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Religious Altruism

Keishin INABA

Abstract

Great numbers of people fell victim to the powerful earthquake and ensuing tsunami that hit the Tohoku region of northeastern Honshu on March 11. People have risen up to deal with a stupendous natural disaster, and new feelings of solidarity have come into being. For a society that has been severing ties among its members, we should say that this is a momentous change. With the puncturing of the myth of nuclear power's safety, fundamental rethinking has begun on the way in which modern people look upon and interact with science and technology.

In Japanese society at present, there are those who do not feel they are making a sacrifice when they act to aid others and engage in altruistic behavior. A sense of solidarity, of the kind of reciprocal relationship that emerges from identifying with others, has been born. Over the long course of history, religion has been drawn toward hardships of all sorts. This is the spirit of sharing others' sadness and suffering. For people of religion today, the birth of ties of empathy represents an important issue they must address.

All religions teach altruism and compassion. People are humble in their reverence and gratitude for being able to live under divine protection, and this may lead them to treasure the lives of others just as they treasure their own. Acts of compassion can be motivated by the feelings of appreciation expressed in words of thanks and repayments of favors.

This paper provides an overview of the correlation between religion, altruism and social capital and will discuss the setting of religiosity and social capital in civil society in Japan in the hope to throw some light on recent trends and future research.

Key words : religious altruism, social capital, disparity in compassion

The Position of Altruism in Law

Kota FUKUI

Abstract

This paper focuses on the position of "altruism" in law. As an operational definition to explain governance models of a state, "altruism" is defined as "limitations of selfishness", or a social order. This paper begins with the "State of Nature" as an original condition of social order. It continues with some governance models of a state, such as "Minimal State", "Modern Civil Law" and "Welfare State", which are analyzed depending on the extent of "limitation of selfishness" (≡ altruism).

The "State of Nature" is defined as a social condition with no limitation on selfishness. In this model of state, people cannot have any social order and are in the "war of all against all." In order to live peacefully and act productively, people come to limit their selfishness and make a social order, which is reciprocal and altruistic. Then, the model develops into the "Minimal State." The "Minimal State" is defined as a kind of protective association, which covers all people in its realm and minimally limits individual's rights. It is a thinking model which simulates the minimal condition of a state, but it cannot be applied to the nation states in the real world. The "Modern Civil Law" is a free-market oriented society, whose government strongly protects individual's property, freedom of contract and equality of "persona sui juris", and promotes free competition between market actors. This model shapes personal motivation (selfishness) into productivity, and succeeds to increase social profit and utility. But it also has negative aspects, such as social monopolization and disparity. The "Welfare State" is a governance model of a state, which tries to revise negative aspects of free competition of the "Modern Civil Law" and is more oriented to the equality of opportunity (altruism) than the "Modern Civil Law". This model was popular until the middle of the 20th century, but it has been criticized for diminishing incentive necessary to increase production and leads to inefficiency.

"Love of One's Neighbor" is an independent issue which should be discussed in relation to altruism in law. The good deed presented in the "Parable of the Good Samaritan", cannot be imposed by law. Why is that? The reason is that legal implementation by an executive power or the giving of a subsidy impairs the core value of a good deed, the voluntary action and the purity of motivation.

Conclusively, by discussing these issues, this paper provides a map of the position of "altruism" in law.

Key words : egoism, altruism, minimal state, modern civil law, welfare state, love of one's neighbors

Philosophical Analysis of Altruism and *Kyosei* (Coexistence)

Yasuo NAKAYAMA

Abstract

In this paper, we analyze altruism and *Kyosei* (coexistence) from a philosophical viewpoint. At first, we clarify some fundamental concepts, such as *egoism*, *altruism*, *individualism*, and so on. After this clarification, we introduce a metaphysical concept, *basic (concrete) entity*, and analyze the *individualistic ontology* established in modern Europe and the ontology of *ie* (a mereological sum of a family and its ancestors) developed in Japan. In the Meiji era, this ontology of *ie* was linked to State Shintoism. At the beginning of the Showa era in the 1930s, this ontology was transformed into Japanese centralism and into the idea of being a chosen people. In these discussions, we show that basic entities in a society heavily depend on cultural phenomena.

We also point out that actions can be multiple and interpreted in different ontological levels. Even the actions that can be interpreted as altruistic at a low level can be reinterpreted as egoistic at a high level. Finally, we consider problems about our future coexistence (Mirai *Kyosei*).

Discussions in this paper are based on a metaphysical ontology called *four-dimensionalism*. We also presuppose a thesis for *Logic of Normative Systems* proposed in Nakayama (2011b), namely the thesis that norms are determined under the influence of our understanding of the world and our ontological assumptions.

Key words : altruism, coexistence (*Kyosei*), egoism, individualistic ontology, ontology of *ie*

Grooming and Altruistic Behavior in Primates

Kazunori YAMADA

Abstract

Social behaviors are categorized into four types according to their fitness consequences: selfish behavior, mutualism, spiteful behavior, and altruistic behavior. Altruistic behavior benefits the recipient at some cost to the actor. There are two leading hypotheses that may explain the evolution of altruistic behavior, namely kin selection and reciprocal altruism. Grooming in primates is a common affiliative and is altruistic behavior because it provides a direct benefit to the recipient through removal of external parasites, while the groomer seems to incur costs, such as wasting time and reducing vigilance against predators. Grooming interactions among kin and non-kin dyads reflect a form of kin selection and reciprocal altruism, respectively. Monkeys trade grooming not only for reciprocal grooming, but also for other commodities in the biological marketplace over short time frames. Moreover, they exchange grooming reciprocally over long time frames. In order to understand human indiscriminate altruistic behavior, other proximate and ultimate mechanisms are discussed.

Key words : altruistic behavior, evolution, primates, grooming, reciprocal altruism

Review of Prosocial Behavior from Perspectives in Comparative Developmental Psychology

Mayuko KATO-SHIMIZU

Abstract

We help others, share our things, comfort others when they are sad, and cooperate with others in order to help them achieve their goals. Such prosocial behavior is carried out not only towards familiar persons, but also towards people unfamiliar to us. We may also behave prosocially to a total stranger. A major feature of human society, when compared with other animal species, is that we form large-scale cooperative networks to help each other. Why is prosocial behavior so prevalent among humans? In this paper, I review previous research from two perspectives in comparative developmental psychology in order to answer this question. The first perspective is ontogeny: how does prosocial behavior emerge and develop in one's lifetime? The second perspective is the ultimate mechanism: how does prosocial behavior contribute favorably to the survival and reproduction of the human species?

With respect to ontogeny, I discuss how prosocial behavior emerges at an early developmental stage and how selective prosocial behavior in accordance with the characteristics of the opponent develops gradually through childhood. With respect to ultimate mechanisms, I describe the processes of kin selection, direct reciprocity (A helps B now and B helps A later), and indirect reciprocity (A helps B now and C helps A later). In addition, I discuss how direct reciprocity and indirect reciprocity emerged with development.

Key words : prosocial behavior, ontogeny, ultimate mechanisms, direct reciprocity, indirect reciprocity

Empirical Sociological Approach toward Altruism

Haruyo MITANI

Abstract

This article introduces a history of sociological research on altruism and reviews trends and scientific knowledge of empirical sociological studies on altruism. For that purpose, the author looks back on the historical reasons that the concept of "altruism" has appeared in sociology. It also touches upon the various arguments concerning the definitions of "altruism" that have been developed in sociology and peripheral academic areas. This paper explains that "prosocial behavior" has been used instead of "altruistic behavior" in discussions. It introduces the trend, in Japan and other countries, of empirical sociological research on volunteering, which is an example of prosocial behavior. The author presents her own findings on the determinants of volunteering among contemporary Japanese people, using the results from analyzing national representative data. They reveal who volunteers are in this country. In conclusion, this article points out the importance of an interdisciplinary perspective for the explanation of altruism through the review of empirical studies on volunteering behavior. Furthermore, a connection is made to the challenges of future research on volunteering, and eventually altruism studies.

Key words : sociology, altruistic behavior, prosocial behavior, volunteering, empathy, religiosity, socialization

Returning Debt to Others in the Future: *Kyosei* in the Future through the Pay-It-Forward Network

Tomohide ATSUMI

Abstract

When one is taken care of by altruistic behavior of a person without any chance of returning it directly to that particular person, s/he may attempt to forward it to someone else in the future. The present study examines the network of altruistic behavior called "Pay-It-Forward Network" (PIF Network), from disaster survivors in the past to those in the future. Following the new framework of "debt-led society" proposed by Sarthou-Lajus, the effects of paying off debt on the payers themselves is examined. The study demonstrates that the PIF Network is effective for disaster relief of others in the future, that is, survivors in future disasters. It also implies that the PIF Network would have accelerated the recovery of past disasters. Future studies should investigate how the PIF Network could have accelerated the disaster recovery of past calamities.

Key words : Pay-It-Forward Network, disaster volunteer, "debt"

In-action as a form of Altruism: A Theoretical Study on Responsibility to and Care for Incommensurable Others

Mika OKABE

Abstract

The purpose of this paper is to examine and outline how "altruism" has been discussed in current pedagogy. First we focus on the "caring theory" of Nel Noddings, who introduced the concept of "caring" into the discipline of pedagogy. She criticized the traditional ethical principle of "justice," the equal reciprocity with others, and insisted that reciprocity can be realized in unequal and asymmetrical involvements, such as the relationship between children and adults or that of patients and nurses. On the other hand, in her theory there is an inevitable inherent "evil in relation," which means we have a tendency to despise or ignore foreign and incommensurable others who can not respond to us directly or comfortably. Therefore, according to H. Jonas, we find the principle of the responsibility to and care for incommensurable others in "in-action as a form of altruism," that would contribute to keep the existence of others free and open to various future possibilities and potentialities. Finally, as a future prospect it is pointed out that the memory of disasters would be a clue for the quest of arts to realize the ethical principle of "in-action as a form of altruism."

Key words : caring, reciprocity, responsibility, evil in relation, incommensurable others, in-action

Globalization of Medicine in Japan: Present Issues and Activities at the Center for Global Health in Osaka University Hospital

Yukiko OGASAWARA, Ken NAKATA, Kaori MINAMITANI,
Kenrin SHI, Yoshiki SAWA

Abstract

We compiled the present issues regarding the medical treatment of foreign patients and non-Japanese speaking short-term or long-term residents in Japan and considered the matter in relation to the globalization of medicine in Japan. Medical issues of foreign patients or non-Japanese speaking residents in Japan still remain unsolved at present not only regarding language but also customs, religion, cost, and insurance. Among them, medical interpretation is one of the most important issues, which should be solved by education and certification.

We have conducted a questionnaire survey for doctors and nurses in Osaka University Hospital and found that several doctors and nurses had experiences of dealing with foreign patients. In particular, they felt difficulty in a building trusting relationship with foreign patients and put forward the necessity of medical interpreters. Osaka University Hospital established the Center for Global Health (CGH) in April 2013 to promote three projects for solving these problems. “Inbound,” accepts foreign patients and medical trainees from abroad; “Outbound,” introduces the Japanese advanced medical treatment and health care system if a foreign country needs it; and “Research and Education” promotes global medical innovators.

Key words : globalization in medicine, medical treatment of foreigners, medical interpreter, Center for Global Health (CGH)

A Brief History of Japanese Psychiatry of Disaster: A Reconsideration of “Care of *Kokoro*” in the Great Hanshin Awaji Earthquake

Kohei TAKAHARA

Abstract

The aim of this paper is to describe the history of Japanese disaster psychiatry, and the study of PTSD (Post-traumatic Stress Disorder) that has been developing in Japan since the Great Hanshin Earthquake (1995) with specific attention being paid to the WWII era up to 1995. With the problem of trauma in disaster, we are confronted with the social condition “Care of *Kokoro* (heart, mind, soul, spirit in Japanese)”. The way in which PTSD was developed as a category was established in DSM-III (1980). PTSD has been informed by several social problems and in the process of movements in the United States. In this paper, I shall maintain that PTSD is not only a psychiatric category but also a social condition by which sufferers are diagnosed (§1). This paper will describe the historical context in which the Imperial Japanese Army recognized that each case of war neurosis had to be treated, but the complaints from the soldiers were rejected because they were diagnosed as neurotics (§2). After the WWII, Japanese disaster psychiatry changed stepwise. In the Miike coalmine explosion (1961), most of the deaths were due to carbon monoxide poisoning and most of the poisoned survivors suffered severe brain damage. The complaints from those miners were ignored, because they were treated as suffering from neurosis. However, in the 1980s, a psychology of disaster was developed to analyze the mental health conditions of evacuees. Psychiatrists have researched the basic data of residents who suffered from the Heavy Floods in Nagasaki (1982) and the Miyake Island Eruption (1983), and have analyzed the daily lives of evacuees and their mental health care in the disaster of the Mt. Unzen Heisei Eruption (1991). In line with those activities in the 1980-90s, this paper will demonstrate how disaster psychiatry has developed to support evacuees (§3).

Key words : The Great Hanshin Earthquake, the history of disaster psychiatry, PTSD, “Care of *Kokoro*”, war neurosis

The Claim for Universality: the Politics of “Living Together with the Other” in the work of Judith Butler

Kazuki FUJITAKA

Abstract

The practice that a variety of minorities claim universality as their self right appears to be essentially important, when we think of living together with others. This practice becomes the moment to change the sense of “universality” to live together with those who are deprived of universality. Then, a problem emerges: Under what conditions do minorities who are excluded from the universality claim the universality of self? In this paper, we examine Judith Butler’s thought concerning the concept of universality to consider this question. Especially, we pay attention to the theoretical relationship between Butler and Hegel to establish the concept of universality in Butler. Her idea of universality is related to Hegelian philosophy, and she formulates the concept through rereading Hegel.

At first, we briefly review Butler’s notion of universality. Next, we show how Butler redefines the concept through reading Hegel. In the chapter, it is manifest that the universality is bound to the concrete. This suggests the impossibility of universality, because, to the extent universality is structurally related to the concrete, it is not sufficiently generalized. In the third chapter, we shift the perspective from universality to the claim of it: the linguistic condition that it is claimed. Lastly, we indicate the paradoxical movement that minorities which are deprived of universality claim it. Through these considerations, we make clear the perspective that Butler provides toward the politics of “living together with the other.”

Key words : Butler, Hegel, universality, the concrete, the negative

Pelu Ulu: The Way for Coexistence under Conflict

Shinichi Fujii

Abstract

In this paper, I examine the Solomon Islands, which experienced armed conflict, as a field to consider coexistence. Especially in northeastern Guadalcanal, the breakout of conflict forced many migrants from Malaita to reconstruct their social relationship with Guadalcanal people.

This paper has two aims. First, I present the situation of northeast Guadalcanal under the conflict and investigate some cases of the gift ceremony, “*pelu ulu*”, which were used to avoid violence. Second, I analyse these cases from the point of view that the gift acts as a dynamic towards changing the relationship between the groups.

Key words : gift exchange, peace, Solomon Islands, “ethnic tension”, Northeastern Guadalcanal