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Personal Determinants of Volunteering for Former International Volunteers: A Case of Japan Overseas Cooperation Volunteers

Mayuko Onuki^{*} and Yuzhi Xiao[†]

Abstract

The present study examines values and personality traits as personal determinants of volunteering among former Japan Overseas Cooperation Volunteers (JOCVs). A total of 228 former JOCVs, who participated in a two-year international volunteering program approximately ten years ago, completed an online survey about what their days of volunteering had contributed over the previous year across ten domains of volunteer activities: values (Self-transcendence and Openness-to-change), personality traits (Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism), and socioeconomic status (age, sex, marital status, personal income, household income, and work hours). Results show that the former JOCVs with higher levels of Openness-to-change contributed more days of volunteering in domains of education and international development. On the other hand, Self-transcendence, which conceptually overlaps with altruism and is well known to predict volunteering, had no association with volunteering in any domains. Furthermore, higher Extraversion and lower Neuroticism and Conscientiousness were moderately related to volunteering. Our findings suggest that civil society organizations may benefit from soliciting former JOCVs' contributions by emphasizing the change-making aspects of volunteering to match their values.

Keywords: Former international volunteers, Values, Personality, Global civil society

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1. Introduction

Volunteer-sending organizations are increasingly interested in understanding the long-term contributions of their volunteers and supporting their post-placement civil engagement (King 2018). Little is known, however, about what happens to international volunteers upon returning home. How do their experiences transform into long-term aspirations, values and personhood, and how are those experiences expressed through their actions and contributions to society throughout their lives? To answer these questions, the present study examines the values and personality traits of former international volunteers and how these relate to volunteers' contributions to society approximately ten years after their initial international volunteering experience.

In Western, modern, or individualized societies, where organizational attachments are weaker, volunteering increasingly represents a more transitory and self-expressive role, and organizations need to find new ways to facilitate such episodic and individualized volunteering among new generations (Hustinx and Lammertyn 2003). Some studies show that former international volunteers are known to contribute more days in volunteering compared to the general population (Plewes and Stuart 2007), take greater initiative and action in grassroots community work and charities (Clark and Lewis 2016), and be more active in civil society organizations (Espe 2018). Little is understood, however, about what drives them to further contribute to civil society after their placement and what are the higher-order values that underlie their contributions across various domains of volunteer activities.

International volunteers are generally described as people of all ages traveling to other countries to perform voluntary service for various durations (Sherraden et al. 2006). This study draws on the case of former Japan Overseas Cooperation Volunteers (JOCVs), who are Japanese citizens sent abroad to work voluntarily in cooperation with a partner community in development for two years. The predictability of personal determinants of volunteering poses a paradoxical question, especially for non-Western cases in which traditional values, such as service to others and a sense of duty to the community, may still predominate in determining individuals' choices—even though society as a whole may be similarly modernized and individualized. Furthermore, former volunteers may differ from first-timers in that they might have found personal meaning and value in volunteering through their own experiences. Former JOCVs may not only continue to contribute to international development but also apply their aspirations to domestic issues, especially after they have rebuilt their lives back in Japan, within an increasingly globalizing society.

The present research examines the values and personalities of former JOCVs to address gaps in the literature and practical implications for managing former volunteers to better facilitate their post-placement contributions. We conducted a survey from December 2017 to January 2018 on former JOCVs who had returned from their two-year international volunteering approximately ten years ago. Values were measured to capture the guiding principles of their lives that have developed and changed throughout their lifetimes as an aspect of personal determinants of volunteering. Personality was

examined to capture a relatively enduring aspect of personal factors that may predispose individuals to certain types of volunteering.

There are three major contributions of this study. First, it fills gaps in the literature on the personal determinants of volunteering, specifically among international volunteers and, more specifically, among former international volunteers. Much of the previous research has focused on demographic or socioeconomic background information to study personal determinants, while our study focused on psychological variables such as personality and values. Second, this study provides evidence for contributions of former JOCVs to domestic and global citizenship. It addresses one of the purposes of the JOCV program—that is, to develop international perspectives and give back the experience to the Japanese community (Secretariat of Japan Overseas Cooperation Volunteers 2015). Third, through understanding values and personality traits that underlie volunteering among former JOCVs, the study derives practical implications for program design and recruitment strategies to increase volunteer participation that enhance the fulfillment of their values.

In the following sections, we first review the literature on 1) values and volunteering, 2) personality and volunteering, 3) the universal model of values, 4) typology of volunteering, and 5) culture and volunteering, followed by the present study comprising hypotheses, results, and discussion including implications for practice.

2. Literature Review

2.1 Values and Volunteering

Values are guiding principles in our lives, serving as internal barometers to select and justify actions and to evaluate people and events (Schwartz 1992). Values are crucial for describing social and personal organization and change (Durkheim 1964). This is because they are socially constructed, reflecting the prevailing values of a society (Dekker and Halman 2003), as well as personally constructed in the service of each individual's goals and affective-motivational states across situations (see Schwartz 2012).

Both social and individual levels of values are known to be associated with volunteering. On the social level, cultural values (e.g., Luria, Cnaan, and Boehm 2017; Parboteeah, Cullen, and Lim 2004; Realo, Allik, and Greenfield 2008), degree of liberal democracy (e.g., Parboteeah, Cullen, and Lim 2004) and religiosity (e.g., Parboteeah, Cullen, and Lim 2004; Ruiter and De Graaf 2006) are found to be associated with higher rates of volunteering (see also Hustinx et al. 2014). Handy et al. (2010) also found that rates of volunteering among youths are high in countries where volunteering signals positive characteristics of students and helps advance their careers (i.e., résumé building).

On the individual level, many studies found that people who place higher importance on altruistic or other-oriented values are more likely to engage in volunteering (e.g., Bathini and Vohra 2014; Bekkers 2005, 2010; Penner and Finkelstein 1998; Schultz et al. 2005). This is especially the case in philanthropy-related domains such as helping cancer patients (Briggs, Peterson, and Gregory 2010)

and people with disabilities (Carlo et al. 2005), and also when volunteers are older (Okun et al. 2014). Some studies also found that self-centered or utilitarian values are *negatively* associated with prosocial values and volunteering. For instance, Schultz et al. (2005) found that people who value self-enhancement are *less* likely to be concerned with environmental problems. Briggs, Peterson, and Gregory (2010) showed that a self-enhancement value, in particular an achievement orientation, was associated with *negative* attitudes toward helping others and charitable organizations. Handy et al. (2010) also found that, regardless of the cultural values of one's nation, students high in utilitarian motives volunteered more frequently for the purpose of résumé building but only for less time-intensive activities. This suggests that utilitarian motives may appear to predict volunteering positively but not as likely when it requires a great deal of commitment.

Many studies also show that religiosity, which proclaims other-oriented values (e.g., Leigh et al. 2011), is associated with greater commitment in volunteering (e.g., Bekkers 2004; Becker and Dhingra 2001; Ruiter and De Graaf 2006; Wilson and Musick 1997), wherein some studies show that other-oriented values mediated the relationship between religiosity and prosocial behaviors (Hardy and Carlo 2005; Okun et al. 2014). A related concept—spirituality, which is defined as openness to other people's needs—was also found to be associated with informal volunteering in the Netherlands (Van Tienen et al. 2011).

Overall, it is relatively well-established that altruistic or other-oriented values are associated with volunteering. When we turn to the literature on volunteer *motivation*, however, not only altruistic (Smith et al. 2016) but also self-oriented values, such as networking (e.g., Carlin 2001; Segal and Weisbrod 2002) and recreation (Sakurai 2002), are known to motivate volunteer participation (cf., Clary et al. 1998).

This is also the case for international volunteers, wherein both altruistic and self-oriented or utilitarian motives were found. For instance, motivations expressed by Canadian youth to take part in volunteer abroad programs were generally self-oriented or egoistic in nature (Tiessen and Heron 2012). In the case of Swiss adults, Rehberg (2005) found altruistic motivations other than self-oriented or curiosity-driven ones for volunteering abroad. In the study of motivations for JOCVs, Okabe, Shiratori, and Suda (2019) identified six motivations: volunteers were curious, business-minded, on a quest to find oneself, change-oriented, altruistic, and interested in development assistance. Half of these motivations, such as being business-minded, on a quest to find oneself, and being change-oriented, are self-oriented or utilitarian, while others such as development assistance and altruism, are based on other-oriented values. There is no study, to our knowledge, of values or motivations among *former* international volunteers in relation to long-term volunteering. We, therefore, predict that both altruistic and self-oriented values would be associated with volunteering among former JOCVs.

2.2 Personality and Volunteering

Personality refers to individual differences in characteristic patterns of thoughts, feelings and actions that provide a rough sketch of a person's overall style of relating to the world as a social actor (Kazdin

2000). Thus, personality traits reflect the basic potentials that predispose people to respond consistently to environmental demands, such as the need for assistance by beneficiaries in the case of volunteering. One's personality is also known to be relatively consistent across each individual's lifetime and less susceptible to change due to experiences, in comparison to values. Thus, examining personality together with values allows us to scrutinize aspects of personal determinants that are relatively predetermined and stable over time (i.e., personality) versus those that are malleable and changeable over time in response to impactful events or shocking experiences, such as international volunteering (i.e., values).

Currently, the five-factor model (Costa and McCrae 1992) is the most comprehensive and universally accepted approach to capturing personalities across different cultures. The five factors are defined as *Openness*, *Conscientiousness*, *Extraversion*, *Agreeableness* and *Neuroticism*, represented by the acronym OCEAN. Although studies that directly address the associations between personality traits and volunteering are limited, the following three personality traits have been studied as potential predictors of volunteering.

The first one is *Extraversion* (E). *Extraversion* represents sociable, energetic and outgoing characters (John and Srivastava 1999). Bekkers (2004) proposed that extraverts may engage in volunteering because they are more active overall and more sociable so that they are more likely to be asked to become volunteers. Research generally shows that Extraverts are indeed more active in volunteering. Smith and Nelson (1975) found that North American male rescue squad members who were more outgoing, happy-go-lucky, venturesome, less shrewd, liberal, and self-sufficient were more likely to be involved in volunteering than others. Cowles and Davis (1987) also found that extraverted college students, compared to introverts, were more likely to be willing to volunteer for future research. Furthermore, Burke and Hall (1986) found that the length of stay in a volunteer program (as companions for children program) was longer, and the quality of the volunteers' performance was better when the volunteers were more extraverted.

The second factor is *Agreeableness* (A). *Agreeableness* represents a prosocial and communal orientation toward others (John and Srivastava 1999), and it is considered to be a predictor of prosocial behavior (cf. Caprara, Alessandri, and Eisenberg 2012). Indeed, Carlo et al. (2005) found that students' degree of involvement in volunteer activities is associated with both *Extraversion* and *Agreeableness*, and these impacts were mediated by the prosocial motivation to volunteer. Bekkers (2010) also found that *Agreeableness* has a positive effect on the intention to volunteer when other potential determinants (e.g., socioeconomic status variables, experience on volunteer and personal value) are simultaneously examined. In addition, a longitudinal research project conducted within an Australian undergraduate sample shows that people scoring high on *Agreeableness* show a higher intention and more positive attitude toward donating money and time (White, Poulsen, and Hyde 2017).

The third factor is *Neuroticism* (N). By definition, *Neuroticism* represents a shy, ill-contented and emotionally unstable disposition (John and Srivastava 1999). Because volunteer activities usually involve interactions with others (Wilson and Musick 1997), and often contain unpredictable or even

anxiety-inducing situations, people high in *Neuroticism* are likely to avoid such situations. Allen and Rushton (1983) reviewed the literature on the personality traits of community mental health volunteers and found that individuals high in emotional stability (low in *Neuroticism*) participated more. Burke and Hall (1986) found that psychopathological variables related to lower *Neuroticism* were associated with both the longevity and the quality of volunteering in a companion program for children. Likewise, other studies found that emotional stability increases the number of memberships and the likelihood of volunteering (Bekkers 2004), while lower *Neuroticism* was associated with volunteer participation (Okun et al. 2014).

Just like the studies on values, we found no study that examined personality traits of *former* international volunteers and their relationships to long-term volunteering. Therefore, consistent with the findings on the correlates of personality for volunteering above, we predict that higher levels of *Extraversion* and *Agreeableness* and a lower level of *Neuroticism* would be associated with a greater amount of volunteering among former JOCVs.

2.3 The Universal Model of Values

Previous studies focused on specific personality traits, instead of all five personality traits together, or the altruistic vs. egocentric dimension of values separately. Therefore, we know little about which personality traits are more strongly related to volunteering and what other values there are that might underlie volunteering. Therefore, the current study takes a comprehensive approach by adopting the five-factor theory of personality (Costa and McCrae 1992) and a multi-dimensional value theory proposed by Schwartz (1992).

Schwartz (1992) identified ten motivationally distinct types of values—power, achievement, hedonism, stimulation, self-direction, universalism (equality), benevolence, conformity, tradition, and security. These can be recognized across cultures and structured in a circular continuum (Figure 1; see Table 1 for definitions). According to his model, values diagonal to each other are in conflict with one another, while values next to each other are congruent with each other. Every individual possesses all of the ten value types, but differs in the relative importance they place on each value type, and the relative importance is posited as fundamentally driving his/her choices in action.

----- Figure 1 and Table 1 -----

There are two superordinate dimensions encompassing these ten values that can be understood in terms of two fundamental human problems that everyone faces (see Schwartz 1992). One dimension, labeled as ‘*Openness-to-change* versus *Conservation*’, relates to the conflict between one’s concerns for independence, personal interest, and readiness for change (*Openness-to-change*), against those for order, self-restriction, preservation of the past, and resistance to change (*Conservation*). The second dimension, labeled as ‘*Self-transcendence* versus *Self-enhancement*’, relates to the conflict between

one's concerns for the greater society superseding the self (*Self-transcendence*) against those for the consequences of own and others' actions for the self (*Self-enhancement*).

Bathini and Vohra (2014) examined the influence of Schwartz's universal values on the volunteering activities of graduate students in India. They found that higher levels of universalism and benevolence (i.e., *Self-transcendence*) were associated with greater volunteering of helping types, whereas higher levels of stimulation and achievement were associated with volunteering of involvement types. Not only was it the first study that examined the relationships between Schwartz's universal values and volunteering, but it also suggested that value-volunteering relations differ by type of volunteering. A cross-national study by Luria, Cnaan, and Boehm (2017) also showed that, on a societal level, particular cultural values predict a specific kind of volunteering. They separately examined volunteering for *helping the needy* (e.g., the elderly, disabled, youth, and deprived) from the remaining kinds of volunteering (i.e., general volunteering) in the World Value Survey, and found that volunteering for *helping the needy* was specifically higher in nations with greater power distance, which is the degree to which members of a society accept and expect power differences among members. These studies suggest that people with different values in different cultures are likely to engage in different types of volunteering.

2.4 Typology of Volunteering

There are various typologies used to classify volunteer associations and activities. Smith et al. (2016) reviewed two kinds of typologies for volunteer associations: purposive-activity typologies that list various goals and purposes of voluntary activities (e.g., philanthropy, science and peace) and analytical-theoretical typologies that list various theoretical dimensions or categories that describe structures and processes of voluntary actions (e.g., size, duration and resource structures), irrespective of its purposive types. While scholars in organization studies usually focus on analytical-theoretical typologies from a management point of view, national statistics focus on purposive-activity typologies that allow us to estimate the labor force in non-profit sectors across industries.

Despite the lack of consensus among typologies, some typologies are particularly helpful for analyzing and studying volunteer activities that consist of a smaller but extensive set of categories. Van Der Meer, Te Grothnhuis and Scheeper (2009) proposed that a three-category purposive typology of voluntary associations could be useful in analyzing the causes and consequences of involvement in voluntary associations. The three categories consist of 1) *leisure* organizations (sports, culture, and social), 2) *interest* organizations (trade unions, professional/business, and consumer), and 3) *activist* organizations (environmental, humanitarian, and peace) categories. Alternatively, Davis-Smith (2000) developed the following four types of volunteering according to its purposes and outcomes: 1) *mutual aid or self-help*, wherein people with shared interests and needs join forces to address them through collective endeavor, 2) *philanthropy* or service to others, that is, the traditional service-delivery type of volunteering, 3) *participation* in which individuals are included in the governance process for

democracy, and 4) *advocacy or campaigns*, through which people pursue social change by raising awareness of social issues such as human rights violations (see also Dolnicar and Randle 2007; Leigh et al. 2011). Paine, Hill, and Rochester (2010) added a 5th type, *expressive behavior*, which involves the fulfillment of a personal interest or passion in a particular field, often similar to that of leisure volunteering proposed by Van Der Meer, Te Grothhuis, and Scheepers (2009).

Building on the previous typologies, Smith et al. (2016) proposed the Smith Tenfold Typology which added the *community improvement–development* type to the existing six types in the literature (*philanthropic, self-help, political influence, social movement, occupational, religious*; see Smith et al. 2016). It also broke down the leisure type into three subtypes of substantial importance (*sports, arts, and sociability*). This typology recognizes that any associations or volunteer activities usually have multiple purposes and that each activity should be coded for multiple categories (e.g., activities related to protection of the environment may involve advocacy as well as community improvement).

For typologies of international volunteering service, Sherraden et al. (2006) distinguished purposive types of international volunteering that promote *international understanding* from those that provide *development aid and humanitarian relief*. This dichotomy was then further classified based on structures of IV programs such as duration of service, placement methods (individual vs. group), and internationality. Devereux (2008), however, noted that, historically, some volunteer-sending organizations have preferred not to make this kind of purposive distinction. For example, the JOCV program has three major purposes: 1) to cooperate in economic and social development, as well as the reconstruction, of developing countries; 2) to promote international goodwill and deepen mutual understanding; and 3) to develop international perspectives and give back the experience to the Japanese community (Secretariat of Japan Overseas Cooperation Volunteers 2015, p. 2). The implicit philosophical underpinning of the program, therefore, is that Japanese youths shall enhance international understanding through volunteering for development cooperation, and then apply the lessons back to the Japanese community upon returning.

2.5 Culture and Volunteering

The majority of previous studies have been conducted in Western countries. Culture is known to influence not only the rates of volunteering (e.g., Hustinx et al. 2014; Parboteeah et al. 2004) but also the way values relate to volunteering (Luria et al. 2017) as well as the meanings that people ascribe to it (e.g., Bardi and Goodwin. 2011; see also Hustinx, Cnaan, and Handy 2010; Wilson 2000). Nihei (2011) argued that philanthropy in Japan suffers from a paradox whereby, regardless of the givers' intentions, giving is reciprocated with hidden rewards, and that this comprises the ultimate goal of giving, rather than its preconceived notion of altruism in nature. Indeed, Japanese (and East Asians more broadly speaking) were shown to uphold stronger social norms of reciprocity than Americans or Western counterparts, because they value relationship harmony over individuality (e.g., Kitayama, Mesquita, and Karasawa 2006). It was also found that Japanese who receive support from a donor feel a stronger

sense of indebtedness than Western counterparts (Hitokoto 2016), and indebtedness in Japan is related to helping others due to obligation rather than altruism (Naito and Sakata 2010).

This cultural norm implies that altruistic values may *not* be linked to volunteering in Japan as much as suggested by the findings in Western societies. In support of this proposition, Hustinx et al. (2010) found that altruistic reasons for volunteering reported by Japanese were lower than those reported by Western Anglo-Saxon countries such as USA, England and Ireland. Instead, Japanese ranked ‘volunteering gives a new perspective’ as the top reason for volunteering. Our study participants are Japanese citizens and their cultural heritage is mostly Japanese. Based on the cultural analysis of Japanese philanthropy, the general hypothesis, posited earlier, regarding the association between *Self-transcendence* values and volunteering is predicted to be rather weak in magnitude, if at all significant.

3. The Present Study and Hypotheses

The majority of the above studies relate to national volunteers who carry out their activities in their own country. Less is known about the unique personal determinants of international volunteers who volunteer away from home in a different cultural environment (except that motivations for international volunteering are relatively well-studied), while much less is known about those who continue to volunteer in post-placement years. After returning home, there are various ways in which they may continue volunteering domestically or internationally within their specific domains of professional interest, or in which their values can be affirmed. The present study examined values and personality traits of former JOCVs and their relationships to volunteering in various domains of activities.

3.1 Our Typology of Volunteering

Our study employed the methods used by Statistics Bureau, Ministry of Internal Affairs and Communications of Japan in 2001, 2006, 2011 and 2016 by asking about the number of days spent volunteering¹ across 10 activity domains over the previous one year: 1. Health and medical-related activities, 2. Activities for the elderly, 3. Activities for people with disabilities, 4. Activities for children, 5. Activities related to sports, culture, art and sciences, 6. Local improvement activities, 7. Safety promotion activities, 8. Conservation or environmental activities, 9. Disaster-related activities, and 10. Activities related to international cooperation. These ten domains are based on the typology used to classify activities of non-profit organizations under Japanese law in accordance with its interpretation of civil activities of Japanese citizens. In theory, this is comparable to the International Classification of Nonprofit Organizations (ICNPO), which is recommended by the International Labor Organization for

¹ The term ‘volunteering’ is explained to the survey respondents as “the act of providing one's own efforts, time, knowledge or skills for society or community without receiving remuneration for the work. Even when some payments are received for actual expenses incurred for activities, including transportation fees, they are not regarded as compensation, and such activities are included as volunteer activities. This definition does not distinguish between formal and informal volunteering.

classifying volunteer activities for measurement (ILO 2011). The major differences between the 10 activity domains used in Japan and the 12 groups proposed by the ICNPO are that the Japanese typology has more detailed categorizations for social services and community-based activities, while it lacks categories for religious, political, business, and advocacy-related activities that are included in the ICNPO classification. The “others” category includes examples such as protection of human rights and peacebuilding.

In order to allow parsimonious classifications of volunteer activity domains from existing typologies, we propose the following four superordinate categories for these 10 domains, using the existing typologies of volunteer activities set out above (see Table 2). First, activities related to health and medical services, elderly, and people with disabilities would largely be considered *philanthropy* (Davis-Smith 2000; Paine, Hill, and Rochester 2010; Smith et al. 2016), because beneficiaries of services are vulnerable people in need of help. We name this category “*Volunteering for Philanthropy.*” Second, activities related to promotions of sports, culture, arts and sciences would largely be considered *expressive behaviors* (Paine, Hill, and Rochester. 2010) or *leisure* volunteering (Smith et al. 2009; Van Der Meer et al. 2009), because these activities are often based on one’s hobbies or personal interests. We name this category “*Volunteering for Education.*” Third, activities related to local improvement, safety promotion, conservation or environmental, as well as disasters, can be roughly classified as *community improvement-development* (Smith et al. 2016), because target beneficiaries are usually in a larger community rather than at an individual level. We name this category “*Volunteering for Community.*” Fourth, activities related to international cooperation can be any type of volunteering, in that domains or sectors in which volunteers operate would vary from one to another. One common thread is that they all work on international understanding, whether that is an explicit pursuit or not, and international cooperation. We name the fourth category “*Volunteering for International Cooperation.*”

----- Table 2 -----

As Smith et al. (2016) state, “typologies relating to human thinking, emotions, dispositions, and behavior are fuzzy—meaning imprecise, with unclear/flexible boundaries, unlike most categories in the physical and biological sciences” (90). Our typology is also fuzzy, wherein each category is not mutually exclusive from each other. For example, activities for children may be categorized as philanthropy, in that children are in need of help; however, such activities would be a form of mutual aid in practice if individuals at the age of childrearing took turns to look after each other’s children in a communal way. Alternatively, people may simply teach subjects of interest to children as a form of self-expression or leisure. Moreover, activities related to local improvement and safety promotion, in particular, can also be classified as mutual aid (Davis-Smith 2000; Paine, Hill, and Rochester 2010) because those activities are most likely carried out by a member of a community through a collective effort. Parallel arguments can be made for volunteer activities related to disaster relief. Furthermore,

any type of volunteer activity may involve some level of advocacy and campaign work if volunteers are motivated to bring about social change in host communities (CIVICUS, IAVE, and UNV 2008).

3.2 Predictions Regarding Values and Types of Volunteering

Based on the literature reviewed, we predict that relationships between values and volunteering would differ by type of volunteering. Based on the premise that *Volunteering for Philanthropy* most likely involves acts of prosocial behaviors such as extending assistance to people in need of support, this type of volunteering is expected to be associated with higher levels of *Self-transcendence* values such as benevolence and universalism. For *Volunteering for Education*, activities are largely aimed toward teaching and promotion of higher knowledge and culture. Therefore, this type of volunteering is expected to be associated with higher levels of *Openness-to-change* values such as stimulation, hedonism, and self-direction. *Volunteering for Community* includes a self-serving nature in which mutual benefit or return to the self is presumed through helping a larger community. Therefore, this type of volunteering is expected to be associated not only with communal values such as conformity, tradition, and security but also *Self-enhancing* values such as achievement and power.

International volunteering is increasingly discussed as reciprocal, in which Southern and Northern partners work and live side-by-side as volunteers (Devereux 2008, 2010; Lough and Matthew 2013; Lough and Oppenheim 2015). Research found that returned international volunteers often report that they received and learned far more than they could give and teach to their host community (Lough 2009; Machin 2008; Sekine 2016). This finding is contrary to the previously marketed image of international volunteering in media, whereby skilled volunteers from richer nations help deprived populations abroad in need of aid (Simpson 2004; Smith 2013). Accordingly, international cooperation among former international volunteers can be conceptualized as an extended form of long-term reciprocity (i.e., giving back what they had received). International volunteers are often described and promoted as catalysts for change in developing communities who empower local people for ownership and creation of new values and ways to strengthen their own communities (e.g., JICA 2011; UNV 2016; VSO 2012). Case studies of JOCVs in Guatemala and El Salvador by Hosono (2018) show that JOCVs play catalytic roles in the capacity development of local communities, in which they exert social influence on local people for internal (attitudinal) change by solving problems together and learning from each other (see Hosono et al. 2011 for an analytical framework of capacity development).

Among returned international volunteers, those who continue to believe in this vision of international volunteering and internalize the value of change rather than conservation may continue to volunteer for international cooperation. Accordingly, we hypothesize that *Volunteering for International Cooperation* would be associated with higher levels of *Openness-to-change* values such as self-direction, stimulation, and hedonism.

3.3 Summary of Hypotheses

To summarize our study hypotheses, we predict that, among former JOCVs:

- Relationships between values and volunteering will differ by type of volunteering. More specifically,
 - *Volunteering for Philanthropy* is associated with higher levels of *Self-transcendence* (i.e., benevolence and universalism);
 - *Volunteering for Education* is associated with higher levels of *Openness-to-change* (i.e., stimulation, hedonism, and self-direction);
 - *Volunteering for Community* is associated with higher levels of *Conservation* (i.e., conformity, tradition, and security) as well as *Self-enhancement* (i.e., achievement and power);
 - *Volunteering for International Cooperation* is associated with higher levels of *Openness-to-Change* (i.e., self-direction, stimulation, and hedonism);
- The association between *Self-transcendence* values (i.e., benevolence and universalism), and volunteering is predicted to be weak in magnitude; and
- Higher levels of *Extraversion* and *Agreeableness* and a lower level of *Neuroticism* are associated with a greater amount of volunteering.

4. Methods

4.1 Procedure and Participants

From December 2017 to January 2018, an online survey link was sent to the available 2558 email addresses of the former JOCVs who were dispatched between 2005 and 2007 for 2 years (i.e., 9 to 11 years upon returning). The survey was introduced as an additional survey request to an existing tracer survey conducted by the secretariat of the JOCV program. The survey took about 5 to 10 minutes, and participation was voluntary, with no one compelled to fill out any questionnaire items.² Two email reminders were sent to those who had not completed the survey. This resulted in 228 participants, yielding a response rate of 8.9%. There were 113 females and 115 males, ranging from 33 to 81 years old, of which 70 had participated in senior volunteer programs³ (i.e., dispatched when they were between 40 to 69 years old). When the current sample was compared with the demographics of the survey target sample, sampling bias was detected such that the current sample includes a larger proportion of former senior volunteers (see Appendix A).

² No monetary compensation was provided. All survey items were written in Japanese.

³ Senior volunteer programs started in 1990 and target those between ages 40 and 69. Senior volunteers usually join the program after retiring from successful careers in administration, primary education, or vocational training. Therefore, the youth programs and the senior programs operate differently (Japan International Cooperation Agency and The Supporting Organization of JOCV 2016; Secretariat of JOCVs 2015).

4.2 Measures

Volunteering. Participants were asked how many days during the past 1 year they were volunteering (unpaid work) in any of the 10 domains of volunteer activities (see Table 2 for examples provided in the survey). An 8-point Likert scale was used, ranging from 0 (not at all) to 7 (more than 200 days/ 4 days per week).

Values. Participants' values were measured using the Japanese 11-item version (Ikeda 2016; Manabe 2017) of the Schwartz Value Survey (Schwartz 1992, 2006). This was originally adapted from the wave five and six of the World Values Survey (Inglehart and Welzel 2005), which allows selection of one item from Schwartz' 10 values: self-direction, power, security, hedonism, benevolence (collectivism and altruism), achievement, stimulation, conformity, universalism and tradition. Following the standard method of data reduction methods for the Schwartz value items, deviation scores were used to indicate which values people endorse compared to other values (Welzel 2010).

The descriptive statistics of the deviation scores showed that conformity has the highest priority within the participants ($Mean=0.79$, $SD=0.88$), whereas power has the lowest priority ($Mean=-1.27$, $SD=0.97$). Two items (hedonism and universalism) were excluded from the final principal component analysis because of their mislocation (both were located in the opposite direction to the theory) and the extremely low communality (both below .18). The remaining nine items demonstrated a 2-component structure, namely, a) *Self-transcendence* versus *Self-enhancement* ($\alpha = .66$), and b) *Openness-to-change* versus *Conservation* ($\alpha = .58$), which was largely consistent with Schwartz's theory (Figure 2). Considering it is a shortened version and each component contains multiple categories of value, the internal consistency (Cronbach's alpha) of each subscale is acceptable.⁴ Component scores of each component were calculated for the following main analyses.

----- Figure 2 -----

Personality. The short form of the Japanese Big-Five Scale (Namikawa et al. 2012) was used to measure participants' personality profile. It consists of a total of 29 items (trait adjectives) with a 7-point Likert type scale, ranging from 1: not at all applicable to 7: very applicable. Reliability (Cronbach's alpha) of each of the five personality traits was as follows: *Openness* (.78), *Conscientiousness* (.82), *Extraversion* (.87), *Agreeableness* (.68), and *Neuroticism* (.85). Mean scores of each subscale were calculated for the following main analyses.

Socioeconomic Status. It is well known that demographic and socioeconomic statuses are significant predictors of formal volunteer participation in general (e.g., Wilson, 2000). To describe participants' characteristics and use them as control variables in the statistical models, the following information was collected about participants: *Age*, *Gender*, *Marital status*, *Work hours per week*, *Personal income and Household income*, as well as whether they are taking care of children in their

⁴ Indeed, the α s of the 10-items value survey (excluding the "Collectivism" item) that reported in 46 countries, 80% of them show values below .50 (Rudnev 2011).

family (see Table 3). For work hours per week and income, ordered categories were presented and responses were transformed back into numeric values by taking the middle value of the range for each category. Scholars generally found that people with higher socioeconomic status tend to volunteer more than others (see Musick and Wilson 2007; Smith 1994; Wilson 2000), although correlations between socioeconomic variables and volunteering are generally found to be weak (see Dekker and Halman 2003).

----- Table 3 -----

5. Results

5.1 Preliminary Analyses

Descriptive statistics are shown in Table 4 and Table 5. The values of skewness and kurtosis between -2 and +2 are considered indicative of normal univariate distributions (George and Mallery 2010). Volunteering across 10 domains measured by the 8-point Likert-type scale did not meet this criterion (see Appendix B); thus, the natural logarithm transformation was used to reduce the skewness of their distributions. Since several variables (*Gender*, *Marital status* and *Childcare*) were not intervally scored, the “polycor” package in R was used to conduct the correlational analyses by considering different combinations of types of variables (see Table 5).

----- Table 4 and Table 5 -----

5.2 Missing Data and Multiple Imputation

From the 25 variables used in the multivariate analysis, 3 were complete, 8 had less than 1% of values missing, 2 had less than 5% of values missing, and the remaining 12 had 5%~15% of values missing. Complete data were available for 69.30% of the participants. Logistic regression analyses were conducted to examine whether the missingness was predicted by any of the independent variables. Results indicate none of the variables but age was related to missingness in which older participants had more missing values in items asking about volunteering across all the domains ($\beta_s > .07$, $ps < .06$).

Because of the missing values, the analysis of only complete cases with the multivariate regressions would have resulted in a substantially reduced and unrepresentative sample. To overcome this problem, multiple imputation was applied to replace the missing data. In this method, all variables that are potentially related to missingness were included to produce more accurate imputation estimates and to strengthen the validity of the analysis (Rubin 1996). Five datasets were imputed, and parameter estimates for all five datasets were pooled. Comparisons of the distributions between the imputed and observed data were nearly equal, indicating no noticeable problems with the imputation. All of the main

analyses were conducted by using the package MICE (Van Buuren and Groothuis-Oudshoorn 2010) in R.

5.3 Main Analyses

Multiple regression analyses using the multiple imputation described above were conducted to examine the effects of values (*Self-transcendence* and *Openness-to-change*) and personality traits (*Openness*, *Conscientiousness*, *Extraversion*, *Agreeableness*, and *Neuroticism*) on volunteering while controlling for socioeconomic variables (*Age*, *Gender*, *Personal Income*, *Household Income*, *Marital Status*, *Childcare*, and *Working Hours*). The results of the multiple regression analyses are shown in Table 6.

----- Table 6 -----

Regarding effects of values, *Openness-to-change* had positive effects on volunteering for children ($b = .056, t = 2.03, p = .04$), sports, culture, arts and sciences ($b = .037, t = 1.74, p = .08$) and international cooperation ($b = .110, t = 5.20, p = .00$) whereas *Self-transcendence* had no effect on volunteering across the 10 domains ($ps > .05$).

Regarding effects of personality traits, with moderate significance, *Extraversion* had a positive effect on volunteering for people with disability ($b = .040, t = 1.86, p = .06$) and *Neuroticism* had negative effects on volunteering for health and medicine ($b = -.03, t = -1.67, p = .10$) and sports, culture, arts and sciences ($b = -.034, t = -1.83, p = .07$). Contrary to the hypothesis, *Agreeableness* had no effect on volunteering across the 10 domains. In addition to hypothesized effects, there was a positive effect of *Openness-to-change* on volunteering for conservation or environment ($b = .062, t = 1.89, p = .06$) and a negative effect of *Conscientiousness* on volunteering for local improvement ($b = -.039, t = -2.03, p = .04$).

For influences of the socioeconomic variables, *Age* positively predicted volunteering in 8 out of the 10 domains ($.004 < bs < .008, 1.76 < ts < 3.98, .01 < ps < .06$) except with volunteering for children, as well as sports, culture, arts and sciences. Unexpectedly, *Personal Income* had a negative prediction on volunteering for health and medicine ($b = -.0003, t = -2.42, p = .02$), the elderly ($b = -.0002, t = -1.84, p = .07$) and people with disability ($b = -.0003, t = -2.77, p = .006$). There was one *Gender* difference, in which men were more likely to participate in volunteering for local improvement than women ($b = -.079, t = -1.86, p = .06$). Furthermore, married participants were less likely to participate in volunteering for public health and medicine than singles ($b = -.090, t = -1.71, p = .09$). No effects were found for *Household Income*, *Childcare* and *Working Hours*.

6. Discussion

Why do some international volunteers continue to volunteer more than others after returning home, and in which area are the contributions made within a globalizing civil society? To find the answer to this

question, we surveyed former JOCVs who returned from their international volunteering service approximately 10 years ago to measure their values, personality, socioeconomic status and volunteer commitment across 10 volunteer activity domains in Japan.

6.1 Values and Personality as Determinants of Volunteering Among Former JOCVs

Based on the literature review, we predicted that different values are associated with different domains of volunteering for former JOCVs. As hypothesized, former JOCVs who value *Openness-to-change*, rather than *Conservation*, are more committed to volunteering for children and international cooperation. This is a novel finding given that past research on volunteers has generally focused on either altruistic or utilitarian values and motivations for volunteering.

On the other hand, *Self-transcendence* values such as benevolence and universalism had no relationship to volunteering in any of the activity domains. Sakurai (2005) similarly found that having an altruistic reason for volunteering had no influence on volunteer retention among young to middle-aged Japanese volunteers, and furthermore, indicated a negative influence among older volunteer retention. Together with our findings, it suggests that altruistic values may not support volunteer commitment in Japan. Furthermore, our hypothesis on the relationship between volunteering for community and the values of *Conservation* and *Self-enhancement* was not supported. Future studies may examine the association between *Self-transcendence* values and volunteering with cross-cultural samples to directly examine whether the lack of association is culturally specific and which cultural norms, such as the norm of reciprocity, might explain the cultural differences.

Regarding personality traits and volunteering, we hypothesized that Extroversion and Agreeableness were positively and Neuroticism was negatively associated with volunteer commitment in general. Our findings more or less supported this hypothesis. Our former JOCVs with higher levels of *Extraversion* and *Openness* as well as lower levels of *Neuroticism* and *Conscientiousness* spent more time volunteering in some domains. This is partly consistent with past research finding that prosocial individuals are more likely to be involved in volunteering, while those with social anxiety tend to avoid it (e.g., Handy and Cnaan 2010). However, we also note that relationships between these personality traits and volunteering were weak and not found in the majority of the volunteer domains, suggesting that personality traits may not play a big role in explaining volunteer commitment among former JOCVs.

6.2 Other Determinants of Volunteering among Former JOCVs

We found an association between volunteering and the age of the former JOCVs across many of the domains. The older the former JOCVs, the more committed they were in volunteering in eight out of the ten civic duty domains in Japan (except in the domains of child services and promotion of sports, culture, arts, and sciences). There are at least two potential explanations for this finding. One is the greater availability of free time among the older former JOCVs. Indeed, our older participants had

fewer working hours ($r = .50$, see Table 3), which appears to partly explain why older participants are able to spend more time volunteering. The analysis took working hours into account; however, age remained a reliable predictor, indicating that the influence of age is not due to differences in working hours by age. That is, our analysis eliminated the availability of time as the reason for older volunteers' greater commitment in volunteering.

A second factor was differences in international volunteering experiences between the older JOCVs and the younger JOCVs. Our sample included a sizable amount of former JOCVs who had participated in the senior volunteer programs (30.7%). They may return home with a greater sense of responsibility to repay the lessons learned to the globalizing civil society in Japan. This argument might be further explained by the fact that these volunteer programs are funded by taxpayers in Japan, and therefore, older former JOCVs might feel a greater sense of responsibility or indebtedness for the volunteer opportunity. This is because the senior volunteer programs through which our older participants were dispatched provided greater support (e.g., family support and greater allowance) compared to the youth JOCV programs, through which our younger participants were dispatched.⁵

Another notable finding regarding the socioeconomic status is the negative impact of personal income on volunteer commitment in the three philanthropy domains (i.e., public health and medicine, elderly, and people with disability). This is contrary to the extant evidence and hypotheses set forth in the “dominant status model” (Smith 1994) and the “resource model” (Wilson and Musick 1997). Both hypotheses posit that people with higher socioeconomic status (e.g., male gender, middle-age, married, high in income) and greater resources (human, social, and cultural capitals) are socially motivated and practically able to volunteer more. Similar to the impact of age, the correlation between personal income and working hours is relatively strong ($r = .65$) in our sample, suggesting that time availability may partly explain this effect. That is, those with higher personal income had less time available to volunteer. Again, when working hours are simultaneously examined, the negative effects of personal income remained as reliable while the working hours did not, suggesting that the inverse relationship between personal income and volunteering cannot be explained by working hours. This finding may be in line with scholars emphasizing the different ways that people in the global south volunteer, for example, through mutual aid and self-help (e.g., Butcher and Einhof, 2016). Similarly, people in low-income communities in Japan may volunteer to support each other more than those in richer communities.

6.3 Limitations of the Current Study and Directions of Future Studies

There are several limitations to the present study. First, our sample was biased toward oversampling older respondents. This is potentially problematic if older respondents were more cooperative and

⁵ The operation of these programs changed in the fall 2018. Please see the website of the Secretariat of JOCV (Japanese only: https://newsreader.jica.go.jp/news/shinseido_180927.pdf)

voluntary than younger counterparts, because that may potentially explain the impact of age found in the current study.

Second, our study does not have comparison groups. Therefore, we cannot conclude whether this finding is specific to former JOCVs, or generalizable to other populations such as non-Japanese former international volunteers, former national volunteers, or the general population. Adding such comparison groups parallel to the current study would be a fruitful direction for future research.

Third, the current study did not take into account qualitative differences in experiences of international volunteering. That is, the study cannot address what unique aspects of international volunteering may have had impacts on long-term contributions among former international volunteers. Do they continue to work in the same community, geographical region, or sector in which they served during their international volunteering program? What kind of lessons from the experience remain as strong drivers for long-term contributions to international cooperation after returning home? These are fruitful research questions to pursue that carry implications for practice.

6.4 Implications for Maximizing Post-Placement Contributions Among Former JOCVs

What can volunteer-sending organizations and civil society do to enable and maximize the contributions of former international volunteers through long-term commitments in volunteering? This question is important, especially since international volunteers with prior volunteering and international experience are shown to carry out their activities more effectively than the first-timers (e.g., Onuki 2018; Sherraden, Lough, and McBride 2008). In our survey and elsewhere (Comhlámh 2018), former international volunteers reported that one of the greatest obstacles for volunteering is the lack of time. We found, however, that time-related variables such as working hours and childcare involvement were not associated with days of volunteer commitment. Instead, our findings suggest that the values of former international volunteers need to be matched with the domains of volunteering.

For *Volunteering for Education* (e.g., promotions of sports, cultures, arts and sciences, children services) and *Volunteering for International Cooperation*, our research suggests that *Openness-to-Change* may underlie international volunteers' long-term commitments. Recruitment activities may be targeted toward former JOCVs who are self-driven and in search of change, such as during their career transitions, in the face of both positive and negative life events, and seeking stimulation and challenges. Conversely, those who are traditional, conservative, or risk-averse might not be easily recruited for participation and commitment.

Our findings also suggest that, given that older former JOCVs are more committed to volunteering than younger counterparts, recruitment strategies need to be creative when targeting younger former JOCVs, such as emphasizing résumé-building and professional opportunities. Likewise, when recruiting former JOCVs with higher incomes, non-monetary incentives for volunteering, such as social prestige, joy, and higher human values, may be highlighted. More evidence on the determinants

of volunteering among former international volunteers is needed to make these suggestions more promising and generalizable.

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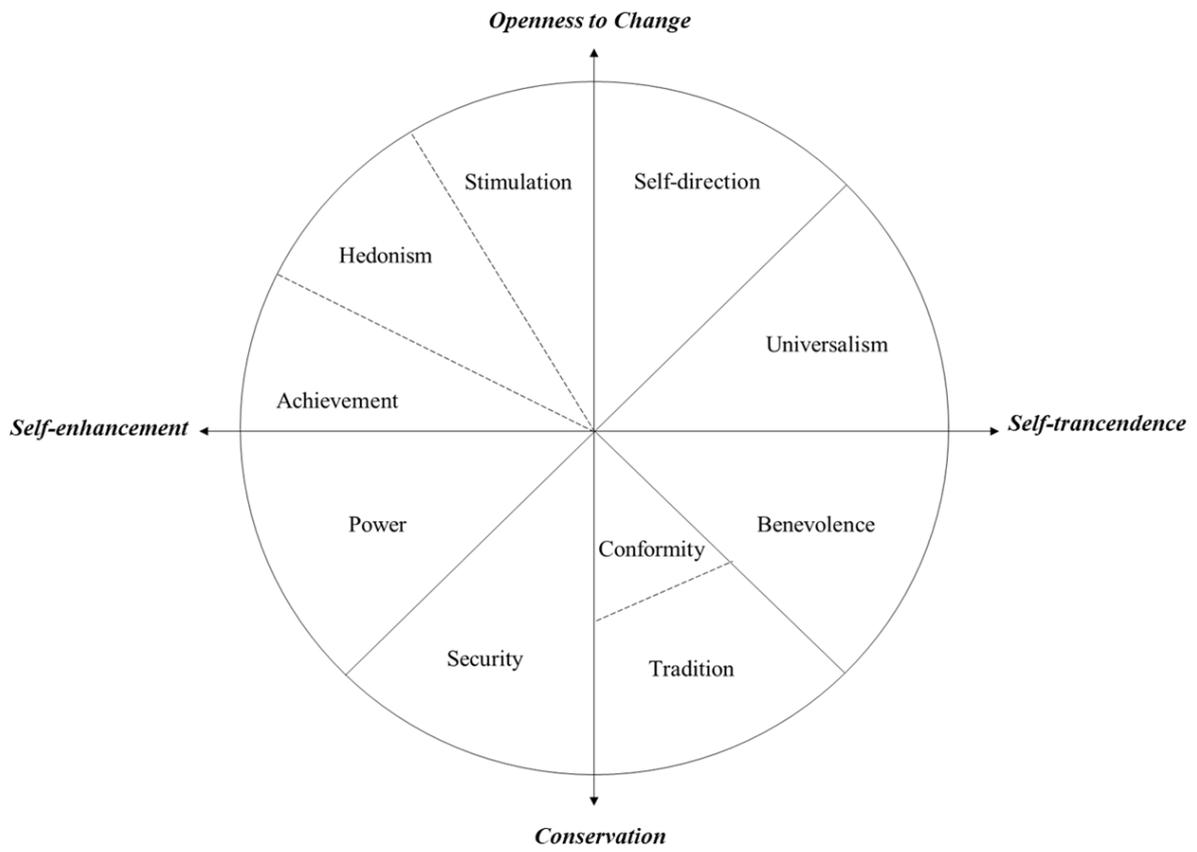


Figure 1. Schwartz (2012)'s theoretical model of relations among ten motivational types of value

Source: Prepared by author

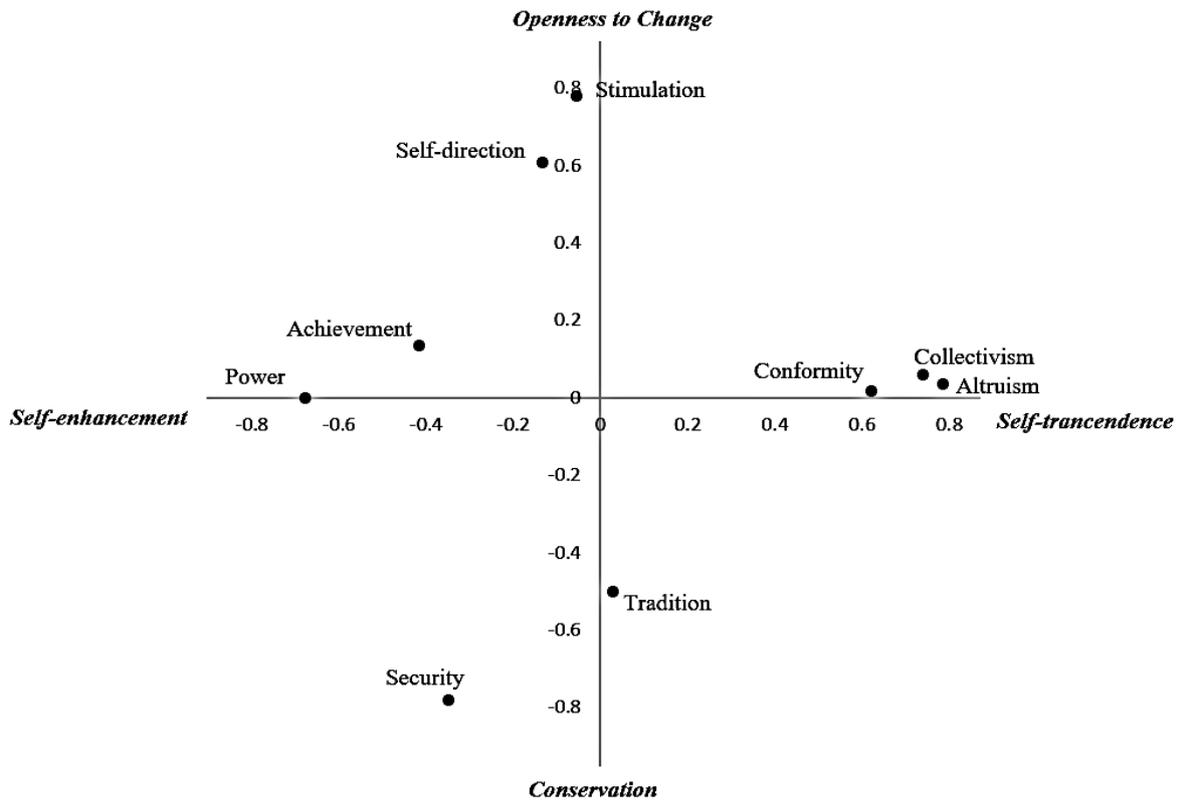


Figure 2. Principal component analysis with 9-items

Table 1. Conceptual definitions of 10 Basic Values (Schwartz, 2014)

Value	Conceptual definition
Self-direction	Independent thought and action—choosing, creating, exploring
Stimulation	Excitement, novelty, and challenge in life
Hedonism	Pleasure and sensuous gratification for oneself
Achievement	Personal success through demonstrating competence according to social standards
Power	Social status and prestige, control or dominance over people and resources
Security	Safety, harmony, and stability of society, of relationships, and of self
Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms
Tradition	Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provides
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact
Universalism	Understanding, appreciation, tolerance and protection for the welfare of all people and for nature

Source: Schwartz, S. H. 1994. "Are There Universal Aspects in the Structure and Contents of Human Values?." *Journal of Social Issues* 50 (4): 19-45.

Table 2. Volunteer activity domains and examples in the study and corresponding categories in the literature

Activity Domains	Examples	Categories
1. Health and medical related	blood donation, conversation partners with patients at hospitals, mainstreaming safe food products	<p style="text-align: center;">Volunteering for Philanthropy</p> <ul style="list-style-type: none"> ● Philanthropy (Davis-Smith 2000; Paine et al. 2010; Smith et al. 2016)
2. For the elderly	assisting living and leisure activities of the elderly	
3. For people with disabilities	sign language, braille translation, reading, assisting social participation of people with disabilities	
4. For children	taking care of children’s meetings, childrearing volunteering, assisting school events	<p style="text-align: center;">Volunteering for Education</p> <ul style="list-style-type: none"> ● Expressive behavior (Paine et al. 2010) ● Leisure (Van Der Meer et al. 2009) ● Sports, Arts and Sociability (Smith et al. 2016)
5. Sports, culture, arts, & sciences	teaching sports, spreading traditional Japanese culture, museum guide, assisting operations of lectures and symposia	
6. Local improvement	cleaning streets and public parks, planting flowers, regional revitalization	<p style="text-align: center;">Volunteering for Community</p> <ul style="list-style-type: none"> ● Community improvement-development (Smith et al. 2016)
7. Safety promotion	disaster prevention, crime prevention, traffic safety movements	
8. Conservation or environmental	wild birds observation and protection, forest and green protection, recycling movements, reducing wastes	
9. Disaster related	food and clothing provision to disaster victims, emergency food services in affected areas	<p style="text-align: center;">Volunteering for International Cooperation</p> <ul style="list-style-type: none"> ● International understanding (Sherraden et al. 2006) ● Development cooperation (Sherraden et al. 2006)
10. International cooperation	international development assistance, refugee support, supporting foreigners in Japan	

Source: Prepared by author

Table 3. Characteristics of the former JOCVs

	Frequency	Percentage
Age		
33~39	69	30.3%
40~49	82	35.9%
50~59	18	7.9%
older than 60	59	25.9%
Gender		
Female	113	49.6%
Male	115	50.4%
Personal Income (¥)		
less than 3,000,000	102	44.7%
3,000,000~4,999,999	57	25.0%
5,000,000~5,999,999	23	10.1%
6,000,000~7,999,999	32	14.0%
more than 8,000,000	12	5.3%
Household Income (¥)		
less than 3,000,000	52	22.8%
3,000,000~4,999,999	56	24.6%
5,000,000~5,999,999	21	9.2%
6,000,000~7,999,999	32	14.0%
8,000,000~9,999,999	34	14.9%
more than 10,000,000	39	17.1%
Marital Status		
Married	156	68.4%
Not married	71	31.1%
Childcare		
Yes	80	35.1%
No	148	64.9%
Working Hours (per week)		
less than 15	33	14.5%
15~39	41	18.0%
40~48	50	21.9%
more than 49	59	25.9%
other	40	17.5%

Table 4. Participation in each domain

	Participation	No	Yes	Missing
1 Health and Medical Related	Frequency	150	63	15
	percentage	65.79%	27.63%	6.58%
2 For the Elderly	Frequency	146	64	18
	percentage	64.04%	28.07%	7.89%
3 For People with Disabilities	Frequency	160	47	21
	percentage	70.18%	20.61%	9.21%
4 For Children	Frequency	125	83	20
	percentage	54.82%	36.40%	8.77%
5 Sports, Culture, Arts, & Sciences	Frequency	134	78	16
	percentage	58.77%	34.21%	7.02%
6 Local Improvement	Frequency	132	78	18
	percentage	57.89%	34.21%	7.89%
7 Safety Promotion	Frequency	159	47	22
	percentage	69.74%	20.61%	9.65%
8 Conservation or Environmental	Frequency	140	68	20
	percentage	61.40%	29.82%	8.77%
9 Disaster-Related	Frequency	162	44	22
	percentage	71.05%	19.30%	9.65%
10 International Cooperation	Frequency	122	94	12
	percentage	53.51%	41.23%	5.26%

Table 5.*Descriptive statistics and correlations among independent variables*

	<i>Mean</i>	<i>sd</i>	2	3	4	5	6	7	8	9	10	11	12	13	14
1 Age	49.32	14.11	-.37 **	-.21 **	-.31 **	.26 **	-.27 **	-.50 **	.03	.21 **	-.14 *	-.02	-.11	.00	.00
2 Gender (male=1, female=2)	1.50	0.50	—	-.17 *	.05	-.28 **	.02	.02	-.01	-.07	.16 *	-.14 *	.10	.16 *	-.06
3 Personal Income	363.61	261.12		—	.60 **	-.14 *	.00	.65 **	.03	-.06	.14 *	.03	-.01	-.07	.10
4 Household Income	597.10	379.16			—	.15 *	.15 *	.36 **	.04	-.07	.11	-.03	.08	-.12 †	.01
5 Marital Status (unmarried=0, married=1)	0.69	0.46				—	.42 **	-.33 **	-.06	.13 †	-.09	-.08	-.05	-.12 †	-.18 *
6 Childcare (No=0, Yes=1)	0.35	0.48					—	-.08	.02	.04	.01	-.05	-.03	.09	-.10
7 Working Hour	33.09	21.75						—	.06	-.15 *	.16 *	.05	.04	-.04	.18 *
8 Openness	4.98	0.82							—	.05	.62 **	.10	-.04	.03	.49 **
9 Conscientiousness	4.19	0.89								—	-.04	.21 **	-.12 †	-.02	.05
10 Extroversion	4.77	1.06									—	.11	-.13 †	.04	.31 **
11 Agreeableness	4.51	0.76										—	-.19 **	.28 **	.03
12 Neuroticism	4.15	1.11											—	.04	-.23 **
13 Self-transcendence vs Self-enhancement ^a	0.00	1.00												—	.00
14 Openness to change vs Conservation ^a	0.00	1.00													—

Note: $n=179\sim 226$. missing data were dealt with by pairwise. IC: International Cooperation.

^a component score

$p < .10$ †, $p < .05$ *, $p < .01$ **

Table 6.*The results of multiple regression analyses*

	Health	Elderly	Disability	Children	Culture	Community	Safety	Environment	Disaster	IC
Self-transcendence vs Self-enhancement	0.01 (0.02)	0.01 (0.02)	0.00 (0.02)	0.02 (0.02)	0.03 (0.02)	0.02 (0.02)	-0.01 (0.02)	0.01 (0.02)	0.02 (0.02)	0.00 (0.02)
Openness-to-change vs Conservation	0.01 (0.02)	0.04 (0.03)	0.02 (0.02)	0.06 * (0.03)	0.04 † (0.02)	0.03 (0.02)	0.01 (0.02)	0.01 (0.03)	0.00 (0.02)	0.11 ** (0.02)
Openness	-0.02 (0.03)	-0.01 (0.03)	-0.04 (0.03)	0.02 (0.03)	0.04 (0.03)	0.02 (0.03)	-0.01 (0.02)	0.06 † (0.03)	0.02 (0.03)	-0.04 (0.03)
Conscientiousness	0.02 (0.02)	-0.01 (0.02)	-0.01 (0.02)	0.01 (0.03)	-0.00 (0.02)	-0.04 * (0.02)	0.01 (0.01)	-0.02 (0.02)	-0.02 (0.02)	-0.02 (0.02)
Extroversion	0.02 (0.02)	0.02 (0.02)	0.04 † (0.02)	0.01 (0.03)	0.02 (0.02)	-0.01 (0.02)	0.02 (0.02)	-0.01 (0.02)	0.01 (0.02)	0.02 (0.02)
Agreeableness	0.01 (0.03)	0.01 (0.03)	-0.03 (0.02)	-0.04 (0.03)	-0.04 (0.03)	-0.04 (0.02)	-0.02 (0.02)	-0.02 (0.03)	0.02 (0.02)	0.01 (0.03)
Neuroticism	-0.03 † (0.02)	-0.01 (0.02)	-0.01 (0.02)	0.00 (0.02)	-0.03 † (0.02)	0.00 (0.02)	-0.01 (0.01)	-0.02 (0.02)	-0.02 (0.01)	0.00 (0.02)
Age	0.00 † (0.00)	0.01 ** (0.00)	0.00 * (0.00)	0.00 (0.00)	0.00 (0.00)	0.01 * (0.00)	0.01 ** (0.00)	0.00 † (0.00)	0.00 ** (0.00)	0.01 ** (0.00)
Gender (male=1, female=2)	-0.07 (0.05)	-0.04 (0.04)	-0.05 (0.04)	-0.01 (0.05)	-0.07 (0.05)	-0.08 † (0.04)	-0.05 (0.03)	-0.03 (0.05)	-0.02 (0.04)	-0.03 (0.04)
Personal Income	-0.00 * (0.00)	-0.00 † (0.00)	-0.00 * (0.00)	-0.00 (0.00)	-0.00 (0.00)	-0.00 (0.00)	-0.00 (0.00)	-0.00 (0.00)	-0.00 (0.00)	-0.00 (0.00)
Household Income	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	-0.00 (0.00)	-0.00 (0.00)	0.00 (0.00)	-0.00 (0.00)	-0.00 (0.00)	-0.00 (0.00)
Marital Status (unmarried=0, married=1)	-0.09 † (0.05)	-0.07 (0.05)	-0.03 (0.05)	0.05 (0.06)	0.06 (0.06)	-0.00 (0.05)	0.04 (0.04)	0.03 (0.06)	0.01 (0.04)	-0.03 (0.05)
Childcare (No=0, Yes=1)	0.05 (0.05)	0.04 (0.05)	0.02 (0.04)	0.06 (0.06)	-0.05 (0.05)	0.05 (0.04)	-0.01 (0.03)	0.01 (0.05)	-0.04 (0.04)	0.01 (0.05)
Working Hour	0.00 (0.00)	-0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	-0.00 (0.00)

Note : Upper parts show the estimates , SEs are showed in (). IC: International Cooperation.

$p < .10$ †, $p < .05$ *, $p < .01$ **

Appendix A.

Comparisons of characteristics between the current sample and full sample

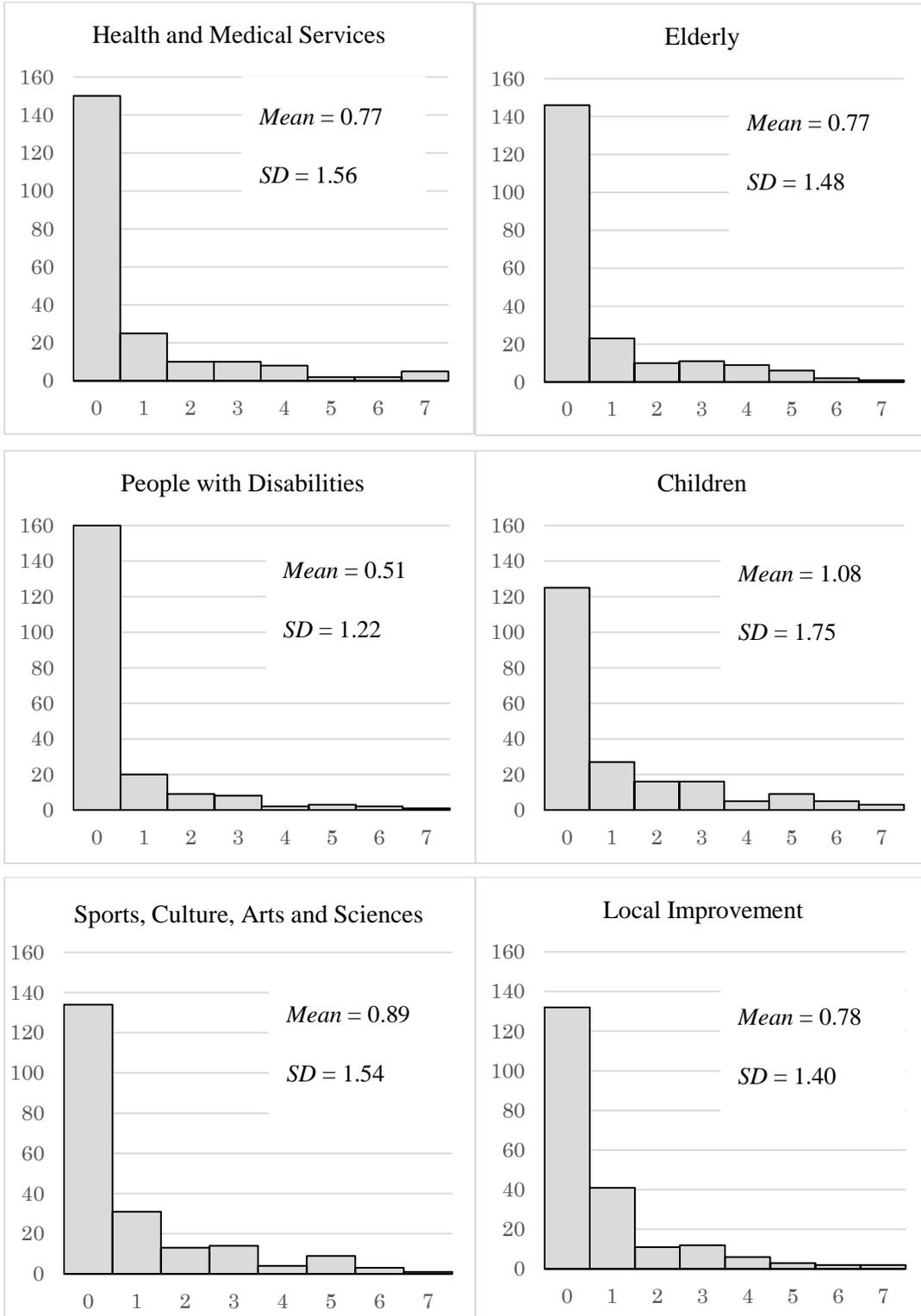
		Current Sample	Full Sample	Total	Adjusted Standardized Residual	
Age						
	30~39	77	1230	1307	4.1	***
	40~49	76	776	852	0.9	
	50~59	16	105	121	2.1	*
	above60	59	447	506	3.2	***
	Total	228	2558	2786		
	$\chi^2(df)$				21.983 (3)	***
Gender						
	male	115	1191	1306	1.1	
	female	113	1367	1480	1.1	
	Total	228	2558	2786		
	$\chi^2(df)$				1.265 (1)	
Type of Volunteer Program						
	JOCV	156	1998	2154	3.3	***
	Youth Volunteers for Nikkei Communities	2	60	62	1.4	
	Senior Volunteers for Nikkei Communities	5	27	32	1.5	
	Senior Volunteers	65	473	538	3.7	***
	Total	228	2558	2786		
	$\chi^2(df)$				17.806 (3)	***
Area						
	Asian	59	564	623	1.3	
	Middle East	15	177	192	0.2	
	Africa	52	701	753	1.5	
	North & Latin America	80	823	903	0.9	
	Oceania	16	237	253	1.1	
	Europe	6	56	62	0.4	
	Total	228	2558	2786		
	$\chi^2(df)$				4.941 (4)	
Former IVs' Experience						
	Human Capital	92	1214	1306	2.1	*
	Administrator & Business	18	151	169	1.2	
	Agriculture	45	439	484	1.0	
	Industry	21	192	213	0.9	
	Public Health & Welfare	52	562	614	0.3	
	Total	228	2558	2786		
	$\chi^2(df)$				5.286 (4)	

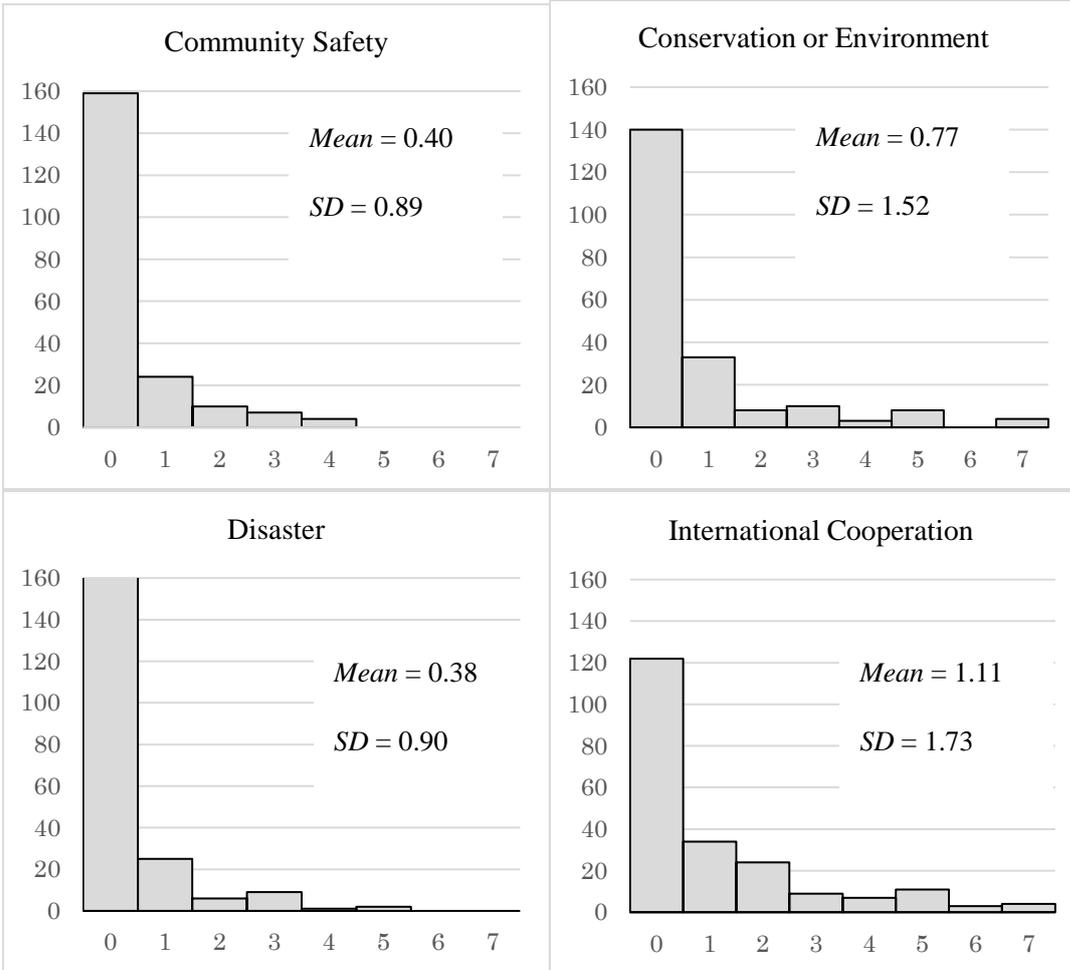
Note: Adjusted Standardized Residual reveals difference between the observed and expected frequencies.

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

Appendix B.

Distribution of days spent volunteering for each domain of volunteering





Abstract (in Japanese)

要約

近年世界各国のボランティア団体では、帰国後の国際ボランティアがどのように市民社会へ貢献をしているのか実態を把握して、どのように彼らの活躍を支援できるかについて模索している (King 2018)。本研究では、帰国後のボランティア活動を市民社会への貢献と位置づけ、その個人要因について調べ関係性を明らかにした。

ボランティア活動の個人要因についての先行研究では、利他性や外向性が高く社会経済的地位が高い人がよりボランティアに従事していることなどが報告されている (Bekkers 2004; 2010)。しかし、国際ボランティアをテーマにした研究は少なく、さらに国際ボランティア経験者を対象とした研究は皆無である。

本研究では、JICA 海外協力隊 (以下、「隊員」) が帰国後およそ 10 年間経過した今、どのような分野でボランティア活動をしており、またそれにはどういった個人要因が関連しているかについて、価値観とパーソナリティに着目して調査した。帰国後平均 10 年が経過した元協力隊 228 名が、10 の分野における去年一年間のボランティア活動日数、価値観 (自己超越・変化への開放性)、パーソナリティ (開放性・誠実性・外向性・調和性・情緒不安定性)、および社会経済的地位 (年齢、性別、配偶者の有無、個人の収入、世帯収入、職務時間など) について回答した。

各 10 分野におけるボランティア活動日数を従属変数に、価値観、パーソナリティ、社会経済的地位を独立変数にして、多重代入を用いた重回帰分析を行った。主に、「変化への開放性」への価値観 (刺激や自己決定を重んじる一方、保守性が低い傾向) がより高い元隊員が、教育及び国際協力の分野においてより多くのボランティア活動を行っていたことが分かった。一方で、ボランティア動機と関連深い利他性に関連する「自己超越」への価値観 (普遍主義や慈善を重んじる一方、自己高揚が低い傾向) はボランティア活動日数と関係がなかった。パーソナリティについては、より外向性が高く、情緒不安定性が低い元隊員が比較的多くのボランティア活動をしている分野があった。

本研究では、「変化への開放性」という価値観が教育及び国際協力分野でのボランティア活動に関連していることが判った。国際ボランティア経験者の教育及び国際協力におけるさらなる社会貢献を促すには、ボランティアの意義や活動内容を、「社会の変革をもたらし得る、刺激的で自己実現の可能なもの」と位置づけることで参加を促進することが効果的であると考えられる。

キーワード: 元国際ボランティア、価値観、パーソナリティ、市民社会