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Factors Associated with Teenagers' Willingness to Volunteer with Elderly Persons: Application of the Theory of Planned Behavior (TPB)

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The purpose of this study was to investigate the factors associated with teenagers' willingness to volunteer with elderly persons using an expanded model of the Theory of Planned Behavior (TPB). Participants consisted of 258 ninth-grade students at a large high school in the northern part of Israel. Participants completed a structured questionnaire consisting of 52 items, which examined their attitudes, subjective norms, perceived behavioral control, past behavior, personal identity, and perceived moral obligation. Their willingness to volunteer with elderly persons was assessed using six vignettes, varying in the severity of the elderly person's health and functional conditions described. Additionally, the students' sociodemographic variables were examined. Overall, students' willingness to volunteer with elderly persons was low; however, it increased when the elderly person in the vignette was described as relatively healthy. Statistically significant relationships were found between willingness to volunteer and personal identity, as well as between willingness to volunteer and attitudes toward volunteering with elderly persons. A statistically significant but moderate relationship was found between willingness to volunteer and subjective norms. Multiple regression analyses showed that attitudes, subjective norms, and personal identity were the main predictors of willingness to volunteer with elderly persons, explaining 58% of the variance. The expanded model of the Theory of Planned Behavior provided an appropriate framework for understanding the factors associated with teenagers' willingness to volunteer with elderly persons. Our findings stress the need to develop educational intervention programs regarding gerontologically-related subjects and to disseminate them among the population in general, and among youth in particular.

Personal Duty Service is an educational program, which has been running for about two decades in Israeli high schools. The purpose of this program is to encourage teenagers' involvement within the community through volunteering for the benefit of special sectors of the population. Volunteering activities in the program include helping children with special needs, assisting in the Civil Guard or the Magen David Adom (Israeli Red Cross) Organization, and providing help for elderly persons. Although students are obliged to take part in this program, personal choice is still one of the main components of the program; and students are asked to choose the field in which they would prefer to carry out their volunteering activity. This idea is based on the underlying assumption that free choice may lead to the teenager forming a real sense of

motivation, as well as creating an opportunity for him/her to experience decision-making processes while being responsible for the decision taken. Indeed, volunteering is defined as a volitional action that is carried out for the benefit of others because of a moral obligation or willingness to help, in the volunteer's free time, and without receiving any reward. It is important, of course, to distinguish between those who choose to volunteer of their own free will (Martin, 1994), and those who comply with someone else's request or yield to social pressure (Freeman, 1996). The first type is called philanthropy and is defined as a self-initiated activity whose aims can be cultural, humanitarian, religious, or even environmental (Martin 1994). The "giving" in this type of volunteering can be limited or widespread, through money or through effort, local or global, temporary or constant. Concerning the second type of volunteering, Freeman (1996) suggested the term "Conscience Good," pointing to those who dedicate their time and/or money after noticing the moral notion involved in this action, and are ready to comply when asked. According to this classification, The "Personal Duty Service" program should be regarded as belonging to the second type.

Although there are studies on teenagers' attitudes toward elderly persons (Heuberger & Stanczak, 2004), as well as on teenagers' attitudes toward volunteering (Yates & Youniss, 1996; Youniss, McLellan, Su, & Yates, 1999), no studies were found on teenagers' attitudes toward volunteering for the benefit of elderly persons. A survey conducted in Israel in 2005 by the Israeli Center for Teenagers Volunteering revealed that 40% of the volunteering teenagers in Israel do so within the framework of the Personal Duty Service program; and that 17% of them volunteer to help elderly persons. Although programs similar to the Personal Duty Service exist in other countries (Gutheil, Cherenky, & Sherratt, 2006; Peacock, Flythe, & Jones, 2006), there are still few empirical findings regarding the nature, effect, and factors associated with such activities in general and in the area of the elderly population in particular.

The volunteering of high school students with elderly persons has been associated with many benefits, such as bringing joy into the elderly persons' lives, and reducing the burden of staff members (Granville, 2001). In addition to the empowerment felt by the beneficiaries of the volunteering activities, volunteering creates a special opportunity for the volunteers themselves to be empowered, to improve self-image and self-esteem, and to gain a feeling of control (Itshaki & York, 2002). In sum, the few studies in the area suggest that the volunteering of young students with elderly persons may be associated with many advantages for both populations and, thus, for communities as a whole. However, not much is known about teenagers' willingness to volunteer for the sake of elderly persons.

Thus, the aim of the present study was to assess teenagers' willingness to volunteer with elderly persons using an expanded version of the Theory of Planned Behavior as the study's conceptual framework.

The Theory of Planned Behavior (TPB) is an extension of the Theory of Reasoned Action (TRA); and it assumes that behavior is directly influenced by intention or willingness to behave, and that the intention to execute the behavior is directly associated with three factors: (a) attitudes toward the specific behavior; (b) subjective norms regarding the specific behavior; and (c) perceived control regarding actually carrying out this specific behavior (Ajzen, 1991; Ajzen & Fishbein, 1980). An attitude is defined as a psychological tendency expressed by favor or disfavor toward a given issue based on the evaluations and beliefs a person holds (VonDras & Madey, 2004). Subjective norms refer to the individual's estimation of significant others' preferences or support for performing or not performing a specific behavior (Werner, 2003);

and perceived behavioral control means the individual's evaluation of how easy or difficult it may be to actually execute a specific behavior (VonDras & Madey, 2004).

Many attempts have been made to extend the TPB by defining additional variables that influence the intention to perform a behavior (Werner, 2003). Among the variables that were found to improve predictability are perceived moral obligation (Werner & Mendelson, 2001); past behavior (Norman, Conner, & Bell, 2000); and self-identity (Armitage & Conner, 2001). Perceived moral obligation is defined as "an individual's perception of the correctness or incorrectness of performing a behavior" (Conner & Armitage 1998, p. 1441). Personal identity is considered a psychological characteristic that influences behavior; it is distinguished from and independent of subjective norms (Armitage & Conner, 2001). Because perceived moral obligation has been found to be positively associated with volunteering (Clary, Snyder, & Stukas, 1996), and self-identity has been found to be a significant predictor of a person's willingness to donate blood—an activity that is similar to volunteering (Armitage & Conner, 2001)—in the present study these variables were added to the original variables of the TPB as hypothesized predictors of the willingness to volunteer with elderly persons. Thus, we hypothesized that positive relations will be found between willingness to volunteer with elderly persons and between each of the model's components, and that the expanded model will provide an appropriate framework for understanding willingness to volunteer with elderly persons.

METHOD

Participants

Participants were 258 9th grade students (54% males) in a large high school in the northern part of Israel. Ninth graders were selected because of their imminent participation in the Personal Duty Service program (at the beginning of the 10th grade), when they would need to choose their volunteering framework. Table 1 shows the participants' main characteristics.

As can be seen, most of the students were born in Israel, were Hebrew speakers, had an average of two siblings, and were the children of white-collar employees. Most of them had living grandparents, and almost two thirds (60.4%) reported that their relationship with their grandparents was very good.

Instruments

A structured questionnaire was used to assess the variables of the expanded TPB model in relation to the willingness to volunteer with elderly persons (Ajzen, 1988).

Willingness to volunteer with elderly persons was measured using nine items. Each item assessed the willingness to volunteer under specific varying conditions according to Ajzen (1988) (for example: To what extent would you be willing to volunteer with elderly persons in their homes?) Each item was scored on a 7-point Likert-type scale ranging from 1 = *not at all* to 7 = *very much*. An overall index was built by calculating the mean score of all the participants' responses. The internal reliability for this index was excellent (Cronbach- α = .93). Afterwards, the index was recoded and three levels of willingness to

TABLE 1
Participants' Demographic Characteristics ($n = 258$)

<i>Characteristics</i>	<i>%</i>
Gender	
Male	53.91
Female	46.09
Number of children in the family	
1	6.25
2	31.25
3	43.36
4	17.58
More	1.56
Place of birth	
Israel	88.24
Asia/Africa	2.35
Europe/America	9.02
Other	0.39
Language spoken at home	
Hebrew	89.41
Other	10.59
Father's occupation	
White collar	84.47
Blue collar	15.53
Mother's occupation	
White collar	83.33
Blue collar	16.67
Grandparents alive	
Yes	90.55
No	9.45

volunteer were derived: a score of 1–2 = low willingness, 3–5 = moderate willingness, 6–7 = high willingness.

Attitudes toward volunteering with elderly persons were assessed using 11 items, based on the methodology suggested by Conner and Sparks (1995). Each item was scored on a 7-point semantic-differential scale (for example: important–not important; easy–difficult; interesting–boring; moral–immoral). An overall index was built by calculating the mean value of the 11 items after changing the direction of four items. The internal reliability score for the attitudes index was good (Cronbach- $\alpha = .76$).

Subjective norms were assessed using six items (for example: My friends think I should volunteer for elderly persons. My family would appreciate it if I would volunteer for elderly persons.). Each item was scored on a 7-point Likert-type scale ranging from 1 = *not at all* to 7 = *very much*. An overall index was built by calculating the mean value of the six items. The internal reliability score for subjective norms was good (Cronbach- $\alpha = .74$).

Perceived behavioral control was assessed using four items (for example: The decision to volunteer for elderly persons depends only on me. I'll probably be able to volunteer for elderly persons.). Each item was scored on a 7-point Likert-type scale ranging from 1 = *not at all* to 7 = *very much*. An overall index was built by calculating the mean value of the four items. The

internal reliability for this index was low, but improved after removing one item from the index and reached Cronbach $\alpha = .61$.

Past behavior was measured by this question: Have you ever volunteered with elderly persons in the past? (yes or not).

Personal identity was measured using eight items according to Armitage and Conner (2001). For example: For me, volunteering with elderly persons means more than the activity itself. Honestly, I don't really care about volunteering with elderly persons. Volunteering with elderly persons is an important part of the person I am.). Each item was scored on a 7-point Likert-scale ranging from 1 = *not at all* to 7 = *very much*. An overall index was built by calculating the mean value of the eight items, after changing the direction of two of them. The internal reliability for self identity was very good (Cronbach- $\alpha = .80$).

Perceived moral obligation was measured by three items, according to Werner and Mendelson (2001) (for example: For me it would be morally wrong not to volunteer with elderly people. I would feel guilty if I did not volunteer with elderly persons. It is against my principles not to volunteer with elderly persons.). Each item was scored on a 7-point Likert-scale ranging from 1 = *not at all* to 7 = *very much*. An overall index was built by calculating the mean value of these three items. The internal reliability for perceived moral obligation was good (Cronbach- $\alpha = .76$).

Sociodemographic information: Participants were asked about their gender (male/female), place of birth (Israel/Asia-Africa/Europe-America/other), the language spoken at home (Hebrew/Arabic/Russian/English/other), their father's occupation (white collar/blue collar), their mother's occupation (white collar/blue collar), number of siblings (0/1/2/3/more), and whether their grandparents were alive (yes/no). In addition, participants were asked to rank the quality of their relationship with their grandparents on a 7-point Likert-scale ranging from 1 = *very bad* to 7 = *very good*.

Procedure

After receiving permission from the Ministry of Education, a meeting with the school's principal was arranged, and permission to conduct the study within the school was granted. The questionnaire was pretested among 10 students (5 boys, 5 girls) in order to evaluate the clarity of the questions as well as the length of the time needed to complete the questionnaire. Because no problems were reported during the pretest, and after the principals' approval, the questionnaires were distributed.

Before completing the questionnaire, the students were given a short explanation of the aims of the study. A total of 330 questionnaires were distributed, and 258 full questionnaires were returned (response rate 78%). Data were collected in June 2006, during the last two weeks of the academic year. Participants were given assurance of confidentiality, and data were kept anonymous.

Data Analysis

Data analysis was carried out using SPSS 17. Descriptive statistics (means, standard deviations, and percentages) were used to analyze the main characteristics of the sample and the extended TPB model variables. Spearman correlation coefficients were calculated among the components

of the model to test the assumptions of the model in this sample. Finally, hierarchical regression analyses were performed to test the relative contribution of each component to the dependent variable. The following equations were calculated: (a) the traditional variables of the TPB (attitude, subjective norm, and perceived behavioral control) were regressed on intention to volunteer with elderly persons; (b) the variables of the TPB expanded model (personal identity and perceived moral obligation) were added; (c) sociodemographic characteristics were added.

RESULTS

Table 2 presents the distribution of the nine items used to assess willingness to volunteer with elderly persons, together with the means and standard deviations of each one of the items.

As can be seen, only a low percentage of the participants reported high-level willingness to volunteer with elderly persons, with the highest percentage being in relation to volunteering with healthy elderly persons (40.31%) and with elderly persons living in assisted living facilities (21.71%). A high percentage of the participants reported low willingness to volunteer with elderly persons who live in their own houses (55.04%), and they were also reluctant to volunteer with frail and with cognitively impaired elderly persons (49.42%, and 47.08%, respectively). In addition, less than half of the participants reported low willingness to volunteer with elderly persons as their first volunteering preference (43.19%).

Table 3 shows the main characteristics of the expanded TPB model's components.

As can be seen, the participants' attitudes and their personal identity regarding their willingness to volunteer with elderly persons were moderately high; perceived moral obligation was low while perceived control was high. Subjective norms were moderate.

In order to test the assumptions of the model, correlation coefficients were calculated.

The strongest relationships were found between willingness to volunteer and attitudes ($r_s = .59$; $p < .0001$), and between willingness to volunteer and personal identity ($r_s = .73$; $p < .0001$).

TABLE 2
Willingness to Volunteer for Elderly Persons ($n = 258$)

<i>To which extent would you be willing to: (1 = not at all; 7 = very much)</i>	<i>Mean</i>	<i>SD</i>	<i>Low willingness</i>		<i>Moderate willingness</i>		<i>High willingness</i>	
			<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>
<i>Choose to volunteer for elderly persons?</i>	3.98	1.5	44	17.05	173	67.05	41	15.89
<i>Choose to volunteer for elderly persons as your first priority?</i>	3.00	1.56	111	43.19	127	49.42	19	7.39
Practically <i>volunteer for elderly persons?</i>	3.65	1.63	66	26.19	151	59.92	35	13.89
<i>Choose to volunteer for elderly persons in their houses?</i>	2.58	1.45	142	55.04	104	40.31	12	4.65

Low willingness = 1 – 2; Moderate willingness = 3 – 5; High willingness = 6 – 7.

TABLE 3
Means and Standard Deviations of the TPB Variables (Range: 1 – 7)

<i>TPB'S variables</i>	<i>Mean</i>	<i>SD</i>
Willingness to volunteer	3.54	1.29
Attitudes	4.71	0.84
Subjective norms	3.35	1.03
Perceived control	5.93	1.07
Perceived moral obligation	2.5	1.35
Personal identity	3.99	1.22

To test associations with the nominal variable “past behavior” (which was operationally defined as: 1 = yes; 0 = no), we first compared means of willingness to volunteer between those who had past experience in volunteering for elderly persons and those who had not. The mean of willingness to volunteer among those who *had* experienced volunteering with elderly persons in the past ($\bar{X} = 4.04$, $SD = 1.35$) was higher than the mean of willingness to volunteer among those who *had not* experience volunteering with elderly persons in the past ($\bar{X} = 3.35$, $SD = 1.21$).

Then, a *t* test was performed, and a statistically significant difference in willingness to volunteer was found between those who had volunteered with elderly persons in the past and those who did not [$t_{(257)} = 3.83$, $p < .0002$]. It is interesting to remark that about half of the students who expressed a high level of willingness to volunteer had already experienced

TABLE 4
Regression Analysis of the model's Components on Willingness ($n = 258$)

	<i>N = 258</i>		<i>N = 258</i>		<i>N = 258</i>	
	<i>I</i>		<i>II</i>		<i>III</i>	
	β	$SE(\beta)$	β	$SE(\beta)$	β	$SE(\beta)$
Intercept	-1.311*	.609	-1.270*	.530	-1.235	.755
Attitudes	.173**	.127	.070	.111	.083	.127
Subjective norms	.435**	.067	.220**	.064	.228**	.077
Perceived control	.170**	.086	.083	.075	.046	.097
Personal identity			.478**	.079	.534**	.093
Past behavior			.079	.135	.039	.159
Perceived moral obligation			.051	.053	.039	.061
Gender					.071	.138
Siblings					.022	.076
Birth					.034	.129
Language					-.077	.095
Father's occupation					-.096	.190
Mother's occupation					.041	.194
Grandparents alive					-.052	.247
R^2	0.318		0.513		0.534	
ΔR^2			0.195		0.021	

* $p < .05$; ** $p < .01$.

volunteering for the elderly; among those who had such experience, about one third expressed high levels of willingness to volunteer.

Finally, hierarchical multiple regression of the model's components on the willingness was performed. Table 4 shows the results of the model's components' regressions on the willingness to volunteer for elderly persons.

As can be observed in the first equation, the three variables of the original TPB model explained 32% of the variance in willingness to volunteer, with subjective norms being the main predictor. Variables included in the expanded model of the TPB (shown in the second equation) added an additional 19% to the explained variance in the dependent variable, all due mainly to the identity variable. Finally, the addition of background variables added only 2% to the explained variance.

DISCUSSION

The aim of the present study was to evaluate ninth graders' willingness to volunteer with elderly persons. Overall, our results revealed that teenagers reported relatively low levels of willingness to volunteer with elderly persons, especially with physically or cognitively impaired elderly persons. The highest willingness to volunteer with elderly persons was reported in regards to healthy elderly persons and with elderly persons living in assisted housing. It is likely that the idea of dealing with healthy elderly persons, rather than frail ones, is less threatening to young students. Similarly, volunteering with an elderly person who lives in an assisted living arrangement might reduce and alleviate the young persons' feelings of responsibility and worry, as they know that professional staff members might be available at short notice. In addition, volunteering within an assisted living facility might be perceived as focused, especially in emotional support and entertainment, which students might prefer over the provision of instrumental or practical help. Similarly, Rapaport and Orbell (2000), in a study aimed at examining the motivations of 18-to-20-year-old students to provide practical assistance and emotional support for their aging parents, found that the levels of motivations were especially high in regards to emotional support rather than practical assistance. But contrary to our findings, the overall levels of intention to help found by Rapaport and Orbell were higher than in our study, most probably because they concentrated on intentions to help parents and we concentrated on intentions to help *any* elderly person.

Another explanation for the low levels of willingness to volunteer with elderly persons found in the current study is related to the fact that volunteering with elderly persons is only one of the possibilities from which the teenagers can choose within the Personal Duty Service program. Thus, it might be assumed that when responding to our questions, the students were also considering the other options in the program, which might be perceived as more attractive or more hopeful.

In contrast to the relatively low personal identity index in this study, the index was still found to be the strongest predictor of the willingness to volunteer. In their research about readiness to donate blood which, like volunteering, is also a behavior for the benefit of others, Armitage and Conner (2001) strongly suggest including personal identity in the TPB model. It is important to remember that in studies based on the TPB model, personal identity is measured in terms of the specific issue under investigation (Armitage & Conner, 2001; Evans & Norman, 2003; Fekadu & Kraft, 2001; Pierro, Mannetti, & Livi, 2003). For example, participants were asked about their identity as blood donors (Armitage & Conner, 2001) or as cautious pedestrians

(Evans & Norman, 2003). It is possible that, because participants in the present study were young teenagers (ninth-grade high-school students), they had not yet developed an identity as volunteers for elderly persons. Further investigation in the future, however, will be needed to explain the contradiction between a low personal identity index and its impressive predictability of willingness, as found in this study.

Subjective norms were found to be the second predictor of willingness among high school students to volunteer for elderly persons. This agrees with Goodenough's (1966) deduction about an individual's social identity: it consists of the individual's perception of the social expectations from him/her, and inspires his/her behavior within the social framework. It also reinforces Furstenberg's (1990) conclusion that, for teenagers, it is very important to be supported by their age-group peers and that such support might directly influence their willingness to take part in community activities. In the present study, subjective norms related to family were two-fold higher than those related to friends. It is possible that, because the activity in question is organized by their school, the students feel that it will be supported more by their families than by their friends. On the other hand, in the expanded model, we found personal identity to be the first predictor, and about two-folds higher than subjective norms. This may indicate that if personal identity is established, the importance of significant others (i.e., subjective norms) decreases.

Perceived moral obligation showed the lowest scores in this study, and this was with a discernible difference from the other variables. When regressed on willingness, it wasn't found statistically significant. Unlike subjective norms, that are defined as what an individual perceives as important to significant others (Werner, 2003), perceived moral obligation is regarded as a value internalized by an individual, guiding him/her to decide what is morally right or wrong; however, it is logical to assume that significant others had influenced its formation (Manstead, 1999; Werner, 2003). For this reason, researchers recommend including perceived moral obligation as a component in the TPB model while questioning behavioral intentions for the benefit of others (Simmons, 1991; Werner, 2003). Indeed, it was found by Warburton and Terry (2000), who tested elderly persons' willingness to volunteer, that perceived moral obligation was the most important predictor of willingness. And, in fact, researchers claim that with the increase in age, external motivations (such as subjective norms) decrease, while the weight of internal motivation (leaning on values such as perceived moral obligation) increases (Piliavin & Chang, 1990). This might be the reason for the low levels of perceived moral obligation found in this study; it is possible that, because the participants were so young, their internal value code was not yet completely developed.

In summary, it can be seen that the TPB model is an appropriate framework for investigating the hypothesis on which the present study was based. In this study, whose objective was to examine teenagers' willingness to volunteer for elderly persons within the Personal Duty Service program in Israeli high schools, it was found that the major predictors of willingness were personal identity and subjective norms.

LIMITATIONS OF THE STUDY

This study has several limitations. First, it was based on a sample of teenagers living in the Haifa area in Israel and studying at only one urban and secular school. This, of course, limits our capability to generalize its findings in relation to the overall teenage population in Israel.

Second, we examined willingness to behave rather than the actual behavior. Although it has been repeatedly stressed that intention to behave is the strongest predictor of behavior (Werner, 2003), we cannot rule out discrepancies among both.

Third, we used a cross-sectional design, which limits our possibility to draw casual conclusions. A longitudinal prospective study in the future, based on the actual behavior data (i.e., implementing the intentions to perform a behavior) might shed light on the relations between willingness and actual behavior in this issue.

Finally, we did not examine participants' attitudes towards the elderly. It is possible that attitudes toward old age can explain the low level of willingness that was found to volunteer with the elderly, even though in our study attitudes were found as a significant predictor only when testing the traditional model, but not the expanded one.

Despite these limitations, the present study indicates some important conclusions, both theoretical and practical.

CONCLUSIONS AND IMPLICATIONS

First, it can be seen that the TPB model provides an appropriate theoretical framework for investigating the factors that influence teenagers' willingness to volunteer with elderly persons. To the best of our knowledge, the TPB model has not yet been used to examine teenagers' willingness to volunteer for elderly persons. In particular, this is true when choosing it as one from a number of given possibilities. In the future, the inclusion of theoretical expansions and the testing of operationally additional psychological variables, together with perceived control, such as self-efficacy and perceived difficulties, should be considered (Ajzen, 2002; Trafimow, Sheeran, Conner, & Finlay, 2002). In addition, it is necessary to comprehend how personal identity, the index of which was found to be relatively low, comes to be the most important predictor of the willingness.

Moreover, the results of the present study have important practical implications: the fact that low levels of willingness to volunteer for elderly people were found indicates the immediate need to develop and encourage this trait among teenagers. This is especially true in the light of the empirical data in the literature, which indicates that teenagers' involvement increases the awareness of the authorities to the citizens' needs and empowers communities (Bistritzer, 1997). This emphasizes that volunteering for elderly persons empowers the teenagers as well as the elderly beneficiaries (Granville, 2001; Waggoner, 1995). Many studies, carried out using different methodologies, including surveys as well as intervention, showed that knowledge, exposure, and contact with elderly people significantly improves attitudes toward elderly persons (Funderburke, Darmon, Storms, & Solomon, 2006; Gutheil et al., 2006; Hannon & Gueldner, 2007; Piquart & Wenzel, 2000). This indicates that developing intervention programs that may include providing information about old age and creating opportunities for personal contact with elderly persons might improve attitudes towards elderly persons.

As it is known that the elderly have a problematic and humble image, reflecting legislation and policy-making (Benbow & Reynolds, 2000; Werner, 2005), teenagers' volunteering might raise awareness of the relevant authorities to these problems, and such volunteering may even lead towards practical solutions (even such as budgeting).

It is also necessary to pay attention to the subjective norms, as was found in this study, and especially to the importance that teenagers attribute to their families' support in their decision to

volunteer for elderly persons. Regarding this issue, stands Piliavin and Chang's (1990) suggestion, which claims that the younger the individual is, the more his motivation leans on external subjects—in particular, significant others such as friends and family. This leads to the conclusion that it is necessary to develop educational intervention programs on the subject of old age among the general population, thereby influencing the younger generations as well.

In summary, it can be seen that the findings of this study can be used as a basis for developing educational intervention programs to encourage volunteering for elderly persons. This can be considered a step to empower teenagers themselves, as well as the elderly, as the beneficiaries of such activities.

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