

Analysis of Extraordinary Acts by Ordinary Citizens From the View Point of Altruism and Leadership ~ Cases of U.S.A and Japan

Tetsuya ENDO[※] and P.Michael PAULES^{※※}

In times of great societal crises, citizens frequently demonstrate high levels of altruism and civic cooperation. Two examples of extraordinary public spirit, the Japanese response to the earthquake/tsunami/nuclear disaster of March, 2011 and the American unity which followed the September, 2001 terrorist attacks on New York City stand out. This paper seeks to identify the characteristics of citizen altruism, including, shared concern, universality, and social conscience. Key issues to be investigated are: (1) Identification of factors which lead to altruistic actions by citizens, (2) implications of public altruism for governance and civic engagement, and (3) the role of leadership (both formal and informal) in promoting altruistic behavior.

Keypersonship, a leadership model which embraces servant leadership principles, incorporates the values of public spiritedness and selfless civic participation. The relationship between Keypersonship and altruism will be studied and a factorial analysis utilized to reveal the leadership attributes most directly related to advancing positive collective action for societal well-being. By better understanding citizen altruism and developing leaders who embrace altruistic leadership principles, governments can strengthen ethical frameworks which promote harmony and be prepared to meet the challenges of the complex and rapidly changing global society.

Introduction

This paper presents a transformative leadership model for the liberation and development of individual leadership capacity through a philosophy and practices based on human altruism. Cases and survey results from the United States and Japan provide insights into how this approach may be used to improve governance and restore public trust at the local level.

Gaining and sustaining public trust is a fundamental prerequisite for effective public leadership. For politicians, government officials, and public employees entrusted with the

responsibility of leading public organizations, integrity and ethical behavior often determine success or failure.

In recent years, high-profile leaders have fallen from grace when corruption, malfeasance or abuse of power has been revealed. Some examples: allegations of corruption and collusion by government officials in the British scandal involving Rupert Murdoch's media company which ended publication of one of the oldest and most widely-read newspapers in the world based on its alleged role in contributing to a culture of criminal behavior. The Egyptian Revolution which brought down the three-decade reign of President Hasni

※ Aomori Public College Professor
※※ University of Southern California Adjunct Professor

Mubarak based, in large part, on his the reputation of his government for wide-spread corruption. The sentencing last year of former U.S. House of Representatives speaker Tom Delay to three-years in prison for political money-laundering during his term of office when he was second in the line of succession to lead the United States government.

Opinion research has documented continuing declining public support for leaders and institutions in the United States and abroad. (Pew Research Center for the People and Press, 2010) At the same time, what constitutes unethical behavior is a subject of constant debate in the news, on television talk shows and in academic research.

Ethics are commonly regarded as rules or standards of conduct which prescribe acceptable behavior by public leaders. They are often codified in law, however, they are viewed as something more intrinsic to human nature-a "moral compass" to guide one through daily choices of right and wrong. Cultural considerations come into play. In today's complex and interconnected world, differences in ethical paradigms are commonplace, giving rise to conflicts and confusion. For example, some of the differences in the ethical paradigms of the United States and Japan are shown below:

U.S.A.	Japan
Judeo/Christian Heritage	Buddhism/Confucian Philosophy
Diverse Society	Homogeneous Society
Individualism/Freedom	Unity/Cooperation
NaturalLaw/Intrinsic "Truth"	Natural Cosmology
Efficiency/Effectiveness	Consensus

Ethical relativism, the belief that there is no objective right or wrong, has led to tensions between societies where each follows their own principles based on their culture, history and political beliefs. These tensions will accelerate with expanding international trade,

business and governmental relations. A unifying value for ethical leadership which cross-cuts political, religious and social beliefs is needed to provide a shared or common basis for human relations and to restore public confidence in government institutions and leaders. The concept of altruism offers a promise as this unifying value. It is an essential component of servant leadership and the Keypersonship model which incorporates traditional philosophies as well as the whole-soul view of leaders and followers as discussed below.

Altruism

Altruism is described by Patterson (2003) as a link between good motives and good behavior. Karra, Tracey, and Phillips (2006) defined altruism as "a moral value that leads individuals to act in the interests of others without expectation of reward or positive reinforcement in return" (p. 863). Altruistic beliefs and values have been studied in diverse disciplines, including economics, psychology, social science, sociology, and related disciplines (Smith, 2004). Evolutionary psychologists and biologists have found that altruistic behavior and the social cooperation it promotes play important roles in the development and advancement of both human and animal species (Kropotkin, 1982). Contrasted with the popular belief that survival needs make selfishness the predominate behavioral attribute, scholars such as James Ozinga (1999) along with Felix Warneken and Michael Tomasello (2009) have shown that altruism is an innate part of human nature, with its source in heredity, natural law or in the instinct for social behavior. Warneken and Tomasello have documented young children's natural proclivity to share and associate with selfless behavior. Based on these observations,

they conclude that people are born altruists who later in life learn strategic self-interest (Warneken and Tomasello, 2006).

Environmental effects also come into play. Based on behavioral studies of children, Paul Bloom finds, "'It is often beneficial for humans to work together ... which means it would have been adaptive to evaluate the niceness and nastiness of other individuals'" (Bloom, 2010). According to Fletcher and Doebeli (2008), the most fundamental requirement for the evolution of altruism is the "assortment between individuals carrying the cooperative genotype and the helping behaviors of others with which these individuals interact." Biologist Leonard Nunney posits that group-selected altruism differs from benevolence in that altruists are not principally self-serving while "benevolent individuals act selfishly but provide an incidental benefit to their neighbors" (Nunney, 2000).

Ordinary citizens, including public, non-profit and private-sector employees, and others who do not have formal leadership roles, have demonstrated remarkable altruism in response to misfortune. Clinical psychologist Kathleen Brehony's book, *Ordinary Grace* (1999), explores the roots of altruism and documents the spontaneous, selfless actions of ordinary people when confronted by human suffering and need. This behavior is natural, cross-cultural and commonly associated with valuing, trusting and desiring to serve others.

In times of crisis, particularly during man-made or natural disasters, ordinary citizens tend to behave rationally and act both in their own interests as well as the interests of others (Mogensen, 2008). Citizens, in fact, often become the most effective emergency personnel. According to Helsloot and Ruitenberg (2004), "Situational altruism can be seen as a special kind of emergent norms that are guiding

citizens (and responders) in times of disasters."

If altruism is part of human nature, under what conditions is it revealed? Are there certain prerequisites for the expression of altruistic behavior? Empathic concern for others is most commonly cited as the prime motivation for altruistic action. People step forward to assist others at an accident scene, when they encounter someone in distress or when they experience a shared misfortune. C. Daniel Batson, an American psychologist, describes this behavior in relation to the empathy-altruism hypothesis which states that, "feeling empathy for [a] person in need evokes motivation to help [that person] in which these benefits to self are not the ultimate goal of helping; they are unintended consequences." (Batson, 1991)

Altruism is a value which is found throughout the world in every culture. "Altruism is a virtually universal value in all human societies and forms the basic tenant of most of the world's great religious, social reformist and revolutionary movements," according to Canadian psychologist J. Philippe Rushton (1982). In other words, altruism is a powerful force which shapes societies and advances leadership.

Altruism as a Leadership Value

Leadership has been one of the most studied and least understood aspects of the human condition. Much debate has focused on whether it is an intrinsic skill or something that must be nurtured and developed. This study proposes a model to explain the relationship between leaders and followers by considering two questions, "What makes an effective leader?" and "What makes a good leader?" The first question deals with leadership effectiveness while the second considers

the moral and ethical implications of leadership.

Scholars are increasingly focusing on altruism as the moral standard for leadership. James MacGregor Burns and Bernard Bass believe that leaders forgo their self-interest for the sake of the collective good, a moral principle or a compelling vision of the future. Yeon Choi and Renate Mai-Dalton have added that self-sacrificing leadership behavior is often embraced by followers and creates a "culture of reciprocity" in which followers are motivated to follow their leader's example (Goethals, George R., Sorenson, Georgia J., Burns, James MacGregor, 2004). This reciprocity involves mutual altruistic behavior for the benefit of the organization.

Robert Greenleaf (1991) described the servant leader as one whose desire to serve others prompts a desire to lead. Patterson presents servant leadership as a logical extension of transformational leadership theory in which leaders "lead an organization by focusing on their followers, such that the followers are the primary concern and the organizational concerns are peripheral." (Patterson, 2003, p. 5) She identifies constructs that define servant leadership including demonstrating agapao love (a moral love for followers), acting with humility and altruism (p. 8).

Eastern and Western cultures similarly embrace altruistic leadership while being affected by their cultural traditions. Altruism as practiced in Christianity is universal love. When asked to name the great commandments, Jesus Christ replied, "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.'" (Mark 22:37-39) Eastern cultures are influenced by ancient Chinese philosophy, particularly

Confucianism. For Confucius, benevolent love is the center of ethics. When asked about the guiding principle of life, he answered: "In a word it is altruism (shu). Do not do to others what you would not like yourself." (Confucius) This is similar to the golden rule in the Christian teaching in Matthew 7:12 and Luke 6:31. The primary distinction between the two approaches is that Western culture views altruism on an egalitarian (peer-to-peer) basis, while Eastern cultures often take a hierarchical view. This is because Confucius believed that people naturally show more love to the people closest to them, especially parents and relatives (Ma, 2009, p.4). The resulting "graded love" may be viewed by those outside the culture as showing favoritism or a higher level of respect for leaders, family members and close friends (p. 6). Zen Buddhism, another important component of Eastern thought, views everyone as an equal part of the natural cosmology. This philosophy promotes social behavior much closer to the egalitarian approach found in the West.

Regardless of these minor cultural distinctions, altruistic leadership embracing servant leadership principles is gaining support as a model which cross-cuts geographic and cultural lines and provides an exciting new dimension to leadership theory. Kanungo and Mendonca (1995) captured the essence of the movement when they wrote: "Organizational leaders are truly effective only when they are motivated by a concern for others, when their actions are invariably guided primarily by the criteria of the benefit to others even if it results in some cost to oneself." Today leadership must be viewed from a new vantage point which considers intrinsic relationships.

Identifying Latent Leadership Capacity

The issue of how leadership capacity is acquired has been extensively studied, however most of the research to date has been focused on analyzing leadership skills and training methods while paying less attention to the source or foundation of leadership. The proposition that leadership capacity exists in everyone was advanced by Robert W. Gunn, a leadership expert and advisor to Global 300 companies in the U.S., Europe and Asia. He believed that every human being has an inherent ability to lead others (Gunn 2000, p. 4). The increasing complexity and rapidly changing nature of the modern world is creating a need to go beyond the traditional abilities/skills research focus to explore latent leadership capacity in each individual. Gunn believed that leadership development methods should encourage the understanding and expression of one's "deeper knowledge" to benefit organizations and societies. In this way, leading would be much like other human activities-playing, thinking and doing; common sense would prevail and a momentum would be created as people apply their own leadership abilities to accomplish agreed-upon ends (pp. 2-3). The latent capacity to lead can be measured by the speed of action or decision-making, assessment of the number of people who demonstrate leadership capacity, employee satisfaction, innovation rates, customer satisfaction or financial results (p.3).

The nature of latent leadership is revealed during times of crisis when ordinary people spontaneously step forward and assume leadership roles to benefit others. The Great Events Theory of Leadership predicts that a crisis may bring out the latent leadership abilities of a person (Bass, 1990) while latent leadership capacity may also be activated in other ways.

In disasters, "collective efficacy" often

occurs where ordinary people and groups become empowered to take action for the good of the community (Perkins and Long, 2002). Research has shown that individuals who had worked or played together previously were more likely to organize without formal planning to assist with recovery efforts (Stallings and Quarantelli, 1985). Communities with strong social networks often recover faster from disasters due to citizen leadership and the social bonds which support collective action (Aldrich, 2008, p.91). Policy makers, therefore, are advised to support the construction and maintenance of social networks by providing communications, meeting places and information for neighborhood and community groups (p. 92).

Servant Leadership/Keypersonship

Altruistic leadership and collective efficacy are manifestations of Servant leadership in which stewardship, empathy and shared decision-making are guiding principles. Servant leaders embrace altruism and measure success in the betterment of the lives of others (Greenleaf, 1991). In the Leadership Perspectives Model (LPM), Gilbert and Matthew Fairholm (2009) describe spiritual leadership as subsuming the philosophies of scientific management, excellence management, values leadership, and trust cultural leadership. In essence, spiritual leadership rules the entire concept drawing on the strengths of the underlying leadership philosophies.

Keypersons are persons who naturally influence others. And Keypersonship is a philosophy and practice of servant leadership, sharing power and developing trust between leaders and followers by focusing on their whole-soul (spiritual) essence.

In applying the concept of Keypersonship to the Situational Leadership Model of Hersey

& Blanchard (1977), it is possible to overcome the limitations on performance that occur when human skills and traditional leadership models are not enough. Fairholm (2004) defined "spirit" in terms of the basis of comfort, strength, happiness; the essence of self; the source of personal meaning and values; a personal belief system or inner certainty; and an emotional level of being. It is closely related to the term emotional intelligence. Consistent with the principles of process philosophy (Whitehead, 1978), "spiritual" may be treated more universally, even if it is based on different philosophical or religious beliefs. Different thoughts such as Christianity, Buddhism or Confucianism can be considered on the same basis. Therefore, the meaning of "spiritual" in relation to spiritual leadership and Keypersonship is "inclusive consciousness which promotes the growth of the self-serving person and idea." (Fairholm, 2004)

In the Situational Leadership Model of Hersey & Blanchard, leader and follower are distinguished by maturity of human skill and task-related technical skill. The spiritual

dimension added to the task, relationship and maturity dimensions provide the basis of the Keypersonship model (See Fig.1). The shape of a pyramid is used as a model in a way that technical-oriented skills of relationship, task and maturity described by Hersey & Blanchard represent the bottom part of the pyramid while the spiritual value is represented by the height of the pyramid. In a sense, the maturity of the task technical skill (one axis of the Hersey & Blanchard model) is equal to the level of the skill of scientific management and the technical side of excellence management within LPM. And the maturity of human skill (the other Hersey & Blanchard axis) is equal to the level of the skill of the human factor side of excellence management, values leadership and trust cultural leadership.

Fig. 1 shows the relationship of two persons who have different levels of Keypersonship having the ability to see and act upon the whole-soul characteristics of others. Person A is more outstanding than B from the point of Keypersonship.

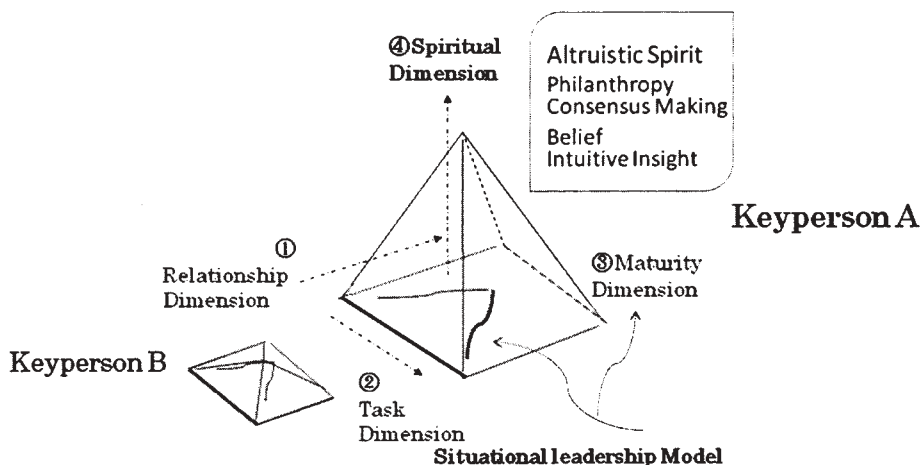


Fig.1 Dialogue with Key persons A and B

In the Situational Leadership Model, leader and follower are distinguished by maturity of human skill and task-related technical skill. The Keypersonship model has four dimensions, on top of the three dimensions previously described, task, relationship and maturity, we focus on spiritual dimension which we consider as the fourth dimension in this paper. It is assumed that the spiritual dimension includes altruistic spirit, philanthropy, beliefs, intuitive insight and consensus making in line with the thought of Servant Leadership (Greenleaf,1977). The current challenge is to move from a descriptive model to an action orientation which frees the altruistic spirit to advance positive collective action for societal well-being.

Liberating Latent Leadership Capacity

In the United States, extensive use of coaching and mentoring are employed along with traditional leadership training methods to prepare and promote promising talent. Voluntary and independent research, discussion-style training and workshops at the work site have helped Japanese officials introduce new organizational development practices which are shared and expanded through networking. The thought and practice of OJL (On the Job Learning) in local government organizations has also occurred. OJL is a method of empowering employees to bring about positive organizational change (Endo & Paules, 2007). It involves identifying Keypersons, assisting them in developing their leadership potential and supporting them through consultation in developing leadership within their organizations (Endo and Paules, 2010).

According to Shunich Furukawa and Yoshiaki Hoshino (2001), the concept of knowledge creation has been widely used in many disciplines. In management theory,

knowledge creation was once viewed as the distinctive way that Japanese companies innovate (Nonaka and Takeuchi 1995). Organizational knowledge created by individuals in product development and service/operational improvement has been extensively utilized in the private sector. Furukawa and Hoshino proposed the term Knowledge-Based Governance (KBG) which combines the concept of Knowledge-Based Management with governance in the public sector. This concept includes the process where both citizens and government employees learn from sharing national/regional/community goals and targets and identify the outcomes to be achieved. Thus, KBG is different from the concept of the New Public Management (NPM) which was formulated based on the results of public sector reform experiences in the last two decades in the United Kingdom and the U.S.A.

There are some common principles between NPM and KBG including the application of a management cycle of planning, implementation and evaluation functions and the principle of competition. While NPM stresses introduction of competition for improving efficiency, KBG broadly refers to a competition with other nations/regions/communities by involving collaboration with citizens. The central focus is satisfying the intrinsic motivations and fulfilling the needs of public employees and citizens to facilitate cooperation. OJL is intended to facilitate Keypersonship in ordinary citizens as well as government employees by empowering them to bring about positive organizational change.

OJL and the Keypersonship model build upon altruistic characteristics and provide an effective way to liberate latent leadership capacity in both employees and citizens. Innovation is facilitated by open communication and the creation of a sense of fulfillment and

self-realization. OJL emphasizes setting vision and aspirations to realize individual greatness. It regards public employees also as citizens seeking fulfillment and motivated through learning to nurture mutual understanding and respect with other citizens. Kristin Campbell, Director of the U.S. Council of

Citizenship, offers an American perspective: "Successful civic engagement is about capturing and harnessing empathy. Ultimately we are talking about wanting people to care about their neighbors, communities, their country." (Rodriguez, 2011).

Table. 1 Comparison of Four Typologies of Organizational Culture Strategy

Traditional Bureaucracy	NPM	KBG (Knowledge-based Governance)	OJL (On the Job Learning)
Control by Laws and Regulations	Control by Goal/ Performance	The goals are more policy oriented than the service levels which NPM stresses.	Open communication and dialogue with a sense of fulfillment and self-realization to emergent policy innovation.
Specialization	Flexible System for Efficiency as Service Provider	KBG emphasizes setting goals by sharing knowledge between citizens and government, rather than evaluating the level of goal achievement.	OJL emphasizes setting vision by self-directed learning with a sense of fulfillment to realize individual greatness.
Typical Hierarchy System	Management by Contract with Unit organizations which are valued Independently	Cooperation between citizens and government by sharing knowledge and goals/targets.	OJL creates cooperation with a sense of fulfillment and mutual trust to realize the vision and through sharing knowledge and goals/targets.
Absence of Strategy Management	Management Reflecting Customer Needs	KBG regards citizens as a balanced mixture of four aspects: customer, taxpayer, principal of autonomy and interested supplier and focuses on meeting their needs.	OJL regards public employees also as citizens with a sense of fulfillment by public service and feeling motivated by mutual understanding and respect with citizens to realize individual greatness.

The Keypersonship Organizational Culture Maturity Model (Fig. 2) shows the relationships between the four organizational culture styles which affect how organizations function and how leadership is developed. Each model has evolved historically. Traditional

Bureaucracy has led to New Public Management. With the introduction of double-loop learning (Argyris and Schon, 1978), the model shows how the earlier styles have led to the development of Knowledge-Based Governance and On the Job Learning.

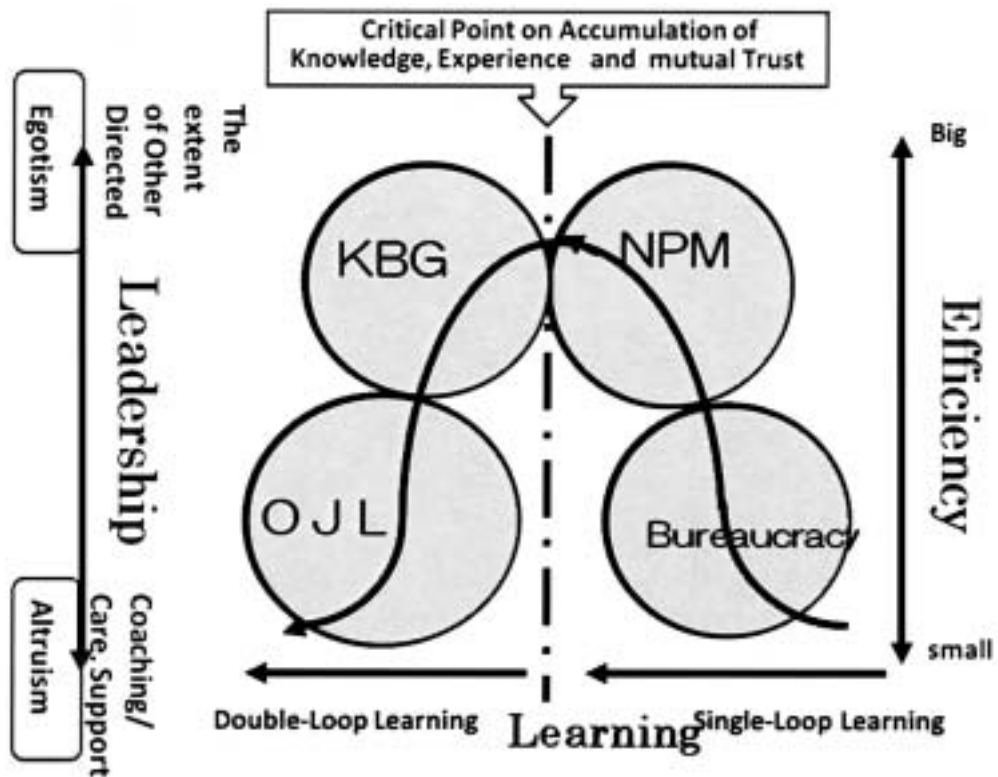


Fig.2 Keypersonship Organizational Culture Maturity Model (Endo, Paules, Onodera, 2011)

In Fig. 2, the horizontal axis is Learning; the right vertical axis is Efficiency and the left vertical axis is Leadership. To overcome a bureaucratic corporate climate, organizational learning strategies are promoted under NPM which emphasize the dual role of citizens as customers of government services as well as public shareholders. As the learning proceeds, the quality stage of the vertical axis changes at the central point of Fig.2 (through double-loop learning) after reaching the critical point on knowledge, experience and trust

accumulation, from being efficient you now move to practice leadership skills, leading to the practice of knowledge management and governance and the use of the KBG model. As learning deepens, OJL liberates the innate leadership capacity of public employees and citizens. People are altruistic by nature. When they meet a crisis situation, it is unconsciously expressed. The more the organization embraces OJL, the more people promote the awareness of their latent altruism. But In a disasters situation, realization of individual

leadership potential is channeled into concrete activities like serving others. The following cases describe this behavior.

Case Studies in the U.S.A. and Japan

September 11, 2011 marked the tenth anniversary of the four coordinated suicide attacks by al-Qaeda on the United States which claimed 2,977 lives. While many ordinary citizens displayed acts of bravery and self-sacrifice that day, two cases exemplify extraordinary altruistic leadership in the face of adversity.

Mychal F. Judge was a Roman Catholic priest and Chaplain of the New York City Fire Department. He supported the department's mission by offering counseling, prayer and support to firefighters and their families. After the first plane hijacked by the terrorists hit the World Trade Center, Father Judge rushed to the site and began offering aid to the victims at great personal risk. While he was not a member of the New York City Fire Department's command staff and did not have a formal leadership role, his personal actions inspired and motivated firefighters and other first responders to venture into harm's way to rescue many people who would otherwise have been killed. When the South Tower collapsed at 9:59 a.m., Father Judge himself was killed by the falling debris. A Police lieutenant found Father Judge and, assisted by two firefighters and civilians, carried his body to a church across the street from the World Trade Center. He became the first official victim of the September 11th attacks (Daly, 2008).

The six men of New York City Fire Department Ladder Company No.6 were on the 27th floor of the North Tower when the South Tower collapsed and they were ordered

to leave the building to retreat to safety. On the way down the staircase they encountered a grandmother, Josephine Harris, who was incapacitated from fatigue after having walked down 60 stories from her office. The firefighters began to help Mrs. Harris down the stairs until they reached the 4th floor and she could go no farther. Rather than abandon her, the firefighters collectively decided to stay with her in the stairway on the 4th floor, and then the North Tower collapsed. The small pocket of the stairway in which they stood was the only area spared when the building fell. Their decision to stay with Mrs. Harris at the expense of their own safety and need to escape actually saved their lives. All were discovered and rescued a few hours later and the firefighters came to be known as the "Lucky6." (Phillips, 2001)

These kinds of altruistic behavior can be seen every day when individuals step forward and take actions which put others before self. This occurred repeatedly during the natural disasters which impacted the Mid-western part of the United States in 2011. On May 22, 2011, a 200-mile-per-hour tornado bore down on the town of Joplin, Missouri. At the Joplin Home Depot store, customers and employees gathered in a safe area in the back of the store. As the tornado came through, desperate people were still outside the store trying to find a way in. Home Depot employee **M. Dean Wells** left the safe area to let them in and he herded them to the back of the store. He was near the front of the store when a massive concrete wall collapsed killing him. At his funeral a few days later, Wells daughter said, "Today, we gather for the absolute number one quality my father had. He served others before he served himself. He died a hero... that was my father. He was always helping everybody." A total of

153 people were killed in the tornado. The death toll could have been much greater if not for the heroic leadership of Dean Wells and others like him (Murphy, 2011).

In Japan, an earthquake and tsunami devastated the Tohoku district and other regions on March 11, 2011. Damages were inflicted in the Kanto district, too. The number of deaths totaled 15,538, the number of injured was 5,685, and the number of missing was 7,060 as of July 6th according to the National Police Agency. Over 116,000 were evacuated. After the disaster, the Fukushima Daiichi nuclear power plant incurred hydrogen explosions, nuclear meltdowns, and releases of radioactive materials. Japan has experienced complex, large-scale disasters and this was the worst disaster since the World War II. In this situation, many local government employees and ordinary citizens demonstrated courageous, altruistic leadership:

Miki Endo (Minami Sanriku Town, Iwate Prefecture), a 25 year old employee of the town's Crisis Management Department, broadcasted warnings and alerts over a community loudspeaker system as the tsunami came in. She was credited with saving many lives. The three-story headquarters of the department remained standing but was completely gutted, with only a red-colored steel skeleton remaining. In the aftermath of the disaster, Endo was missing and was later confirmed to have died. Photos show the roof of the building completely submerged at the height of the inundation, with some persons clinging to the rooftop antenna. She is one of them. "Please run, run for the higher place!" she screamed through the microphone. She would not have known the three story building of the town office was about to be

torn by floods, or she might have known but put her priority was on saving other people in her sight.

Marti McElreath (Shichigahama, Miyagi Prefecture), a 23 year old, works for the International Exchange Office under the Japan Exchange and Teaching Program (JET). As a coordinator for international relations, McElreath, who is fluent in Japanese, was responsible for organizing various community events, as well as giving English-language and culture classes to local residents (Martin, 2011). The earthquake and tsunami that hit the small town of 20,000 claimed 56 lives, and 18 people remain missing. Nearly 1,000 people were still living in the town's six evacuation centers, and many houses in the coastal area were swept away or damaged. The facility McElreath works for, Kokusaimura or International Village, is being used as a temporary shelter, providing food and a place to sleep for around 300 people, and McElreath spends her days helping evacuees as the only foreigner among the staff. While radiation fears from the Fukushima No. 1 nuclear power plant have led many foreigners in the region to flee, McElreath, whose town lies on the cusp of the 80-km evacuation zone recommended by the U.S. government, has remained firm in her conviction to stay and do what she can to help the community.

Yasuteru Yamada, a 72-year old retired engineer, has formed the Skilled Veterans Corps to recruit older nuclear workers and engineers to help control the damaged Fukushima plant. He believes that older workers should help perform the work because their sacrifice will avoid permanent health impacts to younger workers. More

than 160 engineers, including many former atomic plant workers, aged 60 or older say they want to sign-up for Skilled Veterans Corps to help restore the cooling systems crippled by the March 11 earthquake and tsunami. "We shouldn't leave the work only to young engineers," said Yasuteru Yamada, who made the proposal after hearing that young subcontractors, some of them unskilled workers, were engaged in the high-risk salvage effort. "Young people, especially those who will have children in future, should not be exposed to radiation," said Yamada (Buerk, 2011).

The seaside of Soma City, in Fukushima Prefecture, was severely damaged by the tsunami. After the disaster, many people required shelter because their homes were destroyed and the radioactive contamination of the nuclear accident has made the situation much worse. In the days following the disaster, electricity, television and Internet communications were inoperable. City employees, **Takashi Watanabe**, Chief of the Planning and Policy Division and Makoto Endo, Sub-Chief of the division, were the driving force in relaying information to the public by radio communications. Mr. Watanabe says City Hall information could not have been obtained by the public through normal channels. After the set up of the broadcasting system, citizens were able to know what gas stations, supermarkets and convenience stores were opening after the disaster (Uno, 2011). Although Watanabe lost his home and his father perished in the tsunami, he put the interests of the citizens ahead of his own and inspired his subordinates to do the same.

In the cases of the above, altruism is demonstrated in a crisis situation. In these cases, it is not explicit how this behavior is

impacted by organizational culture. However, the above cases demonstrate that there is a possibility that altruistic action occurs in emergency situations independent from organizational culture.

Survey Results

A survey to measure Altruistic Spirit, Keypersonship and the performance action efforts of local government employees and ordinary citizens was completed by 149 Japanese workers and 62 workers in the United States, for a total of 211 responses. In Japan, the questionnaire was distributed by the placement method throughout the Tohoku region. 52.4% of the respondents were within municipalities in the March, 2011 disaster area of the tsunami and radioactive contamination of the Fukushima nuclear power plant. The remaining were distributed to workers in the coastal municipal governments, including non-profits. In this paper, we compared the awareness of staff in these areas with subjects in the United States in order to assess the value of leadership (altruism) that comes with experiencing human tragedy or emergency conditions. In Japan, 149 questionnaires were collected by paper and the 62 U.S. questionnaires were collected by digital survey (June, 2011). In this survey, the total recovery rate was 77.6%. As to gender, male respondent were 71.1% and Female were 28.9%. P-values did not exceed 0.05 so the sample size generated statistically significant results. Respondent occupations: 82.5% government, 10.4% non-profit, 4.3% business, 0.9% students, and 1.9% others. Job classifications included:

- Managerial status responsible for the whole department/division: 13.7%
- Senior staff member of the department/division: 14.7%

- Middle staff member in charge of the workplace:19.0%
- Staff member not included in the above:52.1%

The questionnaire utilized the concept of the Servant Leadership model and examined the relationship between the level of Altruistic Spirit and the level of the action efforts of the

respondents for making improvements and innovations happen in their organizations and in society.

The survey results suggest that the higher the degree of Altruistic Spirit, the more action efforts will occur for improvement and innovation in local government organizations and society (Fig. 3).

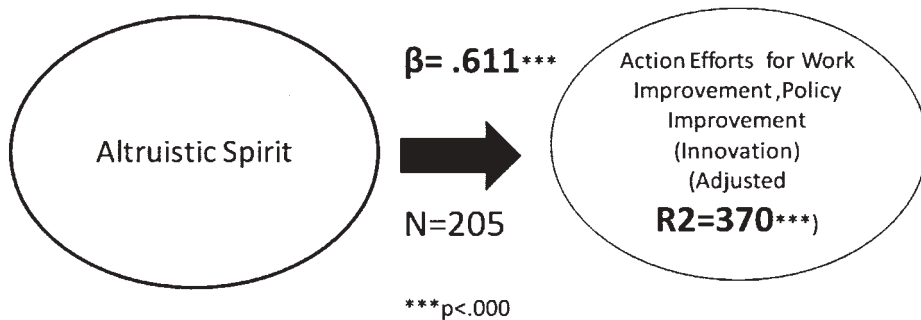


Fig.3 The results of regression analysis of Altruistic Spirit and the action efforts for Work Improvement and Innovation (USA and Japan)

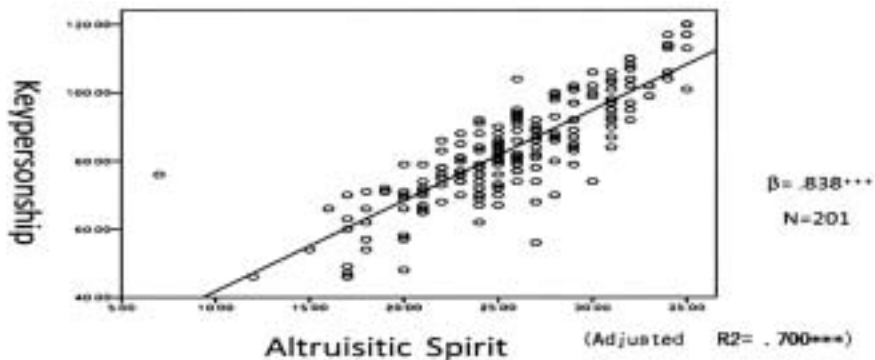


Fig.4 The results of regression analysis of Altruistic Spirit and Keypersonship (USA and JAPAN)

Also, the higher the degree of Altruistic Spirit, the more Keypersonship is present as found in both the USA and Japan (Fig.4).

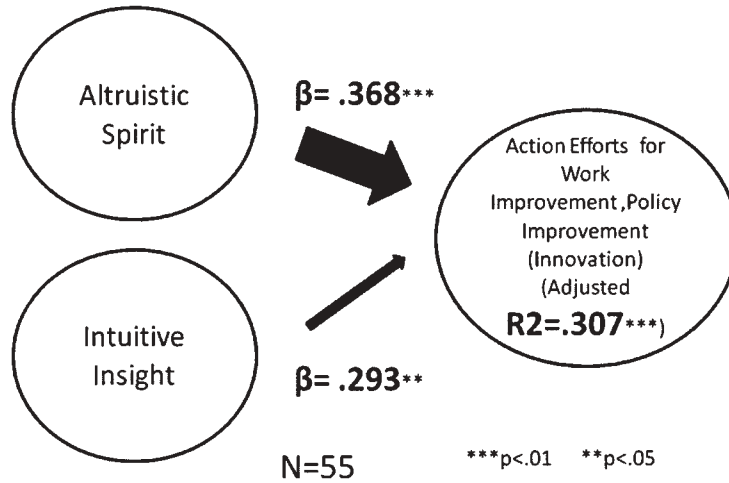
A Keypersonship Factorial Analysis was performed using the data from 211 responses (Table 2). Five factors were identified which provide the foundation for Keypersonship: Altruistic Spirit, Philanthropy, Consensus Making, Belief, and Intuitive Insight.

For the factor of work and policy improvement in the U.S.A, Altruistic Spirit is larger in weight and Intuitive Insight is secondary (Fig.5). In Japan (Fig. 6), Consensus Making is larger in weight and Altruistic Spirit is secondary in relation to similar performance and innovation measures.

Table.2 Keypersonship Factorial Analysis (Spiritual Dimension Version)

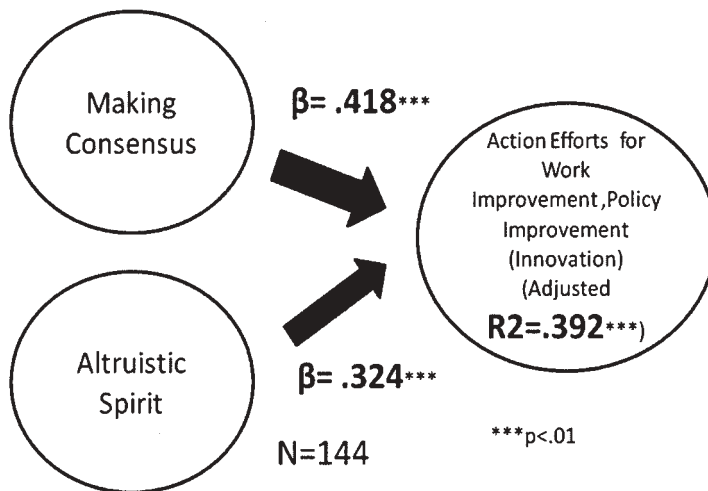
Unweighted Least Squares Equamax with Kaiser Normalization	Factor					Communalities
	1	2	3	4	5	
First Factor : Altruistic Spirit						
Q21 To what extent do you make efforts to serve others?	.616	.425	.042	.139	.143	.581
Q22 Are you willing to risk failure in acting on your beliefs?	.600	.058	.049	.093	.260	.399
Q23 Do you feel a selfless caring for others?	.516	.342	.127	.185	.098	.399
Q13 Do you try to show empathy to the feelings of others?	.513	.488	.355	.186	.102	.675
Q26 Would you step forward to help a person who is in trouble or in need of assistance?	.502	.289	.121	.234	.374	.576
Q12 Do you have imagination?	.492	.200	.357	.205	.084	.544
Q6 Do you sincerely try to listen to other people's stories?	.475	.326	.163	.184	.066	.479
Second Factor : Philanthropy						
Q19 To what extent do your words gives others healing?	.270	.691	.240	.233	.108	.659
Q20 Do you feel that you are useful to others and to your community?	.276	.644	.318	.211	.285	.718
Q15 To what extent are you trusted by other persons?	.214	.519	.412	.345	.186	.628
Q25 Do you believe people should help others who are less fortunate?	.236	.429	-.122	.237	.357	.469
Q24 Do you accept others even when they do things you think are wrong?	.268	.347	.202	.140	.169	.374
Third Factor : Consensus Making						
Q11 Can you think and act while seeing the big picture?	.136	.192	.717	.362	.218	.698
Q17 To what extent do you try to see yourself objectively?	.320	.044	.632	.135	.203	.486
Q18 Can you persuade others and achieve consensus?	.116	.314	.591	.296	.279	.699
Q9 Can you express experiences to others by language effectively?	-.001	.353	.540	.210	.400	.639
Q16 To what extent are you comfortable making decisions?	.054	.189	.504	.332	.412	.584
Q14 Do you think that you have the power of foresight?	.156	.266	.424	.416	.228	.532
Fourth Factor : Belief						
Q5 Do you clearly understand your life's purpose?	.111	.184	.170	.822	.255	.678
Q3 Can you see clearly the way which you should go?	.053	.255	.189	.674	.188	.626
Q4 Do you have spiritual beliefs?	.342	.022	.150	.534	.068	.397
Fifth Factor : Intuitive Insight						
Q8 Do you have imagination?	.103	.138	.232	.113	.704	.492
Q7 Do you value intuitive thought?	.108	.005	.115	.126	.613	.418
Eigenvalues (Rotation before)	1.27	1.96	9.98	1.21	1.09	
Contribution Ratio(%)	11.02	1.62	12.96	10.78	9.12	
Cumulative Contribution Ratio(%)	11.02	22.64	35.60	46.38	55.50	

Extraction Method: Unweighted Least Squares/ Rotation Method: Equamax with Kaiser Normalization



Multiple Regression Equation: $Y = 0.252 X_1 + 0.587 X_2 + 4.192$
 Y: The Action Efforts for Work Improvement and Innovation
 X1: Altruistic Spirit
 X2: Intuitive Insight

Fig. 5 The results of multiple regression analysis of Keypersonship (Altruistic Version) and the action efforts for Work Improvement and Innovation (USA)



Multiple Regression Equation: $Y = 0.268 X_3 + 0.224 X_1 + 1.501$
 Y: The Action Efforts for Work Improvement and Innovation
 X3: Making Consensus
 X1: Altruistic Spirit

Fig. 6 The results of multiple regression analysis of Keypersonship (Altruistic Version) and the action efforts for Work Improvement and Innovation (Japan)

A comparison of Altruistic Spirit in the United States and Japan for respondents having experienced serious disasters (scoring four or more on Item 31 of the questionnaire) is provided in Fig. 7. The results suggest that there

is a significant difference between the U.S.A. and Japan. It means that for those having experienced serious disasters (personal or societal), U.S. citizens show Altruistic Spirit more often than Japanese citizens.

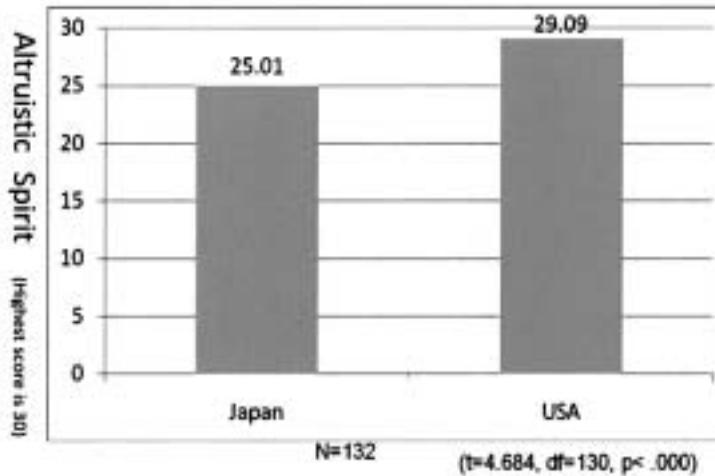


Fig. 7 The United States and Japan Comparison on Altruistic Spirit in the case of having experienced serious disasters. (Scoring four or more in No. 31 questionnaire item)

Fig. 8 shows the comparison of Altruistic Spirit between crisis and non-crisis exposures (using scores from Item 31 of the questionnaire). The results suggest that there is a significant difference between these two groups of people. Overall, a person who has

experienced a crisis shows more Altruistic Spirit than others. Rebecca Solnit has documented that people experiencing disasters frequently display altruistic behavior and rarely take actions which ignore the needs of others. (Solnit, 2009)

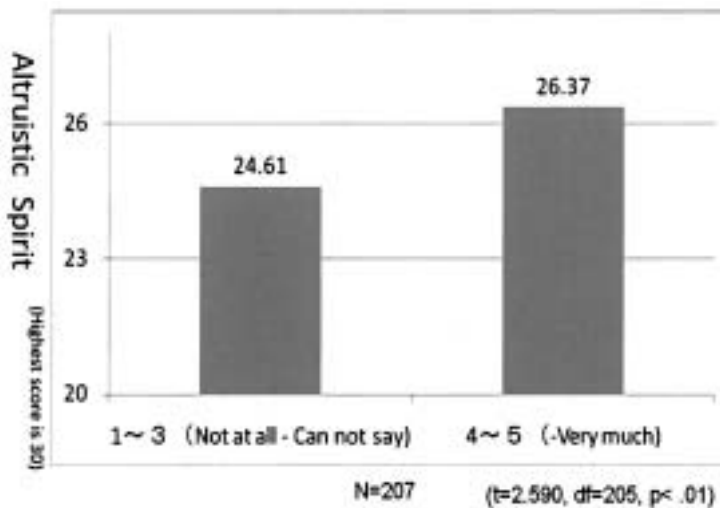


Fig. 8 Comparison of Altruistic Spirit between The Crisis Experience (Disaster) and No Experience. (Scores are from No. 31 questionnaire items)

In the above survey, it can be suggested that the greater the degree of altruistic spirit, the more the action efforts for work improvement and innovation are made. Keypersonship has a strong association with altruism although there are differences by country on the relationship between the factors associated with

Keypersonship and the degrees of improvement, innovation and altruism.

In order to consider the kind of organizational culture needed to release latent leadership capacity in daily life, the Keypersonship Facilitation Model can be used to deploy the techniques of On-the-Job Learning (OJL) and

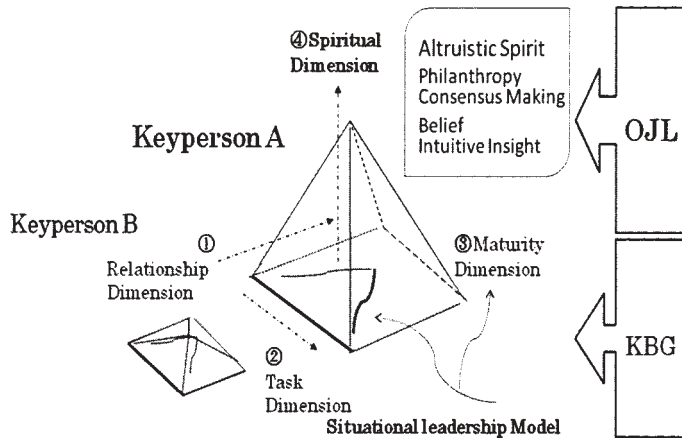


Fig.9 Keypersonship Facilitation Model

Knowledge Based Governance (KBG) to promote and incorporate the importance of spiritual dimension with the other dimensions of Leadership (Fig. 9).

Implications for Leadership Development

Altruism is an innate part of human nature. Eastern and Western cultures similarly possess an altruistic character while being affected by their cultural traditions. If altruistic leadership capacity is an essential human characteristic, what are the implications for leadership development? Transformational Leadership Theory, based on the work of Bernard Bass, states that superior leadership performance occurs when leaders elevate the interests of their employees and cause them to look beyond their own self-interest for the good of the group (Bass, 1990, p.21). "Transformational leadership can be learned and it can—and should be the subject of management training and

development. Research has shown that leaders at all levels can be trained to be charismatic." (p.27) Bass proposes management style analysis, mentoring and role-modeling as effective training methods, however, he cautions that leadership training should not focus solely on skills development because leadership development needs to be regarded as both an "art and a science." (p.30)

Liberating latent leadership capacity will require new and creative techniques. Using the Servant Leadership factors and OJL it is possible to recognize individuals who are Keypersons and help them utilize their values and skills to unlock both their own leadership potential as well as the potential of those around them.

(Received : November17,2012,Accepted : January30,2013)

References

- Argyris, C and Schon, D(1978). *Organizational learning: a theory of action perspective*, Reading, Mass: Addison Wesley.
- Aldrich, D(January 2008). The crucial role of civil society in disaster recovery and Japan's preparedness for emergencies. *Policy Organization Studies*.
http://works.bepress.com/cgi/viewcontent.cgi?article=1005&context=daniel_aldrich
- Bass, B (1990). From transactional to transformational leadership: Learning to share the vision. *Organizational Dynamics*, (Winter): 19-31.
- Baston, C (1991). The altruism question: *Toward a social-psychological answer*. Hillsdale, N.J.: Erlbaum Associates.
- Bloom, P (2010, May 3) The moral life of babies. *New York Times*.
- Brehony, K (1999). *Ordinary grace*. New York: Riverhead Books.
- Buerk, R(2011, May 31). *Japan pensioners volunteer to tackle nuclear crisis*. Retrieved from <http://www.bbc.co.uk/news/world-asia-pacific-13598607> and also <http://search.japantimes.co.jp/mail/nn20110629n2.html>
- Cohen, S, Eimicke, W and Horan, J (2002), Catastrophe and the public service: A case study of the government response to the destruction of the world trade center. *Public Administration Review*, 62: 24-32 doi: 10.1111/1540-6210.62.s1.6
- Confucius (1963). *The wisdom of confucius*. (p. 44). Peter Pauper Press. Mount Vernon, NY.
- Endo, T and Onodera, T (2007). Organizational strategy on local government management: Integration with the organizational strategy and the organizational psychology using the data of japan and the u.s.a. *Journal of Aomori Public College*, 12(2).
- Endo, T and Onodera, T (2010), Reviewing the concept of keyperson in order to extract factors of organizational strategy in local government. *Journal of Aomori Public College Study*, 15(2).
- Endo, T and Paules, PM (2010), International comparative study of keypersons on local government organizations: Conceptual and practical analysis of leadership development through strategic human resource training to meet the demands of the future borderless global economy," *Proceedings of 2010 International Conference on Public Administration (6th) Volume III*, UESTC Press.
- Fairholm, G(1998). *Perspectives on leadership*. Westport, CT: Ouorum Books.
- Fairholm, M (2004). Different perspectives on the practice of leadership. *Public Administration Review*, 64, 580.
- Fairholm, M, Fairholm, G, (2009), *Understanding leadership perspectives: Theoretical and practical approaches*. New York: Springer Publishers.
- Fletcher, J and Doebeli, M. (2008). A simple and general explanation for the evolution of altruism. *Proceeding of the Royal Society of Biological Sciences*, 276(1654), 13-19.doi: 10.1098/rspb.2008.0829.

- Furukawa, S and Hoshino, Y (2001). Knowledge-based governance by performance measurement: Beyond the new public management. Presented at the 62nd National Conference of the American Society for Public Administration, Newark, NJ.
- Goethals, G, Sorenson, G, Burns, J (Ed.). (2004). Altruism. *The encyclopedia of leadership*. (p. 30). Thousand Oaks, CA: Sage Publications.
- Greenleaf, RK (1977). *Servant Leadership*. Mahwah, NJ: Paulist Press.
- Greenleaf, R K (1991). *The servant as leader*. Westfield, IN: The Robert K. Greenleaf Center.
- Gunn, R (November 2000). "Can leadership be taught?" www.AccompliGroup.com
- Helsloot, I and Ruitenberg, A (2004). Citizen response to disasters: A survey of literature and some practical implications. *Journal of Contingencies and Crisis Management*, 12: 98-111. DOI: 10.1111/j.0966-0879.2004.00440.x.
- Hersey, P and Blanchard, K (1977). *Management of Organizational Behavior 3rd Edition-Utilizing Human Resources*. New Jersey/Prentice Hall.
- Karra, N, Tracey, P, and Phillips, N (2006). Altruism and agency in the family firm: Exploring the role of family, kinship and ethnicity. *Entrepreneurship: Theory and Practice*, 30(6), 861-877.
- Kanungo, R and Mendonca, M (1995). *Ethical dimensions of leadership*. (p.35). Thousand Oaks, CA: Sage Publications.
- Kropotkin, P (1982). *Mutual aid: a factor of evolution*. New York: New York University Press.
- Ma, A (2009) Comparison of the origins of altruism as leadership value between chinese and christian cultures. *Leadership Advance on Line*. Regent University. ISSN 1554-3757.
- Mark 22:37-39. *The bible, new international version*.
- Martin, A (2011, April7). American helps, refuses to leave beloved, battered beach locale. Japan Times. Retrieved from <http://search.japantimes.co.jp/cgi-bin/nn20110407f1.html>
- Mogensen, K (2008). Television journalism during terror attacks. *Media, War & Conflict* 2008 1: 31DOI: 10.1177/1750635207087624.
- Murphy, K (2011, May 29). Joplin says goodbye to a man who died saving others. *Los Angeles Times*.
- Nunney, L. (2000). Altruism, benevolence and culture. *Journal of Consciousness Studies*, 7(1-2), 231-236.
- Ozinga, J (1999). *Altruism*. Westport, CT: Praeger Publishers.
- Patterson, K (2003). Servant leadership: A theoretical model. *Dissertation Abstracts International*, 64(02), 570. (Publication No. 3082719).
- Pew Research Center for the People and Press (2010). *The people and their government: Distrust, discontent, anger and partisan rancor*. Retrieved from <http://www.people-press.org/reports/pdf/606.pdf>

- Perkins, D, and Long, D(2002). Neighborhood sense of community and social capital: A multi-level analysis. In A. Fisher, C. Sonn,& B. Bishop (Eds.), *Psychological sense of community: Research, applications, and implications* (pp.291-318). New York: Plenum.
- Phillips, S (2001). The miracle of ladder company6 [Television series episode]. In NBC News Broadcast. Transcript available at: http://911research.wtc7.net/cache/wtc/analysis/theories/acfd_miraclecompany_6.htm
- Rodriguez, G(2011, September 5). A cultural civics lesson. *Los Angeles Times*, p. A-15.
- Rushton,J(1982).Altruism and society: a social learning perspective. *Ethics*, 92(3), 425. Retrieved from <http://www.journals.uchicago.edu/doi/abs/10.1086/292353>
- Smith, T and Smith, K (2004, August 14). Empathy, altruism, and religion. Retrieved from http://www.allacademic.com/meta/p108451_index.html
- Solnit, R (2009). *A Paradise Built in Hell* . New York: Viking Press. ISBN: 0670021075, 9780670021079.
- Spears, L (2004). Practicing servant-leadership. *Leader to Leader Journal*, 34, Retrieved from <http://www.pfdf.org/knowledgecenter/journal.aspx?ArticleID=51>
- Stallings, R and Quarantelli, E (1985). Emergent citizen groups and emergency management. *Public Administration Review*, 45, 93-100.
- Uno, K(2011, June 13). Soma city disaster [Web log message]. Retrieved from <http://www.janjanblog.com/archives/43382>
- Warneken, F and Tomasello, M (2006). Altruistic helping in human infants and young chimpanzees. *Science*, 311(5765), 1301-1303. doi: 10.1126/science.1121448.
- Warneken, F and Tomasello, M (2009). The roots of human altruism. *British Journal of Psychology*, 100: 455-471. doi: 10.1348/000712608X379061.
- Whitehead, A (1967). *Adventures of Ideas*. New York: The Free Press.
- Whitehead, A (1978). *Process and reality*. The Free Press.