Care-for-the-Elderly-at-Home Volunteers and Citizenship:
Connectors to Stronger Community in Thailand

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Abstract

It is generally accepted that citizenship in democratic countries includes the roles and responsibilities of the members of each society, including respect for the rights and freedoms of others, sacrifice for the collective conscience, and participation in politics and administration. The result from the new concept of the government called "Governance" alters the government to modify its infrastructure and helps in decentralizing social services to the Department of Local Administration as stated in the Planning and Procedures of Decentralizing to the DLA Act, 1999, making a joint local administration acting as a supporter for the DLA become more crucial. Therefore, having a volunteer for caring the elderly in a local area is one of the ways to support in long-term caring of the elderly in such area and to serve as the main part in social services. They enter a partnership with the public sector

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and with other mechanisms of the state to provide public services. These volunteers act as connectors between the elderly and the public sector. They are catalysts in the community and have become a veritable cornerstone in the democratic development in Thailand.

บทคัดย่อ

เป็นที่ยอมรับกันโดยทั่วไปว่าความเป็นพลเมืองในประเทศที่ปกครองในระบบ ประชาธิปไตยหมายถึง การที่ประชาชนมีบทบาทและความรับผิดชอบในฐานะสมาชิก ของสังคม ความเป็นพลเมืองประกอบด้วย การเคารพสิทธิและเสรีภาพของผู้อื่น การเสียสละเพื่อส่วนรวม จิตสำนึกและการมีส่วนร่วมในทางการเมืองและการบริหาร ผลพวงของแนวคิดที่เรียกว่า "การปกครองการบริหาร" ได้เปลี่ยนบทบาทของรัฐจาก การทำหน้าที่ปกครองมาสู่การกระจายอำนาจในการจัดบริการสาธารณะไปสู่ท้องถิ่น ตามพระราชบัญญัติกำหนดแผนและขั้นตอนการกระจายอำนาจให้แก่องค์กรปกครอง ส่วนท้องถิ่น พ.ศ.2542 (ค.ศ.1999) ทำให้ท้องถิ่นมีบทบาทในการจัดบริการสาธารณะ มากขึ้น ดังนั้นการมีอาสาสมัครดูแลผู้สูงอายุที่บ้านทำงานร่วมกับท้องถิ่นจึงเป็นหนึ่งใน วิธีการที่จะช่วยในการดูแลผู้สูงอายุในระยะยาว โดยอาสาสมัครดูแลผู้สูงอายุที่บ้าน เหล่านี้ทำหน้าที่เป็นหุ้นส่วนกับรัฐและเป็นกลไกสำคัญในการจัดบริการสาธารณะ อาสาสมัครดูแลผู้สูงอายุที่บ้านจึงทำหน้าที่เป็นตัวเชื่อมระหว่างผู้สูงอายุกับรัฐ อีกทั้ง อาสาสมัครดูแลผู้สูงอายุที่บ้านเหล่านี้ยังเป็นตัวเร่งความเป็นประชาธิปไตย รวมทั้งเป็น เสาหลักในการพัฒนาประชาธิปไตยของประเทศไทย

คำสำคัญ: อาสาสมัครดูแลผู้สูงอายุที่บ้าน / พลเมือง /ตัวเชื่อม / ชุมชน / ประเทศไทย

Introduction

Economic, social, and health dependency condition of the elderly population tends to be increased, resulting in the requirement for the government in every country to introduce new policies or social services dedicated for the elderly. In the past, the social service of each country was operated by public or private sector, or by a volunteer. Such social service can be found in the form of "giving" or "volunteering" in the United States, European and ASEAN countries. In Thailand, the government sector is responsible for such social services and issues were ideally named "Sa Phaa Ou Na Lom Dang" or "Sa Paa Kaa Chad Thai / The Thai Red Cross Society", beginning in the reign of King Rama V, 1883. The role of volunteers in public service is becoming ever more important as evidenced by this quote from the International Federation of the Red Cross and Red Crescent Societies (2011, p 8) "The service provided by volunteers is the key to creating a community which encourages responsible citizenship. Volunteers enhance the solidarity of society and the quality of life in society. Volunteers can also serve as a mechanism for social integration". Later, a large population of the volunteers came from volunteers whose the desire was to serve the needs of the people in their local areas and the amount of total volunteers has begun to increase since 1997. The examples of such volunteers are Village Health volunteers, Village Public Relation volunteers, Care-for-the-Elderly-at-Home Volunteers, and Social and Human Development volunteers; Care-for-the-Elderly-at-Home volunteers were gathered from the concept focusing on the importance of long-term, at-home caring system development, using community as means of helping,

caring, protecting the elderly, and Care-for-the-Elderly-at-Home volunteers started after the enactment of the Elderly Act in 2003.

Additionally, the Thai government's focus on volunteerism increased after the United Nations declared 2001 as the international year of volunteers. That event with the influence of the United States brought about the announcement of Thailand's first real policy to promote and support volunteer work seriously and continuously. Ministers subsequently declared 2002 as a year to begin the support of developing volunteers in Thailand. Since that time, Thailand has had many types of volunteers and the enthusiasm and the number has steadily increased. The hope was and is for volunteers to become limbs of government agencies in the public service; connectors between the public sector and the people. They are also catalysts to create a citizenry that will further strengthen and encourage an even greater democratic society.

This article is opening a new point of view of public administration concept, originally featured on the role of government in the public service to study the role of volunteers in public service as a state representative. The articles "Care-for-the-Elderly-at-Home Volunteers and Citizenship: Connectors to Stronger Community in Thailand" defined the relationship between Care-for-the-Elderly-at-Home Volunteers and citizens. They underscored two important issues: the public mind and public participation. This article is academic article, written base on the empirical data obtained from research. These articles began with the concepts of citizenship, citizenship and democracy, the elderly, and Care-for-the-Elderly-at-Home Volunteers respectively.

The Concept of Citizenship

The Royin Dictionary (2014) defines a citizen as a representative of the people. The Secretariat of the House of Representatives (2012) used the word 'people' to refer to "the common people of the country, who as ordinary citizens, have no special privileges yet at the same time all have an obligation to know the law, even if they are not aware of it." The word 'citizen' means "the people of one country", and in this country that number is 60 million people. The Secretariat of the House of Representatives concluded that the word "citizen" is different from "the people". Citizens will quickly and enthusiastically express opinion to maintain their rights including the participation in political expression of their right to freedom of speech. Citizen means that all the forces of the country both in economic and military power to negotiate with other countries. While people are not citizen because people only receive order.

According to Marshall (2009, p. 149), citizenship refers to a certain status allowed those who are full members of a community. Such members shall have equal rights and duties. The rights and duties of citizens in each country will vary somewhat depending on that country. Citizenship (Secretariat of the House of Representatives, 2012) should reflect the roles and responsibilities of members of society towards the state as an example for others to follow.

Foreign scholars such as Flatham (2005, cited in Callahan, 2007) have divided the concept of "citizenship" into two parts: high and low citizenship. Flatham gives no support for low citizenship, and even high citizenship has its restrictions. Yet citizenship *is* something that needs to be highly regarded, especially in a democracy. Therefore, the word "citizen", which differs from the

term "people". Citizenship means that people are able to exercise their rights and responsibilities for themselves and for the public. Citizens need to be knowledgeable and to help make decisions on important issues of the country's social community. It also means participating in the process independently. It means making a major change from being ordinary citizens to people who actually influence guide, and determine the very direction of the country, a critical transition! In addition, citizens are concerned with democracy because citizen demonstrate the rights and responsibility to society.

Citizenship and Democracy

The word "citizen" suggests responsibility to society; it is the decision to engage the community and society, and is closely associated with the word "Democracy". Generally, this includes the concept of the word "civil", referring to the people, while the word "sovereignty" suggests being self-ruled. The word "democracy" means "a great people" (Panomyong, 2014). The Dictionary Puang Na Nakorn (2014), defines democracy as a regime which treats citizens as great or a regime that holds a large majority.

The word "democracy" originated from the Greek word "Demokratia" which means "rule by the people" (Puang Na Nakorn Dictionary, 2014). Democracy as the rule of the people, by the people and for the people is strategically inherent in this concept. By its nature such ideas involved are public ownership of the authority of government to maintain the right to freedom and equality. People have partial power to govern directly or indirectly. This rule gives the greatest benefit to the public. Implementation of governmental control assumes at a minimum the voice of the majority.

The above characteristics of democracy suggest strongly that countries need to involve citizens; the foundation of democratic development. Citizens must also be involved in the administration. The nature of citizenship in democracy is as follows: (Thaewanarumitkul, 2012) Independence and self-reliance. The public owns the highest authority in the country. People own and have the right to life and freedom in their own country. Similarly, a landlord gives rights to his tenants of freedom of their home. The main thrust of freedom and ensuring its continuance is strategic. "Citizenship" is composed of independence yet still with much self-reliance and self-responsibility.

Opinions of equality. In a country with true "citizenship" all people are equal, must be seen as equals, and the principle of equality must be seen universally. Recognizing differences. Citizens of a country are in theory the owners, with the freedom to have differences and at once must accept the diversity of the people themselves. To lessen rifts in society the "citizens" in a democracy must accept and respect each others' differences so that they can live in harmony.

Respecting the rights of others. In a democracy, everyone shares ownership of many things conceptually. Each person has various fundamental rights, but if everyone exercised those rights with only their personal needs in mind and without regard to the rights of others, the result would be suffering and anarchy. Democracy would cease to exist as such because each person put his own right as the greatest priority. Ultimately, the nation would not survive. Rights in a democracy are necessary to some extent without violating the rights of others. "Citizenship" must respect the rights of others and must not exercise their own freedoms in a way that will violate the rights of others.

Social Responsibility. Members of a democracy must also respect the rights, freedom and responsibility they have to others. Citizenship in a democracy means to share the rights and freedoms of that responsibility with said society. Whether that society or the nation becomes better or worse it is as a result of the people in that society. Citizenship is a sense of ownership; social ownership. Citizenship is not a capricious exercise of freedom resulting in a slipping or degrading of values, rather it is the exercising of freedom and collective responsibility by engaging in problem solving and helping to make society continuously better with time.

Understanding democratic participation. The rule of the people, *by* the people and for the people can only succeed when there are people in the state who understand that these basic principles are applied universally. The principles of democracy or the rule by the people are concurrent with the rule of law or rule by law. The understanding of elections and political participation of citizens naturally follows the participation in political affairs, both at national and local levels. It demonstrates that true democracy follows an egalitarian path which must recognize the differences and needs of all members. It recognizes and respects the right and responsibility to work in partnership with others. It simply means compromise to get along together.

In Thailand, the introduction of the term "citizen" began to appear in The Constitution of the Kingdom of Thailand in 1932, section 13, in the Rights and Duties of the Siamese, where "Everyone has the freedom of religion, freedom to worship according to their beliefs and to practice what they believe whenever it is not hostile to civic duty and is not contrary to public order or morality " (Gazette, 1932, p. 536). The word "citizen" is used in the constitution in

the context of "rights and obligations" in the rights and duties of citizens throughout Thailand. But research from King Prajadhipok's Institute, "The citizenship in Thailand" by Burikul et al. (2012, pp. 1-29) found that Thailand still needs to strengthen the citizenry of the country. The results of the research revealed that in order to qualify for citizenship in the top five with pride, a Thai person one must work honestly, be involved in voting, be willing to pay taxes, and be basically law-abiding. Being able to analyze and express their political views and knowledge of politics is an additional desirable trait.

The Elderly and Care-for-the-Elderly-at-Home Volunteers in Thailand

The Elderly in Thailand

The rising number of elderly in every country is considered a prominent social problem in today's world. Statistics from 1995 show that the total number of elderly was estimated at 542,693,000. The number of elderly in the future around the globe is constantly growing, and by 2025 it will have risen to 1,181,183,000, and by 2050 to 1,968,636,000 (Concepcion, 1996). In Thailand, the number of elderly is also dramatically rising, with the number in 1990 being 4,017,000 or 7.36 percent of the overall population. By 2000 it had grown to 5,838,000 or 9.83 percent of a population of 61,878,746. In 2010 the amount rose to 8,011,000 or 11.89 percent of the 63,878,267 populace, and this amount will have been increased up to 12,272,000 or 17.51 percent by the year of 2020. (Office of the National Economic and Social Development Board [ONESDB], 2012)

This growing number of the elderly in the country is in large part due to advancements in the medical field, increasing the human lifespan and

broadening the survival rate of newborn babies. The estimated data by the ONESDB during from 2010 to 2040 of the Thai population indicates that the ratio of the elderly population, especially in the age above 80, will likely be significantly increased. In other words, the ratio of the late elderly will likely increase to 12.7 percent of the overall elderly population, an alarming increase in this singularly dependent population in the country.

The Care-for-the-Elderly-at-Home Volunteers were initiated by the Ministry of Social Development and Human Security in 2003 to play a substantial role in caring for the elderly with local governments. Care-for-the-Elderly-at-Home Volunteers were to be responsible for caring for the elderly in the communities lacking self-help, where the elderly were neglected, ignored, or not taken care of properly. They were to give support as needed and the program demanded that care for the elderly would be thorough, equal, and consistent. Also the volunteers were to educate the elderly, their families, and the community about elderly benefits and how to provide proper care for them.

Volunteers and Care-for-the-Elderly-at-Home Volunteers

Volunteers in Thailand were clearly identified as the first priority when the NGOs gathered together to form an organization to act on social challenges during the reign of H.M. King Chulalongkorn the Great or Rama V in 1893. The Red Cross was a prototype of the NGOs in Thailand. Volunteers in the public sector were also identified in the government of HM King Vajiravudh or Rama VI. On May 1, 1911 he made a public announcement urging the establishment of scout volunteers to assist the authorities in maintaining peace when the World War I had broken out.

The influence of the bureaucratic reform and encouragement of the concept of volunteers from the United Nations has become the driving force for Thailand since Prime Minister Chuan Leekpai (November 9, 1997 to November 9, 2000) focused on volunteers. In fact, in 1997 the government initiated a Village Health Volunteer system.

The United Nations proclaimed 2001 as the International Year of Volunteers to highlight the importance of volunteer work and encourage people in society and the public and private sectors to find ways to leverage and promote solid understanding of how to best use volunteers. Since 1997 the volunteers in public sector of Thailand has evolved today into a golden age. This has been continued volunteering with undying assistance in the public sector; Senior Volunteers, Village Public Relation Volunteers, and Autopsy Volunteers. Then in 2003 Care-for-the-Elderly-at-Home Volunteers, Volunteer Social Development and Human Security were born.

Then in 2004 Volunteers of Science and Technology began, and 2005 was the year of the birth of Agricultural Volunteers, Worker Volunteers, Protection Rights and Freedom Volunteers. In 2008, Formal and Informal Volunteers had been established. Currently, Thailand has volunteers in the public sector amounting to 3,109,568 with 7,396,349 in the private sector (The Board of the National Social Welfare and Ministry of Social Development and Human Security, 2009). The 10,808,917 volunteers in 2009 comprised 16.4% of the population of 63,525, 062. Thailand also has "Special Volunteers" such as Election Volunteers to monitor elections under the supervision of the Election Committee.

The worldwide economic, social, and health condition of the elderly and their dependency on the state is ever increasing, requiring governments in every country to introduce new policies and social services dedicated specifically to their cause. In the past, the social service of each country was operated by public or private sector, or by volunteers. Such social service can be found in the form of simply "giving of service" or "volunteering" in the United States, European and ASEAN countries. Care-for-the-Elderly-at-Home volunteers were gathered from a higher concept focusing on the importance of long-term, at-home caring system development, using the community as a means of helping, caring for, and protecting the elderly, and it began with the official Elderly Act of 2003.

The result of this new concept of the government called "Good Governance" modifies the government infrastructure and helps in decentralizing social services to the Department of Local Administration as stated in the Planning and Procedures of Decentralizing to the DLA Act, 1999. It created a joint-municipal administration acting as a supporter for the DLA which became even more crucial. Therefore, having a volunteers to care for the elderly in a local area is one of the ways to support long-term care of the elderly and to serve as a main functionality in social services.

The main duties of Care-for-the-Elderly-at-Home Volunteers are: caring for the elderly in the community; taking care of the distressed elderly (the Red Group) and the well-being of the elderly in the community (the Green group). The characteristics of the elderly care in the community is on an as needed basis. It includes educating the elderly and their families and communities how to care for the elderly in living their everyday lives, such as

eating, bathing, dressing, walking, food preparation, cleaning the house, changing money, using public transportation, surveillance and early warning information.

Care-for-the-Elderly-at-Home Volunteers analyzes the problems and needs of the elderly and plans in the assisting of the elderly by coordinating with the relevant agencies, and in actually taking the elderly to participate in community activities. Now, Thailand currently has 81,883 volunteers who care for the elderly 864,660 people. (Office of Welfare Promotion and Protection of Children, the Elderly and Underprivileged Youth, 2014).

Care-for-the-Elderly-at-Home Volunteers and Citizenship

Citizenship and volunteerism are related, at least in the issue of "the public mind" and "participation", which is a key aspect of citizenship. Because of this participation that country will be strengthened. The strength arises from the community and contributes to society as a whole creating a strong and sustainable democracy. Considering Care-for-the-Elderly-at-Home Volunteers in Thailand with citizenship is based on the two key aspects of public mindedness and participation. These are interrelated and further defined below:

"Public mind" is not indifferent to social or mental suffering of the people and real, quality help occurs not by simply giving money but by taking the time to volunteer. It requires genuine effort to develop a spirit of peace that will help others see the importance of doing the same service for others to develop the "spirit of us". So when a person has the spirit of public mindedness,

that person will be motivated to sacrifice for the public, and for his own citizenry.

Generally, motivation for individuals to engage in such activities comes through the recognition of the needs of the individual. But academicians have tried to integrate all motivation theories and create newer versions of motivation theories. Originally, Ford (1992) proposed the original idea and version of motivation theories which are based on Living Systems Framework (LSF). LSF is the theory involving the development and interaction of all humans. This framework integrates the process of behavior with non-motivation, psychological knowledge, and environmental and biological psychology to create an understanding of human's behavior and function. LSF also gives an insight into the view that all human behaviors is responsible for interacting with other human beings and with the environment.

Most of all, existing theories of motivation restrict our ability to see what motivation really is, but Ford's theory called "Motivation Systems Theory or MST" is one grand exception. The main purpose of this theory is to enable humans to see all pictures of motivation, to integrate all theories of motivation to be applied in the research field, and to create the theory that can be applied to the majority of the world. The importance of MST is that it is the theory that clearly outlines the essential components of true motivation, as well as lining it to all those components to other theories of motivation. Ford (1992) proposed Motivational Systems Theory (MST) which argues that real motivation contains 1. innate needs which consist of (1) evaluating personal goals, (2) evaluating the method used to accomplish such goals, and (3) evaluating how it operates, 2. environmental interaction which consists of (1) social and personal goals, (2)

social relation goals, and (3) working goals, and 3. beliefs and 4. emotional states which contribute, make possible and maintain actions or behaviour. This is because this model attempts to provide a comprehensive theory of motivation and proposes that actual achievement and competence are the results of a motivated, skilful, and biologically capable person interacting within a responsive environment.

Research on Causal Factors Contributing to Participation in the Elderly Care of Care-for-the-Elderly-at-Home Volunteers, a research study from Care-for-the-Elderly-at-Home Volunteers consisted of 12 selected key informants with targeted sampling from 12 provinces in six regions of Thailand: Lamphun and Nan of the north, Nakhon Pathom and Suphanburi of the central, Nakhon Ratchasima and Mahasarakram of the northeast, Rayong and Chonburi of the eastern, Nakhon Si Thammarat and Phang Nga of the south, and Kanchanaburi and Ratchaburi of the west. The content analysis of this research is applied in this study. The result reveals that Care-for-the-Elderly-at-Home Volunteers were actually motivated to work because of several specific aspects. In order from greatest to the least, that is those occurring most frequently, followed by the emotional side. The interaction with the environment and the belief is weighted equally respectively. (Whangmahaporn, 2016)

Motivation of Care-for-the-Elderly-at-Home Volunteers to be a volunteer because of "internal needs" in order to meet their own needs or in fact, "personal goals." The key informants like to volunteer because they want to help those in trouble, one of which said in a voice that trembled:

"I was very troublesome and want to help someone in trouble. We would like to help disadvantaged people, money is not a factor that motivates

us work a little. It was mind. We split time to do work at home. We have free time to help society. We used the spare time to benefit the community better".

Care-for-the-Elderly-at-Home Volunteers, is a sacrifice for the elderly. They wish the elderly to have a better life and a happier community. It works to help the elderly without expecting something in return.

"To help another human being is what we all must do. To the delight of those who are receivers, and to the pleasure of the giver. We do what is good and ignore the bad things", another volunteer added.

In conclusion, Care-for-the-Elderly-at-Home Volunteers are philanthropists. They feel happy and proud to have the opportunity to assist others in attaining a better quality of life. They believe that such actions are deeds of significant merit and sacrifice for the collective societal group. That sacrifice takes into account the public interest rather than just their own needs. Volunteer service is *the* property and responsibility of the general citizenship at large.

Care-for-the-Elderly-at-Home Volunteers participate in the processes of critical thinking, decision making, planning, implementation, analysis of problems and the needs of the elderly. This participation is divided into eight stages using the concept of Arnstein (1969): The first step is called "Manipulation", persuasion is used in this step for citizens to accept decisions that are already made. The second step is called "Therapy"; the authorities pay close attention to the participation method of a citizen. "Informing" is the third step and it is considered to be the first step in participating, yet sometimes the information may be just a one way flow. No channel for responding to the needs of citizen or for negotiating is provided in this step.

The forth step is "Consultation", and allows for citizens to be able to consult or offer opinion. However, it is not considered to be the step where full participation is taking place. "Placation" is the fifth step for citizens to freely express his/her own idea, give advice, and participate in planning and managing. Still, the authority is mainly on the authority. "Partnership" is the sixth step; the authority is divided and shared by the negotiation between citizen and one who authorizes, both of whom are responsible in planning and decision making or in the form of joint committees. The seventh step is called "Delegation or Delegated Power". It is the step that a citizen has a right to make a decision, plan, and operate through a representative. The last step is "Citizen Control"; citizens can be guaranteed that they are in control of planning, decision making, and performing operations that they consider to be suitable and best for them.

The results revealed that Care-for-the-Elderly-at-Home Volunteers are involved in the care of the elderly as follows:

Therapy stage, Care-for-the-Elderly-at-Home Volunteers is not engaged or involved at a very low level. The interviews showed that are-for-the-Elderly-at-Home Volunteers is only operated by the local authorities who may enforce other decisions. The providing of information is a result of the involvement of Care-for-the-Elderly-at-Home Volunteers at a higher level because these volunteers must visit the elderly who are not capable of taking care themselves, and must prepare a report on that visit to the local administrative organizations and the ministry of social development and human security. In addition, Care-for-the-Elderly-at-Home Volunteers also serve the needs of the elderly where inquiry was forwarded to those local organizations.

The fourth step is the engaging a minor weight of the power of the people or delegation. Care-for-the-Elderly-at-Home Volunteers have a meeting with local authorities once a month. At that meeting, the local administrative organizations will provide Care-for-the-Elderly-at-Home Volunteers to offer their opinion. Placation stage, Care-for-the-Elderly-at-Home Volunteers have a meeting with the local administrative organizations and the local administrative organizations will discuss with the volunteers to find solutions and through joint planning and co-operation. For example, discussions about projects or activities to keep the elderly commenting on the healthy elderly project and so on. Partnership stage, Volunteers work with the local administrative organizations as "brothers, making decisions on project plans. If any of the Volunteers do not agree, local administrative organizations will resolve the problem.

The delegation stage probably has the most weight. In this role, Care-for-the-Elderly-at-Home Volunteers are part of the committee and assist in the planning and evaluation. In addition, the study also found that Volunteers play an important role in the planning, monitoring and evaluation in the other committee. They were "wearing many hats" or "volunteers in several categories" at the same time, such as village health volunteers, social development and human security volunteers, village board, and village headman.

To summarize, the involvement of Care-for-the-Elderly-at-Home Volunteers is moderate to high. The passion and the pride, and also learning how to take care of the elderly of the Volunteers has also been recognized by the community. This created a link between local administrative organizations including other public sectors and the community in various aspects such as information and public service links to meet the needs of the elderly.

Conclusion and Implication

Citizenship is the right, freedom, equality, and respect for the rights of others' social responsibility and participation in politics and administration. They are the essential elements and the basis of democratic development in every country because democracy is government by, of, and for the people. For Thailand, developing public awareness of true citizenship continues as the awareness of sacrifice for the sake of the public interest to the people of the country increases. Even public service ought to be done for and by the people. The state is trying to get people to participate in public service which meet the needs of most people. Therefore, the urging of people to get involved occurs at all levels whether in the central, regional or local sectors. Participation of people in the local area is the key to creating the foundations of citizenship. Volunteers have become a bond between the government and the people by providing information to the public agencies. They act as critical stimuli to encourage people in the community by helping them realize the importance of sacrifice and of engaging with the government to protect their rights. Reeder (1971) and with the statement that factors which contribute to the participation are internal factors (goals, beliefs, habits and cultures), push factors (expectations, obligations, forces) and external factors or support factors (opportunities, abilities, supports). Motivation factors such as praising, receiving training, relationship with other volunteers and the feelings of a person who sacrifices are the important factors contributing to participation in a person. Social should realize the importance of volunteering activities and provide helps in any needs to the elderly and volunteers; the volunteers' family should also understand the duty of the volunteers, support, and facilitate in any needs involved in

volunteering. Government sectors should not ignore in building confidence and satisfaction to the volunteers. Such sectors should also raise the bar of the satisfaction to the higher level in order to encourage people to participate in volunteering.

Since the number of elderly is increasing. Public agencies have provided Care-for-the-Elderly-at-Home Volunteers to serve the local administrative governments to care for the elderly. Public mind and public participation are necessary elements of citizenship. So, Care-for-the-Elderly-at-Home Volunteers act as a connector to create a strong community as volunteers give the community and society needed strength and the foundation of democratic development in the end.

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