

미주이민자의 기부와 봉사*

- 문화적응의 영향성을 중심으로 -

Giving and Volunteering among Korean Americans - The Impact of Acculturation -

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Abstract

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Recently, many scholars suggested coproduction as an alternative to traditional public service delivery by public agencies. Citizens' participation in the provision of public services through volunteering and donation would be particularly an important part of coproduction. This study empirically examines the philanthropic behavior of Korean Americans, one of the major Asian American ethnic groups. Based on a large-scale Korean American Philanthropic Survey, we examine how acculturation influences philanthropic behavior among Korean Americans. Our empirical results confirm the importance of acculturation in relation to participation in philanthropy, although a detail effect of individual measures that constitute acculturation is much more complex with the forms of philanthropy (non-religious versus religious versus informal) and philanthropic areas (giving versus volunteering).

주 제 어: 기부, 봉사, 공동생산, 재미교포, 문화적 적응

Keywords: giving, volunteering, coproduction, Korean Americans, Acculturation

I. Introduction

Recently, many scholars suggested coproduction as an alternative to traditional public service delivery by public agencies. This is true when considering there are the increasing demands from the public for more and better quality services (Brudney and England 1983; Ferris 2003). The introduction of citizens' participation in the provision of public services

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through volunteering and donation would be particularly an important part of coproduction. In addition, this citizen participation also contributes to the development of social capital essential to building civic society (Uslaner and Coney 2003).

Related to the issue of coproduction, the issue of diversity in philanthropy has emerged as an important theme for nonprofit organizations. Attracting funds and support from diverse communities have become important for nonprofits to maintain their financial stability and strive for continuous growth. This is particularly true in a time when nonprofits' financial base is thinning. Individual generosity (measured by giving as a percentage of personal income) has continuously declined in the U.S., despite the increase in individual giving over the last two decades (Hodgkinson, 2002). In 2008, total giving dropped 5.7 percent in inflation-adjusted dollars—the largest drop in 50 years, although much of the blame for the decline goes to the recent economic recession (Giving USA Foundation, 2009). The gradual decline in individual generosity is a serious concern to nonprofits since individual donations account for nearly about 80 percent of total charitable giving (Ibid.). Adding to the budget pressure is the cutbacks in federal government support to nonprofits starting in the early 1980s, although a policy of fiscal restraint has been eased to large extent after the early 1990s (Salamon, 2002). This new budget pressure is currently amplified by the sharp decline in market share of nonprofits with the increasing competition from for-profit organizations for government service provision and contracts. More serious is that people are becoming distant from civic activities that promote community and social welfare (Putnam, 1995).

Accordingly, nonprofits put a considerable effort to understand ethnic minority communities and promote their voluntary involvement in philanthropy. Despite this recent endeavor, participation of the communities is still minimal (Newman, 2002). Of ethnic minority groups, Asian Americans, notwithstanding the rapid growth of the population and its economic prosperity in the U.S., are least understood and underrepresented in the nonprofits and philanthropic sectors. The large portion of philanthropic participation remains unstructured through informal forms of giving to their close social circles and ethnic community. To date, there is a lack of research endeavor to examine how Asian Americans give and volunteer. Most of the research on this area relies on anecdotal evidence rather than systematic empirical data and analyses to support the behavioral patterns of philanthropic giving (Smith et al., 1992; Chao, 1999, 2001).

We empirically examine the philanthropic behavior of Korean Americans using a

Korean American Philanthropic survey. Special attention is paid to acculturation and its influence on the patterns of philanthropic giving and volunteering among the population. Acculturation, the process of adding a secondary culture to members of an ethnic group, is described as one of the important determinants for philanthropic behavior among the population (Chao, 2001). But, as of yet, there is no empirical evidence to explain its importance and influence on philanthropic practices.

We structure our paper in following orders. First, we introduce a brief description about Korean immigrants to the U.S. and their philanthropic participation. Second, we hypothesize the possible influence of acculturation on the pattern of philanthropic behavior, particularly participation in philanthropic giving and volunteering and the size of the contribution. Third, we provide our data and research method to test our hypotheses, along with descriptive statistics about major individual variables. Finally, we present our empirical models and results and conclude with discussion about the empirical results.

II. Background

The tremendous influx of Korean (along with other Asian) immigrants to America started when President Lyndon B. Johnson signed the Immigration and Naturalization Act (INA) of 1965 that “abolished the national origins systems and substituted hemispheric quotas”²⁾ and “gave high priority to the reunification of family” (Kitano and Daniel, 2001, p. 17). Since then, Asian immigrants have exceeded those from European immigrants and the Korean share of the total U.S. immigration³⁾ rose from 0.7 percent to 3.8 percent between 1969 and 2004 (Ibid. and US census Bureau, 2006). The Korean American population growth is mainly attributed to immigration, which suggests the first generation of Korean Americans as a primary component of the population (Kitano and Daniel, 2001).

According to the U.S. census’ 2005–2007 American Community Survey, the Korean American population is estimated at 1.3 million in the U.S. This total accounts for 9.8 percent of the Asian American and Pacific Islander population of 13.3 million.⁴⁾ Koreans

2) Prior to the INA of 1965, Eastern hemisphere immigration limited, while western hemisphere unrestricted.

3) Total U.S. immigrant population (both legal and illegal) is estimated 34.25million in 2004 (U.S. Census Bureau, 2007).

4) The number represents 4.5 percent of U.S.population.

are one of the larger and fastest growing Asian immigrant populations in the United States (Petty, 2002). There was an estimated 70,000 Korean Americans in 1970, the total population of which was grown to 357,393 and 789,849 in 1980 and 1990 respectively (Kitano and Daniel, 2001). Currently, the population is most concentrated in California followed by New York, Illinois, New Jersey, and Texas. According to the 2005-2007 American Community Survey, it is estimated that 414,000 Koreans live in California, which accounts for 32 percent of all Koreans living in the U.S (U.S. Census Bureau, 2009)

In addition to the rapid population growth, Korean Americans are among the wealthy and educated population. In 2007, their median household income (inflation-adjusted) is estimated \$52,729, which surpassed that of the non-Hispanic white population about \$2,000 (US Census, 2007). Also, more than 53 percent of Korean Americans have bachelor's degree or higher, compared to about 28 percent for the White population (Ibid.). These higher rates are also consistent with those for Asian Americans as a whole.

Despite the growth of the Korean American population and its economic prosperity in the U.S., its participation in mainstream philanthropy is still limited.⁵⁾ The large portion of philanthropic participation remains unstructured through informal forms of philanthropy to family (both in the U.S. and Korea), relatives, friends as well as those who are in need in one's ethnic enclave (Smith, et al., 1999). This type of informal assistance is dictated by a sense of duty, obligation, and tradition, and is intended to improve immigrants' quality of life and survival (Smith et al., 1992; Chao, 2001). This philanthropic practice that is influenced by Confucian ethnics with emphasis on filial respect and obligation, community life, and social responsibility is also shared by other Asian American ethnic groups such as Chinese and Japanese and Filipinos (Petty, 2002). "Compared to those of mainstream America, it is more focused, ethnic specific, ritualistic, and institutionalized" and "often related to specific occasions and causes that will help Asian culture and assist in the survival of Asian people in a foreign, and at times hostile, environment" (Shao, 1995, p. 56).

III. Acculturation and Philanthropic Behavior

Acculturation describes the process in which members of one cultural group adopt the cultural traits or social patterns of another group (Berry, 2003; Redfield et al., 1936). Each

⁵⁾ Asian Americans give 2.5 percent (of discretionary income) less to charity than White population; they give 3.9 percent and 6.4 percent respectively (Anft and Lipman, 2003).

member of a group, depending on his/her own historical and cultural experiences and backgrounds, achieves different levels of acculturation. When it comes to Korean Americans, the majority of which is first generation and comes with family, acculturation experiences differ even among the family members; while those who arrived in the U.S. as an infant or small child are easily assimilated into mainstream culture and Americanized, those who arrived as an adult is more likely to experience cultural conflict and slow in adopting American ways (Kitano and Daniel, 2001).

Although the immigration experiences of particular individuals and groups are different, their experiences are convergent on the initial hardship and unrelenting efforts to survive in the host society, mainly due to lack of familiarity with American culture and the language handicap. At the early stage of immigration, it is natural to see them reach out to their own ethnic community for help; obtaining information on jobs, housing, and schools; finding business financing; and remedying the isolation and loneliness (Chao, 2001). The existence of myriad of ethnic-based associations manifests itself importance.

The progression of acculturation (e.g., familiarity with local customs and language) generally comes along with a growing sense of financial and emotional stability (Chao, 2001). It is important to note that for Asian Americans the financial stability indicates not just one's own sense of economic well-being but also the stability of the entire immediate and often extended family (Ibid., p. 64). At this stage of acculturation, motivation to help others is more likely to emerge. This philanthropic motivation is highly emotional and charged with compassion that identifies with "those most similar to oneself who are going through hardships one had experienced earlier or one's family experienced" (Ibid., p. 65).

Increasing acculturation is also a major ingredient for connectedness to the mainstream community and social networks. It means that more acculturated immigrants are more likely to involve in community and social networks through which to be asked and recruited for philanthropic activities (Putnam, 2000). It is commonly known that those who are asked to give/volunteer are more likely to participate in philanthropic activities. Social connection is a stronger determinant for philanthropic giving/volunteering than altruistic motives (Putnam, 2000, p. 121).

This understanding leads us to believe that Korean Americans who are more acculturated into the dominant American culture tend to move toward resembling mainstream philanthropic practices. More specifically, increased acculturation affects the pattern of Korean American philanthropy, moving from informal philanthropic practices to formal

philanthropic practices. It means that more donations are made to formal charitable organizations, including both religious and non-religious, rather than exclusively directed to family and affinity groups in need. Similarly, Chao (2001) notes that the pattern of philanthropy among Asian Americans evolves with the progress of acculturation; it moves from *survival* of family, clan, or friends by assisting with their basic needs, to *help* for the less fortunate through donation to formal charitable organizations, to *investment* in charitable endeavors as a means to realize the ideal community and enhance social status and personal standing. Accordingly, we present major hypotheses:

- H1: Korean Americans who are more acculturated into the dominant American culture are more likely to give to formal non-profit charitable organizations.
- H2: Korean Americans who are more acculturated into the dominant American culture are more likely to volunteer to formal non-profit charitable organizations.
- H3: Korean Americans who are more acculturated into the dominant American culture are more likely to contribute more money to formal non-profit charitable organizations.
- H4: Korean Americans who are more acculturated into the dominant American culture are more likely to contribute more time to formal non-profit organizations.

IV. Data and Research Method

This study constructed a systematic survey to examine philanthropic behavior of Korean Americans and conducted survey during the spring of 2009. The survey is designed to examine how acculturation can affect the pattern of philanthropic behavior among Korean Americans. The survey was administered by the Korea Daily Newspaper and Joong Ang Broadcasting Corporation that is a major Korean American news media organization in California. The survey was posted on the main page of the Korean Daily newspaper web site (www.koreadaily.com), followed by newspaper (both web and print) and radio advertisements. We also distribute the distribution of the email newsletters to newspaper subscribed users with respect to the survey. In addition to the survey advertisement, the survey questionnaires are prepared in both English and Korean to promote the survey participation.

As to the survey instrument, we include extensive information that covers Korean American philanthropic giving and volunteering, multiple dimensions of acculturation ethnic identity, generation, religion, religiosity, education, occupation, marital status, gender, age, annual household income, housing situation, and so on. In this study, we

address three major philanthropic areas: (1) non-religious nonprofit giving/volunteering; (2) religious nonprofit giving/volunteering; and (3) ethnic-based informal giving/volunteering. The survey asks the forms of giving and volunteering as well as the amount of giving and the hours of volunteering activity (per month) in the year 2008 in such areas.

We checked the representativeness of our sample by comparing the sample profile with the population profile. The profile included gender, age, education, and marital status (refer to table 1). We found that some groups are oversampled; the married and female are 15% and 13% more represented than the population. Also, there is some overrepresentation for the educated. This oversampling may introduce a bias result. The limitation of the study will be addressed in the conclusion section.

Table 1 Population Profile		
Subject	Korean immigrants in US	Korean Immigrants in study sample
Total Population	1,344,267	769
SEX & AGE		
Male	45.80%	33%
Female	54.20%	67%
Under 5 Years	5.10%	na
5 - 17 years	14.80%	na
18 - 34 years	25.90%	18.35% (21-34 yrs)
35 - 44 years	17.80%	36.62%
45 and over	36.40%	44.99%
Median Age (years)	37.10	43.00
Average Household Size	2.67	3.00
Marital Status		
Population 15 years and over	1,129,892	751 (21 years and over)
Now married, except separated	56.90%	82.09%
Widowed	4.90%	0.74%
Divorced/Separated	6.80%	6.28%
Never married	31.40%	10.56%
Educational Attainment		
Population 25 years and over	937,382	751 (21 years and over)
Less than high school diploma	10.30%	0.66%
High school graduate (or equivalent)	19.60%	10.16%
Some college or associates degree	20.20%	16.58%
Bachelor's degree	33.40%	51.87%
Graduate or professional degree	16.40%	20.72%
High school graduate or higher	89.70%	99.33%
Source	U.S. Census, American Community	Survey on Korean Immigrants' Philanthropy

1. Dimensions of Giving and Volunteering

1) Giving

Table 2 shows that about 88 % and 90% of the survey respondents report that they donate some money to non-religious and religious nonprofit organizations respectively in the year 2008. The percentage of informal giving reported is 69%. The median scale point of non-religious giving is “less than \$ 100,” which reports 35% of respondents give less than \$100 during the year 2008. In terms of religious giving, the percentage of giving is rather evenly distributed across the categories of giving size. The median scale point is the “\$1000-\$ 1999” category in which 18.7% of the respondents are answered. When it comes to informal donation, it is concentrated in the middle scale points of “\$100-\$499” and “\$500-\$999.” The median scale point of 36% non-religious giving is the lowest level of “less than \$100” among three areas of giving and median scale of religious giving ranges much higher as \$1000-\$1999. The dimension of giving in these three areas tells us Korean Americans donate more in religious nonprofits than non-religious nonprofits in general.

〈Table 2〉 Dimension of Korean American Giving

	Non-religious giving	Religious giving	Informal giving
Total participants	87.9% (676/769)	89.7% (690/769)	68.8% (529/769)
Less than \$ 100	35.7 (median)	12.9	14.9
\$ 100- \$ 499	30.8	18.3	30.2 (median)
\$ 500- \$ 999	16.3	13.6	21.4
\$ 1000-\$ 1999	8.4	18.7 (median)	18.3
\$ 2000 - \$ 3999	4.7	13.6	6.0
\$ 4000 - \$ 4999	1.0	6.2	1.7
\$ 5000 or greater	3.1	16.7	7.4

2) Volunteering

As shown in Table 3, Korean Americans in the California who answered in our survey reported almost 50% of respondents participate in non-religious nonprofit volunteering and median hour of non-religious volunteering is “1 hour to 2 hours” per month. The 70 % engaged in religious volunteering activities and among those participants in religious activities, 18.6% reported spend “3 to 5 hours” per month for a religious organization.

Sixty five percent of respondents answer they informally help for friends, relatives or family members in the US. Among those respondents who engage in informal volunteering activities, 24% of them spend “3 to 5 hours” per month. Similar to the giving, Korean Americans volunteer slightly more for the religious nonprofits and informally rather than non-religious nonprofits. However, distribution of all three areas of volunteering is much more evenly than those three areas of giving.

〈Table 3〉 Dimension of volunteering of California Korean American

	Non-religious volunteering	Religious volunteering	Informal volunteering
Total participants	49% (377/769)	70.5%	64.8%
Less than 1 hour	35	15.5	16.5
1hour–2 hours	23.3 (median)	16.2	23.1
3 hours–5 hours	13.8	18.6 (median)	23.9 (median)
6 hours–10 hours	6.6	14.6	12.2
11 hours–15 hours	3.4	5.5	2.8
More than 15 hours	17.8	29.5	21.5

V. Empirical Models and Variable Measures

To estimate the impact of acculturation level on giving and volunteering in each area, we construct Probit model for the decision of participation in giving and volunteering activities. The second stage of statistical analyses employs Ordered Probit regression model which is suited to ordinal dependent variables. In the case of our philanthropic study, the dependent variable measurement is ranked, depending on the amount of giving and the hours of volunteering. Table 4 describes details measurement and nature of each of independent variables and their descriptive statistics are presented in the Table 5.

〈Table 4〉 Measurements of Dependent and Independent Variables

DEPENDENT VARIABLES		
	Measurement	
NON-RELIGIOUS GIVING	Question “During the year 2008, how much did you donate?” 0= none, 1=less than \$100, 2=\$100–499,	Ordinal
RELIGIOUS GIVING		
INFORMAL GIVING		

	3=\$500–999, 4=\$1000–1999, 5=\$2000–3999, 6=\$4000–4999, 7=\$5000 or greater	
NON-RELIGIOUS VOLUNTEERING	Question “During the year 2008 how much time per month on average did you volunteer?” 0=none, 1= less than 1 hour, 2=1 hour to 2 hours, 3=3 hours to 5 hours, 4=6 hours to 10 hours, 5=11 hours to 15 hours, 6= more than 15 hours.	Ordinal
RELIGIOUS VOLUNTEERING		
INFORMAL VOLUNTEERING		
INDEPENDENT VARIABLES		
	Measurement	
LANGUAGE	Use Explanatory Factor Analysis (EFA) to capture Korean language usage of respondents and construct an additive index of language uses. Questions grouped are: Q1: How often do you speak in Korean at home? Q2: How often do you speak in Korean at work? Q3: How often do you speak Korean with your friends? The answer was measured on a scale where 1=strongly disagree to 5= strongly agree	Continuous
MEDIA	Explanatory Factor Analysis (EFA) has been employed to capture media preference of respondents Questions grouped are: Q1: How often do you watch Korean news program? Q2: How often do you watch Korean dramas and movies? The answer was measured on a scale where 1=strongly disagree to 5= strongly agree	Continuous
SOCIAL INTERACTION	Q: How often do you interact and associate with Korean Americans? The answer was measured on a scale where 1=strongly disagree to 5= strongly agree The answer was measured on a scale where 1=strongly disagree to 5= strongly agree	Ordinal
FOOD PREFERENCE	Q: How often do you eat Korean food at home? The answer was measured on a scale where 1=strongly disagree to 5= strongly agree	Ordinal
KOREAN TRANDITION	Q: How often do you practice Korean tradition and holidays? The answer was measured on a scale where 1=strongly disagree to 5= strongly agree	Ordinal
KOREAN IDENTITY	Q: How much do you identify as a Korean? The answer was measured on a scale where 1=strongly disagree to 5= strongly agree	Ordinal
CULTURAL STRESS	Exploratory Factor Analysis (EFA) has been employed	Continuous

	to capture cultural stress of respondents Questions grouped are: Q1: I feel treated differently in social situations. Q2: I feel nervous about communicating in English Q3: I feel challenged, due to differences between Korean and American-style cultural norms The answer was measured on a scale where 1=strongly disagree to 5= strongly agree.	
YEARS IN USA	Q: How many years you have lived in the US?	Continuous
GENERATION	Q: What generation of Korean-American are you? 0= temporary 1= 1st generation; born outside of the US 2= 2nd generation; born in the US 3=1.5 generation; immigrated as a minor to US	Nominal
RELIGION	0= No religion 1= Religion	Binary
RELIGIOSITY	Q: How often do you attend religious services? 0= do not attend 1= only major religious holiday 2= about once a month 3= about once a week 4= more than once a week	Ordinal
EDUCATION	Combined Korean education with US education; Highest degree earned from either Korean or US institutions. 0= none 1=elementary school up to 6th grade 2=middle school (7-9th grades) 3=high school (10-12th grade) 4=two year associate college degree 5=four year college degree 6=masters degree 7=Ph.D., MD, DDS, JD, Ed.D. etc	Nominal
EMPLOYMENT STATUS	Status of current employment in 2007 0: Unemployed 1: Employed part time 2: Employed full time	Nominal
MARITAL STATUS	0=Single, 1= Married	Binary
GENDER	0=Female, 1=Male	
AGE	Age of respondents	Continuous: ranging from 21 to 76
HOMEOWNERSHIP	1= homeowner, 0=others	Binary
HOUSEHOLD INCOME	1=\$0-\$24,999 2=\$25,000 - \$49,999 3=\$50,000 - \$74,999 4=\$75,000 - \$99,999 5=\$100,000-\$149,999 6=\$150,000 - \$199,999 7=\$200,000 - and over	Ordinal

〈Table 5〉 Descriptive statistics of dependent and independent variables

N=769

BINARY DEPENDENT VARIABLES			
	Mean	Standard Deviation	Minimum / Maximum
NON-RELIGIOUS GIVING	.879	.326	0/1
RELIGIOUS GIVING	.490	.500	0/1
INFORMAL GIVING	.897	.304	0/1
NON-RELIGIOUS VOLUNTEERING	.705	.456	0/1
RELIGIOUS VOLUNTEERING	.688	.463	0/1
INFORMAL VOLUNTEERING	.647	.478	0/1
ORDERED DEPENDENT VARIABLES			
	Mean	Standard Deviation	Minimum / Maximum
NON-RELIGIOUS GIVING	2.03	1.56	0/7
RELIGIOUS GIVING	1.34	1.87	0/6
INFORMAL GIVING	3.47	2.21	0/7
NON-RELIGIOUS VOLUNTEERING	2.58	2.27	0/6
RELIGIOUS VOLUNTEERING	2.09	1.95	0/7
INFORMAL VOLUNTEERING	2.11	2.09	0/6
INDEPENDENT VARIABLES			
	Mean	Standard Deviation	Minimum / Maximum
LANGUAGE	1.08	0.74	1.3/5.0
MEDIA	3.72	0.95	1/5
SOCIAL INTERACTION	4.09	0.89	1/5
FOOD PREFERENCE	4.51	0.89	1/5
KOREAN TRADITION	3.46	0.72	1/5
KOREAN IDENTITY	4.40	1.09	1/5
CULTURAL STRESS	3.13	0.79	1/5
YEARS IN USA	16.58	0.76	1/45
GENERATION	1.21	0.47	0/3
RELIGION	0.88	.032	0/1
RELIGIOSITY	2.57	1.38	0/4
EDUCATION	4.85	1.04	0/7
EMPLOYMENT STATUS	1.52	0.75	0/2
MARITAL STATUS	0.82	0.38	0/1
GENDER	0.67	0.47	0/1
AGE	43.81	10.19	21/76
HOMEOWNERSHIP	0.48	0.50	0/1
HOUSEHOLD INCOME	3.41	1.43	1/7

1. Dependent Variable Measures

We identify three major areas to which Korean Americans donate their time and money:

(1) non-religious nonprofits; (2) religious nonprofits; and (3) kin and social affinity groups. To measure giving activity, we asked whether respondents donated to each of the three philanthropic areas and how much per month in the year 2008. When it comes to the decision to give, those who made financial contribution to one of the major philanthropic areas are coded as one and otherwise zero. In terms of measuring the level of giving, we used eight points ordinal scale, ranging from zero to eight that represents “none,” “less than \$100,” “\$500-\$999,” “\$1000-\$1999,” “\$2000-\$3999,” “\$4000-\$4999,” to “\$5000 or greater” in respective orders.

Similarly, to measure volunteering activity, we asked the respondents’ participation in each of the three major philanthropic areas and their monthly average hours of volunteering activities in 2008. In terms of measuring participation in volunteering, we coded participants as one and otherwise zero. The level of volunteering contribution was measured with seven point ordinal scale from zero to six that represents the range from “none” to “more than 15 hours” in respective orders.

2. Independent Variable Measures

To measure acculturation, we consider four major aspects: (1) cultural; (2) social; (3) behavioral; and (4) psychological. Each aspect constitutes multiple questions that reflect an immigrant’s values, beliefs and behaviors. Each question is measured with a five point Rikert scale. The first aspect, *cultural*, reflects the preference of food and media as well as the perception of the importance of keeping traditions. In terms of measuring the *food preference*, we asked the question like “how often do you eat Korean food at home?” With respect to the *media preference*, we asked the respondent two questions: (1) “how often do you watch Korean news programs?” and (2) “how often do you watch Korean dramas and movies?” We conducted a principal component factor analysis⁶⁾ (PCFA) to confirm the relevance of each variable in the factor. It confirmed that they are in the same valence⁷⁾ (an Eigenvalue of these factors is greater than one. Also, Cronbach’s alpha of 0.68 confirms the high correlation between these measures and the reliability of the index, which represents operational validity of this dimension. We then aggregated these two to create a combined index of the media preference. The second aspect, *social*, pays

⁶⁾ We used PCFA instead of confirmatory factor analysis (CFA) since pre-defined idea of structure and dimension underlying a set of variable is not known.

⁷⁾ It is confirmed by checking an Eigenvalue of these factors, which is greater than one

attention to the perceived level of social interaction and relations. To measure the pattern of socialization, we asked the level of interaction with other Korean Americans. The Cronbach's alpha of 0.72 indicates that the index was reliable and accurately represents an underlying social dimension.

The third aspect, *behavioral*, covers language use and duration of residence. In terms of the *language use*, we asked three different questions, including "how often do you speak at home?" "how often do you speak Korean at work?" and "how often do you speak with your friends?" We use a PCFA to examine the correlation of each variable in the factor and confirmed the relevance among the variables. The Cronbach's alpha of 0.78 indicates that the index was reliable and accurately represents an underlying dimension associated with the behavioral dimension.

The fourth dimension, *psychological/cognitive*, describes the perceived level of difficulty in living in the U.S. (i.e., stress) and ethnic identity. In terms of measuring the level of acculturative stress, we asked multiple questions: (1) "I feel treated differently in social situations"; (2) "I feel nervous about communicating in English"; and (3) "I feel challenged, due to differences between Korean and American-style cultural norms." A PCFA confirmed the relevance of these variables and then constructed a combined index of acculturative stress for which an Eigen value is greater than one. The Cronbach's alpha of 0.72 indicates that the index was reliable and accurately represents the underlying dimension.

We also include several control variables that describe respondents' demographic and socio-economic information to control the effect of acculturation on Korean Americans' philanthropic behavior. The variables are age, marital status, education, religiosity, home ownership, occupation, generation, and income.

VI. Empirical Findings

〈Table 5〉 and 〈Table 6〉 report Binary Probit estimates of participation of philanthropic giving and volunteering. Our analysis focused on three major philanthropic areas, including non-religious philanthropy, religious philanthropy, and informal philanthropy. Overall, acculturation matters in terms of participation in both giving and volunteering,⁸⁾ although the influence of individual elements that constitute acculturation is different

⁸⁾ One exception is that acculturation does not matter in terms of participation in religious giving.

across types of participation in giving and volunteering.

When it comes to participation in non-religious giving, the use of language, the perception of Korean identity, duration of US living, are related to it ($p < 0.1$). Specifically, the use of Korean language negatively affects participation in non-religious giving, while the perception of Korean identity and the perception of Korean identity influence participation in a positive direction. This result is consistent with the previous findings that lack of host language use may prevent immigrants from participating in social networks of the host society and thus impede contribution to the society through philanthropic activities (Fletcher, Campbell, and Fast, 2007). Interestingly, however, food and media preferences as well as the perception about the importance of keeping Korean tradition are not statistically significant. A specific reason for the result is not clear and needs to be further investigated in the future.

Second, regarding participation in religious giving, none of acculturation measures is significant. This result is related to the fact that religious giving comes from church participants, not from general population. That means that this type of giving is closely associated with religiosity or religious beliefs rather than level of acculturation people have (Frumkin, 2006). Especially, Korean church has been functioned as a cultural and social epicenter for immigrants where it can provide them with social networks and assistance in addition to spiritual wellbeing.

Third, religiosity is significantly related to both non-religious ($p < 0.1$) and religious giving ($p < 0.05$) in a positive direction. Education and gender are statistically related to non-religious giving ($p < 0.05$) and informal giving ($p < 0.1$). Korean Americans who are more educated and female are more likely to give to non-religious charitable organizations and to family or affinity groups respectively.

Regarding the influence of acculturation on volunteering, the language use matters for volunteering at non-religious charitable organizations ($p < 0.05$) and religious charitable organizations ($p < 0.1$). Second, interestingly, the pattern of social interaction and food preference, which are not the determinants for participation in both non-religious and religious philanthropic giving, are significant in terms of estimating volunteering at non-religious charitable organizations ($p < 0.1$). More specifically, Korean Americans who more interact with other Korean Americans are more likely to be active in volunteering at non-religious charitable organizations, while those who have a strong Korean food preference are less likely to do so. When it comes to estimating informal volunteering

practices among Korean Americans, Korean food preference is significant but negatively affects the practices. On the other hand, the value that puts emphasis on the importance of keeping Korean traditions is positively related to participation in informal volunteering. In addition to the influence of acculturation, religiosity is positively related to participation in all the three volunteering practices, among which religious volunteering is most statistically significant ($p < 0.05$). Also, full-time employment negatively affects volunteering at non-religious charitable organizations ($p < 0.5$) and female is more likely to volunteer for family and close social circles ($P < 0.05$). In terms of females, they tend to be more socializing and have broader social networks than males, which can enable them to be recruited (Bryant et al., 2003; Wilson, 2000). In addition, females have a greater sense of helping others than males Brown, 2005; Mesch et al., 2006).

VII. Discussion

We examined how acculturation affects the pattern of philanthropic behavior among Korean Americans in the United States. Specifically, we related acculturation to participation in and the size of formal philanthropic giving/volunteering—donation made to formal charitable organizations, including both non-religious and religious.

Our empirical results neither confirmed nor reject our hypotheses. They revealed much more complex relationships between them. Although acculturation was generally supported to explain participation in and the size of formal giving/volunteering, the influence of individual elements that constitute acculturation differed, depending on the forms of philanthropic giving/volunteering such as donation made to either non-religious or religious charitable organizations. In addition, the overall level of influence that acculturation makes in relation to participation in and the size of formal giving/volunteering.

To detail, the frequent use of Korean language that implies less acculturation negatively influence participation in both non-religious giving and volunteering. However, the duration of US living as well as perception of Korean identity and of importance of keeping Korean traditions are related only to non-religious giving, while the influence of some of acculturation measures such as the pattern of social interaction (frequency of interacting with other Korean Americans) and food preference are limited to non-religious volunteering.

Similarly, the influence of acculturation on the size of philanthropic giving and volunteering is also complex. While Korean Americans who identify themselves as Koreans (Korean identity) are more likely to give more to both non-religious and religious charitable organizations, the frequent use of Korean language and Korean media preference is negatively related only to the amount of volunteering of non-religious charitable organizations. The variation in individual acculturation measures is also significantly different in terms of participation in non-religious versus religious giving (and volunteering). The explanation about the variation in the influence of individual acculturation measures on the forms of giving and volunteering as well as the differences of giving and volunteering themselves are hard to explicate. It is deferred to future study. However, the overall empirical results are supportive to the importance of acculturation in relation to participation in and the size of formal giving and volunteering.

Our research findings suggest some implication for nonprofits. First, nonprofits that seek immigrants' engagement in philanthropic activities need to be strategic about targeting who and how should be reached out. Nonprofits need to target for philanthropic recruitment immigrants interactive with and be adapted into mainstream culture and society. They are more likely to be easier for recruiters to be reached out and asked to participate in philanthropic activities. In addition, educated immigrants would be promising candidates for contact. This is because they have financial resources to give out and social networks to be recruited. Also, education could provide them with a fertile ground for civic duty and philanthropy. Finally, females would be important for recruitment since females tend to have broader social networks to be reached out and more importantly they have greater empathy toward others than male counterparts.

In addition, it would be important for nonprofits to be credible and transparent in order for them to be functional in terms of provision of public services along with public agencies. This means that maintaining reputation in the community would be essential for nonprofits to garner support from immigrants. It takes time and efforts to build and maintain credible reputation. Reputation, once it is built, would be more important than short-term recruiting strategy. Therefore, nonprofits need to commit to building a credible reputation.

The limitation of the study is related to oversampling; the married, females, and the educated were overrepresented in the sample. It would be ideal when the sample has representation for the population. However, it is more often than not hard to maintain

representativeness. Particularly, surveying immigrant population is known to be challenging, due to lack of survey participation. Because of this issue of representativeness, the research findings should be used and interpreted cautiously.

〈Table 6〉 Probit Estimates for Participation in Philanthropic Giving

Binary Probit Analyses of Giving N=769						
INDEPENDENT	Non-religious Giving		Religious Giving		Informal Giving	
	Coef	Z	Coef	z	Coef	Z
LANGUAGE	-.261*	-2.22	-.047	-0.30	-.109	-1.26
MEDIA	-.008	-0.11	-.063	-0.65	.019	0.34
SOCIAL INTERACTION	-.080	-0.90	.183	1.78	.033	0.49
FOOD PREFERENCE	-.149	-1.31	-.150	-1.07	-.260**	-2.94
KOREAN TRANDITION	.108	1.79	-.012	-0.15	.093	1.90
KOREAN IDENTITY	.183*	2.12	.015	0.14	.018	0.27
CULTURAL STRESS	.071	0.73	.175	1.39	.028	0.39
YEARS IN USA	.021*	2.07	.009	0.75	.015*	1.99
GENERATION	.040	0.43	.057	0.51	-.123	-1.69
RELIGION	-.158	-0.64	.251	1.11	.002	0.01
RELIGIOSITY	.130*	2.11	.570**	7.38	.050	1.01
EDUCATION	.156**	2.56	.003	0.04	-.012	-0.27
EMPLOYMENT STATUS	-.067	-0.72	.110	0.96	.130	1.80
MARITAL STATUS	-.031	-0.18	-.181	-0.84	-.280*	-1.97
GENDER	-.054	-0.38	.125	0.69	-.108	-0.97
AGE	.004	0.48	.001	0.18	.004	0.72
HOMEOWNERSHIP	-.076	-0.56	.212	1.21	-.089	-0.85
HOUSEHOLD INCOME	.062	1.18	.053	0.79	.041	1.01
Cons	.434	0.57	-.870	-0.90	1.08	1.81
Likelihood Ratio Chi ²	49.63**		182.84**		38.83**	

〈Table 7〉 Probit Estimates for Philanthropic Volunteering Participations

Binary Probit Analyses of Volunteering N=769						
INDEPENDENT	Non-religious Volunteering		Religious Volunteering		Informal Volunteering	
	Coef	Z	Coef	z	Coef	Z
LANGUAGE	-.270**	-3.20	-.212*	-2.20	.007	0.09
MEDIA	-.094	-1.68	-.042	-0.66	-.031	-0.56
SOCIAL INTERACTION	.164*	2.42	.078	1.04	.092	1.36
FOOD PREFERENCE	-.175*	-2.16	-.094	-1.00	-.266*	-3.13
KOREAN TRANDITION	.059	1.24	-.007	-0.12	.096*	2.00
KOREAN IDENTITY	-.107	-1.56	-.089	-1.15	-.016	-0.23
CULTURAL STRESS	-.075	-1.07	.034	0.42	-.041	-0.56
YEARS IN USA	-.012	-1.66	-.009	-0.34	.007	0.93
GENERATION	.085	1.16	-.048	0.60	-.017	-0.25
RELIGION	.263	1.27	-.280	-1.30	-.097	-0.98
RELIGIOSITY	.141*	2.92	.580**	10.20	.106*	2.18
EDUCATION	.082	1.71	.073	1.35	.059	1.23
EMPLOYMENT STATUS	-.207*	-2.98	-.096	-1.19	.037	0.53
MARITAL STATUS	-.014	-0.11	-.213	-1.38	-.241	-1.70
GENDER	.015	0.15	.075	0.60	-.453**	-4.03
AGE	.001	1.89	-.001	-0.22	.006	0.94
HOMEOWNERSHIP	-.103	-1.00	-.036	0.30	-.130	-1.24
HOUSEHOLD INCOME	.068	1.74	.049	1.08	-.053	-1.32
Cons	.770	1.33	.797	1.20	1.13	1.94
Likelihood Ratio Chi ²	89.51**		222.4**		50.74**	

〈Table 8〉 Ordered Probit Estimates for Philanthropic Giving

Ordered Probit Analyses of Giving N=769						
INDEPENDENT	Non-religious Giving		Religious Giving		Informal Giving	
	Coef	Z	Coef	z	Coef	Z
LANGUAGE	-.101	-1.52	.373	0.55	-.077	-1.15
MEDIA	-.045	-.0.99	-.072	-1.58	.040	0.87
SOCIAL INTERACTION	-.102	-1.95	.011	0.21	.040	0.76
FOOD PREFERENCE	-.081	-1.27	-.017	-0.26	-.175**	-2.71
KOREAN TRANDITION	.054	1.41	-.110**	-2.85	.040	1.03
KOREAN IDENTITY	.137*	2.52	.128*	2.34	.067	1.22
CULTURAL STRESS	.007	0.13	.015	0.27	-.007	-0.12
YEARS IN USA	.018*	2.89	.015	2.28	.011*	1.78
GENERATION	-.188	-1.88	-.072	-0.72	-.008	-0.08
RELIGION	-.174	-1.07	-.120	-0.71	-.055	-0.34
RELIGIOSITY	.169**	4.32	.648**	15.10	.017	0.44
EDUCATION	.109**	2.87	.040	1.05	.008	0.21
EMPLOYMENT STATUS	-.047	-0.85	.134*	2.39	.118*	2.06
MARITAL STATUS	-.139	-1.29	.056	0.52	-.317**	-2.89
GENDER	-.188*	-2.18	.040	0.47	-.137	-1.57
AGE	.0007	0.14	.005	1.02	.004	0.83
HOMEOWNERSHIP	-.078	-0.95	.034	0.41	-.133	-1.58
HOUSEHOLD INCOME	.156**	4.86	.196**	6.03	.148	4.52
Likelihood Ratio Chi ²	119.44**		478.15**		66.84**	

〈Table 9〉 Ordered Probit Estimates for Philanthropic Volunteering

Ordered Probit Analyses of Volunteering N=769						
INDEPENDENT	Non-religious Volunteer		Religious Volunteer		Informal Volunteer	
	Coef	Z	Coef	z	Coef	Z
LANGUAGE	-.171*	-2.38	-.090	-1.28	.0344	0.50
MEDIA	-.085	-1.72	-.094*	-1.96	-.043	-0.91
SOCIAL INTERACTION	.094	1.61	.082	1.46	.091	1.68
FOOD PREFERENCE	-.115	-1.69	-.072	-1.08	-.180*	-2.75
KOREAN TRADITION	.060	1.42	-.022	-0.55	.091*	2.26
KOREAN IDENTITY	-.081	-1.38	.004	0.07	.042	0.76
CULTURAL STRESS	-.057	-0.92	.029	0.49	-.104	-1.76
YEARS IN USA	-.008	-1.11	.004	0.69	.007	1.18
GENERATION	.012	0.11	-.042	-0.41	.023	0.23
RELIGION	.341	1.80	-.406*	-2.11	-.325	-1.91
RELIGIOSITY	.090*	2.09	.599**	12.85	.106*	2.61
EDUCATION	.102*	2.42	.105*	2.53	.055	1.37
EMPLOYMENT STATUS	-.168**	-2.80	-.0001	-0.00	.014	0.25
MARITAL STATUS	-.121	-1.02	-.138	-1.21	-.245*	-2.22
GENDER	-.076	-0.81	.104	1.14	-.308**	-3.47
AGE	.016**	2.83	.015	0.28	.005	0.86
HOMEOWNERSHIP	-.190*	-2.08	-.036	-0.41	-.123	-1.43
HOUSEHOLD INCOME	.058*	1.68	.009	0.28	-.033	-1.00
Likelihood Ratio Chi ²	83.68**		304.31**		51.71**	

* p < .05, ** < .01 for two tailed tests of significance.

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