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INTERRELATION OF SOCIAL EXCLUSION AND VOLUNTEERING IN OLDER AGE: COMPARISON OF CASES OF LITHUANIA AND THE UNITED KINGDOM

Master Thesis

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PATVIRTINIMAS APIE ATLIKTO DARBO SAVARANKIŠKUMĄ

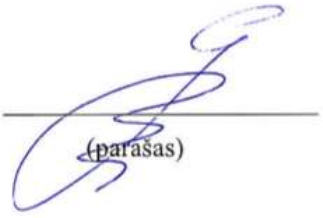
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ABBREVIATIONS

CEE – Central and Eastern Europe

CLS – Community Life Survey

EAPN – European Social Policy Network

EU – European Union

GBP – Great Britain Pound

LT – the Republic of Lithuania

NGO – Nongovernmental organization

NIPC – Nevyriausybinių organizacijų informacijos ir paramos centras (Nongovernmental organization information and support center)

ONS – Office of National Statistics

UK – the United Kingdom

WHO – World Health Organisation

MAIN CONCEPTS

Active aging - optimization of opportunities and the realization of individuals' potential according to needs, desires, and capacities (World Health Organization, 2002) (WHO, 2002).

Formal volunteering – Giving unpaid help through clubs or organisations (CLS, 2018).

Informal volunteering – Giving unpaid help as an individual to people who are not a relative (CLS, 2018).

Social exclusion - Social exclusion is a complex and multi-dimensional process. It involves the lack or denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities, available to the majority of people in a society, whether in economic, social, cultural or political arenas. It affects both the quality of life of individuals and the equity and cohesion of society as a whole (Levitas et al., 2007).

INTRODUCTION

Relevance of the research. According to Eurostat (2019a), where were 101.1 million older people aged 65 years and over – living in the EU-28 at the beginning of 2018; this equated to almost one fifth (19.7 %) of the total population. The number of older people in the European Union is forecasted to follow an upward path, peaking at 149.2 million inhabitants in 2050; their relative share in the total population will also gradually increase and is forecasted to reach 28.5 % in 2050.

The irreversible cross-sectional process of ageing and changing structure of the population have multiple economic, societal impacts on pensions' system, social protection, health care, housing and well-being, bringing both opportunities and challenges to ensure a socially accepted and sustainable life quality of the elderly and prevent their exclusion from society.

Countries like Lithuania and the United Kingdom, both rapidly aging, were chosen in this comparative research based on Esping-Andersen (1990) typology of welfare state models. Lithuania is post-communist country which is in transition after the restoration of Independence, and have chosen conservative welfare model as a background for creating it's social policy system, though at the same time, it is following the path of neoliberal model to stimulate market economy with minimum market regulation, low social spending, low degree of decommodification and redistribution with its side effects such as income inequality, poverty, social exclusion particularly of vulnerable social groups – elderly, children, disabled, single parents (Aidukaite, 2010). The United Kingdom as representative of liberal welfare regime, with targeted state support policy for the most vulnerable groups experiencing social exclusion – "the old and the otherwise desperate" (Grant et. al. 2011, p. 27) however continues discussions on the role of private sector in social policy agenda (Grant et. al., 2011).

Social exclusion and poverty correlates in both countries, Lithuania and the UK, where older people after retirement became more vulnerable financially and experience social exclusion due to financial struggles leading to poor physical and mental health, alienation from social and cultural life, experiencing loneliness and worthless. According to Eurostat (2019b), average rate of people at poverty risk or social exclusion in EU in 2017 is 22,4 %, Lithuania is one of the top 5 countries with the highest rate of people at poverty risk and social exclusion with 29,6 % share of total population at-risk-of-poverty, meanwhile, in the UK, this rate is close to average – 22 %. At-risk-of-poverty rate of older people 65 years and over in the UK is 16,9 %, slightly exceeds EU average that is 15 %, meanwhile, in Lithuania, this rate is double – 33,4 % (Eurostat, 2019c). As the UK has smaller rates on social exclusion, Lithuania can take some

of the examples to adopt and make it work. Quite significant numbers of older people, also, people at poverty risk or social exclusion in the context of global aging phenomenon, pushes encourages to look into it more detailed, not only from financial, but also from social perspective, which is harder to measure and operate in social policy agenda.

In the context of aging population, decreasing fertility rates, increasing life expectancy and lack of labour force both countries to look for the balance – promoting older people to be active and at the same time mitigate discrimination, inequality and social exclusion. For past few decades, since the Treaty of Lisbon (European Commission, 2000) which engaged EU member states to work towards reduction of social exclusion, Lithuanian and the UK governments are putting efforts to move away from provisions segregating and intended only for socially excluded people by removing barriers to generate equality, non-discrimination and inclusion through legislation, provision of accommodations, moving towards universal design programmes.

Novelty of the research. Scholars are continuously studying volunteering and provide strong empirical evidence on the benefits of volunteering on wellbeing. Russell et al. (2018) referring to their studies state that volunteering plays a positive role in the support of subjective psycho-social wellbeing among middle-aged and older adults and could be used as an effective intervention volunteering could be an effective intervention to keep from harmful effects, caused by negative self-esteem. Studies of potential impact of social interactions on health revealed a unique link – older volunteers live longer than non-volunteers or younger adult volunteers (Konrath et al., 2012; Van Willigen, 2000). Pilkington, Windsor, and Crisp (2012) indicated that persons who volunteer at moderate and higher levels (up to 7 hr and over per week) reported higher life satisfaction, higher levels of positive social exchanges and greater availability of social support from friends and family, relative to non-volunteers. In another research, one of the motives to join voluntary associations specified by volunteers – they were seeking to make friends (Prouteau, and Wolff, 2008). These results are being complemented by the results from another research (Pinquart, and Sorensen, 2001) revealing that about 5 – 15 % of people aged over 65 often feel lonely, moreover among those aged 80 and over this percentage increases to about 50 %, supporting presumption that the social benefits may be particularly important for older adults who commonly report feeling lonely. However, according to Mikulionienė, Rapolienė, and Valavičienė (2018), in Lithuania, there are many factors – personal, socio-cultural, structural and environmental – whose critical concentration hamper elderly to make volunteering and education part of their daily lives, only 8.7 % volunteered and 6.4 % attended courses or training – less than once a month. Authors state that many channels, mitigating social risks such as social exclusion, isolation and loneliness –

education and learning, participation in various activities, volunteering constitute the potential for creating and maintaining meaningful social relationships in the second half of life, remain undiscovered and unused in Lithuania (Mikulionienė, Rapolienė, and Valavičienė, 2018). These results encouraged to move towards the direction of volunteering experiences in Lithuania and the UK, where active participation in voluntary activities has deep traditions – in 2015, more than 30 % of the UK citizens over 65 spent almost 20 minutes per day volunteering (ONS, 2017).

The main **research problem**. Still little is known about social exclusion in old age, and there is insufficient research on how to reduce it, in addition to financial tools, and other soft tools such as volunteering. Therefore, in the Master Thesis I am formulating a suchlike research question: what effect to social exclusion brings volunteering in older age in Lithuania and the UK.

The main **research object** of the Master Thesis is volunteering in older age.

The **main aim** of the Master Thesis is to investigate how social exclusion interacts with volunteering activities in older age citizens in Lithuania and in UK.

The **objectives** of the Master Thesis are the following:

1. To explore main theoretical approaches oriented towards social exclusion of elderly.
2. To analyse scientific literature on the discourse of volunteering in Lithuania and UK.
3. To explore how social exclusion interacts with volunteering activities in older age by conducting an empirical survey in Lithuania and the UK on experiences of active volunteers who are over 65.

The main **research methods** used in master thesis:

1) Analysis, comparison and summary of scientific literature, statistics, and legal documents related to the topics of social exclusion of elderly, and volunteering.
2) Qualitative empirical data collection method – semi-structured interviews. Participants of the interviews – people, who are older than 65 and currently (for at least last 12 months) are actively participating in volunteering activities. In total, two face-to-face interviews in Lithuania, and two interviews in the United Kingdom (via Skype) conducted in March, 2020.
3) Qualitative content analysis method for analysis, interpretation and comparison of empirical data collected via semi-structured interviews.

The **structure of the Master Thesis** includes Introduction, three main parts, Conclusions, and Recommendations. In the first part, theoretical framework on the phenomenon of social exclusion reviewed. In the second part, review of the literature on volunteering as a dimension of the exclusion is given. Finally, in the third part, findings of the

empirical research what effects volunteering has on social exclusion are delineated, further recommendations what can be done are presented.

1. THEORETICAL APPROACHES ON SOCIAL EXCLUSION OF ELDERLY PEOPLE

1.1. The concept of social exclusion in older age

Social exclusion although is quite new concept, it is already researched from different perspectives, starting with economic deprivation, caused by unemployment in less developed countries or particular geographic areas; lack of proper education and qualification or access to it; poor health or physical disabilities.

Sen (2000) claims that social exclusion has deep connection with poverty and deprivation: "The impoverishment of our lives results frequently from the inadequacy of income, and in this sense low income must be an important cause of poor living." (p. 3). He focuses not on deprivation caused by low income, but on poor experiencing limitation of freedom to live decent life and opportunities to meet the basic needs.

Gore and Figueiredo (1997) suggest to see more complex notion of poverty considering major elements – material deprivation, employment situation and social relatedness (formal and informal) as major components of people's disadvantage with the main focus whether an individual is considered excluded or included is distinguished through a norm based on a principle of citizenship or the legal or social status of individuals. Moreover, they state that institutions are core actors which constrain and enable social interaction and access of particular groups of persons to resources or limiting their access to citizenship rights and actively participate in processes of income acquisition and affect income distribution.

Sen (2000) underlines the important phenomenon of long-term unemployment, particularly, associated with the development of excluded people. According to scholar, although established social security system in most developed countries partially compensate the loss of incomes, it does not cover other losses such as loss of productive power, loss of skills and motivation, loss of freedom and social exclusion, psychological harm, illnesses and mortality, loss of human relations, gender and racial inequality, weakening of social values. Silver (1994) compliments this list with few more things people are excluded from: livelihood; secure, permanent employment; earnings; property, credit, or land; housing; minimal or prevailing consumption levels; education, skills, and cultural capital; the welfare state; citizenship and legal equality; democratic participation; public goods; the nation or the dominant race; family and sociability; humanity, respect, fulfilment and understanding.

Quadagno and Reid (1999) state that age was started to be used as a criteria for arranging social relations firstly was elaborated by the social theorists like Sorokin (1941), Parsons

(1942), and Eisenstadt (1956). Age stratification theory invoked explanation that all societies group people into social categories on the basis of age to provide not only social identities but also to determine the distribution of resources (Riley, 1971).

Walker (1999) states that structural functionalism developed the concept that social policy in the field of aging has emerged as consequence of technological and industrial change, and to meet new needs resulting from the wealth generated by economic growth where industrialization and urbanization created new social problems by disrupting traditional social support, health and housing needs and required a policy response in order to maintain social, political and economic stability. Scholar also notes that aging started to be associated with inevitable decline and disengagement from productive activity, inability to adjust to technological change, and economic burden.

Walker (1999) distinguishes three phases in development of social policy for older people:

1st phase: "heyday of the welfare state" – after World War II, aging became identified as a social problem and in order to solve it national universal coverage pension systems were put in place and/or consolidated, rapidly rising social expenditure;

2nd phase: early retirement (starting from group 55-59 years) since the mid 1970s when massive fall in economic activity was caused by economic crises;

3rd phase: in late 1980s, while early retirement seemed to be a solution for unemployment, it transformed to growing concern for national governments about the upcoming economic consequences of aging population.

According to Walker (1999), in the first phase, the main goals of public policy were concentrated on provision of income security in old age and the efficient transition of older workers from employment to retirement because of being defined as outsiders from macroeconomic perspective. Graebner (1980) stated that public pensions were considered as an appropriate social compensation of retirement at the same time supporting industry to rejuvenate the workforce.

According to Walker (1999), the establishment of public pension systems were rapidly associated with fixed retirement age which became generalised as "an old age" in policy context.

Walker (1999) outlines five key points of the outcomes caused by the institutionalization of age-related retirement:

1) Enlarged economic dependency of older at a great extent – before the establishment of pension system more old age people were economically active than afterwards.

2) Incitement of age discrimination in employment, social security, and wider social relations is closely related to fixed retirement age.
3) Due to commonly applied rule that public pensions rates are below average earnings it is widely accepted that the income needs of older people are lower than those of the "economically active".
4) Rooted view that older people are not just a social problem but an economic burden, exemplified in the old age dependency ratio, which externalizes the assumption that economic dependency must be associated with aging.
5) The major expansion of health and social services and their professionalization enhanced the welfare of older people, but at the same time it reinforced their dependency and powerlessness.

In the second phase, public policy was the main actor encouraging early retirement to solve high unemployment rate in the face of mass redundancy at the same time causing issue in devaluation of older people in the labour market frequently discriminated against regarding job recruitment, promotions, and training (Walker, 1999).

In the third phase, according Walker (1999), aging became an economic burden which may be reduced minimising public expenditure by privatising pensions, social and health care services or implementing alternative path by supporting active aging characterized by more flexible employment and retirement, lifelong training policies.

1.2. Specificity of social exclusion of elderly people

Social exclusion as phenomenon of older people become more and more relevant due to demographic aging tendencies. "Elderly persons are considered a vulnerable group, mainly because they risk a reduction in participation in various domains of life through the loss of paid work, a decrease in income and an increase in health problems" shares Jehoel-Gijsbers and Vrooman (2008, p. 1). Scholars define social exclusion of elderly as a multi-dimensional concept covering:

a) economic-structural exclusion that include material deprivation, deficiencies to fulfil basic needs and material goods, insufficient access to social rights, impediments to health care, education, legal aid, social services, social security, unsafe public areas;
b) socio-cultural exclusion that include deficient social participation, lack of participation in formal or informal social networks and activities, social isolation; lack of normative

integration like weak work ethic, discrimination and abuse, lack of involvement in social affairs.

Scholars are trying to determine the causalities of old-age exclusion. Barnes et al. (2006) determine conceptualisations of risk associations such as gender, living alone, ethnicity, age over 85 years plus maybe cause of risk, but also variations among different associations may also cause it (e.g. older women were more likely to be excluded from cultural activities, and less likely to be excluded from social relationships). Meanwhile Jehoel-Gijsbers and Vrooman (2008) argue that education level, lower income and poorer health relate to greater social exclusion of elderly. However, Walsh, Scharf and Keating (2016) note that it is problematic to assess correlation with other risk factors such as living alone and income due to lack of conceptualisation, there are "interchanges between multi-level risk factors, processes and outcomes" (p. 93), depending on "complexity, impact and prevalence are amplified by old-age vulnerabilities, accumulated disadvantage for some groups, and constrained opportunities to ameliorate exclusion" (p. 93).

Barnes et al. (2006) found the connection between multiple exclusion and the quality of life/well-being of older people. They investigated that the quality of life is defined in terms of self-realisation such as optimism, life satisfaction, disposition, energy and is closely related to "multiple exclusion" causing lack of control of persons' life.

Walsh, Scharf, and Keating (2016) in their research state that social exclusion appears to be multi-level, entangling both micro circumstances of individuals and meso- or macro-constructing forces. Moreover, scholars claim, that these pathways are also multifaceted, impacting on multiple areas of life and can represent outcomes and processes of exclusion embedded within complex pathways of disadvantage, with the influence of some of these mechanisms noted to be particularly difficult to unpack due to their interconnected nature, e.g. gender, social class, ethnicity and sexual orientation.

Figure 1 presents a framework, how the old-age exclusion is explained in the form of interconnected domains and sub-dimensions and reveals the context of multidimensional old-age exclusion and the range of complex pathways to it (Walsh, Scharf, and Keating, 2016).

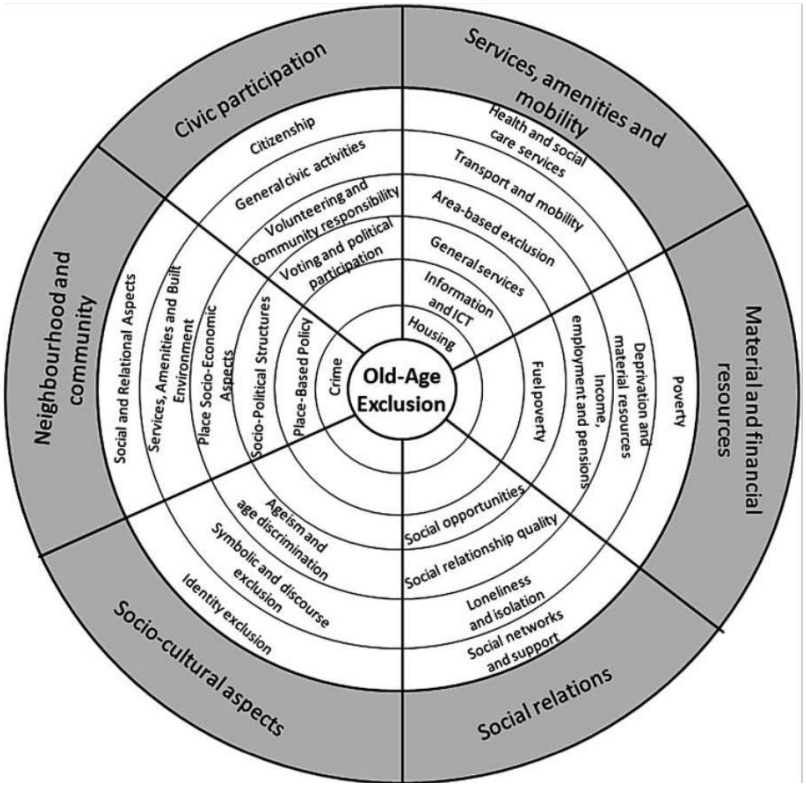


Figure 1. Old-age exclusion framework depicting interconnected domains and sub-dimensions.

Source: Walsh, Scharf and Keating, 2016.

Material deprivation is one of the core elements leading to poverty risk and may strongly influence the quality of life. Jehoel-Gijsbers and Vrooman (2008) research findings reveal that material deprivation of housing costs, full meal, costs for medical treatments, unexpected expenses among the elderly is highest in Eastern Europe, relatively high in the Mediterranean countries, meanwhile rather high general wealth was measured in Western and Nordic Europe countries. Although economic exclusion is very important factor, still different researches show that countries more or less manage to deal with it through social security schemes. Analysis of Walsh, Scharf, and Keating (2016) show that there are several factors at the individual and household levels having greater impact on social exclusion, thus it would be more efficient to concentrate on improving accessibility and provision of health care and education, secure lowest household incomes and putting more attention to the mental health especially of single elderly.

Walker and Maltby (2012) state that EU for a last decade is focused on a response to demographic aging by creating an universal policy concept directed towards active aging unifying the interests of main stakeholders: citizens, nongovernmental organisations, business interests and policy makers. Scholars describe emphasis the necessity of change in the paradigm

of aging – it has to be moving from traditional vertically distributed paradigm education and training–work–retirement (as called by Reday-Mulvey (2005) which was dominant in conservative welfare states for more than a century) towards more horizontal approach "involve the three milieus of work, education and leisure, family and community" (p. 124) (Riley and Riley (1986) called it "age-integrated") to be more flexible, dynamic with more evenly shared responsibilities and benefits among men and women and various age groups (Reday-Mulvey, 2005).

Foster and Walker (2014) complements that the actual policy instruments still focus primarily on improvement of labour market by to create better job opportunities and working conditions in order to include increasing number of older people in Europe, help them take an active role in society and encourage healthy ageing, which in other resources may be named as active aging. Previously Walker and Maltby (2012) emphasised the paradox that "employment is both a major cause of ill health and an important source of health gain in terms of activity, self-esteem and social contact" (p. 120). They state that implementing preventive actions to maintain the health of workers would encourage them to stay in labour market longer.

Thus, in the European heartland of active aging policy, there appears to be, at best, ambivalence about its focus and potential, wherefore Foster and Walker (2014) suggest the promotion of active aging involves linking hitherto independent policy domains: employment, health, social protection, pensions, social inclusion, technology, and economic policy for instance and emphasize the need of framework for the development of global, national, and local strategies relating to population aging through the partnership between citizen and society.

However, Walker and Maltby (2012) see another side of this phenomenon – while promoting active living in older age or as it is called active living with the focus on physical capabilities it is possible to continue keeping excluded older people with mental disabilities or sever health conditions. It is substantial to design all groups including active aging strategy across the EU and in every country as well to avoid critical increase in various dimensions of social exclusion in older age.

1.2.1. Social exclusion of elderly in Lithuania

Filipovic Hrast, Kopac Mrak, and Rakar (2013) in their research reveal that older people in CEE countries are significantly more excluded than the rest of the population, and the most problematic areas are material deprivation, health and interpersonal exclusion. Furthermore, the exclusion of the elderly in CEE is significantly higher than in other European countries, further characterized by a much higher difference in the level of the exclusion of the elderly than the

population in general, as compared to the other European countries. This indicates that the so-called post-socialist welfare states do not promote inclusion of the elderly to a satisfactory degree. CEE countries although have similar historical background on socialism and communism in the past, there are substantial differences among the changing welfare systems, that these can no longer be composed together to clump under the same heading of "post-socialist" welfare systems and that the label "eastern", while descriptive, lately is not informative, even maybe misleading, to understand their welfare regimes (Filipovic Hrast, Kopac Mrak, and Rakar, 2013).

According Eurostat (2020) demographic situation regarding aging society of Lithuania is increasing since restoration of its independence in 1990, when slightly more than 10 % of population were people over 65, this number has two times increased up to 20 % in 2019.

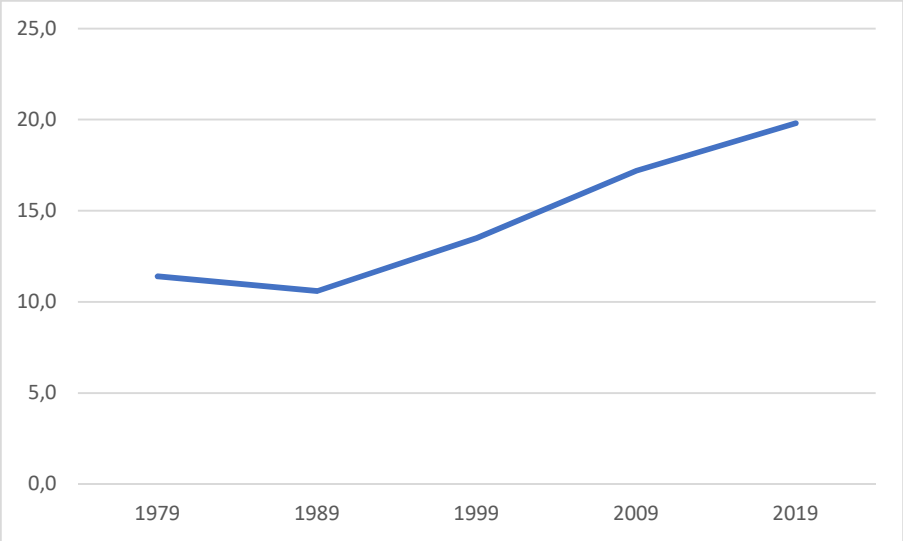


Figure 2. Proportion of population aged (65+) in Lithuania (1979 – 2019)
Source: Eurostat, 2020.

In Lithuania, the share of GDP allocated for the care of elderly is one of the lowest in the EU, this causing challenge to combat with the poverty of older people, according EAPN Lithuania (2018), compared with 2016 at-risk-of-poverty rate has increased significantly among old-age pensioners, resulting the risk of poverty among old-age pensioners increased by 6 percentage points from 30,6 % to 36,7 %. Also, there was reported that the average amount of old-age pension during the income research period (2016; 255 Eur) did not reach the poverty threshold (307 Eur) (EAPN Lithuania, 2018).

For last 5 years (2014-2018) average at-risk-of-poverty rate of older people over 65 EU is slowly increasing from 17,8 % in 2014 up to 18,6 % in 2018, meanwhile in Lithuania this

number was less than twice higher than EU average in 2014 – 31,9 % keeping it's trend to increase considerably in 2018 – up to 42,7 % (Figure 3) (Eurostat, 2019c).

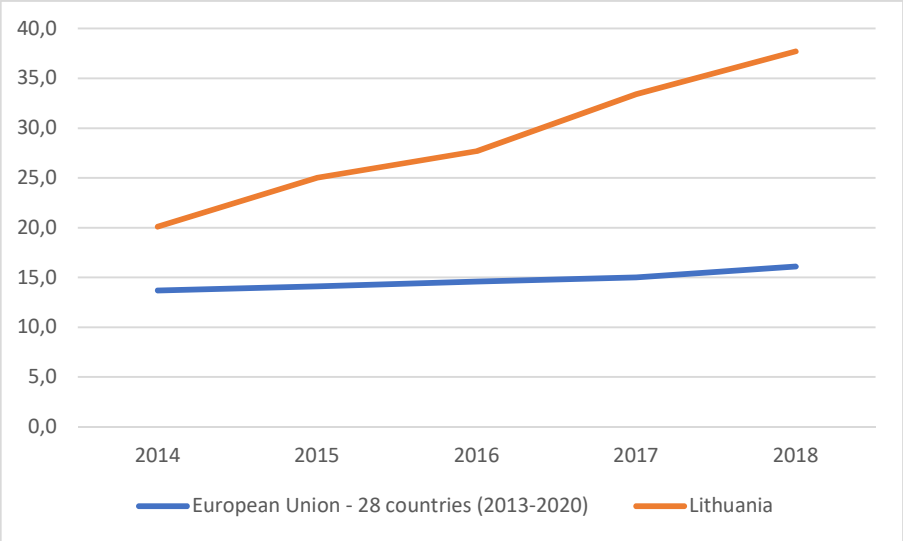


Figure 3. At risk of poverty or social exclusion rate for elderly (65+).
Source: Eurostat, 2019c.

Social exclusion and poverty correlates in Lithuania, where older people after retirement become more vulnerable financially and experience social exclusion due to financial struggles leading to poor physical and mental health, shutting from social and cultural life, experiencing loneliness and worthless.

Mikulionienė, Rapolienė, and Valavičienė (2018) in their research reveal that many important spatial parameters such as housing amenities, infrastructure of public transportation, residential security, etc., also, point out that a significant proportion of older people in Lithuania are at a disadvantage and may suffer from social exclusion due to environmental barriers. Going on, the lag of digital knowledge among older people, which nowadays is commonly used for communication and participation in the society, is higher than the national average, but with every next generation of seniors this factor is weakening. Same research has identified that older people, especially those living alone, perceive common manifestations of ageism. Scholars revealed that the frequency of communication between the Lithuanian senior generation and other people range on the edge of social isolation, because the rate of communication among single people aged 60 and over does not even reach one person a day (9 people in 10 days), while the frequency of communicating with others among those living together with others is slightly higher (13 people in 10 days). In total, 5.7 % of people aged 60 and over living alone in Lithuania did not communicate with anyone in the week before the

survey. Moreover, research revealed that almost one fifth of older adults in Lithuania does not have sustainable social relationships, i.e. they would not have relatives or friends to ask for help in times of need.

Mikulionienė, Rapolienė, and Valavičienė (2018) has, also, analysed social exclusion from different perspective whether older people living alone notice their exclusion. Results showed that narratives of interview participants about their participation in social life are more about social exclusion than about inclusion, which is often identified in a negative way, as if denying the implied (cultural) exclusion, and claiming to be an exception despite belonging for the excluded. The study participants shared that they felt social exclusion strongest after the withdrawal from the labour market and the related loss of the feeling of being needed by others and the loss of social relationships. Age-related decrease in their social value, also, were identified as the testimony of social exclusion. Meanwhile Mikulionienė, Rapolienė, and Valavičienė (2018) state that factors enhancing social inclusion include strong health, personal autonomy, daily communication, work or helping others, as well as participation in public events.

Juska and Ciciurkaite (2014) explain that Lithuania's entry into the EU and access to EU funding initiated a recalibration of the social care system from residential to non-residential services, unfortunately the social care system in Lithuania prioritize residential care and an overwhelming dominance of State (budgetary) organisations. Scholars emphasize that provision of older-age care by non-governmental organisations remain of very limited and depends on funding from local municipalities, meanwhile development of commercial services are starting to gain momentum.

Brazienė et al. (2017) investigated, phenomenon of work place discrimination in Lithuania, and the findings are unfavourable – age discrimination is becoming more evident in the age group 56-60 and is especially increasing for older age groups, however there is no a single factor: older workers are facing obstacles for a career, they have limited possibilities for professional improvement, learning, or training; promotion, e.g., limited qualification or training possibilities, promotion, functions, and responsibilities, older workers more often facing discriminatory, lacking social justice and respect working conditions, experiencing pressure to leave the job or intentionally.

According to Eurostat (2019e), one of the targets under the strategic framework for European cooperation and training (ET 2020) is that, at European level, an average of at least 15 % of adults should participate in lifelong learning by 2020, in 2018 EU average was 11,1 %, meanwhile Lithuania is far behind this number with 6,6 % and less than 1 % of over 65 participated in lifelong learning, which involves all learning activities undertaken throughout

life with the aim of improving knowledge, skills and competences, within personal, civic, social or employment-related perspectives. However most frequently used by Eurostat lifelong learning indicator, together with lifelong learning programmes, determine age group 25-64 years, discriminating and diverting focus of those people over 65.

Zemaitaityte (2016) states that Lithuanian Government alongside the new legal context and implemented reforms is starting devote more attention to the problems of education of older people in Lithuanian educational policy, supporting initiatives such as Third Age University, socialization centres in municipalities, NGOs and association of retired or pensioners, private initiatives, although still there is missing adequate network of educational service providers meet the requirements of adult education institutions and of older adults.

Non-formal education for older adults is distinguished by the specific needs of older adults, and is better oriented towards social inclusion, sharing life experiences, knowledge and cultural level to improve it. The National Education NGO Network (2018) states that there is lack of coordination of lifelong learning strategy and implementation at national level and non-priority area, emphasizing that there is currently no owner and no clear institutional leadership and process management in the field of senior adult education, leading to active aging and more satisfactory welfare. Senior adult education today hangs between the Ministries of Education, Science and Sport, Economy and Innovation and Social Security and Labour, as well as between municipalities.

Weaknesses in Lithuanian social policy indicate obvious necessity to focus not only on fiscal issues but also on active implementation programmes for vocational training, legitimize flexible and old-age friendly working conditions and reduction of stigmatization and discrimination. Lack of academic analysis, systematic approach to improve current situation, having in mind the complexity of this phenomena, to control, monitor its effectiveness, and to see the whole picture of strategy and instruments being implemented to consistent development on fighting with social exclusion and poverty of older people.

1.2.2. Social exclusion of elderly in the United Kingdom

The United Kingdom is following the same as global trend of aging – through the latter half of the 20th Century, the UK population has been steadily getting older, in 2018 there were 11.8 million UK residents aged 65 years and over, representing 18,2 % of the total population, meanwhile, 25 years before, there were 9.1 million, accounting for 15.8 % of the population, this trend is forecasted to be continued in the future (Eurostat, 2019d).

According to National Pensioners Convention in UK data from Age Audit (2018), elderly experience social isolation in vast numbers of 3.8 million people aged 65 and over have never used the internet, two fifths of all older people (about 3.9 million) say the television is their main source of their company, 3.64 million of older people (32 %) in the UK live alone, 52 % of older people agree that those who plan services do not pay enough attention to the needs of older people, over-65s are estimated to spend an average of 80 % of their time in the home – 90 % for people over 85.

According to Levitas (2006), in the UK, 'social exclusion' has a separate origin and meaning in critical social policy, drawing on the work of Peter Townsend, who argued in 1979 that a proper understanding of poverty should incorporate people's inability to participate in the customary life of society, having in mind that conservative politicians denied the existence of poverty for a long time. However, search of definition dwelled on the lack of necessities such as celebrations on special occasions or a hobby or leisure activity, which has always incorporated aspects of what is now termed social exclusion (Levitas, 2006).

Both the UK, and European indicators of exclusion prioritize participation in labour market, paying attention to "workless" or "jobless" households, which are at risk of poverty, and possibly other forms of social exclusion still the lack of clarity about what social exclusion might mean for older people leading to assumption that old-aged people were excluded from the most vulnerable people as they had possibility and personal responsibility to ensure sufficient living in old age through the life span.

Scharf et al. (2002) research reveal older people in deprived areas are facing significantly higher risk of social exclusion than in the rest of the UK: suffering deprivation, social isolation, disengagement from relevant activities, lack of welfare in the neighbourhood, disproportional vulnerability to serious crime, overlooking needs of older people. This study acknowledged that social exclusion as a multi-dimensional concept, generating implication for further improvements of social policy – clear need for contemporary urban policy to consider the position of older people in deprived areas in terms of their potential vulnerability to poverty and social exclusion together with financial support through benefits and provision of social services.

In summary, in both countries, Lithuania and the UK, one of the top headline targets is to reduce the rates of older people experiencing social exclusion and poverty and lift citizens to more sufficient quality of life. Generous financial support through pensions and provision of social services are heavy burden for Lithuania, and not characteristic to liberal welfare regime in the UK with its extreme variation scale of living conditions mainly depending on market

solutions, elevating further problem – exclusion of full participation in social life of older people in both countries.

2. VOLUNTEERING – A DIMENSION OF OLD-AGE SOCIAL EXCLUSION

Volunteering by older people is often seen as a cornerstone to active aging, as volunteering helps to provide a service that has an economic and/or social value. Many public and private initiatives encourage older people to remain involved in productive activities such as volunteering (Lum and Lightfoot, 2005). Walker and Maltby (2012) state that being active should not only be perceived as remunerated services but also as meaningful activities contributing to well-being of him or herself, family, community or society in general and claim that "volunteering should be as valued as paid" (p. 123).

According to Eurostat (2019f), more than one fifth of people aged 65-74 years participated in formal voluntary activities in 2015. Formal voluntary activities refer to activities organised through an organisation, a formal group or a club, including unpaid work for charitable or religious organisations; information on this subject was collected as part of a 2015 ad-hoc module on social/cultural participation and material deprivation that formed part of the EU survey on income and living conditions. Statistics shows that across the EU-28 in 2015, the highest participation rate for formal voluntary activities was recorded among men aged 65-74 years 22.5 %.

According to Eurostat (2019f), in 2015, there were considerable differences between EU Member States: the highest levels of participation for formal voluntary activities among people aged 65-74 years were recorded in the Nordic Member States, the Netherlands, Luxembourg and Germany (Figure 4).

Morrow-Howell (2010) observes that despite youth remaining the primary target of civic engagement programming there is increasing attention to volunteering in later life justifying by the results of the researches that volunteering simultaneously improves the lives of older adults. She defines volunteering as "an activity undertaken by an individual that is uncoerced, unpaid (or minimal compensation to offset costs), structured by an organization, and directed toward a community concern" (p. 461), excluding informal volunteering, caregiving, or making financial contributions. She shortly defines theories explaining empirical patterns, which have been the mainstay of research on volunteering:

- continuity and activity theories explain high rates of volunteering among older adults, within a life course perspective informing changes involvement into volunteering activities over time;
- role theory explain participation, using concepts of loss, identity, and continuity of the role;

- resource perspective explains higher levels human, social, and cultural capital leading to volunteer involvement.

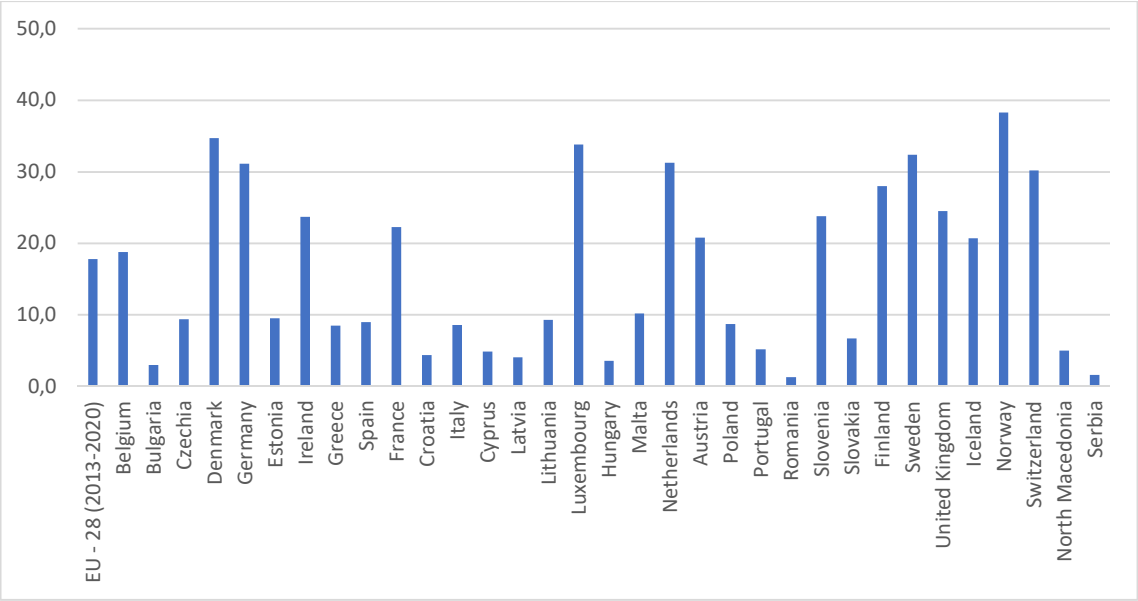


Figure 4. Participation in formal voluntary activities and active citizenship, by age class, 2015 (%).

Source: Eurostat 2019f.

Morrow-Howell (2010) states that achieving generativity and leaving a legacy tightly relates to motivations to volunteer in later life. Further she outlines that age-related differences in volunteering have been explained with socioemotional selectivity theory.

Saxon-Harrold, McCormack and Hume (2000) discovered that older people who want to join volunteering motives are a willing to give back to society in return for some of the benefits they received individually, to help others less fortunate ones and wanting to spend their time usefully and meaningfully by enhancing the moral basis of society.

According Saxon-Harrold, McCormack and Hume (2000) there are several explanations for the lower rates of volunteering in some countries among older cohorts. They find out that those seniors who did not volunteer over the past year named the reasons – more that 40 % cited health issues and physical problems, 18% cited age. So, it is very important to find activities for older people matching their skills and capabilities. Scholars identified evident difference in the rate of volunteer participation among those who are asked and those who are not asked – elderly were close to five times more likely to join voluntary activities if they were asked. Even people 75 years and older of age volunteered at a high rate when asked. Voluntary organisations who want to develop, increase diversity among their volunteers and attract new volunteers

should have this finding in mind. Saxon-Harrold, McCormack and Hume (2000) has also find out that membership in organizations such as social clubs, unions, alumni or religious organizations successfully promotes volunteering activities among its members – of the 48% of elderly who were members of these types of organizations, more than half of them reported volunteering.

According to the study of the relationship of activities and volunteering by Mutchler, Burr and Caro (2003), changes in work status did not affect volunteer retention, but stopping work or stepping down to part-time interacts with starting volunteering, and this interconnection of work and volunteering suggests the business sector to actively participate in promoting volunteering in the aging population.

Burr, Mutchler, and Caro (2007) concluded that combinations of multiple activities did not occur independently but were patterned and that productive activities were more likely to complement than compete with each other. Additionally, Sugiharaet al. (2008) testing each of three activities (paid work, unpaid work at home, and volunteer work) found that involvement in one productive role may be more important than multiple roles, and that volunteering was protective against loss of paid work. Greenfield and Marks (2004) found that individuals with more role losses (those without social roles as spouses, employees, and parents) gained more from volunteering. On the other hand, there are studies documented that older adults who were married, employed, and had higher levels of religious and social involvement experienced more benefits (Van Willigen, 2000).

Van Willigen (2000) dedicated her research to senior volunteers because they experience the greatest benefits not only because they are less likely to have other social roles to keep them active, socially integrated, and feeling productive. She states that older volunteers experience greater and different psychological benefits for each hour that they contribute than do younger volunteers despite their activity level as volunteers and depending on the types of activities in which they are involved. Van Willigen (2000) investigated that church-based voluntarism was most common as the psychologically beneficial type of volunteer work among older volunteers and justify the finding that older volunteers benefit more. She also implies that volunteering can be an alternative to hours spent at home, while volunteering in middle age often goes in hand with other daily commitments such as parenting or working. Furthermore, Van Willigen (2000) states that in her research important recommendation was revealed – the vast majority of adults over 60 believe that older people should contribute to society through community service after they have stopped working and justify recommendation to continue the efforts to encourage senior citizens to volunteer and to make volunteering more possible for elderly persons.

There is evidence that a curvilinear relationship exists between level of participation and outcomes (Morrow-Howell, 2010). As an example of the type of research that is needed, Van Willigen (2000) provided evidence that older adults benefit most from volunteer work with religious-based organizations. Morrow-Howell (2010) outlines that volunteering is one of many productive activities for society, which are likely important in the balance that maximizes outcomes for the individual and still requires further research about how people balance work, volunteering, caregiving, leisure time, and so forth.

2.1. Effects brought by volunteering

Prouteau and Wolff (2008) state that "volunteer work has a zero explicit money wage, it may be puzzling for economists who are inclined to think that all actions have a material quid pro quo" (p. 315), and trigger them to investigate the goals and the motivations of volunteers which are very probably present even in paid work. According to scholars, another reason is knowing the motives for volunteering is also very important to non-profit management to meet motivational needs of volunteers to attract and to retain them in the organization, and consequently to minimize the turnover of the unremunerated workforce (Prouteau, and Wolff, 2008).

Targeted strategies on all levels are required to establish an appropriate framework for the meaningful inclusion of older people in volunteering (Ehlers, Reichert, and Naegele, 2011). This should include the networking of relevant stakeholders at various levels to ensure the exchange of experience and information as well as with respect to general support of initiatives and organisations at local level, local authorities are of special importance (Ehlers, Reichert, Naegele, 2011).

Russell et al. (2018) evaluating limitation of their research advise scholars to investigate whether certain types of volunteer activities are more beneficial than others. They also suggest for future studies of older adults' engagement in voluntary activities should attempt to include also informal types of volunteering such as helping neighbours and other pro-social activities often undertaken at a relatively high level by older adults, as compared to the rest of the population. His findings also suggest that volunteering does act as a safeguard for ageing adult volunteers and provided evidence for promoting volunteering among ageing adults, which adjust to the existing fact of benefits to the communities in which volunteers serve, which are often not emphasized.

2.1.1. Reduce mortality risk

Prouteau and Wolff (2008) in their research based on a representative French national survey replicated to the previously conducted research that volunteering behaviour affects with reduced mortality risk compared with non-volunteers, especially if volunteering is regular and frequent with some.

Prouteau and Wolff (2008) found that after the altruistic motive the relational goal is the one most frequently cited. Moreover, scholars hypothesize that this motive may buffer person from potential stressors associated with volunteering. However, they suppose that the social-desirability bias can lead interview participants to overstate their altruistic inclination to the detriment of their self-oriented motives. Scholars explain that the probability to volunteer is higher for interview participants with intermediary levels of education, having regular religious activities and intergenerational transmission (at least one of the parents had already done volunteering), while income turns out to be insignificant. Prouteau and Wolff (2008) found evidence from self-reported explanations for volunteering which shows that many volunteers seek to make friends and to meet other people. Scholars outline that elderly persons tend to be less socially active, particularly when they retired, they are often more isolated because they may have lost the friends and social contact provided by the workplace, gradually their old friends die. Therefore, relational motive in volunteering to compensate social losses and to increase contact with others is more frequently reported by the retired and by seniors.

2.1.2. Improvement of well-being

According to Morrow-Howell (2010), “current literature presents a convincing argument that volunteering produces higher levels of well-being, but we are hampered in developing programs and policies without more specific information about what types of volunteer programs produce what kinds of effects and under what circumstances” (p. 464).

Russell et al. (2018) explored whether engagement in volunteering buffered the influence of negative self-esteem on two measures of wellbeing: belonging and life satisfaction. The outcomes of the research showed significant main effect of negative self-esteem on both belonging and life satisfaction over time and this effect was disrupted when volunteering was introduced as a moderator justifying the outcomes of other researches in which volunteers have been found to report higher scores on measures of physical and mental wellbeing than non-volunteers. The evidence for the moderating influence of volunteering on the relationship between negative self-esteem and wellbeing was stronger for the model using life satisfaction

as the outcome than for the model using belonging as the outcome, but both interaction terms were statistically significant.

Theurer and Wister (2010) in their research revealed that older people in older who are volunteering because it gives the sense of happiness, which increases greater trust in neighbours and a sense of belonging, moreover those people have significantly higher life satisfaction than non-volunteers. However, scholars state that the health condition still remains "the strongest predictor of life satisfaction" (p. 176), thus relating to some previous research indicating that health is an important factor for life satisfaction among older adults.

2.1.3. Improvement of mental and physical health

Morrow-Howell et al. (2003), Van Willigen (2000) researches show that the role of volunteer may be enough to have positive effect on self-reported health – even a relatively small amount of volunteering, on an average of 3 hours per month, is linked to better health outcomes among elderly. Furthermore, the same scholars in their studies have found a nonlinear relationship between volunteering and health, with volunteering more than 100 hours per year resulting in decreased positive self-reported health and depression levels (Morrow-Howell et al., 2003; Van Willigen, 2000), and volunteers had reduced mortality risks compared with non-volunteers, especially those who volunteered more regularly and frequently, who volunteered for other-oriented reasons (Konrath et al., 2012). Moreover, Van Willigen (2000) has also revealed that volunteering for more than one type of organization affected the 26 % greater increase in life satisfaction and a 63 % greater increase in perceived health than the benefits experienced from volunteering for just one type of organization.

According to Lum and Lightfoot (2005) in their research, to investigate correlations between volunteering and health among older persons used not only self-reported health and mental health or the cruder "mortality" measure, but also included more objective measures of health, including physician-diagnosed medical conditions. The outcomes show that there is no evidence that volunteering would obtain a medical condition, but rather that volunteering may increase an older person's social and psychological resources necessary to cope with such a medical condition. Scholars find that older people who volunteer at least 100 hours per year have slower declines in self-reported health and physical functioning, slower increases in depression levels, and lower mortality rates than those who do not volunteer 100 hours or more per year. Lum and Lightfoot (2005) state, that the social networks and increased access to resources gained from volunteering may result better self-reported health, lower depression levels and mortality rates, slower declines in functioning over non-volunteers, despite no

difference in the diagnosis of medical conditions. However, they were not able to test whether simply having the role of a volunteer, without putting many hours into the role, affects their self-reported health or mortality or to test for any curvilinear relationship between our variables that may have occurred under the threshold of 100 hours per year.

2.2. Volunteering in Lithuania

Historically volunteering in Lithuania is not been characterized as civil and social activity with deep traditions. The concept of volunteering is just starting to take first more durable full-scale steps in Lithuanian society. The historical and economic situation of the country is most contributing factor in shaping current situation.

Plagnol and Huppert (2010) investigated that the countries with a low frequency of volunteering are located in Eastern Europe, previously Soviet Union territory, share a common historical background of enforced volunteering behaviour inherited from communist system and such macro-level factor play a more significant role than individual characteristics and cultural values (Figure 5). However, scholars state that there is an evidence that during the communist era people in these countries where often engaged in informal help. Anheier and Salamon (1999) states that the concept of volunteering is outdated due to party requirements to volunteer time and effort for social, cultural and political causes in many former socialist Eastern European countries.

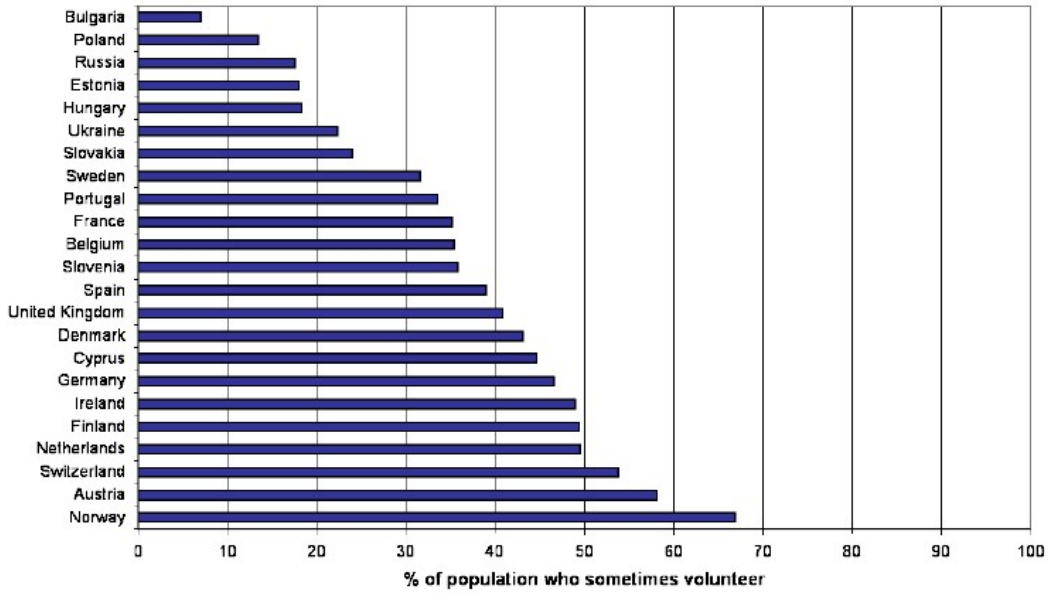


Figure 5. Formal volunteering in ESS countries. Percentage of people who volunteered at least once in the past year.

Source: Third round of ESS, 2006.

Plagnol and Huppert (2010) relate the declining rates in volunteering in the transition economies of Eastern Europe to the disruptive impact of economic crisis after 1990 when complicated economic conditions for more than a decade left people little time for the "luxury" of volunteering. Scholars analyse possibilities that the infrastructure for volunteering is missing in the countries with a low rate of volunteering, and therefore only highly motivated individuals engage in voluntary activities. However, it is possible that forced volunteering during Soviet times knocked down the motivation to volunteer (Plagnol, and Huppert, 2010).

2.2.1. Statistical picture of volunteering in Lithuania

Forced community service contradicted the idea of volunteering and destroyed the foundations of volunteering. Strict control over public life in the Soviet Union also had a major impact on voluntary initiatives. This increased people's distrust of each other, especially strangers. Suspicion, doubts about the sincerity of others persisted to this day: According to the Butkuvienė's (2005) conducted survey, only 17 % of Lithuanians believe that others are sincere, trustworthy and kind. The understanding of volunteering is also distorted by the comparison of volunteering (more typical of the elderly) with the National Defence Volunteer Forces (TNS Gallup, 2008).

Most engaged to formal volunteering in Lithuania are young people. Medišauskaitė (2012) states that people 15-19 years old, studying at school or university, are more likely to withdraw into volunteering activities and have favourable attitude due to the fact that they did not live in oppression and do not have outdated attitudes and negative experiences towards volunteering. Moreover, financial family support enables them to spend time on unpaid activities. According to TNS Gallup (2008), single and people living in rural areas are more intended to volunteer. Statistically higher rates among 20-29 and 60-74 individuals who do not participate in any kind of volunteering, as well as individuals with secondary education, living separately, divorced or widowed and medium sized cities (30-200 thousand) population.

According to TNS Gallup (2008) data, 87 % of Lithuanians think that volunteering is a respectable activity that significantly benefits to wellbeing of the society. During the last 12 months slightly less than half of them 46 % of people participated in any unpaid activity during their leisure time (Figure 6). Most of them mentioned that they cleaned the surroundings or provided any kind of help to other (Figure 7).

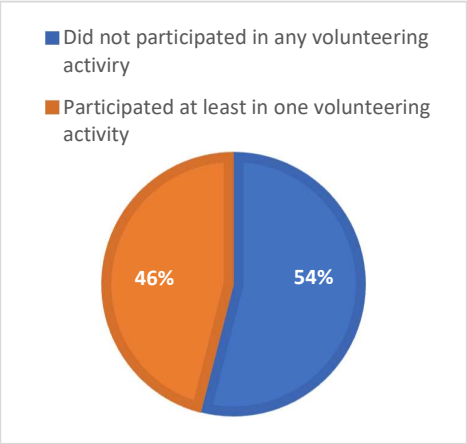


Figure 6. Participation in volunteering Activities.

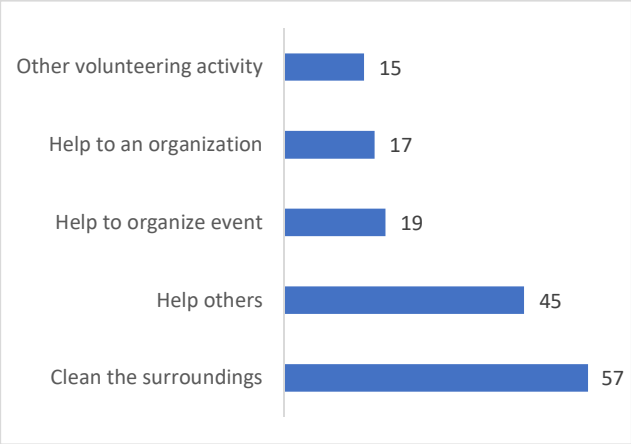


Figure 7. Type of volunteering activities (%).

Source: TNS Gallup, 2008.

Thus, although the historical retrospective and the economic situation in Lithuania create a very unfriendly atmosphere for volunteering, there is a growing number of Lithuanian residents who are interested and involved in volunteering.

In Lithuania, statistical data is fragmented thus not sufficient to evaluate the rates of volunteering activity. However, supplementing them with data from sociological surveys, Tamutienė (2011) observes that participation in formal volunteering activities is high enough and 2009-2011 and reach about 20-30 % of the population and is constantly and gradually increasing together with the increase in informal local community activities (see Table 1). She

also reveals that active participation of the society societies in NGO is significantly lower. Only 11 % respondents answered the question positively on participation in NGOs and movements.

Table 1. Participation of Lithuanian residents in NGOs and voluntary activities.

Name of the research	Year	Participation in public/volunteering activities	Participation in NGO and other movements
Civil Power Index	2007	17 % in local community activities and/or 31 % in cleaning the surroundings	9 %
Lithuanian population attitude towards NGOs	2009	22 % participation experience	
Volunteering in Lithuania	2010	32 % assistance in organizing events and / or 29 % in community activities (cleaning surroundings and taking care after elderly), lower participation in other forms of volunteering	
Participation in volunteering and NGO activities	2010	20 % volunteering	
Attitude towards volunteering activities	2011	33 % volunteering	
Civil Power Index	2010	34 % in local community activities and/or 50% in cleaning the surroundings	11 %

Source: Investigation Report of Institutional sustainability of the non-governmental sector, voluntary inclusion, mutual cooperation, contribution to the growth and opportunity of the country, 2011.

Gaižauskaitė and Vyšniauskienė (2019) in their research reveal that older volunteers are likely to be more appropriate in providing assistance to single elderly people than young people (although some examples are mentioned where young people are well involved in the assistance activities). The following benefits of older volunteers are mentioned:

- similar interests with those of the aided;

- similar memories and greater mutual understanding;
- older volunteers, especially those with time and less commitment are likely to be more reliable, more likely to commit to regular, long-term volunteering;
- specific communication skills that are acquired with age.

2.2.2. Obstacles to withdraw voluntary activities in Lithuania

Medišauskaitė (2012) outlines that the country's economic situation also has a major influence on the current perception of volunteering and engagement in such activities. After restoration of independence in 1990 Lithuania was challenged to build up it's economy from the scratch according new rules of global capitalism and was painfully affected by the economic crisis in 1998 and 2008. Such unstable economic situation forced most working age Lithuanians to work hard to meet their basic needs and to concentrate to hold on to a paid job as long as possible. Only wealthier people or for those who are unable to remain at work had more possibilities to do voluntary work. As a result, people do not have enough time or energy for unpaid work. According to a study conducted in 2008, 41 % of people identified lack of time as the main reason for their non-volunteering (TNS Gallup, 2008). In another survey conducted by Vilmorus in 2012, supplemented the main reasons for not participating in volunteering are the lack of time (more often mentioned by 18-49 m. population with higher education, higher income group, residents of Vilnius), because no one offered, health issues and age.

Medišauskaitė (2012) referring to Vilmorus survey of Lithuanian population in 2011, names the main obstacles to volunteering development are – no tradition of volunteering (51 %); lack of information on volunteering (42 %), no positive attitude towards unpaid activities at schools (38 %).

A survey by TNS Gallup (2008) found that the least engaged older (retired) and unemployed – 60-74 years old people do not participate in volunteering because: 24 % do not feel able to contribute; do not have time – 21 %.

In Gaižauskaitė and Vyšniauskienė (2019) study, older pre-pension and retired people, who informally take care after older and lonely people indicated few factors why they are not actively considering formal volunteering:

- reluctance to commit, attachment and being dependent (for example, there is a fear that they will have to engage to a certain schedule that they may not be comfortable with);
- fears that potential volunteer will be unable to provide designated aid or will pose some financial burden to the volunteer;

- there is a concern to be not accepted and considered as strangers by people to whom they will be designated by the organization.

Gaižauskaitė and Vyšniauskienė (2019) reveal that the dissemination of information on volunteering is insufficient. Several aspects can be highlighted:

- volunteers face distrust and suspicion that they are helping with selfish goals. Therefore, more public information on volunteering, positive experiences, demand for help and benefits would help to change such attitudes;
- the experiences of the participants in the study show that lonely elderly people in need of assistance do not always know from whom (people or organizations) and what support they can obtain. Information on volunteer support could be effectively shared by social support units, health care facilities, religious or local communities, local press;
- people have poor information about the volunteering organizations operating in their area of residence.

2.2.3. Voluntary organizations and NGOs in Lithuania

During the transition from a planned to market economy, staring since 1990 foreign foundations and grants were the main financial resources for voluntary organisations to start operating and encouraged founding of national foundations.

Unfortunately, there is no high quality data on the situation of volunteering activities in Lithuania. According to the NGO Information and Support Center (NIPC, 2009), there were around 20 000 non-governmental organizations in the country in 2008, but it is not clear how many of them actually operated.

Volunteering is most developed in the major cities of Lithuania (Vilnius, Kaunas) with the low involvement in smaller cities and towns due to insufficient information and communication about volunteering. Most of organizations specialize on social and health care service provision, then education, environment, sports, culture.

Two biggest international NGOs which carry out activities to assist impoverished elderly across the country – The Red Cross and Order of Malta Relief Organization in Lithuania, together involving up to 2 000 volunteers.

Ehlers, Naegele, and Reichert (2011) state that in Lithuania legislative support for volunteering provides a relatively liberal framework. At the governmental level, the Ministry of Social Affairs and Labour is mainly responsible for volunteering affairs. Other relevant public bodies for the promotion of voluntary activities and the support of collaboration and communication in the field of volunteering include the Lithuanian Government Commission

on Non-Governmental Organisations, the National Youth Council and the Agency of International Youth Cooperation of Lithuania (Ehlers, Naegele, and Reichert, 2011).

Ehlers, Naegele, and Reichert (2011) outline that supporting voluntary work, especially of older people, is not yet part of the political agenda. Nevertheless, they observed an intention to facilitate volunteering for all people regardless of age as well as to improve the nationwide overview of the possible activities (for example, by developing a database). However, these ideas should be put into practice at governmental level.

2.3. Volunteering in the United Kingdom

There is a long tradition of volunteering and many formal voluntary organisations play an important role in social policy. Ehlers, Naegele, and Reichert (2011) investigate that the support for volunteering is allocated both at the central and the local level in close cooperation with the voluntary sector and to the initial phase of an organisation – volunteering in the Third Age, a body which coordinates voluntary work at the national level, concentrates on the recruitment of older people and disseminates successful strategies for promoting their volunteering. Another organization The Community Service Volunteers UK provides the Retired and Senior Volunteer Programme focusing on people older than 50 involving more than 14,000 volunteers are involved in various activities. Ehlers, Naegele, and Reichert (2011) state that in general, networking of voluntary organisations, providing health and social services, is widespread at the local level. Long and deep volunteering traditions together with strong focus and support from government generate informative statistics as strong background for research and policy development.

Ehlers, Naegele, and Reichert (2011) outlines that under the circumstances of the economic crisis, the state is spotlighting voluntary activities to compensate for cuts in public spending. They state that according The Opportunity Age strategy volunteering in the UK is being identified as an option to employ older people's competences to benefit to the society. According to the latest household satellite accounts volunteering was worth about 23 billion GBP in 2014 or 2 % of the total value of unpaid work (Office of National Statistics, 2016).

According to the CLS (2018) 20.1 million people volunteered through a group, club or organisation during 2017/18. Results show that all age groups have some regular involvement in volunteering (Figure 8). Across different age groups, 25–34 year olds are least likely to volunteer and 65–74 year olds most likely – 30 % of people aged 25–34 formally volunteered at least once a year, and 15 % at least once a month (regularly), the lowest across different age groups. The highest rates of volunteering can be found among 65–74 year olds, with 42 % at

least once a year, and 29 % regularly. Despite previous increases in volunteering rates among the youngest age group (16–24), levels of formal volunteering for this age group are similar to the overall population (39 % vs 38 %), including for regular involvement (24 % vs 22 %) (CLS, 2018).

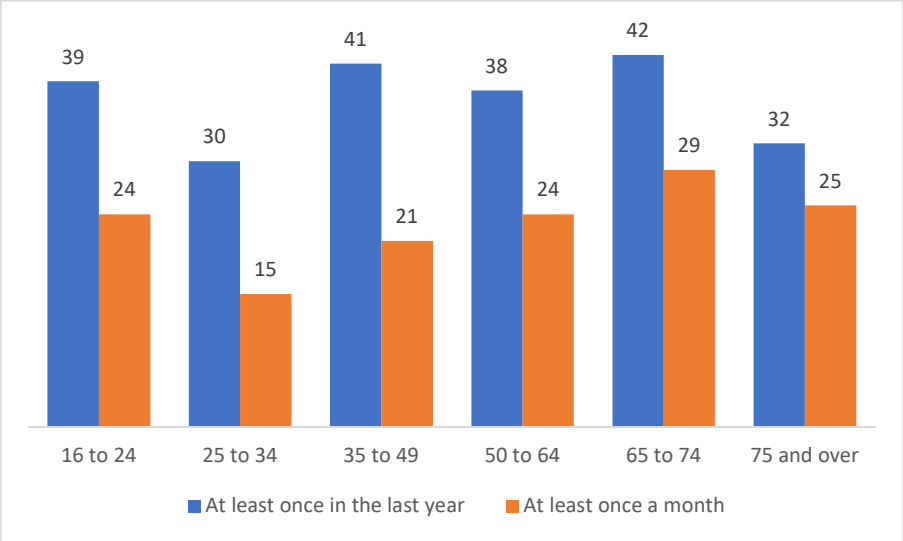


Figure 8. Proportion of people formally volunteering by age group, 2017/18 (%). Source: CLS, 2018.

Women are more likely than men to have formally (40 % vs 35 %) (Figure 9). There is also a difference between the two, though less marked, for regular volunteering (CLS, 2018).

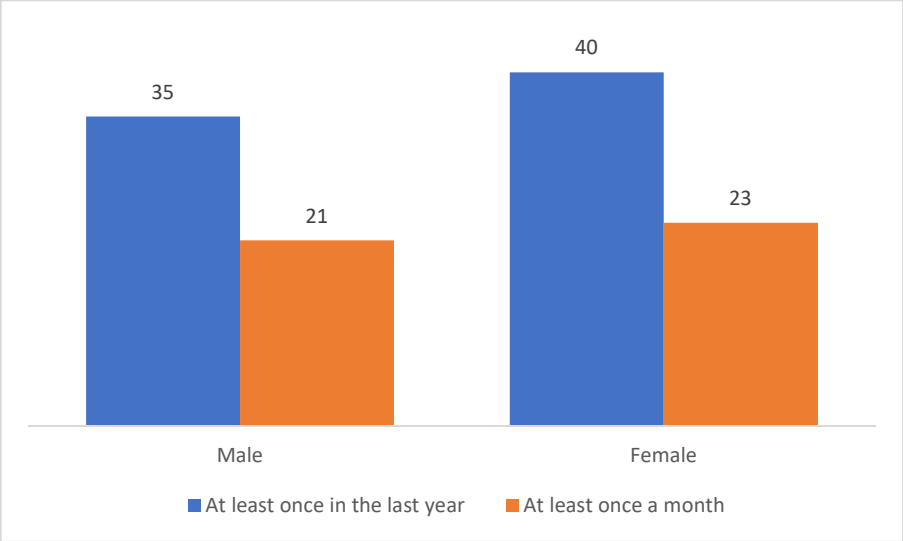


Figure 9. Proportion of people formally volunteering by gender, 2017/18 (%). Source: CLS, 2018.

Around one in five people in employment volunteer regularly (Figure 10) – those in employment are more likely to formally volunteer on a regular basis than those who are unemployed (22 % vs 19 %), but those who are economically inactive are most likely to volunteer regularly (29 %) (CLS, 2018).

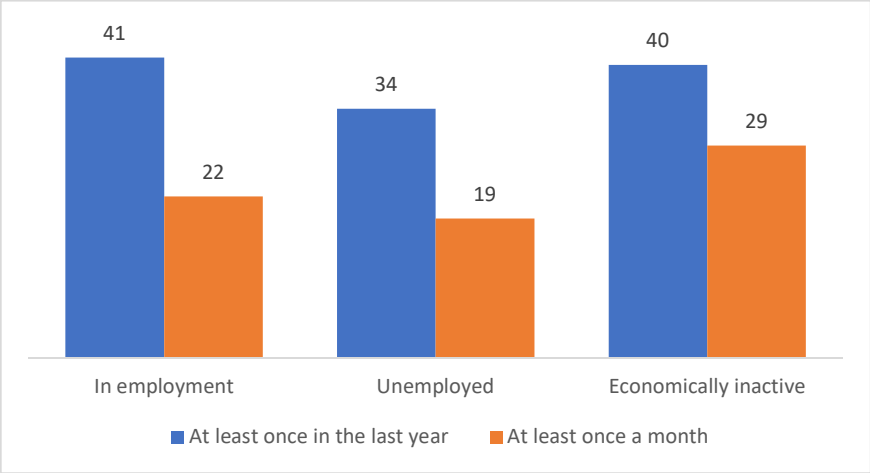


Figure 10. Proportion of people formally volunteering by employment status, 2017/18 (%). Source: CLS, 2018.

According to the CLS (2018), volunteering rates are higher in rural areas – people living in rural areas were more likely to formally volunteer than those in urban areas (49 % vs 35 % at least once in the year, and 29 % vs 21 % for regular volunteering), rates of formal volunteering were highest in the south-west, with 43 % of people volunteering at last once in the year and lowest in the north-east (27 %).

According to the CLS (2018), 15 % were involved in formal volunteering regularly in the most deprived areas of England compared with 29 % in the least deprived. There is less variation, however, for informal volunteering, especially for regular involvement. People from higher socio-economic groups and living in less deprived areas are more likely to volunteer, but with smaller differences for informal volunteering, from lower socio-economic groups and education levels were less likely to volunteer. CLS (2018) reveals 17 % of those in routine and manual occupations formally volunteered on a regular basis, compared with 30 % of those from higher managerial and professional occupations, confirming various other research evidence, which also suggests that these differences are more significant for formal than informal volunteering. It also highlights that for formal volunteering, volunteers from lower socio-economic groups are less likely to undertake leading or organising roles, such as being a trustee.

The CLS (2018) reveal that over half (55 %) of recent volunteers reported giving time to more than one organisation. For their main organisation (Figure 11), around two-thirds

(67 %) volunteer for civil society organisations, but a significant minority (17 %) volunteer for public sector organisations. It also shows that volunteers were involved in a range of activities, most commonly relating to organising events (39 %), administration (28 %), raising money and taking part in sponsored events (27 %) and getting others involved (27 %). People mainly volunteered locally, in their own neighbourhoods (81 %). However, employer-supported volunteering made up a small part of volunteer participation, with 10 % of recent volunteers giving time in this way (CLS, 2018).



Figure 11. Activities of recent volunteers, 2018 (%).

Source: CLS, 2018.

2.3.1. Obstacles to withdraw voluntary activities in the UK

According to CLS (2019) data the three most common barriers to volunteering across all respondents were 'I have work commitments' (51 %), 'I do other things with my spare time' (37 %) and 'I have to look after children/the home' (26 %). The data show that both men and women perceive work and home commitments as barriers to volunteering particularly between the ages of 25 and 49. Yet there are significant differences between men and women aged 25-34 and 35-49 identifying work and home commitments as barriers to volunteering. For those aged 25-34, 73 % of men felt work commitments were a barrier compared to 60 % of women. Among 35-49 year olds, for men this figure was also 73 %, while for women it was 65 %. Responses among women aged 25-34 to 'I have to look after children/the home' were

significantly higher than those from men of the same age (42 % and 28 % respectively); the same was true for 35-49 year olds (58 % and 43 % respectively). 'I do other things in my spare time' was more commonly identified as a reason for not volunteering by men than women in all age groups except 16-24 year olds. The percentage of men and women who identified this as a barrier to volunteering remained broadly consistent across most age groups, suggesting the finding that gender has more of an influence on how people perceive of and use their spare time than age does (CLS, 2019).

Ehlers, Naegele, and Reichert (2011) state that although volunteering is widespread, insufficient advertising campaigns and the dissemination of information on volunteering are considered to impede the involvement of many older people, who in most cases came to know about various organisations from their friends. Researchers highlight that as many older people at risk of social exclusion are not part of social networks, particularly those accessible only through computer technologies requiring specific knowledge, comprehensive strategies for public relations are even more important to reach this target group. However, extensive public relations depend on appropriate funding. Another barrier, which Ehlers, Naegele, and Reichert (2011) identified is limited extent of voluntary work. As an example, older people with limited mobility in particular are less likely to find and complete tasks that meet their skills. Nevertheless, because of concerns about higher insurance premiums in the case of older volunteers, some organisations establish age limits that exclude older people of a certain age, encountering to another issue – strongly rooted age discrimination (Ehlers, Naegele, and Reichert, 2011). Saxon-Harrold, McCormack and Hume (2000)research also supplemented to this finding that people who were asked to volunteer did so more frequently than those who were not asked.

2.3.2. Volunteering and the transition to retirement in the UK

Ehlers, Naegele, and Reichert (2011) outline that depending on the size of the business, employer support for volunteering by employees in general is becoming more common: while about 70 % of the Financial Times Stock Exchange (FTSE) 100 companies provide volunteering opportunities to their employees, this is the case in 20 % of medium and 14 % of small companies; 36 % of employees reported that they have access to voluntary activities in connection with their paid work. Researchers state that general schemes to support volunteering can indirectly succeed, as a former involvement in voluntary work fosters the continuing commitment after having left the labour market. However, there do not appear to be any specific

measures for future retirees; some companies distribute a register of initiatives to people about to retire (Ehlers, Naegele, and Reichert, 2011).

Morrow-Howell (2010) describes volunteering as a dynamic process influenced by individual, cohort, and life course factors and occurring in the context of many other activities, necessary to the society as well as to individual. She observes that there are nuances in the research questions and conditions that modify the outcomes of volunteering, however the goal is to increase understanding about why volunteering is health producing for older adults and why it may be more important to older adults than younger adults. Morrow-Howell (2010) observes that most research is conducted on on-going studies, public and private investment in the specific study of volunteering in later life is needed to conduct specifically designed researches to study volunteering with large representative samples for primary data collection. According to the researcher, it is important that the developing knowledge base about volunteering in later life needs to overtake action in the civic engagement field to guide program and policy initiatives. A clearer understanding about differential effects of volunteering could guide program development around targeted recruitment to increase health outcomes as well as provide insights into the causal relationship between volunteering and health (Morrow-Howell, 2010).

As it was earlier revealed in Lithuania volunteering tradition is only currently started to create. Although there are quite a lot NGO established, but due to their week participation in social policy design in the country, only several of them are widely known as volunteering organisations, and it is only actively working and is known in the biggest cities of Lithuania. Meanwhile in rural areas informal volunteering as friendly help for the neighbour is still more familiar. Although volunteering is more popular among younger people, older people fear to engage, to be included something unknown, distrust and poor general information. Still elderly who volunteer see advantages such as similar interests, memories, communication with the ones they help and with other volunteers.

In UK totally different picture can be seen if we look at the volunteering and NGO sector. People are actively involved in various types of volunteering in NGOs and in local communities. More than 30 % of UK citizens are volunteering at least once per year, and 15 % – 29 % constantly every month. These are high rates, which are generated by deep volunteering tradition and support from the government.

3. EMPIRICAL RESEARCH ON VOLUNTEERING OF OLDER PEOPLE AND SOCIAL EXCLUSION

3.1. Research methodology

Statistical data and literature review on phenomenon of social exclusion of elderly and volunteering in older age presented previously will continue with the main objectives of the research to lead to additional information to find out the main research question – what effects brings volunteering of older people for social exclusion and how contribute to social inclusion in different welfare states – Lithuania and United Kingdom. Phenomenological methodology is being selected to answer these research questions and to explain in more detail the outcomes by interviewing active volunteers over 65 years old and find out their experiences in volunteering as well as it's interaction with social exclusion.

Research aim is to analyse what interrelation can be discovered between social exclusion and volunteering in old age in Lithuania and UK.

Research objectives:

- To prepare research plan and research tool – semi-structured guidelines to interview active volunteers, aged 65 in Lithuania and UK;
- To conduct qualitative interviews with active volunteers, aged 65 in Lithuania and UK.
- To analyse the data received from the conducted qualitative interviews;
- To prepare the conclusion and recommendations by combining the results of empirical research and theoretical concept.

Research methods used:

Semi-structured qualitative interviews with elderly volunteers in Lithuania and the UK. Interview participants were selected by using the criteria: aged over 65, actively volunteering past 12 months. Number of interviews is 4: 2 volunteers from Lithuania and 2 from the United Kingdom.

Qualitative content analysis. In the analysis, categorisation (with subcategories) of the qualitative empirical data was applied.

Qualitative research in social sciences explore social phenomena through observations of researchers of gathered non-numeric data, and explaining it through personal experiences, values and attitudes of people where meanings, symbols, descriptions of objects are not less fruitful than quantitative research findings. Leavy (2014) describes it as a way of learning about social reality, in depth understanding about aspects of social life, from meanings people

attribute to events, experiences, situations or artefacts to micro-macro links between persons or groups. She claims that qualitative research is very unique, due to its multiple perspectives on wide range of topics and methodological and philosophical diversity in qualitative research practice.

Warren (2011) shares that qualitative interview is not the process where researcher is only the active host asking questions and interview participant is the passive actor, providing information, contrary – it is more like the conversation where participant is viewed as meaning maker, and the purpose is to derive the interpretations from his talk, understand meaning of his experiences. Interview does not only bring meaning through answering questions, but moreover it brings meaning through interaction between researcher and interview participant. Warren (2011) refer to Kvale (1996) idea, that interview is not a finite method, but is open-ended following the path directed by the answers and do not have a precise route to be followed as it is in survey research.

Interview for the research to investigate the effect of volunteering in older age on the volunteers' lifestyle was chosen as useful and valid approach to find out and analyse the impact of volunteering in older age on the volunteers' lifestyle through their personal experiences, first of all reviewing the literature on this topic and further – conducting two interviews. Qualitative interview focuses on obtained interpretations, not facts, to understand the perspective and meaning of participant's experiences, based on conversation, where researcher asks in advance planed questions and listens, meanwhile participant freely answering the questions (Warren, 2011). Considering sensitive nature of the topic – personal experiences of older people in volunteering as well as their personal relations towards their own emotional wellbeing, it was important to keep balance protecting participants 'privacy, confidentiality, anonymity and distressed, which may be arise during the interview process (Warren, 2011).

Interview results were analysed using content analysis method, which is commonly used technique in social sciences, which is suitable for this research to investigate the general content of experiences and attitudes of elderly people, actively participating in volunteering, in Lithuania and the United Kingdom.

Content analysis is a scientific and analytical tool, where reliability and replicability are very important features. This means, that results should not differ between researchers which use the same technique even if they work under different circumstances (Krippendorff, 2004). The process of content analysis starts with systematic coding and continues to creation of categories and/or themes. In qualitative content analysis, a category can include opinions, attitudes, experiences, ideas and some "hidden" content and create more themes accordingly, depending on the aim of the particular research.

Content analysis is one of qualitative research techniques which is very commonly used in various fields. It can be used to analyse different kinds of data: sounds, images, numbers, symbols and signs, etc. The collected data was analysed using content analysis. We believe this is the most suitable kind of analysis for our research as we wanted to investigate the general content of experiences older people who are actively volunteering.

This kind of technique helps researcher to better understand a certain phenomenon he is interested about, furthermore, it can provide new perceptions or practical impacts. Content analysis is a scientific and analytical tool, where reliability and replicability are very important features. This means, that results should not differ between researchers which use the same technique even if they work under different circumstances (Krippendorff, 2004).

The process of content analysis involves some specific procedures. The scholars Assarroudi et al. (2018), describe qualitative content analysis as the research approach, which aim is to explain and interpret textual data while firstly using the systematic process of coding. After coding process is finished, the last step of data analysis is creation of categories and/or themes. In other words, the researcher sorts out the codes and later these codes are assigned to different categories, which are can be predetermined or not. In qualitative content analysis a category can include opinions, attitudes, experiences, ideas and many other things. In addition to that, the researcher can also continue to search for some "hidden" content and create more themes accordingly. This can depend on the aim of the particular research.

According to Krippendorff (2013), there are three methodological approaches in qualitative content analysis: inductive, deductive and abductive. All these approaches involve three main phases: preparation, organization, and reporting of results, however, differ from each other by the way of analysing the data.

During inductive approach of the analysis, the researcher, firstly, searches for similar or different features of the data, which are previously described in categories or themes and then focuses on theoretical understanding (from concrete to general level) (Graneheim, Lindgren, Lundman, 2017). In this case, inductive approach was used due to missing studies dealing with the phenomenon of effects of volunteering in older age lifestyle in Lithuania and the UK, by developing codes from the transcripts moving from particular to general scale. Next step was formulating categories based on developed codes.

However, Elo and Kyngäs (2008) see content analysis as a flexible method, less standardized, missing simple guidelines for data analysis, which makes it at the same time challenging and interesting for the researcher. They also identify the disadvantage of content analysis which relates to research questions that are ambiguous or too extensive leading to

excessive interpretation on the part of the researcher and poses a threat to successful content analysis.

The empirical data were analysed using content analysis method according to Elo and Kyngäs (2008) – read and reread data documents to strive for an overall view, to feel what participants answer to asked questions, paying particular attention to their emotions together with their told experiences. Afterwards, with consistent and careful review a selection of text fragments that best reflect the participants' experiences relevant to the research questions are being discovered. Following the chosen method of data analysis, the further steps were performed:

- Preparation – involving in the data and deriving of the sense of whole, selecting the unit of analysis, making decision on the analysis of manifest content or latent content. Transcriptions of interviews accomplished continuing reading through the transcripts several times to obtain the sense of the whole.
- Organising – starting with open coding and creating categories, grouping codes under higher order headings, generating categories by formulation of a general description of the research topic through subcategories and comparing the emerged coding's clusters together and in relation to the entire data set comprise the next stage of data analysis.
- Producing the findings – finalising the analysing process and the results through models, conceptual systems, conceptual map or categories.

The sample of the research participants. The research sample consisted of targeted persons meeting the following criteria, which are equal and solid among each other and have to be accomplished:

1. person aged over 65; this age is being chosen because in both countries Lithuania and the UK people at this age can retire – as of 2020, the retirement age for women is 63 years and for men 64 years in Lithuania, since 2012, the retirement age is being increased annually and until 2026 should reach the same 65 years for women and for men (MIC, 2020), meanwhile in the UK as of 2018 the state pension age for both men and women started to increase from 65 to reach 66 by October 2020 (Department for Work and Pensions, 2020);
2. during last 12 months actively participated in volunteering activities. Active participation does not describe specific frequency and intensity of the activities; however, person should be permanently or periodically involved in any kind of formal volunteering during last 12 months and be a member of the volunteering organisation;
3. citizenship of Lithuania or the United Kingdom. It is crucial to select persons from both countries who are long time living in Lithuania or the UK, who are integrated into

society and identify themselves as its members. This criterion helps to avoid bias with possible different national features standing behind. Size of the location where interview participants live was not considered as criteria because, firstly, not to complicate the search of participants in Lithuania due to general shortage of older volunteers and secondly very broadly spread volunteering tradition and activities across the UK, which would not be sufficient indicator in this research.

Due to limited resources of the research and little experience of the researcher, the scope or work had to be narrowed down – it was decided to interview two persons from Lithuania and two persons from UK. The saturation of the sample was not achieved due to small number of interview participants. However, applying qualitative approach in the research, the depth and content of experiences of participants are more valuable and beneficial than the numbers of interview participants.

As elderly in Lithuania are at least engaged in volunteering according already presented data in the theoretical part, it was decided firstly to find active volunteers over 65, firstly, in Lithuania, afterwards starting the search in the UK making presumption that finding interview participants would not be an issue due to volunteering being an inveterate activity with large number of older volunteers.

Invitations to participate in the research with short description and selection criteria were sent to personal contacts at Organisation A (mostly distinguished in mitigating social exclusion of elderly – to carry out social and charitable support activities to help the neediest citizens of Lithuania mostly poor lonely old people) in Lithuania in February 2020. Only one person replied expressing willingness to participate in the research.

After two weeks no one else responded, proactive actions were taken – I have contacted the manager of City 1 chapter at Organisation A to ask for his help to invite personally one more volunteer, older than 65, to participate in the interview. He knew two volunteers, who were quite active in participating in social and informational promotion events, finally one of them agreed.

Simultaneously, the search of the 2 interview participants living in the UK, started. Interviewer had an opportunity to contact directly representative of Samaritans, voluntary based NGO n UK providing remotely emotional support to those in need, taking advantage of personal experience as a volunteer in the Lithuanian NGO “Youth line”, providing very similar services as Samaritans. E-mail with the invitation to participate in the research and give interview was sent to the volunteer at Samaritans to be forwarded to the volunteers at Samaritans.

However, this invitation by e-mail was not fruitful, after two weeks of no response from the ones willing to participate, it was decided to change the strategy of the search to look for

the access to the potential interview participants with the help of personal connections. A friend of the interviewer, living for more than 15 years in City 2, the UK, was contacted to ask for any suitable references. She personally did not know anyone matching the selection criteria, but asked around and successfully one lady who is a mother of her friend's boyfriend agreed to participate in the research and shared the phone number with interviewer. In the end of the interview, interviewer asked participant if she could give any reference who would match the selection criteria and would agree to participate in the research. After a week, interviewer was informed, that friend of hers agreed to participate and shared the phone number with interviewer.

Names of interview participants were coded as follows: IP means "interview participant", the number 1,2,3, or 4 indicates the order in which the interviews were conducted, the letters LTU or UK indicate which country citizen is the interview participant. General characteristics of interview participants are submitted in the Table 2.

Data collection tool – semi-structured interview guidelines.

The interview format was designed and conducted as semi-structured conversation with predetermined open questions asked by interviewer and answered by the interview participants with possibility and freedom to wider, supplementary answers and discussion, focusing to gather information in these main fields – volunteering experience, social life, attitude towards older people, social inclusion, emotional wellbeing (Annex 1). Firstly, general questions were asked such as interview participant's age, gender, residence, education and occupation. In addition to 8 main open-ended specific questions, which guided the conversation, follow-up questions, which provided additional information after main questions were asked and probes, which helped to clarify the answers (Warren, 2011). Furthermore, follow-up questions and probes were not presented after all main questions, but only after those which could be difficult for the interview participants to be answered clearly or informatively enough. All predetermined questions were asked during anticipated time frame, however not according pre-planned order and exact wording, but adapting to the direction of the conversation. It was important being flexible at the same time in case the participants were not able to answer one or another question or wanted to mention any additional facts. The follow-up questions helped the participants to express their experience more easily. The open ended questions used in qualitative interviews allow participants to include more information, giving the researcher more useful, contextual feedback. Open ended questions give opportunity to better understand the participant's true feelings and attitudes about the research subject.

During conducting the interviews, it is very important to stay focused on being as neutral as possible, with the control on hands of the interview process in order not to move away from

the main topic, what in conversation with IP2LTU was extremely relevant due to her story telling way getting on and off the subject through story telling directly related with the third parties. Despite the interviewer's role as a host of the process, in qualitative research interaction between interview participant and interviewer give possibility to explore different looks at the world and use the interpretations in the social research.

Personal direct contact was established by phone with the interview participants to agree on the suitable time and date to have interview. Both interviews where arranged at the premises of Organisation A in City 1 office at the same day. As participants are older people, they preferred to meet during daytime. Interviewer purposed to meet not in a more familiar and It was initiative of the interviewer to have both interviews at the same time due to lack of time resources and at the familiar to participants of the survey environment – employee at Organisation A kindly agreed to devote a room for the interviews, however the room for the second interview had to be changed due to arisen requisition for the room. Lunch time gap for 2 hours was planned, to maintain the confidentiality of interview participants not to meet each other. Tea, coffee and sweets were offered to create more cosy, relaxing and open atmosphere, although both participants refused. Both interviews were recorded by phone asking for the oral consent before the start.

Interviews conducted in Lithuania recorded by using a mobile phone. The interview was not too formal, the interviewer felt a bit of tension in the beginning of the conversation, later when conversation started to develop the interviewer felt relieved that interview participants were openly answering questions, sharing their experiences, touching sensitive areas such as loss of close relatives, little of adjusting questions were asked.

Interview with the participant IP1LTU took up to an hour, participant was replying adequately and openly to all the questions asked. Did not refused to answer to any of asked questions. Although some interesting ideas he shared after the recorder was turned off.

Interview with the participant IP2LTU took about hour and a half, participant was also replying adequately and openly to all the questions asked, however side stories about details of other people's life were told, but interviewer's position was not to structure the conversation, stop or otherwise control the participant's answers and let the talk flow. However, going back and forth to the interview questions from the stories of the participant's life was a bit disturbing and requiring patience and comprehension. This participant did not refuse to answer to any of asked questions.

For interviews with participants from the UK, the primary plan was to travel to the UK and conduct direct face-to-face interviews in order to avoid technical interference, presuming higher risk of limited possibilities and skills of using technologies for older people, who would

also prefer direct contact rather than online talk. Moreover, there was an intension too to have the same and equal interview method and conditions in both countries not letting this difference have any influence on the results of the research. However, due to unfavourable situation and arisen recommendations to cancel travel outside the country due to hit virus pandemic in the whole Europe since the end of February, as well, because ability and accessibility to use remote communication means of both participants, it was made a decision to have an online interviews with both of them. In order to prevent the interview from possible technical interference and to ensure quality of the interview and the record, and participants' suggestions to have a call on "WhatsApp" was accepted by interviewer and audio call was chosen to be performed as an interview form. Although it is obvious that online interview is not the same as direct face-to-face interview, which have significant advantage of live social interaction between interviewer and participant, which can be very useful complementing the verbal context while applying qualitative research method, interviewer worried about the possible miscommunication, complication making contact through the distance without seeing a person face-to-face, feeling emotion, non-verbal behaviour could cause risk of missing some important information, the deeper meaning of the answers provided. However, Gaižauskaitė and Valavičienė (2020) shares the positive side of the online interviewing – relatively direct communication between interviewer and participant still help to ensure not to cross each other's personal boundaries – both sides remaining on his or her own private, comfortable, safe space and convenient time avoiding any possible distraction.

Both participants in the UK was reached by interviewer sending a message on mobile application "WhatsApp" presenting who the interviewer was and the aim of this research was explained. To proposed teleconference through "Skype" or "Facebook Messenger" application, participant ignored and purposed to have a call on "WhatsApp" and was totally fine with having an online interview. For another participant, the same interview method was the most acceptable.

In the beginning of interviews, again the research topic was presented and why it is important to make research, short description of the interview process and possible average length up to one hour (based on previous experience with participants in Lithuania). In both interviews, all planned questions were asked and they were all answered by the participants.

Ethics. Next step was very important – addressing terms of confidentiality and receive oral consent of the participant for the recording and content of interview. The consent, containing the information about the aim of the research and problematic questions as well as the rights of interviewees (voluntary participation, right to withdraw at any moment, confidentiality, anonymity) during interview, ethical and confidentiality rules was provided,

and the interviewees have orally confirmed their understanding about its content and their agreement to be interviewed.

As personal data of all interviewees was not needed for data analysis, therefore the identifiers were not applied. This helped to ensure a proper collected data protection. A couple of indirect identifiers (age, gender, residence, education, occupation) were applied, however the risk of identification by applying them is extremely low, therefore it was not considered harmful for the participants and complete anonymity was promised. Interview data in the mobile phone and computer will be deleted as soon as the research will be finished and presented. The participants were notified, that this data will be strictly used only for the research reasons and will not be transferred for other uses besides research. Furthermore, all the critical findings (if any) of the research will be explained in analytic, respectful manner and all the labelling will be avoided (TENK, 2019).

In order to keep identities of interview participants confidential, their names where coded using numbers to identify the order interviews were conducted and abbreviations to identify country of which citizens they are. General characteristics of interview participants are submitted in the Table 2. Also due to limited variety of NGOs in Lithuania, name of organisation where interview participants volunteer is also coded as Organisation A. For the same reason it was decided to code place of residence (City 1 and City 2) for all participants.

Deviations from the plan. It was observed, that on the contrary to the Lithuanian participants, both participants from the UK answers where short and structured with minimal deflection to other stories and other people, consequently both interviews lasted for approximately half an hour each. it is likely that these differences may have arisen for few reasons: one of the reasons may justify primary fear of interviewer – different interview method – online call not seeing each other put a barrier between interviewer and participant, discouraging to trust and share their experiences more openly; regardless of differences in interview methods it is possible that participants from the UK feel more distant towards interviewer whom they do not know, never talked, and who is a foreigner living in another country also brings less trust and willingness to share their personal stories and sensitive facts; possible language barrier interfered the development of natural and open conversation between interviewer, who speaks English freely and fairy good and both participants, who are native British English speaker (at least interviewer was confused if understanding correctly the specific words, articulation and it was a strong trigger during the interviews); different personal characteristics of participants – ones used to answering more broadly, has a tendency into storytelling, meanwhile others are more structured and are used to answer straight to the question.

Limitations of the research. Several limitations of the research should be taken into consideration when evaluating the results:

- lack of experience in research: it is the second independently carried out qualitative research by the researcher, still investigating and deepening the knowledge about the conceptualization, research methodology, data analysis, and may affect some possible variance to the results of the research;
- small sample of research: in Lithuania it is challenging to find persons over 65, who are actively participating in formal volunteering within NGOs and are willing to participate in the research and share their experiences. The research process revealed, that although in the UK formal volunteering across all age groups are much more widespread, people are not willing to participate in some research invited through randomly sent e-mail; personal approach and individual invitation or asking to participate in the research appeared as the most effective method;
- Different interviewing methods adopted (two live face to face interviews and two interviews through online call) could be a reason for the deviation from the research plan described above.

3.2. Results of the empirical research

Comparing Lithuania, with twice higher rate than the UK in poverty and social exclusion for people over 65 (Eurostat, 2019c) and much lower rates and popularity in volunteering than UK (CLS, 2018; TNS Gallup, 2008), could reveal what interrelation can be detected between the social exclusion and volunteering in older age in these two countries thus complementing the already scarce spectrum of conducted social research on volunteering in Lithuania.

Empirical researched revealed the findings, which is introduced in this part of the work. The findings help to find the answer to the research question - what effect to social exclusion brings volunteering in older age in Lithuania and the UK.

Starting with the socio-demographic characteristics of survey's participants, it further is laid out to present the findings in categories with drawn by the recurrent phenomenon in the interviews and illustrated with examples from the research data.

3.2.1. Socio-demographic characteristics of interview participants

In total, four interviews there were conducted. Two men from Lithuania, and two from

the United Kingdom. Their characteristics presented in Table 2.

Table 2. The main characteristics of the interview participants from Lithuania and the United Kingdom

Interview No.	Code of the participant	Gender	Country	Age	Volunteering experience	Education level	Interview duration
1	IP1LTU	Male	LT	82	>10 years	higher	59 min
2	IP2LTU	Female	LT	75	>3 years	vocational	92 min
3	IP3UK	Female	UK	73	~ 40 years	secondary	30 min
4	IP3UK	Female	UK	74	>10 years	secondary	38 min

IP1LTU – 82 years old male, currently living alone in City 1 in Lithuania, in his own apartment, widower for more than 30 years. This interview participant is volunteering more than 10 years at Organisation A and is one of the first and most experienced volunteer since the establishment of the Organisation A in Lithuania. His current responsibilities at Organisation A – pick up donated food products from the private companies, sort them and put together in a sets for the whole week and distribute these sets once per week to poor. Volunteering takes for him about 12 hours per week. Started volunteering right after retirement since 2004, with the goal to use his experience in working in international affairs and helped to establish Food Bank in Lithuania, few years later joined Organisation A to help with various activities. IP1LTU has a higher education, for many years was working in academia as Doctor of Technical Sciences in physics, later turned his career into international relations as civil servant. Has a daughter and grandchildren, but they are not very close, communicate rarely, when in need.

Interview participant coded in the research as IP2LTU is 75 years old female, currently she is living in City 1 in Lithuania, in her own apartment with her 2 adult sons, grand daughter and her boyfriend, also she every second week is taking care after her grandson (takes him home after a school, before coming his father after work). Participant is volunteering for 3 years at Organisation A. Her current responsibility – to bring food to woman with mental disability once per week, communicate with her on the phone, help if anything else is needed, in total spending up to 5 hours per week currently. After retirement (more than 10 years ago) she informally volunteered taking care after another woman also with mental disability for several years until she died. IP2LTU has college degree and worked as an equipment technician in the factory manufacturing footwear. However, she was forced to quit her job after she gave birth to her children and she started to work as carer in the kindergarten at the same time exploit

opportunity to take care after her own children. She raised 4 kids. Later she continued her successful career in professional union in various positions until the retirement.

Interview participant coded in the research as R3EN is 73 years old female, having secondary education, living in City 2 in UK with her son and his girlfriend, widowed for 2 years. She has been participating in various voluntary activities for almost 40 years, also together with her husband, who passed away two years ago. Currently she is involved in the theatre as a scenography creator as all life she was interested in art. She also organises local charity events, theatre plays to support carers (she was previously a career), local football team. On average volunteering activities takes up to 10 hours per week, depending on the intensity of the activities (more time spent for arranging events).

Interview participant coded in the research as R4EN is 74 years old female, having secondary education, living in a rural area, village with up to 6.000 people, close to City 2 in UK, widow living alone in her house. She communicates and meet from time to time with her children, grandchildren, her brothers and sisters. Participant has been volunteering since retirement, for about 10 years doing different things. Before retirement she has been working as an accountant for many years. Currently she volunteers picking trash in the neighbourhood (up to 10 hours per week, depending on weather conditions), cleaning church for an hour or two once a month, one week per year arranging booking keeping of the church, once per week taking older ladies to movie show, so on average she spends 10-15 hours volunteering in various activities.

3.2.2. Findings about impacts of volunteering on social exclusion of elderly

Interview used in the research was semi structured, with predetermined open questions covering these dimensions of social exclusion – volunteering experience, social life, attitude towards older people, social inclusion, emotional wellbeing, however answers of the participants were coded and categories discovered were not tied to the original themes of questions asked.

During the data analysis main categories were discovered while analysing interviews and indicating what things were in common among these people, or what things were strongly emphasised. These categories were indicated mostly in ever interview, revealing the idea that no matter what kind of activities, what country, there are still common things which links people, although every participant in the interview mentioned that people are different and it is not possible to generalize.

During analysis of the obtained answer during interviews, 4 categories were identified: health – essential resource for the well-being in older age, occupation – an option for social inclusiveness, environment effects person's wellbeing in older age and attitude and feelings of older people. During further analysis, 16 subcategories were identified (Table 3.).

Table 3. Categories and subcategories of the research.

Category	Subcategory	Substantiations
Health – essential resource for the well-being in older age	Pace of living in older age is being influenced by the health condition	*"How can that psychics turn for that person in old age, too, who can predict. Alzheimer's occurs, well, nothing can be done, Parkinson disease, just like that. Well clearly women mostly are getting osteoparosis, osteochondrosis, radiculitis, everything else, here's how a broom sweeps through all of them." (IP1LTU)* *"Because still keep pace no longer able, no longer able really. I didn't miss a bus from under my nose, I was still catching up, now I don't even try. Well, I see that I won't be on time, well that's what, I'll come with another bus." (IP2LTU)* *"Some people won't go out, they need a lot of self motivation, have health problems." (IP4UK)*
	Need to take care after the health (healthy lifestyle)	*"It's good that for health reasons, for example, I don't miss anything, ever. For 48 years as if I am not sick (Laughing.)" (IP1LTU)* *"I do believe you can't do too much, but you have to look after your health as well, not over do it." (IP3UK)* *"Those who take care of their health, play sports, walk with Nordic sticks and so on… Genetics, sports, healthy lifestyle, activities, everything gets together. A healthy diet." (IP1LTU)* *"Go for a walk in the woods." (IP2LTU)* *"I do thai chi as well." (IP3UK)*

Category	Subcategory	Substantiations
		"Sometimes I go to the gym, I go to the Zumba classes, I do a lot of walking." (IP4UK)
	Health problems increase social exclusion in older age	*"Well, again I'm insisting on my own - health. My sister had a stroke. Her life is shoddy, so to speak. She can't go out, can't communicate, everything goes around the house. She can't." (IP1LTU)* *"If you propel her, she moves forward. If alone, she is a bag of diseases." (IP2LTU)* *"If you are physically handicapped and you do not drive, it can be difficult to get somewhere." (IP4UK)* *"There is a difference when you cannot afford to go to the store. Firstly, money goes for apartment and medicine, and then for the rest things." (IP2LTU)*
Occupation – an option for social inclusiveness	Various activities	*"I can really go to the woods alone with a camera <...> classical music, opera." (IP1LTU)* *"Oh culturally it is always (IP2LTU). "I meet friends at church at 11 a.m. all the time." (IP2LTU)* *"I sing in a choir, thai chi." (IP3UK)* *"I do gym, zumba classes." (IP4UK)*
	Travels	*"Let's say three times a year." (IP1LTU)* *"We travel a lot with Rapolas church with Uršula. They make all kinds of pilgrimages." (IP2LTU)* *"I do go away a lot." (IP3UK)*

Category	Subcategory	Substantiations
	Volunteering brings meaning to life	*"I see that it is needed." (IP1LTU)* *"You get more than you give." (IP2LTU)* *"It maintains a good social life." (IP3UK)* *"Altruism, you feel that you've done something worthwhile. You also push yourself sometimes, it is not fun sometimes." (IP4UK)*
	Volunteering – employment of previous experience	*"Since I have already worked in international relations, I think it would be interesting for me here." (IP1LTU)* *"I like to communicate, I get used to and trade union, to communicate with people." (IP2LTU)* *"I was always volunteering." (IP3UK)* *"I was an accountant, so I take care of church accounts" (IP4UK)*
Environment effects person's wellbeing in older age	Family	*"...I am introverted, from birth. I'm fine being alone." (IP1LTU)* *"We live five. <...> I am surrounded by them all the time. <...> I dream about it all the time when I can be alone (laughs)." (IP2LTU)* *"I communicate the most my son I think. That's person I communicate the most. He is very encouraging for my hobbies." (IP3UK)* *"My kids are doing ok, my grandkids are doing ok, I have a lot of brothers and sisters and they are all ok. We communicate often." (IP4UK)*
	Friends	*"Well first of all, I think maybe a priority my girlfriend, the second thing is traveling with her." (IP1LTU)* *"I have lots of friends." (IP3UK)* *"Every day with different friend or friends I communicate." (IP4UK)*
	Supportive neighborhood	*"...She was caring for her, but so that her apartment would go to her after her death..." (IP1LTU)*

Category	Subcategory	Substantiations
		"I am organizing a charity play, supper evening." (F3UK) *"(*do book-keeping and clean the church*) I am not religious, but our church is a community place. <...> We do lots of fundraising in UK. <...> Very good, because we are a quite a high elderly population because it is a small community." (IP4UK)*
	Excluding neighborhood	*"...people live on their own in isolated areas as well..." (IP3UK)* *"In the press you read, things are going on bad. I think neighbourhood has to do a lot to this." (IP4UK)*
Attitude and feelings of older people	Being initiative	*"(joining voluntary organisation) that's where I went there, I got involved in that work." (IP1LTU)* *"If you want you will find those activities." (IP2LTU)* *"So regularly go to that meetings and help with charity events." (IP3UK)*
	Self-empowerment	*"Apparently, where it takes some effort to change your attitude towards your life a little bit." (IP2LTU)* *"I think confidence and looking after yourself." (IP3UK)*
	Age – a state of mind	*"Other people face at the clinic with the attitude what you want, forgetting what your age is." (IP2LTU)* *"I do not think anybody is old." (IP3UK)* *"Some people were born old, some just grow old." (IP4UK)*
	Loneliness	*"I'm fine with myself." (IP1LTU)* *"Very many, very many people are lonely. <...> I dream about it all the time when I can be alone (laughs)." (IP2LTU)* *"Oh yeah, there is a lot of loneliness around." (IP3UK)* *"Family have to do a lot to that." (IP4UK)*

Category	Subcategory	Substantiations
	Happiness	"(what makes happy*) Well first of all, maybe a priority - my girlfriend I think, the second thing is traveling with her, volunteering in third place and then the rest." (IP1LTU)* *"I'm happy with that, just to get tired sometimes. <...> What is rare is for an older person to feel happy, fully fledged." (IP2LTU)* *"You know I am satisfied. <...> Yah, my friends are." (IP3UK)* *"Yeah, I know how to cheer yourself." (IP4UK)*

Hereinafter identified categories and subcategories are being described in more detail supplementing the descriptions with the citations from the interviews.

To begin with the first category, health in this research is being understood as a mental and physical condition, which defines people's opportunities to be participate in various activities. Morrow-Howell et al. (2003), Van Willigen (2000) researches show that the role of volunteer may be enough to have positive effect on self-reported health – even a relatively small amount of volunteering, on an average of 3 hours per month, is linked to better health outcomes among elderly. From this research it is not possible to confirm that volunteering has a positive effect on their health, however the relation between health and volunteering can be stated as crucial – all participants in one or another context during the interviews has mentioned health as essential resource to feel socially included, get involved in various hobbies and volunteering in older age. Most of the participants did not mention any serious health issues they have, which would any how limit their everyday living, except obvious slowed down pace of living due to physical limitations caused by solid age (all participants are over 70 years old).

However, interview participants from Lithuania put more emphasis on the health in older age – that they have now to slow down due to health and physical limits caused by age. Participant IP1LTU few times mentioned during the interview about the slowed down living: "*Now you see such an age, I have already given up some activities. <...> Well, so the scope of my work is narrowing, because the age goes by and I don't want to stretch too much. There's also a daughter and a girlfriend who stop me, but I don't give up. <...> I don't ride to the garden anymore, daughter does, I don't ride a bike anymore, I don't ride on the hills, so that.*" Meanwhile interview participants from the UK, although one of the has breast cancer, mentioned that it is necessary to look after your health, but did not say anything about

limitations in their life caused by health conditions due to old age. This directs towards the attitude of the age in older age. And again, the difference between the participants can be seen – Lithuanians are more concerned about the age, that this is some kind of limitation, although they are have adopted to this change, however they see this as a disadvantage for the people to whom they provide help in their volunteering organisation and who they identify as socially excluded. Meanwhile interview participants from the UK both emphasised that age is just a state of mind and that they do not assess people by age, rather by their personalities.

In the interview participant IP1LTU mentioned health and how it is important and how it influences people's life – 16 times and illnesses were mentioned 6 times. This may be so, because for older age persons health condition is one of the most important indicators that determines person's quality of life. Good health in older age is rarely a gift – usually it is a result of hard work taking care after your health: "*Those who take care of their health, play sports, walk with Nordic sticks and so on… Genetics, sports, healthy lifestyle, activities, everything gets together. A healthy diet. Leisure is good".*

That it is very important to take care after health, be fit, not to overdo things, try to be positive. It can be summarized, that taking care after your health is a must (IP1LTU): *"Clearly physical activity is a must".* Moreover, interview participant IP3UK says it is important to take care after health not when it is too late – when health problems strike person, but it should be done way before to prevent from serious health conditions in older age: "*So you have to live healthy and eat well keep in good health so you can enjoy life being older.*

Although not much was told about the health, it seemed that for all interview participants health issues in older age is as inevitability, with aging risk of serious physical or mental condition is increasing and older people if they want to be active have to take care about their health as much as possible. It is quote common have more health issues in older age – different range of physical and mental conditions, and it is important how person adopts to live sufficient life under changed health condition. Interview participant IP3UK has breast cancer, however she is living active life, volunteering, having various hobbies and is not disregarding the disease: *"I do believe you can't do too much, but you have to look after your health as well, not overdo it. Because I have breast cancer, so I do know my limitations not to overdo it. Also, I sing in a choir. I am keeping myself very busy. Everybody in that choir has cancer. It is good for you to be singing. It is good to the soul. It does works. I do Thai chi as well. These are the hobbies not volunteering. I go on a Monday evening singing; we have a lot of concerts".*

Health problems increase social exclusion in older age. People without serious health conditions can be fully fledged, but it strongly depends on the chosen attitude – if person chooses to feel a victim, or he chooses to accept the illness, current state of health and learn

how to live with that. Interview participant IP2LTU talking about her friend: "*I presume that half of her illnesses are psychological, for the fact that no one needs her anymore."* Usually health conditions confine person's physical mobility or mental ability to fully participate in social life, enforcing to stay at home, shrinking social circle, activities, thus leading to mental illnesses such as depression in that way the vicious wheel is being turned on. Answering to a question can people feel fully fledged members of the society participant IP3UK replied: "*It depends on health, if you do not feel well you can't. I know it is difficult if you have a long term condition, you had a stroke."* Older people experience social exclusion also when they are financially deprived due to large expenses for the medicine and treatment caused by serious health conditions, told IP2LTU: "*And in the shops, I notice who buy discounted groceries, always an older person, younger one newer seen.. Extra income is very rare for anyone who has. There are a couple of people who take care of the kids for a while, but there are only few"*. Participant IP1LTU states that people who are older, supposing already reached retirement age are being socially excluded from employment for poor health condition: "*It all depends on health; everything depends on health. If he's not healthy, well that's what he can do nothing. For employers, all kinds of layoffs, sick leaves, here he has to go to the polyclinic, here everything else, well that's what."* However, participant justifies this: **"***Regarding work, I would say it is right, after all, the old man cannot work the way the young man works, because here is an axiom."*

Moving to the second category, towards occupation as an option for social inclusiveness**,** all interview participants during the interviews revealed being quite busy in their daily life. Their busyness can be characterized as quite intense and frequent. It is important and should be emphasized in this research – participants in this case who all are active after retirement, were just as busy as before their whole life – participant IP1LTU shared "*Because in Soviet times, the work was intense",* participant IP2LTU adds: *"I have been active all my life, both in sports and with four children".* Considering limitations caused by age and not so good health IP1LTU is trying to stay active as much as possible: "*Well, so the scope of my work is narrowing, because the age goes by and I don't want to stretch too much. There's also a daughter and a girlfriend who stop me, but I don't give up".* Sometimes being active can be forced as in case of IP2LTU: *"There are too much worries, because of grandson, because of problems of son, because of granddaughter. Well literally, I'm happy with that, just I get tired sometimes".*

All the interview participants shared during the interviews that they had many activities. IP1LTU when was younger and in better health: "*In the past there was athletics, school spartakiads, rowing, orienteering, skiing, cycling up to 100 km."*. However, he is still trying to

be involved in various activities from sport to visiting cultural events like participant *Well, this is interesting for me. <...> But if I am with my girlfriend and I go to the most beautiful places in City 1 with a camera, then I make photos too. <...> If not every other week, of course we go to listen to classical music, opera",* IP2LTU visiting various events: *"We are visiting Anykščiai events with my cousin in City 1. And anyway, more like celebrations, events at signatories 'houses, officers' chambers."* and church. However, what exclusively different – participant from UK appears to have several activities at the same time and they do emphasise several times of being constantly busy with various activities*: "I do Thai chi as well. These are the hobbies not volunteering. I go on a Monday evening singing; we have a lot of concerts" (IP3UK), "O yeah. I got to an art group. Sometimes I go to the gym, I go to the Zumba classes, I do a lot of walking (walking group), theatre, sometimes the help there. Anything what comes along" (IP4UK).* Having in mind the result of Van Willigen (2000) research, that participating in several different types of activities life satisfaction and perceived health increases. However, this indicator was not in the scope of the research.

For most interview participants travelling is an important activity, keeping them busy, giving positive vibes, joy and brighten everyday life. Depending on financial opportunities, pursuit and other conditions participants chose various options to travel – starting from going monthly to the city (City 2) inside the country like participant IP4UK: "*We can go to the city to* City 2*. Yah I go. Once a month. Visit art galleries, theatres, concerts, lots of shops, festival, events, city vibe. There is always something going on there",* up to exotic travels to Indonesia like participant IP1LTU: "*Now, after all, my fellow passenger can't last longer, it's a week later, in Indonesia, for example, it's three weeks worse. On the volcanoes. Well that was here a couple of years ago",* or like participant R2UK to Australia: "*In fact I am going away with my friends next week. We are going to Spain. Last year I've been away 19 times, different places, I went to Australia. This year I am quite down a bit, go on short brakes".*

Volunteering brings meaning to life – all participants answered similarly to question why they volunteer, thus confirming findings of Saxon-Harrold, McCormack and Hume (2000) described in theoretical part of this work. For them it is important to have a meaning in life, and if person has it, he will be active and if he will be active, he will find the meaning in something. Being useful often brings meaning to life, IP2LTU says: *"Tangible. But it makes a lot of sense to both those who receive and those who carry. It makes a lot of sense. <...> But when a person sometimes has no loved ones, does not have someone to talk to, the person thanked, it is so exciting".* Participant IP1LTU finds that people need this help: *"Well of course, this work with the poor is completely different, it has nothing to do with what I worked on before. But I got used to it and most importantly I see that it is needed".* Participant IP4UK expressed her attitude

that volunteering is like a tribute*: "I think there are saying if you are successful you should give back. And I think I am lucky, I wasn't very successful with loads of money, but my life turned out successful. It is nice to give back and hope other people will do the same".* Participant IP4UK emphasizes that volunteering also brings meaning to life providing more opportunities to socialize and meet new people, which is important to feel inclusive: *"It maintains a good social life. <...> Because you get a lot of pleasure and friends out of these things. <...> You met people, people are very interesting."* Participant IP2LTU few times expressed that volunteering gives new experiences, just need to be open and take it for granted and do not expect for gratitude from the ones to whom the help is being provided: "*What is that volunteerism, it is that you do not give as much as you get, because you will not experience such experiences in your family or circle of friends, because you communicate with yourself on an equal footing, and they may not have a different perception of that life. I really liked that".*

Volunteering as one of the main selection criteria in this research plays very important part in every interview participant's life. They all are being occupied with volunteering activities in various period of time in their lives, but the tendency of consistent volunteering with temporarily variation of intensity and frequency due to physical or any other conditions and opportunities are being identified. Participant IP1LTU after became a widower and was forced to retire decided to dedicate his experience to volunteering related to charity activities: "*I had nothing to do. <...> Since I had some IT knowledge, then I saw that the EU is giving support to the poor in Lithuania, and since I have already worked in international relations".* Meanwhile another participant R2 LTU joined volunteering to help others as she was already involved into informal volunteering taking care after woman with mental disability previously and was encouraged to join Organisation A: "*The former colleague says, oh help, there are people who need help. <...> It was that Audronė who encouraged me, invited me to Organisation A (IP2LTU).* Only one participant IP3UK stated that she was volunteering all the time and volunteering already has become a style of living, and for her it was even difficult to say what has changed in her life when she started volunteering: "*Nothing really, because I was always volunteering, even when I was working, I was volunteering".* Moreover, volunteering became a family way of spending time for participant IP3UK: "*My husband was being involved in volunteering as well. We very often did this together as a family. It's a best thing to do. You better not neglect your family because of volunteering, you gotta be moderate".*

Most of the interview participants had an active professional life before retirement. Furthermore, volunteering type is not being randomly chosen, but it has links to previous work experience and is made good use of. IP1LTU has a rich professional biography – a PhD in physics, working experience in academic institute, Lithuanian Japanese institute, ministries:

"*The first was work, work and stressful, without any volunteering, in the ministries, my last job was the Lithuanian Federation of Industrialists, where I headed the information center, before that foreign relations. So, radically everything has changed since retirement. Well, you need to do something in retirement."***.** However, he emphasised that his volunteering is totally different from his previous work: "*Well of course, this work with the poor is completely different, it has nothing to do with what I worked on before",* but it can be interpreted from another perspective than only helping poor – as an empowerment of his professional experience as an organisational developer. IP2LTU was working in labour union, solving various problems and helping people, so she continued this after retirement in volunteering in Organisation A: *"I joined quickly to various social activities, the labour union, and then all the work in the unions, I worked at the Training Research Institute of Labour Union as a lecturer, a lot of trainings, a project with the US unions. Over 20 years in unions".* Participants share that for all of them retirement was a breaking point – either you continue to do something either you don't. It is easier to be useful when you have experience in things you want to do. All interview participants were being involved in activities, where they have experience or has knowledge in it. Usually *IP4UK* was drawn by others asking for a favour to help: "*You just get drawn into it someone says will you do it. You know, you can do, you were an accountant. Sometimes when I say, when someone say need to do, I will do it. Ad hoc".* Going to retirement – meaningful turnover in life frequently accompanied by psychological disorders – stress, challenges how to occupy themselves, bringing hard feelings such as losing the purpose of life, being useful, fully fledged as it happened to participant IP2LTU: "*Because when we are very busy every day and suddenly don't have to run anywhere, it's a nightmare nightmare. At first, I was sleeping, sleeping 12 hours per day. Then when I stopped, there was no need to go anywhere and do nothing and have no place to help myself. Until you reorient yourself to a new stage, you need to accept it as you normally would".* Participant IP4UK shares similar experience: *"It maintains a good social life, because the change from working to not working is quite dramatic, isn't it? So you have time and it give you something to get up for in the morning sometimes. You've got to have something to do in life".*

On the other hand, volunteering can be not only a tribute or sacrifice to help to others, but also a fun activity that can be as a hobby, but at the same it is a voluntary act for the community and it's wellbeing. In the UK volunteering has very deep traditions. The research findings confirm the previously presented statistical data provided by CLS (2018) in this work – 30 % of UK citizens are volunteering at least once per year, and 15 % - 29 % constantly every month – both participants from the UK were volunteering since retirement, one of them was volunteering for almost 40 years. As it is doing interview participant IP3UK: *"Volunteering in*

the theatre. I paint/design scenery backcloth. I always liked art. I had an art scholarship. <...> I still paint and design, I like anything to do with art". Another interview participant IP4UK also from the UK repeated the same: "*I am a treasurer of the local history society. It is not a big job, it is only a little. But it is interesting".* Critics towards lack of proper information regarding volunteering possibilities in older age was expressed by participant IP2LTU: *"Anyway, there is really too little information. <...> And now, if would give more publicity, know the Organisation A and B, I don't know what organizations are involved. Maybe there are more, just they are very unknown. Human contact, who invites what".* Information spreading personally from one person to another works successfully attracting older people – they may have more trust in the person, who is inviting them if they know him, maybe they have already heard in what kind of activities that person is already involved, moreover, the one inviting already knows and can evaluate if that activity would be interesting and possible to overcome to the potential volunteer. This again was expressed as negative side of information and communication about voluntary activities in Lithuania by Gaižauskaitė and Vyšniauskienė (2019) and confirmed by participant IP2LTU during the interview. This finding complies with Ehlers, Naegele, and Reichert (2011) and Saxon-Harrold, McCormack and Hume (2000) research results revealing that although volunteering is widespread, insufficient advertising campaigns and lack of information does not help to attract older people into volunteering.

Environment is being discovered in this research as important condition for person's wellbeing, but person itself not always has an opportunity to make influence on it. Positive human environment and old people friendly environment encourage elderly to be active, volunteer, thus mitigating risk of being socially excluded. Environment here is distinguished into close environment such as family and friends and neighbourhood, which can be supporting or excluding from social life. Family representing close environment is being described here as spouses, children, grandchildren. In every interview family member were quite frequently mentioned as important actors in their lives. Participant IP1LTU mentioned that frequently older people have to take care after their family members and do not have time for other activities such as volunteering: "*Well then, a lot of older people, they have to take care of their family, children, grandchildren, great-grandchildren and so on. Are busy with family matters."*

Another participant IP2LTU mentioned family as very important in her life – she provided a lot of care and support to family members. In exchange these family matters help her feel useful, not lonely: "*I can't complain, well, I'm not alone at home, we five me, two sons and a granddaughter with a friend in three room flat and a cat. <...> With one son, I have all the help to give him all the time."* She also attributes to her family her god daughter: *"We always call once a week. We have been together since then, and we have remained close".*

Talking about what limits older people to look for communication, put some efforts and initiative, she points out to missing their spouses as a reason not to do anything, as they have lost their company: "*But most people are so that without their other half, everything, and most often men are buried by women, they are alone, everything. Many of those who live alone and do no good say they are already lazy."* Participant IP3UK thought that abandonment from family increases the risk of social exclusion: "*When someone is not looking after their older relatives, not joining activities like family events. A lot of older people are ignored because their close relatives don't include them"*. Personally, she is satisfied with her family relations living with her son and his girlfriend: "*I like living with them because they are young. We all get a long all right."* She also states that it is also very important in what family person was raised: "*I had good family life with my mom and dad, but not everybody did, I think it depends when you were younger as you going older, what you've met in your life can influence who you are".* Participant IP4UK expressed similar position regarding family and how it may increase loneliness in older age: "*It's probably a lot to do with family, because you spend with your family every day, see your children, grandchildren, then others you have to let them go, they live far away. Family have to do a lot to that. Then you feel lonely, because of the distance with the family for whatever reason"* She thinks that family may even misbehave towards it's own older family member: "*Only your own children (lough)".* However, she thinks that every family member should live more independently, have his own activities and interests: "*We have our own families and own social circle, but year since we are all retired now, we get together for a lunch. We don't live in one another's pocket".* Participant IP1LTU talking about his own family, during the whole interview he emphasises that he is an introvert, do not like to communicate with people, even his family members. He is fine living on his own: "*First of all, I'm a widow, and that doesn't bother me. <...> Well, I don't meet with my daughters and grandchildren. <...> I live alone. And there I do what I want, I host as I want, and no one sits on my head. But I do go out".* However, his girlfriend, who here is being attributed to close environment, whom he met three years ago seems very important in his life and with whom he now spends most of the time: "*Now I have a good girlfriend who accidentally met. <...> Well in neighbourhood pensioners gather and there are such concerts meetings, but I only go with my girlfriend. Anyway, it's with her such great trips, shorter, more modest, but impressive can be.* Meanwhile participants IP3UK and IP4UK mentioned that have a lot of friends: "*But I have very good friends, supporting my volunteering as well. I have everyday people around me. <...> Because I go out to the cinema, to the dinner with friends" (IP3UK); "Friends. It depends. Every day with different friend or friends I communicate" (IP4UK).*

Role of neighbourhood was mentioned in most of the interviews, basically in two ways – providing support to each other or the ones who need it, and contrary – which force people to be isolated, abandoned. Van Willigen (2000) recommendation that older people should contribute to society through community service after they have stopped working is reflected by participants from the UK in this research, where volunteering activities are not only formal (organized by various charity organizations, NGOs, or other public actors) or informal (personally organized help, care or initiative), they are also community based. People gather and share responsibilities to take of common goods, for example, participant IP4UKtakes care after church as a gathering place for the local community: *"I was an accountant, so I take care of church accounts which takes about a week of my time once a year, and clean the church, which takes an hour or two once a month"*, organising festivals and events etc., or voluntarily organising charity events to gather money for local football team, volunteering in the local theatre as a painter, gather litter around the town where people live. Neighbourhood plays an important role in supporting and promoting various activities and initiatives, good neighbourhood ensure safety and security, non-discriminating respectful and friendly behaviour with each other always trying to help those in need. Participant IP4UK speaks about her neighbourhood very positively due to similar old aged community: "*High percentage of retired people. This does make a difference for the lifestyle".* Conditions to reach various destinations is especially important in rural areas, however participant IP4UK talks positively about good arrangement of public transport in the region by local government: *"… with the good transport links. We have free bus pass in England, you go on a local bus for free. In my area we get free train travel locally".* Moreover, she adds: *"If you have mobility issues there are council run transport system that will take you to the lunch club, that you get a proper meal once a week, will take you to an activity club if you book it. Not really an excuse of not doing anything if you work it out. There are even people who take you to hospital in their own cars".* Both participants IP3UK and IP4UK mentioned that organising charity and fundraising events is an important role for community with deep traditions in UK: *"So, I do there regular meetings, charity supporting careers. So regularly go to that meetings and help with charity events. I have an event on April to support local football team" (F3UK); "There is always some fundraising going on, a lot of social activities" (F4UK).*

Excluding from social life is an opposite subcategory discovered. Although community supports and help those members who are in need, however participant *IP4UK* mentioned sometimes bad neighbourhood, with higher rates of misbehaviour, abuse, crime is one of the reasons of social exclusion for older people, who do not want to socialize, leave their home: **"***I think in some areas they can be isolated, frightened, terrorised by younger people. Neighbours.*

In the press you read, things are going on bad". Participant IP3UK opposes that alienated neighbourhood can be socially excluding factor: *"But a lot of people live on their own in isolated areas as well, small villages. You better living where more people, blocks of flats".* In Lithuania there is a serious issue regarding environment, which was named by the scholars Mikulionienė, Rapolienė, and Valavičienė (2018) in their research that a significant proportion of older people in Lithuania are at a disadvantage and may suffer from social exclusion due to environmental barriers. Maybe this could be one of the reasons why neighbourhood was not mentioned even mentioned as a barrier – people are even ignoring this matter or maybe it can confirm the fact that material deprivation, bad health conditions as already mentioned are critical and much more significant than neighbourhood. And only once by participant IP1LTU through the pragmatic side: "*If, for example, we buried her husband, she was left alone, but a neighbour comes to her regularly, arranges, they make friends. The other one also knew, well, to put it bluntly, she was caring for her, but so that her apartment would go to her after her death. There is a walkie-talkie something you can't condemn for that".*

Finally, last category is about attitude and feelings of older people which were dominant in the interviews. All interview participants during the interviews frequently have mentioned that personal attitude have a significant influence on the person's wellbeing. Most participants can be characterised having particular attitude, which helps them feel socially involved and they also reflect on people who they see and know having different attitude and feeling social excluded. Attitude here is being described as a determined way of thinking or feeling about someone or something and mostly reflects in a particular behaviour of a person. Here attitude is categorised as attitude towards inclusiveness and feelings.

Interview participants actively participating in volunteering can be distinguished as being initiative persons, involving themselves in activities to keep themselves busy, useful and mind-occupied. Participant IP1LTU showed a lot of initiative to participate in various volunteering activities to help others, even told the whole history how charity activities started in Lithuania: "*After joining the EU in 2004. there was an opportunity to receive food aid and this opportunity was used by three organizations <...> I can handle it here in City 1. <...> Well, that's when I went to one organization, manager says, I don't have a job for you. Then I came to current organization, say, welcome. <...> I still replace others* (in Organisation A). *<...> If I had taken it myself before, but I wouldn't take it anymore because of my age and health".* On the other hand, initiative is not very common to this person if talking about socialization, due to previously mentioned introverted character, only his girlfriend, who he met 3 years ago is the one with whom he is going out to socialise: "*Well neighbourhood pensioners gather and there are such concerts meetings, but I just go with my girlfriend. Alone I would not go there*

clearly. <...> Alone. Well to concerts maybe. Well, only if someone invited me to the theatre, to the opera, but so irregularly. <...> Now to classical music concerts, opera, frequently". This also reveals that having strict priorities on time and efforts spent reflects that he do really care about these things and people. Participant IP1LTU shared important idea about people's attitude about the initiative after the interview was finished and reorder turned off: "*People are used that someone has to give something to them, do not want put efforts to achieve something in their lives".* Participant IP2LTU shares her idea regarding older people, who do not show any initiative for some activity – that everything is the head, pointing out to the attitude more like preconceived notion people have: "*Everything in the pot (points to the head). <...> I don't have that. <...>Well here it is, you bring that luggage, you stack it up for a lifetime and then it is what you stack it out later".* She also shares her observation that the ones living alone lack initiative: *"Many of those who live alone and do no good say they are already lazy. <...> But most of the time, they say, all my friends are dead, others can't go, where I'm going, what I'm going to do. One by one lives, there is such a problem".* Participant IP3UK is showing her initiative in participating in various activities: "*Next year I am organizing a charity play, supper evening. Hoping to make a lot of money. I should be concentrating a lot on that, selling all the tickets and make profit. I hope to get my celebrity guests to come, invite the major. So, I do there regular meetings, charity supporting careers, an older careers <...> I have an event on April to support local football team. I am also involved in something, helping an orphan in Romania. I did that up to last year".* Also talking about what excludes people from social life, she responded: "*If you are not intelligent, if you neglected from the education, do not get being interested in things when you are older, not interested in anything. Just depends on your life, lifestyle".* She shares that her friends are also satisfied with their life because of being initiative and busy: *"They are all busy, and do not have time to dwell on things. Being busy is really a success in older life. Definitely. Not sitting around".*

Self-empowerment was another point of attitude discovered while talking with interview participants. People especially in older age may lose trust in people, worst loose trust in themselves, that they can change things which they do not like, that they can improve their life: "… *dress up, go out with make up, look after yourself, dress nicely if you can. First impression is important. If you got pride in yourself it does the long way".* Participant IP2LTU adds that: *"You can find some rational grain in everything, even in a very bad situation, it still teaches you something and if it came to you in that situation, it was necessary. Accept it, unravel with caution and self-regulation.<...> The fear of those changes is probably the same bad thing, and if you are not afraid of those changes, well, what I have never done, I will do and will continue to be able to do. Do not ride in the same furrow".*

Age – only a state of mind. When interview participants were asked about the discrimination regarding age the answers showed that they personally do not identify people by age and think that age is just a number and the personality and attitude is more important: "*Well people don't think people are old. Who is younger or older. It is all in the mind. You trying to keep fit. I find none of my friends are even talking about age. We just treat people for their personalities rather than their age.* <...> However, it was participant IP3UK states that disrespectful behaviour often depends on the behaviour or personality of that older person: *"I mean some old people aren't very pleasant. Not all nice, because their old. That's what I find. There are some nasty older people.* Participant IP4UK agrees with her: "*They can be a little bit disrespectful, but this depends on how you approach them as well*". She also notes, that: *"There are a lot of older people who don't want to get involved. They like things to be done for them because they are old. Saying - Some people were born old, some just grow old".* However, asking the question about experienced possible disrespectful behaviour or mistreatment regarding age most of interview participants did not confirmed nor discrimination nor misbehaviour due to their age. Although, it was a surprise to hear that participant IP2LTU faced it in health care centres, where most of the patients are older people. Usually it is expected for health care centres to ensure environment to be patient friendly and supporting towards older people: "*Unless in a health care centre. Other people face at the health care centre with the attitude what you want, forgetting what your age is. Well, write off all diseases for the age. In that sense, there are a lot of complaints particularly about health care centres. If there is discrimination it is in there, from the staff, doctors".*

Feelings serve to identify if person is ok with the current situation, although usually people tend to ignore "negative" feelings such as abandonment, needlessness, which quite often are generally named as loneliness, or contrary some people like to exaggerate them. Also, some do not want to emphasise positive feelings as happiness or satisfaction – not "worth blabbing about it". Questions about loneliness and happiness and satisfaction were asked on purpose, as loneliness usually is associated with social exclusion meanwhile happiness and satisfaction with social inclusion.

It was important firstly to ask general question what do they think, if older people feel lonely and later ask them, because this is very sensitive question and interviewer has to very careful asking it not to get rejection to answer the question or call out any other adverse reaction. However, interview participants felt confident and provided with the answers. Participant IP1LTU did not answered directly to the question if he feels lonely, but his answer can be interpreted as he feels ok, having in mind his described himself as introvert or he did not want to tell: "*Well you see, I work here, now I have a good girlfriend who happened to meet me. I'm*

fine with myself. I live alone. And there I do what I want, I host as I want and no one sits on my head. But I do go out". Meanwhile participant IP2LTU talks about others feeling lonely: *"Because, however, the children, the loved ones, they already have their families and of course, the big holidays are so, and all the rest of the time is so, there is no more attention a person needs, his own activity is reduced, there are no more contacts, friend - TV. And it's very sad here, because there are no communication skills already, you can communicate even in the same forest".* Participant IP3UK supplements that there is a lot of loneliness, but she thinks it depends on person's ability to cope with it or his financial situation: *"Just depends on your life, lifestyle. If you are bored. Because I go out to the cinema, to the dinner with friends. Also people may lack of money, they are on the small pension".* However, she personally does not feel lonely: *"Already when everyone goes to work, then the cat is already getting into communication with me. No is not for me (IP2LTU).* Participant IP4UK thinks that family plays important role to the person's loneliness: *"Then you feel lonely, because of the distance with the family for whatever reason. <...> Yeah. Not instantly. When it rains (lough). I find something to do or I ring somebody. When you live on your own, you can feel lonely (IP4UK).*

All interview participants answered positively to the question "do they feel happy and satisfied with their lives". ParticipantIP1LTU responds shortly: "*Sure*", afterwards supplemented his question with the components of happiness: "*Well first of all, maybe a priority - my girlfriend I think, the second thing is traveling with her, volunteering in third place and then the rest".* ParticipantIP2LTU feels almost happy: *"Too many worries, because of grandson, because of son's worries, because of granddaughter. Well literally, And yes, it's all good".* She says: *"I find a lot of joy in small things. <...> It's fun to make others happy. <...> I can entertain yourself with a lot of things".* Participant's IP3UK answer is very similar: *"Yeah, I am trying to make the most use of the day as best as I can. Before you can't do anything more. Making other people happy and my cat. I am happy".* Participant IP4UK feels happy for still living, for her family being ok: "*Yeah. I am still here. <...> My kids are doing ok, my grandkids are doing ok, I have a lot of brothers and sisters and they are all ok. <...> Wine and chocolate. Going for nice walk, a good lough, dancing, get up in the morning and sun is shining, all sorts of things".* However, asked about if other older people feel the same way the answers were following: *"When you meet an older person, it is initially diseases, the government is bad clearly, the weather is not like when you were young, well and everything is all too much salt, too much pepper".* Participant IP4UK could not answer about how others feel: *"Again lot depends on where you are, when you are, who you are. So many variables to answer that. I can only speak for myself."* Meanwhile participant IP4UK is more confident says that her friends are happy, she claims that the key to happiness is: *"Doing as much as possible what we can*

while we can. They are all busy, and do not have time to dwell on things. Being busy is really a success in older life. Definitely. Not sitting around. I had good family life with my mom and dad, but not everybody did, I think it depends when you were younger as you going older, what you've met in your life can influence who you are".

CONCLUSIONS

1. The theoretical analysis on social exclusion and its interaction on volunteering in older age showed that there are positive effects of volunteering activities on the social exclusion experienced by people older than 65.
2. Comparison of the phenomenon of social exclusion of elderly in Lithuania and the UK, revealed that in Lithuania social exclusion in older age is being generally related to material deprivation, poverty and poor health condition rate with the poor attention of government towards social side of this phenomenon. Meanwhile in the UK social exclusion rate is twice lower than in Lithuania and the attention to various dimensions of social policy is more diversified.
3. Comparison of the phenomenon of volunteering in older age in Lithuania and the UK, revealed that in Lithuania there is a gap in statistical and academical data analysing volunteering in general, organisations arranging volunteering activities are only at the first stages with no unified national strategy towards support and development. Meanwhile in the UK volunteering has deep traditions, many NGOs involved and act proactively, however the most significant difference comparing to Lithuania – high rate of citizens involvement in voluntary community work covering from taking care after the surroundings to the social life arrangement.
4. The empirical research conducted in the Master Thesis let to answer the main research question in the following way: people joining volunteering activities after retirement usually are already active and inclusive members of society and do not prescribe themselves as the once experiencing social exclusion, however data analysis revealed that volunteering give opportunity to maintain or even increase their level of inclusiveness.
5. Moreover, empirical research let to make more conclusions:
    a) This research showed that in Lithuania volunteering especially in older age is still not prevalent. It was challenging to find interview participants meeting the research criteria, moreover participants from Lithuania, during their interviews, were not mentioned volunteering other older people in any context, thus it confirms the problem of low rate of older volunteers, described in the theoretical part of this work.
    b) Interview participants both in Lithuania and UK clearly identify older people experiencing social exclusion those who are in poverty, who are struggling with financial problems, cannot afford living in secure and friendly neighbourhood, are being intimidated, offended, has physical or mental disabilities, serious medical

conditions, living alone, abandoned by their families, lacking support from environment and self-motivation to do, depreciate themselves or blame other people, events in their life, government, requiring to solve their problems.

c) The economic situation of Lithuania also has a major influence on the current perception of volunteering and engagement in such activities when people are firstly orientated towards improving financial stability and proper living standards and at the end do not have nor time nor willing for additional unpaid activity such as volunteering. Meanwhile interview participants from the UK see volunteering as a lifestyle, a habit and integral part of community life.

d) In the UK Community and sharing responsibility based approach provide opportunity for every community member to take part in community affairs, offering a large variety of possible activities to do, thus including almost everyone if only person is personally interested and motivated to be a part of the community. Belonging to the community allows people to feel fully-fledged members of the society and at the same time this is mitigating social exclusion level. However, this community approach is not working effectively and is not widely spread in Lithuania due to negative and still resilient associations inherited from Soviet Union towards forced community service and distrust in neighbours.

e) In the UK society is compensating the gap between the supply and demand of social support organising by themselves voluntarily the provision of various types of services: care after those in need, care after the surroundings (mostly cleaning), arranging socialization, entertainment, various education, cultural and sports activities. Meanwhile in Lithuania these activities are being arranged by local government of NGOs, thus creating an overall attitude that someone has to take care about everything ant this attitude is enlarging the distance between the person and community.

f) Health as essential resource to feel socially included, get involved in various hobbies and volunteering in older age. However, interview participants from Lithuania put more emphasis on obvious slowed down pace of living due to physical limitations caused by solid age (all interview participants are over 70 years old) than participants from the UK, although one of them has a breast cancer, but during the whole interview did not mentioned it as a limitation to her living.

g) Health problems increase social exclusion in older age, especially when person's physical mobility is being very limited. People without serious health conditions can be fully fledged, but it strongly depends on the chosen attitude – if person chooses

to feel a victim, or he chooses to accept the illness, current state of health and learn how to live with that. it is very important to take care after your health, not to overdo things, stay physically and mentally active.

h) Interview participants in this case who all are active after retirement, were just as busy as before their whole life course.

i) Benefits from the volunteering named by interview participants – feeling of being useful, doing work meaningful to others, having meaning in life, active social life, meeting new people, new experiences, keeping mind and body busy.

j) Volunteering type is not being randomly chosen, but it has links to previous work experience and is made good use of, thus eempowering professional and personal experience gained through the life course.

k) Environment, close (family and friends) or neighbourhood, is important condition for person's wellbeing and they can be supporting or excluding older person from social life.

l) All interview participants during the interviews frequently have mentioned that personal character traits and attitude formed throughout life course have a significant influence on the person's wellbeing in older age.

m) All of interview participants stated never experienced any kind of discrimination towards age. They think that age is just a state of mind and that they do not judge others by their age and also do not feel being judged for their age too. Mistreatment towards older people often depends on the behaviour of that older person, who can be rude or hateful. However, one interview participant shared about noticed age discrimination in health care centres, the place where usually is being expected to be patient friendly especially towards older people, who make up the majority of patients.

RECOMMENDATIONS

Based on the existing and analysed research data, following recommendations are provided to these stakeholders:

1. **To Ministry of Social Security and Labour of Lithuania:** to create the network and database of NGOs who actively participate in volunteering activities which could improve more active and effective collaboration and communication among them, and could generate more concentrated information and resources regarding volunteering in the country.
2. **To government of Lithuania:** to involve NGOs as significant participant to frame occupation strategy, policy and create tools to mitigate social exclusion of older people through promotion of active aging.
3. **To employers (private business and public institutions) in Lithuania and the UK:** to create strategy to promote various volunteering activities for older employees who will be retired in 5-10 years period of time.
4. **To local government in Lithuania:** to promote local communities to take proactive role in decision making and policy implementation by transferring part of functions, responsibilities and authority to local communities.
5. **To NGOs organising various volunteering activities in Lithuania:** to develop a strategy for attracting older volunteers through relevant information channels and personal contacts (bring together volunteers – ambassadors who would personally invite older people to join voluntary organization).

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SUMMARY

The purpose of this research: to investigate interrelation between social exclusion and volunteering in older age in Lithuania and the United Kingdom.

Research methods: in the Master Thesis the analysis of scientific literature was conducted on the topic; qualitative survey using semi-structured interview method and content analysis of the collected empirical data.

Sample of the research: citizens of Lithuania and the UK aged over 65, during last 12 months actively participated in volunteering activities. In total, two persons from Lithuania, and two persons from the UK were interviewed.

Findings of the research: the analysis of scientific literature has revealed about the interrelation between social exclusion and volunteering seeing volunteering as a tool to involve older people in active social life thus mitigating them being socially excluded. In UK there is deep tradition involving citizens to participate in community volunteering work, statistical data shows that involvement rates in volunteering activities of UK citizens is times higher than in Lithuania. Moreover, the research topic revealed a lack of official statistical data and its academic examination in the publications about volunteering in Lithuania in order to have more clear and deep insight about this phenomenon in the country. Scholars revealed that volunteering has positive effect on the wellbeing, mental and physical health, even reduce mortality rates in long time perspective.

Qualitative empirical research has revealed that people joining volunteering activities after retirements are already inclusive members of the society, who were living active social life before the retirement, mostly during the whole life course, making conclusion that personal qualities and attitude effects the well-being in old age. However, all of the interview participants confirm that volunteering help to facilitate transaction from working life to retirement, which they find quite dramatic. Moreover, various volunteering activities help people to stay physically active, also helps to maintain good social life, it even brings meaning and incentive to live with happiness and fulfilment. However, there still need to be done a lot in Lithuania to encourage people to support and participate more actively in community life as older people are used to do in the UK as well as NGOs providing various volunteering activities should put more efforts to attract older people to join.

Keywords: social exclusion, older age, volunteering

SANTRAUKA

Tyrimo tikslas: ištirti socialinės atskirties ir savanorystės ryšį vyresniame amžiuje Lietuvoje ir Jungtinėje Karalystėje.

Tyrimo metodai: Baigiamajame magistro darbe buvo atlikta mokslinės literatūros analizė tyrimo tematika; empiriniams duomenims surinkti pritaikytas kokybinis pusiau struktūruotas interviu; kokybiniams empiriniams duomenims analizuoti taikytas kokybinės turinio analizės metodas.

Tyrimo dalyvių imtis: vyresni nei 65 metų Lietuvos ir JK piliečiai per pastaruosius 12 mėnesių aktyviai dalyvavę savanorystės veikloje. Iš viso buvo apklausti du asmenys Lietuvoje, ir du asmenys JK.

Tyrimo išvados: mokslinės literatūros analizė pasakoja apie socialinės atskirties ir savanoriškos veiklos sąsajas, vertinant savanorišką veiklą kaip priemonę, skirtą vyresnio amžiaus žmonėms įtraukti į aktyvų socialinį gyvenimą, taip palengvinant jų socialinę atskirtį. JK egzistuoja gilios tradicijos piliečius įtraukti į bendruomenės savanorišką darbą, statistiniai duomenys rodo, kad JK piliečių dalyvavimo savanoriškoje veikloje procentai yra didesni nei Lietuvoje. Be to, tyrimo tema atskleidė oficialių statistinių duomenų ir akademinį nagrinėjimą leidiniuose apie savanorystę Lietuvoje trūkumą, kad būtų aiškesnės ir gilesnės įžvalgos apie šį reiškinį šalyje. Mokslininkai atskleidė, kad savanoriška veikla daro teigiamą poveikį gerovei, psichinei ir fizinei sveikatai, net sumažindama mirtingumo riziką.

Kokybinis empirinis tyrimas atskleidė, kad žmonės, įsitraukę į savanorišką veiklą po išėjimo į pensiją, jau yra socialiai įtraukti visuomenės nariai, kurie iki išėjimo į pensiją gyveno aktyvų socialinį gyvenimą, darydami išvadą, kad asmeninės savybės ir požiūris daro įtaką gerovei senatvėje. Tačiau visi tyrimo dalyviai patvirtina, kad savanoriška veikla palengvina perėjimą nuo darbinio gyvenimo iki išėjimo į pensiją, kuris būna gana dramatiškas. Be to, įvairi savanoriška veikla padeda žmonėms išlikti fiziškai aktyviems, taip pat padeda palaikyti gerą socialinį gyvenimą, netgi suteikia prasmę ir paskatą gyventi, suteikia laimės ir pasitenkinimo jausmus. Vis dėlto Lietuvoje dar reikia daug nuveikti, kad žmonės būtų skatinami aktyviau dalyvauti visuomeniniame gyvenime, ugdyti įprotį, kaip tai daro JK gyventojai, o NVO, siūlančios įvairaus pobūdžio savanoriškas veiklas, turėtų dėti daugiau pastangų, kad pritrauktų vyresnio amžiaus žmones įsilieti į savanorių gretas.

Raktiniai žodžiai: socialinė atskirtis, vyresnis amžius, savanoriška veikla

ANNEXES

Annex 1

Interview guidelines

The purpose of this study is to investigate the impact of volunteering in older age on the volunteers' lifestyle.

The interview is designed to provide information for the study being part of the Master's thesis. Your honest answer to the questions during the interview will be greatly appreciated and the information provided will only be used for academic research. Be sure that your answers are confidential.

Verbal consent

Please, confirm the following statements:

- Your participation is voluntary, and you are free to terminate it at any time without giving any reason whatsoever without any adverse consequences. In addition, you are free to leave any question unanswered;
- understand that your answers will be kept strictly confidential. Your identity will not be linked to research material and will not be recognized in the report resulting from the research and its analysis;
- You agree that this conversation will be recorded. You understand that the audio recordings made during this interview will be used for analysis purposes only, and that excerpts from the interview where you are not personally identified will be used to present the research project. You understand that the records will not be used otherwise without your written consent and that no other person will be allowed access to the original record;
- You agree that your anonymous data will be deleted upon completion of the research and upon submission of the research results.

General info:

Age

Gender

Residence

Education

Occupation

Questions:

1. Tell me about your experience in volunteering.
    • Why did you choose this type of volunteering?

- How much time do you spend volunteering per week / month?
- What has changed in your life since volunteering?
- What do you like about volunteering / organization?
- What could be improved?

2. What other activities have you been involved in over the past 12 months (courses / training, third-year university, handicraft, dance, singing, exercising, etc.)?

3. What cultural events have you attended in the last 12 months (theatres, concerts)?

4. Who do you communicate with most? How often do you communicate? How satisfied are you with the relationship with them?

5. What is the attitude towards older people in your environment?

- In the last 12 months has anyone shown you disrespectful behaviour, or mistreatment regarding your age? How did you react? What feelings and thoughts did you get?

6. Do you think people of your age feel they are fully fledged members of the community?

- what are the reasons that make people to feel fully fledged?
- If not, why do you say so? What stops?
- Do you feel fully-fledged?

7. Do you think people of your age feel lonely?

- If so, what are the reasons that might make them feel less lonely?
- Do you feel lonely?

8. How do you think people of your age are satisfied with their life?

- Do you feel satisfied with your life?
- What makes you happy?
- What do you dream of?

Thank you.

Annex 2

Interview No. 1: IP1LTU

T – Tyrėjas

ID – Interviu dalyvis

T: Šio tyrimo tikslas – aš bandau išsiaiškinti pokalbių metu su savanoriais, kurie yra vyresni nei 65m., koks yra poveikis tos savanorystės jų gyvensenai pačiai. Ir būtent šis tyrimas yra skirtas magistriniam darbui labai vertinsiu jūsų sąžiningą sutikimą. (Perskaitomas sutikimo tekstas).

ID: Taip.

T: Papasakojau kad lyginsiu LT ir UK, nes UK gili tradicija, o pas mus jos nėra. Tiksliau žmonės nuo sovietinio palikimo priverstinės savanorystės baidosi. Nors tyrimo dalyvis nelabai sutiko tai traktuoti kaip savanorystę (komjaunimo).

T: koks yra jūsų amžius?

ID: minus 18. Iš 100 atimk, tai 82.

T: lytis

ID: nekeista.

T: Gyv. Vieta

ID: City 1

T: Išsilavinimas Jūsų koks?

ID: Aukštasis, technikos mokslų daktaras.

T: O ką esate baigęs?

ID: Fiziką. Vilniaus universitete.

T: O profesija? Turbūt ir dirbot tai?

ID: Sovietiniais laikais pagal fiziką, sakykim, o nepriklausomoj LT, dėl užsienio k. žinojimo perėjau į tarptautinius ryšius, į tarnybą. Taip trumpai.

T: Įdomu. O šiuo metu ar dirbat?

ID: (nusijuokia) nu ne. Savanoriaunu

T: Supratau. Papasakokite apie savo patirtį savanoriškoje veikloje. Kaip pasirinkote, kad būtent Maltiečiai?

ID: Nu kaip pradėjau, po to kai. Visų pirma aš našlys, tai man niekas netrukdo. Dabar kai išvarė mane į pensiją, neturėjau ką veikti. Ne menininkas, ne koks tai, bandžiau verslą, nieks neišėjo, tada norėjau biški sąjūdžiui padėt. Kadangi informatikos žinių turėjau kažkiek, tada pamačiau, kad ES Lietuvai duoda paramą varguoliams, ir kadangi tarptautiniais ryšiais aš

jau dirbau, tai galvoju čia man būtų įdomu. Susiradau čia dabar tokią labdaros istoriją pasakysiu. LT įstojus į ES 2004 m. atsirado galimybė gauti paramą maistu ir šita galimybe pasinaudojo trys organizacijos – Caritas, Raudonasis Kryžius ir tokia mažytė organizacija Lietuvos JAV iniciatyvos. Turbūt gal girdėjot. Ji dar egzistuoja, paskirtis jos bendruomeniškumo vystymas buvo, va, tai aš tenai nuėjau, įsitraukiau į tą darbą. Ai, tarp kitko, buvo savanoriai iš Suomijos, trumpai, nu ir pamačiau, kad tenai tos organizacijos moteriškės negali jau aprėpti, reiškiasi buvo paskirta dalinimas ES paramos Vilniuje ir Panevėžyje, tai sakau aš galiu čia tvarkyti Vilniaus mieste. 2004 m. tas prasidėjo ir reiškia gaudavom tuos maisto produktus du kartus per metus, paskui jau tankiau. Žodžiu, gaudavau produktus, registravau kompiuteryje žmones gaunančius ir išvežiodavau su automobiliu ten kur buvo dalinama tiems žmonėms. Paskui iš tos organizacijos išsivystė Maisto banko juridinis asmuo, vat taip. Tokia yra MB istorija. Tai čia 2005 ar 2006 m. buvo. Tada atsirado direktorė, automobilis didelis, patalpos, ir pradėjo vystyti veiklą, aš tenai buvau kaip savanoris, man tas darbas patiko, matyt kaip žmonėms gerai kai jie gauna kažką tai, maisto, vežiojau, dalinau, taip tęsėsi MB 5 metus. Paskui iš MB teko išeiti, nes mano nuomonė nesutapo su kitų nuomone. Tai tada aš pradėjau ieškoti tokio pat užsiėmimo kitose organizacijose. Aš jau visas jas žinojau, 50 organizacijų buvo mano kompiuteryje. MB tada jau pradėjo plačiai vystyti, tada buvo vien tik ES parama, dabar MB yra nepaprastai išsiplėtę, ir JAV ir kitų pavyzdžiu ima, kad surenka produktus, kurie lieka prekybos organizacijose ir tada skirsto. Čia jau visas mechanizmas sudėtingas. Nu vat, tai aš nuėjau į Caritą pas Kukuraitį, sako, neturiu tau darbo. Tada aš atėjau į Maltą, sako, prašau. Nes tada nebuvo ūkvedžio ir reikėjo tą labdarą gaunamą, iš Vokietijos daug gaudavo labdaros, nu ir maisto, įsitraukiau į šitą darbą jau 10 metų.

T: Oho, tai jau turbūt prie veteranų savanorių.

ID: Nu taip, aš esu jau seniausias savanoris, nors jau atėjęs čionai radau keletą moteriškių, savanorių, kurios slaugymu užsiimdavo, vienišų senų žmonių globojimu, dar yra jų keletas tokių, bet jų vis mažėja, bet atsiranda jauni. Nu ir vidutiniško amžiaus taip pat.

T: O kiek laiko per savaitę daugmaž skiriate savanorystei?

ID: Labai įvairiai. Anksčiau tai būdavo kiekvieną dieną. Dabar matote toks amžius, aš jau atsisakiau kai kurių užsiėmimų, dabar beliko tik vienas kartas, jau mirtinai. Na ir yra dar kokių tai papildomų dalykų. Va kaip šiandieną suplanavom, pirmadienį važiuosim, dar kitą penktadienį. Išeina dar be to trečiadienio. Pirma trečiadienį dar būdavo surinkinėdavom maistą į mūsų Maltos Ordiną pagal sutartį su MB. O aš vat trečiadieniais irgi dirbu pagal sutartį su MB, tenai gaunu 20 žmonių. Išvežioju po miestą, teims, kurie negali faktiškai išeiti iš namų dėl sveikatos, amžiaus ir viso kito. Nu vat, taip kad mano darbo apimtis

siaurėja, dėl to kad amžius eina ir nesinori per daug persitempti. Be to yra dar ir dukra ir draugė, kuri mane stabdo, bet aš nepasiduodu.

T: O tas vienas kartas kiek užtrunka?

ID: Nu taip sakykim nuo 11 iki 20 val. Tai yra 9 val. Tą dieną, už vairo, kraunant iškraunant, nešiojant, 500 laiptelių užlipti.

T: Tai nueinat 10 K žingsnių?

ID: Laisvai. Pvz. dar pavaduoju kitus. Sriubą, kas vežioja žmogus reguliariai, bet eina atostogaut ar dar kas atsitinka, niekas nesugeba jo pakeisti. Tai aš moku, nes reikia žinot kur sąrašus, kas kaip, surast ir visą kitą. Aš tai kokių 100 adresų Vilniuje varguolių žinau durų kodus.

T: tai gerai, dar ir atmintį lavinat.

ID: tai taip.

T: tai jeigu taip bendrai, ar galima būtų sakyti, kad bendrai kažkur tai, vidutiniškai iki 15 val. per savaitę? 15-20?

ID: Nu anksčiau, būdavo 20 gal ir daugiau, bet sakau dabar amžius neleidžia, ir aš kaip sakant, einu ant stabdžių. Tai jeigu dabar nu 8 tai kaip min, tai galima sakyti 12 val. Susidaro.

T: tai per mėnesį visai jau nemažai gaunasi. 60 val. jeigu taip 15 skaičiuojant.

ID: Nu taip, matot kaip, į sodą nebevažinėju, dukra, su dviračiu nebevažinėju, neužvažiuoju ant kalniukų, taip kad.

T: Jūs jau daug metų savanoriaunant, jums gal ir sunku prisiminti, kaip buvo prieš savanorystę? Kažkoks pokytis yra gyvenime?

ID: Nu tai žinoma, kardinalus pokytis. Pirma buvo darbas, darbas ir įtemptas, be jokios savanorystės, ministerijose, paskutinė mano darbovietė buvo Lietuvos pramoninkų federacija, tenai informacijos centrui vadovavau, užsienio ryšiams prieš tai. Taip kad, radikaliai viskas pasikeitė išėjus į pensiją. Nu o pensijoj reikia užsiiminėti. Namiškiais rūpintis nėra reikalo, visi susitvarkę, tai ką daryti. Vien sportu neužsiimsi.

T: darbą pakeitė savanorystė, tik ji tokia mielesnė, nežinau, kaip pasakyti.

ID: Nu sakykim gal jūs teisingai ir pasakėt. Nes sovietiniais laikais tas darbas buvo įtemptai. Moksliniame institute dirbau vat. Šiaip paskui nepriklausomoj LT darbas buvo įdomus ir sakykim vertingas. Ir komandiruotėse būdavau užsienyje, vat ir Strasbūre, ir visur kitur, taip, kad teko paskraidyt gana įdomiai. Na o šitas darbas jau visiškai radikaliai kitoks. Nes čia jau teko dar iš pradžių su MB nuvažiuoti, dar kaip MB direktorė buvo nauja toj srity. Ai dar prieš MB sukūrimą nuvažiavau dar į Prahą pasižiūrėti dar kaip tenai MB dirba, patirties. Nu buvo su direktore konferencijose ir Varšuvoj, Sicilijoj. Nu anksčiau tai aš buvau, dar kai

ministerijoj dirbau, buvau ir Japonijoj, Korėjoj, Azijos srityse. Kadangi aš Japonų kalbą mokėjau, už tai aš ir perėjau ant tarptautinių ryšių.

T: Kaip įdomu. O kur jūs mokėtės, japonų išmokot?

ID: Gyvenimo atsitiktinumai, kaip sakyti. Atsitiktinai va kažką tai pagauni, situaciją, va disertacijos ruošimas japonų kalba, paskui Lietuvos Japonijos asociacijoj darbas. Nu taip kad. Dabar jau užmiršau, užleidau, dabar man tiktai durų kodai. Nu aišku, šitas darbas su varguoliais, yra visiškai kitoks, neturi jokio ryšio ką aš anksčiau dirbau. Bet pripratau ir svarbiausia matau, kad tas yra reikalinga.

T: O kas jums patinka savanorystėje?

ID: nu tai, kad patinka, kad yra rezultatas. Jeigu žmogui nuneši maistą, paduodi, jis tau padėkoja.

T: Mm, gera kad vertina, labai laukia.

ID: Oi laukia! (susigraudino)

T: O kiek kartų tą žmogų? Turbūt kiekvieną dieną?

ID: Ne ne, trečiadieniais kas savaitę maišą 8-10 kg nuvežu. Kitom dienom, va dabar irgi su Daiva turim apvažiuoti tuos, kuriems sriubą vežioja, bet yra mūsų maisto perteklius, tai jiems galėsim apart sriubos nuvežti kitų dalykų, ilgai galiojančių produktų. Nu tai vat ta sir prisideda tokie viršvalandžiai.

T: O tai sriubą kiekvieną dieną vežioja?

ID: Ne, sriuba yra vežiojama žmogus vienas gauna du kartus per savaitę po litrą, yra dvi partijos, sriuba yra vežiojama 4 kartus per savaitę, šitą atlieka žmogus, kuris už atlyginimą, darbuotojas ne savanoris. Bet jį irgi tenka pavaduoti arba prie jo sriubos pridėti magaryčias. Nu kas ta sriuba – glubstvo. Mano produktai geresni. Kai kas iš tų kurie gauna sriubą yra perėję pas mane, yra geriau, skaniau ir daugiau. Bet matot mano produktas yra sasyskos, kefyras, duona, daržovės, pusfabrikačiai, kokie tai saldumynai, žodžiu gana įvairus maistas, kartais pasitaiko tokio prabangaus maisto, kurio žmonės neperka parduotuvėje ir jis atitenka parduotuvei.

T: Supratau. Kaip manot kas galėtų būti geriau savanorystėje arba šitoje organizacijoj?

ID: Nu matot, organizavimą visuomet galima tobulinti.

T: O jūsų akim kas atrodo, kas neveikia?

ID: Matot, MO dirba labai įvairiapusiškai. Dabar netgi su šituo korona virusu žmonės padeda tenai oro uoste. Pavėžėjimai, vat vaikų dienos centras, kuriame čia sėdim, su seneliais pasišnekėjimas, jų vienatvės palengvinimas, sanitariniai klausimai, labai įvairūs. Ir yra maitinimas, aš jau dabar įsispecializavęs grynai į maitinimą ir kitų visų organizacinių dalykų nežinau. Nors kažkada tai turėjau užduotį apvažiuoti visas Vilniaus mokyklas žiemą.

Siaubas. Ten tų mokyklų kokių 40-50. Po visą miestą. Nu susipažinau su Vilniumi. Taip buvo anksčiau prieš kokius 5-6 metus. Dabar grynai su maistu. Na o dėl maisto skirstymo organizavimo aš turiu savo viziją, kaip galėtų būti geriau, nu bet kiekvienas traukia vežimą į savo pusę. Nes maisto šaltinių yra įvairių, daug, skirstytojų, kaip sakant šeimininkų maisto yra irgi daug, o aš norėčiau kad viskas būtų griežtai centralizuota. Jeigu taip anksčiau aš būčiau pats apsiėmęs tą, bet dėl amžiaus ir sveikatos jau neapsiimčiau. Va dabar sako Remigijus, kas jis toksai iš kur jis toksai, reiškia naujas veikėjas, kuris komanduoja maisto skirstymo sritį. Čia atvežė medaus iš bitininko, jis priklauso tokiai, Vytas suorganizuoja MB akciją, kas per ją surenkama, jis jau skirsto. Iš MB ką gaunam Jolanta skirsto. Matot. Nu vat, aš ir zirziu, darykime centralizuotai, kad viskas būtų centralizuotai, aišku. Nu mano kompiutery yra sąrašai, bet jie visko neapima, kiti man neduoda tų savo globotinių. Ir tų globotinių yra labai įvairių rūšių: vieni, kurie gali čia ateiti pasiimti, kiti, kurie gali kas mėnesį kartą ilgo naudojimo produktų pasiimti, yra kuriems nuveža į nakvynės namus, ai ir tie, kurie sriubą gauna, atseit tie, kurie negali išsivirti sriubos. Tai čia yra blefas, nu pasitaiko, kad žmogus visą laiką guli, jo neprižiūri. Yra tokia viena ir pas mane, ji negali išsivirti, nes visą laiką guli, bet pas ją ateina slaugytojai, kurie jai viską paruošia. Nu taip, kad čia yra sudėtinga virtuvė.

T: O kaip savanorystės veikla Lietuvoj, kas galėtų būti geriau? Bendrai?

ID: Negaliu pasakyti. Čia mat priklauso nuo žmogaus, savanorio amžiaus. Daug pas mus ateina savanorių tokių studentų, kažkiek savanoriauja ir mokiniai, ateina savanoriauti ir vyrai ir moterys darbingo amžiaus, kažkiek tai yra ir senų. Yra labai visokių, Čia yra tokia plati ir įvairi sritis, kad į vieną punktą nesugrūsi.

T: Kadangi mano tas darbas su vyresnio amžiaus savanoriais, tai bent jau statistika sako, kad tik 6 proc vyresnio amžiaus žmonių vyresnių nei 65 užsiima kažkokia tai veikla apskritai, savanorystė ar dalyvavimas renginiuose. Kaip manot kas čia kokios priežastys?

ID: Nu matot, tokio amžiaus žmonių veikla priklauso visų pirma nuo jų sveikatos. Kiek aš prisižiūriu ligų, ligotų, tai siaubas. Tie kurie savo sveikatą prižiūri, sportuoja, vaikšto su šiaurietiškomis lazdom ir pan. Nu gal ir nedaug yra. Nu paskui daug vyresnio amžiaus žmonių, jiems tenka rūpintis savo šeima, vaikais, anūkais, proanūkiais ir t.t. Yra užsiėmę šeimyniniais reikalais. Nu pvz žinau sakykim, pradeda pensijinio amžiaus moteris su šeima, pajėgi, jinai savanoriauja su ypatingai savotiška globotine, kuriai reikia ypatingos dietos valgymo, nu ir ką, kiek jinai su tuo dirbs, sunku pasakyti. Yra pas mus kiek tai savanorių moterų, kurios jau nuo seno savanoriauja, kai kurios jau ir dėl senatvės išėjo iš savanoriavimo, kitos jau tiek priprato, kad jau negali be to, bet dažniausiai tai būna kiek aš pastebėjau, tokios moterys, kurios turėjo savo artimųjų slaugomų ligonių. Va. Yra patirtis,

supranta reikalą ir tada eina savanoriaut. Reiškia reikia kad savanoriautų, reikia, kad suprastų reikalą. Jeigu jis galvos nu ką čia ne iš šio ne iš to, bet jis matos savo namuose gulintį, insultinį ar dar kokį nors žmogelį, giminaitį, kaimyną. Tai tada ir kyla. Aišku čia ne mano atvejis, ne apie mane. Aišku tenka vaikščioti į ligoninę, lankyti savuosius, bet ačiū dievui manęs netenka lankyti.

T: Vat paminėjot moteris. O vyrai savanoriai?

ID: Nu vyriausias ką aš žinau yra už mane 10 metų jaunesnis, jis savanoriauja, tai atvažiuoja vežioja produktus lygiai taip pat reguliariai, kaip aš, tik kitu maršrutu, visa kita. Bet ką, jis anksčiau dirbo ortopedinėj technikoj, tai jis irgi ten prisižiūrėjo tų vargšelių, šlubuojančių, nepaeinančių ir t.t. Tai jam yra motyvas, jis supranta kaip čia yra. Dabar jaunesnių tokių yra kiek tai vežiojančių tuos maisto produktus iš MB, vyrai mūrai, jų motyvacijos aš nepasakyčiau, nežinau. Aš su jais nebendrauju, nekalbėjau, nu aišku, jie supranta, kad jie gerą darbą dirbą, kad jie užsiima su tuo ir jie dirba. Paskui yra dar moterys kurios dalina balkonėlyje atvežtus produktus. Irgi vieną kartą per sav. Po 4-5 val čia prasitrina, padalina, nes tuos produktus reikia surūšiuot, sudėstyt, kiekvienam paduoti, kad būtų po vienodai, nes aš irgi pvz savo automobilyje surūšiuoju viską, kad būtų vienodai. Nu taip, kad o apie jaunus aš negaliu nieko pasakyti.

T: Nėra daug vyresnio amžiaus savanorių. Ateina tie, kurie supranta, žino, patyrę patys.

ID: Aš atėjau kitu keliu, bet tas neturi reikšmės.

T: Kaip manot koks požiūris vyrauja apskritai į vyresnio amžiaus žmones?

ID: (Nusijuokia). Nu kaip, vyresnis yra vyresnis ir viskas. Aš manau, kad skirtingo požiūrio ar senas ar jaunas, nu jeigu nebent troleibuse vietą užleist, bet čia yra bendras klausimas, o šiaip tai, čia toks trivialus klausimas.

T: Mano tikslas pasižiūrėti į tai, ar diskriminuoja.

ID: Diskriminacija, oi ne ne. Nu aš tai nesileisčiau, kad aš būčiau diskriminuojamas.

T: Ir savo aplinkoj to nepastebit? Manot kad nėra?

ID: Ne ne. Nu, aišku, viskas susiveda į žmogaus sveikatą ir galimybes. Kaip neįgalius žmones diskriminuoja, aš nesu matęs kad kas nors invalidą pastumtų, gi šitaip nebūna. Aš čia dabar vakar ir jauną mergaitę teko kelt apalpusią kavinėj. Nu ką, pasitaiko. Nu, yra jeigu vat žmogus jau gyvena, daleiskim 60 m., neįgalus, be motyvacijos gyvent, vot čia jau yra tragedija. Ir jam padėti niekas negali. Soc. Darbuotojai bando, stengiasi. Vat turiu aš keletą tokių žmogelių, nu ir kas iš to, jis vis tiek. Nu dar alkoholizmas koks nors. Požiūris į alkoholiką tai turi būti teisingas. Paspirti jį šalin. Nu ką, jis yra neišgydomas, jis neturi motyvacijos, jis kenkia aplinkiniams, savo artimiesiems savo šitokiu gyvenimo būdu.

T: Ar manot ar gali jį atvesti į doros kelią, kad atsisakytų alkoholio?

ID: Būna bandančių. Bet matot išsivaduoti nuo priklausomybės, ar tai narkotikų ar tai alkoholio ar dar kokių kitokių, tai neįmanoma. Nežinau ar yra kokių optimistų, kad sakytų. Esu lankęs pavyzdžiui narkomanų reabilitavimą pas vienuolius prie Druskininkų, Panarai. Nu yra priklausomybė kaupti turtą. Kiek aš įtikinėjau, nu išmesk visą tą šlamštą, aš tau šiukšlių maišą atnešiu, prie konteinerio išnešiu. Ne, man čia bus reikalinga. Tiesiog kambariu praeit negalima, smarvė, o jis vis tiek. Nu čia kaip sakant yra psichika. Kaip tam žmogui senatvėj ta psichika pasisuks irgi kas gali prognozuoti. Alzheimeris atsiranda, nu ir ką tu padarysi, Parkinsonas, va tokios vat. Nu aišku moterys daugiausia tai vis osteoporozės, osteochondrozės, radikulitai, visa kita, čia yra kaip šluota šluoja per visas. Bet diskriminacijos, nu nepastumia gi gatvėje šalin, kitas ir padeda įlipti į troleibusą ar dar ką nors.

T: Kiek pati skaičiau, tą diskriminaciją mato. Pvz. darbo. Pensininkai, kad nieko nežino nemoka, kad senas.

ID: Matot dėl to darbo, aš sakyčiau teisingai, juk senas žmogus negali dirbti taip, kaip dirba jaunas, gi čia aksioma.

T: Na bet senas senam nelygus vienas 70 m. šviesaus proto ir gali produktyviai.

ID: Ai nu taip taip, teko susidurti su žurnalistų šeima, profesoriai, jai 85, jam 90, ji dar aktyviai kažkur tai dalyvauja. Ir dar aš žinau, nu iš klubo narys, pašalpos jis kiek žinau neima, jam tikrai yra 90 metų, jis sėda į troleibusą, važiuoja į universitetą ir ten bibliotekoj knisasi, kažką tai rašo. Mano kurso mano amžiaus yra pora žmonių, kurie dar dirba, fiziku, nu jam ten duoda tik kažkokius tai matavimus atlikt, bet jis fiziškai pajėgus, savo įsicinkinęs, nu ir jo neišvaro iš darbo. Kur nors jeigu jis norėtų pakeisti arba kur kitur, nu tai aišku jo niekas nepriimtų.

T: Jeigu sveikata prastesnė, gal tokie daugiau susiduria.

ID: Nuo sveikatos viskas priklauso, viskas sveikata. Jeigu jis nėra sveikas, nu tai ką jis gali dirbti. Darbdaviai, visokie atleidimai iš darbo, neišėjimai, čia jis susirgo, čia jis į polikliniką turi išeiti, čia visa kita, nu tai kas. Gerai, kad pavyzdžiui va čia savanoriaunant, man čia va jau pora tokių žmonių jau prašėsi, sako va parekomenduok, nes aš gi matau kad jis nesveikas, kad jis negalės atlikti to darbo. Tai aš tada tyliu. Gerai, kad pavyzdžiui dėl sveikatos aš nepraleidžiu nieko, niekada. Jau 48 metus kaip nesirgęs. Juokias.

ID: Kokia jūsų paslaptis?

T: Genetika, sportas, sveikas gyvenimo būdas, užsiėmimai, vot ir gaunasi. Sveika mityba. Laisvalaikis geras. Užsiimu kelionėmis, fotografija, apkeliavęs pusę pasaulio esu. Azija, Afrika.

T: O dabar kaip dažnai keliaujat?

ID: Sakykim tris kartus per metus. Dabar mat mano bendrakeleivė negali ilgiau, tai po savaitę, anksčiau pavyzdžiui Indonezija, tai tris savaites prasitryniau. Ant ugnikalnių. Nu tai čia buvo prieš porą metų. Dabar nežinau kaip su tuo korona virusu bus, ruošiamės į Tenerifę. O tenai kažkoks tai viešbutis užblokuotas ir karantinuotas. Nežinom ką daryt. Dar už poros mėn. Bilietus jau turim viską, avansai sumokėti. Nu bet turizmo agentai sako, kad čia vienas viešbutis, kad tenai. O pavojingo nieko neturėtų būti.

T: O kokiomis dar veiklom užsiimat? Sakėt ten kažkokį klubą minėjot?

ID: AI klubas, tai čia buvo pagyvenusių žmonių klubas Maltos Ordino. Savanoriai ir prijaučiantys, aš kaip nebendraujantis su žmonėmis žmogus, tai tik tai kaip vairuotojas autobusiuko, vežiojau į ekskursijas. Tik tiek.

T: O jus nebendraujant nes tiesiog esate intravertas ar čia kažkaip kažkas pasikeitė gyvenime?

ID: Ne ne, aš esu intravertas, nuo gimimo. Sportas irgi ant stabdžių. Anksčiau buvo lengvoji atletika, moksleivių spartakiados, irklavimas, orientacinis sportas, slidinėjimas, dviračiai iki 100 km. Dabar net nežinau kam atiduoti savo dviratį. A bendrai esu kai kam siūlęs, nereikia nereikia, turi savo. Aišku fizinis aktyvumas yra būtina. Tam yra ir kelionės. Žinot dabar aš su drauge, kuri yra 76 metų, tai aišku su ja jau ant ugnikalnio nelipsiu, tai jau kažkokį tai ponišką viešbutį.

T: O kultūrinių renginių, kiek išeinat?

ID: Ai, čia tai mano ta draugė iš muzikų kilmės, nu ir šiaip man muzika patinka. Jeigu ne kas antrą savaitę, nu aišku klasikinę muziką einame klausytis.

T: Dažnokai apsilankot

ID: Vivaldi, Bachas.

T: Grįžtant prie vyresnio amžiaus žmonių. Iš jūsų girdžiu, kad tikrai turiningą gyvenimą gyvenat ir visur dalyvaujat ir kt. Kaip manot ar kiti vyresnio amžiaus žmonės jaučiasi esantys pilnaverčiai?

ID: Nu, vėl aš ant savo to paties – sveikatos. Vat mano sesuo – jinai insultą turėjo. Jos gyvenimas yra menkavertis, sakykim taip. Jinai negali išeiti, negali bendrauti, po namus sukinėjasi ir viskas. Negali. Kiek aš žinau, tokių paralyžiuotų, guli žmogelis 120 kg, o žmonelė 50 kg ir jį varto, nu ir ką. Prisižiūriu aš tokių.

T: Ar sutinkat tokių, kurių sveikata sąlyginai gerai, bet jie nenori?

ID: Tingėtų? Nu, šiaip tai matot aš toj srity, apie kitus žmones, aš mažai bendrauju. Nu neteko matyt tokių, kad sėdėtų ir zyztų. Iš mano globotinių.. Nu mano globotiniai visi yra nesveiki. SU protine negalia. Dabar tenka aplankyti, ir N. Vilnios psichiatrijos ligoninėj tenka lankyti, arba aklas, bet jis aklas jis šiaip sveikas, bet jis oi kaip stengiasi, jis ir kompiuteriu bando,

ir masažistu bando, ir savo tautinės mažumos bendruomenėj pasireikšti bando, bet jis aklas. Ką jis daugiau gali.

T: Bet tas kaip ir netrukdo, kad jis aktyviai užsiimti.

ID: Nu kadangi jam 60 dar nėra, nedaug trūksta, bet žmogus užsispyręs ir stengiasi.

T: čia turbūt dar nuo vidinio priklauso, kad žmogus norėtų daryti.

ID: Nu taip. Aišku, kitą aklą žinau, kuris tikrai tiktai buteliuką žiūri, tenai vieną kitą draugą pasikviečia ir niekur nepajuda. O apako 70 metų, per pusę metų, nuo ligos kažkokios. Nu vat ir atsitinka. Taip kad tenka susidurti su aklais, paralyžiuotais, išprotėjusiais, nemotyvuotais.

T: Kaip manot ar jie jaučiasi vieniši?

ID: Hmm. Nu tai kad jiems kitos išeities nėra. Jeigu nu pavyzdžiui palaidojom jos vyrą, jinai liko visiškai viena, bet pas ją ateina kaimynė reguliariai, patvarko, jos padraugauja. Kita irgi žinojau, nu negražu sakyti, ją globojo globojo, bet tam, kad jai mirus jos butas atitektų. Yra racija kažkokia negali smerkt už tai. Bet kol jinai buvo gyva, jai buvo kažkokia tai kompanija, kažkokia tai parama. 35 aš jau paleidau į aną pasaulį.

T: O pats pasijaučiat vienišas?

ID: Na matot, aš čia dirbu, dabar turiu gerą draugę, atsitiktinai sutikęs. Nu su dukromis ir su anūkais, su proanūkiais tai kaip ir nebendrauju, nematau reikalo. Man vienam gerai. Aš gyvenu vienas. Ir tenai darau ką noriu, šeimininkauju kaip noriu ir niekas ant mano galvos nesėdi. Bet vat išeinu nu ir.

T: Tai turbūt ir bendraujate daugiausiai su ta drauge ir va čia kai atvažiuojat?

ID: Taip, daugiau nieko kito neturiu. Nu Antakalnio pensininkų susirinkimus ir tenai būna tokie koncertai susitikimai, bet aš tenai su drauge nueinu. Vienas aš tanais aišku neičiau.

T: Tai kompanijos norisi eiti?

ID: Nu taip. Vienas aš tikrai galiu į mišką su fotoaparatu. Nu tai jau man yra įdomu. Kur noriu ten einu, niekas man netrukdo. Bet jeigu su drauge aš nueinu į gražiausias Vilniaus vietas aišku su fotoaparatu, nu tai tada irgi prisidarau nuotraukų.

T: O tai su ta drauge, prieš kiek metų sakėt?

ID: Trys.

T: O tai kaip prieš tai? Jeigu dabar su drauge einate, o tai prieš tai neidavote?

ID: Nu pradėjau nuo kelionių. Lyg tai ir ne. Nu į koncertus galbūt. Nu kas nors pakviesdavo tenai į teatrą, opera, pasitaikydavo, bet taip nereguliariai.

T: Tai dabar labiau kultūrinė veikla, socializacija visa?

ID: Nu jo. Nors čia mes specializuojamės labiau į instrumentinę klasikinę muziką, šiuolaikinę nelabai. Į teatrus, šiuolaikinę operą irgi ne. Ne tas dalykas kaip anksčiau. Dar kai žmona

buvo gyva, tai eidavom, bet gi tada spektakliai būdavo visiškai kitokie negu dabar. Kažkada čia į Rigoletą nuėjom, siaubas. Ant juodų laiptų visi strikinėja, daugiau nieko (juokias).

T: Nepatiko?

ID: Oi..

T: Šiuolaikinis menas nelabai?

ID: Muzikos aišku nesugadino, tik užsimerkt tada reikia.

T: Vizualiai nepatinka?

ID: Išsidirbinėja.

T: O šiaip jaučiatės patenkintas savo dabartiniu gyvenimu?

ID: Aišku.

T: O kokie svarbūs komponentai, kas jus džiugina?

ID: Nu visų pirma, gal ir prioritetas, draugė mano, antras dalykas kelionės su ja, su trečioj vietoj Malta (Savanorystė Maltiečiuose), o paskui jau. Anūkai patys savo gyvenimą.

T: Bet jūs bendraujat? Per šventes susitinkat ar nelabai?

ID: Nelabai. Ne ne.

T: O ar susiskambinate?

ID: Nu telefonus turiu jų, adresus, visa kitą. Dabar čia buvo vieno anūko paroda Rotušėj, kitas anūkas atvažiavo iš Kauno, kartu susitikom pasižiūrėjom. Tik tiek.

T: O apie ką dar svajojate, ką norite pamatyti?

ID: Orangutangą nufotografuoti (juokiasi).

T: Jau kelionę suplanavot?

ID: Nu kad neišeina neišeina. Šimpanzę nufotografavau Gambijoj, vat, nu bet mat ką. Čia jau jeigu būčiau vienas tai aš dar nuvažiuočiau į Malaiziją.

T: Tai jūs draugę viešbuty palikit, o pats važiuokit orangutango fotografuot?

ID: Juokias. Taip neišeina. Šiaip tai su ja tokių puikių kelionių, trumpesnių, kuklesnių, bet įspūdingų galima surasti. Galbūt rudenį į Omaną nuvažiuosim. Apsižvalgiau, apsičiupinėjau. Finansų užtektų. Mano pensija didelė, jos, draugės, dar didesnė.

T: Bet jums užtenka tos pensijos, kurią gaunat, tiksliau pajamų?

ID: Oi oi. Matot mokslų kandidato, daktaro priedas yra, ilgas darbo stažas, aukšti uždarbiai, nu tai susidaro pensijos. Kiti gauna tris šimtus, aš tai gaunu daug daugiau. Poreikiams užtenka.

T: Ačiū.

Annex 3

Interview No. 2: IP2LTU

T – Tyrėjas

ID – Interviu dalyvis

T: Pristatymas tiriamojo darbo. Sutikimas dalyvauti.

ID: Gerai.

75 metai spalio mėn.

Moteris

Miestas 1

ID: aš baigiau lengvosios pramonės technikumą. Aukštesnysis. Profesija – avalynės technikų įrengimų mechanikas. Aš dirbau tiktai keletą metų pagal specialybę, o po to šeimyniniai reikalai. Gavau butą iš darbo dar sovietmečiu, kadangi gimė vienas vaikas, kitas vaikas, o naujam rajone nebuvo lopšelio darželio ir teko mesti darbą ir eiti dirbti į darželį, kad galėčiau vaikus ten. Nuėjau su tuo tikslu vaikus tenai patalpinti, o paskui grįžti pagal savo spec. Bet taip neišėjo. 10 metų dirbau darželyje, paskui nusiplaukė. O po to išviso tą įmonę uždarė, buvo Eidukevičiaus odos ir avalynės susivienijimas. Didelė gamykla. O po to nuėjau į radijo komponentų gamyklą, kai paskutiniai vaikai. Aš turėjau 4 vaikus. Tai va, paskutinį išsivedžiau iš darželio. Nepasitikėjo darželiais. Įsiliejau labai greitai į visuomeninę veiklą, profsąjungą, o po to jau visi darbai į profsąjungas, dirbau profsąjungų mokymų tyrimų institute, kaip mokytoja profsąjungiete, daug mokymų, projektą su JAV profsąjunga. Virš 20 metų profsąjungose. Pats darbas įdomus, bet labai išgręžia, arba visas atsiduodi arba rezultato niekada nebus. Tai vat lyginant su savanoryste kažkas bendro yra, visą laiką turi galvoti apie kitus, apie save nebelieka laiko. Toks darbo pobūdis. Daug bendravimo su užsienio profsąjungomis, su žmonėmis. Baigiau kadenciją, jau amžius ne tas, buvau pavargus. Buvusi profsąjungietė sako, va padėk, yra žmonių, kuriems reikia padėti. Šiaip aš nelabai. Jau pabaigus ji sakė. Nes turėjau tokių žmonių, kuriems padėdavau taip. Bet kai baigiau darbus ir likau tik iš pensijos.

T: Kiek metų buvo kai išėjot į pensiją?

ID: Gal kokie 3-4 m. po pensijos aš dar dirbau. Tai ta Audronė mane paskatino, kvietė į Maltiečius. Tai aš nelabai žinau. Maltiečių pavadinimas buvo, tikrai daug reklamos yra, bet kur eiti, ką daryt ir kuo jie užsiima, ar tai pagal mano galimybes ar ne. Bet Audronė žinojo, kad aš padedu vienai moteriai (abu tėvai mirę, tik sesę turėjo, kuri gviešijosi jos buto ir pensijos), turinčiai psichikos negalią (su jos pagalba psichikos negalę turintis žmogus

laimėjo teismą dėl neveiksnumo nustatymo). Jau dabar amžinatilsį. Pažįstamos keistai, Dievas suvedė (anūkė lankė užsiėmimus, pažįstama paprašė kad padėtų tai moteriškei, nes yra profsąjungoje, žino dalykus). (Daug pasakojo apie globotinę 15 min.).

Per Maltiečius padėjau savo globotinei maisto produktais, renginiais. Kai ji mirė keletą mėnesių nenorėjau išvis niekuo užsiimti. O paskum Audronė irgi paprašė, sakė man jau per sunku, jos mama serga vyras serga, kad jos dalį tų aptarnaujamų paimti, tai vat pasiėmiau močiutę 80 metų. Šiaip labai šviesaus proto iki pat pabaigos, pabaigoj tai jinai jau be sąmonės gulėjo ligoninėj, bet iki to ji labai bendraudavo. Norėdavo pašnekėt, pabendraut. Bet kai žmogus kai neturi artimųjų, neturi su kuo pasikalbėti, žmogus padėkojo, tas taip sujaudina. Vat kas yra ta savanorystė, tai jinai ir yra, kad ne tiek tu duodi, kiek tu gauni, nes tokių patirčių nei savo šeimos rate, nei draugų rate nepatirsi, todėl, kad bendrauji su sau lygiais, ir jie galbūt neturi to gyvenimo suvokimo kitokio, tai vat tas man irgi labai patiko. Ir šiaip būna pas Maltiečius dabar savanorių, kurie išnešioja maistą, būna susirinkimai, vieni apie kitus papasakoja, kaip sekasi bendrauti su savo žmonėmis. Ne su visais vienodai. Mes lankome vyresnio amžiaus žmones. Tai pas juos charakteris ir gyvenimo būdas ir galbūt ta patirtis ir nuoskaudos kartais išvirsta į įvairius variantus. Nėra visąlaik, kad teigiama, kad laukiama. Tai mes pasidalinam patirtim, būnam ir patiems savanoriams padaryta, čia mus pamalonina, tai kursai buvo vėlimo iš vilnos su adatyte, labai įdomu ir kitų renginių. Ta savanorystė kaip perlas žmonėms, ypač kai tu turi laiko, jau nebėra tokių darbinių santykių, kai tavo užimtumas labai didelis, bet savų bėdų turiu, nes anūkas autistas, tai lanko mokyklą, tai jo nepaleidžia vieno, autobusiukas atvažiuoja prie namų, bet turi suaugęs pasitikti. Tai vat dabar kai sūnus šią savaitę pirmą pamainą dirba, tai pats pasiima, o kai antrą pamainą, tai aš iš Lazdynų važiuoju į Rinktinės g. pasitinku ir mes einam. Tai tas užimtumas mano būna kai kuriom dienom didesnis. Negaliu skųstis, nu ir namuose ne viena esu, mes penkiese gyvename trijų k. bute ir dar katinas. Taip kažkaip visą laiką tų žmonių apsupty. O vat mano bendraamžės, mano draugės, turi gerus butus, ir viena ir kita, dviejų kambarių butuose gyvena, naujuose namuose, visko yra, nelaimingos kaip turi būti.

T: Kaip manote kodėl?

ID: Nėra su kuo bendraut. Nu vat neranda. Nu va dar viena dalyvauja Bočiuose, renginiuose, baseine, senjorų užsiėmimuose, O Jadvyga jinai kitokia. Su ja reikia kaip su mažu vaiku. Paskambini, einam į mišką pasivaikščioti, einam ten, einam ten. Jeigu ją pajudini, jinai juda. O taip viena, tai jinai ligų maišas. Aš taip įsivaizduoju, kad pusė jos ligų yra psichologinės, už tai kad, niekam nebereikalinga. Kol maži anūkai buvo močiutė buvo reikalinga, nes tėvai dirbo reikėjo, kad kažkas prižiūrėtų tuos vaikus. O dabar vaikai jau patys ženyjasi, proanūkų dar nėra ir nenusimato taip greit, nu tai tokia kažkaip neturi kur savęs padėt. Vienintelė

pramoga televizorius, nu tai kiek gali su juo bendraut. Nu ir vat sakau, o kai užsiimi žmogus vat kaip mano atveju, kai kas sakydavo nu kam tau to reikia, tu tiek savų reikalų turi. Nu kaip aš sakau, kas mane kantrybės išmokė, tai tik tai Daina. Aš dėl jos viską darydavau, bet ji mane aprėkdavo, bet aš suprantu, kad tai jos liga.

T: Kiek laiko skiriate savanorystei per mėnesį/savaitę?

ID: Nu vat su Daina labai daug, o čia turiu vieną. Nu tai mes pasibendraujam. Antradieniais mano diena, aš jai atnešu maistą. Šiaip mes susiskambinam. Pirmi metai bendraujam, sunkiai, jau dabar šnekam. Kai ateinu tai valandą pabendraujam, nu ir telefonu susiskambinam.

T: Kas pasikeitė jūsų gyvenime kai pradėjote savanoriauti?

ID: Aš galvoju, kad jeigu po mano išėjimo iš darbo nebūtų Dainos, man galėjo būti liūdnoka. Nes kai šiaip labia dideliam užimtume ir staiga niekur nereikia bėgti, tai yra košmarų košmaras. Iš pradžių tai aš miegodavau, miegodavau po 12 val. Paskui kai nustojau, kad nereikia niekur eiti ir nieko daryti ir neturi savęs kur padėti. Kol persiorientuoji, kad nu atsiveria naujas etapas, jį reikia priimti kaip ir normaliai. Kitokią dienotvarkę susistatyti, kitokį užimtumą. Nežinau, jeigu ne Daina, ar nebūčiau įkliuvus kaip kitos mano pažįstamos į depresiją. Pradedi savęs gailėtis ir tada jau nuvažiavo. Kuo labiau savęs gaili, tuo labiau atrandi kur dar gali, kur dar gailėt ir kai pamatai kaip žmonės gyvena. Vat ką turiu neįvertinu, bet labai įvertinu ko dar galėčiau turėti, bet neturiu. Čia nuo žmogaus priklauso kaip jis žiūri į gyvenimą, jeigu jis nemato kaip kiek yra vargstančių labiau. Norėsi, tai susirasi tų veiklų, bet kažkaip neišdrįsta, kas nors nepastumia. Važinėjam daug su Rapolo bažnyčia su Uršule. Jie daro visokias piligrimines keliones. Arba žmogus pritraukia kitus, arba atstumia. Nu kiek tu gali su žmogum bendraut, kuriam visas pasaulis juodas, nesinori, nes ir prie pačio prilimpa. O kai koks pagyvenęs, jie šviesūs žmonės, jie spinduliuoja, su tokiais lengva bendrauti. Aš galvoju visi savanoriai gauna daugiau nei atiduoda, tikrai gauna. Nes tokių patirčių nėra kur paimti.

T: Kas jums patinka savanorystėje?

ID: Nauja patirtis. Čia kaip vaistas nuo savęs gailėjimo. Kaip tu begyventum, bet yra žymiai gyvenančių prastesnėse sąlygose negu tu. Nėra ko verksniaut, nu nėra prabangos, nu ir nėra. Bet žmonės kai kurie neturi ir stogo virš galvos. Tai va kai matai tą pusę, ir kai tu gali vienam iš jų padėti, nors vienam. Nušluostei ašaras, nebeverki, jau yra gerai, jam gerai, tau gerai. Žinai, kad jokio atpildo nebus. Ką gali, tą padedi. Negali planuoti, kad tau ačiū pasakys. Man patinka bendraut, aš įpratus ir profsąjungoj bendraut, su žmonėm komunikuoti.

T: Jeigu vertinant savanorišką veiklą, kas gali būti geriau?

ID: Šiaip informacijos tikrai yra per mažai. Žinot ta info, apie Maltiečius žino, sriuba, jinai žinoma, nes parodoma. Galbūt pas mus mažai tų tradicijų. Aš iš savo gyvenimo, mes ir sovietmetį gerai atsimenam, ir jau virsmą ir dabar. Gali sulyginti. Tokie virsmai per šitą laikotarpį. Iš tų laikų, jokios savanorystės nebuvo. Savanoriškas darbas, kai tu pats pasirenki, o tenai (kai į kolūkius veždavo) jau priverstinai. Savanorystės pagrindų sunku prisimint. Būdavo draugovininkai, trupučiuką panašu į savanorius. Tu galėjai gauti raištį ir gatvėse nustatytu maršrutu galėdavai vaikščioti po kelis prižiūrėti viešą tvarką, bet už tai gaudavai išeiginę dieną. Būdavo sandružinos, apmokymai, jeigu karo metu pirmą pagalbą suteikti. O šiaip daugiau nieko negirdėjau kad kas nors kur nors. Na būdavo menininkų ratelių. O dabar jeigu duotų daugiau reklamos, nu va maltiečius žino, nu Caritas, o daugiau, tai nelabai žinau kokios organizacijos užsiima. Galbūt yra daugiau, tiesiog jos yra labai nežinomos. Žmogiškas kontaktas, kas pakviečia ką, nuo žmogaus būdo priklauso, jeigu esi aktyvus, tai tave ir kviečia. O šiaip jeigu pakelt bendrą tokį lygį. Tikrai daugumos neturi interneto, bet vat tokiom prieinamom priemonėm. Maltiečius tai žino. Maltiečių sriuba. Apčiuopiama. Bet yra didelė prasmė ir tiem kurie gauna, ir tie kurie vykdo. Labai didelė prasmė. Dėkinga Audronei, kad mane atvedė. Aš matau kiek čia tos veiklos. Ir vaikai renkasi čia, nu daug, daug.

T: O šalia savanorystės, kokiom dar veiklom užsiimat? Būreliai, chorai,

ID: Viskas jau buvo (juokiasi). Ir chorai, Vingio parke dainavom kai buvo atvažiavęs popiežius. Ir dainų šventėse. Visą gyvenimą buvau aktyvi, ir sporte ir su keturiais vaikais. Mane tai juokas imdavo, sovietmečiu gamyklos privalėjo organizuoti laisvalaikį. Aktyviai dalyvaudavau veiklose. Man visur rūpėdavo.

T: O tai dabar per paskutinius metus, kultūriniai renginiai?

ID: Oi kultūriniuose tai visuomet. Anykštiečių renginiuose lankomės su pussesere Vilniuje. O šiaip daugiau taip, nu kaip būna šventės, signatarų namai, karininkų ramovė. Kažkaip nedaaugau iki trečiojo amžiaus universiteto. Kas tikrai ieško, tas suranda. Aš pati, tai neužsikabinau.

T: O sakykit su kuo daugiausia bendraujate kasdienėje veikloje?

ID: Nu tai vat su buvusiom bendradarbėm iš darželio laikų, nes kartu auginom vaikus. Iš profsąjungos, tik per moterų veiklą, epizodiškai. Su draugėm susitinkam bažnyčioj 11 val visą laiką. Tačiau, jeigu tik oras leidžia einam prie ligoninės į parką, daug vaikščiojimo vietos. Didelių bendravimų tai nelabai.

T: O su šeimos nariais? Minėjote, kad gyvenate ne viena

ID: Mes penkiese, aš, du sūnūs ir anūkė su draugu. Bendrajam, visą laiką. Su vienu sūnum jam turiu visokią pagalbą teikt visą laiką. Padedu sūnum dėl darbo su darbo inspekcija,

neišmoka darbdaviai pinigų. Kas liečia šeimos ratą, krikšto dukrą turiu iš internato. Į savaitę kartą visuomet skambinamės. Nuo tų laikų susibendravom, taip ir likom artimi.

T: Su kokiu požiūriu susiduriate į vyresnius žmones?

ID: Kas yra retas reiškinys, kad žmogus vyresnio amžiaus būtų, jaustųsi laimingas, pilnavertis. Kai susitinki vyresnio amžiaus žmogų, tai iš pradžių ligos, valdžia bloga aišku, oras ne toks, kaip jaunystėj, nu ir viskas viskas per daug druskos, per daug pipirų. Amžinai valdžia, visos valdžios kokios buvo visos yra negeros. Nu su valdžia sunku bendraut, nes matom reikalus iš savo bokšto, ir tas vaizdas skiriasi. Nes iš tikrųjų pensijos mažos, aprūpinimas mažas, kainos auga, ar tu jaunas ar tu senas, ir už sviestą moki trigubai keturgubai daugiau. Finansinis nepriteklius labai daug padaro. Buvom su pussesere jos gimtadienio proga operos ir baleto teatre, už tai kad teatras jos gimtadienio dieną bilietą duoda nemokamai, o kiti su biškeli nuolaida. Nu tai vat, yra bent paskata tam žmogui nueiti. Autobuse troleibuse, virš 80 metų 10 eur sumoka visiems metams. Iš tikrųjų tai skaičiuoja kiekvieną centą. Per mažos galimybės, per didelės kainos. Ir parduotuvėse pastebiu, perka nukainuotas maisto prekes, visuomet pagyvenęs žmogus, nė vieno jauno nemačiau. Nu vis tiek ir moraliai, ką perki iš lentynos ir jau iš tenai. Yra skirtumas, kad tu nueisi į parduotuvę negali. Pirmiausia butas ir vaistai, o paskum tas kas lieka. Papildomų pajamų labai retas kas turi. Yra pora žmonių, kurie prižiūri vaikus tam tikrą laiką, bet čia tik vienetai.

T: O ar susiduria vyresnio amžiaus žmonės su tokiu priešiškumu išankstiniu? Diskriminacija?

ID: Nebent poliklinikoj. Kiti žmonės susiduria poliklinikoj, ko jūs norit, pamiršot koks jūsų amžius. Nu viską nurašo ant amžiaus. Ta prasme, labai daug nusiskundimų tai būtent poliklinikoj. Jeigu yra diskriminacija tai poliklinikoj, iš pačio personalo, gydytojų. Nu ne visi, mano gydytoja fantastiška. Nuo žmogaus priklauso, nuo jo intelekto. Bet aš galvoju ir pacientas ateidamas pas gydytoją, daug lemia kaip su juo bendrauja. Jeigu jis nusistatęs, kad čia tik tokie tiktai žiūri, kad jam įkišt, nu tai. Nežinau, gal čia energetiškai suveikia. Aš tai nepataikau ant tokių blogų. Kaip šauksi taip atsilieps, turi būti pozityvus viduj. Kolegei siūliau knygą „keturios toltekų išmintys“, sako gal prieš 20 metų gal ir gera šita knyga būtų, o dabar jinai ne veiksni. O man labai veiksni.

T: Žmonės patys save gal nusirašo?

ID: Matomai, ten kur reikia kažkokių pastangų, kad trupučiuką keistum požiūrį į gyvenimą. Ten viena iš tų taisyklių, nedaryk prielaidų, ir ten paaiškina, visas skyrius apie tai. Tavo požiūris nuo kito žmogaus požiūrio gali skirtis, ir jeigu tu nepaklausi, tu nežinai, tu darai tiktai savo požiūrio įtvirtinimą jo elgesyje, bet tai nereiškia, kad jisai taip galvoja. Man tas labai patinka, kartais ir mes bendraudami turim šiokių tokių. Ta Jadvyga, kas beatsitiktų jinai ieško juodo grūdo, tai jinai visą pokalbį iškarto aptemdo, aš jau pvz. kai žinau šitas

taisykles, tai jau atvirkščiai, visame kame kažkokį racionalų grūdą gali rasti nors ir labai blogoj situacijoj, vis tiek jinai tave kažko mokina ir jeigu jinai atėjo tau ta situacija, taip reikėjo. Priimk ją, išsinarplioji atsargiai ir pasitvarkai, galbūt vyresnio amžiaus žmonėms jau nebesinori keistis, taip kaip yra, taip, kaip šimtą metų buvo, taip ir dar šimtą pragyvensiu be pokyčių. Tų vat pokyčių bijojimas turbūt ir pats blogumas ir yra, jei nebijotų tų pokyčių, nu ir kas, nedariau niekad, padarysiu ir toliau galėsiu daryt. Nevažiuoti ta pačia vaga.

T: O kaip manot jūsų amžiaus žmonės ar jie jaučiasi pilnaverčiais visuomenės nariais?

ID: Pilnaverčiais net ir optimistiškiausiai nusiteikęs nebegali. Nes vienas dalykas fiziniai tavo gebėjimai jau nebe tie, tavo požiūris vis tiek yra kaip stabdis, negali tu taip pokyčių priimti laisvai, kažkaip nu vis tiek tavo ir moraliniai įsitikinimai viską ir vis tiek nu kaip nori nudažyk visokius homoseksualistus, nu gal jauniems, nu man vis tiek yra šlykštu. Jaunimas normaliai priima, kad jie tokie. Nu aš negaliu priimti to, kad jie va tokie. Nu mano įsitikinimas yra senovinis ir čia yra stabdis ir tu negali pasakyti, kad tu gali eiti (eitynės). Nu be tavo fizinių gebėjimų tikrai negali būti pilnavertis, bet reikia priimti, kad kiekvienas gyvenimo tarpsnis yra ir sau svarbus, nes tu gali apmąstyti. Žiūrint kaip, jeigu žmogus netiki, kad yra po mirties tavo siela, priima tiktai fizinį kūną, jis elgiasi vienaip. Bet dažniausiai vyresnio amžiaus žmogus jau susimąsto apie išėjimą, tai jis griebiasi to šiaudo. Tai su juo yra paprasčiau, tai su juo gali per tą prizmę šnekėtis, kad niekas čia neužsibaigia, čia tik pereini slenkstį tam tikrą. Bet kai iš tenai nieks negrįžo ir nepapasakojo, o pats kokius įsitikinimus atsinešei iki subrendimo to, labai sunku permušt. Mano sesuo iškart pasakė, man ten tos nereikalinga, o man atvirkščiai ta pusė labai reikalinga.

T: jeigu ir požiūris skiriasi, tai tada vis tiek gaunasi, kad negali gyventi pilnaverčio gyvenimo? Nuostatos kažkokios, kur sakot nu vat negalit. Tai jau kažkiek to nepilnavertiškumo atsiranda?

ID: Atsiranda. Nes vis tiek koja kojon su laikmečiu nebepajėgus, nebepajėgus tikrai. Man nė vienas autobusas iš po nosies nenuvažiuodavo, aš vis tiek pasivydavau, dabar net neveju. Nu matau, kad nebespėsiu, nu tai ką, atvažiuosiu su kitu. Tavo fizinės galimybės jau ribotos, jau sparnų nebėra, tai sakau visa laimė, kad turi kažkokias veiklas, kažkokį susidomėjimą, kažkokias tai knygas, ne bet kas pakliūna, o savo. Yra tokie išsigelbėjimo būdai, įrankiai. Bet jeigu neimi to, kaip mano viena pažįstama sako, man tai gaila akių, tu ką, žinai kiek man metų, aš negaliu skaityti knygų. Nu ir ką, ir gaila akių.

T: Ar vyresnio amžiaus žmonės jaučiasi vieniši?

ID: Labai daug, labai daug žmonių vieniši. Nes vis dėlto vaikai, artimieji, jie jau turi savo šeimas ir aišku, didžiosios šventės yra taip, o visas likęs laikas yra taip, nebėra to dėmesio, kurio žmogui reikėtų, jo pačio aktyvumas sumažėjęs, vėl kontaktų nebėra, draugas

televizorius. Ir čia vat liūdnoka nes, tokių nėra ir bendravimo įgūdžių, gali pabendrauti kad ir tam pačiam miškely.

T: Kaip manot kodėl patys žmonės nepasistengia, neparodo iniciatyvos surasti tą bendravimą?

ID: Viskas katiliuke (rodo į galvą). Jeigu smegeninė taip suveikia, kad yra nepadoru eiti vienai į teatrą, nu tai ir nepadoru. Ir neis. Nu kaip aš čia viena eisiu, vat taip yra. Čia buvo savivaldybėj renginys, man skambina, nu aš sakau negaliu, nu tai sakau tiesus kelias, sėdi ir atvažiuoji. Pas mane to nėra. Mano pusseserė tautinį sijoną užsideda ir varo, anykštietė. Nu čia yra tas, čia matomai atsineši tą bagažą, susikrauni per gyvenimą ir po to jisai toksai yra kokį tu jį sukrauni. Bet dauguma žmonių yra taip, kad be antros savo pusės, viskas, o dažniausiai vyrus moterys palaidoja, tai jos vienos, viskas. Daug tokių, kurios po vieną gyvena ir nieko gero, sako jau tingisi. Jau kai vyresnis, jau turi daug tokių savo užgaidų, be kurių gal ir galima būtų apsieiti, bet vat pas ją kraujyje įaugę, kad vat turi būti taip, o ne kitaip. Bet dažniausia, sako, mano visos draugės išmirę, kitos nepaeina, kur aš eisiu, ką aš darysiu. Po vieną gyvena, yra ta tokia problema.

T: O jūs ar pasijaučiate vieniša?

ID: Aš tai visą laiką svajoju, kada aš galėsiu pabūti viena (juokiasi). Jau kai visi išeina į darbą, tada jau katinas man į bendravimą peršasi. Ne nebūna man. Ir pas mamą kada gyvenom irgi visą laiką „kolūkyje“. Kad turėti atskirą kambarį, tai tik svajonėse, gal kada. Apsupta žmonių gyvenu. Jeigu nebūtų šalia gryčių, nereiktų man to vienkiemio.

T: Ar jaučiatės patenkinta savo dabartiniu gyvenimu?

ID: Galėtų aišku būti geriau, nu bet beveik patenkinta. Ko trūksta? Vat rūpesčių biški per daug, dėl anūko, dėl sūnaus rūpestis, dėl anūkės. Nu žodžiu, aš tai esu laiminga, tik kad kartais pavargstu. O taip tai viskas gerai.

T: Kas džiugina jūsų kasdienybę?

ID: Aš labai randu daug džiaugsmo mažuose dalykuose. Šlepetes numezgu, padovanoju ir kai matau ir kad ir vasarą jas nešioja vilnones, man kažkaip smagu. Dabar, siuvu paprastus maišus, radau tokią medžiagą iš kurios niekas nieko nepadarys, sintetika. Tai padariau maišelius su rankenom, nu vat ir tokių va visokių darbų. Nu žodžiu. Daug esu numezgus kojinių, nors nemokėjau. Viską mano vaikams mama mezgė. Dabar pati išmokau. Kojinių daug numezgiau, tapkių daug numezgiau, nu dabar va šitas. Dar labiau juokas ima, puodams nukelti reikia skuduriuko, tai aš iš paltinės medžiagos vieną pusę išsiuvinėju ir va, kad būtų pakabinti. Jau keturis tokius komplektus padariau, tai dar man daug tokių liko. Kad tik skudurų nepritrūktų. Smagu pradžiuginti kitus. Man visi sakė, tokiu durnumu užsiimi. Kol sugalvoji kaip padaryti ir užimtumas atsiranda. Bet tokio gi nenusipirksi, gali gražesnį, bet tokį tai ne, rankena yra patogesnė. Save gali pralinksmint labai daug kuom. Ir va anūkė šitą

žino, tai man knygas dovanoja visą laiką, Dalai Lamos išmintis, vat tokios pakraipos. Aš tų romanų neskaitau, dar nuo dukros likę. 36 mirė (Dukra). Iš pradžių buvo sudėtinga, dabar jau normaliai priimu. Tik tai vat labai gaila, kad niekas nenori į kapines važiuot. O man kapinėse labai ramu. Žodžiu, man atrodo žmogus kaip sugeba savo katiliuką paorientuot, jeigu perorentuoja, kad čia viskas yra gerai, kas beatsitiktų, tave kažko išmokina naujo, kažką patiri naujo, kad ir labai bloga situacija, bet tu ta patirtį turi. Nu ir gerai, ir išgyveni, kokių audrų gamtoj nebūna ir nieko, išgyvenam. Tik tiek, kad tą bagažą jaunystėj negalvodamas krauni, o paskui kai sukrauni, senatvėje atidarai, o to ko reikia nėra. Mane tai gerai Daina išmokino, o ne visi turėjo tokius mokytojus. Tai va, o šiaip tai sakau, kai išmoksti džiaugtis mažais dalykais, tai tada to džiaugsmo daugiau atsiranda, jeigu tik dideliais dalykais džiaugtumeisi, tai tada du kartus per metus, o dabar daugiau būna. Šiaip tai tikrai labai daug gerų žmonių esu sutikus, ir patirčių labai daug gerų. Tai va.

T: Ačiū.

Annex 4

Interview No. 3: IP3UK

I – Interviewer

IP – Interview participant

I: The purpose of this study is to investigate the impact of volunteering in older age on the volunteers' lifestyle.

The interview is designed to provide information for the study being part of the Master's thesis. Your honest answer to the questions during the interview will be greatly appreciated and the information provided will only be used for academic research. Be sure that your answers are confidential.

Verbal consent

Please confirm the following statements:

• Your participation is voluntary, and you are free to terminate it at any time without giving any reason whatsoever without any adverse consequences. In addition, you are free to leave any question unanswered;

• understand that your answers will be kept strictly confidential. Your identity will not be linked to research material and will not be recognized in the report resulting from the research and its analysis;

• You agree that this conversation will be recorded. You understand that the audio recordings made during this interview will be used for analysis purposes only, and that excerpts from the interview where you are not personally identified will be used to present the research project. You understand that the records will not be used otherwise without your written consent and that no other person will be allowed access to the original record;

• You agree that your anonymous data will be deleted upon completion of the research and upon submission of the research results.

General info:

Age 73

Gender Female

Residence City 2

Education I went to grammar school

Occupation live with sun and his girlfriend.

Retired for 8 years.

Questions:

I: Tell me about your experience in volunteering.

IP: Volunteering in the theatre. I paint/design scenery backcloth. Working now on the scenery of Australia. Twice a week, two mornings. I just came myself very active. It take about 3 hours every morning.

I: Why did you choose this type of volunteering?

IP: I always liked art. I had an art scholarship. I still paint and design, I like anything to do with art. Next year I am organizing a charity play, supper evening. Hoping to make a lot of money. I should be concentrating a lot on that, selling all the tickets and make profit. I hope to get my celebrity guests to come, invite the mayor of Bolton. So I do there a regular meetings, charity supporting careers, an older careers, because I used to be a career to my husband, who died in 2018. I was a career, so I appreciate the problems people are managing. So regularly go to that meetings and help with charity events. I have an event on April to support local football team. I am also involved in something, helping an orphan in Romania. I did that up to last year. I am always busy. We do have deep traditions in volunteering, it is in the nature of English people. In the theatre we need volunteers making tea, serving refreshments. Old people doing this. You like to keep active if you can.

I: What has changed in your life since volunteering?

IP: Nothing really, because I was always volunteering, even when I was working I was volunteering. Used to volunteer as an assistant with an ambulance going to public events and doing the first aid. I did that for 10 years. So I did that from 40 years. I've been involved in theatre. So for almost 40 years volunteering. I used to that, it hard to say what has changed. You are always asking a busy person to help. If you need something you always ask a busy person anyway. My husband was being involved in volunteering as well. We very often did this together as a family. It's a best thing to do. You better not neglect your family because of volunteering, you gotta be moderate.

I: What do you like about volunteering / organization?

IP: Well I just like meeting people, general achievement of it. Satisfaction from it. I do believe you can't do too much, but you have to look after your health as well, not over do it. Because I have breast cancer so I do know my limitations not to over do it. Also, I sing in a choir. I am keeping myself very busy. Everybody in that choir has cancer. It is good for you to be singing. It is good to the soul. It does works. I do thai chi as well. These are the hobbies not volunteering. I go on a Monday evening singing, we have a lot of concerts. I really enjoy, people are very nice.

I: Who do you communicate with most? How often do you communicate? How satisfied are you with the relationship with them?

IP: I communicate the most my son I think. That's person I communicate the most. He is very encouraging for my hobbies. I have lots of friends. In fact, I am going away with my friends next week. We are going to Spain. I do go away a lot. When my husband died, I was depressed a lot. Last year I've been away 19 times, different places, I went to Australia. This year I am quite down a bit, go on short brakes. I just like being busy. But I have very good friends, supporting my volunteering as well. I have everyday people around me. I live with my son and his girlfriend. We have nice arrangement. I living with them because they are young. We all get a long all right. My son is a good cook, so he is cooking all the time. They do spoil me.

I: What is the attitude towards older people in your environment?

IP: Well people don't think people are old. Who is younger or older. I do not think anybody is old. It is all in the mind. You trying to keep fit. I find none of my friends are even talking about age. We just treat people for their personalities rather than their age.

I: and from younger people mistreatment?

IP: No, not at all. Younger people have respect. Of course it depends who you meet with. All the younger people I know are very respectful. We are all the same.

I: So basically it is not common thing to hear some stories about mistreatment regarding age?

IP: Well, it depends who you know, and whom do you mix with. I think generally people are respectful towards older people. I mean some old people aren't very pleasant. Not all nice, because their old. That's what I find. There are some nasty older people.

I: Do you think people of your age feel they are fully fledged members of the community?

IP: Yeah, well I do. I don't know for anybody else, but I do. I feel I am among everybody. I don't feel any different or excluded. No.

I: what's the secret of being not excluded and feeling fine?

IP: I think confidence and looking after yourself, for instance, dress up, go out with make up, look after yourself, dress nicely if you can. First impression is important. If you got pride in yourself it does the long way.

I: What are the reasons that make people to feel fully fledged?

IP: It depends on health, if you do not feel well you can't. I know it is difficult if you have a long term condition, you had a stroke. So you have to live healthy and eat well keep in good health so you can enjoy life being older.

I: Do you see around people being socially excluded?

IP: I think it can be, when it is down to families. When someone is not looking after their older relatives, not joining activities like family events. A lot of older people are ignored because their close relations don't include them. My friend, brings her mom who is 91 on holiday

with her. It just depends on the persons, on the families and friends. If you have close family you get involved in like Christmas, weddings. Also older people live in sheltered accommodation. It is also a good practice because involves activities for people and they are never alone. But a lot of people live on their own in isolated areas as well, small villages. You better living where more people, blocks of flats.

I: Do you think those people feel lonely?

IP: Oh yeah, there is a lot of loneliness around.

I: Does it depend on being excluded? (If so, what are the reasons that might make them feel less lonely?)

IP: well it depends with living. If you are not intelligent, if you neglected from the education, do not get being interested in things when you are older, not interested in anything. Just depends on your life, lifestyle. If you are bored. Because I go out to the cinema, to the dinner with friends. Also people may lack of money, they are on the small pension.

I: Is it a problem?

IP: The actual pension yes. The pension from the government is not very much. So a lot of people if not worked, do have to have private pension go together with the state pension. They can not afford to go out, enjoy your life. So it depends how you lived your life before you get old. If you saved money for when you are older. It is not a bad idea.

I: What do you wish for?

IP: Yeah, I just wish I were younger. Yeah, I am trying to make the most use of the day as best as I can. Before you can't do anything more. You know I am satisfied.

I: What makes you happy?

IP: Making other people happy and my cat. I am happy.

I: And other people your age? Do you think they are satisfied?

IP: Yah, my friends are. Doing as much as possible what we can while we can. They are all busy, and do not have time to dwell on things. Being busy is really a success in older life. Definitely. Not sitting around. I had good family life with my mom and dad, but not everybody did, I think it depends when you were younger as you going older, what you've met in your life can influence who you are. Yeah, I am fine.

I: Thank you.

Annex 5

Interview No. 4: IP4UK

I – Interviewer

IP – Interview participant

I: The purpose of this study is to investigate the impact of volunteering in older age on the volunteers' lifestyle.

The interview is designed to provide information for the study being part of the Master's thesis. Your honest answer to the questions during the interview will be greatly appreciated and the information provided will only be used for academic research. Be sure that your answers are confidential.

Verbal consent

Please confirm the following statements:

• Your participation is voluntary, and you are free to terminate it at any time without giving any reason whatsoever without any adverse consequences. In addition, you are free to leave any question unanswered;

• understand that your answers will be kept strictly confidential. Your identity will not be linked to research material and will not be recognized in the report resulting from the research and its analysis;

• You agree that this conversation will be recorded. You understand that the audio recordings made during this interview will be used for analysis purposes only, and that excerpts from the interview where you are not personally identified will be used to present the research project. You understand that the records will not be used otherwise without your written consent and that no other person will be allowed access to the original record;

• You agree that your anonymous data will be deleted upon completion of the research and upon submission of the research results.

IP: Yes.

General info:

Age 74

Gender female

Residence Living in the village up to 2000 people

Education grammar school

Occupation – widow living on her own.

Are you currently working – no.

I: Tell me about your experience in volunteering.

IP: A bit of this and a bit of that. Well, today I've been a litter picking. In our village we have few people who go out on bikes and picks other people's rubbish. Couple times a week, at the moment every day. It depends, as I pick up as I go. I might spend an hour on rainy week and about 10 hours when it is sunny, unless we get stopped or we are run out of litter. We do as much as we do in a moment. We have lots of country lands where people take with cars and through the litter all over. Very bad sometimes. So there are lots of other places. Ok this is one thing. I was an accountant, so I take care of church accounts which takes about a week of my time once a year and clean the church, which takes an hour or two once a month. I am not religious, but our church is a community place so. I am a treasurer of the local history society. It is not a big job, it is only a little. But it is interesting. What is the local history, lecturers come. I look after the money, but we do not have a lot. Collect money, pay for electricity, donations. Sometimes pick up older people to film show, where they get tea afterwards. There are lovely old ladies, wonderful to talk to.

I: How long have you been volunteering?

IP: I've been volunteering since I retired. About 10 years doing different things. Before I retired not a lot. You know you involved with the school groups things like that to volunteer. We do lots of fundraising in UK, there is always some fundraising going on, a lot of social activities.

I: Why you choose these volunteering activities? Why did you choose this type of volunteering?

IP: You just get drawn into it someone says will you do it. You know, you can do, you were an accountant. Sometimes when I say, when someone say need to do, I will do it. Ad hoc. I think there are saying if you are successful you should give back. And I think I am lucky, I wasn't very successful with loads of money, but my life turned out successful. It is nice to give back and hope other people will do the same. Because you get a lot of pleasure and friends out of these things.

I: What has changed in your life since volunteering?

IP: It maintains a good social life, because the change from working to not working is quite dramatic, isn't it? So you have time and it give you something to get up for in the morning sometimes. You've got to have something to do in life. And I think some people may help in the hospital, because they are grateful for the help they got.

I: What do you like about volunteering / organization?

IP: Altruism, you feel that you've done something worthwhile. You also push yourself sometimes, it is not fun sometimes. You met people, people are very interesting. The days are not boring, keeps you active, and your mind active. Different bonus with it.

I: What other activities have you been involved in over the past 12 months (courses / training, third-year university, handicraft, dance, singing, exercising, etc.)?

IP: O yeah. I got to an art group. Sometimes I go to the gym, I go to the Zumba classes, I do a lot of walking (walking group), theatre, sometimes the help there. Anything what comes along. Every week I am involved in something.

I: Who do you communicate with most? How often do you communicate? How satisfied are you with the relationship with them?

IP: Friends. It depends. Everyday with different friend or friends.

I: What is the attitude towards older people in your environment?

IP: Very good, because we are a quite a high elderly population because it is a small community, not tiny. We have about 2000 houses, quite a lot of people, 6000. High percentage of retired people. This does make a difference for the life style. It is rural too, with the good transport links. We have free bus pass in England, you go on a local buses for free. In my area we get free train travel locally, we can go to the city to City 2. Yah I go. Once a month. Visit art galleries, theatres, concerts, lots of shops, festival, events, city vibe. There is always something going on there.

I: In the last 12 months has anyone shown you disrespectful behaviour, or mistreatment regarding your age? How did you react? What feelings and thoughts did you get?

IP: Well, no. Locally not a lot. You get your people. They can be a little bit disrespectful, but this depends on how you approach them as well. No, it is not a problem. They might be taking the drugs, but they are not bothering older people.

I: you know sometimes people say you are old, you do not understand things

IP: Only your own children (lough). Average person you met outside will be very nice.

I: Do you think people of your age feel they are fully fledged members of the community?

IP: Probably not, I can't speak for some areas. I think in some areas they can be isolated, frightened, terrorised by younger people. Neighbours. In the press you read, things are going on bad. I think neighbourhood has to do a lot to this. There are a lot of older people who don't want to get involved. They like things to be done for them because they are old. Saying - Some people were born old, some just grow old. It is people, they are all different. There is no norm. Some people won't go out, they need a lot of self motivation, have health problems, it's bit more difficult. We are not all the same.

I: Are there any kind of limitation to join the activities? what are the reasons that make people to feel fully fledged? If not, why do you say so? What stops?

IP: If you are physically handicapped and you do not drive, it can be difficult to get somewhere. The free bus travel if you can get to the bust stop, if you want to. If you have mobility issues

there are council run transport system that will take you to the lunch club, that you get a proper meal once a week, will take you to an activity club if you book it. Not really an excuse of not doing anything if you work it out. There are even people who take you to hospital in their own cars.

I: Do you feel fully-fledged?

IP: Oh yeah. I try to be ok. I love being involved in my village, my community. I was always involved and active in the community. Stay at home times before, then probably continue. It is good if you are happy on your own, at your home, with the book, as long as you are happy.

I: Do you think people of your age feel lonely?

IP: I think some do. It's probably a lot to do with family, because you spend with your family every day, see your children, grandchildren, then others you have to let them go, they live far away. Family have to do a lot to that. Then you feel lonely, because of the distance with the family for whatever reason.

I: Do you feel lonely?

IP: Yeah. Not instantly. When it rains (lough). I find something to do or I ring somebody. When you live on your own, you can feel lonely.

I: How do you think people of your age are satisfied with their life?

IP: Again lot depends on where you are, when you are, who you are. So many variables to answer that. I can only speak for myself.

I: Do you feel satisfied with your life?

IP: Yeah. I am still here (loughs). my kids are doing ok, my grandkids are doing ok, I have a lot of brothers and sisters and they are all ok. We communicate often. We have our own families and own social circle, but year since we are all retired now, we get together for a lunch. We don't live in the anothers' pocket.

I: What makes you happy?

IP: Wine and chocolate. Going for nice walk, a good lough, dancing, get up in the morning and sun is shining, all sorts of things. Yeah, I know how to cheer yourself.

I: What do you dream of?

IP: Day dreaming ohh. Usually a list of jobs, what to do (loughs). It is very close to family, we all look sometimes after our grand kinds, maybe it should be more independent. We have so many classes to go here.

I: Thank you.