Altruism as a Manifestation of Global Citizenship:
Global Citizenship Education in the Age of COVID-19

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The Asian Conference on Education & International Development 2024
Official Conference Proceedings

Abstract
This institutional case study delves into global citizenship education (GCE) and its impact on fostering altruistic values and behaviors among college students within Soka University of America (SUA), a private liberal arts college in Southern California. This all-residential institution, serving a diverse student body with 50% international representation, is dedicated to cultivating global citizens committed to living a contributive life. Notably, SUA's distinctive curriculum includes a mandatory study abroad component. Employing a quantitative approach, the study comprehensively explored students' global citizenship qualities and altruistic tendencies. The survey, designed to gauge the influence of curricular and co-curricular programs on altruism development, involved students' self-assessment. Correlational analysis established a significant link between global citizenship qualities and altruistic behavior. However, intriguingly, the duration of students' collegiate tenure did not emerge as a predictor of altruistic behavior—a phenomenon likely attributed partly to the disruptive impact of the COVID-19 pandemic. Intriguing insights surfaced from a multiple regression analysis, underscoring the pivotal role of human interaction on campus in shaping altruistic values and behaviors. Particularly noteworthy is the positive association between altruism development and interactions with students of diverse backgrounds. This implies that, despite the challenges introduced by the pandemic, meaningful social exchanges with peers from varied cultural backgrounds contribute significantly to the cultivation of altruistic attitudes among college students.

Keywords: Global Citizenship Education (GCE), Altruism, Study Abroad, Soka University of America (SUA), COVID-19 Pandemic

Introduction

In the ever-globalizing landscape of the twentieth and twenty-first centuries, the spotlight on global citizenship education (GCE) has intensified within higher education (Schattle, 2008). While scholars extensively discuss the conceptual facets of global citizenship (GC), there remains a relative dearth of exploration into its practical application and tangible actions (Karlberg, 2008; Oxley & Morris, 2013; Schattle, 2008). Daisaku Ikeda, a distinguished Japanese Buddhist philosopher and educator, contributes to this discourse by articulating the fundamental qualities of global citizenship as wisdom, courage, and compassion (Ikeda, 1996). His philosophy emphasizes the embodiment of these traits through the practice of living a contributive life, a concept aligned with the ideals of Tsunesaburo Makiguchi, another influential Japanese philosopher and educator. Makiguchi's educational philosophy revolves around nurturing students' capacity to generate happiness within themselves and for others, with a central tenet being the commitment to "contribute to the lives of others and the realization of their happiness" (Ikeda, 1994, n.p.).

In contrast to the discourse that predominantly centers on GC qualities and identities, Ikeda emphasizes the tangible expression of global citizenship through altruistic behaviors—a paradigm shift that distinguishes his approach from the mainstream discourse (Karlberg, 2008; Oxley & Morris, 2013; Schattle, 2008). This study, therefore, sets out to investigate how college students cultivate their inclination to assist and support others through the prism of GCE and, subsequently, manifest these values in altruistic behavior. The literature review navigates the conceptual development of GC, aiming to contextualize Ikeda's GC philosophy within the broader academic dialogue. Subsequently, the study delves into the practical application of Ikeda's approach by scrutinizing Soka University of America (SUA) and how its students develop a contributive mindset.

Literature Review

Conceptualizing Global Citizenship

The historical roots of global citizenship discourse trace back to ancient Greece, where civic duties formed the cornerstone of community engagement. Philosophers like Plato and Socrates emphasized state politics, whereas Roman thinkers such as Cicero and Seneca focused on broader world concerns (Schattle, 2009). Citizenship, understood as the possession of certain rights by inhabitants of a community, highlighted participation and responsibility (Karberg, 2008).

Contemporary GC emerged from cosmopolitanism, an ideology asserting equal rights for every human globally (Schattle, 2009). The aftermath of World War II witnessed the founding of the United Nations, accelerating the dissemination of GC to address global challenges (Schattle, 2009). The intensification of globalization drew scholarly attention to GC, encompassing various tenets of politics, economics, cultures, and environmental studies (Oxley & Morris, 2013). This indicates the necessity for global citizens to possess interdisciplinary knowledge and competency to address the multifaceted challenges of our interconnected world effectively.

Diverse GC concepts have evolved from ideologies in different disciplines. Political scientists and philosophers aim to cultivate democratic citizens who are actively involved in societal decision-making (Oxley & Morris, 2013). In alignment with ancient Greek and

Roman philosophers, moral cosmopolitanism takes an ethical approach to GC, emphasizing the shared responsibility of human beings coexisting in an interdependent world (Schattle, 2008). Moral cosmopolitanism, as an ethical concept, places value on the undeniable human rights of citizens.

Economists, confronted with a growing global market, adopt a neoliberal approach to GC, emphasizing the preparation of graduates for the global labor market, where academic achievement and tangible skills are highly valued (Schattle, 2008). The neoliberal notion of GC, influenced by international migration and trade, emphasizes participation in the global economy as a prerequisite for global citizenship. However, it is crucial to recognize that neoliberal capitalism has exacerbated economic disparities. Therefore, competent global citizens are called upon to address inequality and alleviate poverty (Shultz, 2007). The power structures perpetuated by neoliberal capitalism have given rise to radical and transformational GC ideologies. Activists and reformers advocate for the deconstruction of existing social structures, urging global citizens to challenge injustice and contribute to building an inclusive society that resists systemic oppression and eradicates poverty in a radical manner (Shultz, 2007).

Moving towards a more liberal perspective, multiculturalism has become a prominent foundation of GC. The liberal multicultural approach perceives cultural interaction, including immigration and student exchange, as an opportunity to expand the capacity to coexist and understand individuals from different cultural backgrounds (Schattle, 2008). This multicultural notion of GC, evident in contemporary society, can be seen as an extension of cosmopolitanism. Both cosmopolitanism and multiculturalism value the concept of the globe and emphasize the coexistence of humans from diverse cultural backgrounds.

Amid various GC ideologies, scholars often discuss it as an identity grounded in common humanity. This shared identity fosters a sense of belonging to global society, encouraging individuals to transcend differences in nationality, language, culture, and religion (Schattle, 2009). This concept aims to bring humans together as citizens of a global society, collectively addressing intricate global predicaments.

Delving into the conceptual qualities of global citizens, Schattle (2009) identifies awareness, responsibility, and participation as primary attributes. Awareness, as a broad quality, extends from individual self-awareness to recognizing others beyond national, cultural, or religious boundaries. It involves self-reflection and identification with the community or society one belongs to. Noddings (2005) uses the term "concern" instead of "global awareness," introducing the concept of "global citizen-carer," emphasizing the importance of caring for others. "Concern" is defined as responding to the expressed or unexpressed needs of others. Consciousness and awareness towards people beyond one's immediate environment are critical qualities of global citizens.

Responsibility and participation, closely tied to political and civic engagement, are vital attributes of global citizenship. Schattle (2009) underscores the significance of political participation in the decision-making process as a global citizen, emphasizing the alignment of responsibility with political engagement. While community or state membership naturally invokes a sense of responsibility, the global perspective diminishes physical boundaries. Global citizenship is thus a flexible notion dependent on individual identification, extending beyond physical space.

While these attributes relate primarily to political domains, the qualities of global citizenship extend across various disciplines, including economics, environment, language, and culture. Schattle (2009) expands on GC qualities, introducing secondary components such as personal achievement, international mobility, and cross-cultural empathy. Personal achievement and international mobility are associated with the expanding global job market and opportunities abroad. Personal achievement implies an expectation for global citizens to compete effectively in the job market, while international mobility signifies the impact of globalization on transnational movements and immigration.

As transportation and communication technology advance, societies become more interconnected, fostering diversity and multiculturalism. In this cross-cultural setting, interactions occur among individuals with diverse cultural backgrounds. Schattle (2009) emphasizes the importance of the ability to empathize with those holding different cultural backgrounds or positionalities. Many scholars argue that it is an educational task to foster globally concerned citizens engaged in their communities and societies (Karberg, 2008; Noddings, 2005).

Ikeda's Thoughts on Education for Global Citizenship

Daisaku Ikeda (1928–2023), the founder of Soka University of America, offers a profound moral and philosophical approach to GC grounded in Buddhist philosophy. Ikeda's ideas are derived from Tsunesaburo Makiguchi (1871–1944) and Josei Toda (1900–1958), a Japanese educator and Buddhist activist, inheriting and expanding upon their ideologies. Makiguchi, a school principal, advocated for value-creating pedagogy, cultivating the capacity to contribute to the well-being of others (Ikeda, 1996). Toda furthered Makiguchi's ideology by promoting "world citizenship," an identity based on shared humanity, transcending narrow nationalism focused on the prosperity of a nation-state (Soka Gakkai, 2020).

Ikeda's approach emphasizes the action of global citizens concerned about the world beyond their immediate environment, contributing to the happiness of others and societal prosperity (Ikeda, 1996). In his lecture at Columbia University Teachers College in 1996, Ikeda outlined essential attributes for global citizenship:
- The wisdom to perceive the interconnectedness of all life and living.
- The courage not to fear or deny difference but to respect and strive to understand people of different cultures and to grow from encounters with them.
- The compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places. (Ikeda, 1996, n.p.)

Ikeda places a strong emphasis on altruistic acts as constituting global citizenship, introducing a Buddhist canon in support of this perspective (Ikeda, 1996). This emphasis on a contributive life is encapsulated in Soka University of America's mission statement: "to foster a steady stream of global citizens committed to living a contributive life" (Soka University of America, n.d.). In alignment with this philosophy, Ikeda founded Soka schools worldwide, promoting the same values in Japan, the U.S., Brazil, Malaysia, Hong Kong, South Korea, and Singapore.

Altruistic Behavior: Development and Manifestation

Altruism has been the subject of extensive study across psychology, sociology, and biology. Evolutionary psychologists contend that altruism is inherently predisposed in humans, serving as a mechanism for survival. Kin selection theory posits that protecting relatives enhances the survival probability of the kin group, manifesting in behaviors like parental care, cooperative hunting, rescuing, and resource sharing (Penner et al., 2005).

The nature versus nurture debate has given rise to the socio-psychological argument regarding the development of altruism. Psychologists and sociologists, adopting a multi-level analysis, provide an overview of the development of altruism. For the purposes of this study, Bar-Tal's (1982) definition is employed, defining altruism as a voluntary and intentional behavior conducted for its own end to benefit another person without expectations for external rewards (Bar-Tal, 1982, p. 102). This definition underscores the importance of motivation, intention, and consequence in altruistic behavior.

Altruistic behavior, as per Bar-Tal's definition, is voluntarily initiated with the intent to benefit recipients, not the benefactor themselves, and without expectations of returns (Bar-Tal, 1982; Dovidio, 1984). True altruism involves individuals taking personal costs to help others, differentiating it from egoistic motivations driven by self-interest. Individuals often engage in cost-reward calculations, either unconsciously or intentionally, and genuine altruism involves taking personal costs to help others (Dovidio, 1984).

Another dimension of the behavioral analysis of altruism is examining the characteristics of benefactors and recipients. While studies often analyze recipients' characteristics and relationships to examine the consequences of altruistic behavior (Krebs, 1970), this research focuses on global citizens, assuming recipients are likely from diverse backgrounds in terms of nationality, ethnicity, gender, language, culture, and religion. Therefore, the characteristics of recipients are less likely to predict benefactors' altruistic behavior, justifying the examination of benefactors' qualities as antecedents of altruistic behavior.

Learning theory suggests that altruistic behavior can be learned through classical conditioning, which pairs a target behavior with a particular stimulus, and operant learning, which employs reinforcement to increase a specific behavior and punishment to reduce a target behavior (Dovidio, 1984). In prosocial behavior, physical and psychological rewards can serve as reinforcement, while sanctions or guilt can function as punishment. Beyond classical learning, social learning is the most prominent theory elucidating the mechanism of altruistic development. Individuals learn appropriate and desirable acts through stages of development and socialization in a community and society, emphasizing the influence of the environment on behavior and decision-making (Dovidio, 1984). This emphasizes the role of models, such as faculty members or fellow students, in demonstrating altruism in an educational setting. Reciprocity is another mechanism rooted in social exchange theory that encourages altruistic behavior. Reciprocal altruism is based on balancing the inequity of support; an individual feels obligated to help after receiving help, leading to generalized reciprocity or "paying it forward," where an original donor is compensated by the original recipient offering help to another person (Dovidio, 1984).

Considering the socio-psychological developments of altruism, these mechanisms can frequently be observed in an educational setting. School education provides students with models of altruistic acts and offers a space for socializing and learning ethical behaviors and

morals. Experiences of receiving support and care from others increase the likelihood of reciprocating altruistic behavior. Hence, one's educational experience and social interaction at school play a significant role in developing and manifesting an altruistic mind. This underscores the importance of formal and informal school curriculums, shaping individuals willing to help (Dovidio, 1984).

Present Study

This institutional case study delves into GCE and its impact on fostering altruistic values and behaviors among college students within Soka University of America (SUA), a private liberal arts college in Southern California.

GCE at Soka University of America

The Aliso Viejo campus of SUA, founded by Daisaku Ikeda in 2001, operates as a private liberal arts college in Southern California. Enrolling 454 undergraduate students as of January 2023, the university boasts a diverse student body with 50% international from all over the world and 50% domestic students from all over the U.S. The institution's unique focus lies in developing global citizenship and altruism, as outlined in its mission statement (Soka University of America, 2022a).

The Bachelor of Arts program at SUA, offering concentrations in Humanities, Social Behavioral Sciences, International Studies, Environmental Studies, and Life Sciences, equips students with interdisciplinary knowledge and integrative skills to address global complications (Soka University of America, 2022b). In addition to concentration-specific courses, students engage in general education, fostering interdisciplinary thinking. SUA's distinctive feature lies in its mandatory study abroad program, providing students with opportunities for language acquisition and cultural immersion. Learning Clusters, intensive three-week seminars, offer students a platform to explore real-life problems, conducting fieldwork domestically or internationally. Additionally, students can create Learning Clusters aligned with their interests, demonstrating academic leadership. Student organizations and clubs provide avenues for self-expression, connection, and appreciation of differences, crucial for global citizenship (Soka University of America, 2022c).

Research Questions and Hypotheses

The literature review above suggests that social environment and psychological reaction mechanisms influence one's development of altruism. During socialization, an individual learns from others when and how to conduct a helping behavior and internalizes prosocial values or norms (Dovidio, 1984; Schwartz, 1977). However, how education fosters individuals acting upon altruistic values and committing to others' welfare has not been thoroughly studied. More so, what aspects of college life account for a student's development process of altruism have not been comprehensively explored. This study thus examines the case of SUA regarding its GCE curricular and co-curricular programs and the development of students' willingness to help others. The research questions specifically investigated were:
1. To what extent does SUA students' GC score correlate with their altruistic behavior?
2. To what extent does the time spent at SUA predict students' degree of altruistic behavior?
3. To what extent do SUA's programs and campus life facilitate students' development of an altruistic mindset?

Based on the literature review and reviews of similar studies such as Kishino and Takahashi (2019), it was hypothesized:

1. SUA students' GC scores and altruistic behaviors tend to correlate positively.
2. The time spent at SUA correlates positively with the degrees of students' altruistic behavior.
3a. Curricular and co-curricular programs that facilitate social learning predict SUA students' development of the altruistic mind and its manifestation.
3b. Curricular and co-curricular programs that facilitate reciprocity predict SUA students' development of the altruistic mind and its manifestation.

Methodology

Participants

An invitation to participate in this study was sent to 454 undergraduate students enrolled at SUA as of January 2023, and 135 students participated. A summary table of their demographic data is presented in Table 1. All participants were aged 18 years or above.

Table 1: Participant demographics (N=135)

Demographic	n	%
Gender		
Female	77	57
Male	50	37
Non-binary	6	4.4
Prefer not to answer	2	1.5
Expected graduation year		
2026	45	31.1
2025	35	25.9
2024	26	19.3
2023	30	22.2
Prefer not to answer	2	1.5
Student status		
Domestic	58	43
International	76	56.3
Prefer not to answer	0	0
Concentration*		
Humanities	25	18.5
International Studies	19	14.1
Social Behavioral Sciences	65	48.1
Environmental Studies	19	14.1
Life Sciences	28	20.1
I don't know yet	7	5.2

*The total percentage of concentration distribution is not 100 due to the presence of double concentrations.

Instrument

The questionnaire consisted of questions regarding demographics, GC, altruism, and curricular and co-curricular programs.

Demographic Information: The participants were asked about their gender, concentration, class, status (domestic [US citizens and residents] or international [F-1 visa students]), ethnicity, and religion.

Global Citizenship (GC) Assessment: The questionnaire comprised 16 items evaluating participants' GC qualities. Eleven items, adapted from the Global Citizenship Scale by Reysen and Katzarska-Miller (2013) with modifications, gauged aspects like empathy and global citizen identity. Another five items, selected from Ikeda (1996), explored wisdom and interconnectedness perceptions. Participants responded on a 5-point scale from 1 (strongly disagree) to 5 (strongly agree).

Altruism Measurement: Seventeen items assessed participants' altruistic behaviors, reflecting GC in action. Adopting a Simplified 9-item Version of the Self-Reported Altruism Scale (Manzur & Olavarrieta, 2021) with adjustments, the questionnaire included volunteer work, helping others, and addressing kindness. Participants indicated their agreement on a 5-point scale from 1 (Never) to 5 (Always). Additional items explored reciprocity's role in altruism, adopted from past research (Dohmen et al., 2008; Maximiano, 2017).

Curricular and Co-curricular Programs Assessment: Participants rated SUA's curricular programs and co-curricular activities related to altruism development. Fifteen items, adapted from Kishino and Takahashi (2019), measured the impact of general education courses and club activities. Three items focused on social learning, assessing the influence of SUA's community as a model. Participants used a 5-point scale from 1 (strongly disagree) to 5 (strongly agree). The questionnaire also gathered data on participants' participation in Learning Clusters and completion of the Study Abroad program. Participants had the option to share relevant experiences and provide additional comments.

Data Collection Procedures

The questionnaire for this study was created by the survey software Qualtrics and was distributed to 454 students enrolled at SUA in January 2023 after IRB approval. The link to the online survey was sent through email, and participants were redirected to the survey by clicking the link and agreeing to the consent. The respondents who were underage or did not agree to the consent were excluded from the study.

Data Analyses

To test Hypothesis 1, Spearman's rank order correlation analyzed participants' GC scores, encompassing self-identification and altruism. Hypothesis 2 employed a one-way analysis of variance (ANOVA) to gauge the statistical significance of mean differences across expected graduation years (2023, 2024, 2025, and 2026) concerning GC and altruism scores. For Hypotheses 3a and 3b, a multivariate test examined the significance of participants' ratings on curricular and co-curricular activities, followed by multiple regression on psycho-social mechanisms (reciprocity and social learning) against altruism scores to identify the stronger

predictor. T-tests and F-tests were conducted for all hypotheses, with a significance level set at .05 for hypothesis rejection.

Results

Hypothesis 1: GC and Altruism

The Spearman's rank order correlation revealed a moderate positive correlation between students' GC score and altruism score ($r_s = .569$, $p < .000$). The finding confirmed the hypothesis that the students' qualities and understanding of GC are somewhat manifested in their altruistic behavior.

Hypothesis 2: Altruism and Duration in College

One of the 14 items measured the participants' altruism score, and first-, second-, third-, and fourth-year students—the classes of 2026, 2025, 2024, and 2023, respectively—scored somewhat similarly ($M = 50.67$, $SD = 7.40$: $M = 49.06$, $SD = 6.89$: $M = 50.54$, $SD = 5.73$: $M = 48.82$, $SD = 7.82$). The results of a one-way ANOVA show that the altruism scores did not significantly differ from each class, $F(4, 128) = 0.49$, $p = 0.742 > 0.5$, which does not support the hypothesis (see Figure 1).
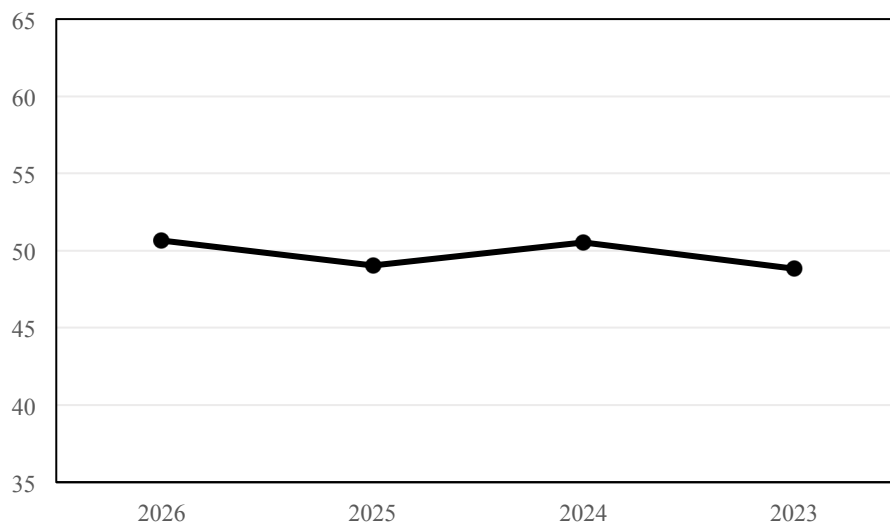

Figure 1: Altruism scores by expected graduation year

Hypothesis 3a: Social Learning and Altruism

The participants scored highest on items related to social learning. Students reported that fellow students and faculty on campus, as a model, helped them become more willing to help and support others ($M = 4.13$, $SD = 0.836$; $M = 4.09$, $SD = 0.848$). The highest score was found in the statement, "*Students having different backgrounds have helped me become more willing to help and support others*" ($M = 4.27$, $SD = 0.859$). The multivariate test of means revealed the statistical significance between the mean differences, where $F(13, 96) = 28.28$, $p = 0.00 < .05$. The detail of the mean score is found in Table 2. The results support Hypothesis 3a.

Table 2: Mean scores of curricular and co-curricular programs

University Offerings	M	SD	n
Students having different backgrounds	4.27	0.86	135
SUA students in general	4.13	0.84	135
Faculty members	4.09	0.85	111
Campus staff	3.87	0.96	134
Concentration courses	3.87	0.89	135
Residential life	3.83	1.08	135
Regular courses	3.76	0.89	134
Club activity	3.76	1.44	105*
General Education courses	3.5	1.02	134
Student organization activity	3.29	1.74	113*
Learning cluster	3.23	2.07	43*
Affinity group activity	2.82	1.70	124*
Leadership	2.61	1.82	102*
Study abroad	2.57	2.17	33*

Responses indicated as "N/A" were excluded from the calculations.

Hypothesis 3b. Reciprocity Learning and Altruism

A multiple regression specified psychological mechanisms responsible for students' altruism development. Among the university offerings related to social learning and reciprocity, the item "students having different backgrounds" was not found to be a significant predictor of higher altruism ($t = 1.61$, $p = 0.11 > .05$). In contrast, the statement measured reciprocity "*I have been encouraged or supported by the people on campus*" was found to be the best predictor of higher altruism ($t = 3.02$, $p = 0.003 < .05$), which supports Hypothesis 3b.

Discussion

The study supported Hypothesis 1—i.e., one's extent of GC qualities somewhat predicts altruistic behavior and vice versa. This finding indicates that students' qualities and understanding of GC manifest in their altruistic behavior. This augments Ikeda's focus on living a contributive life as an act of global citizens while supporting the rationale for GC action to be explored as much as its qualities in the scholarship of global citizenship.

The study failed to validate Hypothesis 2, indicating that the time spent at SUA did not predict the level of altruism among students, with no statistically significant differences observed (see Figure 1 above). A study by Kishino and Takahashi (2019) revealed a general tendency for upperclassmen to score higher on the Global Citizenship Scale than underclassmen (see Figure 2). Given the positive correlation between altruism and GC, the non-support for this hypothesis requires scrutiny.
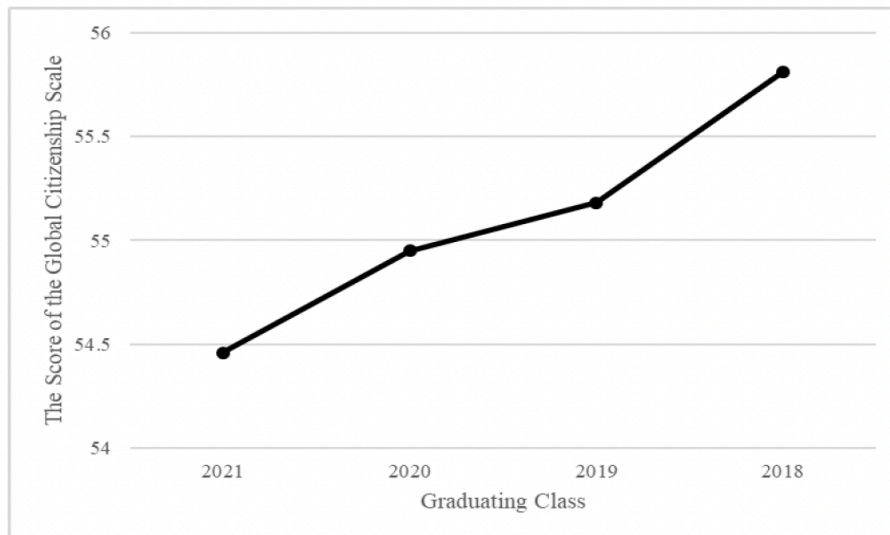
Figure 2: Global citizenship scale mean scores by expected graduation year, (p >.05)
(Kishino & Takahashi, 2019, p. 1561)

A plausible explanation for the lack of improvement in students' altruism scores found in the present study can be attributed to the onset of the COVID-19 pandemic in March 2020, which led to the evacuation of all SUA students from the residential campus. The class of 2023, particularly, experienced significant disruption, spending their second year at home engaged in online learning. The subsequent class of 2024 commenced their first year online from home. Consequently, those fourth- and third-year students spent markedly less time on campus during the formative years of their college life. In January 2023, at the time of the survey, these upperclassmen had only lived on campus for two to four semesters, while first- and second-year students had spent one to three semesters. Had it not been for the pandemic, fourth-year students would have accumulated six to seven semesters on campus by January 2023. This disrupted timeline suggests that upperclassmen may have yet to have the expected duration at SUA to witness the anticipated improvement in GC and altruistic scores.

Beyond the reduced time on campus, the pandemic thwarted on-campus interactions for the classes of 2023 and 2024, limiting their in-person educational experiences. This restriction may have diminished opportunities for altruistic behavior, contributing to lower altruism scores. Additionally, the pandemic imposed unprecedented stress on students globally, impacting mental health and exacerbating feelings of isolation. Lockdowns, prevalent economic recession, and financial struggles further strained students' psychological well-being and motivation to learn.

Higher education institutions, including SUA, adapted online teaching modalities in response to the pandemic but often fell short in meeting social and psychological needs. Challenges such as attending online classes predicted negative school ratings among students. International students also faced difficulties attending online courses from different time zones, further impacting their learning and interactions.

Similarly, the global notion of GC faced challenges due to the pandemic's impact on international travel restrictions. COVID-19 underscored national citizenship, with border control becoming a discriminatory factor. This emphasis on national identity contradicted the inclusive nature of global citizenship. The pandemic's disruptions, including declining

international student populations, further impeded the development of cultural competency—an essential GC quality.

In the case of SUA, mandatory study abroad, a significant predictor of improved global citizenship (Kishino & Takahashi, 2019), was disrupted by the pandemic. The option to opt out or delay study abroad significantly limited opportunities for students to immerse themselves in different cultural environments, hindering the development of cultural competency and potentially stunting the growth of GC qualities, including altruism. Consequently, the limited opportunities for social interaction during the pandemic likely contributed to reduced engagement in altruistic behavior among third- and fourth-year students.

The outcomes substantiated Hypotheses 3a and 3b, indicating that curricular and co-curricular programs facilitating social learning and reciprocity predict the development of an altruistic mindset and its manifestation among SUA students. This underscores the significance of human interaction in fostering altruism. Notably, the impact of COVID-19 appears to have heightened the perceived importance of human connection. In normal circumstances, students rated interaction with fellow students at 3.9 (Kishino & Takahashi, 2019). However, participants in the present study rated general student interaction at 4.13 and interaction with students from diverse backgrounds at 4.27. Similarly, "residential life" received a higher rating (M = 3.83, SD = 1.08) compared to the previous study conducted under normal circumstances (Kishino & Takahashi, 2019). These findings suggest that students who navigated the challenges of the pandemic value human interaction and communal living more, considering them essential factors in the development of altruism.

Moreover, participants' elevated ratings of social-learning-related activities imply the potential of college socialization in nurturing an altruistic mindset. Although prosocial development through higher education has received limited attention, the well-established social learning theory of altruistic attitudes and behaviors provides a strong foundation. According to Rushton, (1982), observing adults engaging in desired and socially expected behaviors influences children or students to mimic those behaviors, aligning with the norms and values associated with the actions. In an educational context, teachers or peers can serve as models for students to identify and adopt prosocial behaviors. This socialization process, inherent in formal education, contributes to the development of a prosocial orientation, as evidenced in higher education institutions (Brandenberger & Bowman, 2015).

With the increasing emphasis on cultural diversity in higher education spurred by globalization (Schattle, 2008), the development of GCE has gained momentum. Research demonstrates that incorporating cultural diversity into students' college experiences yields academic and social benefits. Students engaging with peers of different ethnicities or races exhibit higher levels of critical thinking, openness to diverse cultures, increased political participation, and heightened civic engagement compared to their counterparts (Hu & Kuh, 2003). Such intercultural learning and interaction align with the objectives of GCE.

SUA, characterized by its ethnic, cultural, linguistic, and religious diversity, actively implements GCE, offering students a culturally rich experience that includes study abroad and cross-cultural interactions with peers. This study supports the notion that GCE contributes to the cultivation of altruism, with students indicating that interaction with peers from diverse backgrounds most significantly influences their altruistic behavior. This aligns with existing literature demonstrating that exposure to diverse cultures during college,

whether through cultural interactions or co-curricular activities, predicts students' altruistic tendencies (Brandenberger & Bowman, 2015).

Furthermore, the study reveals that experiences of encouragement or support from individuals on campus serve as predictors of reciprocal altruism. This finding aligns with generalized or upstream reciprocity, wherein one receiving help pays it to a third party. Gratitude or a sense of indebtedness mediates this process, motivating benefactors to engage in altruistic behavior (Beeler-Duden & Vaish, 2020). In essence, experiences of support may inspire students to cultivate altruism and actively participate in such behavior. This perspective is congruent with the evolutionary standpoint on reciprocal helping, where promoting prosocial behavior within a species is seen as advantageous for species survival (Trivers, 1971). In the context of inter-group assistance and reciprocity effects, the present study underscores the importance of receiving support from peers, faculty, or administrative staff at school to develop an altruistic orientation.

Conclusion

This study confirmed the link between global citizenship qualities and altruistic behavior, supporting Ikeda's emphasis on tangible global citizen actions. At the same time, GCE is shown to be vulnerable to disruptions like pandemics, with online learning falling short of replicating the complete campus experience. The study also found that modeling and reciprocity play a crucial role in fostering altruistic values, and having diverse fellow students is the most influential predictor of global citizenship development. Among social learning and reciprocity factors, being cared for on campus is the strongest predictor of heightened altruistic behavior, suggesting a culture of care. In summary, this study indicates that the challenges of COVID-19 underscore the importance of human interaction in developing altruism. Fostering a culture of care within educational institutions is key to cultivating contributive global citizens.

Limitations of this research include a self-reported scale and correlational analysis. The participants rated their altruistic level, which diminished objectivity in measurement. Given the nature of the cross-sectional correlational study, it does not testify to the causality of students' altruism and curricula at SUA. The small sample size may also limit the generalization of the study findings.

For the future direction, it will be valuable to compare the results under the pandemic with those free from such interruptions. A longitudinal study tracking students' GC development and altruistic engagement across campus years can reveal potential improvements. Comparative studies with different schools will assess GCE efficacy. Exploring care and support psycho-social mechanisms, especially in other Soka schools, would provide deeper insights.

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