Reflections on Introducing Altruism to the Japanese High School Students

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This pilot study is to explore Japanese high school students’ altruism. Altruistic individuals gain their own benefits when they help others. These individuals are healthier, happier and live longer. The Love Scale-Short Form (LSSF) and participant observation were used in this study. Twenty-three high school students and four elderly women participated. The LSSF responses of the students were compared with the responses of Japanese elderly women. The findings showed that the students saw value in an altruistic lifestyle. The students already reported serving their friends, family and community.

Keywords: altruism, depression, happiness, health and longer life

I. Theoretical Foundation: People Can Help Others and Themselves Happy, Healthy and Living Longer by Doing Good to Others

The subtitle of the book, Why Good Things Happen To Good People, suggests the major concept of our study, “The Exciting New Research That Proves the link Between Doing Good and Living a Longer, Healthier, Happier Life” [24]. By helping others, one can expect a higher overall quality of life. Korean immigrant seniors who help others tend to be not depressed. They work hard for others particularly for their family members. Their altruism may have kept themselves healthy [22]. Seligman and Csikszentmihalyi [25] came up with a positive psychological framework for strengthening individuals and groups through altruism. The significance of this research project is to foster health, happiness and a longer life in young people through the introduction of altruistic principles. Sorokin states that “Unselfish love has enormous creative and therapeutic potentialities, far greater than most people think. Love is a life-giving force, necessary for physical, mental, and moral health” [28]. Love energy should be generated for all the practical purposes of humanity: (a) for the prevention and elimination of crime, revolution, wars, and other forms of conflict where there is underlying hate, envy, and unhappiness; (b) for the
maintenance and growth of man's creative activity; (c) for decreasing and eventually eliminating the worst forms of suffering, unhappiness, loneliness, illness and unnecessary death; (d) for making the whole world a friendly, warm, and inspiring cosmos for everyone and for all [28]. At the Duke University Heart Center Patient Support Program, researchers concluded that former cardiac patients who make regular visits to help inpatient cardiac patients have a heightened sense of purpose. Those former patients who helped others reduced their own despair and depression [29]. Research conducted at the University of Miami School of Medicine compared the effects of elder retired volunteers giving massages to infants with receiving massages themselves. Immediately after the first- and last-day sessions of giving massages, the volunteers had less anxiety and depression and lower stress hormones. These positive effects were not as strong when the volunteers received massages themselves as opposed to giving them [8]. In another study, nineteen subjects were each given money and a list of causes to which they might contribute, ranging from support for abortion to opposition to the death penalty. A functional magnetic resonance imaging (fMRI) revealed that making a donation activated the mesolimbic pathway, the brain's reward center that is responsible for dopamine-mediated euphoria [20]. It appears genetically that altruism is associated with the dopamine D4 receptor [2]. Families of 354 with multiple siblings were administered a questionnaire on measures of selflessness - the propensity to ignore one's own needs and serve the needs of others. The researchers then examined two dopaminergic genes that they believed might contribute to prosocial behavior. They found significant multivariate associations between the Selflessness Scale and several of these dopaminergic gene polymorphisms, suggesting that "the genetic architecture of altruism in humans is partly built from genes that drive an altruistic behavioral pattern regardless of kin considerations".

Post [23] (p.5) defined altruism: "Altruism is a motivational state with the ultimate goal of enhancing another's welfare, although joy and well-being for the agent should, consistent with human nature, follow as a consequence. The welfare of oneself (self-fulfillment) and of others (self-sacrifice) should not be viewed as extreme opposites; they are inseparable and interrelated components of the healthy human personality in a healthy environment". Allan Luks [15], in a survey of thousands of volunteers in the United States, found that people who helped others consistently reported better health than peers in their age group, and many stated that this health improvement began when they started to volunteer. Helpers report a distinct physical sensation associated with helping; about half report that they experienced a "high" feeling, 43 percent felt stronger and more energetic, 28 percent felt warm, 22 percent felt calmer and less depressed, 21 percent experienced greater feelings of self-worth, and 13 percent experienced fewer aches and pains. In Luks's book, The Healing Power of Doing Good [14], he recommends helping others in situations that include personal contact with those helped, two hours a week of one-to-one caring, use of the helper's skill set, and exertion of self that involves reaching out emotionally or physically. He
also suggests that the helper forget about any expected benefits. The study facilitated an examination of the relationship between autobiographical writings completed at a young age and longevity. Sisters who used the greatest number of positive emotion words in their entrance essays as young women lived 6 to 10 years longer than those using the fewest emotion words [4]. Post [23] (p.2) suggests the following hypothesis: “One of the healthiest things a person can do is to step back from self-preoccupation and self-worry, as well as from hostile and bitter emotions, and there is no more obvious way of doing this than focusing attention on helping others”. When a younger person begins an altruistic lifestyle, one can expect life-long health benefits, but there are benefits whenever one gets started, even as older adults. “The experience of helping others provides meaning, a sense of self-worth, a social role, and generally enhances health”. Selye [26] (p. 452) stated that one way to lower daily stress levels is to help others, for this quiets stress and allows for the restoration of a healthier state. Through doing “unto others” the giver creates “feelings of accomplishment and security” as others are inspired to “love, good will and gratitude for what we have done or are likely to do in the future”. The altruistic effects perpetuate one person to another.

II. Adolescence, Volunteer Works and Success in Their Life

Public service has becoming more popular after its nadir in the ’80s [24]. Growing involvement by American students in voluntary community service projects has been greeted as a sign of renewed idealism and civic-mindedness among the young [27]. Previous research has suggested that volunteering may have beneficial developmental consequences for adolescents. A panel study of a representative community sample of both volunteers and non-volunteers indicates that those adolescents who become involved in volunteer activities have higher educational plans and aspirations, higher grade point averages, higher academic self-esteem, and a higher intrinsic motivation toward school work. Volunteering is found to strengthen intrinsic work values and the anticipated importance of community involvement [10]. In American high schools, community service is required to teach and promote mutual caring. Krovetz’s book [12] posits that schools with a caring, collaborative, and challenging culture build character and confidence for students of all backgrounds. A lifelong benefit for those who start young with regard to maladaptive social behaviors, it is well documented that volunteering in adolescence prevents teen pregnancy and academic failure, enhances social competence and self esteem, and protects against anti-social behaviors and substance abuse [1]. Depressive symptoms in school children and adolescents are often evaluated by the Birleson Depression Self-Rating Scale for Children (DSRS-C) [5].

Burstyn et al. [3] stated that public schools remain places where individuals learn not only academic skills, but how to live together peacefully in a pluralistic democracy in participating activities such as peer mediation and tutoring for others and
themselves to nurture and grow together as a strong contributing human being.

III. Understanding Crisis, Trauma and Healing Experiences in Japanese

Dr. Nakai stated ‘The Japanese people need to deal with the issue of traumatic stress resulting from being the perpetrators of warfare. From ancient times, Japan has had traditions expressed as kiyome (purification) and chin-kon (calming resentful souls). kiyome is found in Buddhism and refers to clearing the stigma attached to what a person has done. Chin-kon is perhaps a rather egoistic concept; it relates to protection of a person from tatari (curse). Fear of tatari engenders self-regulation in people [21] (p.13). It appears that this phenomenon of tatari occurs in both victims (the above dynamic as well as survivor’s guilt), perpetrators and witnesses of crisis.

Among the lessons to be learned in Japanese preschool is how to experience and respond to feelings. The feeling most emphasized in Japanese preschool is sabishisa (loneliness). Japanese preschool teachers draw attention to feelings of sabishisa, or loneliness, to promote a desire in young children for social connection. This social connection is built on a foundation of amae (expressions of dependency needs) and omoiyari (responding empathically to expressions of amae). Using examples from everyday life in a Japanese preschool, it is argued that the Japanese preschool’s pedagogy of feelings emphasizes learning to respond empathetically to loneliness and other expressions of need. Their analysis suggests sabishisa, amae and omoiyari (loneliness, dependence, and empathy) form a triad of emotional exchange, which, although not unique to Japan or to the Japanese preschool, have a particular cultural patterning and salience in Japan and in the Japanese approach to the socialization of emotions in early childhood [9]. Japanese people tend to avoid direct confrontation, self-enhancement and extreme expressions [31].

In an example of in real life action, Yukio Shige has been preventing people from suicide at Tojinbo Cliffs for more than 5 years. He is a 65 year old volunteer, a trained counselor [16].

IV. Personal Communication about the School and Community

I was told how the Japanese culture of respect and responsibility towards others was intertwined among individuals, the family and civic levels. Despite this premise there were no signs of mutual caring and sharing in certain situations. For example, while a memorial service was taking place at the school where a unthinkable tragedy occurred involving the loss of young students, the adjacent school held sports games where boisterous shouting and laughter could clearly be heard (Personal communication with Prof. Takino July 17, 2008). A community wide organization might be useful to coordinate and communicate with others.

The Peace Memorial Service was held on August 3rd, 2008 supported by the Ikeda City Education Association at the City Hall in relation to the Atomic Bombing in
Hiroshima. They established Five Resolutions which are similar to the 10 ways of helping [24]. They are:

1. Today, throughout the day, I will do my best, in appreciation of my parents, teachers and society.
2. Today, throughout the day, I will neither speak ill of others nor boast about myself.
3. Today, throughout the day, when I see what needs to be done, I will do it without delay.
4. Today, throughout the day, I will neither get angry nor complain.
5. Today, throughout the day, I will live life to its fullest, without wasting time, things, or thought (A community lady volunteer gave me this information and invitation on July 24, 2008).

The fellow was graciously invited to talk about the importance of caring for others there [24]. It was a fitting experience and the fellow was very appreciative and grateful.

V. The Exploration about Good Things Happen to Good People with Students and Elderly Women in Japan

The community assessment and collaboration was informally discussed with school and community informants. The informants worked together for orientation, obtaining consent, education about the research data collection with LSSF. Students' privacy and confidentiality were discussed among students, teacher and researchers in terms of autonomy. Oral consent was obtained from students at school and elderly women with help of an interpreter and a university professor in a restaurant. It was introduced as a pretest for the introduction of "Why good things happen to good people" to the women. The ultimate purpose was to promote happiness, health and longer life by encouraging compassionate human life.

VI. Translation and Back-Translation of The Love Scale-Short Form (LSSF)

The Love Scale-Short Form Score (LSSF): McCullough, Michael E. and Giacomo Bono [19] have created a short form consisting of 40 items drawn from the 200 items that form the Love Scale. The Short Form had an alpha reliability = .93. Its correlation with the Love Scale Total Score was r(N = 313) = .97. Post [24] permitted the research team of Osaka Kyoiku University and Howard University to use the LSSF for joint research effort. Dr. Stephen Post, professor and medical ethicist granted his permission to the visiting professor and research scholar to use the tool and to translate it into other languages. The Japanese Version was originally translated by a Korean-American historian who speaks Japanese and is familiar with
Japanese culture, from English. It was accepted by the Research Team led by Dr. Motomura.

A team of two bilingual professors (Japanese psychology professor Takino, and a Korean-American historian) critically reviewed the translated versions (from the original in English to a Japanese translation and from the Japanese translation to English back translation of LSSF). The judges agreed on all except a couple points. The Japanese people tend to answer with more moderate degrees of opinion instead of expressing extremely strong or extremely weak opinions. For the questionnaire, professor Takino, suggested “acceptance” instead of agreement, e.g., for strongly agree or strongly disagree in the Love Scale-Short Form. The thoughts and behaviors of helping others in Japanese people are differently understood according to the Japanese psychology professor Takino. They do not express their ability to help others because they consider their help to be meager according to their value orientation, they are humble about their assistance for others (Personal Communication with Professor Takino July 17, 2008). The experiences with high school students were very interesting. Professor Takino and I had meetings with the high school teacher, Mr. Ii about how to spread the program to and through students related to being endowed with happiness, health and longer life by serving others with 10 ways [24]:

The Ten (10) Ways of Giving
1. The ways of celebration: Turn gratitude into actions.
2. The way of generativity: Help others grow.
3. The way of forgiveness: Set yourself free.
4. The way of courage: Speak up. Speak out.
5. The way of humor: Connect with joy.
6. The way of respect: Look deeper and find value.
7. The way of compassion: Feel for others.
8. The way of loyalty: Love across time.
9. The way of listening: Offer deep presence.
10. The way of creativity: Invent and innovate.

Although we prepared a power point lecture for the class, Mr. Ii suggested that we also create outlines and work sheets, so that the students could write down their questions in relation to the orientation lecture for serving others and the pretest with the LSSF. During the lecture, the students were very attentive to the lecture and courteous to the visiting professor. In order to introduce concepts of forgiveness and revenge [18] [24], the lecturer played the “tic-tac-toe” game with a high school student volunteer on the blackboard. The student refused to continue to play when the lecturer did not follow the rules of the game. The lecturer took two consecutive turns without allowing the student to take a turn. The lecturer, immediately apologized and asked him to play again. The student hesitated a little but agreed to play again. This simple exercise illustrated concepts of revenge and forgiveness [24]. When the
rules of the game were violated, revenge was shown by the opponent by refusing to
play, when the violator apologized and invited the opponent to continue to play, the
opponent agreed to play again creating a win-win situation The students better
understood the application of revenge and forgiveness through real life relationships.

VII. Japanese Senior High School Students Responses to the Questionnaire
of the Love Scale Short Form

There were a total of 23 high school students, 12 boys and 11 girls, who were from
upper middle class families. Many of the graduates from the high school were
accepted by the top tier universities in Japan. The students volunteered to do the
pretest to learn more about “Good Things Happen to Good People”. They participated
in the first part of the class by listening to the orientation lecture about playing tic-
tac-toe to illustrate offenses and forgiveness, and responding to the Love Scale Short
Form (LSSF) at the High School, in Japan, July 2008. Every student completed it
accurately. Dr. Post and his associate [24] describe ten “manifestations of love” as
expressed in four social contexts: with family, with friends, with neighbors and co-
workers, and humanity in general.

The percentile scores for the Love Scale Short Form Score are shown on Table 1.

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<td>20th</td>
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<td>60th</td>
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<td>80th</td>
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Deriving Scale Scores

McCullough and Bono [19] indicate: “For someone to determine his or her score on
a scale, there are two necessary steps. First, one must determine which items need
to be “reverse-scored”. Each of the 40 scales contains at least 2, and in some cases, 3,
negatively worded items that must be “reverse-scored” in order to derive the total
scale score. The use of reverse-scored items helps to prevent acquiescence bias an
important limitation to many self-report scales. The items that must be reverse
scored are denoted below with the symbol. The second step in deriving a total score
for each scale is to add the scores for individual items after the reverse-scored items
have been reverse-scored”.

The high school students responded to the 40 items as follows:
The Love Scale-Short Form

The item numbers below refer to each items' original position on the development of the questionnaire. Using the scale provided, please circle the one number that best reflects your opinion about whether or not each statement below describes you or experiences that you have had. There are no correct answers, so please respond as honestly as possible to each one.

1=strongly disagree, 2=disagree, 3=slightly disagree,
4=slightly agree, 5=agree, 6=strongly agree

1. I make a point of letting my family members know how much I appreciate them.

The students agreed close to "slightly agree". The mean is 3.52 and standard deviation (SD) is 1.21. In Asia, people may feel shy about letting family or others know that they appreciate their family. People tend to believe that family and/or others already knows that he or she appreciates them.

15. I would not be where I am in life if it were not for the support of my friends.

The students agreed to close to the highest "strongly agree". The mean is 5.22 and SD 0.72. Among their friends, they may feel they can express their gratitude in a less reserved manner than to their family. It shows the importance of their peers in their adolescent life. Friendship is vital. Individuals survive by supporting each other, growing, sharing and working together. If a person cannot mix with others, the person will be isolated, feel depressed and may suffer from possible bullying. They are more familiar with collective life but not as confident as an individual at this point in life although they may have their own future ikigai (meaningful life goal).

25. I see many things that people in my community do for which I am appreciative.

The students recognize and appreciate citizens' contributions and achievements that make difference and impact on their daily community life. Some of the students may have been involved with community service. In some American high schools, community service is encouraged or even required. The mean is 3.74 and SD 1.07.

32. When I hear about someone who has helped others, I feel appreciative that such people exist in the world.

The mean is 4.91 and SD is 1.06. For the students their appreciation is rather high. Perhaps they want to emulate the honorable behaviors for themselves in the future.

44. My loved ones know that if they have concerns, they can come to me and I'll give them the attention they need.

The mean is 4.96 and SD 0.86. This illustrates a mutually healthy, altruistic and interpersonal competence. The collective society is a strong one. Even a superior has to follow the decisions or rules of the majority.

53. When one of my friends needs my attention, I try to slow down and give them the time they need.
The mean is 4.17 and SD 0.82. They are willing to do whatever it takes for their friends. Sometimes under a certain circumstance, it is difficult to be helpful to friends all the time. Japanese people put high value on achievement. Education credentials are very important for success in the society. It is very generous for the students to help their friends with their time constraints. Friendship is very important especially in high school years when a great deal of life adjustments is taking place.

62. My neighbors and co-workers know that they can come to me if they need to share their feelings with someone.

The mean is 4.04 and SD is 1. It shows also that they are trusted and comfortable enough to support and share their feelings among themselves. The students would naturally feel that their buddies can come to them because they know that other students care for them.

74. I try to really pay attention to problems that are going on in the world.

The mean is 4.48 and SD 0.88. It shows that they are serious enough to pay attention to world affairs. They have worked on peace issues through UNESCO.

83. I can't resist reaching out to help when one of my family members seems to be hurting or suffering.

The students seem to be ready to support family members with high degree of empathy and sympathy to the situation. The mean is 4.52 and SD 1.17. Helping family is universally accepted as a core ethical and moral value across cultures. However, there might be some exceptions too. A few individuals may not trust their family and even feel rebellious against them during adolescence.

93. I drop everything to care for my friends when they are feeling sad, in pain, or lonely.

Although it is not strongly agreed as in the case of family, the score is quite strong for caring friends as well. The mean is 4.39 and SD 0.64. This score may indicate that this statement is not as familiar to the students. At their age the students may be more apt to be rebellious to their family then with their friends.

108. When people in my neighborhood or place of work are having problems, I do all I can to help them.

It is quite consistently agreed among the students to need to be helpful for others at work and neighborhood. The mean is 4.26 and SD 1.27.

118. I do not hesitate to lend my support to causes around the world that seek to help people who are unfortunate.

The mean is 4.17 and SD 1.27. Although they do not seem to support other causes as strongly as for their family or friends, they do give reasonable amount of support to this statement. Although it sounds a little too generous for their busy schedule in a society where they put a strong emphasis on achievements through study, they do support cooperative work in the global community. It might be somewhat unrealistic.
to help others but the students expressed their desire to help others even during their busy high school period.

128. *I always go out of my way to help members of my family.*

When the students were asked about helping family generally without mentioning any serious events such as emergencies or suffering, they did not respond with solid agreement. The mean is 3.48 and SD 0.97. The expressed relationship with their family may be weaker than that of their friends. They may also feel that they are not qualified to assist in terms of advice, assistance or finances.

138. *It’s personally important for me to be helpful to friends.*

The students agreed quite uniformly among themselves on helping friends personally. Specific needs were not mentioned in terms of hurting or suffering. The students seem to put a high value on friendship. They feel a strong responsibility and duty to help their friends. The mean is 4.61 and SD 0.97. Their anxiety would be intensified if they do not belong to their friends or they are excluded from their friends. If they think differently from their group psychology, it may cause them anxiety and depression.

149. *If a neighbor or co-worker needs help, I offer it.*

Many students agreed on helping neighbors or co-workers when they need help. The mean is 3.96 and SD is 1. This score seems to represent their sincere intention to assist others.

160. *I think it's important for me to try to leave this world better than I found it.*

The students more than slightly agreed. The mean is 4.39 and SD is 0.92. They expressed some interest in contributing in making the world better than they found it. As matter of fact, through their school, they have initiated making the world peace starting with Asian countries as mentioned before (Personal conversation with Mr. Ii, their senior advisor and teacher July 2008) [13] [30].

171. *My family can always count on me as if I were a “teammate”.*

It is surprising to find that they did not respond more enthusiastically but only slightly agreed. The students are expected to be responsible and are obligated to help family always as a member of family [6]. Perhaps because the students underestimate their self-worth or ability because they are dependents, they believe their contributions or impact is not critical. The mean is 3.87 and SD is 0.99.

180. *Friends know that they can always depend on me, rain or shine.*

Surprisingly, no student chose 6 (strongly agree) for the above statement. This may be because it may not always be possible to have trusted friends. One student chose 1 (strongly disagree) as a response. The mean is 3.48 and SD is 0.97.

189. *I am more concerned about how I could help a co-worker or neighbor than about how much effort it could cost me.*

97
As a group, the students are in between 3 (slightly disagree) and 4 (slightly agree). The mean was 3.78 and SD is 0.93. This score may reflect that some students might question whether they can really help others or not.

199. *I am more concerned about how I could benefit society than about how much effort the activity could cost me.*

The students may be pragmatic about their ability to effect society. The mean is 3.78 and SD is 0.98. Students from the affluent families may be more optimistic about their ability to serve society.

208. *I believe that I always can gain something from considering the perspectives of my family members.*

The mean is 3.22 and SD is 0.93. This score may indicate that they believe that it would be selfish by gaining something instead of benefiting his or her family.

221. *Regardless of a friend’s origins, upbringing, or background, I try to communicate my respect for them.*

The mean is 3.7 and SD is 0.95. The majority of the students seem to reflect the premise that people from all backgrounds should be treated equally.

228. *I believe that I always can gain something from hearing the perspective of my co-workers or neighbors.*

The students responded more strongly to perspectives of his or her co-workers or neighbors than family. It might be that they are too familiar with or could be granted for family relationships and situations as though it is air to breathe freely for the most of the people. The mean is 4.26 and SD is 1.07.

240. *People should make it a point to acknowledge the efforts and aspirations of others around them.*

Support for others seems to be important for the students’ life currently and for their future. The students may identify themselves with others’ passion for achievement. The mean is 4.7 and SD 0.86. It is responded closely to 5 which means solidly agree.

256. *I’m not good at helping family members figure out their strengths in life.*

This is a reversed statement. The quality of the statement reflects a behavior that is generally not encouraged in Japan where humility is highly valued. The mean of 3.0 is close to disagreement. This score indicates that the students understood the real meaning of this statement and that students are comfortable in helping family members figure out their strengths in life. There appears to be no misunderstanding in this particular cultural context.

258. *I get pleasure out of using my creative skills to help friends with valuable projects.*
Over all, the students agreed with the statement with mean of 4.17 and SD 1.09. Helping others with creative skills seems to be positively accepted. It is natural to be happy and healthy when he or she has contributed to others.

267. *Time does not matter when it comes to helping neighbors or people at work develop a creative idea.*

Time appears to be valuable for the students for their study and other important extracurricular activities. It is counter intuitive that the students only slightly disagreed with this statement. (The mean of 3.26 is to "slightly disagree". SD is 1.11.) Their responses might reflect their willingness to help others and recognition of the worthiness of assisting others.

283. *Coming up with ways to create opportunities for other people doesn’t interest me.*

This is a reversed statement. That means the statement shows an indifferent attitude toward others’ needs. Actually, the students agreed with the statement with a mean of 4.0. The students expressed interests in doing positive things for others.

288. *I use humor to try to give my family a fresh perspective and hope.*

It might not be appropriate to use humor in a Japanese family to elders culturally. It may be considered disrespectful and inappropriate to make jokes to parents in order to alleviate stress and/or depression by adolescent children. It might be better accepted if a child shows a thoughtful direct caring and appreciation of Confucian filial piety with kind words in deference and veneration. The mean is 3.7 with SD 1.04.

301. *Sharing funny experiences with friends is uplifting.*

The students enthusiastically agreed to this statement. The mean is 5.39 and SD is 0.64.

312. *I don’t try to make neighbors or co-workers laugh when they are stressed out.*

This is another reversed statement. The Japanese students might feel utterly embarrassed in doing what the statement is conveying. The mean is 4.4. They may feel that making jokes in this situation is not appropriate in his or her student’s status.

319. *I usually try to break the ice or improve the atmosphere with humor or comical stories.*

The students may be hesitant to do such things themselves although they do agree with that idea. The mean is 3.7 and SD is 0.75. They might consider doing this with their friends.

328. *I am willing to confront my family members when they do something that is harmful to others.*
The majority of students definitely agree with mean of 4.26 and SD 1.15. They want to defend the people especially their family in the society for better world by confronting the evil.

344. I’m too timid to confront my friends when their behavior is hurting themselves or another person.

This is one of the reversed statements. They disagree with the passive behavior. The mean is 4.1. The students expressed the idea that they want to challenge and confront hurting behavior to help friends and others.

351. I am willing to take personal risks in my neighborhood or place of work to insure that everyone is treated fairly.

The students “slightly agree” with these heroic behaviors. The mean is 3.48 and SD is 0.83. The students may feel righteous and loyal to do things for their neighbors and colleagues although many may believe they are rather young to be concerned about the situation. Perhaps they do not want to overreact to the situation especially when they know that there are other people who have been better trained, experienced and qualified to be responsible for the situation than they are. The Japanese high school students may feel that in the present, they need to do what they are expected to do such as study for their future and society.

357. I have supported social organizations that are devoted to correcting injustices in the world.

The majority of the students only slightly agree. The students may be concerned about the situation, but they may be waiting until they become better equipped themselves through their education and experiences in their hierarchical society. The mean is 3.74 and SD is 0.99.

374. It is not very easy to forgive when a family member hurts me.

This is the last reverse statement. The students responded that they should forgive family even though a family member hurts him or her. The mean is 3.35.

377. I never hang onto grudges when one of my friends does something that hurts me.

The students do not quite agree. They are still adolescent students so that it might be rather hard not to hang on to grudges. The results are close to “slightly agree”. It might be fair to say that the majority of the students want to forgive their friends. There could be occasional feelings of revenge (McCullough 2008) but on the whole they will forgive eventually and they will be forgiven as it is proved through the game played in the class with the student and the visiting professor in July 2008. It is certain that they continue to develop their character through positive life experiences as well as with hardships. The mean is 3.78 and SD 1.44.

391. I try to set an example of forgiveness in my community and place of work.

It might take some time for the students to be able to forgive others. How do cultural values influence people might be another important factor to consider. The
mean is 3.13 and SD 1.12. The authors wonder and almost predict that students and/or people become much forgiven when they practice altruism in real life if research were conducted as planned originally for one full year instead of only 3 months.

401. Forgiveness should be a much bigger part of foreign relations.

In the international perspective, the students seem to recognize the importance of forgiveness. Probably they learned through history and their nation's experience in World War II. The mean is 4.7 and SD 1.27. Throughout Asia, some of the high school students have been exposed and already working toward peace making movements internationally through the UNESCO as mentioned before.

The percentile scores for the Short Form Love Scale Score are shown on Table 2.

There were 10 students in 20th percentile, 1 in 60th and 1 in 80th. The rest of the students (11) were under 20th percentile. Overall, the young people exhibited a surprisingly high awareness for altruism. Amaeru, as Doi [7] points out, means designating a passive induction of nurturance toward one's self from others. To amae is to produce passively the state of being loved and indulged or appreciated by other. Amaeru indicates lack of individualization frequently found in Japanese. The attitude of amae is related to a lack of realization, or even the desire for realization, of an autonomous ego on the part of many Japanese. The passivity and dependency of amae can be much more acceptable as part of the self for a Japanese. While the high school students are still young, so that they might be influenced more by amae.

Therefore, when they grow up more with education and life experience, they could become great volunteers in the future as world citizens with acculturation.

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</tr>
<tr>
<td>40th: 175</td>
<td>1</td>
<td>8.3%</td>
</tr>
<tr>
<td>60th: 185</td>
<td>1</td>
<td>8.3%</td>
</tr>
<tr>
<td>80th: 196</td>
<td>1</td>
<td>8.3%</td>
</tr>
</tbody>
</table>

The percentile scores for the Short Form Love Scale Score are shown on Table 3.

The women were eager to serve in their community. They were full of ikigai, leading willing and meaningful life [11] [17]. Three of them were above 80th percentile and one of them in 40th percentile who has just joined the volunteer ladies. There are differences in the percentile scores between the two age groups of Japanese people. The Japanese elderly women responded that they agree more strongly in serving for others than those of high school students did. Probably because through their life long
experiences they learned the importance of doing good for others. The women are in a better position to do something good for others compared to the students. They also get joy out of their volunteer works so that it makes them happier and healthier compared to those who do not volunteer.

Table 3. Percentile scores for Love Scale Score:
Japanese women in age of about 60s. (N=4)

<table>
<thead>
<tr>
<th>Percentiles</th>
<th>Frequency</th>
<th>Approximate Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>20th: 159</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40th: 175</td>
<td>1</td>
<td>25%</td>
</tr>
<tr>
<td>60th: 185</td>
<td></td>
<td></td>
</tr>
<tr>
<td>80th: 196</td>
<td>3</td>
<td>75%</td>
</tr>
</tbody>
</table>

VIII. Conclusion

The high school students agreed strongly in the areas related to their friends' benefits and welfare. They also agreed on the importance of performing altruistic works for others. Meanwhile, the elderly women who were interviewed have agreed strongly on their willingness to perform altruistic works for others. In considering Japanese culture and youth characteristics, the students showed their interests in performing altruism. The subtle generational differences and similarities show that potentially the high school students would do great deal for others when they are older through supporting their ikigai (meaningful life goal) by denouncing shikata ga nai (obstacles to reach meaningful life goal). Although the high school students and the research team did not have opportunity to share the students' altruistically oriented community service, they must have done well for others already based on their educational and athletic successes. The students appeared happy and were goal oriented and courteous.

IX. References

Pangほか：Reflections on Introducing Altruism to the Japanese High School Students


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First of all, we would like to acknowledge anonymously two great professionals who do not openly publicly wish to be acknowledged out of humility although they contributed greatly to the degree that if there were no help from them, this article could not have been published.

The Fellow as Visiting Professor and Research Scholar

The fellowship was provided by Osaka Kyoiku University. The fellowship period was 3 months instead of 1 full year originally granted due to her teaching responsibility at her home university. This paper focuses on the pilot research with the responses of LSSF. Hopefully fully conducted research project based on the originally proposed altruistic intervention research will be possible in the near future. Dr. Naoyasu Motomura, National Mental Support Center for School Crisis, at the University enthusiastically supported and consulted on the initiation of the altruistic research. He kindly invited the fellow to lecture to university students in health discipline at his university in Osaka and provided interpretation from English to Japanese. Dr. Motomura introduced numerous clinicians, professors and scholars to the fellow for an interdisciplinary health discussion. He took the fellow to various health institutions such as hospitals, nursing and medical schools for tours. The experiences provided the fellow a broad spectrum of background information about the health care system in Japan. The fellow worked with Professor Takino, a psychology professor for mapping out the field research plan in Japan: sampling, interviews, participant observation, data management of quantitative and qualitative data, and its analysis and interpretation. The research team secured 23 high school senior students through a key informant, Mr. Naohiro Ii, a senior advisor and high school teacher. He is also a member of the board of trustees for The International Enhancement of Mutual Understanding Conference affiliated to the high school through the UNESCO. The fellow also contacted additional informants at a church and 4 elderly women at a local tea ceremony house.

Participation Observations about Good things Happen to Good People

NM was very kind to the visiting professor. He could have easily delegated tasks to someone else but he cared enough to help her personally. As a colleague he felt he should do everything directly such as opening a bank account, giving rides as well as
professional visits and scheduling lectures and research tours. He did numerous things very thoughtfully.

TA was all over in the community to do things to help others: The students, the faculty and the public. She seemed to know everybody in her community including government officials, and university professors. She worked with the mayoral team of the city. She introduced the team to the visiting professor and shared with the group the message of “Good Things Happen to Good People”.

The visiting professor was introduced to an association that helps people to reflect on their lives and assists them to regularly assist others and themselves. She provided car rides voluntarily. She introduced Japanese professors to the visiting professor for promotion of mutual understanding. She assisted in a Japanese tea ceremony and introduced folk dancing to promote cultural exchanges and understanding.

PA was very thoughtful to help the foreign visiting professor, who was visiting his church, by combining English and the visiting professor's native tongue including episodes that she is familiar with, to enhance her understanding of his sermon.

KS provided English copies of the Bible verses chosen for each Sunday to promote understanding of the sermon every Sunday when the visiting professor was attending the church. The elegant ladies dressed in Kimono in the traditional Japanese tea house in the area Castle were not ladies who merely sell tea to visitors, rather they teach about tea ceremonies to international students and visitors. One of the ladies is a member of a welfare organization for caring for elderly people and children in her community. She is also interested in animal protection. All of the tea ladies are happy with their family, grown children, grandchildren and friends. And all of them are active in their community involvement. They live happily in good health.