the survey and interviews, which relied heavily on the Internet as a research tool. The difference between the survey, interviews, and this social media study was that the social media study focused on people with volunteering experience. It is an extension of the previous sections because it focuses on understanding how social media is part of a volunteer's daily life, social network, and extended community network.

The group began with one hundred people from the researcher's Facebook friends list, a combination of students, friends, and volunteering contacts in Taichung. An introduction to the case study and social map questions was given, and then several questions were posted online. The questions were meant to extract deeper information in the form of responses, comments, and the system's allowance of "adding your own" answers. Questions were also meant to be provocative and attract people to criticize and even become angry in order to elicit response. The initial questions were related to social life and volunteering: Why do you volunteer?, Do your friends volunteer?, Is volunteering part of you social life?, etc. The method was interactive and respondents were allowed to add their own answer and discuss their own ideas, which for the most

part were visible to the entire network.

Although the Facebook group was not online for long during the research, it was well-received and provided some interesting responses. After the research period ended, many in the group requested to maintain the group as the “Taichung Volunteer Network 台中志工網絡” in order for information about volunteering to be exchanged in English and Chinese within the Taichung community, and allow volunteering groups to ask for help from willing volunteers. This Facebook group provides a meeting space for all kinds of people in the online community.

## **Conclusion**

The methodology of this research focuses on qualitative methods, including a general survey with interviews, social mapping methods, and a progressive social media project in order to understand how volunteer capital is created, accumulated, and re-invested in a sample animal welfare network in Taichung. The combined result of the three aspects of research will give a deeper image of volunteering that can be used by organizations, groups, educational institutions and people who want to increase volunteerism in society.

## **Chapter Four: Results**

## **第四章: 研究結果**

This chapter will focus on the results of the survey, the social map interviews, and the social media project, in order to set up a case study of a volunteer network . It will provide insight into the creation, accumulation, and investment of volunteer capital in a sample volunteer social network working with animal welfare in Taichung.

### **Results of survey**

The results of the volunteering survey give some interesting descriptive information about the status of volunteer capital in Taichung. The survey was given to 231 people. The respondents were female university students (36%), male university students (16%), female non-students (27%), male non-students (13%), and Americans in the USA (7%). It is interesting to note that in the beginning of the accumulation of data period, males outnumbered the females, but after a period of time, females were more likely to respond. When results were filtered by gender, all of the questions were answered in similar ways, showing no difference in answers for any of the survey questions based on gender. When results were filtered by “student” vs. “non-student”, the only major difference was that student respondents tended to volunteer with classmates, while non-students tended to volunteer with friends.

For example, when asked about volunteering experiences, males and females had similar responses. Graph 1 (males respondents) compared to graph 2 (female respondents) shows similar results:

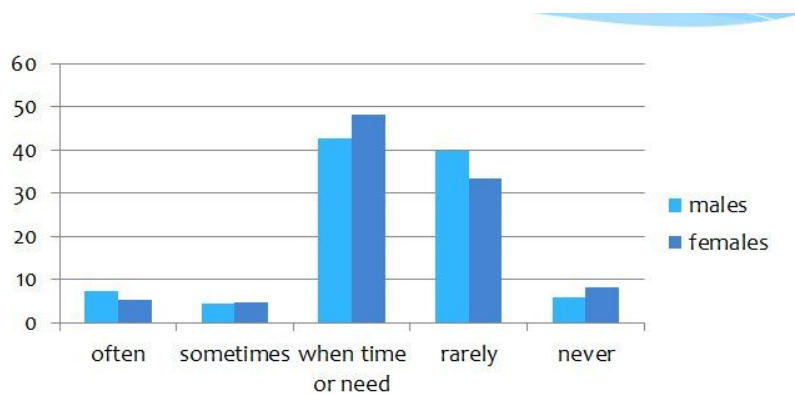
Image 4.1: a comparison of male and female responses about participation in volunteering activities in Taichung.

Graph 1 (males)

What is your experience with "volunteering"? 您對「志工、義工」的經驗		Response Percent	Response Count
a I am very active in society and lead some volunteerings 我很積極投入並且主導某些志工行動		7.4%	5
b I participate at least once a month in volunteering 我每個月至少參與一次志工行動		4.4%	3
c I participate in volunteering when I have free time or see the need 我會視狀況利用空閒時間參與志工行動		42.6%	29
d I rarely participate in volunteering 我鮮少參與志工活動		30.7%	27
e I don't have time to participate in volunteering 我沒有多餘的時間從事志工活動		5.9%	4
answered question			68
skipped question			0

Graph 2 (females)

What is your experience with "volunteering"? 您對「志工、義工」的經驗		Response Percent	Response Count
a I am very active in society and lead some volunteerings 我很積極投入並且主導某些志工行動		5.4%	8
b I participate at least once a month in volunteering 我每個月至少參與一次志工行動		4.8%	7
c I participate in volunteering when I have free time or see the need 我會視狀況利用空閒時間參與志工行動		48.3%	71
d I rarely participate in volunteering 我鮮少參與志工活動		33.3%	49
e I don't have time to participate in volunteering 我沒有多餘的時間從事志工活動		8.2%	12
answered question			147
skipped question			0

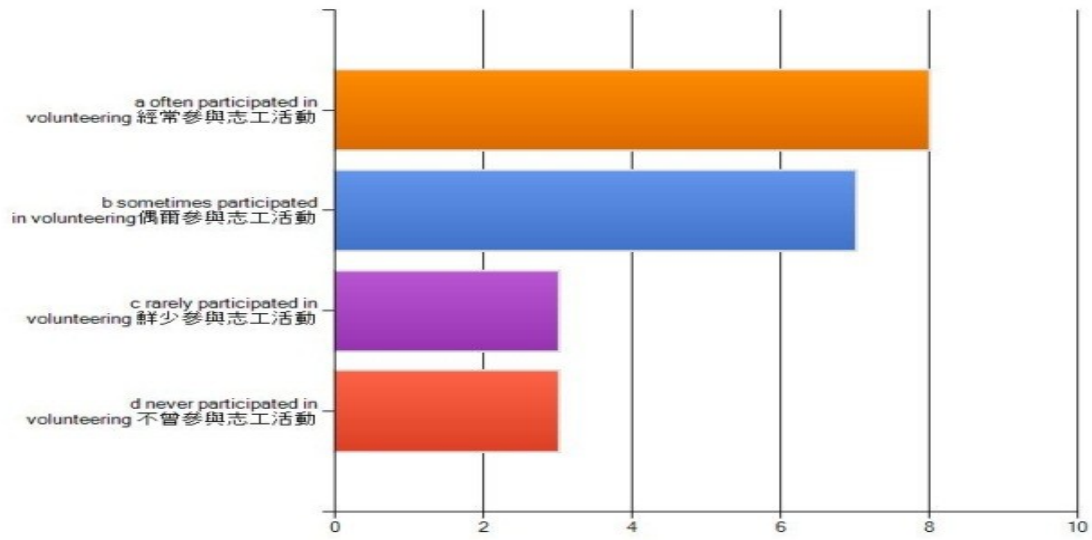


The first important survey topic was religion: do people volunteer because of religion? This question was asked because of previously mentioned research that showed Taiwanese did not have the same religious experience with volunteering as Americans (Liu et al, 2010). The answers to this question tend to support that idea because the overall majority of respondents did not consider themselves religious (71%). But this includes a large majority (46%) of people who “follow some religious and cultural customs”. This supports the previous research, but it also shows that although religion is not a reason for volunteering, it is also not a reason to exclude religion in volunteering. Religious culture still has a strong presence in Taiwan society.

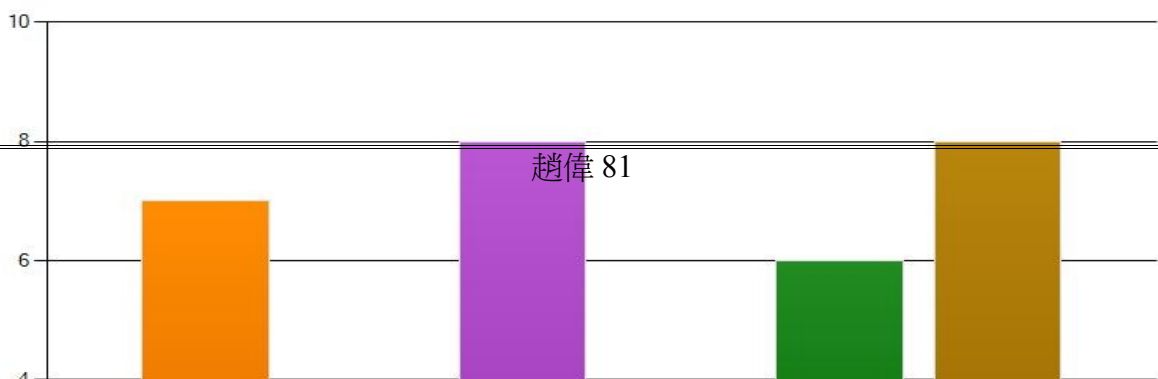
On the other hand, when the results are filtered for “strong” religious sentiments, it is interesting to note a few differences. First of all, strongly religious respondents were more likely to volunteer with their family, rather than classmates and friends. They also noted a family history of volunteering and volunteering at an earlier age. So there is a strongly religious volunteering sector in Taichung, but it is not a highly significant factor because the strongly religious are only a small portion of the community. It should also be noted that the strongly religious, for the most part, believe they can change the world.

Image 4.2: Strongly religious in Taichung are more likely to have parents and/or siblings that volunteer, more likely to have volunteered with their family, and are more likely to believe they can change the world through volunteering.

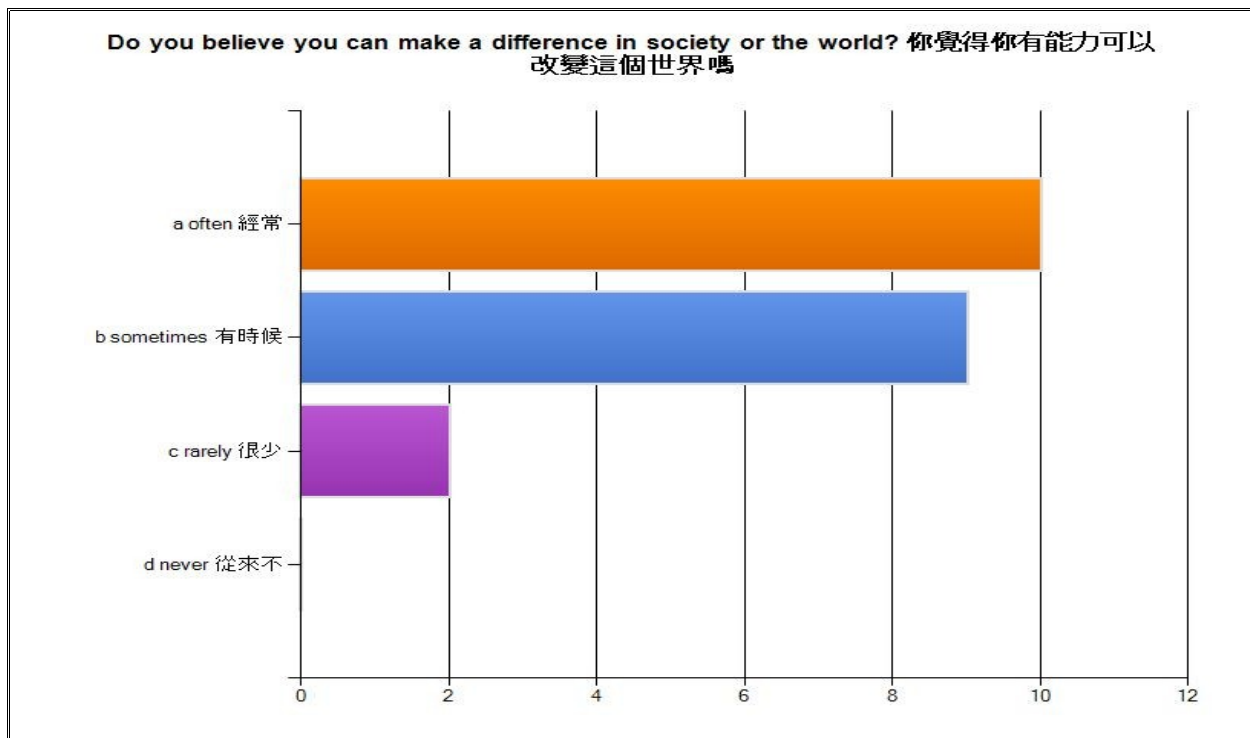
**My parents and/or siblings: 我的雙親和手足**



**Who is or was usually with you during your experiences with volunteering? 誰與您共同參與您第一次的參與志工行動?**







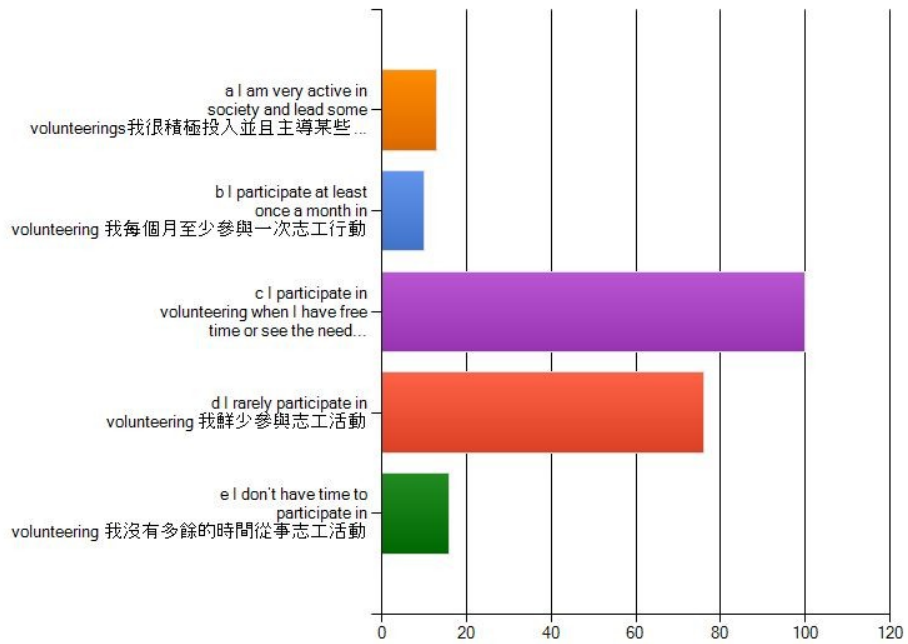
Previous research about volunteering in western democratic societies shows that the family is a strong indicator of volunteering. The majority of respondents in our survey said that their family “rarely participated in volunteering” (40%). This shows that the respondents either did not notice any volunteering by family members, knew that their family members did not volunteering, or were actually discouraged by family to volunteer. The following question shows that about half of respondents participate in volunteering, although only a small percentage (8%) say they are very active in volunteering. According to this survey, volunteerism in Taichung happens with about half of the population on a somewhat regular basis.

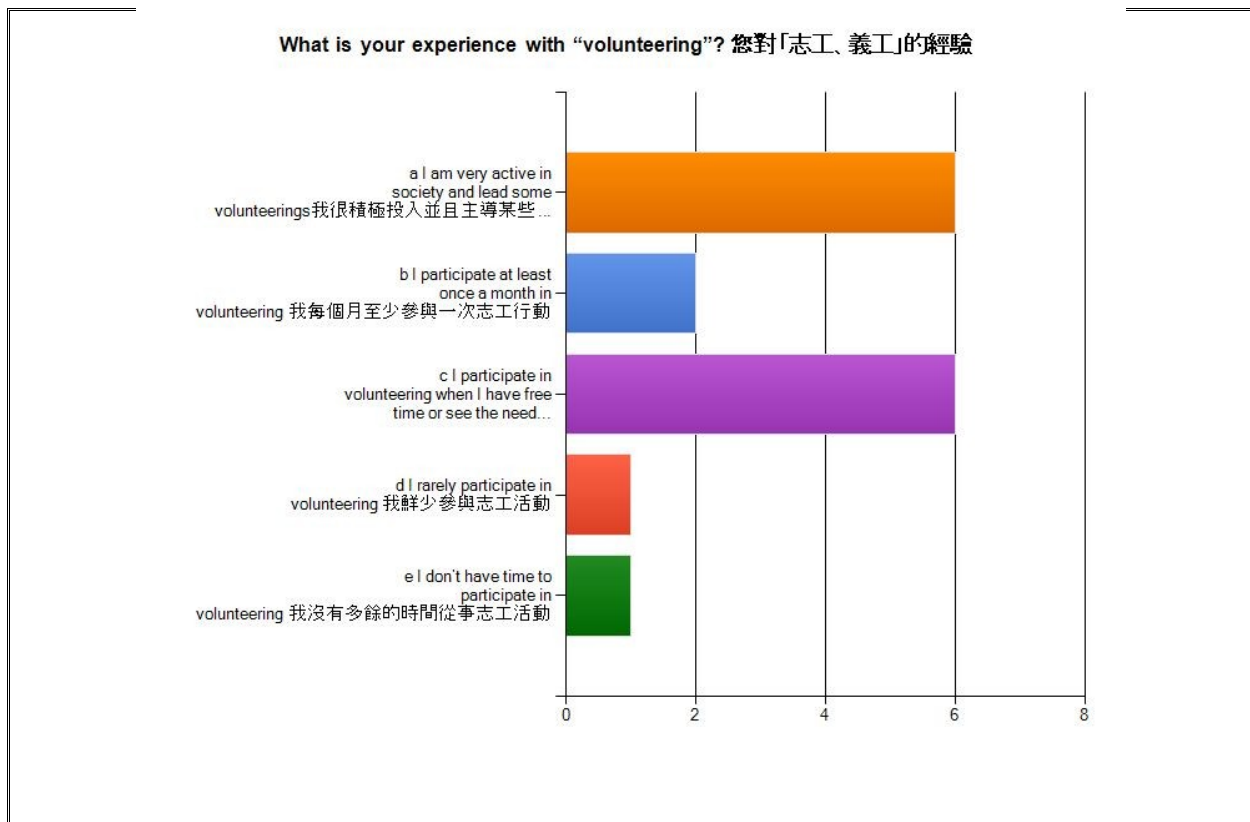
Image 4.3: experience with volunteering

Graph 1: Taichung

Graph 2: USA

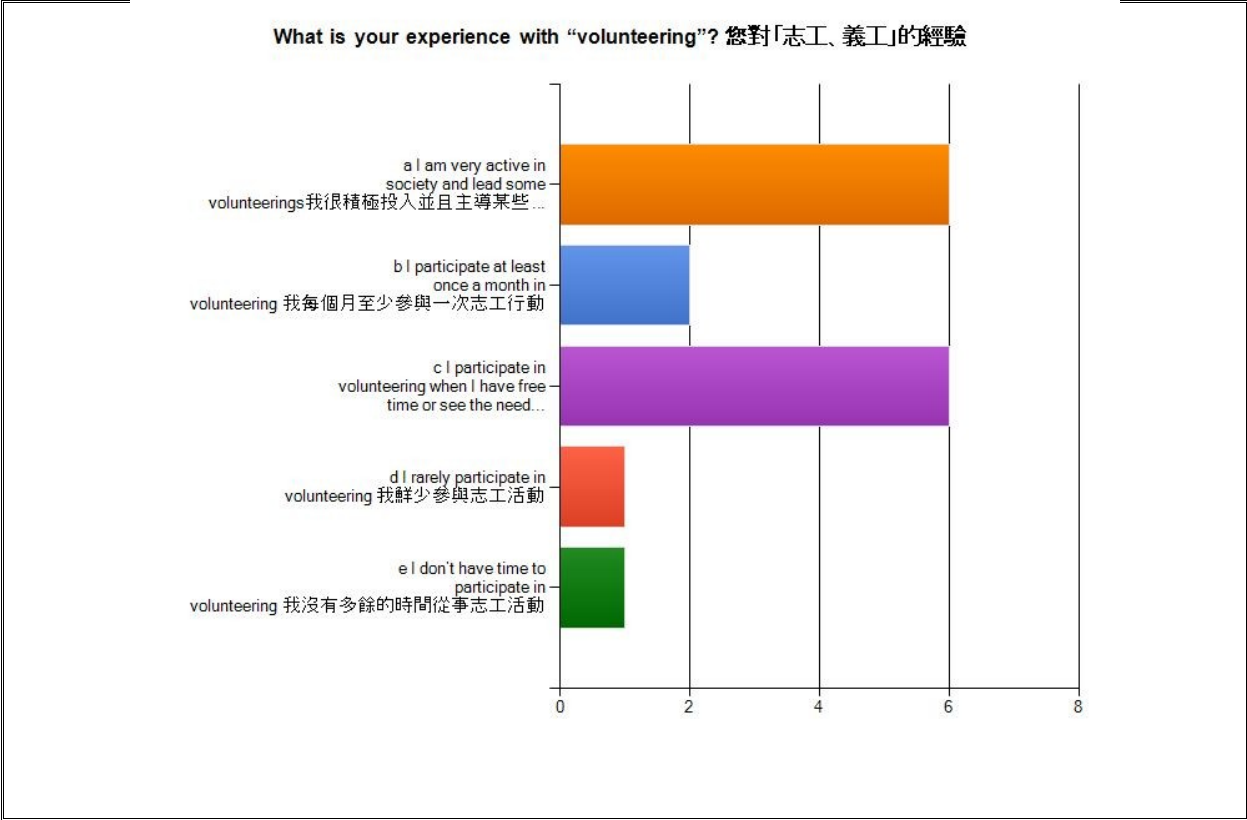
What is your experience with "volunteering"? 您對「志工、義工」的經驗





According to responses in the survey, there is an equal distribution of ages at “first experiences with volunteering” once people start elementary school. But it is interesting to note that 27% of respondents mentioned that their first time volunteering was in adult life. It appears that many still do not volunteer as children or young people and discover volunteering as an adult. Maybe they are able to find their issue, which will be discussed in the case study interviews and social media section.

Image 4.4: at what age was your first volunteering experience?



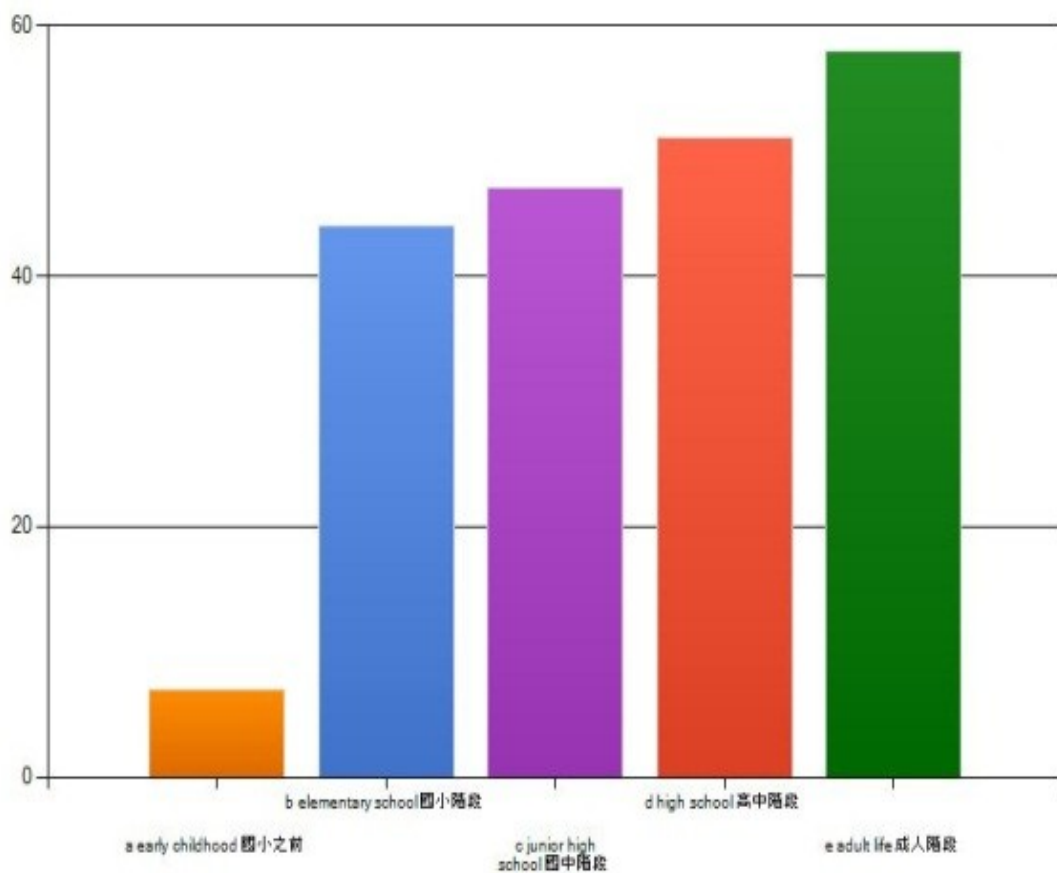
According to responses in the survey, there is an equal distribution of ages at “first experiences with volunteering” once people start elementary school. But it is interesting to note that 27% of respondents mentioned that their first time volunteering was in adult life. It appears that many still do not volunteer as children or young people and discover volunteering as an adult. Maybe they are able to find their issue, which will be discussed in the case study interviews and social media section.

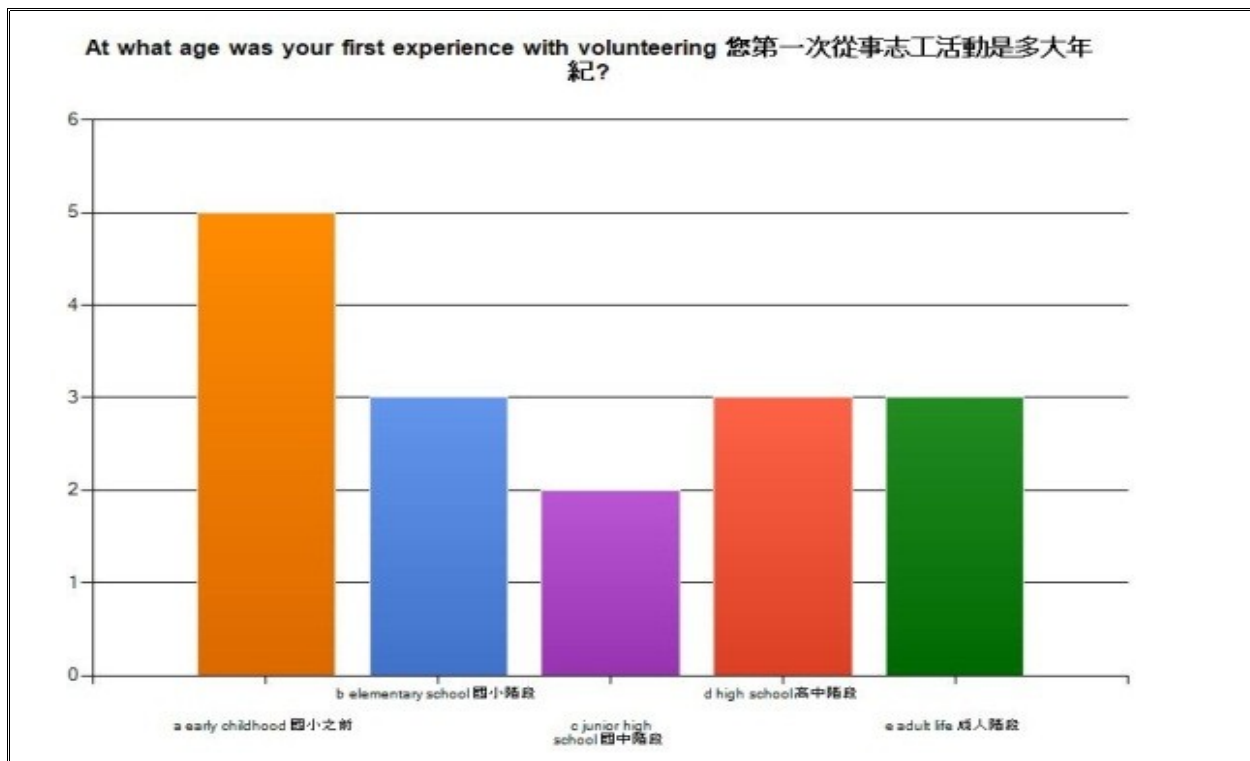
Image 4.4: at what age was your first volunteering experience?

Graph 1: Taichung

Graph 2: USA

At what age was your first experience with volunteering 您第一次從事志工活動是多大年紀?





In “who was with you during your first volunteering experience?”, the majority of respondents chose “classmates” (48%) and “friends” (45%). Neighbors (2%) and religious leaders (8%) were hardly mentioned at all, and only 18% and 21% mentioned teachers and family. It should be noted that respondents could choose multiple answers. This shows that the overall majority of respondents mainly volunteered with classmates and friends.

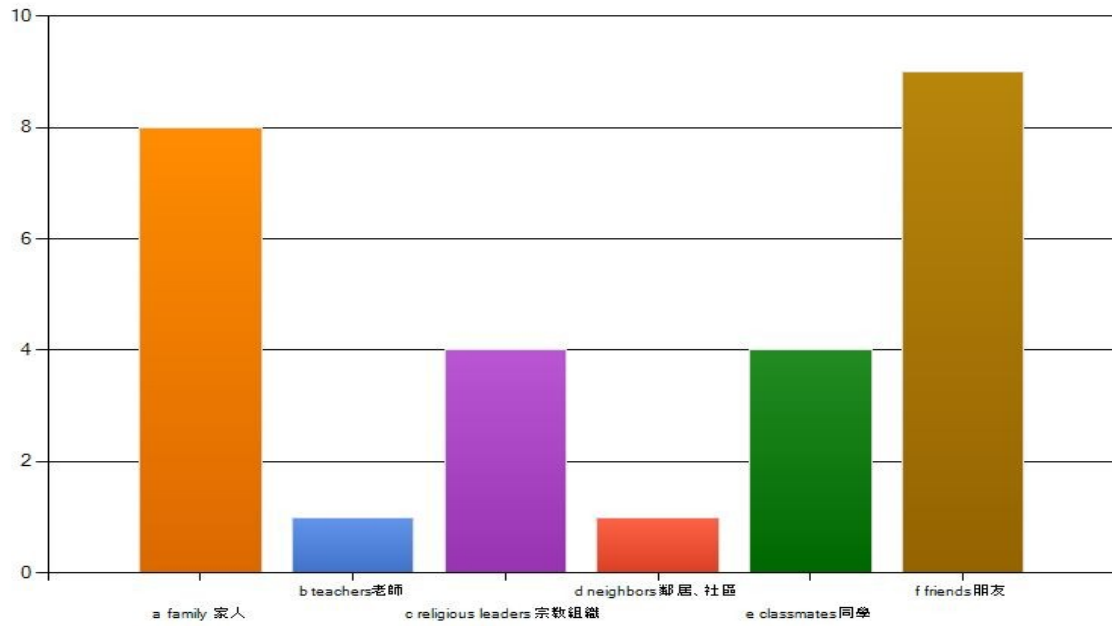
Image 4.5: who was with you?

Graph 1: USA

Graph 2: Taichung

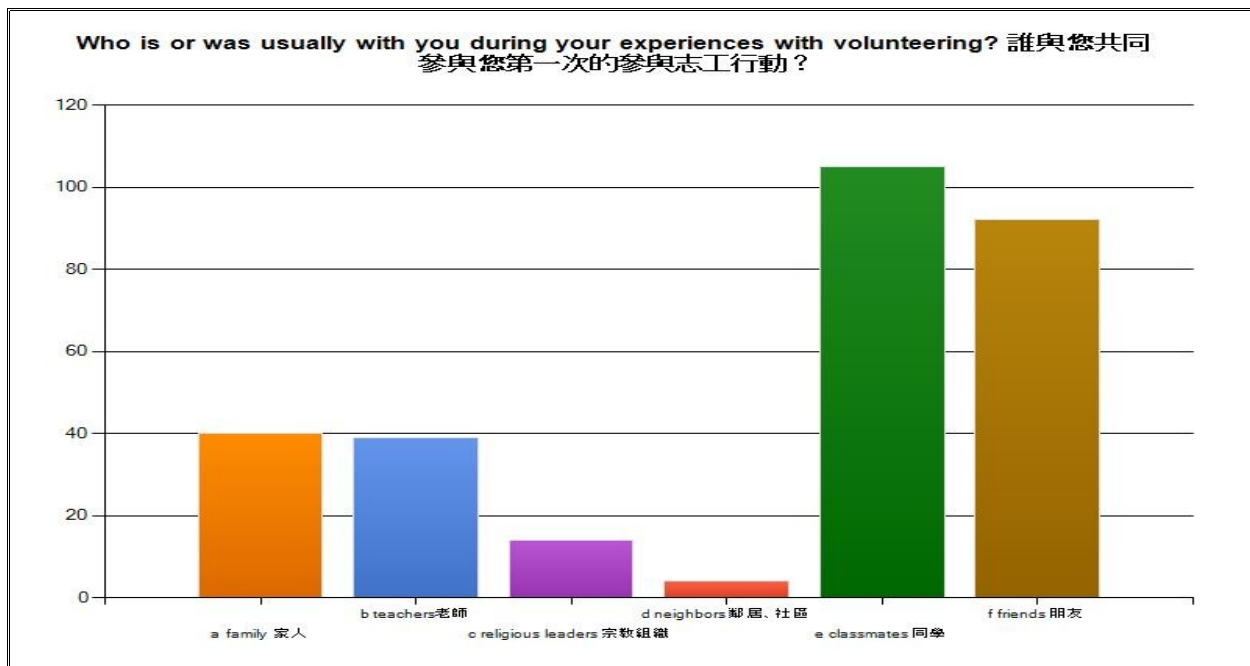


Who is or was usually with you during your experiences with volunteering? 誰與您共同參與您第一次的參與志工行動?



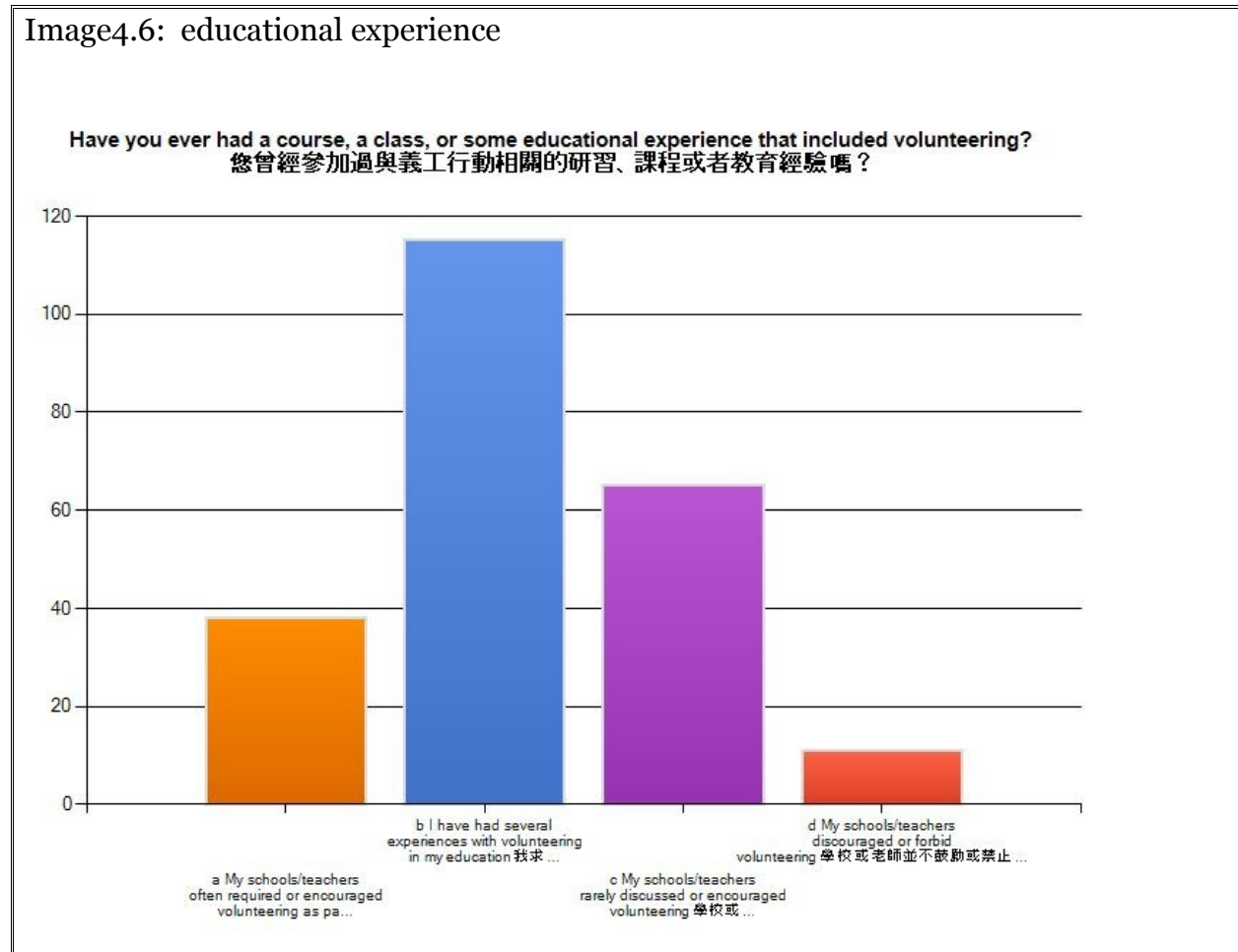
Who is or was usually with you during your experiences with volunteering? 誰與您共同參與您第一次的參與志工行動?





In order to understand the educational experiences of volunteering, the survey asked respondents about courses or educational experience that included volunteering. The majority of respondents had “several experiences with volunteering in my education” (51%). This shows a strong volunteering trend in Taiwan’s education system (note the absence of volunteering before elementary school in the question about first volunteer experiences). Only a small amount (4%) said their schools or teachers discouraged volunteering. It appears that schools in Taiwan are an important progenitor of volunteering. When this question was filtered for “yes”, it appears that students who have volunteered in schools, or have had volunteering experiences or requirements in courses, are more likely to believe they can change the world. In an

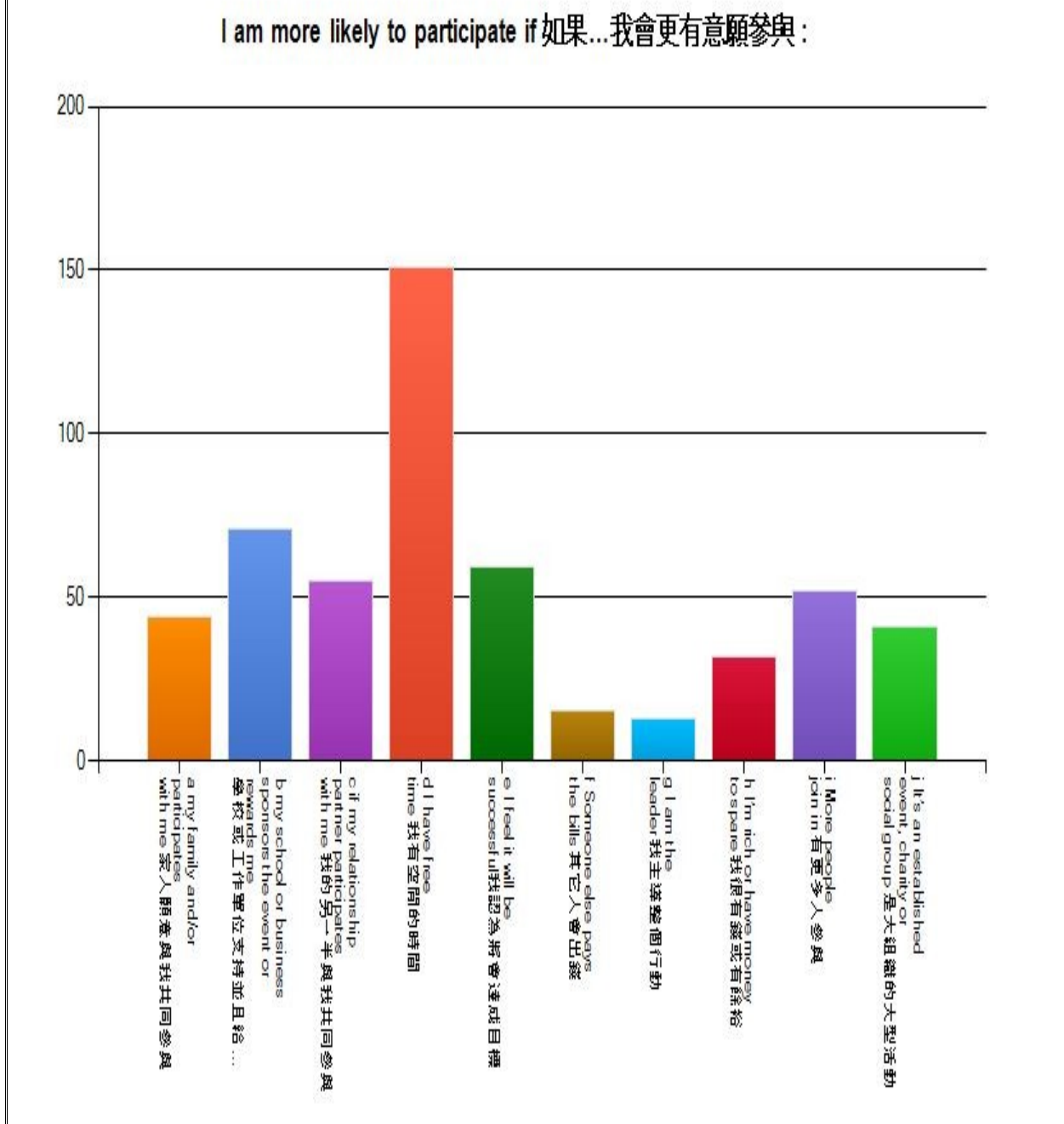
interesting sidenote, if the responses were filtered for “no”, there was no difference, so course experiences changed “sometimes” to “yes”.



Question eight deals with the concept of why people volunteer. Respondents could choose multiple answers, but the overall majority chose “if I have free time” (69%). School or business sponsorship came in second at 31%, while the lowest responses were for “if someone pays the bills” (7%) and “if I am the leader” (6%). Money and leadership opportunities appear low on the priority list, while free time and social rewards are high on the list.

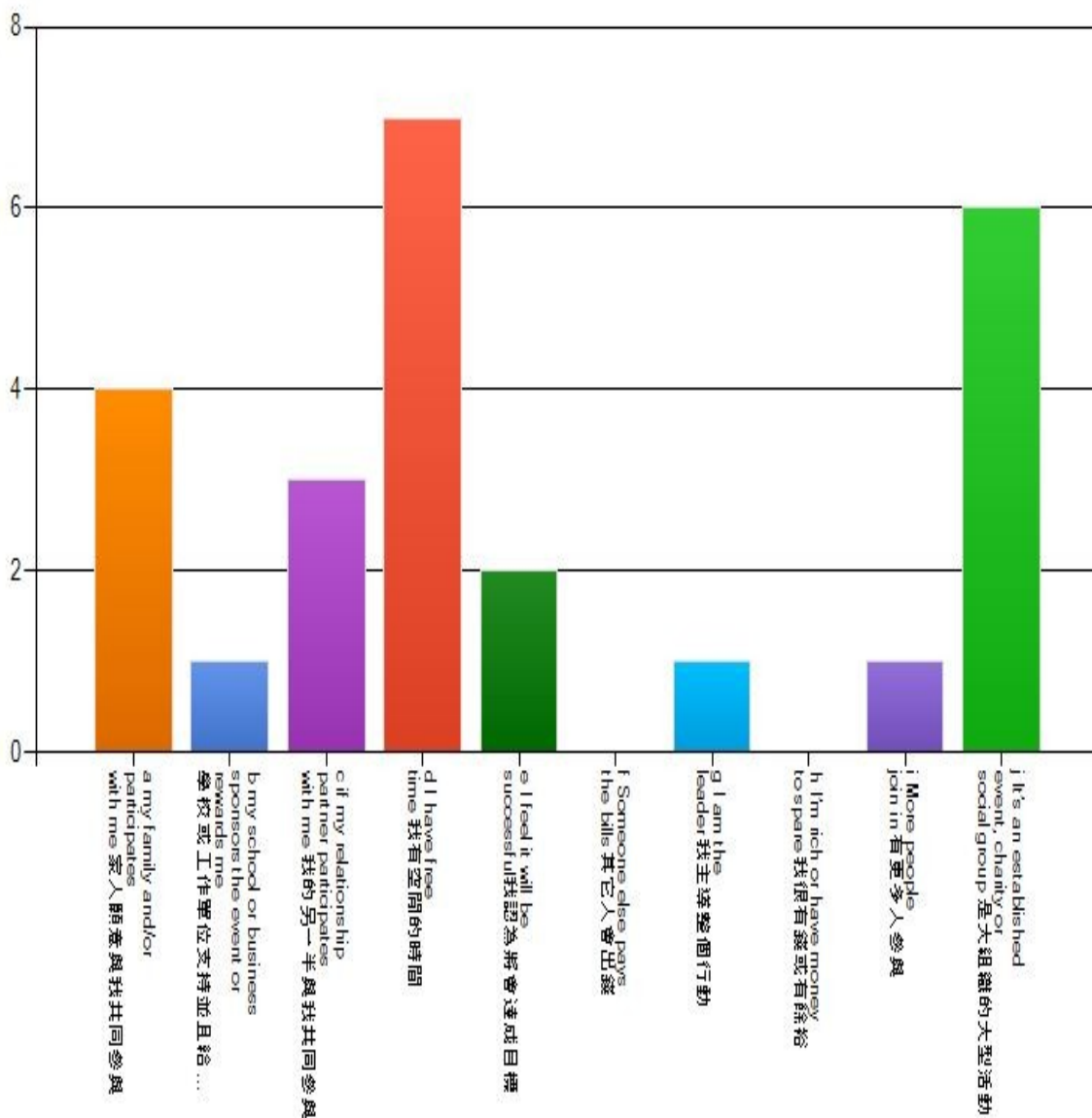
Image 4.7. why people volunteer

Graph 1: Taichung

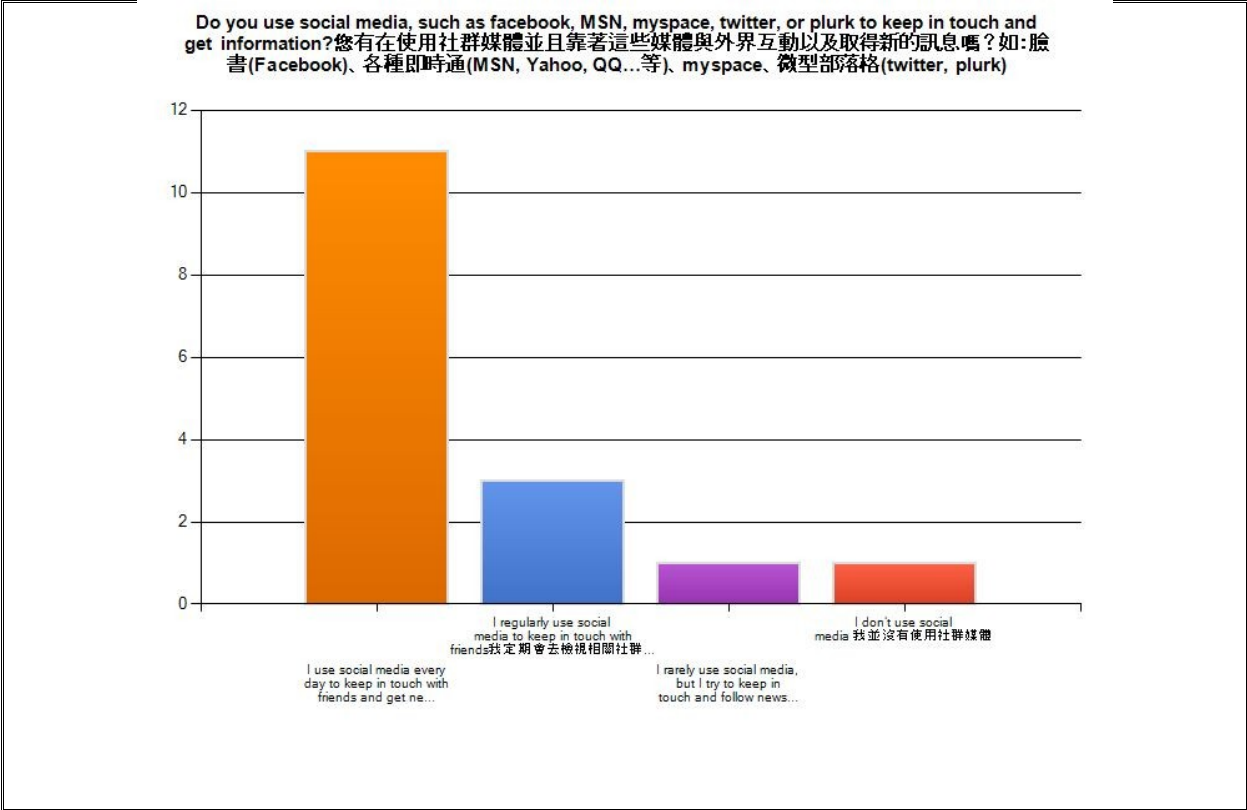


Graph 2: USA

I am more likely to participate if 如果...我會更有意願參與：





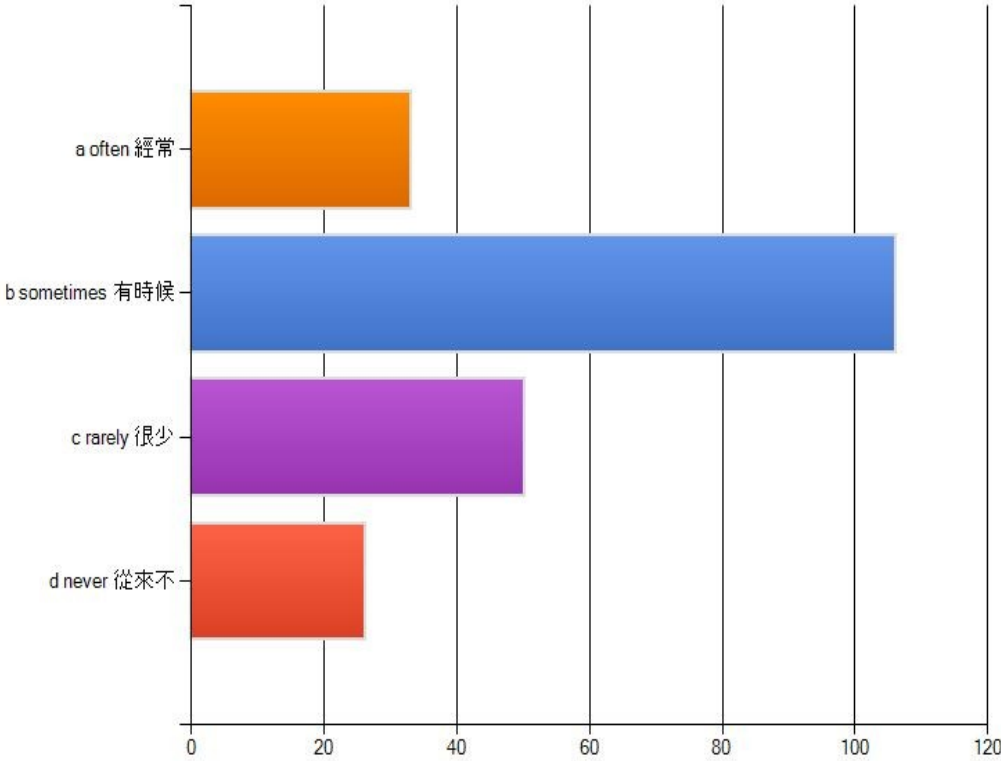


The final question was “do you believe you can make a difference in society or the world?”. The majority chose “sometimes” (47%), while 18% chose “often”, 23% chose rarely, and 11% chose never. This shows that for the most part respondents are optimistic about their individual and group effects on social issues, even if only “sometimes”. If responses were filtered for “always”, “sometimes”, “rarely”, or “never”, there was no significant difference. There was a minute difference in the leadership question. People who chose “always” were slightly more inclined to volunteer if they were leaders. The leadership issue will be addressed later because there appears to be a leadership vacuum in Taichung.

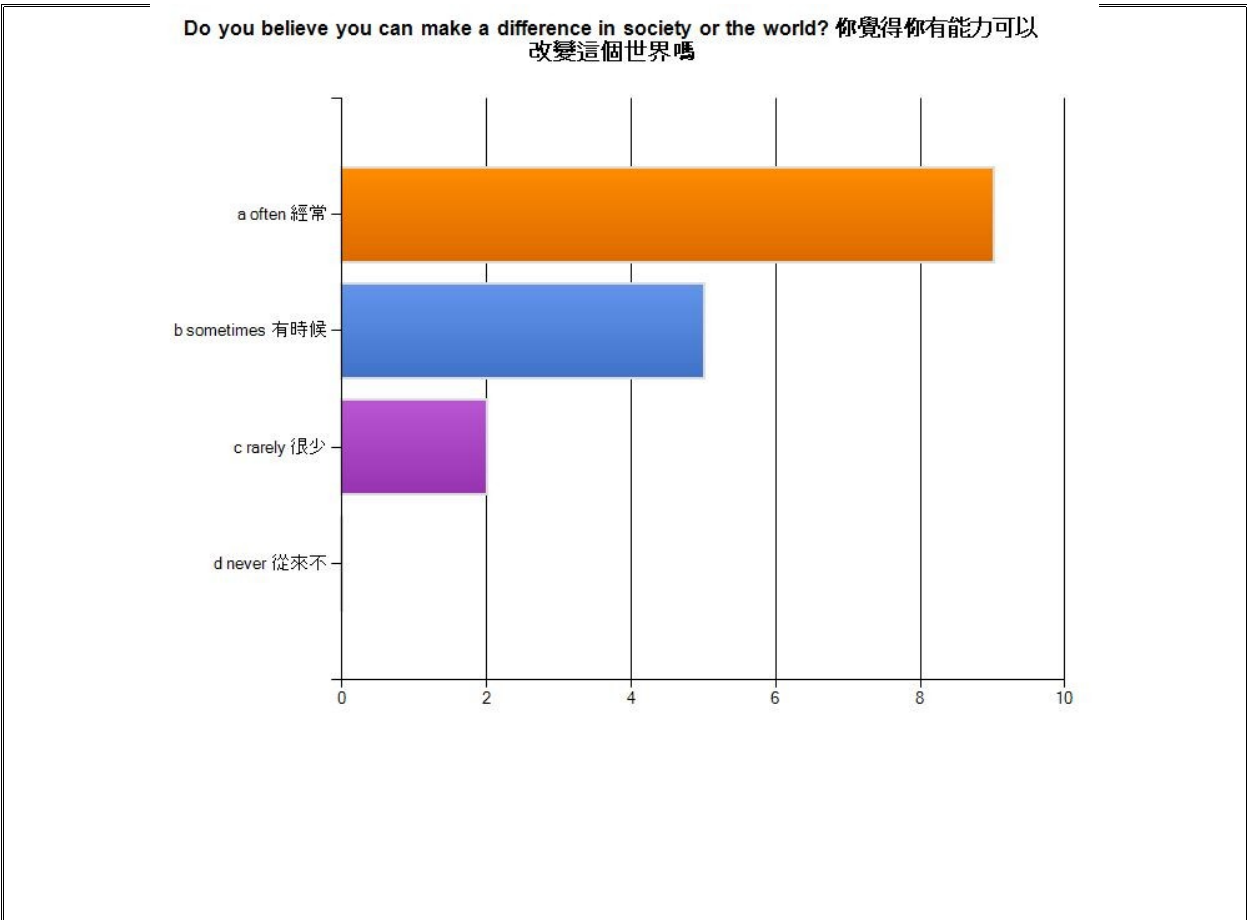
Image 4.9: change the world

Graph 1: Taichung

Do you believe you can make a difference in society or the world? 你覺得你有能力可以改變這個世界嗎







There are a few distinct differences between respondents in Taichung and respondents in the USA, as illustrated in the previous images. In question two, about religion, American respondents were polarized in their responses, with most choose either “strong” or “atheist/non-religious”. Taichung respondents were more centered on “follow some religious and cultural traditions” and very few responded as strong or atheist. This shows Taiwan as a secular society with significant religious traditions, as compared to a more volatile religious experience in the USA. Furthermore, this concept

shows up later in surveys or questions about religious volunteering, as people rarely mention their religious identity when helping out with society and nonprofit groups.

Another strong difference between Taichung respondents and American respondents shows up in question three about family. The majority of Americans responded that their families often participated in volunteering, showing that American families have a strong tradition of volunteering. In contrast, respondents in Taichung rarely knew about their family's volunteering experiences. (images 4.4 and 4.5) In question four, where most Taichung respondents mentioned volunteering if they have free time, Americans were very active in society. This shows the same variation as the previous question in that Americans tend to be active in society, while for respondents in Taichung, it was not high on their priority list. (image 4.7) In question five, the main difference was that Americans started volunteering with their families as young children before starting school, with most saying "early childhood" for their first memories of volunteering, while responses from Taichung were somewhat equal, but only after elementary school.

In the area of educational volunteering, research has shown that American schools and universities are in the process of creating and developing volunteering programs (chapter 2). This survey shows that Taichung is far ahead of that, in that more than 50% of respondents have been encouraged by schools and teachers to volunteer, and 17% say

volunteering is required as part of courses. (image 4.6) Schools, teachers, and courses are a main source of volunteering in Taichung, while Americans responded that schools and teachers rarely discussed or encouraged volunteering. Question six also refers to this in that most people in Taichung have volunteering experiences with classmates, while most Americans have experience volunteering with family.

For question eight, the main difference between Taichung and the USA was that American respondents were more likely to choose an “established charity” over casual volunteering. (image4.7) But for the most part, the American respondents also mentioned the “free time” factor. Volunteerism is a free time activity in every society.

Finally, who can change the world? According to responses, most people in Taichung, and even more Americans believe they can change the world. (image 4.9) The survey shows that that the majority of respondents, males, females, Taichung residents, and Americans, believe they can change the world, even if only “sometimes”.

In conclusion, the survey offers some valuable data about volunteering in Taichung. Respondents show that Taichung has a strong educational tradition of volunteering and there is also a strong social aspect of volunteering. People will volunteer in their free time, and to spend time in social activities with friends that include doing something

they feel is helpful. The majority of respondents have experience with volunteering and are optimistic about the effects of that volunteering.

## **Social Map Case Study**

This is a case study of a social network. The case is the network and the study will focus on the individuals, the groups, the organizations, and the interactions between these participants in the volunteer social network. I will begin with an introduction to the network, followed by in-depth historical perspectives of the individuals, groups, and organizations. The goal of this section is to allow a deeper understanding of the mechanisms and dynamics of a social network that focuses on volunteering within a diverse and mixed-cultural community such as the Taichung animal welfare community.

## **Anatomy of a volunteer network**

A volunteer social network is a web of intricate connections between various people, groups of people, organizations, and inter-networks that combine to combat a social problem. The study of this network will include historical narratives of the individuals, the groups, the organizations, and the networks based on interviews, questionnaires, survey questions, online interviews, phone conversations, observation and casual conversations. The pieces of this network included in the study only represent a small portion of the Taichung animal welfare community, as it would take

thousands of pages to give all the intricate details of a network; and by the time it was written, the constantly fluctuating network would be different again.

I will begin with biographies of the individual participants and small social groups in the network structure, then introduce some organizational participants in the network, which are formalized groups that have been set up by people in the study, or have been greatly supported by individuals in the study. Following the introductions of all the participants in the study, I will discuss the currents between them. The “heat” of the current represents a stronger connection. The latter part of this section will be a discussion of the positive and negative aspects of a volunteer social network in detail, with examples.

Social Media is a strong factor in any modern social network. It is common now for people to be connected to various social media such as Facebook, Twitter, Myspace, and traditional social media such as email, messenger, MSN and Skype. In a follow-up to the interviews, e-interviews, surveys, and questionnaires, the researcher also set up a Facebook group called the Taichung Volunteer Network Study to monitor and exchange information about this research project. The results of this ongoing project will be shared in the final section of this chapter.

### **Individual Participants in a volunteer social network**

Although full names will not be used, all of the following represent actual people the researcher has interviewed. Each person is a part of a volunteer social network here

in Taichung who has given time, energy, or money, to the animal welfare concept. In this section, there are thirty-seven people who have left their mark on animal welfare in the past six months. Each person will have an introduction including a personal history, cultural history and unique reasons for volunteering. They are classified according to their position: “anchors” are the strongest people in the network, “strong supporters” are ones who give help and support, and interact with the anchors on a regular basis, but usually are not managing network activities, “newbies” are newcomers to the network with varying degrees of commitment, “peripherals” may have been stronger in the past, but are not important participants in the network at the present moment; and “students” are participants in the network who have volunteered because of their interaction with a teacher who introduced them to animal welfare.

**Image 4.10: The Social Network Maps:**

---

# Social map & Volunteer action

- \* The purpose of the social map project is to show the structure of dynamic relationships present in a social network based on an animal welfare volunteer network. Collective group action, as well as individual action, creates **volunteer capital** that is accumulated and invested back into the community (more volunteering or volunteer results), for individual benefit (friends, education, business, etc.), group benefit (group growth, network growth, social benefits), and/or building stronger network structure (maintenance of network).

## Social Map Project



Map 1: The core of the network consists of the most active members in this particular network, who maintain the structure and leadership. Each member of the core will have their own network around them.



### The Four Members of the Core

Caroline



Chris



Mike

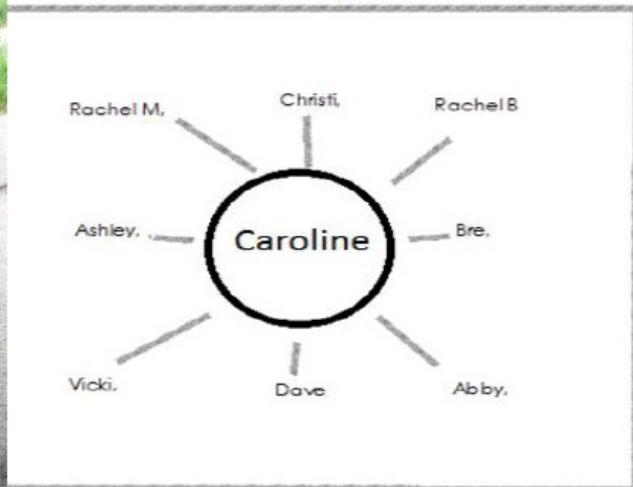


Douglas



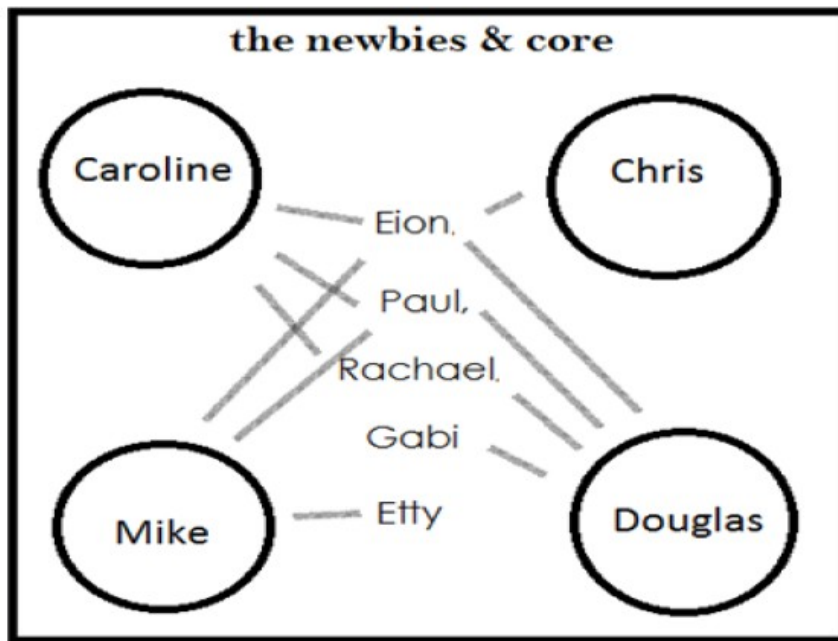
Map 2: Example of core member's network. As Caroline has the most direct connections with strong supporters (active volunteers), in addition to the core, she is the de facto leader, who maintains structure and communications between the group.

**Caroline has direct connections with all strong supporters**

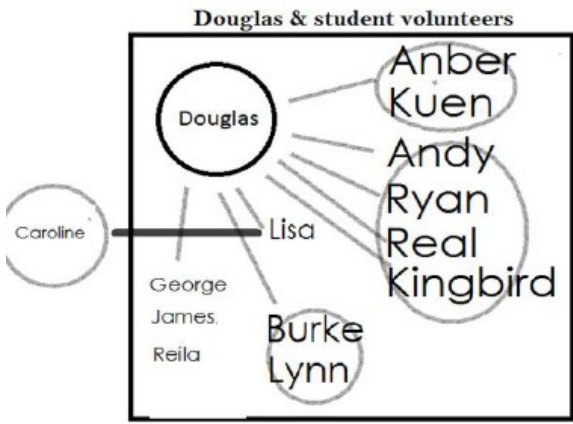




Map 3: NEWBIES. The newbies who are most active in volunteering have the most core connections. (order of volunteering activity is similar to number of core connections: Eion 4, Paul 3, Rachael 2, Gabi 1, and Etty 1)



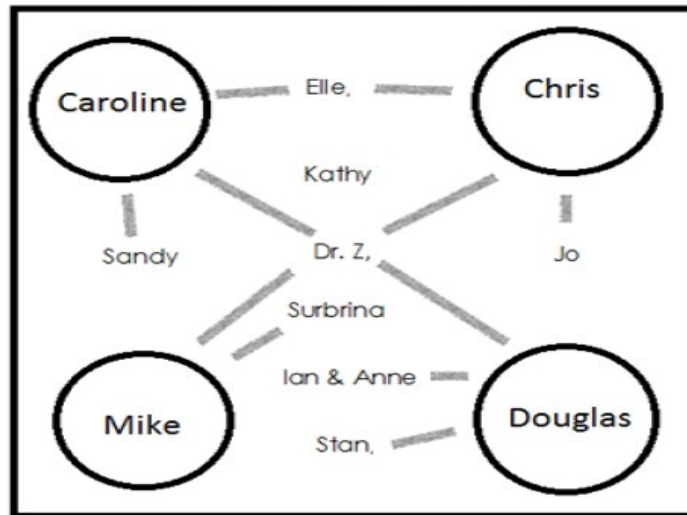
Map 4: STUDENTS. Douglas's students volunteer, present (in larger print) and former (in smaller print). Present students have grouped themselves and volunteer together, while former students have branched out and volunteer on their own, but with related activities. When a student connects with other members of the core, such as Caroline and Lisa, (Lisa does volunteering for shelter visits and accounting for TaichungPAWS) they will build up more connections within the network, while the others tend to keep their volunteering activities connected with the teacher. (With the semester coming to an end, students have already begun to branch off. An example is that Anber has begun weekly volunteering at an after-school education program for underprivileged children.)



Map 5: This shows the relationship between the core and the peripherals. This may explain why people “become” peripheral when they have fewer social connections with the group. All of these people are volunteers with animal welfare, but are either free agents or former strong supporters. Elle and Jo volunteer with TUAPA. Kathy has lost the connection with the core because her main connection, Ian & Anne, became peripheral. Sandy moved away; Stan, Ian & Anne, and Dr. Z are peripherals because they have strong commitments to other things such as job and family.



Core & Peripherals

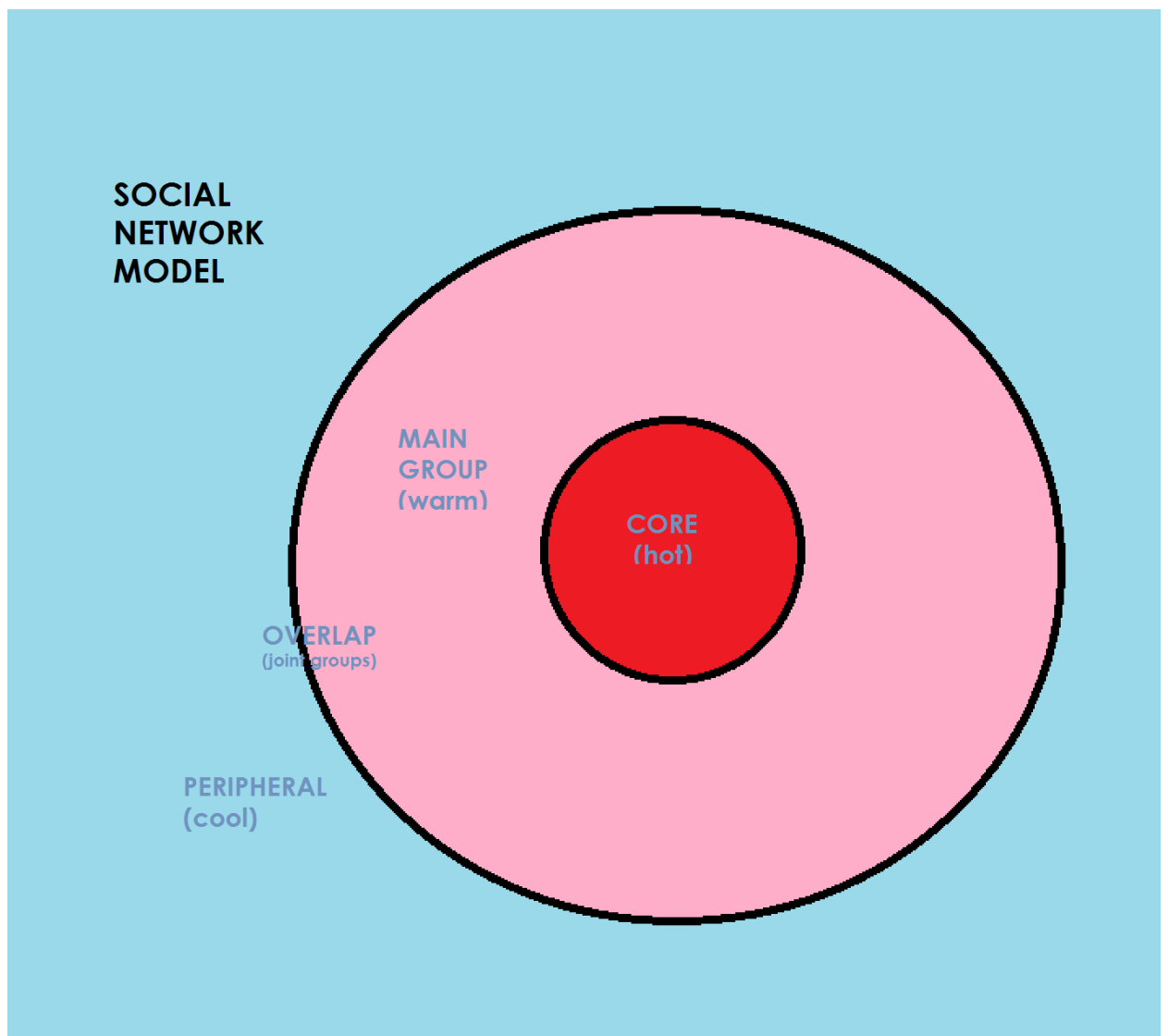


**Map 6: groups that cooperate.** Under “organizations”, AWAT has become inactive, while TUAPA and TPAWS share volunteers, and Love Animal Garden raises money. In “volunteer groups”, several groups have been formed as break-offs, but they have their own supporters and networks (GogoShan was successfully closed). Several “businesses” have benefited from the social networks of TPAWS. Some “students groups” cooperate with TPAWS, or have external links to TPAWS through network connections (THUMIX).

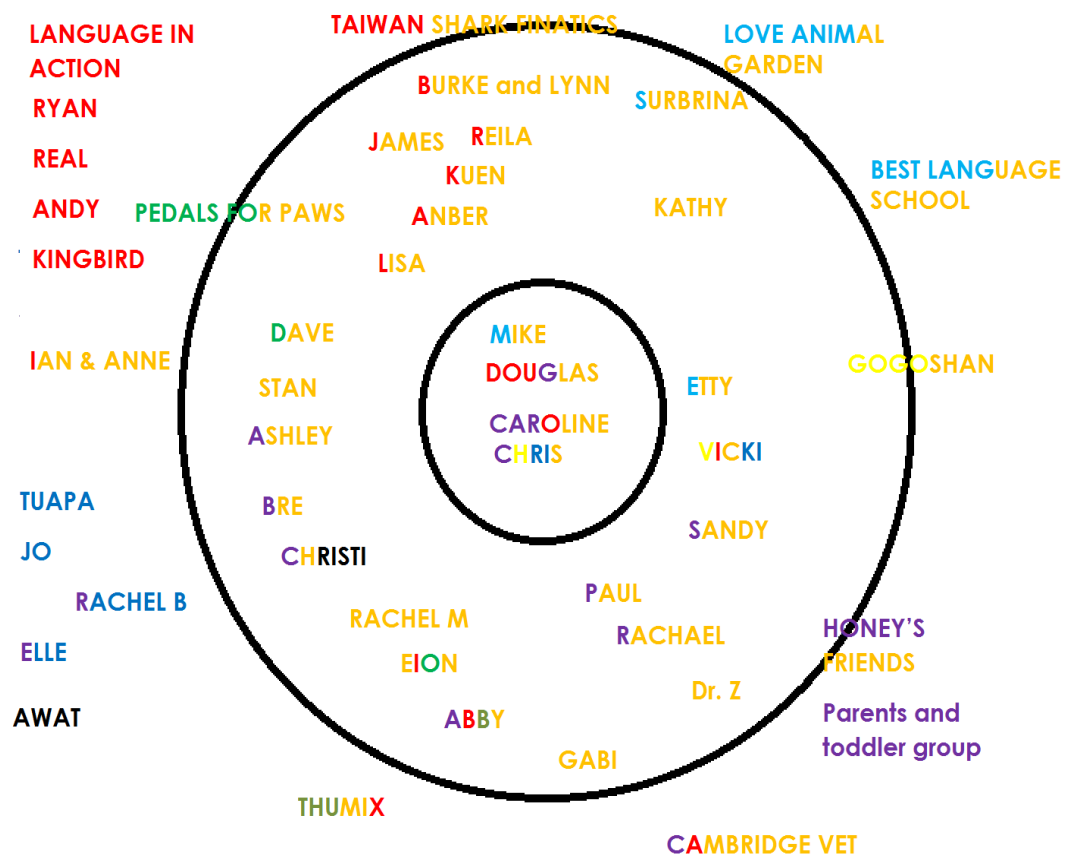
**Some groups with which TaichungPAWS cooperates**



**Image 4.11: This is a simple social network model. The core of the network is the most active members, maintaining the structure, while the main group consists warm connections between participants who interact with each other and the core. The peripheral consists of cool relationships with the network, but also represent relationships with other groups, participants and networks. On the “overlap” are groups that merge this network with other networks.**

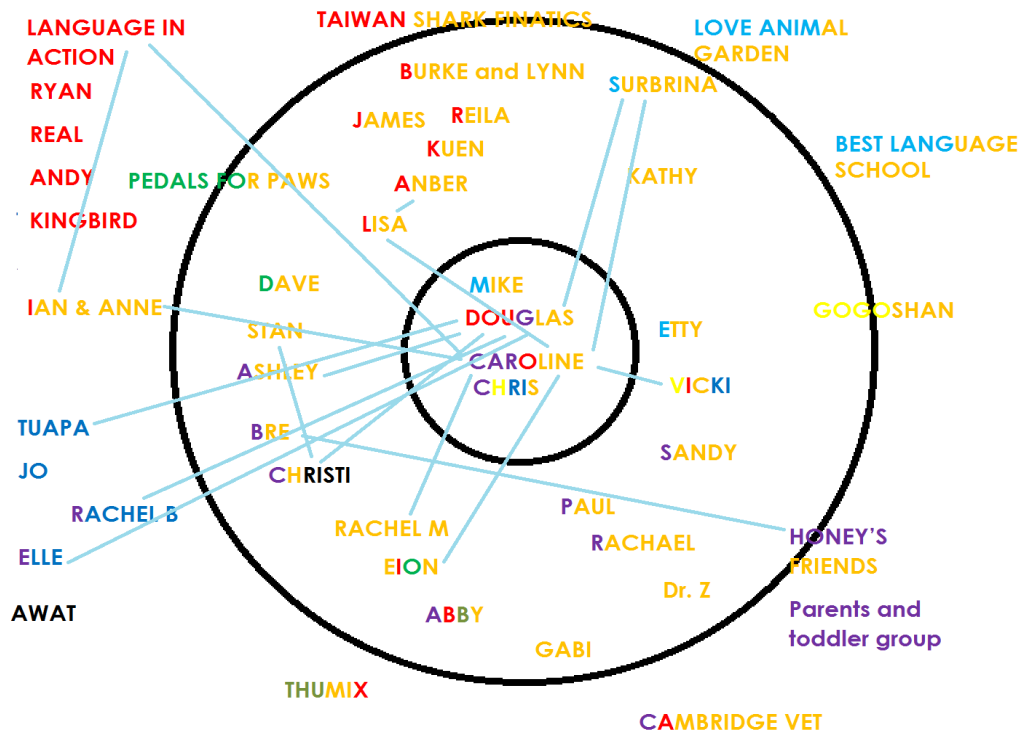


**Image 4.12 : The following diagram is the “social map” based on the model. The center is the core group of four active members, while the second circle shows active TaichungPAWS participants and supporters. Outside the circle are the peripherals, businesses related to the network, and inactive participants who are still part of the general network related to animal welfare. (touching the outside circle means that the group actor is related to TaichungPAWS, but not 100%)**





**Image 4.14: The follow diagram shows the “cool” currents. These relationships result in action only when called upon.**





## **THE “ANCHORS”:**

**CAROLINE:** Caroline is the centerpiece and anchor of the animal welfare network centered around TaichungPAWS. She is one of the original founders of the organization and is the present director in a volunteer capacity.

Caroline came to Taiwan from the United Kingdom as a teacher. A few years ago, she read an advertisement about teaching in Taiwan and made her way here to experience life in an international setting. A friendly and sociable person, Caroline easily made friends in the community and eventually decided to settle here with her husband and daughter. A few years ago, Caroline was traveling with friends in the northeast coastal area and found a seriously wounded, sick, and pregnant dog. Her first response was that she needed to find someone or some group that could help her with the dog. She sadly realized that she had to be “that” someone herself, and set about ways to help out others in the same position. Through some internet contacts, she got in contact with other Taichung-area animal lovers and they set up a group called TaichungPAWS. She has been the leader through ups and downs of this group and has personally rescued more than thirty dogs and cats, including a cat rescued from a “gin trap” set up by the management of a building near her house. She says that the leadership of the group has led to new and interesting learning experiences, in spite of the challenges and setbacks. In the time since TaichungPAWS was founded, she has built on her experience and connections in the animal welfare volunteer network to achieve a certification in dog psychology and open her own business for animals called Honey’s Friends Pet Services.

**MIKE:** Mike, who also came to Taiwan as a teacher, is the second strongest actor in the network. As the main organizer of events, fund-raising, and community contacts, Mike has developed a strong reputation in the network for organization abilities. Mike is from Canada, and although he came to Taichung as an English teacher, he has always had the dream of running his own business. He is strongly motivated, good at management, and a capable networker, able to recruit and manage a large group of contacts. His “weakness” is for the stray animals. He has rescued many stray animals and through some network connections was able to get together with the group which eventually formed TaichungPAWS. He actively uses the social networks related to the animal welfare movement and international resident community in Taichung. He recently fulfilled his business dream by opening his own language school, BEST Language School, and by using and expanding the volunteering networks of animal welfare, he has developed his own professional networks in the process. He has found that there are both positive and negative effects of being involved in the animal welfare network. Some customers or parents will question his commitment to the children’s education over animal welfare. But for the most part, Mike has had strong support from students and parents and many of them choose BEST because of the reputation for social responsibility that comes with animal welfare activities.

**CHRIS:** Chris is the anchor of a social network based in the eastern Taichung international community called Da Ken. Chris is from Hawaii. He first came to Taiwan many years ago with his church, in which his family had strong connections. Although he does not consider religion to be a major factor in volunteering, he grew up volunteering, enjoys hard work, and believes in a strong commitment to social justice. He is a vegetarian. The social network in “Da Ken” is an international and mixed-cultural network of friends and families who live in the hilly area, preferring to be away from the noise and pollution of the city. A few years ago, an Australian woman and former member of the Da Ken social network who had rescued more than forty dogs, suddenly had to leave Taiwan for personal reasons. Chris stepped in and took over management of “Gogoshan” (dog mountain). With the help of his extensive list of social contacts and some help sent in by the TaichungPAWS network, he was able to reduce the number of dogs in the shelter down to just a few dogs and close down the rented location. He did that by sending dogs abroad, carrying several of them himself as baggage on airplanes, and through the support of a strong local and international social network.

**STRONG SUPPORTERS:**

**VICKI:** From South Africa, Vicki came to Taiwan for a better life. She is a teacher, but spends the majority of her time studying in a graduate program in order to develop opportunities for advancement. She is bright, energetic,

well-spoken and constantly working to improve herself. She moved to Taichung with her relationship partner, Jon, and settled in the DaKen Hills, joining up with the social network there. She found TaichungPAWS online and got in touch with Chris, Gogoshan, and TUAPA through recommendations from TaichungPAWS. Her strong social networking skills spread the word about animal welfare through her social network. She has developed this skill to bring in her partner, her friends and their social contacts. She is also a writer and has written several articles for local magazines about animal care and animal welfare. She volunteers for several animal groups and also networks for the social community called the Refuge. (e-interview 5/22) Since coming into contact with the animal welfare volunteer network, she spends every Saturday at the TUAPA shelter.

**ABBY:** Abby began volunteering for animals while in university. She started out in a college studying information systems, but transferred to Tunghai to study animal science. Through network connections, she started a part-time job working in a veterinary hospital, which is known for helping injured, stray animals. Although she is a quiet and reserved person, she was instrumental in creating and leading a group of university students who were interested in helping out animal welfare. When she graduated and went to work full-time at the veterinarian, the student group, called MIX, carried on without her. Her story of commitment to animal welfare is much like others in the network. She saw an injured dog and wanted to find help. She found that in order to find help, she needed to be the help. (MIX story, 5/26) She is particularly

interested in helping out cats and is an expert in caring for “infant” kittens, or kittens who have lost their mothers before they were weaned. She has nursed abandoned newborns with their umbilical cord still attached to become healthy cats. She has also worked with a veterinarian who specialized in hard-case accident victims and has cared for seriously injured cats. As a university graduate, she still maintains strong links to animal rescue groups in Taichung that she developed while a student.

**DAVE:** Dave is a Canadian who came to Taichung later in life than the average foreign resident. As such, he comes from a more experienced outlook on life. He discusses his concepts of social responsibility and global morality that are not tied to any certain religious or cultural identity. (interview) He came across the animal welfare network when he wanted to adopt a cat. He adopted a cat from TaichungPAWS, and the difficulties of rehoming a stray, required him to keep in touch with the network. He is also a musician and has strong connections to the local indie music community. Recently, a friend found a seriously sick stray cat and went to him for help. He contacted the network he had experience with and joined a group effort to help out the cat in need. He created a group called Pedals for PAWS, which rebuilds donated broken bicycles and donates the money to animal welfare. As of this writing, the group has rebuilt and sold six bicycles. (Facebook group)

**ASHLEY:** Ashley is an American who has recently married a Taiwanese. He has been in Taichung for several years and ran across the animal welfare network through friends. He heard about a group that needed help and he sought out the group to find out what he could do to help. He is gregarious, smart and has a large social and business network. He volunteers by hosting events and functions, and by picking up pet food donations every week for TaichungPAWS.

**BRE:** Bre is an American who came to Taiwan via the Netherlands, where her family lives. She says she does not come from a religious family, but does come from a family with a strong sense of social responsibility. She found TaichungPAWS online and contacted them to offer public relations services. She had been a journalism major and thought this would be something she could offer. Since then, she has focused on writing articles for local magazines, children's education and shelter support. She regularly visits animal shelters and has adopted a dog through the group. To her, the group has become a major source of social life. She met her relationship partner through members of the group and spends most of her free time with others in the group. In an interview, she mentioned that at the present time, all of her

friends in Taichung are part of the animal welfare volunteer network.(e-interview; follow up interview 5/20)

**CHRISTI:** Christi moved to Taichung a few years ago for work. She started by supporting an animal welfare group (TUAPA) with monthly donations, but when she needed help with a rescue, the group was not able to help her. She decided to help to set up another group with animal rescuers she had met (AWAT). With this smaller group, she was able to actively rescue animals and volunteer time. The group had a strong funding base and she felt she was able to get more accomplished this way. She had studied abroad and had several contacts in the foreign community, which led her to TaichungPAWS. She volunteered her services in translation and organization of volunteers. She even used the social network to set up a business (Do What Pet Café) with other members of the network. But internal pressures within the network caused the effort to fail. She has taken a break from animal welfare and now works in a big hotel and is extremely busy. She still maintains strong social ties and finds time to meet with and volunteer with various groups in the network.

**RACHEL M:** Rachel is an English teacher and has her own private editing business in Taichung. She and her musician husband are from the United Kingdom. Their social networks are based on the independent music scene in Taichung and they have an extensive list of contacts. Rachel actively uses these networked connections to build up support for volunteering activities. Although they were living in a small town in central Taiwan, she got in touch with TaichungPAWS because she wanted to post some information and find homes for some rescued kittens. When they moved into the city, she found she was able to spend more time committing to volunteering. She found that networking and cooperating with other animal rescuers made it easier to get access to information and support from other individuals and groups. She recently manages events such as pub quizzes and helps out with fund-raising for TaichungPAWS. (interview at pub quiz, 5/26, e-interview, 5/27)

**RACHEL B:** Rachel B is from Scotland and teaching English in Taichung. She has been an animal lover for a long time and responded to a friend's request to accompany her to an animal shelter. She went to the TUAPA animal shelter with a group of friends, "preparing a box of tissues" (5/24), and thinking she might commit to going once a month to help out. Since then, she has gone every Saturday to the shelter and has been planning events for TUAPA as well. She planned and managed an event on 5/28/2011, called the "Charity Dog Olympics" in Taichung as a fund-raiser and awareness campaign for TUAPA. She says she is not really a people person and that the "people side of it really turns her off". On the other hand, she pushes for, plans and



arranges events to attract people to the network. She has inspired many volunteers from the local international community to volunteer at the TUAPA shelter.

### **NEWBIES (newcomers):**

**EION:** Eion is a relative newcomer to Taichung. He came directly from New Zealand and decided to make Taichung his long-term home. As such, he delved into local culture and customs, learning as much as possible in a short time. Although New Zealand is famous for its strong animal welfare programs, Eion did not grow up as an animal welfare or environmental activist. He had some peripheral contact with animal groups, discussed adopting a pet, and participated in some fostering programs. One day in his quest for cultural knowledge, he unknowingly tasted “shark fin soup” at a wedding. The shock and immediate sick feeling he had sparked an interest in one topic: Sharks. He went on to use the social media Facebook to set up an educational group, which now contains over a hundred actively engaged volunteers. He actively networks for his cause, and gives presentations to classes about animal welfare. He has inspired many students to take a stand for a social cause that they did not know much about before the courses. His

presentation in Language in Action caused an immediate response with more than ten students offering to help right away (including Ryan , Real, Kingbird, and Andy) He mainly socializes with others in the animal welfare network.

**RACHAEL:** Rachael is a newbie from the Wisconsin, in the United States.

She came to Taichung as a teacher and enjoys her experience here, learning about culture and history. She loves to travel, read, and learn new things.

Before she came to Taiwan, she had many volunteer experiences with Habitat for Humanity, Make a Difference Days (large groups cleaning entire cities and raising awareness), Big Brother/Big Sister, and volunteer "vacations" in South Africa, volunteering in a rural township with the kids. She enjoys strong social connections and feels that by making the world a better place by volunteering, she is also making herself a better person. Volunteering for her is just a normal part of daily life. She found the animal welfare network in Taichung through the Internet and responded to a call for assistance. Once a day, she goes to the veterinarian to take a recovering dog named Buddy for a walk.

When she first arrived in Taiwan, her social network of teachers, co-workers, and students did not seem to do much volunteering. But after finding others

who volunteer, her social networks have expanded and now include many others who also volunteer. She says it makes her feel good to be around others who also volunteer.

**PAUL:** Paul is a newbie teacher who has recently arrived in Taichung from Scotland, United Kingdom. He enjoys helping out with animals and making music, so he discovered an activity called a “pub quiz” for an animal charity at a local international bar/restaurant. As he was alone in a new country and did not have a lot of money or resources, it was good to connect with a strong social network in order to make friends and contacts. Since joining up with TaichungPAWS, Paul has expanded his personal social network and plans to stay in Taichung for a long time. He says that since starting to volunteer with TaichungPAWS, his social life has expanded. He used to stay home, listen to music and eat alone, but now he can do all those things with friends he has met through volunteering. (interview, 5/26)

**GABI:** Gabi has been in Taichung for eleven years, but is a newcomer to the animal welfare network. She came from Pretoria, South Africa, as a Christian

missionary to work in a mission school. Although she does not consider her volunteer work to be very useful or extensive, she volunteers for weekly Sunday school classes, spends a lot of time helping out with church and school programs, and leads students in volunteering projects. When approached about participating in an volunteering interview, she said, “I didn’t respond to the survey questions because I don’t think I do much volunteering”. But when prodded further for experiences, she agreed that weekly volunteering was more than many others would do. She is realistic about her volunteering goals and does not think that the volunteering she participates in will change the world. She talked about encouraging the students to help out an orphanage because her father spent time in an orphanage as a child. She is an animal-lover and adopted a cat from her neighborhood. But when the cat died from cancer, she decided to search online to find an animal welfare network to adopt another cat. After reading about the issues and seeing a need in her neighborhood, she has decided to do a TNR (trap, neuter, release) volunteer action for stray cats in her neighborhood. (interviewed 5/21) Since the interview, she has fostered a special needs cat for TaichungPAWS and has started a TNR project with one cat so far neutered with the help of Cambridge Animal Hospital.

**ETTY:** Etty found TaichungPAWS on Facebook and sent some messages to Mike about volunteering. Even though she had not met anyone in person, she drove from Changhua to Tsaotun to meet up at a volunteering activity. She introduced herself to everyone and said she was there to help out. She likes animals and is a teacher, but her main goal in volunteering was to make friends. She says that increasing her friendship network is the main purpose of participating in volunteering activities.

#### **THE STUDENTS:**

**LISA:** Lisa is a graduate of Tunghai University, department of Accounting. While in university, she participated in a discussion with teacher and classmates about the musical CATS. This led to a follow-up discussion of pets and pet adoption. She found out that the teacher was volunteering for an animal welfare group and decided she would adopt a cat from this group. She decided to start volunteering by visiting sick cats in the veterinary hospital and eventually adopting two rescued kittens. Since then, she has participated in several volunteer actions with the group, visiting shelters and representing

the group at events. She has brought along her boyfriend to volunteer and has offered accounting services and advice to the group. She says she volunteers because she saw that people needed help, and she had time and money to help.

**ANBER & KUEN:** Anber is a freshman student of philosophy at Tunghai University. He comes from a working class family in Taipei, where his father is a tour bus driver and his mother is a school custodian. Before entering Tunghai University, his dream was to go to police university, but his test scores decided he should go to Tunghai. His low English scores put him at the bottom of the class list, but he ended up with a teacher who was part of the animal welfare network. One day he saw pictures of his teacher on Facebook about volunteering and asked for more information. He said he wanted to volunteer because he wanted to do “everything that life had to offer”. He wanted to expand his life experiences and help out society. He has participated in several volunteering events and has also used his personal social networks to get more students to volunteer. He says he volunteers because it makes him happy to help out others. He says, “there is more to life

than being born, growing up, making money, getting married, and dying.”

(5/25, e-interview) In addition to TaichungPAWS, he has now started volunteering in an after-school program for underprivileged children in a local church. And he is still looking for more volunteering opportunities. Anber brought in Kuen, his classmate who is from a working class family in Hong Kong. His family sent him to Taiwan for a better education and lifestyle and he ended up studying philosophy at Tunghai University. He was not particularly interested in animal welfare, or even in volunteering, but when his good friend Anber wanted volunteering companions, he was easily convinced to join in and follow his friend to volunteer for shelter visits.

**BURKE and LYNN:** Although Burke and Lynn are both doctors, they are classified in this section as students because they came to the network through their teacher (tutor). They were medical school classmates and got married shortly after graduation. Although they bought their purebred dog from a pet store, they had adopted two stray cats. Lynn says it was normal in her community in ChangHua to feed and adopt stray cats and dogs and her parents always had animals around the house. When they found out their

English tutor volunteered at an animal shelter, they decided they wanted to join in and help out for the social experience. They went to the animal shelter with TaichungPAWS and met other volunteers, but their busy work and lifestyle has kept them from regular participation. Recently, Burke, who is a cardiologist, found out that a rescued dog in the ZhongXing University Veterinary Hospital needed surgery. He volunteered his time and surgical skills to help out. He implanted a pacemaker into a pet dog who would have died without it. He was impressed by the caring actions of owners, veterinarians, and animal welfare groups, and also by the positive response he received from others, including his wife. His volunteering saved thousands of dollars in medical costs to the family and also motivated the hospital and medical supplies company to help by reducing costs all around. He said he would do it again if asked because of the rewarding feeling he got from seeing the happy faces of the pet owners.

**RYAN, REAL, KINGBIRD & ANDY:** Ryan, Real, Kingbird, and Andy are one example of an “action group” in the course Language in Action. They cooperated on several projects, taking turns as group leaders. Ryan is a



biology senior at Tunghai University. He is friendly and likes helping out. In his final semester of university, he joined Language in Action, which encourages students to participate in volunteering activities, then discuss and report about it in English. He was especially attracted to the ideas and concepts that Eion (Shark Finatics) spoke of during a visit and presentation to the class in March, 2011. Ryan immediately volunteered to help out by telling others and teaching people about the animal and environmental cause. He volunteered to do some translations and teach children about animal responsibility. He went to a school to teach animal welfare with Real, Kingbird, and Andy on May 19, 2011. When asked why, he says it was fun, interesting, and a good educational experience. In an email discussing the course, he mentioned that the course and the actions were amazing experiences for him. In another follow-up e-mail (6/2), he said he wished he would have found the course earlier in his university experience so that he could have volunteered more before graduating. After graduating, he is worried that he will not have as much time to volunteer. Real is from Taidong and majors in biology at Tunghai University. He is also a student in Language in Action. He is easy-going, quiet and not really interested in leadership, but he enjoys spending time with groups on volunteering activities. He volunteers

because people ask him to help and he enjoys the social contact. Andy and Kingbird are both working on their PhDs in Tunghai University. Andy is a non-traditional student. He is approaching retirement age, but still advancing his educational experience. He is a student in Language in Action, recommended by his teacher by way of a social network. He is a very busy person. He works as a bank manager, but gets up early every morning for exercise and studies in the evenings. On Saturdays and Sundays, he teaches in two different colleges. He says he enjoys volunteering because it gives others chances that he did not have when he was young. Helping out society will give a better lifestyle to the next generation. On an “action group” outing to a children’s school, his groupmates mentioned that he does not have any televisions in his house, and that he spends all of his spare time reading to learn. Kingbird is also a PhD student at Tunghai University, a banker, and a student of Language in Action. He participated in several volunteering activities during the course, such as visits to animal shelters, shark fin education, and the May 17 animal education visit. He also mentioned that he participates in volunteering activities with a banking industry organization that provides volunteers who teach financial responsibility to young learners in elementary schools. He does it for the experience and networking, but he

also enjoys spending the time with others who volunteer. He also has two young children and wants to make the world a better place for them.

**JAMES:** James is a student in information science at Tunghai University.

He saw pictures of his teacher on Facebook doing some volunteering for animal welfare and he asked to come along. He went to the shelter a few times and helped out. He enjoyed the personal interaction with his teacher and enjoyed the respect and rapport that volunteering activities can create. He also attracted some friends to help out volunteering. When asked why, he said it was because he had free time. (e-interview, 5/26)

**REILA:** Reila is from Hong Kong and studies philosophy at Tunghai University. She found TaichungPAWS because her teacher volunteers with the group. She wanted to adopt a pet, but as a freshman student, she did not have the space or money to take care of a pet. Instead, she wanted to help out other animals in need. When she began her second year at university, she rented an apartment with roommates and they had more space so she could foster rescued animals. She has fostered three dogs and one cat for different

rescue groups. She has also found homes for lost animals. She has also attracted several of her classmates and her relationship partner to volunteer with her at events. She brought three other friends to volunteer at a fostering and adoption event on May 9 at the TaichungPAWS education centre. She says she does it out of love for the animals.

**GEORGE:** George is a former student of Language in Action. In interviews, he says he does not volunteer much, but in class he was a good leader and inspired several of his classmates to help out with environmental and animal issues. After Language in Action, he went on to volunteer in the response to Typhoon Morakot, mainly because friends asked him (5/9 response). He says that he does not know if his friends volunteer regularly or not because it is not a common topic of conversation, but he would volunteer more if his friends asked him to help out.

**PERIPHERALS:**

**STAN:** Stan is the only Taiwanese among the original founders of TaichungPAWS and was a key part of the group foundation. He has a passion

for cats and a talent for computers that was a great asset to the group. He built the website, managed several different versions, and managed the email system. He also feeds stray cats and has an interest in rescuing. He has found that working as a group, through ups and downs, has ultimately been successful in finding homes for abandoned cats. He was also one of the creators of the Do What Pet Café. More recently, he has been working on his own business, but he still supports from behind the scenes.

**KATHY:** From the Philippines, Kathy came to Taichung to study veterinary medicine. She has completed her bachelor's, her master's, and now she is working on her doctoral degree. She has a family here with her. Besides caring about animals and having a religious background, she believes that volunteering to help out society gives a great example to her children. Helping out society today will make a better future for the next generation. She found the animal welfare network through her classmate and brought several classmates along to the shelter. At the moment, she keeps in touch with the network, but is not active.

**IAN & ANNE:** Ian came to Taichung with his relationship partner (now wife) who is Taiwanese. He is one of the original founders of TaichungPAWS. He met through contacts from the Internet. Sean, the founder of Animals Taiwan in Taipei, had several contacts in Taichung and he inspired them to get together. One of these contacts was Ian. After helping out to found TaichungPAWS, he used his networking contacts to arrange to study veterinary medicine at National ZhongXing University. He is now in his fourth year of study and although he is extremely busy with study and not able to volunteer much time, he has brought several other volunteers into the network, such as Anne, Kathy, and other veterinary students who help out at animal shelters. Anne is a Taiwanese who studied in the USA. Although she says her family had an international outlook and socially responsible traditions, she says that her experience studying in the USA is one of the main reasons for her motivation to help out in the animal welfare network. She is a teacher and does handicrafts for business. She has volunteered to make hundreds of handicraft items that were sold at various fund-raising activities.

**ELLE:** Elle is an animal lover who came to Taichung from South Africa. She now has eight cats and dogs, all rescues. She has rescued several strays and has built up a casual network. She met the animal network through friends and was able to motivate other friends to help. She has participated in volunteering activities with groups, such as shelter visits or events, and has encouraged her relationship partner to volunteer, but she does much of her volunteer work as an “indie” and does not often socialize with others in the network.

**JO:** Jo is not involved socially with the network because she spends every waking minute volunteering at the TUAPA shelter, thus for purposes of this research project, she is a peripheral. Jo is an American who came to Taichung with her Taiwanese husband many years ago. She is a committed animal volunteer and spends every moment of her free time working with rescued animals and developing volunteering programs at TUAPA. She met TUAPA many years as they were just starting out, but returned to the USA. When she returned to Taiwan, she found the organization had bloomed into a successful animal welfare group, but that they were mainly local and were unable to

publish in English, get foreign resident volunteers, or reach the international rescue community. Jo became the English-speaking ears, eyes, and mouth of TUAPA and attracted many new international volunteers to their huge shelter. She, her husband, Rachel B, and Vicki, are among dozens of volunteers who go to the shelter every Saturday. Many students volunteers from MIX and Language in Action have met and worked with Jo. Her motivation for volunteering is a strong commitment to the TUAPA shelter dogs and an overall responsibility to the group.

**Dr. Z:** Dr. Z is a veterinarian in Taichung. He moved from Taipei and set up his hospital in Taichung about four years ago. He believes in social networking for business and found that one way to attract business with pet owners was to attract volunteering networks to his hospital. This, in addition to his strong sense of animal welfare, led him to start treating rescued dogs and being a base for injured, rescued, stray, kittens, puppies, dogs, and cats. He found that by giving discounts and support to non-profit groups, he received free word-of-mouth advertising. He enjoys participating in volunteering and encourages his employees to participate as well.



**SURBRINA:** Surbrina is Taiwanese, but she is an English teacher in a school in Taichung. She has always helped out animals in need, but she described an event a few years ago in which she found an injured dog and took it to a rescue group. The rescue group did not have enough money to pay for the bills and asked for help with donations. She decided it was her responsibility to find ways to raise money for rescue. She planned to set up a second hand charity shop in Taichung which would support animal rescue groups. She asked one hundred friends to sign up and donate a bit of money each. She used her social networks to further find someone who would rent a shop to her for a very low price and she asked friends to volunteer time to man the shop. She is a Christian, but believes that her support for animal welfare goes beyond personal religious beliefs and therefore she works hand-in-hand with a Buddhist rescue group, in addition to supporting TaichungPAWS.

**SANDY:** Sandy is Taiwanese, but has spent much of her education in the United Kingdom and Germany. When she lived in the UK as an undergraduate, she found that many students there volunteer and help out

others. When she returned to Taiwan, she wanted to find other English-speaking friends and also wanted to help out animals, so she sought out TaichungPAWS and started helping out on shelter visits. She also did extensive volunteer translation and kept an online blog for Caroline, translating daily postings, even after she returned to Europe for further study.

**DOUGLAS:** Douglas is the researcher for this project and a teacher in Tunghai University. He is also a co-founder of TaichungPAWS, and the creator of the course called Language in Action. He has a passion for cats and helping to find homes for abandoned cats. He found that by working together and cooperating with the other members of TaichungPAWS and extending the social and volunteer networks, the animal welfare situation would improve.

### **Organizations, formal groups, and businesses in a volunteer social network**

In addition to the individuals and small groups, there are organizations and formal groups in the Taichung Animal Welfare Network. These groups are independent participants, and also represent the collective actions of

individuals. Although there are many volunteering groups, and many public and government associations, I have chosen a select few who represent the interactions of the previously mentioned individuals and to represent the volunteering network associated with the groups.

**TAICHUNGPAWS:** Taichung People Animal Welfare Society was formed by a group of international residents in Taichung in response to a need for networking to support stray animal rescue. The original founders were a combination of cat and dog rescuers who banded together to raise money for the medical expenses associated with rescue. It has grown into an educational, fostering, rescue, and volunteering group through the efforts of the remaining founders and a support from a few dedicated volunteers, some peripheral volunteers and many supporters. At the moment, the group is focusing on education, with volunteers who go to schools to teach about animal welfare, as well as responding to requests for help with seriously injured, rescued animals. They organize monthly volunteering events such as shelter visits, outreach activities, educational activities, awareness, fostering, and pet socialization events.

**TUAPA:** the Taichung Universal Animal Protection Association is Taichung's largest animal rescue and welfare association. They have hundreds of volunteers and a large shelter near the Taichung Airport with over 1,300 dogs. They also host a weekly adoption event in People's Park that has become the largest, regularly-scheduled event of its kind in Taichung, as well as attracting a busy pet socialization area that now spans the whole parkway. Every Sunday, you can see hundreds of dogs walking their owners around. TUAPA also has regular TNR (trap, neuter, release) events and has several veterinarians "on call" for rescues and neutering projects. At last year's annual dinner, they had more than 500 guests, most of which were volunteers or strong supporters. According to a recent Facebook posting (5/20), TUAPA has rescued 157 animals from the streets so far this year, and they usually rescue over 300 each year.

**AWAT:** The Animal Welfare Association of Taichung is a small, but well-funded organization that focuses on rescue and fostering. They have no shelter, but have built up relationships with a few caring veterinarians and a

group of fosters. They are good at fund-raising and have been known to support other groups and volunteers with grants and networking. At the moment, they seem to be inactive.

**PEDALS FOR PAWS:** Dave has been a faithful supporter of TaichungPAWS for a while, but two months ago, one of his housemates found a seriously ill cat on the street. They brought him to TaichungPAWS and Cambridge Veterinary Hospital for help, but realized the case would require extensive and expensive treatment. They did not give up and sought to find a way to pay for the expenses. Dave is good at fixing bicycles and came up with an idea to support the volunteering efforts of TaichungPAWS: refurbish and sell donated, second-hand bicycles. He set up a Facebook group and has so far completed and sold six bicycles, with many more orders and requests for information. This group has also attracted many new supporters into the network.

**TAIWAN SHARK FINATICS:** Eion founded a Facebook group to educate people about the abuse of sharks to create shark fin soup. He started the

group in March and had several hundred members, including students who had attended his presentation in Language in Action. People volunteered to do translation, make posters, and go to schools to teach children about sharks. This topic has grown in popularity in the media and several local newspapers have recently reported that student groups were engaging students to promise not to have shark fin soup at their weddings.

**THUMIX:** THU MIX is a student group at Tunghai University dedicated to the rescue and welfare of cats and dogs. Abby was the original founder of this group, which at first mainly consisted of animal science students who were also interested in concepts such as veterinary care and pets. The club sponsors some educational activities on campus, such as veterinary visits and rescue information programs. In a group e-interview on May 25, the group talked about why they joined. Most said it was because they could make friends with other animal lovers. Everyone in the group likes to keep pets and take care of animals. They have been to the TUAPA shelter several times and they plan activities on campus, such as on May 29, they will invite a veterinarian to campus to give free medical check-ups to animals. (group

interview 5/25) In the appendix, there will a section of pictures and galleries submitted by MIX founder, Abby. (for a more detailed history of the founding of MIX, see appendix)

**LANGUAGE IN ACTION:** Language in Action is an elective English course in the English Language Center of Tunghai University. It was created and is taught by the researcher as a way to get students involved in society, while practicing their English communication and presentation skills. The students lead and participate in four groups actions each semester: environment, animals, children, and elders. After an introduction to volunteering and social action, the students plan and execute an “action” to help out society. Apart from the language goals, the course goals are to get students to research ways to help out society. The course also gave many students the opportunity to experience volunteering and also express their ideas about the volunteer actions they performed. Eion, Ian, Christi, Vicki and Caroline have all been to Language in Action for presentations or discussions.

**LOVE ANIMAL GARDEN:** Love Animal Garden (Ai Wu Yuan) is a second hand charity shop dedicated to animal welfare in Taichung founded by Surbrina. The shop raises money for various organizations and also has educational events and campaigns. The shop is run by volunteers and all items in the shop are donated by concerned citizens. Mike is the primary contact person for this project.

**CAMBRIDGE VET:** The Cambridge Veterinary Hospital is one of several veterinarians who help out animal welfare in Taichung. At any given moment, the hospital has several rescued animals, from injured cats and dogs, to abandoned kittens and puppies. They provide low-cost TNR, vaccinations, and other medical care to animal rescuers who are always on a limited budget. Dr. Zheng chose to help out with the animal network, and it has shown to be an effective source of customers. Many customers bring their pets to Cambridge because they heard through word of mouth or through the animal network websites. There are other veterinarians who help out, but this one has developed a strong reputation for caring about animals and people, and also for English-language skills.



**DO WHAT PET CAFÉ:** Last year, the Do What Café was taken over by three members of the network, Christi, Stan, and Douglas, who decided to open up a café for pets. It turned out this was not a successful business venture because the location of the café was not convenient to the other members of the network and thus did not have the support of the network. The business closed due a landlord dispute.

**BEST LANGUAGE SCHOOL:** Mike has a Canadian English Language School. He often mixes business networks with volunteer networks and encourages his students to volunteer. Some of his students and their parents have visited animal shelters with him, and he teaches animal welfare concepts. He has also offered discounts and free classes to volunteers as a bonus for helping out. The network appears to benefit the business.

**HONEY'S FRIENDS:** Honey's Friends is a pet services business which includes a shop for pet supplies, a pet daycare, and a pet hotel. The main source of customers is through the animal welfare network and in return the

business gives back to the group by providing space for activities. Caroline has often had to explain her separation of business and non-profit efforts. The business is a for-profit support services for people with pets, but in fact many of her strongest customers have come through the volunteer network. Caroline's primary effort has been animal welfare and the shop hosts the TaichungPAWS education centre and office on the second floor.

**GOGOSHAN:** Gou Gou Shan means “dog mountain”. In 2007, an Australian woman who had been collecting dogs suddenly had to leave Taiwan, leaving behind her 30-plus dogs. TaichungPAWS stepped in to provide food and financial support, but the main group of volunteers came from the Da Ken foreign resident community, led by Chris. The amazing group of volunteers would go there every day and take care of the dogs. Gogoshan has since been closed and almost all of the dogs have been rehomed.

**PARENTS & TODDLERS GROUP:** The Parents and Toddlers group is part of the International Women's Association of Taichung. They meet once a

week at the TaichungPAWS education centre. Caroline connected with this group through a volunteer who was also part of the International Women's Association. She joined the group for social reasons, and when the host of the group was transferred out of the country, the group moved their events to the TaichungPAWS education centre. The group is a social event for international families with young children. The International Women's Association of Taichung has also helped out with donations to support animal welfare in Taichung, but the connection is not always active.

### **the social networks**

Within these groups and between these individuals are various social network clusters. For example, the core group of TaichungPAWS consists of Caroline, Mike, and Douglas. This social relationship spreads out in a web-like frame, with each person building up social networks in their own area. Each person has branched out with their own friends, students, social contacts, and business contacts. This group is the main source of day-to-day management of the organization. There are many different social groups and connections between the individuals and groups.

Caroline's social network includes Abby, Sandy, Douglas, Bre, Vicki, Christi, Elle, Chris, Rachel B and Rachel M. Sometimes Caroline's husband, daughter, and brother-in-law will also participate in volunteering, with Caroline's husband bringing along his music colleagues. She socializes with animal welfare people daily and has also brought many new participants into the animal welfare network. Recently, newbies Paul and Rachael have been added to her social network and she often meets them for social occasions. Her socialization network now also includes a parent/toddler group which she has brought into the animal welfare network.

The social group in Da Ken is another example of a group within the network. Chris and Vicki are both parts of this extensive network that includes many of Taichung's long-term international residents. Because of the proximity of Gogoshan to this community, it was a rallying point for that network. Since then, Chris has also started a breadmaking business that is based within the contacts of that community. He will also make bread for volunteering and fund-raising events.

Because many members of the animal welfare network are teachers, their interaction with students is a primary way of increasing volunteering. Mike's school encourages students to volunteer and many parents support that effort. Caroline is also a teacher and her school rescued some kittens as a class project. Other teachers in the school have joined in with network activities. Many of Douglas's students saw pictures of volunteering on Facebook and asked to join in. While formal presentations, such as Eion's Shark Finatics course, have been a good way to develop the volunteering network, it is more common for information to spread by informal word-of-mouth and casual Internet pictures of volunteering experiences.

Certain aspects of the volunteer social networks have led to business opportunities. Honey's Friends, Love Animal Garden and the Do What Café were all created out of a network, while Best Language School and Cambridge Hospital have built up their business reputation through network benefits. Social networks can be an advantage to business opportunities and there are several examples in this network.

For newcomers to a city, a volunteer network can be a key source of friendship, socialization, and information in a community. Paul, Eion, and Rachael are examples of newcomers to Taichung who have built up their social life in association with the animal welfare network. Bre also mentioned that her main source of social life is from the friends she has made volunteering. Sandy mentioned that after returning from studying abroad, it was hard to get in touch with old friends. The volunteer network gave her new opportunities to socialize with people with similar interests and ideas. This socialization aspect is also apparent with university students. Many new students join clubs and the THU MIX club is an example of a social network formalized into a club to give other students the opportunity to volunteer in addition to building up their social life. It seems that volunteers are never lonely.

The Taichung international community is a strong part of the animal welfare network, and diversity is a special bonus. Because of a variety of languages, ages, cultures, and experiences, the network is very diverse. Besides Chinese and English language users, there are many in the network

that have studied and lived in various countries, including Bre from the Netherlands, Paul from Thailand, Reila from Hong Kong, Kathy from the Philippines, Sandy from Germany, and others with global experience. Ages range from young children who volunteer with their families or their teacher, to those nearing retirement age, but still active in life. This diversity can in turn benefit other network activities and complement animal welfare activities in Taichung. In Merrill's study mentioned in chapter two, people from various backgrounds were able to build community, social cohesion, and cooperation in spite of their differences, and were able to create a strong network. (Merrill 2007)

All of these social networks co-exist in the animal welfare network of Taichung. All of these networks overlap, with the core group, teachers and students, old-timers and newcomers, people from various countries, various ages and experiences working together to create a stronger network.

### **Hot, warm, cool, and cold currents**

Certain connections in the network cause different results in the efficiency, fluidity, and success of volunteer actions. Hot currents are

connections in the network that actively produce results in volunteer action.

Cold currents may produce the secondary effect of volunteering, but the specific interaction is not the primary cause. For example, there is a strong relationship (“hot”) between Caroline and Douglas, while there is a “cold” relationship between Gabi and Caroline (because they have not met yet).

There is a cold relationship between Caroline and Jo because there is no social connection there. Although both are highly active volunteers and the anchors of their respective groups, the direct exchange of currents is cold in that they are not in direct cooperation. Rachel B’s and Jo have a hot current, though, and some of the benefit of the connection is transferred. At the moment, Sandy has moved away from Taichung and is therefore a cool current. Cool currents can be reactivated easily by a visit or some other kind of social action, such as a reunion. Some of the participants are not active because they are busy with work or other activities now (Stan, James, George, Christi), so the current between them and the main core group is also cool.



The hottest relationships are the ones that produce immediate action.

For example, Mike has a hot current with Surbrina. He is in daily contact with her about the shop, while others in the network have a cooler current because they do not actively help out at the shop or know what is going on there.

Caroline has a hot current with several daily volunteers, such as Bre or Rachael, who she sees quite often (Bre as a regular customer and Rachael walks the dogs every day). The present students of a teacher are also a hot current, while former students may become warm, cool, or cold connections, as Mike, Douglas, and Eion all have experience with students who volunteer.

Warm currents produce volunteering, but not on a regular basis. So Caroline keeps in touch with Abby and Elle, but rarely interacts with them at the present. But when they do interact, it results in action. Warm and cool currents are maintaining some sort of collaborative action, maybe as a reserve.

These currents vary from day to day and person to person. It is easy to see how the hotter the current, the stronger the volunteer network, and a volunteer network with more hot currents would be more effective and successful in volunteer action. In addition, it appears that hot currents

represent strong social connections, in addition to volunteering joint actions. Hot currents are fed by constant social interaction, while warm currents and cool currents are usually social relationships with less interaction, regardless of the level of commitment in the relationship. A network based on hot currents would be a strong volunteer network.

### **Positive and negative social forces**

In addition to the temperature of relationships, there are positive and negative forces within networks that affect the success or failure of volunteering, and the survival of the network. Because the network is primarily a social network, it is not immune to social difficulties.

An example of a positive force is friendship. Several members of the network are friends, including all of the anchors, supporters, and newbies. Many people depend on the network for friendship and are motivated to volunteer out of friendship. In interview questions about friends, almost all of the respondents mentioned others in the network as their primary social group.

Another example of a positive force is business success. If a person feels successful in business, they are more likely to participate. Mike, Caroline, Dr. Zheng, and Chris have all developed business opportunities which have also given positive feedback to the social network. Networks are good for business and successful businesses are good for networks. In chapter two, it was mentioned that research shows busy people volunteer more. (Wilson, 2000) It is possible that people who volunteer are busy because they are involved in multiple tasks, such as related business or study.

An example of a negative force is rivalry. Sometimes there is rivalry if someone feels there is a competition for limited resources, such as government funding or a perception of a small community of supporters. This has caused organizations to cut off cooperation with other groups. For example, if they feel there is a limited amount of funding for a TNR program, some groups will not share the information openly. Many veterinarians are hesitant to share their limited resources and will ask rescue groups not to tell others in fear of being overloaded.

Another negative force is “burnout”. Sometimes people in the network feel they are working harder than others and this causes them to feel tired and overworked. Often, volunteers in a network will take a vacation from activity in order to rest. Sometimes the vacation is permanent. At the moment, Christi, Stan, Ian & Anne, are on an informal vacation from active participation, which might be attributed to the signs of burnout. Caroline has mentioned in several interviews that she will plan to take a vacation in order to avoid burnout. In chapter two, burnout was discussed as a problem with religious volunteers (Garland et al, 2000 ), but this study shows that it is a problem with any volunteers who spend a large amount of time in volunteering situations. But Konwerski & Nashman (2008) discussed the health benefits of volunteering and they tend to outnumber the cases of burnout.

Leadership is an important social force in any network, and a lack of leadership can cause stagnation. In the survey section, it was noted that not many respondents had experience with leadership. In these interviews, very

few of participants interviewed had experience with leadership of a group. The few people that had leadership experience discussed how difficult it was to motivate and lead a group in a consistent manner. Caroline, Eion, Dave, Chris and Mike were all leaders of their groups or subgroups and expressed exasperation at times. Yet they had also gained respect from their followers for their commitment to leadership. Many other members of the network joined because of a particular leader. From interview and follow-up data, it appears that there are not a lot of leaders in the animal welfare network. This coincides with the survey data about leadership and therefore there is a leadership vacuum in the animal welfare network in Taichung.

Overall, the positive effects in the Taichung animal welfare network seem to have outweighed the negative effects and the network has survived, grown, and matured. Group action in this case has reduced individual stress for many participants, resulting in positive, healthy social relationships and collective inertia to keep the network moving forward.

### **Volunteer Capital**

The subjects of the social mapping project represent volunteer capital. The energy and time spent on volunteering projects can be exchanged as social capital, human capital, knowledge capital and cultural capital. Students who volunteer develop skills that can be used for job enhancement, social status, and educational experience. People volunteer in order to build up their social circles and take advantage of the benefits of volunteerism. They give time in order to satisfy personal feelings, affect society, and develop social opportunities. This creation, accumulation, and investment of volunteer capital can be seen in the social maps.

### **Social Media: a follow-up Facebook project**

To follow up the interviews and narratives associated with the animal welfare network in Taichung, a Facebook page was created as a research project in social media. In this group, I chose one hundred people on my network to ask questions about volunteering. I asked some questions related to my survey, my interviews, and some other interesting questions that came up in the course of the study. Many friends added their friends to the group and it now has 156 members, many of whom have requested to stay as a group

for volunteer networking after the completed study. Several members of the group also responded to the questions by email. Please refer to the appendix for complete responses.

The purpose of the social media project is to understand how volunteer capital is created, accumulated, and invested in Taichung using participatory media as a meeting space. Many of the questions were about social life and friendships, such as “do your friends volunteer?”, “why don’t my friends volunteer more?”, “is volunteering a social activity?”, or “in what ways is volunteering part of your social life?” For the most part, people answered that volunteering was part of their social life, but not a required part or an exclusive part. Many had friends who volunteer and friends who do not volunteer. Most enjoy doing volunteer work with friends. Only one person said that she kept her volunteering separate from her social life. This matches data from the parts of this research in that most participants volunteer to be social.

One important question posted to the group is “why do you volunteer?”, because it is related to my original research questions. As expected from my earlier research on the volunteer experience in Taiwan, religion plays a very minor role in volunteering in Taichung. Some chose raising awareness, self-improvement, and passing time, but the overall majority chose “because there is a need”. A significant number of respondents also mentioned it was “important” to them. The answers to the questions also show a unique aspect of this Facebook group. Although they were added to the group by others, all of the respondents chose to participate. This would create a bias towards individuals who are able to see a situation, respond, and act accordingly. Of course many people ignored the survey, but the responses to the group questions show a significant bias towards participation in volunteering activities.

Many respondents discussed what they received from volunteering. Some mentioned that they could find jobs, friends, educational opportunities, personal satisfaction, and even love from their volunteering experience. All of the respondents participated in some form of volunteering, and mentioned



some of the groups they participate. Again, a bias is visible in that although TaichungPAWS is a small group, it is represented by the majority of respondents.

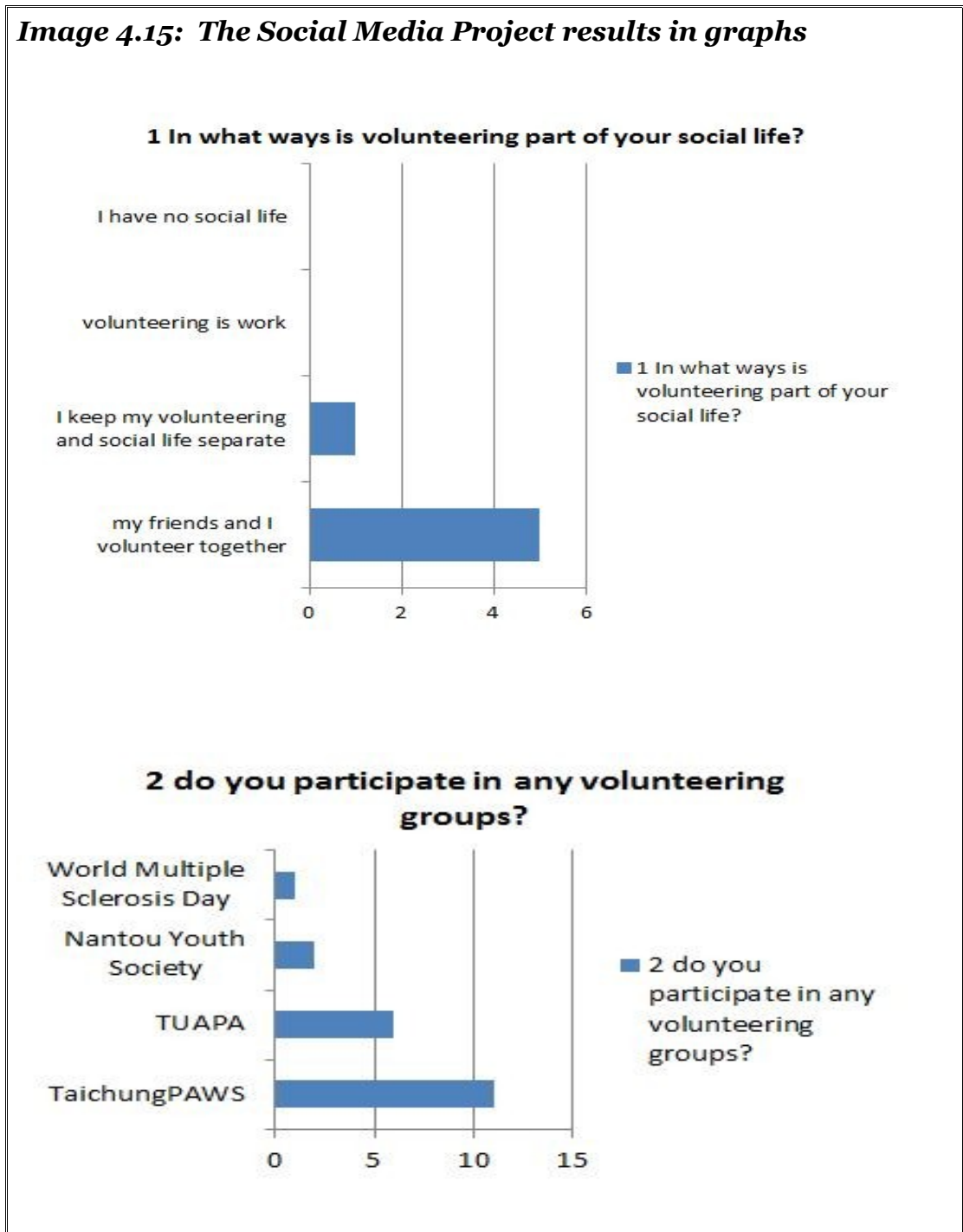
In response to the question, “who introduced you to animal welfare in Taichung?”, most of the respondents chose “a good friend who volunteers”. In a close second and third were “my teacher” and “an acquaintance or friend of a friend”. This shows how critical it is for the volunteering community to share their experiences with others. Word of mouth seems to be the best way for volunteering to increase. This fits in with previous research about volunteering in the USA and other countries. In addition, many respondents mentioned that their friends did not volunteer because they had not found an issue personal to them. In order to reach new volunteers, volunteer group must share information about their activities with others in their networks and extended networks. This will help others to find their issue.

Finally, there were two rhetorical questions, questions that were meant to stir up controversy and disagreement, without any concrete or “correct”

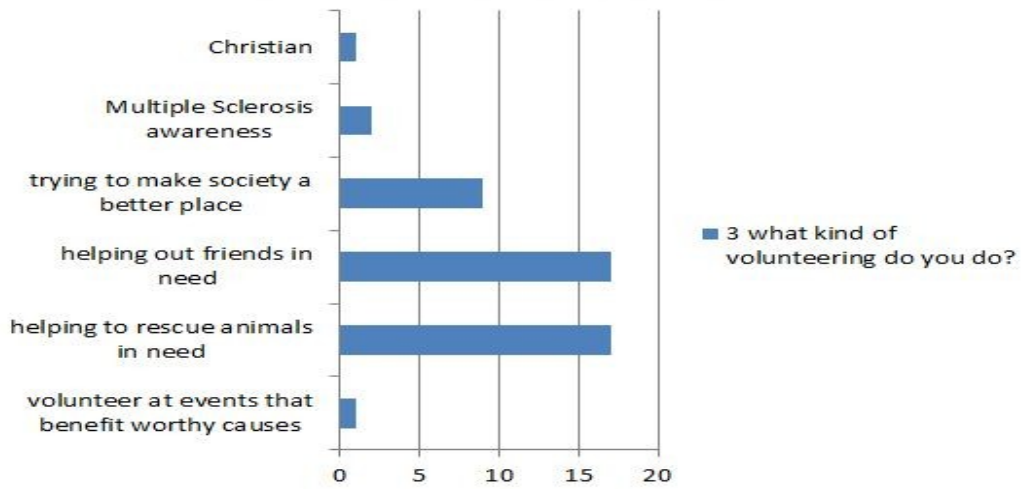
answer. “Do you think you can change the world?”, and “Are Taiwanese generous or selfish?”. When it comes to changing the world, a few said “no” and a few said “yes”. But the interesting answers were added in, such as “I don’t need to change the world, just one person at a time”. This shows that many respondents think that their individual effort may not create global or societal change, but that they do believe they can change things for their immediate circles of friends, family, and relationships. In response to the final question which was posted after reading an article from the Christian Science Monitor that said Taiwan was by far the largest donor in the Japanese earthquake response, I was warned that it may appear racist. Rather than delete or change my wording, I welcomed the criticism and encouraged people to say what they feel. For the most part, respondents considered Taiwanese generous, either towards everyone or limited in scope to a certain aspect of their life. The only respondent who chose “selfish” also chose “generous”, which means she has had experience with both generous and selfish people here. It is also interesting to note that the Taiwanese respondents were the most critical of Taiwan society in general. I further asked the question, “are foreigners in Taichung generous or selfish?” and came out with about the same array of answers.

In conclusion, the social media project was highly successful in getting at the heart of volunteer capital in a social network. It shows examples of volunteer capital and how it can be created, accumulated, and invested by using social media, such as Facebook, as a meeting space where individuals and organizations can connect with others. Participants in the study create volunteer capital by joining in and helping out, using their acquired skills. Dave, who founded Pedals for PAWS uses some skills he learned from friends who are bicycle mechanics to fix donated bicycles. He uses the online meeting space to advertise the bikes and attract more donations of used bicycles that need to be fixed. He accumulates volunteer capital by building up a network of people who help out, increasing donations and supplies. He recently had offers from abroad for tools and spare parts. This volunteer capital is then re-invested in money donations, time donations, and marketing information. As a follow-up to the survey and social map project, the social media project has shown how useful it is to use social media as a tool of research, communication, and networking. Social media has become a vault of volunteer capital.

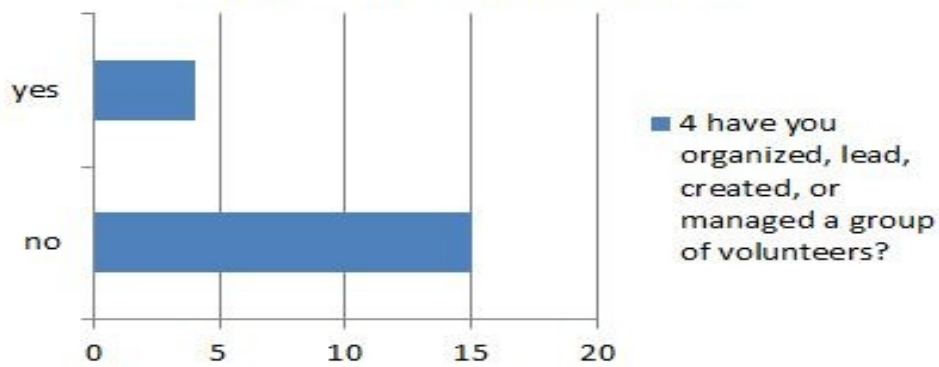
**Image 4.15: The Social Media Project results in graphs**



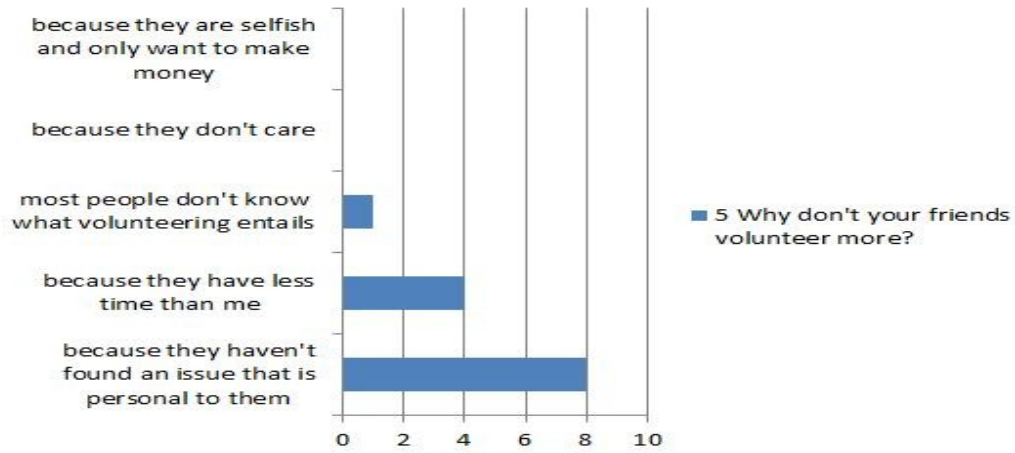
### 3 what kind of volunteering do you do?



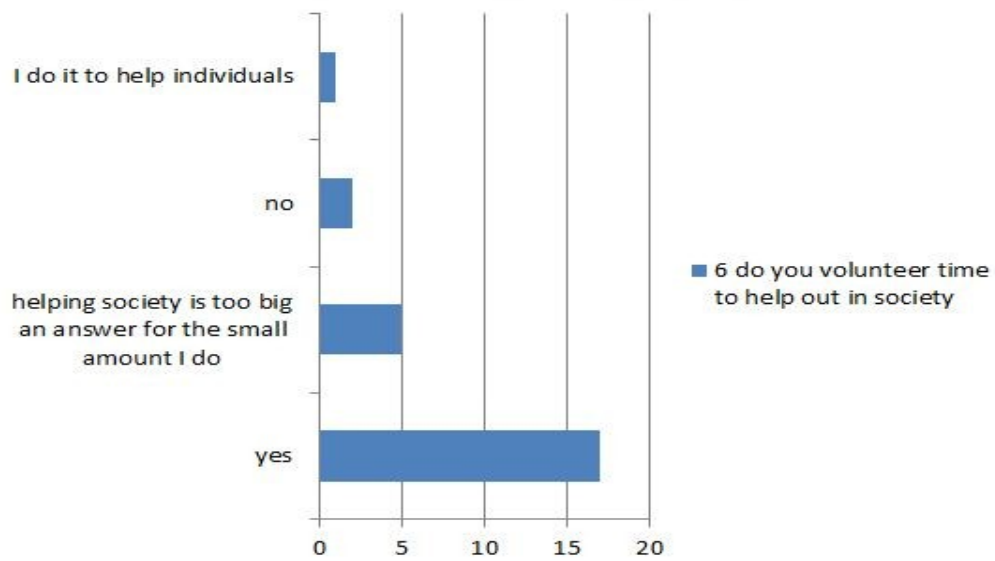
### 4 have you organized, lead, created, or managed a group of volunteers?



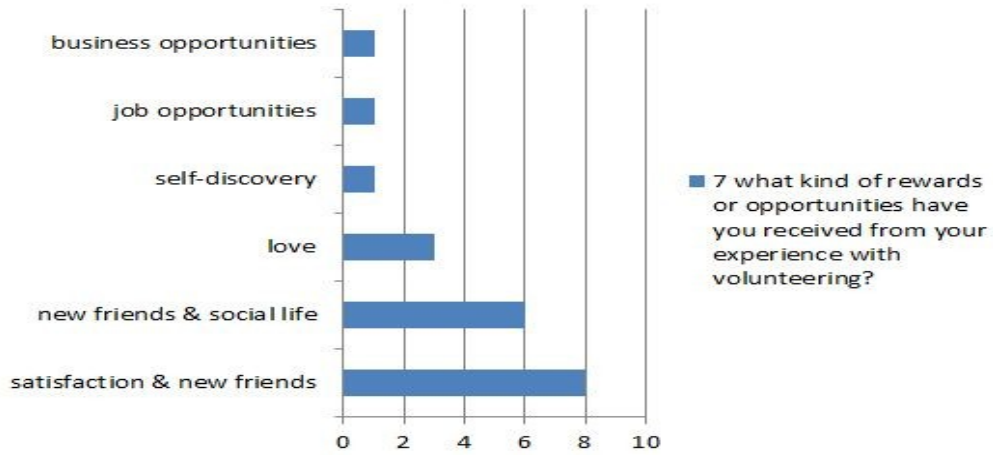
### 5 Why don't your friends volunteer more?



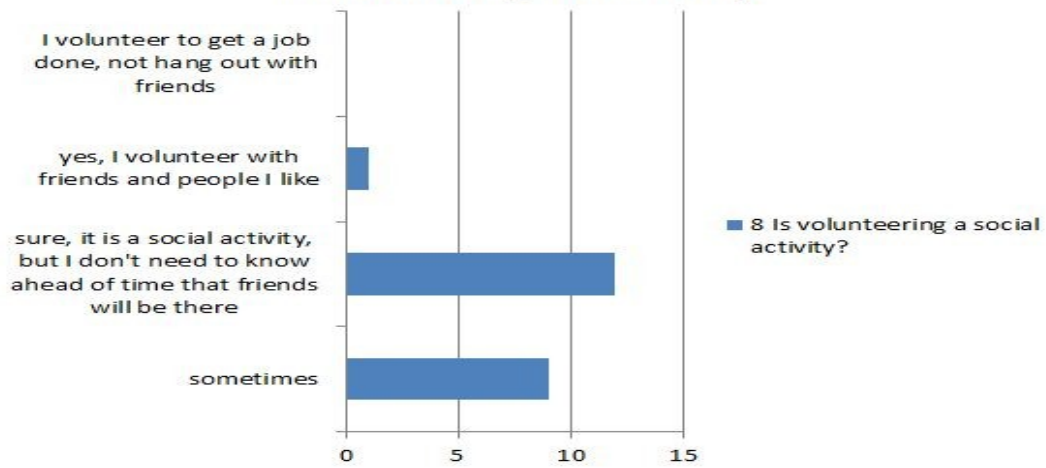
### 6 do you volunteer time to help out society



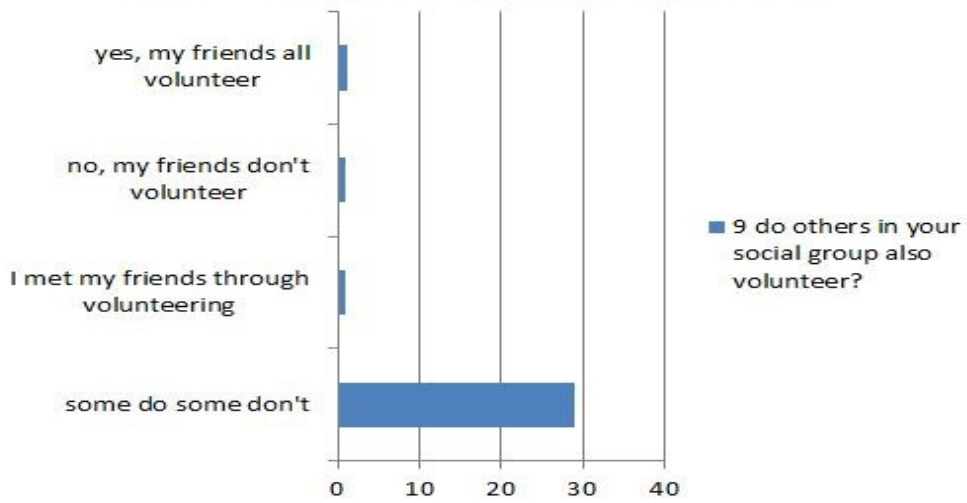
**7 what kind of rewards or opportunities have you received from your experience with volunteering?**



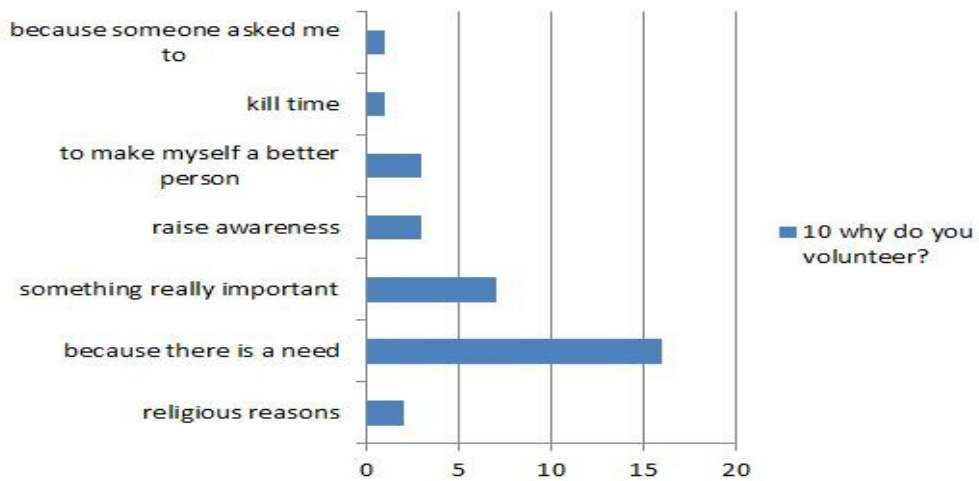
**8 Is volunteering a social activity?**



### 9 do others in your social group also volunteer?

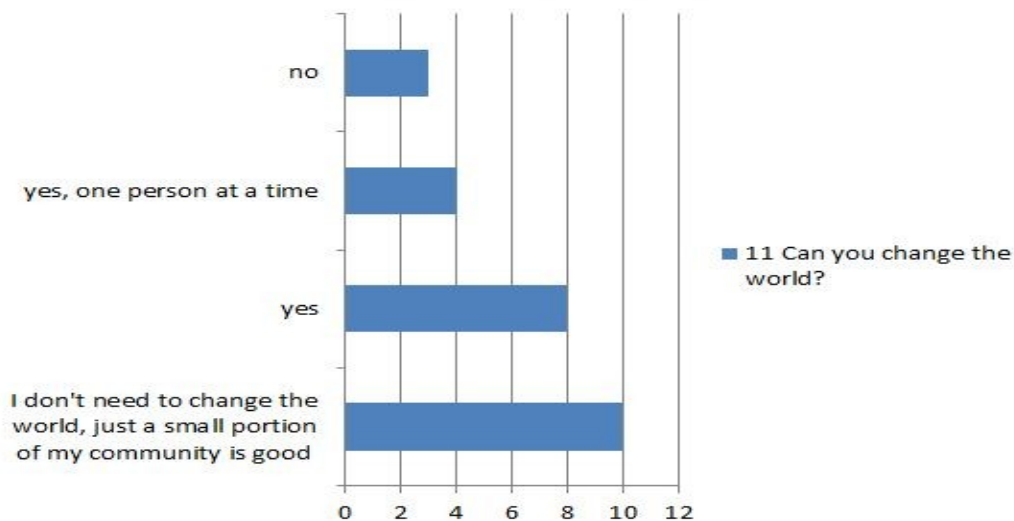


### 10 why do you volunteer?

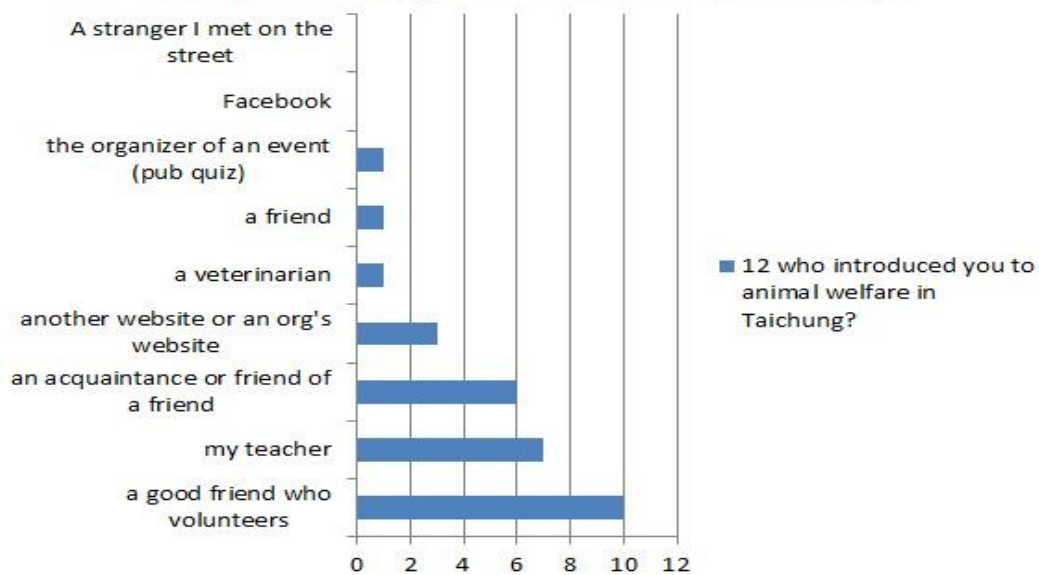


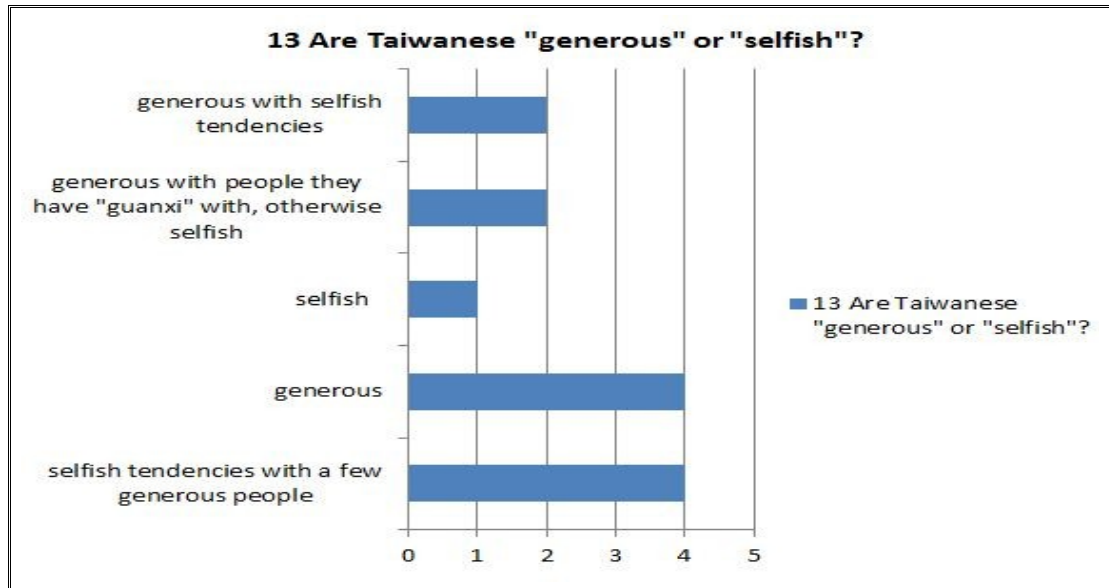


### 11 Can you change the world?



### 12 who introduced you to animal welfare in Taichung?





## conclusion

The results of the survey, the social map interviews, and the social media project have all shown the creation, accumulation, and investment of volunteer capital in Taichung. People are more likely to volunteer if they believe in a cause, although that motivation is not religious or related to family background. People in Taichung volunteer because they enjoy spending their free time with classmates and friends doing something they feel is useful for society. People in Taichung will respond to requests for help from their friends. People in Taichung are optimistic about their effect on society and will work to change the world, even if it means one person at a time. There is a strong educational foundation for volunteering and a sense of excitement

and interest about volunteering organizations in Taichung. There seems to be a gold mine of volunteer capital in the city just waiting for the “prospectors” to provide a cause.

## **Chapter Five: Discussion & conclusion 第五章: 討論和結論**

This chapter will include some discussion of the research questions and review the answers to those questions as presented in the dissertation. In addition, there will be a discussion of the case study research process which includes the survey as preliminary support and the social media project as follow-up. Finally, the limitations of the study and some recommendations for further study will be mentioned.

### **Discussion of research questions and answers**

*The research questions: (1) what is volunteer capital?, (2) who volunteers?, (3) why do people volunteer?, (4) what is the status of volunteer capital in Taichung, Taiwan?, (5) how is volunteer capital created, accumulated, and invested in a sample social network scenario in Taichung, Taiwan?, and (6) what are the effects of social media on volunteerism?*

The six research questions set at the beginning of the case study have been answered in this research project, although not according to the original

plan or process. Volunteer capital is defined in chapter two as a form of social capital that includes a combination of human capital, cultural capital, and knowledge capital. (Wilson & Musick 1997) Volunteer capital is anything that is given freely to a cause in order to help out that cause, and can include labor, support, information, and time. Examples of volunteer capital are presented in the case study, in which a network of diverse people have different talents, skills, and social connections to support volunteerism. For example, teachers have volunteer capital in that they have a skill to teach students new ideas and create volunteers in their students. This research has shown that vast amounts of capital are available in the educational sector. Schools have a foundation of volunteerism, and students enjoy the interaction with their classmates and others. Skills such as leadership skills, computer skills, accounting skills, and cooking are all forms of capital that can be developed and used as volunteer capital. While Americans have strong religious or familial capital that is used as volunteer capital, the form that shows itself most often in Taichung is the social networking of friends, classmates, and social companions.

In chapter two, volunteer capital was defined by Sfeir-Yunis (2001) as a

form of human capital. This research shows a much deeper concept of volunteer capital, as a combination of social capital, human capital, and knowledge capital, making Konwerski and Napman's (2008) definition much more useful for the purposes of this research. Volunteer capital has also shown some concepts independent of other forms of capital, in which the social network actually rebuilds itself, creating momentum that sustains and even enlarges the volunteer network. Although there are vast differences in definition of volunteer capital, this research has shown that volunteer capital is available in the Taichung community.

In the question “who volunteers”, Taichung shows a tendency to have mostly similar volunteering motivations to those of Americans in the creation and use of volunteer capital. In the USA, women tend to volunteer more. (Wilson 2000, Fletcher and Major 2004) In our survey, more women responded, but some results suggested that there was not much difference between males and females in Taiwan. According to research presented in chapter two, people tend to volunteer in areas related to topics they have a vested interest in. (Ramirez-Valles 2006) This case study shows that the animal welfare volunteer network consists of people who enjoy spending time

with animals. But others in the study mentioned that they would volunteer in programs they thought they had some interest or effect in. Parents will volunteer with programs that affect their children, such as school programs, educational programs, or parent/child play groups. (Fahey 2008) Science students will help out with environmental issues. And in the social media project, several respondents mentioned that their friends did not volunteer because they had not found an issue that was important to them, showing a connection to previous research about volunteering and how important it is to develop some sort of connection between the volunteer and the concept/issue in order to build up volunteer capital.

People mainly volunteer because they have free time, their friends ask them, or they have a vested interest in a topic. This last concept overlaps with the previous question in appearance, but the social processes are quite different. People volunteer in their free time, and for many it is a social activity that they do with friends. (Proteau & Wolff 2008, Ancans 1992) For the subjects of this case study, building up friendship networks was a major factor in reasons for volunteering. Friendship was one common factor in all the responses. And for the most part, volunteering occurred during free time

that could have been spent on leisure activities. Friendship, and the possibility of potential friendship is volunteer capital.

People also volunteer because they are asked. (Ancans 1992) In the surveys, interviews, and follow-up questions, almost all respondents mentioned someone who had asked them to volunteer. Interviewees could often name the person who had introduced them to the volunteer network or issue. Very few people had started volunteering spontaneously without anyone asking. Sometimes the person was their teacher, sometimes a good friend, but everyone in the study volunteered because someone asked them. This is consistent with previous research.

Having a vested interest in a social issue is the other main reason for volunteering. (Fahey 2008) People volunteer with the animal welfare network because they like animals. More than just liking animals, they care about their situation deep enough to go out of their way to find ways to volunteer. Many respondents searched the Internet or their social networks for people, groups, or organizations to help out animals. Most of the respondents in the case study interviews and social media project



were pet owners, often with many pets in the household.

As for the status of volunteer capital in Taichung, this research has shown that there is a “gold mine waiting for prospectors”. This gold mine will only get better as younger people are increasing volunteering activities in Taiwan. (Lee & Chang 2007) There are educational institutions already set up to encourage volunteerism. This case study has show that there are many residents of Taichung willing to volunteer in their free time. Many will appreciate the opportunities for social life and for doing something they consider meaningful. There is a lack of leadership, and this is something that volunteer groups must take into account. The status of volunteer capital is “ready and waiting”.

The question of how volunteer capital is created, accumulated, and invested in a sample social network scenario in Taichung, Taiwan, is shown through the results of the social map and the social media project. Volunteer capital is created through education and development of individual skills, through influence by friends, family, and teachers, and through information exchange from organizations, institutions, the Internet as an information

resource, and social media networking. Volunteer capital is accumulated through exchange. (Nunn) Sharing volunteer capital with others creates more capital. As with other forms of social capital, it is hard to pinpoint exactly how much volunteer capital is accumulated, but it is easy to see the results. A growing network and successful volunteer activities represent the accumulation of volunteer capital, which is similar to concepts mentioned in the study of social capital. (Lin 2001) Investment of social capital is inconsistent. It appears that the volunteer capital being invested back into society could be served better with more leaders. On the other hand, there are many examples of investment in society paying off, such as businesses forming, social networks expanding, and people making new friends, getting jobs, and falling in love.

Social media has shown to have a great effect on volunteerism in Taichung. In the survey, the vast majority of respondents used social media regularly. In the social map project, social media was the main source of communication and information exchange between members of the network. Many people joined the volunteer network through social media and were able to retrieve information and verification of status from the Internet. The social

media project also shows how in just a short time, hundreds of people could be reached for information and communication. This information and communication process resulted in volunteer action. These results are consistent with previous research mentioned, such as volunteer-match (chapter 2) and some research by O'Rourke and Baldwin (2004) that showed the strong benefits of social media in creating volunteer capital.

### **The sociological significance of this case**

This case study of a social network based on animal welfare in Taichung is significant because it is the first of its kind. Many studies have been done about volunteering in western countries, especially Wilson and Musick as mentioned in chapter two, but little research about Taiwan's volunteerism has reached the international community. This case study has shown that there is a vibrant culture of volunteerism in Taichung and that people in Taichung are actively engaged in making their society a better place. It will serve as a model for studying other volunteer networks and organizations in Taiwan. More studies, such as the studies in religiosity and volunteering by Liu et al (2010), are necessary in order to further explore volunteer capital in Taiwan.

The concept of social mapping has come from medical and educational studies and applied to volunteering in those situations. (Brice, 2011) This is also a sociological method in which points are mapped out to show the proximity of relationships. The social map in this study is a simple form that shows the participants in a network and how they relate to each other, the subject of their action, and other networks. The histories and stories that have been presented as part of the social mapping project have provided a qualitative foundation for further study in volunteer capital. It will be useful for studying any kind of social network and giving some understanding to underlying dynamics and mechanisms in society.

Social media is quickly becoming the primary source of information exchange and communication in our society. Most people have some access to social media and get their news and information from that source. Studies like this in social media exemplify the power of personal media and the effects of a constant connection to the entire media world. Social media has been shown to affect volunteerism by increasing the number of personal connections, by increasing the number of information sources, and by

expanding the horizons of people everywhere. (Reingold 2008) This somewhat new field of sociology will be a fascinating area of study.

Social research is about people and how people affect progress and change in society. In chapter two, a “theory of volunteering” was introduced (Wilson and Musick, 1997-1). This case study will provide more information and a foundation for further studies toward an integrated theory of volunteering and how that is represented in Taiwan. This case study has given some intimate details of one particular network, but much of this information can be compared to other networks and some general ideas about volunteerism in Taiwan can be established in relation to other societies such as the United States.

### **Limitations of the study**

There are limitations to this study. It could have included many more people. The survey had the capacity for one thousand respondents, but it did not reach that goal. If the survey sample had been larger, it would have been more meaningful in comparison to research provided in other studies. In addition, because the case study focused on qualitative concepts of study, the

data was not compared statistically and therefore does not have statistical significance that can be compared to other statistical studies. The data from the survey is only used in a descriptive way that supports the interviews that led to the qualitative case study.

The idea of using the network as the case study and the idea of social mapping was pioneering, and as such, limited in scope. The study can be expanded to include many more interviewees. It could also be expanded to include other cities and countries in the network. But the larger the case study gets, the harder it is to maintain a sense of depth. A more significant study of volunteer capital in Taiwan would require a stronger quantitative aspect that provides statistical data that could be compared to other societies and other forms of capital. The social media project turned out to be an intriguing concept, but due to time limitations, it was not followed out to the full extent of its potential. This researcher will continue to explore the effects of social media on volunteerism.

Another limitation that should be mentioned is the international aspect of the case study subjects, which may have resulted in information that cannot

be generalized in a 100% native Taiwanese network. Much of the interaction in this study was based on using English as a primary language of communication and that may also affect the results. On the other hand, the information from this research project would serve as a base for other multi-cultural studies in volunteerism. It is also a small sampling and somewhat limited to the animal welfare movement, which might have significant differences from other forms of volunteer networks. This limitation could be studied further. Although the sampling is small, the descriptions are a large proportion of the study. For a more detailed case study, it might be more practical to reduce the number of subjects in the network in order to have more information about motivations and deeper intimate details about the social network members reasons for volunteering. This would also benefit the cross-discipline aspects of the theory of volunteering.

### **Recommendations for further study**

It is apparent that studying a social network is a never-ending process. Every day the information, dynamics, participants, and processes change. This study only offered a momentary snapshot of an otherwise mysterious and synergetic process that will be different in a few months. A long-term

research project into volunteerism in Taichung could expand the ideas to other forms of volunteering and provide quarterly updates. This would give a historical foundation and allow for further detailed study of the volunteer capital process using different mediums. It would also require the collection of some statistical data for a quantitative study of volunteer capital in Taiwan.

Social network mapping technology would also be a useful follow-up study for social networks. This was mentioned in chapter three, but it was impossible to get this program; and would have been too complicated and expansive for this introductory research project. But in the future, large amounts of data on social networks could be stored in the program and then more extensive quantitative data could be compared with that of other countries, and used in addition to the qualitative research that will be pursued by the researcher.

## **Conclusion**

In conclusion, this case study, including a survey, a social map, and a social media project, has shown the process and dynamics of creation, accumulation, and investment of volunteer capital in Taichung.



# Appendix 1: survey data

1 of 8

## Taichung Volunteer Survey

1. Which of the following best describes you? 你是

Response

Percent

Response

Count

a. female 女性 university

student 大學生

35.8% 83

b. male 男性 university student

大學生

16.4% 38

c. female 女性 non-student or

graduate 大學畢業

28.0% 65

d. male 男性 non-student or

graduate 大學畢業

12.9% 30

male in USA 1.7% 4

female in USA 5.2% 12

answered question 232

skipped question 2

2. Which of the following best describes your religious ideas? 您對宗教的態度?

Response

Percent

Response

Count

a. strong (follower of religion) 虔誠

信仰

9.0% 21

b. somewhat religious 有信仰 19.2% 45

c. follow some religious and

**cultural traditions** 遵循傳統或文

化上的信仰

**45.7% 107**

d. atheist/non-religious 無神論 26.1% 61

**answered question 234**

**skipped question 0**

2 of 8

### **3. My parents and/or siblings: 我的雙親和手足**

**Response**

**Percent**

**Response**

**Count**

a often participated in volunteering

經常參與志工活動

9.8% 23

b sometimes participated in

volunteering 偶爾參與志工活動

32.1% 75

**c rarely participated in**

**volunteering** 鮮少參與志工活動

**40.2% 94**

d never participated in volunteering

不曾參與志工活動

17.9% 42

**answered question 234**

**skipped question 0**

3 of 8

### **4. What is your experience with “volunteering”? 您對「志工、義工」的經驗**

**Response**

**Percent**

**Response**

**Count**

a I am very active in society and

lead some volunteerings 我很積極

投入並且主導某些志工行動

8.1% 19

b I participate at least once a

month in volunteering 我每個月至少參與一次志工行動

5.1% 12

**c I participate in volunteering when I have free time or see the need** 我會視狀況利用空閒時間參與志工行動

**45.7% 107**

d I rarely participate in volunteering 我鮮少參與志工活動

33.3% 78

e I don't have time to participate in volunteering 我沒有多餘的時間從事志工活動

7.7% 18

**answered question 234**

**skipped question 0**

4 of 8

**5. At what age was your first experience with volunteering** 您第一次從事志工活動是多大年紀?

**Response**

**Percent**

**Response**

**Count**

a early childhood 國小之前 5.3% 12

b elementary school 國小階段 21.2% 48

c junior high school 國中階段 21.7% 49

d high school 高中階段 24.3% 55

**e adult life 成人階段 27.4% 62**

**answered question 226**

**skipped question 8**

**6. Who is or was usually with you during your experiences with volunteering?** 誰與您共同參與您第一次的參與志工行動?

**Response**

**Percent**

**Response**

**Count**

- a family 家人 21.4% 48
- b teachers 老師 18.3% 41
- c religious leaders 宗教組織 8.0% 18
- d neighbors 鄰居、社區 2.2% 5
- e classmates 同學 48.7% 109**
- f friends 朋友 46.0% 103

**answered question 224**

**skipped question 10**

5 of 8

**7. Have you ever had a course, a class, or some educational experience that included**

**volunteering?** 您曾經參加過與義工行動相關的研習、課程或者教育經驗嗎?

**Response**

**Percent**

**Response**

**Count**

a My schools/teachers often required or encouraged volunteering as part of courses 學校或老師經常在教學上要求或鼓勵我們從事義工活動  
16.5% 38

**b I have had several experiences with volunteering in my**

**education** 我求學過程中參與過志工相關活動的經驗

**50.0% 115**

c My schools/teachers rarely discussed or encouraged volunteering 學校或老師鮮少要求或鼓勵我們從事志工活動  
28.7% 66

d My schools/teachers discouraged or forbid volunteering 學校或老師並不鼓勵或禁止我們從事志工

活動

4.8% 11

**answered question 230**

**skipped question 4**

6 of 8

**8. I am more likely to participate if 如果…我會更有意願參與：**

**Response**

**Percent**

**Response**

**Count**

a my family and/or participates

with me 家人願意與我共同參與

21.2% 49

b my school or business sponsors

the event or rewards me 學校或工  
作單位支持並且給予我事當的  
獎勵

31.2% 72

c if my relationship partner

participates with me 我的另一半  
與我共同參與

25.5% 59

**d I have free time 我有空閒的時**

**間**

**69.3% 160**

e I feel it will be successful我認為  
將會達成目標

26.4% 61

f Someone else pays the bills 其它  
人會出錢

6.5% 15

g I am the leader 我主導整個行  
動

6.1% 14

h I'm rich or have money to spare

我很有錢或有餘裕

14.3% 33

i More people join in 有更多人參與

22.9% 53

j It's an established event, charity or social group 是大組織的大型活動

20.3% 47

answered question 231

skipped question 3

7 of 8

**9. Do you use social media, such as facebook, MSN, myspace, twitter, or plurk to keep in**

**touch and get information?**您有在使用社群媒體並且靠著這些媒體與外界互動以及取得新的

訊息嗎? 如: 臉書(Facebook)、各種即時通(MSN, Yahoo, QQ...等)、

**myspace**、微型部落格

**(twitter, plurk)**

**Response**

**Percent**

**Response**

**Count**

**I use social media every day to**

**keep in touch with friends and**

**get news** 我每天都使用社群媒

體和朋友互動以及汲取新的資訊

**62.2% 145**

I regularly use social media to keep

in touch with friends我定期會去檢

視相關社群媒體及與朋友做互

動

24.0% 56

I rarely use social media, but I try

to keep in touch and follow news

online 我很少使用上述社群媒體

但仍然會透過網際網路接收新

的資訊以及與朋友們連繫

8.6% 20

I don't use social media 我並沒有  
使用社群媒體

5.2% 12

**answered question 233**

**skipped question 1**

8 of 8

**10. Do you believe you can make a difference in society or the world?** 你  
覺得你有能力可以  
改變這個世界嗎

**Response**

**Percent**

**Response**

**Count**

a often 經常17.9% 42

**b sometimes 有時候47.9% 112**

c rarely 很少23.1% 54

d never 從來不11.1% 26

**answered question 234**

**skipped question 0**

## Appendix 2: Questions for Social Map Interviews

### 附錄：個案研究的提問

親愛的朋友們或朋友的朋友們：

敝人是台灣台中東海大學的博士班研究生，我所做的研究是有關於志工的社交網絡且主要是鎖定在與動物福利相關的議題上。我希望能夠像各位提問有關於你門的志工社交圈的網絡和志工的行動內容。我計畫以動物福利相關的志工經驗為基礎繪出「社交網絡地圖」，儘管如此我對於其他領域的志工活動亦感到相同的興趣。

I'm a PhD student at Tunghai University in Taichung, Taiwan. I'm doing research about volunteer networks and focusing on the topic of animal welfare. I would like to ask you a few questions about your social networks and volunteering activities. I'm creating a "social network map" based on experiences in animal welfare volunteering, although I'm interested in all kinds of volunteering.

下列的問題可以用英文或中文回答，字數不限。在地圖的呈現上，我會使用名字或代號搭配照片或代表圖示來標示，如果您有自己專屬的頭像或照片願意提供給我使用也煩請以附加檔案一併寄回給我。感謝您的參與與協助，另外如果您有意願讓我對您做一對一的訪問也希望您不吝讓我知道。

You can write your answers in Chinese or English and you are welcome to write as much or as little as you want for each question. For my map, I will use first names or nicknames, and a picture or image representing you. If you have an avatar, picture or image that you think best represents you, please include it as an attachment. Thanks! And if you have time for an in-person interview, please let me know.

1.請您簡單自我介紹，說說關於自己住哪、在哪長大、從事怎樣的工作或學校科系和興趣或嗜好。



1. Please introduce yourself. Tell me a little about you, where you live, where you grew up, what kind of work or study you do, and hobbies or interests.

2. 您是從事怎樣的志工活動?

2. What kind of volunteering do you do?

3. 為什麼會加入志工行列?

3. Why do you volunteer?

4. 你是否曾經組織或領導過志工行動或團體嗎? 如果有請您說說是怎樣的經驗。

4. Have you ever formed or lead a volunteering activity or group? Tell me about it.

5. 請您說說您的人際網絡，你的朋友人脈裡面也有其他人做義工的活動嗎? 這對你有怎樣的影響?

5. Tell me about your social network. Do you have friends who you socialize with who also do volunteering? How does that affect you?

6. 你有經常使用社群媒體的習慣嗎?(臉書、即時通、推特、噗浪或部落格...等) 這對於你的志工工作有影響嗎?

6. Do you use social media (Facebook, MSN, Twitter, Plurk, or a blog) regularly? How are these related to your volunteering?

7. 請您告訴我在你人際網絡中同樣也從事志工工作朋友的名字。(並且請您幫我將這封信件也轉寄給他們，謝謝您)

7. Tell me the names of some people in your social network who also volunteer? (and please pass on this letter to them for me, thanks!)

請您在回答完畢後將您的答覆和頭相等附件用電子郵件方式寄到

[douglasjarvie@gmail.com](mailto:douglasjarvie@gmail.com) 給我，如果您願意接受與我做一對一的訪談、電話訪談或線上即時訪談，請您務必留下聯絡方式我將進一步與您接觸。我對於您所從事的志工工作有著高度的興趣希望可以更深入的了解。為了讓我的「社交網絡地圖」理念可以達成，我還需要來自於你的人際網路的朋友協助我回答這份問卷；

希望你也可以請你的朋友或家人填寫這份問券再請他們個別寄給我。所有關於你的個人資料絕對保密。

誠摯的感謝您的參與

**Douglas Jarvie**

東海大學社會學系博士生候選人

When you finish, please e-mail your answers and avatar, to douglasjarvie@ymail.com. If you have time for an in-person, telephone, or online chat, please let me know. I would like to know more about your volunteering activities in any kind of situation. For my social map concept to work out, I would also like to have answers from people in your social network. Please share this questionnaire with your friends and family and ask them to respond directly to my e-mail address. All names, answers, e-mail addresses and contact information will confidential.

Sincerely,

**Douglas Jarvie**

PhD candidate, Sociology at Tunghai University

## **APPENDIX 3: case study and social map support**

THE "ANCHORS":

CAROLINE: extensive interviews and historical data over 3 years, recent follow-up interview, 3/21

MIKE: interview, 4/28, e-nterview 5/27, survey form submitted

CHRIS: interview, 5/14, historical data, and website data at <http://www.nutz.ca/luckydog/>

STRONG SUPPORTERS:

VICKI: historical data, interview 4/28, e-nterview 5/22, follow-up 5/25

ABBY: historical data, e-nterview, 5/26, established contact with MIX same date, submitted survey form

DAVE: submitted survey form, e-nterview 5/29, several follow-ups

STAN: historical data, survey form, interview

ASHLEY: historical data, interview 4/28

IAN: historical data

ANNE: historical data

BRE: historical data, submitted form, e-nterview 4/15; follow up interview 5/20

CHRISTI: historical data

ELLE: historical data, information from Caroline, 5/25, e-nterview 5/26 and 5/27

RACHEL M: interview at pub quiz, 5/26, e-nterview 5/27

NEWBIES (newcomers):

EION: interviews, 4/28, several historical issues, information from Taiwan Shark Finatics site

RACHAEL: submitted form, interviews at vet in early may

PAUL: interviews, 5/14, 5/27, e-nterview 5/25

GABI: interviewed 5/21, follow up almost daily by e-mail

ETTY: historical data, social media data, Mike interview, and interview (4/3)

THE STUDENTS:

LISA: (3/21 message) historical data

ANBER (5/25, e-nterview, 5/1 interview)

KUEN: ( 5/1 interview)

KATHY: responded to e-nterview and social media

BURKE and LYNN: interviews, May 9, May 2, e-nterviews

RYAN: 5/17, 5/19 follow up interview

REAL: 5/17 interviews

ANDY: May 17 interview

KINGBIRD: May 17

JAMES: historical data, e-nterview 5/26, interview, 5/24

REILA: e-nterview data

GEORGE (5/9 response submission and follow up).

PERIPHERALS:

JO: historical data

RACHEL B: (5/24), and response to social media questions

Dr. Z: interviews

SURBRINA: historical data, Mike interviews

SANDY: e-nterview, social media questions, interview 4/28

Organizations, formal groups, and businesses in a volunteer social network:

TAICHUNGPAWS: <http://www.taichungpaws.org/word/>

TUAPA: <http://www.tuapa.org.tw/>

AWAT (website not working anymore and unable to reach members)

PEDALS FOR PAWS: [http://www.facebook.com/home.php?sk=group\\_169919046399911&ap=1](http://www.facebook.com/home.php?sk=group_169919046399911&ap=1)

TAIWAN SHARK FINATICS [http://www.facebook.com/home.php?sk=group\\_144070315658882&ap=1](http://www.facebook.com/home.php?sk=group_144070315658882&ap=1)

THUMIX: (group interview 5/25) [http://www.facebook.com/home.php?sk=group\\_175990449099058&ap=1](http://www.facebook.com/home.php?sk=group_175990449099058&ap=1)

LANGUAGE IN ACTION: course offered at the English Language Center, THU

LOVE ANIMAL GARDEN: [http://www.taichungpaws.org/?page\\_id=287](http://www.taichungpaws.org/?page_id=287)

CAMBRIDGE VET: <http://www.facebook.com/group.php?gid=56380931594>

DO WHAT PET CAFÉ: <http://www.facebook.com/group.php?gid=56380931594>

BEST LANGUAGE SCHOOL: <http://www.studyatbest.com/>

HONEY'S FRIENDS: <http://keepourfriendssafe.blogspot.com/>

GOGOSHAN: \ <http://www.nutz.ca/luckydog/>

Parents and toddler group: pic <http://www.taichungpaws.org/wp-content/uploads/2011/05/education-centre.jpg>

## **APPENDIX 4: Social media project detail**

### **Taichung Volunteer Network 台中志工網絡**

#### **Introduction to group:**

"The purpose of this group is to study volunteerism in Taichung. You don't have to be a volunteer to answer the questions. The goal is to have people in Taichung respond to some questions and then compare those answer with interviews and surveys. If you want to take the volunteer survey, go to: <https://www.surveymonkey.com/s/T7SH9NC> If you want more information about the survey, or would like to share your own experiences with volunteering, contact [douglasjarvie@gmail.com](mailto:douglasjarvie@gmail.com) If you would like to volunteer with the animal welfare movement, contact [douglas@taichungpaws.org](mailto:douglas@taichungpaws.org) "

#### **First note to group:**

- 親愛的朋友們或朋友的朋友們：  
敝人是台灣台中東海大學的博士班研究生，我所做的研究是有關於志工的社交網絡且主要是鎖定在與動物福利相關的議題上。我希望能夠像各位提問有關於你門的志工社交圈的網絡和志工的行動內容。我計畫以動物福利相關的志工經驗為基礎繪出「社交網絡地圖」，儘管如此我對於其他領域的志工活動亦感到相同的興趣。

I'm a PhD student at Tunghai University in Taichung, Taiwan. I'm doing research about volunteer networks and focusing on the topic of animal welfare. I would like to ask you a few questions about your social networks and volunteering activities. I'm creating a "social network map" based on experiences in animal welfare volunteering, although I'm interested in all kinds of volunteering.

下列的問題可以用英文或中文回答，字數不限。在地圖的呈現上，我會使用名字或代號搭配照片或代表圖示來標示，如果您有自己專屬的頭像或照片願意提供給我使用也煩請以附加檔案一併寄回給我。感謝您的參與與協助，另外如果您有意願讓我對您做一對一的訪問也希望您不吝讓我知道。

You can write your answers in Chinese or English and you are welcome to write as much or as little as you want for each question. For my map, I will use

first names or nicknames, and a picture or image representing you. If you have an avatar, picture or image that you think best represents you, please include it as an attachment. Thanks! And if you have time for an in-person interview, please let me know.

1.請您簡單自我介紹，說說關於自己住哪、在哪長大、從事怎樣的工作或學校科系和興趣或嗜好。

1. Please introduce yourself. Tell me a little about you, where you live, where you grew up, what kind of work or study you do, and hobbies or interests.

2.您是從事怎樣的志工活動?

2. What kind of volunteering do you do?

3.為什麼會加入志工行列?

3. Why do you volunteer?

4.你是否曾經組織或領導過志工行動或團體嗎?如果有請您說說是怎樣的經驗。

4. Have you ever formed or lead a volunteering activity or group? Tell me about it.

5.請您說說您的人際網絡，你的朋友人脈裡面也有其他人做義工的活動嗎?這對你有怎樣的影響?

5. Tell me about your social network. Do you have friends who you socialize with who also do volunteering? How does that affect you?

6.你有經常使用社群媒體的習慣嗎?(臉書、即時通、推特、噗浪或部落格...等)這對於你的志工工作有影響嗎?

6. Do you use social media (Facebook, MSN, Twitter, Plurk, or a blog) regularly? How are these related to your volunteering?

7.請您告訴我在你人際網絡中同樣也從事志工工作朋友的名字。(並且請您幫我將這封信件也轉寄給他們，謝謝您)

7. Tell me the names of some people in your social network who also volunteer? (and please pass on this letter to them for me, thanks!)

請您在回答完畢後將您的答覆和頭相等附件用電子郵件方式寄到 [douglasjarvie@gmail.com](mailto:douglasjarvie@gmail.com) 給我，如果您願意接受與我做一對一的訪談、電話訪

談或線上即時訪談，請您務必留下聯絡方式我將進一步與您接觸。我對於您所從事的志工工作有著高度的興趣希望可以更深入的了解。為了讓我的「社交網絡地圖」理念可以達成，我還需要來自於你的人際網路的朋友協助我回答這份問卷；希望你也可以請你的朋友或家人填寫這份問券再請他們個別寄給我。所有關於你的個人資料絕對保密。

誠摯的感謝您的參與

**Douglas Jarvie**

東海大學社會學系博士生候選人

When you finish, please e-mail your answers and avatar, to douglasjarvie@ymail.com. If you have time for an in-person, telephone, or online chat, please let me know. I would like to know more about your volunteering activities in any kind of situation. For my social map concept to work out, I would also like to have answers from people in your social network. Please share this questionnaire with your friends and family and ask them to respond directly to my e-mail address. All names, answers, e-mail addresses and contact information will confidential.

Sincerely,

Douglas Jarvie

PhD candidate, Sociology at Tunghai University

### **The Questions asked during the course of the group postings:**

#### **Question 1**

In what ways is volunteering part of your social life? (add your own answer or choose one)

My friends and volunteer together for fun (5: caroline, dave, zoe song, chen wu, bre)

I keep my volunteering and my social life separate (one vote, kai)

Volunteering is work, so I do it alone (0 votes)

I have no social life (0 votes)



## **Question 2**

Do you participate in any volunteering groups?

Taichung PAWS (11 votes: Reila Lo, Kathy Amper Franje, Paul Adams, Caroline Tugwell,

Breanna Somethingorother, Kai Burdwell, Piper Dittmer, 邱柏衡, Chen Wu, Etty Huang,

Dave Flint)

TUAPA (6 votes: Leanie Wessels, Joanne Reid, Jon Watson, Kai Burdwell, Rachel Byron, Reila Lo)

Nantou Youth Society Group (2 votes: 王宇丞, 林子軒)

World Multiple Sclerosis (MS) Day (1 vote: Kathleen)

Create your own (1 vote: Zoe Song)

## **Question 3**

What kind of volunteering do you do?

Volunteer at events that benefit a worthy cause (1: Gerald browne)

helping to rescue animals in need (17: 王宇丞, Michael Schram, Piper Dittmer, Etty Huang, 劉紹宇, Reila Lo, Paul Adams, Caroline Tugwell, Jon Watson, Kai Burdwell, Ting Yu Weng, Breanna Somethingorother, Kathy Amper Franje, 邱柏衡, Joanne Reid, 松坂中雄, Rachel Byron)

Helping out friends in need (17: 張禕中, 施淑婷, Kevin Chang, N. Central IL, Etty Huang, 劉紹宇, Michael Schram, 邱柏衡, 鄭瑋仁, Gerald Browne, 松坂中雄, Reila Lo, Dave Flint, Kai Burdwell, Chen Wu, 林雅欣, TingWen Chen)

Trying to make society a better place (9: Zoe Song, Kai Burdwell, Gerald Browne, ETTY Huang, 邱柏衡, Dave Flint, 林子軒, Michael Schram, TingWen Chen)

Multiple Sclerosis Awareness (2: Zoe Song, Kathleen Rodrigues Seaton)

Christian (1: Gabi Lautenbach)

#### **Question 4:**

Have you organized, lead, created, or managed a group of volunteers? (if so, please e-mail me the story: douglasjarvie@ymail.com)

No (15: Kathleen Rodrigues Seaton, Joanne Reid, 邱柏衡, ETTY Huang, Otto Wu, Gabi Lautenbach, Gerald Browne, Chen Wu, Ting Yu Weng, Paul Adams, 張禕中, Kai Burdwell, Rachel Byron, Reila Lo, Zoe Song)

Yes (4: Caroline Tugwell, Dave Flint, Michael Schram, Abby Huang)

#### **Question 5:**

Why don't my friends volunteer more? (add your own answers)

because they haven't found an issue that is personal for them. (8: Chen Wu, Dave Flint, Kai Burdwell, Kevin Chang, Gerald Browne, ETTY Huang, Kathleen Rodrigues Seaton, Caroline Tugwell)

Because they have less free time than me (4: Kathy Amper Franje, 張禕中, Paul Adams, Zoe Song)

Most people don't know what volunteering entails (1: Gerald Browne)

Because they don't care (0)

Because they are selfish and only care about making more money (0)

## Question 6

Do you volunteer time to help out society?

Yes (17: Caroline Tugwell, Reila Lo, 鄭瑋仁, 林雅欣, Etty Huang, 邱柏衡, Paul Adams, 張禕中, Gabi Lautenbach, Zoe Song, Joanne Reid, Gerald Browne, Breanna Somethingorother, Jon Watson, Kathy Amper Franje, 林子軒, Piper Dittmer)

Helping Society is too big an answer for the small amount I do. It's more like h (5: Chen Wu, Dave Flint, Leanie Wessels, Kevin Chang, Kathleen Rodrigues Seaton)

No (2: 王宇丞, Caroline Tugwell)

I do it to help individuals (1: Kai Burdwell)

## Question 7

What kind of rewards or opportunities have you received from your experience with volunteering? (add your own if you want)

Satisfaction & new friends. (8: Gerald Browne, Joanne Reid, Caroline Tugwell, Dave Flint, Zoe Song, Michael Schram, Gabi Lautenbach, Kathleen Rodrigues Seaton)

New friends and social life (6: Christopher Huang, Reila Lo, Etty Huang, Breanna Somethingorother, Chen Wu, Joanne Reid )

Love (3: Breanna Somethingorother, Reila Lo, Kai Burdwell)

self discovery (1: Caroline Tugwell)

Job opportunities (1: Breanna Somethingorother)

*Comment by Bre: I put job opportunities because I met lots of people that pointed me in the right direction of finding a new job...*

Business opportunities (1: Caroline Tugwell)

### **Question 8**

Is volunteering a social activity? (add your own answer if you want)

Sometimes. (9: Otto Wu, Gabi Lautenbach, Paul Adams, 施淑婷, Kai Burdwell, Kathleen Rodrigues Seaton, Rachel Byron, Chen Wu, Gerald Browne)

Sure it is a social activity. But I don't need to know that friends will (7: Kathy Amper Franje, Breanna Somethingorother, Dave Flint, 邱柏衡, Zoe Song, Leanie Wessels, ETTY Huang)

Yes it is a social activity, but I don't need to know ahead of time that friends (5: Kathleen Rodrigues Seaton, Caroline Tugwell, Dave Flint, Reila Lo, Kevin Chang)

Yes, I volunteer with my friends and people I like (1: Breanna Somethingorother)

I volunteer to get a job done, not to hang out with friends (0)

### **Question 9**

Do others in your social group also volunteer?

Some of my friends do, and some don't (29: Shelvis Lives, Kevin Chang, Breanna Somethingorother, 張禕中, Piper Dittmer, Kathleen Rodrigues Seaton, 鄭瑋仁, Joanne Reid, Ting Yu Weng, Caroline Tugwell, Kathy Amper Franje, 王宇丞, 林雅欣, Reila Lo, 邱柏衡, WanJu Lai, 沈嘉祥, Gerald Browne, Zoe Song, Gabi Lautenbach, Chen Wu, Otto Wu, Dave Flint, 林子軒, 松坂中雄, Leanie Wessels, Kai Burdwell, 施淑婷, Rachel Byron)

Write your own idea (2: Jon Watson, Breanna Somethingorother)

I met my friends through volunteering (1: Breanna Somethingorother)

No, my friends don't volunteer (1: Etty Huang)

Yes, my friends all volunteer (0)

### **Question 10**

why do you volunteer?

Religious reasons (2: Wanju Lai, Gabi Lautenbach)

Because there is a need (16: Kathy Amper Franje, Rachel Byron, Reila Lo, Leanie Wessels, Dave Flint, Gerald Browne, Kathleen Rodrigues Seaton, Rachel McPhail, Zoe Song, Paul Adams, Etty Huang, Breanna Somethingorother, Kai Burdwell, Ting Yu Weng, Jon Watson, Kevin Chang)

Something really important (7: Rachel McPhail, 邱柏衡, Quincy Hsieh, 張禕中, Otto Wu, Chen Wu, Reila Lo)

Raise awareness (3: 鄭瑋仁, Kathleen Rodrigues Seaton, Caroline Tugwell)

To make myself a better person (3: Leanie Wessels, Rachel McPhail, Breanna Somethingorother)

kill time (1: 林子軒)

Because someone else asked me to help (1: Rachel McPhail)

### **Question 11**

你能否改變世界？ Can you change the world?

I don't need to change the world, just a small portion of my community is good. (10: 林雅欣, 張禕中, Chen Wu, 王宇丞, 邱柏衡, 施淑婷, Dave Flint, 蔡鈞承, Caroline Tugwell, Reila Lo)

Yes (8: Kai Burdwell, Zoe Song, Breanna Somethingorother, Michael Schram, 劉紹宇, Christopher Huang, WanJu Lai, Joanne Reid)

Yes, one person at a time. (4: Gabi Lautenbach, Otto Wu, Kathleen Rodrigues Seaton, Gerald Browne)

No (3: Burke Su, Etty Huang, 沈嘉祥)

Comments:

- [Burke Su](#) I wish I can, but not  
May 24 at 3:34pm · Like
-   
[Douglas Jarvie](#) this is my favorite question to ask... can you change the world?... but it seems that I am in the minority when it comes to optimism. I DO believe I can change the world. I NEED to change the world... it's part of my circuitry.  
May 24 at 10:25pm · Like · [2 people](#)
-   
[Breanna Somethingorother](#) If I keep the attitude that I can't change the world, then no one will change but if I change my attitude and say "I can change the world for the better" then that positivity spreads!  
May 25 at 2:21pm · Unlike · [1 person](#)
-   
[Kai Burdwell](#) I agree, Douglas, and I think we do change it all the time with the power of the lovingkindness we show towards ourselves and others. Now, with a bit more practice, we could quit negativity completely, and create instant colossal domino-effect love chaos. That would be fantastic!  
Thursday at 2:15pm · Unlike · [1 person](#)

## Question 12

Who "introduced" you to animal welfare in Taichung? (add answers, multiple answers okay)

A good friend who volunteers (10: 松坂中雄, 鄭瑋仁, Kathy Amper Franje, Chen Wu, Kathleen Rodrigues Seaton, Gerald Browne, Joanne Reid, 施淑婷, Etty Huang, 邱柏衡,

My teacher (7: 劉紹宇, Reila Lo, Reila Wong, Kevin Chang, Otto Wu, WanJu Lai, Zoe Song)

An acquaintance or a friend of a friend (6: 王宇丞, Ting Yu Weng, Dave Flint, Caroline Tugwell, Leanie Wessels, Gerald Browne)

another website or an org's website (3: Breanna Somethingorother, Kai Burdwell, Gabi Lautenbach)

A vet or veterinary surgery (1: Gabi Lautenbach)

A friend (1: Rachel Byron)

The organiser of a pub quiz (1: Paul Adams)

Facebook (0)

A stranger I met on the street (0)

## Question 13:

Are Taiwanese "generous" or "selfish"? 台灣人是慷慨或自私?

Selfish tendencies with a few generous people (4: Breanna Somethingorother, Melody Chuan, 賴小黑, Dave Flint)

Generous 慷慨 (4: WanJu Lai, 蔡鈞承, 林雅欣, Otto Wu)

Selfish 自私 (1: 林雅欣)

Generous with people they have "guanxi" with, otherwise selfish (2: Melody Chuan, Caroline Tugwell)

Generous with a few selfish tendencies. (2: 施淑婷, Kathleen Rodrigues Seaton, Comments:

- [Breanna Somethingrother](#) I added the selfish tendencies because I feel there are times when the majority can be selfish such as driving, or manners (among others) but this doesn't mean everyone is selfish. Plus, we can't base these on countries because there are selfish and generous people everywhere...

10 hours ago · Like



[Douglas Jarvie](#) according to today's newspaper, Taiwan was the most generous donor to help out with the Japan earthquake/tsunami/nuclear crisis.

10 hours ago · Like



[Breanna Somethingrother](#) It could also be someone's environment is surrounded by more selfish people than generous. I think crisis tends to bring out the generosity in people as well...

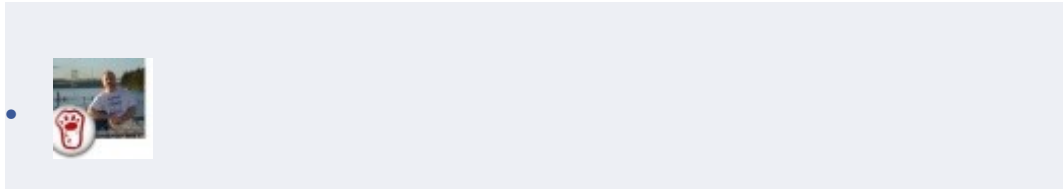
10 hours ago · Like





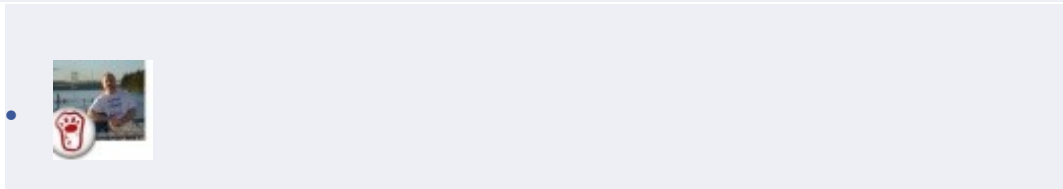
**Douglas Jarvie** Americans tend to be "socially" generous, while Taiwanese tend to be more reserved about it.

10 hours ago · Like



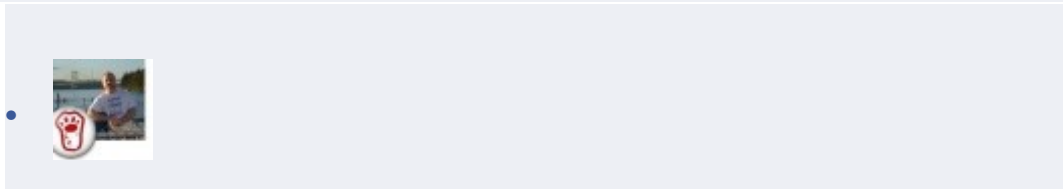
**Douglas Jarvie** because of my study, I'm focusing on "time" rather than money. Are Taiwanese people generous with their time? do they help out? do you?

10 hours ago · Like



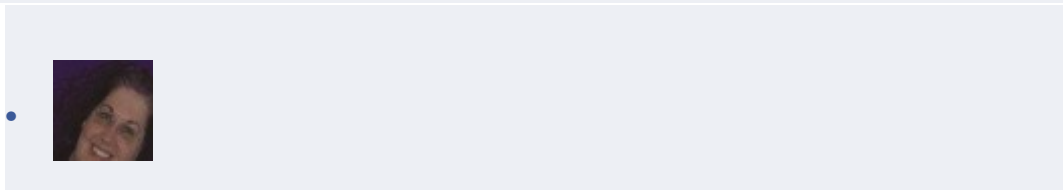
**Douglas Jarvie** Linda, it's funny that you chose both answers! :)

9 hours ago · Like · [1 person](#)



**Douglas Jarvie** are Taichung people generous? 台中人?

9 hours ago · Like



**Kathleen Rodrigues Seaton** Taiwanese generally are very generous in my experience. But, like all cultural others, may have selfish tendencies. I think generosity and selfishness are relative terms. Westerners may

consider generosity differently than Taiwanese/Easterners. Perhaps you may want to ask a body of Taiwanese only to answer this question.

9 hours ago · Like



**Douglas Jarvie** Kathleen, I think you have a good idea. That's why I put the question in Chinese, so that my students and former students would reply. So far 2 former students and two present students have said "generous". I think that shows optimism.

8 hours ago · Like



**Dave Flint** I often advise people to be areful choosing words when talking about any group, race, culture, religion etc. Within every group there are individuals. The question "Are Taiwanese generous" asks us to characterize 25,000,000 people. Are Americans loud? Are Canadians friendly? Are Filipinos lazy? These are impossible questions.

7 hours ago · Like



**Douglas Jarvie** yes, Dave, I was aware of that when I asked the question and I did it on purpose. I welcome any criticism about my question. :)

7 hours ago · Like



**Douglas Jarvie** Dave, in your experience, are the people you meet in Taichung generous? :)

7 hours ago · Like



**Dave Flint**

It will be interesting to see how many people can choose generous or selfish without qualifying their answer. Also, The people I meet are a varied group. Some are incredibly generous with time, information, help, etc. Those are the people I hang with. The selfish people get my smile and a few jokes, but not much else. I don't find many Taiwanese who are generous with money, but I have been told that the generous people do not announce it, so maybe I just don't know. 7 hours ago · Like



**Dave Flint** I love Taichung...the people are great each in their own way!

7 hours ago · Like

When the research project “ended”, the group decided to stay as a group, with many people suggesting the name of Taichung Volunteer Network as a good group. The group will stay on Facebook as a guide and bulletin board exchange system for people in the local and international community about volunteering.



## APPENDIX 5: THU MIX Story by Abby Huang

東海大學米克斯動物關懷社

I'm an animal lover, and I have been since I was young. When I graduated from a five-year college with a major in Management Information Systems (MIS), I listened to the inner voice within my heart to change my major to animal science. I loved animals and I wanted to learn more about animals, so I applied to Tunghai University (THU). Because I was a transfer student, I needed more time to get to know my classmates. I wanted to create a club, but I didn't have an idea. When I entered my final year of university, I started a part-time job at Dr. Ju's veterinary clinic, *Ah Mao Ah Gou*. I saw a lot of animal suffering from pain, and I came up with my idea for a club in THU during my university career!!

Before entering THU, I participated in volunteering activities at the Taipei government shelter every week. Here is an album:

<http://www.wretch.cc/album/album.php?id=greenabby&book=1>

I also learned some knowledge about animal protect in National ChengChi University(政大). Here is the album:

<http://www.wretch.cc/album/album.php?id=greenabby&book=6>

When I returned to THU, a poor dog give me the courage to create a club. His name was Gali(咖哩). He was stray dog in the THU community(東別). He had a terrible skin condition and smelled bad, so I tried to do something to help him. With my classmate Emma, I started a donation campaign in the community (東別) to pay for Gali's treatment at Dr. Ju's. Here is the album:

<http://www.wretch.cc/album/album.php?id=greenabby&book=49>

After the Gali case, we started the club, Mix. Here is an album:

<http://www.wretch.cc/album/album.php?id=greenabby&book=64>

Mix had a lot of activities, such as a second hand charity auction/sale (二手義賣). Here is the album:

<http://www.wretch.cc/album/album.php?id=greenabby&book=67>

We also had a TNR (trap, neuter, release) action with a Cat

<http://www.wretch.cc/album/album.php?id=greenabby&book=71>

We set up free veterinary clinics on campus (假日義診)

<http://www.wretch.cc/album/album.php?id=greenabby&book=75>

We visited the Taichung Universal Animal Protection Association (TUAPA) shelter many times to volunteer(義工日):

<http://www.wretch.cc/album/album.php?id=greenabby&book=99>

We helped out with TaichungPAWS events (活動):

<http://www.wretch.cc/album/album.php?id=greenabby&book=86>

<http://www.wretch.cc/album/album.php?id=greenabby&book=83>

We worked to find homes for stray dogs found on campus (還因此上了聯合報地方新聞):

<http://www.wretch.cc/blog/GreenAbby/5291145>

## Bibliography

## 參考書目

Abraham, Katherine G., Sara Helms, and Stanley Presser (2009), “How Social Processes Distort Measurement: The Impact of Survey Nonresponse on Estimates of Volunteer work in the United States”, *AJS*, vol. 114, no. 4 (January 2009), p.1129-65

Allen, Kenn (2006), “From Motivation to Action Through Volunteer-Friendly Organization”, *The International Journal of Volunteer Administration*, Vol. XXIV, no. 1, July, 2006, p.41-44

Ancans, Indra S.(1992), *Why People Volunteer*, Volunteer Centre Ottawa-Carleton, Ottawa, Ontario, Canada, 1992

Andrade, Antonio Eduardo Diaz, and Cathy Urquhart (2009), “The Value fo Extended Networks: Social Capital in an ICT Intervention in Rural Peru”, *Information Technology for Development*, vol 15 (2), p108-132, 2009.

Antoni, Giacomo Degli (2009), “Motivations to volunteer and social capital: the role of intrinsic motivations in promoting networks of cooperative relation”, *EconomEtica*, N.6, January, 2009

Baggetta, Matthew (2005), “It Takes and Organization. But What Kind? Mobilizing Membes and Volunteers in Environmental Questions”, American Sociological Association annual meeting presentation, August 2005

Bekkers, Rene (2005), “Intergenerational Transmission of Volunteering”, December 2005

Bekkers, Rene(2006), “Trust and Volunteering: Selection of Causation: Evidence From a Four Year Panel Study”, American Sociological Association conference paper 2006

Bekkers, Rene, Beate Volker, Martin van der Gaag, and Henk Flep (2008), “Social Networks of participants in Voluntary Associations”, *Social Capital, an international research program*, Oxford University Press, 2008

Bradley, Sara, "Volunteerism Among Elites", ASA collection

Brum, Debra, "26% of Americans Volunteer, New Study Finds",  
<http://philanthropy.com/news/updates/5284/26-of-americans-volunteer-new-study-finds>

Bornstein, David (2004), *How to Change the world Social Entrepreneurs and the Power of New Ideas*, Oxford University Press, 2004

Brand, Jennie E. (2009), *Heterogeneous Effects of Higher Education on Civic Action: A Research Note*, California Center for Population Research Online Working Paper Series, 2009

Bringle, Robert G., and Julie A. Hatcher (1996), "Implementing Service Learning in Higher Education", *Journal of Higher Education*, Vol. 67, no. 2 (March/April 1996)

Brooks, Arthur C. (2005), "Does Social Capital Make You Generous?", *SOCIAL SCIENCE QUARTERLY*, Volume 86, Number 1, March 2005

Butt, Sarah (2007), "The changing and non-changing faces of volunteering: further findings from Helping Out", *Institute for Volunteering Research bulletin*, 2007

Chambre, Susan M. (2008), "Is Volunteering Work, Prosocial Behavior, or Leisure? An Empirical Study", Working Paper Series, Center for Nonprofit Strategy and Management, 2008

Chiang, Le-yi (2008), "Volunteers Against Poverty, Corporate Volunteering: One Senior High, One Tribe, A Collaborative virtual learning program", workshop for Beautiful Taiwan given the twentieth International Association for Volunteering Effort, April 2008

Corporation for National and Community Service, Office of Research and Policy Development (2007), *The Health Benefits of Volunteering: A Review of Recent Research*, Washington, DC 2007.



Costa, Dora L. (2002), "Civic Engagement and Community Heterogeneity: An Economist's Perspective", *Conference on Social Connectedness and Public Activism*, Harvard University, May 2002

Delworth, Ursula, Marv Moore, Julie Millick, and Patrick Leone (1974), "Training Student Volunteers", *Personnel and Guidance Journal*, vol 53 no 1, 57-61

Dennis, Kathy (2009), "China to Evaluate Students' Volunteering", IAVE website news, July, 2009

Dhillon, Jaswinder K. (2009), "The role of social capital in sustaining partnership", *British Educational Research Journal*, Vol 33, no 5, October 2009, p 687-704.

Dodds, Lyn and Sara Lilley (2006), Case Study report: Building social capital, *Northeast Social Capital Forum*, August 2006

Elgin, Duane, and Colleen LeDrew (1997), "Global Consciousness Change: Indicators of an Emerging Paradigm", Millenium Project, May 1997

Etzioni, Amitai (1996), *The Golden Rule: Community and Morality in a Democratic Society*, BasicBooks, 1996

Etzioni, Amitai (1993), *The Spirit of Community: Rights, Responsibilities, and the Communitarian Agenda*, Crown, NY, 1993

Etzioni, Amitai (1999), "Voluntary Simplicity: A New Social Movement?", *21<sup>st</sup> Century Economics: Perspectives in Socioeconomics for a Changing World*, p.107-128, St. Martin's Press, NY, 1999

Fahey, Didi (2008), "Parent Volunteer Patters in USA Schools: An Ontological Exploratory Model, *Denver area Council of the Boy Scouts of America*, 2008

Farrel, Elizabeth F. (2005), "Student Volunteers are Worth Billions", *Chronicle of Higher Education*, vol 51, issue 48

Fletcher, Thomas D., and Debra A. Major (2004), "Medical Students' Motivations to Volunteer: An Examination of the Nature of Gender Differences", *Sex Roles*, vol 51 nos 1/2, July

Fox, Alison, Robert McCormick, Richard Proter, and Patrick Carmichael, "The design and use of a mapping tool as a baseline means of identifying an organization's active networks", *International Journal of Research & Method in Education*, Vol 30, no 2, July 2007, 127-147

Garland, Diana R., Dennis Myers, and Terry Wolfer (2009), "Protestant Christian Volunteers in Community Social Service Programs: What Motivates, Challenges, and Sustains Their Service", *Administration in Social Work*, 33:1, 23-29

Greenebaum, Jessica (undated), "I'm Just a Volunteer...:" *Animal Rights vs. Animal Welfare in the Purebred Dog Rescue Movement*, Central Connecticut State College

Greenhow, Christine (2009), "Engaging Youth in Social Media: Is Facebook the New Media Frontier?", *The Neiman Report*, Harvard, Cambridge, MA, 2009

Griffiths, Brian, and Kim Tan (2007), *Fighting Poverty Through Enterprise: The case for Social Venture Capital*, Transformation Business Network, London, 2007

Gummere, Sara Lippincott (2003), "Making a Better Place: Planning, Implementing, & Managing a Student Volunteer Program", MA Thesis, University of Oregon, June 2003

Harper, Douglas (1992), "Small Ns and Community Case Studies", *What is a Case?: Exploring the foundations of social inquiry*, edited by Charles C. Ragin and Howard S. Becker, Cambridge, 1992.

Henderson, J. Neil, Marcela Gutierrez-Mayka, Juanita Garcia, and Sara Boyd, "A Model for Alzheimer's Disease Support Group Development in African-

American and Hispanic Populations”, *The Gerontologist* (1993) 33(3): 409-414.

Ho, Chin-Chang (undated), “Community Informatics System in Scientific Volunteers: From knowledge delivery to the renewal community”, American Sociological Association speech

Hondagneu-Sotelo, Pierrette, and Sally Raskoff (1994), “Community Service-Learning: Promises and Problems”, *Teaching Sociology*, vol 22, July, p248-254

Horiuchi, Shiro (2008), “Affiliative Segregation of Outsiders from a Community: Bonding and Bridging Social Capital in Hachimori-cho, Japan”, *International Journal of Japanese Sociology*, no. 17

Hsia, Hsiao-Chuan (2008), The Development of Immigrant Movement in Taiwan: The Case of Alliance of Human Rights Legislation for Immigrants and Migrants”, *Development and Society*, Vol. 37 No. 2, Dec, 2008, p187-217

Hsu, H.C. (2007), “Does social participation by the elderly reduce mortality and cognitive impairment?” *Aging & Mental Health*, November 2007, 11(6): p.699-707

Huang, Cheng-Min, Edward Chan, and Adrian A. Hyder (2010), “Web 2.0 and Internet Social Networking: A New Tool for Disaster Management? – Lessons from Taiwan”, *BMC Medical Informatics and Decision Making* 2010, BioMed Central.

Iannaccone, Laurence R and Jon Klick (2004). “The Economics of ‘Spiritual Capital’: Introduction, Overview, and Agenda for Future Research”. *The John Templeton Foundation, Spiritual Capital Initiative Website*. 2004 (website publication)

Kadushin, Charles (2004), “Too Much Investment in Social Capital?”, *Social Networks*, 2004

Kerka, Sandra (1998), “Volunteering and Adult Learning”, *Digest no. 202*,

Clearinghouse on Adult, Career, and Vocational Education, 1998.

Konwerski, Peter A. and Honey W. Nashman (2008), "Philanthropy: a benefit for personnel and organizations managing volunteers (volunteer therapy)", *Voluntary Action: The Journal of the Institute for Volunteering Research*, Vol. 9, no. 1, 2008

Lee, Chi-Ming (Angela) (2004), "Changes and challenges for moral education in Taiwan", *Journal of Moral Education*, Vol. 33, no. 4, December 2004, p. 575-595

Lee, Young-joo, and Jeffrey L. Brudney (2009), "Rational Volunteering: A Benefit-Cost Approach", *International Journal of Sociology and Social Policy*, vol.29, issue 9/10 2009, p.512-530

Lee, Yu-kang, and Chun-tuan Chang (2007), "Who Gives to Charity in Taiwan?", *Social Behavior and Personality*, 2007, 35 (9), p. 1173-1180

Lieber, Paul S., and Jeffery T. Schultz (2007), "A Comparison of Reported Volunteer Rates Between Blacks and Whites In A Mid-Sized, Southern City", *National Social Science Association Online Publishing*, 2007

Lin, Nan (2001), *Social Capital: A Theory of Social Structure and Action*, Cambridge University Press, 2001

Lin, Teh-chang, Jessica Liao, and Adam Fields (2005), *An Assessment of Civil Society in Taiwan, Transforming State-Society relations: The Challenge, Dilemma, and Prospect of Civil Society in Taiwan*, Center for International NGO Studies, National Sun Yat-sen University, Kaohsiung, Taiwan, December 2005

Liu, Eric Y., Byron R. Johnson, and Harold G. Koenig, "Religiosity and Volunteering in Taiwan: Empirical Evidence from an Eastern Society", *Sociological Perspectives*, (under review, 2010)

McCarthy, Florence (2003), "Service-Learning as Community Engagement Among Colleges and Universities in Asia", *Action Reflection*, The

International Partnership for Service-Learning, Fall 2003

Merrill, Mary V. (2007), "Global Trends and the Challenges for Volunteering", *THE INTERNATIONAL JOURNAL OF VOLUNTEER ADMINISTRATION* Volume XXIV, Number 1 (2007)

Misener, Katie, and Alison Doherty (2009), "A Case Study of Organization Capacity in Nonprofit Community Sport", *Journal of Sport Management*, 2009, 23, p. 467-482.

Nunn, Michelle (undated), "Building Social Capital", *BusinessWeek* Special advertising section, revised from a version published in the *American Journal of Sociology*.

O'Rourke, Molly, and Greg Baldwin (2004), "How the Internet has Changed Volunteering: Findings from a VolunteerMatch User Study", *The International Journal of Volunteer Administration*, Vol. 22, no. 3, 2004

Ostrander, Susan A., (1989), "Feminism, Voluntarism, and the Welfare State: Toward a Feminist Sociological Theory of Social Welfare", *The American Sociologist*.

Palazzi, Marcello, Pjotr Hesselting, Ronald Young, and Paul Kloppenborg (1990), *Beyond market and state: the civic economy*, Progressio Civic Economy Series Publication 1, Progressio Foundation.

Pascarella, E. (1997), "College's influence on principled moral reasoning", *Educational Record*, 78(3,4), 47-55.

Pascarella, E., & Terenzini, P. (1991), *How college affects students: Findings and insights from twenty years of research*, San Francisco: Jossey-Bass.

Pelchat, Marie-Claude (2004), "Enterprising Asian NPOs: Social Entrepreneurship in Taiwan", conference of Asian Foundations and Organizations, May 19, 2004.

Peyser, Hedy and Elaine K. Hollander (1982), "Self-Image of the Volunteer in

a Hebrew Home for the Aged”, *Journal of Jewish Communal Service*, 58:4  
June, 1982, p. 350-357

Piliavin, Jane Allyn (2009), “Altruism and Helping: The Evolution of a Field;  
the 2008 Cooley-Mead Presentation”, *Social Psychology Quarterly*, vol. 27,  
no. 3, September 2009, p. 209-225

Poon, Stephanie, “CSR: At UPS, a Long History of Volunteerism and  
Community Service”, :<http://www.sustainability.ups.com/index.html>

Powelson, John P. (1998), *The Moral Economy*, University of Michigan Press,  
1998.

Price, B (2011), “How to map a patient’s social support network”, *Nursing  
Older People*, 23/2/28-35, March, 2011.

Prouteau, Lionel, and Francois-Charles Wolff (2008), “On the relational  
motive for volunteer work”, *Journal of Economic Psychology*, 29 (2008) 314-  
335.

Queen, Christopher (2000), “Introduction: A New Buddhism”, *Engaged  
Buddhism in the West*, 2000.

Ragin, Charles C. (1994), *Constructing Social Research*, Pine Forge Press.

Ragin, Charles C., and Howard S. Becker (1992), *What is a Case?*, Cambridge  
University Press.

Ramirez-Valles, Jesus (2006), “Volunteering in Public Health: An Analysis of  
Volunteers’ Characteristics and Activities”, *International Journal of  
Volunteering Administration*, vol. XXIV, no. 2, October 2006, p.15-24.

Randel, Judith, Tony German, Maya Cordiero, and Lydia Baker (2004),  
“International volunteering: trends, added value, and social capital”,  
*Development Initiatives Final Report*, December 2004.

Rheingold, Howard (2008), “Using Participatory Media and Public Voice to

Encourage Civic Engagement." *Civic Life Online: Learning How Digital Media Can Engage Youth*. Edited by W. Lance Bennett. The John D. and Catherine T. MacArthur Foundation Series on Digital Media and Learning. Cambridge, MA: The MIT Press, 2008. 97–118. doi: 10.1162/dmal.9780262524827.097

Rose-Ackerman, Susan (1996), "Altruism, Nonprofits, and Economic Theory", *Journal of Economic Literature*, Vol. XXXIV (June 1996), p. 701-728.

Saxon-Harrold, Susan K.E. (2000), "Levels of Participation and Promotion of Volunteering Around the World", for a seminar: *The Third Sector: Beyond Government and the Market (Hong Kong)*, Independent Sector, Washington D.C., 2000.

Schneider, Jo Anne (2007), "Connections and Disconnections Between Civic Engagement and Social Capital in Community-based Nonprofits"; *Nonprofit and Voluntary Sector Quarterly*, vol. 36, no. 4, December 2007.

Schugersky, Daniel, *The Informal Learning of Volunteer Workers*, University of Toronto working paper from <http://wall.oise.utoronto.ca/research/schugersky5pager.pdf>.

Share, Rylee Aran, and Jonathan Shayne Stacks (2006), "Youth-Adult Partnership in Community Organizing: A Case Study of the *My Voice Counts!* Campaign", *Journal of Community Practice*, vol 14(4) 2006, Haworth Press.

Shaw, Daigee (2008), "Education alone is not enough—Induce environmentally friendly behavior using economic incentives", OECD Forum 2008: Climate Change, Growth, Stability, Paris.

Smith, Adam (1997), *The Theory of Moral Sentiments*, Regnery Publishing (reprint of the 1817 edition), Washington DC, 1997.

Smith, Buster (2009), *American Buddhism: A Sociological Perspective*, PHD dissertation, Baylor University, May 2009.

Sfeir-Younis, Alfredo (2001), "Volunteer Capital: A New Source of Growth

towards Empowered Globalization”, INTERNATIONAL SYMPOSIUM ON VOLUNTEERING 2001: FINAL REPORT, p.19-21.

Stebbins, Robert A. (2009), “Would You Volunteer?”, *Social Science and Public Policy*, (2009) 46, p.155-159.

Wagner, Nathaniel N. (1968), “Birth Order of Volunteers: Cross-Cultural Data”, *The Journal of Social Psychology*, vol 74 133-34.

Wang, Audrey (2008), “Volunteerism in Transition: Volunteers at Hondao Senior Citizen's Welfare Foundation are dedicated to helping seniors who live alone”, *The Taiwan Review*, 06/01/2008.

Weng, Hui-Yuan (2007), *Impoverished Youth in Voluntary Services: Once the helpless becomes helpers today—based on cases from Taiwan Fund for Children and Families*, special report to the IAVE, 2007, <http://www.ccf.org.tw/english/10.htm>.

Weaver-Zercher, Valerie (2006), “From Imagination to Action: Can Fiction be a vehicle for social change?”, *Soujourners Magazine*, November 2006 (Vol. 35, No. 10, pp. 24-28).

Welzel, Christian, Ronald Inglehart and Franziska Deutsch (2005), “Social Capital, Voluntary Associations and Collective Action: Which Aspects of Social Capital Have the Greatest ‘Civic’ Payoff?”, *Journal of Civil Society*, Vol. 1, No. 2, 121–146, September 2005.

Whitford, Andrew B., and Jeff Yates, (2002) “Volunteerism and Social Capital in Policy Implementation: Evidence from the Long-Term Care Ombudsman Program”, *Journal of Aging & Social Policy* (The Haworth Press, Inc.) Vol. 14, No. 3/4, 2002, pp. 61-73.

Wilkinson, Jennifer, and Micheal Bittman (2002), “Volunteering: The Human face of democracy”, *SPRC Discussion Paper* No. 114, January 2002.

Wilson, James Q. (1993), *The Moral Sense*, Free Press, NY, 1993.



Wilson, John, (2000) "Volunteering", *Annual Review of Sociology*, 26, p.215-40.

Wilson, John, and Marc Musick (1998), "The Contribution of Social Resources to Volunteering", *Social Science Quarterly*, vol. 79, no. 4, December 1998, p. 799-814.

Wilson, John, and Marc Musick (1997-1), "Who Cares? Toward an Integrated Theory of Volunteer work", *American Sociological Review*, 1997, 62, October, p.694-713.

Wilson, John, and Marc Musick,(1997-2) "Work and Volunteering: The Long Arm of the Job", *Social Forces*, 76:1 p.251-272.

Worthington, Debra L. (2008), "Communication Skills Training in a Hospice Volunteer Training Program", *Journal of Social Work in End-of-Life and Palliative Care*, vol 4 (1).

Wu, Teresa L. (2007), "Cultivating Ethically Effective Students with the Graduation Pledge of Social & Environmental Responsibility: A Report from Chinese Culture University", *17th Annual Institute on College Student Values*, Florida State University, Tallahassee, Florida, February 8-10, 2007.

Yeung, Anne Birgitta (2008), "Free to choose – so why choose volunteering? Exploring independence and social action in the Finnish Church", *Voluntary Action*, vol. 9, no. 1, 2008.

Yoshioka, Carlton F., William Brown, and Robert F. Ashcraft (2007), "A Functional Approach to Senior Volunteer and Non-volunteer Motivations", *International Journal of Volunteer Administration*, Vol. XXIV, no. 5, July 2007.

Zandler, Alvin (1944), "Training Volunteer Leaders for Youth Groups", *The Journal of Educational Sociology*, Vol. 17, No. 7, Leadership In Democracy (Mar., 1944), pp. 406-410.

Zafirovski, Milan (2001), *Exchange, Action, and Social Structure: Elements*

of *Economic Sociology*, Greenwood Press, Westport, Connecticut, 2001.

Ziemek, Susanne, (2006), "Economic analysis of volunteer's motivations—A cross-country study", *The Journal of Socio-Economics* 35, p.532-555.

\_\_\_\_\_(2007), *The Larger a Corporation, the Greater its Social Responsibility*, Taiwan Mobile company social responsibility report, 2007.

\_\_\_\_\_(2007), *Volunteering Reinvented: Human Capital Solutions for the Nonprofit Sector*, Corporation for National and Community Service, Washington DC, July 2007.

Centre for Citizenship and Human Rights (2006), Deakin University, *Tracking What Works: Voluntary activity, community strengthening and local government*, Victoria, Australia, May 2006.

#### **Internet references:**

"New Report Sheds Light on Why People Volunteer"

<http://www.afpnet.org/Audiences/ReportsResearchDetail.cfm?ItemNumber=1434>

<http://taiwanreview.nat.gov.tw/site/Tr/ct.asp?xItem=43968&CtNode=119>

Volunteer Canada, <http://volunteer.ca/attaching-economic-value-volunteer-contribution>

National Services USA, <http://nationalserviceresources.org/>

Taiwan Ministry of Information: Volunteer Service Act, 2001

Taichung City Fire Department Volunteer Firemen Team,

[http://www.tccfd.gov.tw/html\\_e/writings/show.aspx?kind1=A&kind2=25&num=294](http://www.tccfd.gov.tw/html_e/writings/show.aspx?kind1=A&kind2=25&num=294)

Central Taiwan Childrens Home,

<http://www.ckids.gov.tw/english/index.html>

The universal declaration on Volunteering,  
<http://www.iave.org/content/universal-declaration-volunteering>