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CONSIDERING CULTURAL INFLUENCES IN VOLUNTEER SATISFACTION AND COMMITMENT

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Volunteers are crucial to the delivery of sport events worldwide. This research examines the efficacy of Western models of volunteering for Korean volunteers. Specifically, this research examines the relationship between benefits, sense of community, satisfaction, and commitment in a Korean context. A survey of 218 volunteers at the 2011 Formula One Grand Prix in Seoul, Korea was conducted. The results indicate that the structure of benefits obtained was less differentiated than previous research that has been conducted in Western cultures where volunteering is more prevalent. Further, the results show that the two benefits that Korean volunteers believed they obtained, excitement and professional development, do not impact satisfaction or commitment. Instead, sense of community was found to directly impact satisfaction and commitment, which is congruent with the collectivist values of Korean society.

Key words: Volunteerism; Cultural differences; Collectivism; Sport event; Volunteer retention

Introduction

Volunteers are crucial in the delivery of sport events and have been shown to contribute to both the economic and the social impact of the event (Kemp, 2002; Preuss, 2004). International events such as the Olympic Games and the Fédération Internationale de Football Association (FIFA) World Cup

require a substantial number of volunteers in order to successfully stage the event. The Olympic Games commonly utilizes over 40,000 volunteers during any games period (Cuskelly, Hoyer, & Auld, 2006; de Moragas, Moreno, & Paniagua, 2000), whereas the 2014 FIFA World Cup in Brazil is expected to utilize 80,000 volunteers (FIFA, 2012). These types of large-scale events are increasingly part of

the marketing strategies for cities and destinations throughout the world (Jago, Chalip, Brown, Mules, & Ali, 2003). Western nations such as the US, Australia, and many European countries have a history of hosting major events and a concomitant history of volunteering. Event hosting in Asia has been sporadic but has been increasing in recent years (Dolles & Soderman, 2008).

Volunteering, at least as we define it in the West, has not been an integral part of people's lives in Korea. For example, in 2006, 34% of the Australian population aged 18 years and over participated in voluntary work (Australian Bureau of Statistics, 2008), whereas only 15% of the Korean population volunteered during that same time (Park, 2007). However, with an increased interest in sport events and leisure opportunities evident in Korea, it has been suggested that there will be a coinciding need for volunteers (Kim, 2010).

Korea has sporadically hosted international sport events such as the 1988 Seoul Olympics, the 2002 FIFA World Cup (cohosted with Japan), and more recently the 2011 Daegu World Athletics Championships. These events have been one-time events that do not reoccur at the same destination. Therefore, there has been no great need to create or maintain a committed volunteer workforce who will continue to volunteer with the event year after year. In 2010, Korea was awarded a Formula One event, now known as the Korean Formula One Grand Prix. Because this event occurs annually, volunteer managers for this event must now be concerned with both the recruitment and the retention of a skilled and knowledgeable volunteer workforce to keep the event running year after year. Previous research on volunteers posits that having a satisfied volunteer base can reduce the cost associated with recruiting and training volunteers by encouraging repeat volunteering. This has the added benefit of maintaining a workforce that is increasingly knowledgeable about the event and its operations.

Although there has been a plethora of research on volunteers in Western cultures that has discussed the motives and benefits for volunteering in sport, as well as the reasons why people may or may not continue to volunteer (e.g., Costa, Chalip, Green, Simes, 2006; Doherty, 2009; Green & Chalip, 2004; Hamm, MacLean, & Misener, 2008), limited research has examined these constructs within the

Korean culture, or in fact any Eastern culture (Kim, 2010). Yet research comparing four countries (Canada, India, the Netherlands, US) has shown that there are significant cultural differences in the way volunteering is conceptualized (Handy, Chann, Brudney, Ascoli, & Meijs, 2000). Therefore, it is unclear whether the models and theories of volunteering that have been developed in the West can or do apply in other cultural settings, particularly in cultural settings without a long tradition of volunteering. The purpose of this article is to examine the efficacy of Western models of volunteering for Korean volunteers. Specifically, this study examines the efficacy of a model developed in the Western context depicting the relationship between benefits, sense of community, satisfaction, and commitment derived by Green and Chalip (2004) in the Korean context.

Literature Review

Research in Western contexts has shown that volunteers are more likely to want to volunteer again when they feel satisfied with their volunteer experience and are committed to the related organization (Doherty, 2009; Farrell, Johnston, & Twynham, 1998; Green & Chalip, 2004; Omoto & Snyder, 1995; Penner, 2002). Consequently, much of the research on volunteers has examined the antecedents of volunteer satisfaction and commitment. Numerous antecedents have been proposed, most notably motives/benefits sought (Clary, Snyder, & Ridge, 1992; Farrell et al., 1998; Hamm et al., 2008; Kim, Zhang, & Connaughton, 2010; Omoto & Snyder, 1995; Penner, 2002), benefits obtained (Green & Chalip, 2004), and sense of community (Costa, et al., 2006; Green & Chalip, 2004). Researchers have studied volunteers' motives and benefits for volunteering across numerous cultures and contexts (Kim et al., 2010). With the exception of Warner, Newland, and Green (2011), few have specifically sought to determine the contextual variables that may be responsible for differences in volunteers' level of motivation or in the variability in the benefits sought by volunteers in different contexts. Instead, researchers have measured a laundry list of benefits and factor-analyzed responses to determine the potential benefits sought by volunteers across a variety of contexts. Not surprisingly, the dimensions of motivation have varied.

The few studies that have compared volunteers from different nations have each used measures developed in the US (Han & Nguyen, 2008; Kim et al., 2010). Kim et al. (2010) studied the differences among volunteers at four youth sport organizations and events in both the US and Korea and found mean differences across groups. The findings were, however, attributed to the contextual differences such as the type of event or organization. This study did not consider the ways in which culture could have impacted the findings. However, in accordance with role identity theory, it has been suggested that social norms provide the initial impetus to volunteer (Grube & Piliavin, 2000); thus, one would expect that the social norms of a particular culture may impact the intent to volunteer as well as the subsequent volunteer experience. Han and Nguyen (2008) also compared volunteers from the US with volunteers from an Asian country—Japan. This study explicitly examined differences in the levels of motivation reported by American and Japanese volunteers of Ladies Professional Golf Association (LPGA) events. On the one hand, they found that Japanese volunteers were more motivated by social and material rewards than were American volunteers. On the other hand, Americans were more highly motivated by egoistic and purposive rewards. This study was one of the only studies to show differences related to individualistic versus collectivistic cultural norms. Yet, this study also relied on measures developed and validated in the West. The mean differences hint at the potential differences in the volunteer experience, but still assume that the two cultures associate the component items in the same way. In other words, it is clear that Japanese volunteers were more highly motivated by social benefits, but it is not clear that the items representing “social benefits” to American volunteers are the same items that represent social benefits to the Japanese volunteers. It is important that we establish the stability of the psychometric properties of these scales from one culture to another.

There has been scant attention to comparative research in volunteer motivation, the most-studied area of volunteer management. Even fewer studies of any kind have focused specifically on factors related to volunteer retention. Whereas this study does not specifically measure volunteer retention, volunteer retention has been shown to be an outcome of satisfaction with the volunteer experience

(Omoto & Snyder, 1995; Penner, 2002). Retention is particularly important for regularly occurring events because retaining existing, experienced volunteers is more cost-effective than continually recruiting new volunteers (Coyne & Coyne, 2001; Doherty, 2009). More importantly, retention is an important component of organizational learning and results in a better trained, more experienced, and more highly skilled volunteer base. One would expect this to occur in all cultures. However, the means by which volunteers can be enticed to return year after year may vary across cultures. The remaining literature review first considers potential cultural differences that may affect volunteering, specifically volunteer retention, in different cultures. After cultural differences are considered, potential antecedents to intention to volunteer again are discussed and hypotheses are developed.

Considering Culture

Most of the research on event volunteers has been conducted in Western countries such as the US (Love, Hardin, Koo, & Morse, 2011), Canada (Doherty, 2009), and Australia (Costa et al., 2006; Green & Chalip, 2004). Research on event volunteers has typically taken for granted the cultural environment in which the volunteer operates. However, theories of human behavior are not culturally universal (Hofstede, 1984). Studies examining organizational behavior, leadership, management techniques, and motivation have each noted that these constructs are culturally specific and tend to reflect the dominant values of the national culture (Hofstede, 1983a, 1983b, 1984). Hofstede (1984) defines culture as “the collective programming of the mind which distinguishes the members of one group or society from those of another. . . . Culture is reflected in the meanings people attach to various aspects of life; their way of looking at the world and their role in it” (p. 82). Thus, similar to organizational behavior, it is logical to assume that culture affects the ways in which individuals view and experience volunteering. Research has suggested that just who is considered a volunteer is a matter of cultural perception (Handy et al., 2000). Specifically, Handy et al. (2000) conducted a cross-cultural analysis that included India, Canada, the Netherlands, and two collection sites in America (Georgia and Philadelphia) and found that

perceptions of volunteering differed across regions and countries. Thus, Handy et al. posit that the definition of who is a volunteer should be based on the public perception of volunteering within a particular culture. Although we know little about how volunteerism is perceived and experienced across cultures, our understanding of culture in organizations may inform this study.

Hofstede (1980, 1983a, 1983b) studied the differences between employees in similar roles at the same multinational company and found that the cultural differences in employees from different countries were represented by four value dimensions: individualism versus collectivism, large versus small power distance, strong versus weak uncertainty avoidance, and masculinity versus femininity. A fifth dimension of long-term versus short-term orientation was later added to the original four dimensions (Hofstede & Bond, 1988). The individual–collectivism continuum refers to the degree to which interdependence exists among individuals; thus, it is a measure of whether the individual is motivated by self-interests or group interests. In collectivist countries, belongingness is typically placed above ego. Power distance relates to whether there is a hierarchical order or equalization among workers and how inequalities are dealt with when presented. Uncertainty avoidance is a measure of the way society approaches the future. Specifically, this dimension examines the extent to which cultures try to control the future or allow things to happen organically. The masculinity versus femininity concept refers to the way that society allocates social roles to the sexes. Long-term versus short-term orientation refers to a culture's focus on the past and present, or on the future.

In terms of examining cultural differences in volunteer's perceptions, it may be appropriate to pay particular attention to the individualism–collectivism differences as they have been shown to influence the way in which organizational and management systems operate (Hofstede, 1983a, 1983b, 1984). Hofstede's (1984) index of individualism ranked North America and Australia highest of the 50 countries involved in the research, with an individualism index of 91 and 90, respectively. Korea, on the other hand, ranked much lower with an individualism index of 18. This suggests that North America and Australia, two of the countries where much of our understanding about event volunteers has originated,

favor individualism, whereas Korea values collectivism. Some have suggested that volunteering is more congruent with the social norms of collectivist cultures (Hofstede, 2001; Parboteeah, Cullen, & Kim, 2004; Wilson & Musick, 1997). However, others have argued that volunteering may be more closely linked to individualism as autonomy is believed to encourage a sense of personal responsibility (e.g., Kemmelmeier, Jambor, & Letner, 2006; Waterman, 1981).

Finkelstein (2010) examined the constructs of individualism and collectivism among a group of undergraduate students at a university in the south-eastern US. She found that collectivism is strongly related to altruistic motives, strengthening social ties, and the development of a role identity. Individualism, on the other hand, was closely linked with career-related objectives. This is not surprising given that collectivists favor group membership, whereas individualism brings with it a propensity for autonomy and self-fulfillment.

When examining management and planning across cultures, Hofstede (1984) notes that differences are evident in individualist and collectivist cultures. In collectivist countries, individuals are more motivated by group interests; it is unfathomable in these cultures that individuals would be motivated by self-interest. Thus, Hofstede posits that instead of self-actualization being an ultimate goal, as suggested by common Western psychological theories such as Maslow's (1970) hierarchy of needs, belongingness may be more important in collectivist cultures. Further, collectivist cultures tend to value relationships over tasks, whereas in individualistic cultures the task comes before the relationship. Thus, researchers studying volunteers in cultures beyond the Anglicized cultures, where much of the volunteer research has taken place, may need to test the efficacy of these theories and models rather than assume that they are culturally relevant. The bigger the cultural differences, the less likely it is that the models developed in one would also be appropriate in the other. Thus, this study tests the efficacy of a model developed in Australia by Green and Chalip (2004) and supported by work in Canada and the US to understand Korean volunteers' satisfaction and intention to volunteer again. The next sections develop and describe the constructs and relationships tested.

Benefits of Volunteering

Research on sport volunteers has identified numerous benefits that individuals may obtain from the volunteer experience. For many high-profile sport events, prestige has been identified as a key benefit to volunteering (Coyne & Coyne, 2001; Green & Chalip, 2004). Prestige may stem from the status of the event itself as well as the elite athletes and celebrities with whom volunteers might interact with as part of their duties (Coyne & Coyne, 2001). Research suggests that excitement is also a reason for volunteering (Fairley, Kellett, & Green, 2007; Farrell et al., 1998; Green & Chalip, 2004). These studies have found that being involved in a sport event may engender a sense of excitement among volunteers. For some, that excitement stems from being part of a once-in-a-lifetime opportunity (Farrell et al., 1998; Green & Chalip, 2004).

Learning and professional development are two other common benefits of volunteering (Clary et al., 1992; Green & Chalip, 2004; Kim et al., 2010)—this is especially true for young adult volunteers. Volunteers may experience the benefits of learning about other people or learning about the event itself (Elstad, 1996), whereas professional development relates to the development of skills and experiences that can then be utilized as a résumé builder (Clary et al., 1992).

Individuals may volunteer for altruistic reasons such as helping out (Coyne & Coyne, 2001; Green & Chalip, 2004). Although there has been some debate as to whether true altruism exists (Batson, 1991; Martin, 1994; Serrow, 1991), the desire to help others is often cited as a key motive for volunteering (Green & Chalip, 2004). Social benefits have also been identified as a key component of the volunteer experience (Elstad, 1996; Fairley et al., 2007; Green & Chalip, 2004). These social benefits include meeting new people and enjoying camaraderie and friendship with other event volunteers.

Green and Chalip (2004) found that an individual's perception of benefits may change during the experience of volunteering. In particular, they found that initial benefits expected prior to volunteering were only moderately correlated with the benefits volunteers felt they obtained from the experience. And yet, the benefits that volunteers felt were obtained via their experience were highly

associated with their satisfaction with the overall volunteer experience. In order to retain volunteers and to appropriately position the experience to keep volunteers returning to the same event, it is useful to examine the benefits that individuals believe they obtained via their event experience. The benefits that individuals achieve through a volunteering experience are believed to impact satisfaction.

H1: Higher levels of benefits (prestige, learning, excitement, help, social, and professional development) achieved through volunteering will result in higher levels of satisfaction with the volunteer experience.

Sense of Community

Sense of community has been widely identified as a factor that is positively linked to satisfaction with a volunteer experience as well as the intention to volunteer again (Costa et al., 2006; Fairley et al., 2007; Green & Chalip, 2004). Interestingly, in her study of Korean volunteers at the Daegu World Championships in Athletics, Kim (2010) found that the more volunteers identified with the community and with their national team, the more they intended to volunteer again. Although Kim's measure of community relates to the geographic community of the host town, this finding suggests the importance of community among Korean volunteers. Further, given the collectivist nature of Korean culture, it is likely that sense of community may have significant importance in garnering satisfaction. This study conceptualizes community, consistent with Green and Chalip (2004), as the sense of community felt among volunteers. Thus, we hypothesize that:

H2: Sense of community will be positively related to satisfaction.

Satisfaction and Commitment

Similar to satisfied employees, satisfied volunteers are more likely to continue to volunteer with the organization (Elstad, 1996; Farrell et al., 1998; Green & Chalip, 2004) and have been shown to be more likely to indicate a future intent to volunteer (Doherty, 2009).

Organizational commitment is an important concept in organizational behavior (Meyer & Allen, 1997; Mottaz, 1989) because high levels of commitment have been linked to increased productivity and decreased absenteeism and turnover (Price & Mueller, 1981). Commitment is thought to have a behavioral and an attitudinal component (Mottaz, 1989). Behavioral commitment is the degree to which an individual is bound to an organization (Mottaz, 1989). Attitudinal commitment, on the other hand, is concerned with an individual's attitude toward supporting the goals and values of the organization (Mowday, Steers, & Porter, 1979). Attitudinal commitment is thought to play a significant role in the relationship between volunteers and the event (Costa et al., 2006; Green & Chalip, 2004) because it is believed to be an important indicator of ongoing and persistent behaviors (Costa et al., 2006; Hamm et al., 2008).

Research on human resource management that includes organizational commitment and satisfaction typically suggests that organizational commitment is an outcome of satisfaction (e.g., Vandenberg & Lance, 1992). In the case of volunteers, however,

Costa et al. (2006) argue that it may be reasonable to expect the reverse relationship, where satisfaction is an outcome of commitment. Costa et al. suggest that commitment to a sport organization may be a precursor to participating in the activity. Given the absence of a volunteering culture in the Korean context, and the fact that the Formula One event has only recently been added to the Korean context, we hypothesize that:

H3: Satisfaction will impact commitment.

The three hypotheses were combined to form a model for further testing. Thus, the model posits that benefits will impact satisfaction, sense of community will impact will impact satisfaction, and satisfaction will impact commitment. The model is outlined in Figure 1.

Method

Sample

The sample consisted of 218 Korean individuals who volunteered at the 2011 Formula One Grand

Figure 1. Model of volunteer satisfaction and commitment. * $p < 0.001$.

Prix in Seoul, Korea. The data were collected through two means. First, subjects were approached during the 3-day event in staff break areas and asked to complete a short survey. This method yielded 124 valid surveys. In order to obtain a larger sample, the survey was also available online. The database of 525 event volunteers was used to contact individuals via phone and e-mail to encourage them to complete the survey—this method yielded a further 94 valid surveys for an overall response rate of 41.5%. Respondents were offered a free movie ticket as an incentive to complete the survey. Eighty-two percent of the sample were male, and 90% of the sample were in their 20s (58%) or 30s (32%). Almost half of the sample (47.2%) were college students, and a large portion of the volunteers (42%) reported a personal income of between 2 million and 4 million Korean won. Volunteers reported that they received remuneration of between 50,000 and 100,000 Korean won in order to subsidize the daily travel costs and food expenses. Eighty-one percent of respondents indicated that they would still have volunteered were they not compensated.

Thirty percent of volunteers indicated that this was their first time volunteering for anything.

Survey Design

The survey was designed to include measure of benefits obtained, sense of community, volunteer satisfaction, and commitment to the event. All items were measured using a 7-point Likert scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Items can be seen in Table 1. Additionally, standard demographic measures were included. All items were translated into Korean by two bilingual scholars. The items were then back-translated into English to ensure accuracy. One item (I saw something of how the event is run) was omitted because it was believed that there was no equivalent translation in Korean.

Benefits Obtained. A 12-item scale developed by Green and Chalip (2004) was used to measure the benefits in this study. The scale consists of six two-item subscales: prestige, learning, excitement,

Table 1
Scale Items, Factor Loadings, Cronbach's α , Composite Reliabilities (CR), and Average Variance Extracted (AVE)

Constructs and Items	Standardized Loading
Excitement ($\alpha = 0.89$, CR = 0.90, AVE = 0.65)	
I was part of a prestigious event	0.67
I did something stimulating	0.88
I gained some useful experience	0.85
I took advantage of a once-in-a-lifetime opportunity	0.72
I encountered exciting things	0.86
Professional development ($\alpha = 0.89$, CR = 0.89, AVE = 0.64)	
I was able to make useful contacts for my career	0.62
I felt valued	0.89
I experienced outstanding teamwork	0.77
I gained confidence in my abilities	0.89
I felt I was able to make a difference	0.79
Sense of community ($\alpha = 0.73$, CR = 0.73, AVE = 0.47)	
Being a member of my work group was like being a member of a group of friends	0.71
I had no friends in my work group on whom I could depend	0.64
The volunteers in my work group were people you could trust	0.71
Satisfaction ($\alpha = 0.84$, CR = 0.84, AVE = 0.64)	
The recognition you received as a volunteer	0.89
The job to which you were assigned	0.77
The overall experience of being a Formula One volunteer	0.73
Commitment ($\alpha = 0.73$, CR = 0.73, AVE = 0.48)	
Deciding to work for the event was a definite mistake on my part	0.61
I would have accepted almost any type of job in order to keep working for the Formula One	0.81
I really cared about the fate of the Formula One event	0.65

helping, social, and professional. The scale demonstrated good predictive validity because it successfully predicted satisfaction. One of the learning items was modified for translation purposes, and an additional third item was added to both the social and the helping dimensions to better represent the Korean Formula One setting.

Sense of Community. Sense of community among volunteers was measured using a four-item scale developed by Nasar and Julian (1995) and adapted by Green and Chalip (2004). A Cronbach's α of 0.87 was reported by Nasar and Julian. Further, Green and Chalip's utilization of this scale in a sport volunteer context demonstrated good predictive validity because it successfully predicted commitment to the organization.

Satisfaction. Satisfaction was measured using a four-item scale developed by Green and Chalip (2004). The scale included four key aspects of volunteer satisfaction including satisfaction with the overall experience, job assignment, recognition, and support. A Cronbach's α of 0.90 was reported by Green and Chalip, demonstrating good internal consistency.

Commitment. Commitment was measured using Green and Chalip's (2004) adaption of Mowday et al.'s (1979) measure of organizational commitment (the Organizational Commitment Questionnaire). Specifically, four items were used to measure individuals' commitment to the Korean Formula One event. The modified version of the questionnaire has demonstrated good construct validity (Green & Chalip, 2004) as well as good internal consistency, with a Cronbach's α of at least 0.79 in voluntary sport settings (Green, 1997; Green & Chalip, 1998).

Data Analysis

Factor Analysis of Benefits. Before the proposed model was tested, an exploratory factor analysis was conducted using the 15-item benefit scale. The original scale was developed on the basis of data from the 2000 Sydney Olympics and was based on

a largely Australian sample. Given the cultural distance between Australia and Korea, an exploratory factor analysis is a reasonable technique to examine the ways in which Korean volunteers think about the benefits of volunteering.

Model Testing. Confirmatory factor and structural model analysis using AMOS 17.0 were performed to assess the overall fit of the hypothesized model.). The assessment of fit was evaluated on the basis of the standards proposed by Hu and Bentler (1999): CFI > 0.90; Jöreskog and Sörbom (1989): SRMR < 0.08; Bollen (1989): normed model fit (χ^2/df) lower than 3; and MacCallum, Browne, and Sugawara (1996): RMSEA (0.01–0.08). Although RMSEA values of 0.01, 0.05, and 0.08 are indications of excellent, good, and mediocre fit, respectively, others have suggested 0.10 as the cutoff for poor fitting models (Kenny & McCoach, 2003). Cronbach's α was utilized to measure the internal consistency of the scales.

Results

Benefits Obtained

The results of the principal components analysis with varimax rotations extracted a two-factor solution accounting for 71% of the variance (see Table 2). Each factor consisted of five items. Two multidimensional items were removed and items with weak factor loadings were removed in successive iterations. Factor 1 can best be described as Excitement. It was apparent that volunteers felt great excitement through their experience and conceptualized that excitement as stemming from the prestige of the event. Factor 2 can best be described as Professional Development; this included creating useful contacts and gaining some useful experience. These items were used to represent the latent variables Excitement and Professional Development in further analyses.

Model Testing

Confirmatory factor analysis of the measurement model displayed acceptable fit ($\chi^2/df = 2.464$, SRMR = 0.048, RMSEA = 0.082, CFI = 0.924). Factor loadings ranged from 0.71 to 0.94, whereas

Table 2
Factor Analysis Results of the Benefit Items

Items	Excitement	Professional Development
I was part of a prestigious event	0.632	0.402
I did something stimulating	0.824	0.341
I gained some useful experience	0.845	0.251
I took advantage of a once-in-a-lifetime opportunity	0.751	0.269
I encountered exciting things	0.817	0.39
I was able to make useful contacts for my career	0.213	0.702
I felt valued	0.463	0.774
I experienced outstanding teamwork	0.41	0.706
I gained confidence in my abilities	0.269	0.865
I felt I was able to make a difference	0.338	0.774
Eigenvalue	3.639	3.503
Variance	36.387	35.032
Cumulative	36.387	71.419

correlations among factors were all lower than 0.83. The correlations among latent variables can be seen in Table 3. With evidence of an acceptable measurement model, the structural model was examined. The analysis also yielded acceptable fit ($\chi^2/df=2.808$, SRMR = 0.055, RMSEA = 0.091, CFI = 0.904). Path coefficient values ranged from 0.15 to 0.88, and 0.057 to 0.172 for standard error. The direct paths from Excitement to Satisfaction ($\beta = 0.163$, $p = 0.145$) and Professional Development to Satisfaction ($\beta = 0.150$, $p = 0.203$) were not statistically significant. The paths from Sense of Community to Satisfaction ($\beta = 0.676$, $p < 0.001$), and Satisfaction to Commitment ($\beta = 0.877$, $p < 0.001$) yielded significant results. Sense of Community accounted for 45.6% of variance pertaining to Satisfaction, whereas Satisfaction covered 76.9% of variance of Commitment (see Fig. 1 and Table 4).

In summary, the results produced a two-factor structure of benefits obtained: Excitement and Professional Development. Hypothesis 1 was not confirmed. Benefits did not lead to Satisfaction. Hypotheses 2 and 3 were confirmed. Sense of Community impacted Satisfaction, and Satisfaction leads to Commitment.

Table 3
Correlations Among Latent Variables

Latent Variable	1	2	3	4	5
Excitement	1.00				
Professional development	0.78	1.00			
Sense of community	0.80	0.81	1.00		
Satisfaction	0.71	0.75	0.81	1.00	
Commitment	0.83	0.75	0.93	0.71	1.00

Discussion

The conceptual structure of the benefits obtained was different from that of previous research (cf. Green & Chalip, 2004). The structure of the Korean volunteers is less differentiated than that found in countries with a longer tradition of volunteering. It may be that prolonged exposure to volunteer experiences could, in fact, result in a more complex structure. Rather than the six benefits dimensions (prestige, learning, excitement, helping, social, and professional) originally included, Korean volunteers felt that they obtained two benefits from volunteering at the Korean Formula One event: excitement and professional development.

It is not surprising that professional development was identified as one of the two key benefits. Previous studies have shown that university students often volunteer in order to gain experience, develop skills, and build their résumés (Clary et al., 1992; Kim et al., 2010). This would be consistent with the large (nearly half) portion of the current sample being university students. Further, with the increased media publicity associated with an international sport event such as the Korean Formula One, it is not surprising that prestige was interpreted as an element of excitement. Initial interpretation would have us believe that volunteer opportunities should be positioned so that individuals can utilize the volunteer opportunity as an exciting way of developing skills and experience for their future. However, the overall model found no significant relationship between either of

Table 4
Path Coefficients of Structural Model

Path	Estimate	SE	p
Excitement → satisfaction	0.163	0.112	0.145
Professional development → satisfaction	0.150	0.127	0.203
Sense of community → satisfaction	0.676	0.172	0.000
Satisfaction → commitment	0.877	0.057	0.000

the benefits dimensions and volunteers’ satisfaction with the event, prompting a closer examination of the benefits dimensions.

Upon closer examination, the benefits were all written in very individualistic terms. Thus, this finding may be a further indicator of cultural differences in the way in which volunteers conceptualize their experiences. It may be a function of the difference between cultures that prefer individualism and those that prefer collectivism. It appears that volunteer satisfaction in the Korean culture is impacted by sense of community or “belongingness” rather than by the benefits obtained for the individual volunteer. Although this suggests that more individualistic cultural conceptualizations of volunteering may not adequately fit the experiences of volunteers in collectivist cultures, it is likely that other benefits that were not measured in this study may play a larger role in volunteer satisfaction. Thus, exploratory research on the benefits that Korean volunteers seek and how they may impact satisfaction should be further examined.

Sense of community has been shown to play a large role in the volunteer experience (Costa et al., 2006; Fairley et al., 2007; Green & Chalip, 2004). Given the collective values of Korean society, it is not surprising that sense of community predicted satisfaction. Volunteer managers in the Korean context should therefore be concerned with providing opportunities and settings that encourage interactions among volunteers that facilitate a sense of belonging or community to develop.

Because individuals in this study did receive a small stipend for their efforts, some would argue that they are not volunteers, as debate certainly exists about whether the use of a stipend disqualifies individuals to be considered volunteers (cf. Cnaan, Handy, & Wadsworth, 1996). However, as noted by McBride, Gonzales, Morrow-Howell, and McCrary (2011), services that receive a stipend can still meet

the basic criteria for volunteerism in that the activity is voluntary. Further, Handy et al. (2000) highlight that there is no clear-cut definition for volunteering, and therefore it is difficult to identify exactly who is a volunteer. It may be acceptable and commonplace that volunteers are awarded a stipend or some other benefit; thus, this finding emphasizes the need for further research on a culture’s interpretation of volunteerism.

We know little about the cultural differences and challenges in recruiting and retaining volunteers in a cross-cultural context. Future research should identify cultural differences in volunteerism. Although we did not test the individual’s desired benefits before the actual event, we cannot make assertions as to whether the benefits changed over time. It would be useful to find out why Korean volunteers first choose to volunteer and what they hope to get out of the experience prior to the event. Importantly, it will be interesting to follow the growth and acceptability of volunteering in countries such as Korea to determine whether time and experience result in more differentiated views and expectations about the volunteer experience.

The study utilized Western literature to examine whether the Korean volunteer experience fits with the Western experience of volunteering. The findings suggest that we must consider culture when examining volunteerism and that the ways in which a culture views and experiences volunteerism is not a cultural universal. Although some similarities were found, it would be useful to use exploratory methods to gain a deeper understanding of how Korean volunteers define and conceptualize the role of volunteer.

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