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A Study of Scaling of Life and Death (II)

— A Comparative Study on Attitudes toward Life and Death —

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QOLD 評価測定尺度に関する基礎的研究 (II)

— 死生観に関する比較研究 —

丸 山 久美子

QOL (QUALITY OF LIFE) 測定尺度を作成する時に欠かせない要因には死生観や国民性、生活習慣としての文化がもっている普遍的な価値観がある。

しかし、現在作成されている WHO (世界保健機構) の QOL 測定尺度にはこの要因が稀薄である。医療従事者は (特にホスピス関連) この要因を詳細に吟味検討して QOL 尺度作成に関与していないのではないだろうか。西欧諸国では、生と死を切り離して考えるのでそれぞれ別個の尺度を用いる。すなわち、QOL と QOD (QUALITY OF DEATH) の二つの尺度を別個に作成している。死に到る病に臥している重篤な患者に対する医療にはチーム・ワーカーとして牧師や神父等が病床に訪れ牧会カウンセリングが行われている。しかし、日本では QOD を積極的に医療の中に組み込む事は殆どない。チーム・ワーカーに聖職者が皆無であり、西欧諸国のように信じる宗教が 90% 同じだったり、牧師や神父が生活に密着していないからである。形式的には仏教や神道の行事が習慣として定着しているとしても、重篤な患者が僧侶や神主を病床に招いて「あの世」の事について語ることを希望しない。日本人の魂の飢えが社会病理となって現れ、宗教の必要性が説かれはするが、この問題は不問に付され、医療の中で取り上げられる事は少ない。日本人の死生観は「生即死」の相即の原理から成り立つ。つまり、生と死は連続しており、別個に語られることはないと言える。しかし、生死が連続している限り、生が問題にされれば同時に死も問題の俎上にのぼる。生きることを意味を考えれば、死ぬことを意味も同時に考えているはずである。

そこで、本研究はこれまで筆者が日本人の死生観の研究として世に問うた研究成果を徹底的に洗いだし、「生と死」を連続的に取り上げるという意味から QOL 評価測定尺度を QOLD 評価測定尺度と命名し、新たな QOL 評価測定尺度の考察をすすめ、日本における今後の医療の特徴を根本的に探求して行く。

Key words; Attitude toward Life and Death, Religious Behavior, The Way of Life in Chaos, Palliative Care in Hospice, Consciousness of Crisis in Modern Youth.

1: Introduction

There have been many studies of the Japanese character in connection with the study of Japanese attitudes in international society. However, they seem to be only superficial and do not touch on the core of Japanese characteristics.

It is not unreasonable to assume that the problem of death and similar problems underlie development and differentiation of human behavior in general. It is expected that detailed exploration of attitudes toward life and death may lead to the deepest core of mentality of human beings.

It was with this consideration in mind that we set about to attempt to probe into Japanese attitudes toward life and death, which is in one way or another reflected in habits, customs and religious rites, and other values including bioethical problems such as euthanasia, artificial insemination, organ transplants and genetic engineering among Japanese. These medical problems have focused on very important problems in the care of terminally ill patients and AIDS patients in hospices.

Recently, the study of palliative medicine is indispensable not only for terminally ill patients, but also for curable cancer patients who suffer post-operative pain or nausea due to chemotherapy. Palliative medicine is necessary for effective medical and psychological treatment, especially for pastoral care and psychotherapy in terminally ill patients. A promising area of study is psychoneuroimmunology (PNI), the operation of psychiatry and immunology in the development of feedback, the so-called healer within.

Also, Thanatology, the study of dying and death, has been studied in such interdisciplinary fields as psychology, sociology, religion, psychiatry, and other medical sciences, focusing on very important problems like terminal care for patients with fatal malignant diseases, life and death education, the hospice movement, and so on.

A study of Japanese attitudes toward life and death may lead to the deepest core mentality of human beings. In an attempt to probe various factors which are thought to underlie Japanese attitudes and behavior, deeply rooted irrational feelings and belief systems such as luck, superstition, religious awareness and especially attitudes toward life and death have been studied and explored.

First to be examined when actively approaching this theme are the ways in which the idea of death is conceived. What do Japanese people think of death? We can find many ideas in doc-

trines about the world after death in Buddhism, Christianity, Islam, Shintoism and many religious cults. For example, there are different attitudes to death as reflected in various thoughts about the fate of human beings and rebirth, such as the notion of heaven, paradise, and hell at the place for the dead, of soul transmigration and the next life, and of soul secession and rebirth. Similarly, different types of death are differently conceived. Thus, self-immolation has its basis in Confucian morality, and multiple suicide and suicide are inseparably related to Japanese ethical feelings. Even among multiple suicides, there are a wide variety of types, ranging from a lovers' suicide to parent-child suicide. Similarly, there exists a wide spectrum of suicides such as pessimistic suicide, self-punishing suicide, aggressive suicide, and self-sacrificing suicide or ecstatic suicide, all caused by egocentric emotional impulses. It is hoped that exploration of the Japanese awareness of ideas about these various types of death will possibly provide fruitful suggestions in an attempt to discover the basic structure underlying Japanese attitudes to daily life.

In this survey, we developed a comparative multivariate analysis of Japanese and American attitudes toward life and death.

2: The fundamental structure of Japanese attitudes as revealed in their views of life and death.

The purpose of this study was to determine the structure of the basic attitude of the Japanese about life and death through their feelings about life, especially by exploring religious and ethical-moral aspects of their ways of thinking (Maruyama, K., Hayashi, F., Kamisasa, H. 1981, Maruyama, K., 1982).

Males and females 20 years of age or older living in Tokyo were surveyed by questionnaires. A stratified two-stage sampling resulted in 616 respondents, of whom 499 yielded usable data, giving an 81% response rate. The survey took place in March, 1978. Altogether, 33 questions were asked in this survey. They included 10 items about views on life and death. Five of them were related to the religious or philosophical aspect: A) Fatalism, B) Soul transmigration, C) the world after death, D) Paradise, E) Soul immortality. The remaining five dealt with attitudes toward different types of dying as they were related to its ethical-moral aspect: F) Self-immolation, G) Ecstatic or self-sacrificing suicide, H) Self-punishing suicide, I) Parent-child suicide, J) Lovers' suicide.

Results and discussion:

Questions about respondents' religious behavior were also asked in association with their views on life and death. Of the 499 respondents, 20.6% believed in one specific religion or another, the remaining 79.4% not believing in any particular religion. However, 61.9% of the latter answered in the affirmative to the question asking if it is important to have some kind of religious mind. (18.2% were negative, 6.5% had other opinions, and 13.4% did not answer). Even if they are not affiliated with any existing religion, many Japanese appreciate the religious mind, the fact that may characterize life habits of the Japanese.

A more specific picture of the close association in the Japanese between their life habits and religious behavior is presented in Table 1. For example, whether or not they believe in a par-

Table 1 Items on religious behavior and responses to individual questions

Question: Does any of the following hold in your life?		
Items	Yes	No
A. Visiting family grave a few times a year	72.5%	27.5%
B. Visiting a shrine or temple on the New Year's Day or other specific days.	64.7	35.3
C. Occasional practice of praying or worshipping at home.	30.1	69.9
D. Daily religious activities such as praying, worshipping, ascetic practices, or mission work.	14.0	86.0
E. Practice of reading religious books such as the Bible or canons.	16.2	83.8
F. Experience of praying at a shrine for personal safety, successful business, easy childbirth, passing entrance examination, and so on in recent years.	41.1	58.9
G. Possession of a charm or talisman for traffic safety, protection from trouble and misfortune, good luck, good business successful study, passing entrance examination, easy childbirth and so on.	59.1	40.9
H. Carrying a charm or talisman along with you.	27.7	72.3
I. Experience of drawing on sacred lot or having your fortune told by any other kinds of fortunetelling in recent years	31.3	68.7

ticular religion, approximately 70% have the habit of visiting their ancestor's graves or the custom of New year's worship at a shrine. In addition, almost all have a talisman or charm for traffic safety, protection from personal misfortune, lucky future, successful business or study, painless parturition, or for passing a school entrance examination. The habit of visiting a shrine or temple to pray and be given a talisman or charm would seem to be a typical characteristic of the

Japanese with no counterparts in any other culture. Generally, visiting a shrine or temple to pray may be regarded as naive religious behavior supposedly based upon belief in some kind of religion. Yet, the Japanese do not necessarily engage in this behavior out of their religious mind. Their behavior may be merely an activity representing customs or habits of their daily living. While the Japanese may look quite religious to others' eyes, it is conceivable that there are two different patterns or contexts for Japanese in which certain religious behavior takes place: one based upon the genuine religious mind and one having practical purposes. Assuming that items A through E of Table 1 represent religious faith, and items F through I utilitarian faith, the intensity of religious faith may be assessed in terms of the number of [yes] responses to items F through I, which reflect utilitarian faith.

Table 2 Items on views on life and death and responses to individual questions

Question: I am going to read several views on life. Please listen carefully and tell me how you feel about each. If it is close to your feeling, please say "agree", if not, please say "disagree".

Items	Agree	Disagree	Can't tell	Other	Don't know
A. When and where one is born and dies has been determined by the person's destiny, and it cannot be changed by human power.	63.9%	29.7%	3.0%	0.0%	3.4%
B. A person is born again after death.	26.5	59.9	5.8	0.6	7.2
C. Good deeds in this world will be rewarded and bad deeds punished in the next world.	33.3	49.1	7.2	0.6	9.8
D. After death, a person goes near God or the Buddha.	32.5	48.7	7.8	0.4	10.6
E. A person's soul is always tied to the family even after death.	56.9	27.9	6.8	0.2	8.2
F. It is praiseworthy to die for someone to whom one is highly obligated to.	14.6	71.1	9.4	0.8	4.0
G. It is praiseworthy to die for the sake of one's own principles.	26.9	57.5	10.8	1.0	3.8
H. Committing a suicide after doing something very shameful makes up for the wrongdoing.	25.5	63.7	6.2	0.8	3.8
I. It is quite understandable to take along one's own small children when committing a suicide.	27.7	59.3	7.6	0.8	4.6
J. It is beautiful for those in love with each other to commit a multiple suicide.	14.6	70.1	10.1	0.8	4.4

It is expected that views on life and death are systematically related to the intensity of each type of faith. Questions about views on life and death and the distribution of responses appear in Table 2. Among these items, more than half responded affirmatively in the area of fatalism and soul-immortality. Responses to the 10 views on life and death were subjected to Hayashi's Quantification III, which quantifies both respondents and items at the same time so that maximum correlations may be obtained between the respondents and items (Hayashi, C 1952). Results of this pattern classification appear in Fig. 1. Correlation ratios for the first and second axes were

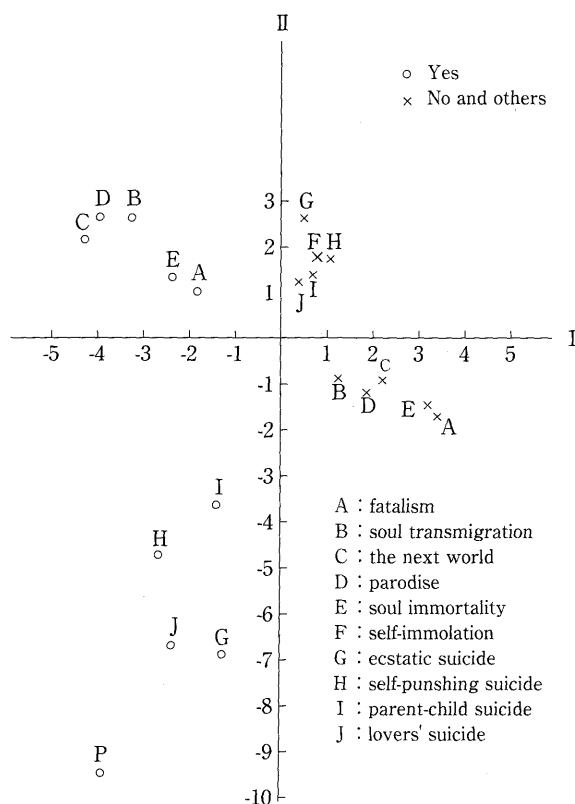


Fig. 1 Configuration of items regarding Axes I and II of Quantification III

$\eta_1 = 0.485$ and $\eta_2 = 0.380$ respectively. When plotted with regard to the first and second axes, items of the religious-philosophical aspect of death are clearly differentially located from items of the ethical-moral aspect. One notable fact when considering awareness and behavioral patterns of the Japanese is that fatalistic thinking is a big factor in their life, controlling their daily life. Faced with something unfavorable, they are likely to lament over their misfortune and try to deal with the problem with resignation. They are even respectful to fate which is a transcen-

dental power ruling the natural as well as human world. This is an attitude and behavioral pattern characteristic of past ages. In this sense, it is not unreasonable to argue that the Japanese have preserved the awareness and behavioral pattern prescribed by their ancient religious mind. The popularity of fortunetelling and possession of charms or talismans, practiced by the Japanese in many more different ways than in the western countries, may be regarded as an indication that their lives, unchangeable by human effort, will be kept from going astray by divine protection. With this fatalistic thinking at the base of their views on life and death, the Japanese are nonresistant to life and death, accepting them as they come as elements of nature.

Addition of their optimistic temperament leads to the dream of paradise, where death is regarded as nothing detestable but as something which provides a means to escape from the real, miserable life. This thinking, in combination with fatalism, justifies a suicide. Multiple suicide is seen as a feasible means for parent and child when tired of life to escape from reality. No trace of sin is felt in it. The bond between the parent and the child is one of fate, and no power can separate those who are connected by a bond of blood. Given a parent and a child connected to each other by such a firm bond, a parent who rebelled against fate and committed suicide by him/herself would even be condemned for inhumanity. Social changes and influences of foreign cultures may possibly produce changes in the unique psychological characteristics of Japanese. But several generations of acculturation would be needed before such changes, if any, could clearly take place. In these persistent peculiar views on life and death in the basic Japanese attitude structure, which is highly resistant to any external pressure, it would seem that a number of clues for better understanding of the Japanese national characteristics could be found.

3: Comparative research on Japanese and American youth attitudes toward life and death.

The purpose of this study is to compare Japanese and American university students' attitudes toward life and death and various religious behaviors. (Maruyama, K. 1984, 1985, 1986)

The survey of American youth was conducted from October to December in 1983. The subjects were 192 male and 236 female college students at the University of Illinois at Champaign, Urbana and the University of California at Irvin. In Japan, the subject were 271 male and 212 female college students at Aoyama Gakuin University, Morioka College, and Sophia University. This survey was taken at the end of June in 1984.

Table 3 shows the religious faith of the respondents and what religious group they belong to.

Table 3 Religious faith

Nation	America			Japan		
Sex	M	F	T	M	F	T
yes	74.9	80.0	77.5	12.5	18.4	15.5
no	15.7	10.2	12.9	86.3	79.7	83.0
not sure	9.4	9.8	9.6	1.1	1.9	1.5

Note: M: Male, F: Female, T: Total

Table 3' What religion?

Nation	America			Japan		
Sex	M	F	T	M	F	T
Protestant	30.7	30.5	30.6	28.6	37.8	33.2
Catholic	38.6	43.7	41.1	—	—	—
Judaism	10.5	6.8	8.6	—	—	—
Hindu	0.0	0.5	0.3	—	—	—
Buddhism	0.0	3.2	2.6	25.7	29.7	27.7
Shitoism	0.0	0.0	0.0	0.0	8.1	4.1
Others	16.3	14.7	15.5	45.8	24.3	35.1

Table 4 Response to items on religious behavior

	America						Japan					
	yes			no			yes			no		
	M	F	T	M	D	R	M	F	T	M	F	T
1.	64.6	67.4	66.0	35.4	31.8	33.6	63.5	33.5	65.0	36.5	33.5	35.0
2.	41.1	42.4	41.8	58.6	57.2	58.1	24.0	33.5	28.8	75.6	66.5	71.0
3.	51.0	56.4	53.7	49.0	463.2	46.1	18.1	27.8	23.0	81.9	72.2	77.0
4.	25.5	45.3	35.4	74.5	54.2	64.9	34.7	44.3	39.5	64.9	55.7	60.3
5.	51.6	56.8	54.2	47.9	42.4	45.2	39.9	49.1	44.5	60.1	50.9	55.5
6.	54.7	50.8	52.8	42.7	47.0	44.9	55.4	69.3	62.4	44.6	30.7	37.6

Note:

1. Do you usually visit a church, temple or shrine on religious holidays?
2. Do you regularly worship at religious services?
3. Do you occasionally read religious works as The Bible, Koran, or Stars?
4. Do you wear or keep a religious charm or talisman?
5. Have you ever experienced reverence at the sight of a sunrise, sunset or mountain?
6. Have you ever felt that the spirit of a higher being dwells in nature- that is, mountains, trees, or streams?

Table 4 shows various kinds of religious behavior. Table 5 shows attitudes toward living in chaos. Table 6 shows the attitudes toward life and death.

More than 70% of the American college students were affiliated with Christianity (including Protestant and Catholic). However, many Japanese students, especially male students, believe in

religious cults such as Mahikari-Kyou, Soukagakkai, Shinyoen, and other new religious groups. (Aum-Shinrikyou didn't exist at this time). They seem to have a latent unconscious inclination toward something supernal.

Table 4 suggests that American recognized a higher being in nature such as sunrises, sunsets, and mountains. Nearly 80% of the Japanese students did not believe in any particular religion. However, a relatively large proportion of the female students had some supernal feelings or sensitivity that the spirit of a higher being dwells in nature, such a mountains, trees, and streams.

Table 5 indicates the choice of how to live in a chaotic society. Japanese students responded that they would be in a state of apathy and would do nothing, letting fate take its course. On the other hand, American students responded that they would attempt to reform and improve the world, that is, they would choose revolution.

Table 5 The Way of living in chaos

Question: What would you do if the world fell into chaos, causing a majority of people of lose hope and ambition for the future?

Items	America			Japan		
	M	F	T	M	F	T
1. Seek your own pleasure, not worrying about reality. [Hedonism]	16.9	11.3	14.1	19.2	16.0	17.6
2. Attempt to reform and improve the world. [Revolution]	56.8	46.8	51.8	43.5	28.8	36.2
3. Pray to God and ask for deliverance from the chaos in the world. [Religious behavior]	18.0	38.1	28.0	4.1	9.9	7.0
4. Do nothing in a state of apathy and let fate take its course. [Going with the flow: a way of transcendence]	8.2	3.9	6.1	33.2	44.8	39.0

Moreover, American female students responded that they would pray to God and ask for deliverance from the chaos in the world. Japanese students seem to rely on a transcendent approach, allowing fate to take its course.

Table 6 shows the results of attitudes toward life and death mentioned above. In a previous study, there were many styles of suicide in the items. Item D (Evil Consequence) was slightly altered in this questionnaire. Figures 2 and 3 show the dimensional configuration of these re-

Table 6 Attitude toward life and death

	America			Japan			America			Japan			America			Japan		
	Agree			Agree			Disagree			Disagree			Neither			Neither		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
A.	19.8	34.0	27.6	46.1	65.1	55.6	66.7	44.7	54.6	33.6	16.4	25.0	13.5	21.3	17.8	20.3	18.9	19.6
B.	13.6	14.9	13.8	37.3	52.4	44.9	56.0	54.0	54.9	26.5	15.1	20.8	31.4	31.1	31.2	36.2	23.5	34.4
C.	53.1	61.4	57.7	68.3	74.5	71.4	21.4	19.9	20.6	9.6	6.6	8.1	25.5	18.6	21.7	22.1	18.9	20.5
D.	27.1	23.7	25.2	19.1	29.7	29.4	62.0	63.1	62.6	40.6	39.2	39.9	10.9	13.1	12.1	30.3	31.1	30.7
E.	40.6	49.6	45.6	30.3	46.2	38.3	32.3	22.0	26.6	27.3	14.2	20.8	27.1	28.4	27.8	42.4	39.6	41.0
F.	31.8	40.3	36.4	48.1	53.8	51.0	29.7	27.1	28.3	18.9	14.6	16.8	38.5	32.6	35.3	33.0	31.6	32.3
G.	59.9	51.5	55.3	38.4	19.3	28.9	18.8	14.0	16.2	29.1	39.7	34.4	21.4	34.5	28.6	32.5	41.0	36.8
H.	4.2	3.4	3.7	14.0	7.5	10.8	85.9	85.6	85.8	66.4	64.7	65.6	9.9	11.1	10.5	19.6	27.8	23.7
I.	17.2	17.5	17.4	21.4	12.3	16.9	56.8	62.0	59.6	53.5	55.6	54.6	26.0	20.5	23.0	25.1	32.1	28.6
J.	4.7	0.8	2.6	8.9	7.6	8.3	92.7	96.6	94.8	80.0	73.1	76.6	2.6	2.6	2.6	11.1	19.3	15.2

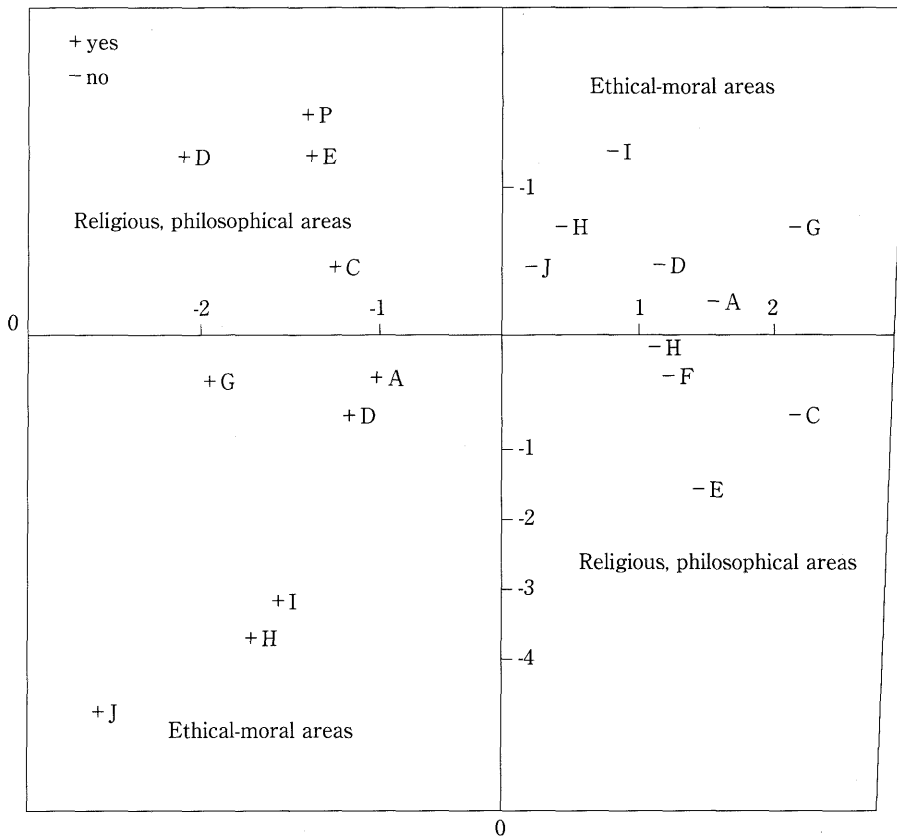
Note:

- A. A person's birth and death are predetermined by fate and cannot be changed. [Fatalism]
 B. When a person dies, he is reincarnated into another life. [Reincarnation]
 C. If you commit a wrong, sooner or later you will suffer. [Heaven's judgment]
 D. It may be possible for a person's distant offspring to suffer retribution for that person's earlier wrongs. [Evil consequence]
 E. If you live properly, you will go to the heaven when you die. [Heaven]
 F. Even after death a person's spirit remains with his family. [Immortality of the soul]
 G. It is noble to die for what one believes. [Suicide]
 H. A double suicide with a lover can be a beautiful thing. [Double suicide]
 I. It is praiseworthy to die for someone who you are highly obligated to. [Immolation]
 J. It is quite understandable to take along one's own small children when committing suicide. [Parent and child suicide]

sults by Hayashi's method of quantification Ⅲ. These dimensions were similar to the previous study shown in Figure 1, but there was a little difference on the part of the American students' responses. They responded that suicide and fatalism were strongly connected in their daily life. We can guess that they felt a negative reaction to suicide, fatalism and evil consequences from a religious perspective. Another interesting result of this dimension was the American students' strong refused or negative response to item J. Parent and child suicide. This is a key point when considering the essential difference between American and Japanese attitudes and the ethical-moral dimension in daily life. Parent-child suicide, or rather mother-child suicide is an extreme form of emphasis upon blood relations, which characterized the Japanese way of thinking. This is also a big factor in Japanese life. The reason that the peculiar phenomenon of parent-child suicide is not considered as something uncommon in Japan may be found in differences in parent-child relationships between Japan and Western countries.

The core of the American family lies in the husband and wife, and they and their children

Fig. 2 Configuration of items regarding I, and II dimensions of American youth by Hayashi's Quantification III

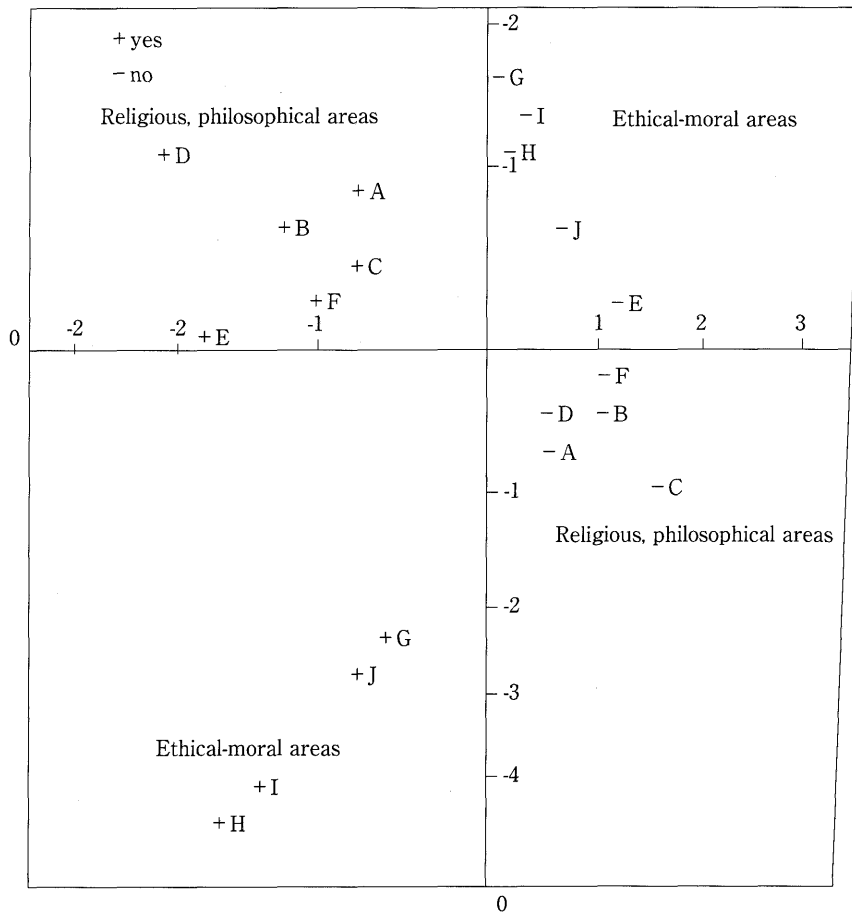


have different worlds, which are mutually respected. Each child is treated as an independent and a self-determining person, not as a possession belonging to the parents. It is taken for granted that children will have their own lives separate from their parents after a specified educational period. In contrast, the core of the Japanese family lies in the mother and her children, who are psychologically tied to each other to an extreme degree.

In the American family, the aim of child-training is the accomplishment of independence and self-determination, while the aim of child-training in the Japanese family is the reinforcement of interdependence. Considering this, the phenomenon of parent-child suicide in the Japanese family might be understood as something resulting from the structure of the basic attitude of the Japanese.

The rate of divorce in the American family is said to have increased, threatening the traditional American family. America is now struggling to find a new type of family system. In such

Fig. 3 Configuration of items regarding I, and II demensions of Japanese youth by Hayashi' s Quantification III



circumstances, there could be some change in the consciousness of Occidental self-determination or individualism. The comparative study and exploration of Occidentalism and Orientalism, especially of Japanese self-determination, will contribute to the field of further international communication.

4: Comparison between general Japanese university students, medical students, nursing school students, students of Buddhism and Christian Theology.

In this study we investigated and compared the attitudes toward life and death, living in chaos, images of death and opinions regarding life after death on the part of various university students: liberal arts students (psychology, economics, sociology, and other social and human sciences), medical students, nursing school students, students of Buddhism, and students of

Christian Theology. (Maruyama, K., 1998, 1989, 1992, 1993, 1994, 1995). The survey was conducted in February 1988. The subjects were given a questionnaire with various kinds of problems related to death. The subjects were 265 male and 240 female university students, 140 medical students, 172 nursing students, 86 Buddhism students and 40 Christian Theology students. Table 7 shows the results of their responses to living in chaos. It was interesting that the

Table 7 The way of living in chaos

Way of living	Attributes					
	a	b	c	d	e	f
1. Hedonism	19.4	14.4	16.0	11.7	16.3	0.0
2. Revolution	39.4	30.6	37.1	32.1	34.9	28.8
3. Religious behavior	7.1	12.1	9.6	9.3	15.1	58.5
4. Transcendence	34.3	43.0	37.4	47.1	33.7	13.0

Note:

- a. Male university students
- b. Female university students
- c. Medical students
- d. Students of nursing
- e. Students of Buddhism
- f. Students of Theology (Catholic and Protestant)

responses of medical students and students of Buddhism were similar, and that the overwhelming majority of theological students responded with religious behavior.

Table 8 shows their attitudes toward life and death, and in table 9 and 10 their responses to

Table 8 Attitudes toward life and death by each attribute

	a			b			c			d			e			f		
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
A.	41.9	21.1	37.0	67.1	22.5	20.4	49.0	19.7	31.4	48.7	30.4	11.2	46.5	20.9	32.6	41.3	26.1	32.6
B.	38.1	38.1	23.7	49.6	28.8	21.7	40.0	30.3	49.1	49.1	39.8	11.2	59.3	25.6	15.1	10.9	17.4	71.7
C.	58.6	21.9	9.5	82.5	12.9	4.6	66.1	21.5	12.4	78.0	18.1	4.0	84.9	10.5	4.7	50.0	8.7	41.3
D.	29.1	25.7	45.3	13.4	28.3	47.3	23.0	35.0	42.0	31.5	31.8	36.8	61.7	15.1	23.3	13.0	13.0	73.9
E.	26.2	40.8	23.0	50.9	35.4	13.8	32.5	30.3	37.3	49.6	40.5	10.0	54.7	31.4	14.0	43.5	19.6	37.0
F.	50.6	32.1	17.4	57.1	29.2	13.8	49.2	30.7	20.2	53.9	36.9	9.3	77.9	19.8	2.4	21.7	26.1	52.2
G.	30.9	35.1	34.0	44.2	30.6	27.3	41.1	14.9	33.5	51.6	32.5	37.2	32.5	37.2	30.2	39.1	26.1	52.2
H.	10.5	18.9	70.5	5.1	23.3	71.7	8.0	22.7	69.3	9.7	18.2	72.1	10.4	17.4	72.1	6.5	6.5	87.0
I.	17.8	26.8	55.4	7.1	25.8	67.5	16.2	27.0	56.8	6.4	30.3	63.3	26.8	25.6	47.7	19.6	23.9	56.5
J.	7.1	14.0	78.5	7.1	14.3	78.4	9.1	13.2	77.8	5.7	15.0	79.3	14.0	15.1	70.9	15.2	17.4	67.4

Note:

- 1. yes
- 2. neither
- 3. no

the image of death and life after death are given. There were very interesting responses to life after death, that is, general university students, both male and female, believed in life after death, even if the medical, and nursing students believed in another world. These problems are always discussed in the religious area, and it is often assumed that general youth will not be interested in another world. But, contrary to expectations, modern youth believed in another world. They had a kind of religious mind, and had strong expectations with regard to new religious cults, rather than traditional religions such as Christianity, Buddhism, and Islam.

Table 9 Meaning of death

	a	b	c	d	e	f
1. The ending of life	53.6	50.4	46.0	47.6	30.6	20.0
2. New life in another world	12.8	11.2	14.2	7.4	25.6	47.7
3. Consciousness into universe	3.0	2.5	6.3	0.0	4.7	2.3
4. Sleep without ending	9.4	9.2	9.5	14.6	10.6	15.9
5. The decay of body, the soul remaining	14.0	17.5	9.5	11.0	17.6	6.8
6. Don't know	6.0	8.8	14.3	19.0	10.6	9.1

Table 10 Life after death

	a	b	c	d	e	f
1. Believe	41.5	39.2	37.4	40.0	72.1	71.7
2. Don't know	38.9	37.5	32.4	44.7	23.3	15.2
3. Don't believe	19.2	23.3	30.4	15.2	4.7	13.0

Since this study was done 8 years ago, we have seen new religions in Japan such as the terrible group of religious terrorists, Aum-Shinrikyo, which perpetrated incidents like the poison gas attack in the Tokyo subway system in 1995. Religious pluralism is becoming necessary in the world. The shift of values will change our society in unforeseen ways. The key element in modern society is religious pluralism, and we have to leave the present situation behind and enter a new era in the near future. As the 20th century comes to a close, we are interested in modern young people and concerned with their attitudes toward life and death.

5: The construction of a QOLD scale, especially with regard to the spiritual aspects of life.

The purpose of this study is to construct a Quality of Life and Death (QOLD) scale, especially with regard to spiritual aspects, which is almost always neglected in other QOL scaling.

(Maruyama, K., 1997, Maruyama, K. and Kato, J. 1997). Although a number of measures and scales of QOL have been developed, they have not been made to quantify QOD (Quality of Death, especially in the spiritual aspects of QOL) specifically.

In order to facilitate the study of QOLD in various psychopathological conditions, we constructed the QOLD scale to reflect religious feeling, attitudes toward life and death, the way of living in chaos, and negative expectations. The more important aspect of this area is concerned with religious awareness, and the mental pain coming from their deep anxiety. Table 11 and

Table 11 Factor loading of the QOLD scale

Scales	Dimensions			Communality
	I	II	III	
1	.6153	.1425	.0076	.6577
2	.8255	.0955	.0019	.8417
3	.5122	.2206	.0368	.6481
4	.5613	.1612	.0250	.7200
5	.4947	.3466	.0585	.7287
6	.1601	.4921	.1919	.5907
7	.1450	.6510	.0347	.6824
8	.1580	.7005	.0714	.7319
9	-.0233	.0324	.5071	.5176
10	.0269	.1034	.7376	.7485
λ :	.1257	.0819	.0699	

Note: λ : contribution of factor loading

Communality: factor variance

Scale

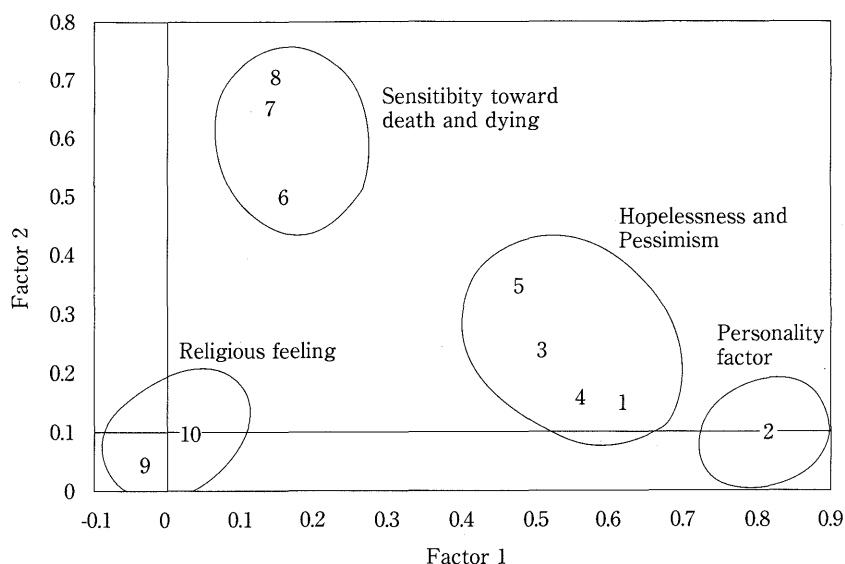
1. I don't like the present way of my living.
2. I always feel lonely.
3. I feel an anxiety to face myself.
4. I don't think that I am a valuable person in this society.
5. My future seems to be hopeless.
6. I am highly sensibility toward death, more so than others.
7. I think that I had an earlier consciousness toward death, earlier than others did.
8. I guess that I am often thinking of my own death more than others do.
9. I always carry a charm or talisman to protect me from evil.
10. I feel sometimes that I am being watched by an ancient soul.

Fig. 4 show the results of these problem. Anyway, patients should be observed and understood from a psychopathological point of view.

6: Consideration

Remarkably, the QOLD scale found — and this scale should be further tested — that the in-

Fig. 4 Two dimensional configuration of Table 11



evitable death of all persons poses a serious challenges to the meaningfulness of human existence. There is need to undertake discrete probes into attitudes toward life and death not only among the terminally ill patients but also among the aged, and even among young people.

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