

THE CHILD–MATURE PERSON SYMBIOSIS
Vital Involvement with Children in Old Age

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I. Child-mature Person Symbiosis

The author is proposing the way of life called child-mature person symbiosis. It is necessary for a child to share life with an elderly, mature person; from the time of birth, throughout life. This neither means blood relations the third generation cohabitating with the family, nor an elderly person who undertakes child care. It means that dependence on an elderly person is a necessary part of the environment for the young human psychology and social growth. It need not be an elderly person. If the adult has the characteristic of a good elderly person, it is enough.

The characteristics of a good elderly person is to keep the child's life in moderate satisfaction, making the child anticipate that the body may be punished, lived through somehow though the desire of many to flounder in the past

Cause the child to keep a little distance from those instinctual drives derived from the past, and teaches that there is an end to life. Moreover, the elderly person is one who provides the child a surrounding of empathy while calmly managing his/her daily life. However, it should be assumed that the above-mentioned tendency only has to exist in hurry actually because it is an idea to the last characteristic.

It is indispensable that the environment where a family including a baby lives always has access to the reaction of a sympathetic, mature person. A cultural environment that is composed of the maturing character, wrapping the mother and child's environment, gives comfortable approval to the child. This state is child-mature person symbiosis.

The idea that seems most like my theory is H.Cofut's "self" and "self-self object" relationship(10)¹

Cofut describes the relation between the self and the self-object .Cofut insists that it is an old person described as follows. The person will experience oneself as a firm unit when he is harmonized in time and space throughout life. He is tied to the past, and feels a deep meaning and a creative, productive future. However, when he experiences some representatives of human environments at each stage of the life as follows, the one so is the on. In a word, can react to him with pleasure, and he use it as a source of idealized power and settling down. Furthermore, when one experiences some elderly representative of human environment in each stage of life, one can react to that environment with pleasure and use it as a source of idealized power and stability. And, human models look like the child in essence, and his inner life can be understood accurately, though silently.

The elderly have a quiet, daily experience with the young child. However, we can see

that this is a big influence that supports the child in question by the following example. Up until now, the emotional importance of the contents of memory has not been evaluated. What is memory? — A girl of about four years was in a kitchen in grandmother's house. The grandmother was mixing up dough. She mixed it on a small table, next to a big table, working quietly for the child.'

The reader might think this memory is very disappointing. Actually, memory might be a daily event without interest, compared to the drama of sexual excitement, or the original death wish of a child, embedded in the unconsciousness, which Freud advocated. Perhaps, it is so. However, I want to point out that the value of dramatic excitement and does not necessarily accompany the truth. "Self-object experience" can be received from the quiet work of a girl in a kitchen with her grandmother, or in the act of a boy watching his father shave, or working in a basement with his father's tools. These events, of course, are not usually dramatic. Drama, accurately, tragedy, usually occurs continuously when experiences such as these are lacking in the child's life. Cofut said that the existence of such a self-object experience is psychological oxygen for the child, and we cannot psychologically survive without it.

The self-object that Cofut insists on is not limited to elderly people. However, when you often examine the characteristics of the self-object closely, we understood it has to be an adult who is mature. The self-object is quiet, doesn't change and exists in support of the child. It keeps a little distance from the world, where interests of reality collide. Such elderly people's image looks like the concept of grandparenthood that E.H. Ericsson advocates.

In the United States the Intergenerational Program is a social activity actively done by volunteers and done on a Commercial basis. In these activities, the nucleus is the relation between senior citizens and children. The intimate relation among young and old is lost in modern advanced society. As a result, the children do not have the chance to cooperate with human groups composed by people of many worlds, from youth. The possibility of coming of age without achieving maturity as an adult has arisen.

II. The 20th Century Social System, Failure of the Nuclear Family: Age when Physical and Intellectual Ability Is Being Lost

According to Japanese Police "White Paper" of 1998, those who committed suicide in our country reached 32,863 people a year. In 1997 it were 24,391 people, with a sudden increase in 1998 of about 8,500 people, though it was at the 20,000 level before in 1997.

It has exceeded the mark of 30,000 people since 1998. Seventy percent of those who commit suicide are men. Especially, the suicide rate of middle and advanced age men is increasing. Additionally, there is an impression that the generation born after the war has been swallowed in the fierce whirlpool of the society. That is not limited to the middle aged and upper aged group. Now the suicide is increasing in the youth and those in the prime of life. Nearly 100 young and old men and women commit suicide somewhere in this country, every day.

The each generation is very low-spirited and the falling birthrate continues. People who are said to have withdrawn from society exceed one million people. Neither finding employment nor studying there are about 600,000 people (called NEET) who live seemingly calmly without trying to receive Vocational Training. There are about 100,000 high school dropouts. There are over 130,000 elementary and junior high school students that play truancy. The possibility of them becoming a NEET is high in society today. In addition, we have many problems. Child care is difficult to find, symbolized by child abuse; children have various growth troubles; youth crime occurs at an increasingly low age; and young people lack spirit. There is also domestic violence, and depression in middle and advanced age. Everyone admits that people of contemporary society are losing physical and intellectual ability. The psychological oxygen that Cofut advocates is being lost from people's living spaces, and it is thought that advanced nations have fallen into the state of psychological suffocation.

After World War II, the Prosperity of Japanese Society Is In Debt to the Senior Citizen Generation.

Objectively speaking, Japan is still the top country for long life expectancy in the world, public peace and has the world's second-largest economy. Moreover, the Japanese disparity in wealth is extremely small and the social security system is the most complete in the world. Compared with other advanced nations, Japan is the country that succeeded most in the 20th century.

However, this has ended at the present. Looking on the past, the prosperity of Japanese society today is the result of today's senior citizen generation who built it. Roughly speaking, it is the result of the efforts of this generation, those of about 80 years or more, that had already established the "self" at the end of the war in 1945.

Clearly, though 2.5 million people are presumed to have died of the war, in the postwar years of recovery, Japan enjoyed a wide range of talented people who had a solid foundation as adults. There was no particular confusion, domestically, though the people fought against starvation in the ruins and rapid revival and development

were able to be accomplished. The reason is that the Japanese of prewar days generally grew up splendidly.

It is not possible to talk about the history that has achieved modernization in 100 years, from the end of the time of Tokugawa Period, without describing the plethora of talent. Why did the extraordinary structural reform of Meiji Restoration succeed? It is because people at that time had power to implement structural reform in the whirlpool of internationalization, which rolled in by force; by the raid of the Black Ships. The great achievement of Meiji Restoration is a result brought about by children brought up naturally at that time.

Will there be the talented person who can lead society to the better course in a Japanese society now at the time of faced a big turning point? Is there a “good environment” to raise children?

From the ruins at the end of the war, through the revival period, the period of economic growth, the bubble economy era, and to present, how children were brought up in Japan seems to have deteriorated. The past children are the present adults. The present is always a result of the past. We should think backward

“Recently, I think that the number of young people who are like mayflies, seeming not to have responsibility has increased. Can such people become splendid citizens in the future? Have not the energies of the entire Japanese nation decreased?” Ryotaro Shiba worried². Since then, 20 years have already passed; the number of years for a baby of zero years to become a young person. (From lecture on the 150th birth of Ryoma Sakamoto anniversary. 1985.8.8. In Kochi prefectures inhabitants of the prefecture cultural hall.)

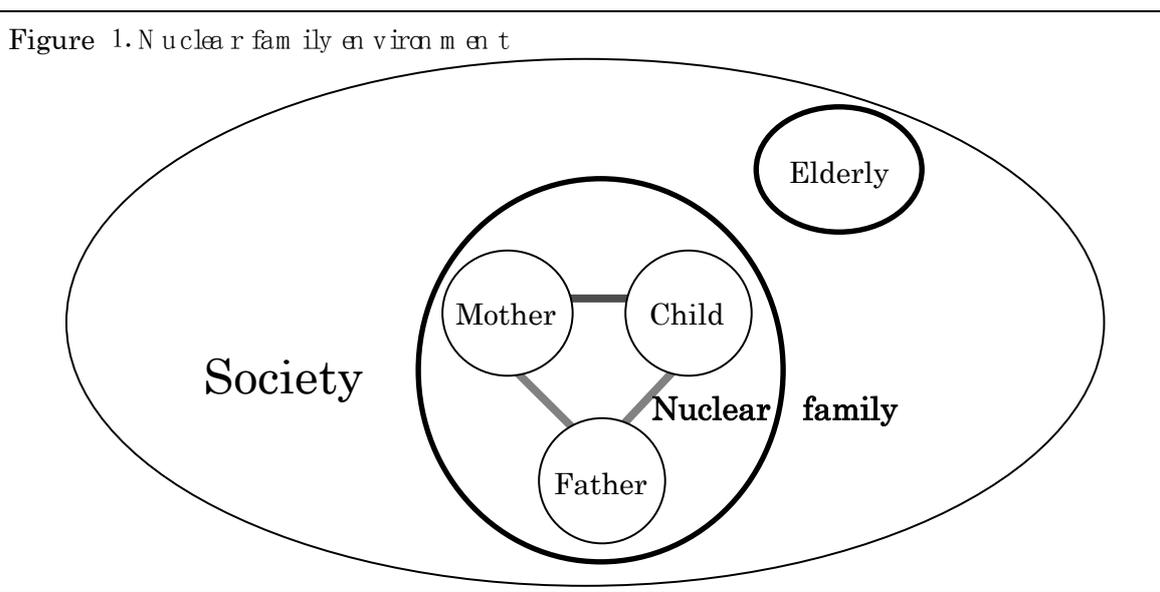
Was the Modern Society Convinced that a Child Could Grow up in a Family of Only a Young Couple?

In civil society, the independent-minded individuals' existence is assumed. However, how do these individuals grow up? The answer is requested. Proof that a child grows up psychologically health within a nuclear family is necessary. Sigmund Freud presented one answer. It is made of psychodynamics such as; the unconscious discovery, the principle of metastasis interpersonal relationships, suppression, defense and resistance. In the Desire Movement Psychology and the Ego Psychology theories, Freud advocated the Oedipus Complex Theory in which the ego is formed through the conflict of parents and child's eternal triangles. It is one hypothesis.

The theory which George Peter Murdock, the American anthropologist insisted on, assumes that only the nuclear family is a component of the universal, that exceeds the region and the age (12). In the 1950's Persons insisted that he was able to succeed in the socializing the child in the nuclear family, by only mostly employing Freud's theory (13). He explained that in the family the mother has the role of raising the child while the father has the responsibility to support the family and to judge social value. He also described that they supplement each other. The 20th century was an age when Freud's view on humanity ruled advanced industry.

The Crucible of Conflict, Bachelorhood and Divorce: from Molecule to Atom

“Figure 1” shows the nuclear family environment. In shut, small groups, the tension of interpersonal relationship rises. The nuclear family is in such an experimental condition. A young man and woman give birth to a child, which lives with them and if besides, And if there is a relationship with a mature man, symbolized by an elderly person, Freud says this psychological machine system is sure to be caused between parents and children.



The child has been enclosed in a thin shell. The child has a strong emotional relationship with the mother. The child can establish his/her own existence based only through the symbiosis relation. The father intervenes between the relation of the mother and child and indicates the reality principle. There is a conflict in the relation

between these parents and child Moreover, it is necessary to get rid of this eternal triangle. The elderly person is separated from the nuclear family.

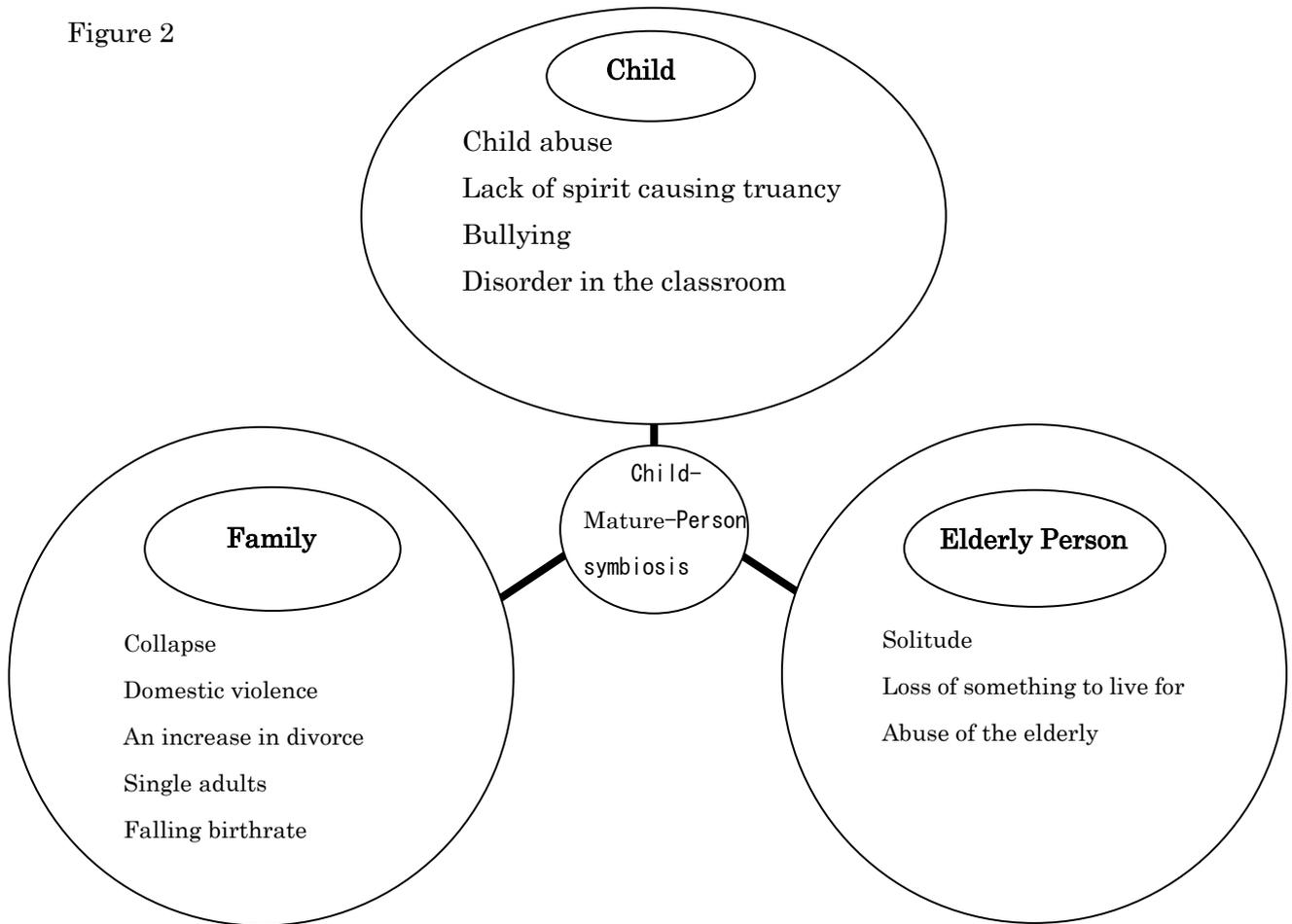
Children do not receive an attack only from the intended hatred of young, immature parents. They also receive estrangement and hatred that the parents do not intend, concealed in the name of love, that deprives the children.

In this family space from which the children cannot escape, their minds are drying up. The wound of the cracking mind fancifully enlarges the object of hatred for the parents.

To tell the truth, truancy, bullying, and disorder in the classroom, brutal juvenile delinquency and cult crimes like those of Aum Supreme Truth religious cult, all have causes in the nuclear family. This struggling generation brought up the generation who caused the Aum Incident, and, in addition, that generation has now become the age to rear children.

If an elderly person enters by accident into the nuclear family, they become objects of cruelty, too. The emotions of an immature, young couple easily changes into hatred. The wife is hit by the husband in domestic violence, and she cannot escape from this transparent prison named the family; compelled submission has also existed for a long time in Japan. In a word, it is possible to explain like this, the drama like the scenario that Freud wrote about was performed in Freud's age but this psychodrama seems to be performed in a society where the nuclear family progressed. Another drama is still performed in the shut up stage of the present age. It will require the child-mature person symbiosis to break such a situation.

Figure 2



III. Paternity and Maternity that Aims at a Child-Mature Person Symbiosis Society

Ericsson advocates “generativity crisis” to the meridian of life, as a crisis that should be gotten over (3). It is a crisis that the mind gives birth to the next generation and the raised it is lost from people. Adult lose exactly the nature expressed in motherhood and paternity. When you observe a modern advanced country, it is understood to have rapidly changed the community structure like industrialization, urbanization and the growing number of nuclear families. The succession of the wisdom of the human race expressed by the word and the style of ‘paternity and motherhood’ is extremely difficult. The father, in the nuclear family, is the only person that embodies social rules expressed by paternity. Moreover, the mother, in the nuclear family, is the only person who similarly plays the role to defend, love and rear the children, expressed by the word motherhood. However, there are few young parents who actually acquire such paternity and motherhood. It is clear that we can not expect from the beginning, such a nature to appear in young parents who compose the modern nuclear family. Therefore, the child's upbringing is difficult in contemporary society. The post natal depression in mothers,

child abuse and infant-care neurosis are increasing. Also, it is natural that the number of adults who do not mature increases in the society every year. Furthermore, it is not a problem that can be solved by an educational campaign so that young parents may raise a child easily. The solution will not be found even if child care facilities increase.

Paternity and motherhood is the process of a long history where the human race has existed, and it is universal, having exceeded race and time. It divides animals from man. It forms the lowest layer of the human race, too. Moreover, it shows the social climate that encompasses the child which one could say is the base of all cultures. This environment is bequeathed to every child. It [should be] the appropriate response of a mature adult, and this environment encompasses the child's life too. The child's upbringing is one that young parents have experienced in a cultural human environment that has already existed. They have acquired it by experience, and succeeded to it culturally. There is the mechanism in which young parents, though many are immature, can gradually acquire the skills of motherhood and fatherhood through child care experience in the case where traditional life culture is maintained.

For instance, in Hortan in Xinjiang Uygur Autonomous Region I investigated, it is the custom for the first child to be raised by the grandparents' hands. (The child calls his/her grandparents, "father" and "mother". Grandparents do not criticize especially, and allow the grandchild to call them so. The child calls his/her true parents, "elder brother" and "elder sister" there. It is said that grandparents' names are often given to the first child. (8)

Among the psychoanalysis psychology that developed in the 20th century, it is surprising that the possibility that the spirit develops from a relationship other than that of the child and parents has completely disappeared. Even if someone excluding the biological mother comes up, she is the "person who takes the place of the mother. It still becomes a mother-and-child relation. The good mothering that Winnicott (15) describes is literally a "good child care attitude" which the mother has. The existence of someone other than the mother becomes a dangerous factor to confuse the mother and child relation. However, there is elegance in a mature elderly person teaching young parents and admonishes them about the truth of childrearing with, "The important thing in child care is degree, food, and the cold" that Ekiken Kaihara said. It is a passage in his lesson written at 81 years old.

The psychoanalyst named F. Dolt, who is also a mother, (2): wrote in her book When the Child is Born. "The replacement of the nurse in an inappropriate time leaves the child's mind injured. She takes away the human index of language communication by word or gesture. The child is left in the desert of solitude. Whenever a new nurse comes,

the child must make a new relation for communications. This relation is fragile, and it tears whenever the nurse resigns.” She is warning, “When the person who brings up the child is changed, strong damage is done to him/her, and it causes the delay of speech and the delay of development of the spirit.

This is a funny tale if one thinks in the common sense of Japan, because the child grows up even if there are no parents. There is no demon in relatives, such as grandparents, and foster parents are true parents.

As there were a lot of children in poor people's homes once upon a time/long ago in Japan, the mother was not always able to be together with the child because she was busy working. The elder sister, the elder brother or grandparents took good care of the baby instead. In this case, will the child grow up to be bad, developing neurosis and mental disease? This is an absurd idea, and everyone would think so..

In short, there is an the assumption that the nuclear family is the child's correct educational environment in the normal psychology of the baby period, and the social development of the child is especially discussed only in terms of the mother and child relationship. This progresses from incorrect logic. M.S. Mahler says “Good mothering” (15) grows from the period of “mother-child symbiosis” that leads to the “separation individuation process” as the baby faces independence, too. (11) This story is natural for “the mother and child symbiosis” and “separation individual process” theory. However, the assumption that only the mother undertakes this process is not a natural story. The period can be smoothly and naturally passed if another mature adult is also in the baby environment. Moreover, the mother may be able to benefit by their wisdom.

E.H. Ericsson, in his book Old Age Period (3) suggests a positive productive, mental tendency that should be called “hope” by the elderly person “Grandparents genital”. As for the state in which elderly people can live vividly, the state to match memories of five generations, including their grandparents and their children, their grandchildren, and themselves, hope for the future is ideal. Elderly people, who have had an intimate experience in early childhood in old times, provide trust and hope to the child as grandparents, and the grandchild lives vividly.

Though it is said in any age “Old times were better than the present”, fatherhood and motherhood might not have been expected of young parents in old days. The average life span was also short in old times. Once puberty began women usually gave birth at about age 12 or 13. Therefore, it was the basic work of the social community to bring up the children and to guide young parents into mature motherhood and fatherhood. Until agriculture and fishery reached the modern ages: in the age of the domestic factory and commerce, a young family was encompassed and watched by elderly people who had

wisdom, maturity, and the cultural wisdom of the group.

What should be reconfirmed is that the nuclear family has rounded down elderly people's existence completely. Grandparents have been excluded from the family unit. Children's interpersonal relationships with elderly people have been cut from the time their character begins to form.

T. Persons describes it as unavoidable. "It is necessary develop the occupation system and the Person's direct words can not be changed, but I cannot understand them. Is this a translation you made from a Japanese translation at the expense of relative organization? It means a lot of things that had functioned in the unit of an enlarged family before, have now sacrificed.'⁽¹³⁾ The person is born in this world, grows up, and lives as an independent person. He will grow old before long, and face the end of the life. If you draw the ideal society, it is necessary to give the elderly person fruits of life. I cannot help thinking that the view on humanity of the 20th century, for example, the theory of Persons was imperfect because he does not keep in view that people in this family grew old and died.

Family and Society — The Age of Transition

How should we bring up children in such an age? I think it requires a new paradigm for the age. What kind of being is man? And, how does he mature? We should think about it from the beginning again.

Table 1

	Person's Connection	Person's Unit	Interpersonal Relationships	Family's Unit	Taboo	Value
Society before industrialization	<u>Blood Relations</u> Tribe and race community Religion	<u>Group</u> Blood relation principle	Vertical	<u>Large family</u> Blood relations Paternal rights family	Sex	Blood
Industrial society	<u>Profit</u> Community interest	<u>Individual</u> Material individualism (*1) (Egoism)	Horizontal	<u>Nuclear family</u> (Blood relations) Mother and child symbiosis	Death (*2)	Health
Child-mature person symbiosis society	<u>symbiosis</u> Inter-generational society	<u>Individualism</u> Symbiosis and individualism	Horizontal	<u>Large family</u> (Non-blood relations) <u>Child-mature</u> <u>person symbiosis</u> New family territorially connected	Destruction Anger	Beliefs and Love

Table 1 is a comparative study of the individual, the family, and transition in three ages: pre-industrialized society, industrial society, and that of child-mature person symbiosis which I advocate. The country that faces industrialization has left the structure of the “blood relation society”. In each country, large family power, which unites according to blood, historically enjoys periods of prosperity and decline. Those countries have the history in which the tribal state was formed with the tribe repeating periods of strength and weakness. In addition, the tribal state united by race identity has repeated battles. The Black Ships of modernization suddenly came to Japan in such a situation. In the pre-modern society, before people are connected by "blood", they have identity located only in the group. The family forms a large family based on the paternal line and paternal rights. The basic value of the group is in "blood". Sex is clearly distinguished as a sacred act to leave descendants to future generations. Therefore, the topic of sex is taboo. The distance between this traditional society and industrial society is large. In the latter, people are connected to each other by interests of the industrial

society. The unit of the family, where man lives, is a minimal system of the individual and blood relations, and elderly people are not even constituent members of the family.

It is said that the 20th century was the child's century. It can be said that this basic meaning was the discovery of people's possibility by education. If biology creates the possibility of increased longevity, the 21st Century may be called the Century of the Elderly. Child-mature person symbiosis might assume the base of human relationships, and a new "child-mature person symbiosis family" could appear. Of course, to return to the large, blood relation family form achieved in modern society would be retrogression. We are assuming that the possibility of the relationship between children and the elderly will not be a kinship relation, but one of an elderly friend who lives nearby.

Table 2

Environment of a childrearing in a nuclear family Child-mature person symbiosis type of upbringing environment

Closed system	Open system of child-mature person symbiosis
Mother and child symbiosis	Symbiosis of a large family
Isolated family	Playful environment
Conflicts related to objectification (Domestic feelings overload.)	Authority of old people
Absence of old people • Loss of authority	

We compared the child raising environment of the nuclear family with one of the Child-mature person symbiosis in Table 2. The child is encompassed and brought up by the guidance of a mature, elderly person regardless of the relationship. Especially, conflicts of interpersonal relationship in the nuclear family are controlled by the elderly person's wisdom during the infant period. The child is exposed to people of various generations since birth. Life is fun for the child. That is because the variant experiences of suffering that cannot be avoided are changed into comfortable experiences. (6)(9)

Young parents relate with the child in the elderly person's view, and they mature before long. They become one unit that connects at the place of this child-mature person symbiosis, within the local society, and play the role of the new family.

Society that Excludes Elderly People

The nuclear family is a system that has excluded elderly people perfectly from the group in which people live. Evil appears everywhere in this society because growing old is the base of a (healthy?) society. Fresh and green leaves will scatter before long, become dead leaves, and pile up. This type of system prepares a lot of nutrients that put out buds around the old tree and bring it up. Therefore, the society that excludes elderly people goes to ruin like the forest where old trees are cut down. Concretely, the society loses life dynamism.

1. The Continuity of Life Is Broken off.

Life is originally eternal. In the life group of human society, death does not exist. In a person's life, one is a little child at one time, and then an elderly person. Next, death visits. The child who is playing in the present will also grow old before long, as the elderly person was a child in old times. The consciousness of this is lonely, and sad. But, that is hope for the human race. People share a sense of connection in the future that exceeds the individual man. However, in modern times, elderly people have become excluded from society. People started living as if the life of the individual was the only value. People seem to have begun to think that aging is not related to them. And, they have begun finally to think that death ends everything. As a result, they have thought about things only in the sense of time only related to the same generation. "Dying is an end." "Aging is an end." This has become a way of life. It is like the one year budget of the administration of Japan: a stopgap. People have not thought about society that exceeds the generation. If something is seen, it is understood, while the invisible future is difficult to understand. Housing complexes in the city suburbs where children's voices were lively 30 years ago have become lonely now. Elementary and junior high schools in the city, constructed with the rapid increase of children, are now closed, like elementary schools in the countryside were before. Many people who live apartment housing complexes are aging. The house which only the old married couple lives increase. The number of elderly people living alone increase, too. The garden that once was maintained with great care is not beautiful like old times. Weeds have grown in abundance. Old people who live in those complexes move to welfare facilities for elderly people too and housing complexes will disappear before long. Children's shouts of joy and mothers' colorfulness also have disappeared. The housing complexes are like ruins compared with 30 years ago. To make an old town into a plain, one only has to use a bulldozer, to build high rise apartments sooner or later. People are living with such conceptions.

2. The Succession of Wisdom by the Experience Has Become Interrupted.

Wisdom earned by experience cannot ever be saved on a computer data base. Wisdom in a vivid society can be received from the previous generation and passed on to the following one. Keeping the elderly person away from the world is rashness, like stopping the head of a river of wisdom. People in the society today are convinced that old people are without value. It is an obviously wrong idea. The most serious thing is that the succession of wisdom by experience; bringing up children is broken off. Wazoku Doushi Lesson, written by 81 year-old Ekiken Kaihara of the Kuroda Domain, is a very excellent book on child-rearing. It is wisdom of the Edo Period which aged Ekiken bequeathed with his strong will for the next age. How does a person grow up? The wonderful wisdom described in the book cannot be compared with psychology. But, there might be no chance to tell his wisdom in a present day nursery. He taught in the book that you must choose a teacher with a good character, and children must be brought up to enjoy listening to an old person's story.

3. The Culture Was Not Organized.

Culture is the shape of life that a society achieves. It is an expression of the refined, beautiful shape of details of living every day. In Japan, it is not limited to tea ceremony and flower arrangement. The downtown craftsman's art, children's legends and play, how to live of every day, is inherited and continuously changing. The entire culture is originally owned by elderly people.

4. The Society Has Lost Elasticity.

People in society, that seemed to have become wise, foolishly excluded elderly people. Then, society contrastingly lost plasticity, and elasticity like a rubber ball that became old. This society has not only caused systemic fatigue, but also has caused the loss of energy and society is becoming tattered.

5. Foolish, Immature Elderly People Have Increased.

Elderly people with whom relations with little children are cut off become weak and foolish. Like the children and young parents, they miss the chance of maturity, and lose a sense of appreciation and the pleasure it means to be alive. Moreover, they have lost ambition, and humility for the entire mental and spiritual thing.

6. Child Do Not Grow Up, and the Family Is Breaking.

The catalysis of life that occurred thanks to the relationship between the child and the elderly person is lost. Both children and elderly people have lost vitality. The family, in this case a young man, a young woman and their children have lost sight of the principles by which to live. Thus, the family unit has begun to collapse.

Therefore, I propose the following:

- 1 Elderly people should live together with children.
- 2 Elderly people's existence itself encompasses and defends the child.
- 3 The next generation's culture is created by the child-mature person symbiosis.
For example, a lot of nutrients may put out buds to the surrounding old trees for many hundreds of years.
- 4 The aged teach about dying to young people by their very existence.
- 5 Elderly people should be respected and missed.
- 6 The aged should have authority.
- 7 However, to satisfy the above-mentioned requirements, elderly people should part from blood relations and refrain from worldly desires a little. Then, elderly people can aim at a good feeling of life in their own way.

IV. To Face the Child-mature Person Symbiosis Society

Children and the elderly people must originally live together. The child is thus surrounded by and grows up in the gaze of the elderly person who has wisdom from an earlier age. The elderly person knows from experience, the sadness of life, pleasure, calmness and the beauty of nature. If such a person lives with the child, this is just the richest and the worthiest relation in the world. This is a fertile soil for the society. The child connects with the society through the elderly person, and also forms a relationship with his/her young parents through it. The richest relation in the world is being lost in contemporary society. It is dangerous. It is necessary to change this so that local society may defend the relation between the child and the elderly person.

The base of society is love: holding the elderly person in high esteem, sympathy, and having affection for children. We should start from recognizing the value that the rich relation between the elderly person and the infant is natural. The child-mature person symbiosis is not that the grandchild doesn't live with the grandfather and the grandmother with whom one is connected by blood, but the child care is not left to the elderly people either. It is not bound to the frame of a small family, but it is based in a

good environment where the infant and the elderly person can become familiar faces to each other. This is the child-mature person symbiosis. It is most important that there is an elderly person near a child. Society should begin to move from there. There might be a person who will laugh that society could be improved by such a thing. However, I dare to declare it. The maximum problem of the 21st century is the child-mature person symbiosis. The improvement of the quality of the relationship between infants and the elderly people will surely be connected with richness in the next age. The author/I am making a proposal to arrange for excellent and comfortable rental homes for senior citizens near day nursery schools. (5) The following ideas will have to be shared with society to achieve this.

1. It should be the common view of society never to bring up a child only by young parents.
2. Young parents exist to bring up children who can work, survive and contribute to society, and become mature people.
3. It is the role of the senior citizen who has a rich knowledge of life, to watch the child and support the young family.
4. The place where elderly people share the life base with infants is necessary for the local society. It is necessary to start establishing day nursery schools with senior citizen houses as an annex.
5. The place of this child-mature person symbiosis system will play the role of a functional center in a local society. Many generations of people can be connected with other people based on this system, and society can mature into an intergenerational society.

Summary

In industrial advanced nations, compared with developing countries which maintain a traditional way of life, people have been living in a shaky state, especially the younger and older generations. The source of today's troubles I consider to arise from the

increasing trend toward the nuclear family.

In the conditions of a nuclear family, young children are isolated psycho-socially, missing the chance to acquire good human relations. The nuclear family system is attended by many evils, such as various kinds of children development syndromes, child abuse and/or neglect, family violence, divorce, and family collapse.

On the other hand, older adults are sometimes suffering from loneliness, and isolation from their families and communities.

The opinion presented in this paper is the conceptual idea of child–mature person symbiosis, which suggests. Those children should to live together with old, mature people that will make a harmonious environment that supports the psycho-social development of the child. The conclusion of this paper is as follows:

1. It is extremely difficult for young parents to raise their child on their own in the environment of the nuclear family.
2. In the present-day, young parents are not yet mature enough to care for children. They need more social experience.
3. On the other hand, giving care to young children and supporting young parents is the role of the older generations who have wide experience.
4. The living space: public compound facilities, nursery school systems and houses for the old generation must be laid out where young and old generations can live together with intimate relations.
5. The living space in which young and old generations live together should be placed in the center of the whole local community.

《Reference》

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