

人間科学における関係弁証法の展開 (8)

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The Development of Relationships—Trialectics in Human Science (8)

—A Study on the Human Development
by the Science of Relationships—

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We had an opportunity of taking part in 9th International Congress of Group Psychotherapy of the International Association of Group Psychotherapy (1st International Training Institute in Group Psychotherapy), 22-29 August 1986, Zagreb Yugoslavia.

There we represented our research about the theme "A Study on the Human Development by the Science of Relationships—Function of the co-cross-being point—" using video tape.

In this paper we add some new aspects to that representation in 9th International Congress of Group Psychotherapy.

The main purpose of this study is to make clear the various aspects about the Human Development from the view point of the co-cross-being point in the Science of Relationships.

It consists of five points of view as follows.

1. About the concept of the co-cross-being point.
2. Kinds of the co-cross-being point.
3. The Characteristics of the co-cross-being point.
4. The formation and the movements of the co-cross-being point.
5. The explanation of Human Development by the formation and movement of the co-cross-being point.

1. About the concept of the co-cross-being point

According to the Science of Relationships which was established by Professor Kohei Matsumura, human beings are a "relationnal existence" that is supported

and maintained by the relation of Self-Person-Object. That is to say, human activities and lives are developed through the mediation of, and association with, other persons and objects. The prime situation of human existence is the co-cross-being situation consisting of Self-Person-Object.

The prime co-cross-being situation means that Self, other Persons, and Objects twine round each other inseparably, and are fully activated.(Fig. 1)

In the actual various human being situation, however, such Self-Person-Object relationships do not always twine round each other. Often they separate and scatter, (Fig. 2) and sometimes they concentrate in one unit. (Fig. 3)

In these situations, there is no common point and no common field. So in order to approach the co-cross-being situation, it is necessary to make a common point and a common field among the Self-Person-Object relationships. (Fig. 4 & 5)

This is because human development is the process of moving in the direction of the co-cross-being situation. (cf. ch. 5. The explanation of the human development by the co-cross-being point.)(p.24)

If we make both a common point and a common field among Self-Person-Object, human development will be promoted smoothly. We call this common point and common field the "co-cross-being point."

2. Kinds of the co-cross-being points

We can show nine co-cross-being points in the co-cross-being situation of Self-Person-Object. (Fig. 6)

They are as follows:

- (1) co-cross-being point a:
the point where person and object cross.
- (2) co-cross-being point b:
the point where self and object cross.
- (3) co-cross-being point c:
the point where self and person cross.
- (4) co-cross-being point d:

The point where the relation between self and object is formed in the person's field.

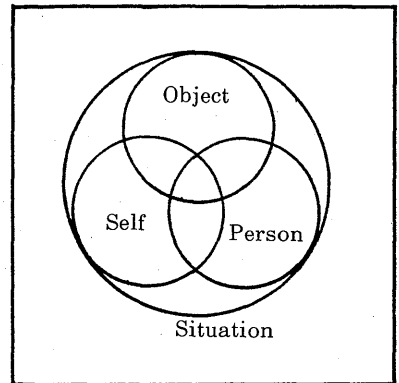


Fig. 1

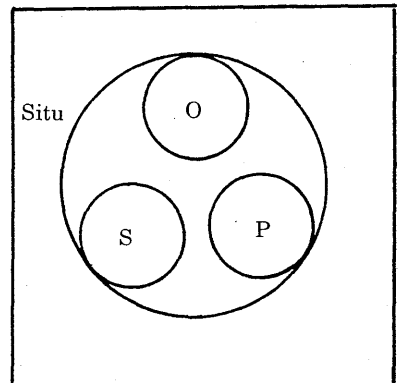


Fig. 2

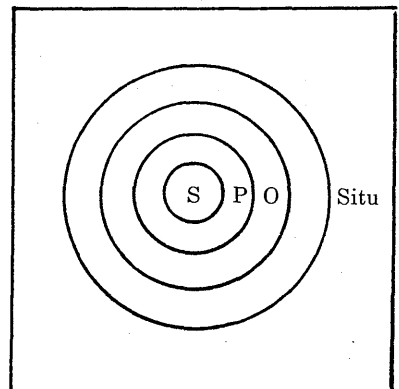


Fig. 3

- (5) co-cross-being point e:
the point where the relation between self and Person is formed in the object's field.
- (6) co-cross-being point f:
the point where the relation between person and object is formed in the self's field.
- (7) co-cross-being point g:
the point where person and situation cross.
- (8) co-cross-being point h:
the point where object and situation cross.
- (9) co-cross-being point i:
the point where self and situation cross.

We will now explain in more detail how these co-cross-being points are formed taking child group activities as an example. When child group activities begin, one leader says to the children "You can play with any toys you like, and play with whoever you like." Let us use the following symbols:

child A: S (Self)
the other children: P (Person)
toys: O (object)

- (1) The formation of the co-cross-being point "a" takes place when one of the other children (P) begins to play with toys.
- (2) The formation of the co-cross-being point "b" takes place when Child A (S) begins to play with toys.
- (3) The formation of the co-cross-being point "c" takes place when Child A and another child begin to play together without toys.
- (4) The formation of the co-cross-being point "d" takes place when another child begins to play with Child A who is already playing with toys.
- (5) The formation of the co-cross-being point "e" takes place when one child and another child begin to play with toys together.
- (6) The formation of the co-cross-being point "f" takes place when Child A begins to play with another child who is already playing with toys.
- (7) The formation of the co-cross-being point "g" occurs when all the group members begin to play as a group without toys, for example, tag or hide and seek etc.
- (8) The formation of the co-cross-being point "h" occurs when the influential force

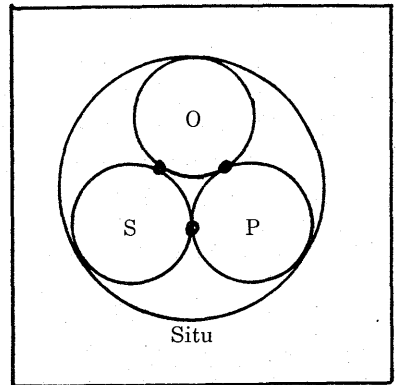


Fig. 4

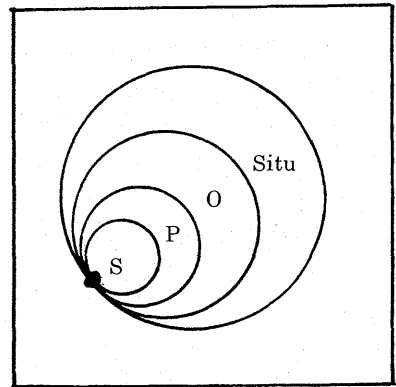


Fig. 5

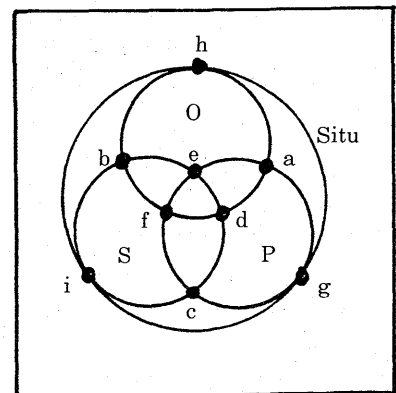


Fig. 6

of Object is too strong ; for example, a strong wind blows into the playing room, or the cooler is too strong, and the children cannot begin to play, or they begin to play adapting themselves to the object force: pretending to be a Typhoon.

- (9) The formation of the co-cross-being point "i" occurs when each child in the group begins to play without toys by himself, like running about in the playing room or looking around the playing room dimly.

3. The characteristics of the co-cross-being points

The characteristics of the co-cross-being points are as follows:

- (1) The co-cross-being point is the sectional field in the relational situation, and it has characteristics like an expansive and contractile passage.

Example:

When the child group activities advance to some extent, some subgroups are gradually formed, but no communication exists among them yet.

Then it may be that one leader sets a public telephone at the point of the playing room, and then communication among the subgroups is activated. This public telephone has the characteristics of the passage above; it functions as the co-cross-being point.

- (2) The co-cross-being point is a knot (a state) which causes the austerity of the relation (the linking).

Example:

When we meet a new person or a new object, in many cases we get mixed feelings: tension, interest, uneasiness, expectation, and so on. Such a state of feelings differs from the useful normal state. Confronting such feelings results in the formation of the co-cross-being point.

- (3) The co-cross-being point is a situation that produces both the differentiation and the integration of various relations at the same time.

Example:

The co-cross-being point is formed when various different subgroup activities are integrated into one child group activity. For example, if a subgroup folding papers, another subgroup making dumplings and puddings in sandbox, and another subgroup playing "house", form in a child group situation, the subgroup playing "house" may invite the other subgroups to their "house" and the party is held there.

If the dumplings and puddings made in sanbox are arranged, folding papers are decorated, and all members take part in the party, this integrated activity, the party, is, in fact, the formation of the co-cross-being point which is at the same time differentiating and integrating the various activities.

- (4) The co-cross-being point is the situation (the state) that forms both the direction to future (future projection) and the revolution at the same time.

Example:

When one child is distressed because he can't make a good shape pudding in

sandbox, it may happen that he takes notices of another child adding a little water to the sand and making a good shaped puddings. He then imitates this way and is very happy when he succeeds in making a good shaped pudding himself. Perhaps the result (revolution that one child learned a new way to make a good shape pudding will become a clue to a new situation for him at the same time. That is, the result (revolution) is the motive (future projection) at the same time. Such activities show the co-cross-being point.

(5) The co-cross-being point is the situation (the state) in which the basic pattern of the movement of the relational situation changes. (cf. ch. 4. The formation and movement of the co-cross-being point <The movement of the relational situation.>)(p.22) For example, change from here-side movement to cross-side movement, etc.

(6) The co-cross-being point is the situation in which some of the basic patterns of the movement of the relational situation cross one another. (cf. ch. 4.)

Example:

Cross between here-side movement and beside movement, etc.

(7) The co-cross-being point is the situation (the state) in which the change of the structure (the change of the functional meaning) happen in the unit comprising the relational situation.

Example:

In the example (4), when one child learns how to make the pudding properly from the other child, his Self-structure changes substantially before and after the learning. When he meets another child who can't make the pudding properly and when he is able to tell that child how to make the pudding properly, it may well be said that he functions as the co-cross-being point in the relation to the other child (P) and the pudding (O).

(8) The co-cross-being point is the situation (the state) in which the result of the relational movement causes plural motivation.

Example:

One leader of the child group activities announces beforehand that a Sumo Wrestling tournament will be held from now. The children can take part in the tournament with the role of a favourite animal.

As a result, the children take part in the tournament taking various roles of a giraff, a pig, a monkey, an elephant, and so on. Such a Sumo Wrestling Tournament makes a co-cross-being point, because the children have various motivation, taking various animal roles.

(9) The co-cross-being point is the situation (the state) that makes it possible to form the recognition, determination of will and feeling.

Example:

In the example (8), it is necessary that children have a knowledge of the animal, a willing determination to play, and are ready to take part in the tournament with the pressure of acting as various animals. Thus, the formation of the co-cross-being

point tends to cause the various aspects of recognition, will, and feeling.

(10) The formation of the co-cross-being point makes clear the direction to take part in the situation and provides a clue to take part in the situation.

Example:

In the child group activities, one leader spreads a mat in the center of the playing room. The mat may become a living room, or may become a magic carpet to fly in the sky. Accordingly with the mat there, the children can easily find a hold to take part in the scene. Such a mat setting is the co-cross-being point.

(11) Through the formation of the co-cross-being point, the practice of the relational responsibility in response to the relational expectation is strongly required here.

Example:

In the child group activities, one child begins to draw a big circle on the ground. The circle may be meaningful to the child, but the other children may not be interested in it. So they may leave the circle as it is. But in order to make the drawing of the circle meaningful to the group it is important to consider the existence of each individual. Group leaders have an important role in making this possible. A leader may convey to the other children various ideas about drawing a circle: the world of the moon, or the ring of the Sumo Wrestling, etc, and may form a relation between the drawing of the circle and the other children's activities.

A leader carries the responsibility to make each individual's activity meaningful in the group situation. If such activities are realized, the drawing of the circle makes the co-cross-being point.

(12) The co-cross-being point becomes the operation point where the technique can be found.

Example:

In an example such as we mentioned above, if the way of relating with the situation and leader's deeds based on the relational responsibility can not only applied in one scene, but can also applied in other scenes: it may be regarded as a scientific method. This means that the formation of the co-cross-being point becomes the operation point where the technique can be developed and exploited.

(13) And so on.

4. The formation and the movement of the co-cross-being point (The movement of the relational situation)

(1) The basic pattern of the movement of the relational situation.

We call the process of the formation and the movement of the co-cross-being point the movement of the relational situation. We classify these movements into five patterns as follows:

1) Inside movement:

the movement where the deeds and activities in the relation of Self and

Person, Self and Object, and Person and Object develop in only Self, Person, and Object. Only one co-cross-being point is formed and cannot be formed a new co-cross-being point. (Fig. 7)

2) Here-side movement:

the movement where the deeds and activities in the relation of Self and Person, Self and Object, and Person and Object are succeeded by other deeds and activities and are continuing. (Fig. 8)

3) Cross-side movement:

the movement where the deeds and activities in the relation of Self and Person and Object are succeeded by other deeds and activities and continue forming new activities. (Fig. 9)

4) Beside movement:

the movement where the deeds and activities in the relation of Self and Person, Self and Object, and Person and Object make clear the basic situation and the structure forming the deeds and activities. (Fig. 10)

5) Outside movement:

the movement where no relation with another Self, Person, or Object is formed, though only the deeds and activities of Self, Person, and Object develop. (Fig.11)

(2) Exapmle:

Let's explain concretely these movements taking the example that one passer-by (S) is going to meet another passer-by (P) at the cross roads.

1) If S and P are not familiar with each other, the two may pass by each other without any contact. In this case, as no co-cross-being point forms between S and P. It may be said that outside movement is developing.

2) Even if S and P are unfamiliar with each other, if one of them (or both at the same time) has a glance at the other as he passes by, he may feel like this: "What nice clothes he wears!" or "The clothes are nice, but the shoes don't match," and the like. In this case, as mental activities of S (or P) develop, it may be said that inside movement is also developing.

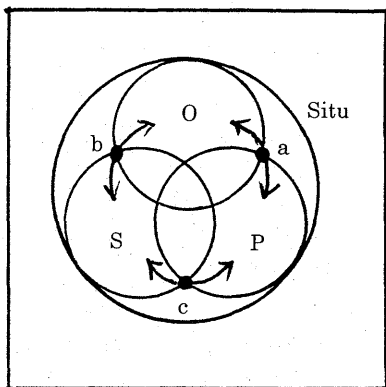


Fig. 7

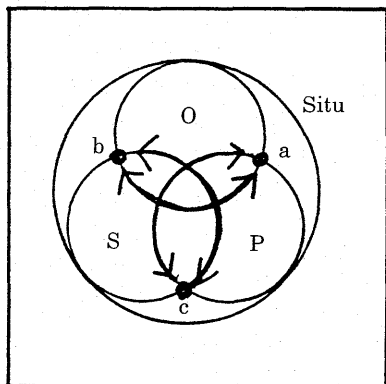


Fig. 8

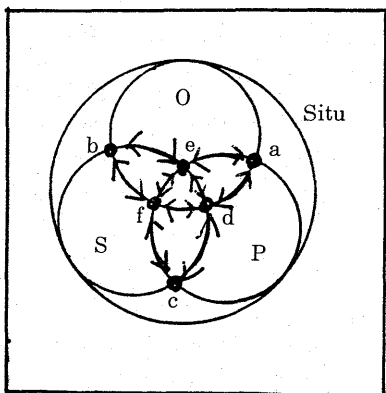


Fig. 9

3) When S and P know each other by sight though they don't associate with each other closely, the two may wave or greet each other and go their separate ways. In this case, the co-cross-being point "c" is formed between S and P, and it may be said that beside movement is developing in Self and Person field.

4) If S and P associate with each other closely, the two will be glad to meet each other and may have a conversation for a short time. In this case, it may be said that here-side movement from the co-cross-being point "c" to "d" and "f" is developing.

5) If S and P are close friends and haven't met for several years, the two will be glad to meet again, and may find a place where they can converse with each other quietly: a park or a tea-room. In this case, the cross movement where the co-cross-being points like "d", "e", "f" are formed moves and is developing.

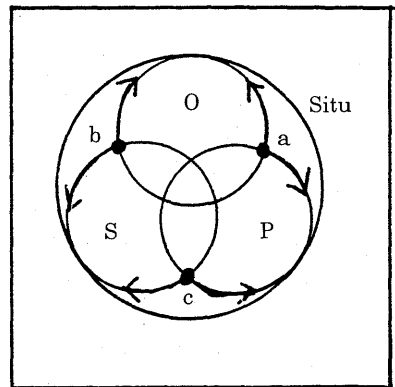


Fig. 10

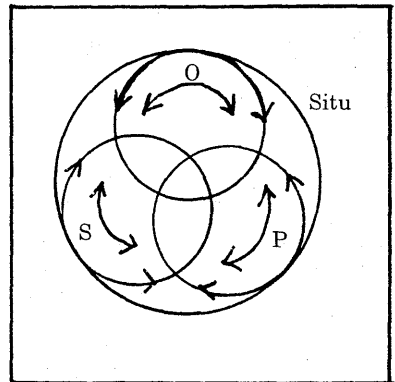


Fig. 11

5. The explanation of Human Development by the formation and movement of the co-cross-being point

In the Science of Relationships, Human Development is explained as follows: Human Development is the process of the direction to carry on the co-cross-being situation. If we explain that, judging from the concept of the co-cross-being point, Human Development is the process of the direction to realize the formation and the movement of the co-cross-being points like "d", "e", "f".

It is very difficult for children to recognize and behave according to these relationships. So it is necessary to promote child development smoothly and to make them experience the situation which forms the co-cross-being points like "d", "e", "f". Let's explain this taking the children's group activities for example.

(1) A leader stands at the center of the circular group which consists mothers and children in order to act as a big tree. Other two subleaders go into the center of the circle and act as a big tree raising one of their hands with the main leader. Here the children are given the role of the leaves. This situation is regarded as

leader: P
child: S

Subject of group: O

As one leader gives the subject that children act as leaves to children, the co-cross-being point "a" is formed. And because the object field is made clear by the leader, beside movement is developing. (Fig. 12)

- (2) After this, children are expected to act out the role of the leaves. One child (C_1) acts as the leaves dangling and sticking to the branch of the tree. (Fig. 13)

Another child (C_2) suddenly runs round and round the room, as he cannot understand the role of the leaves. (Fig. 14)

Another child (C_3) looks at the tree while holding on to his mother. (Fig. 15)
 Another child (C_4) understands his role, but doesn't act the role of the leaves though he repeats the word "leaves, leaves." (Fig. 16)

Let's consider the figures showing the formation and the movement of the

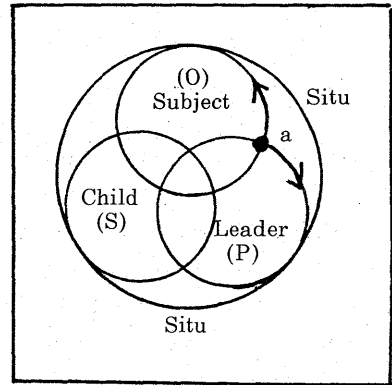


Fig. 12

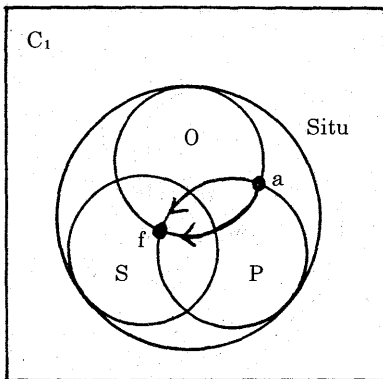


Fig. 13

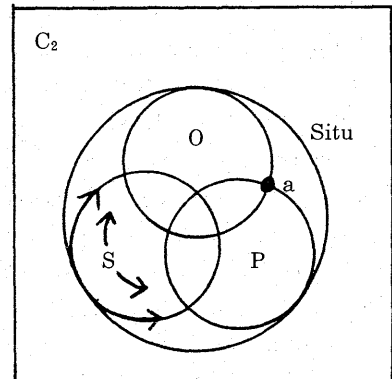


Fig. 14

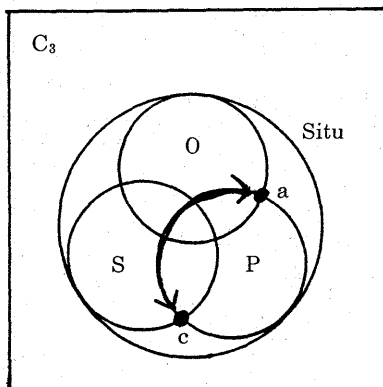


Fig. 15

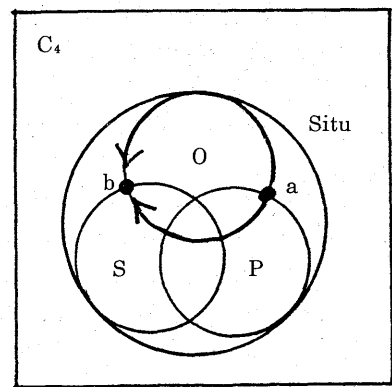


Fig. 16

co-cross-being point.

C₁ (Fig. 13) experiences the co-cross-being situation, as the co-cross-being point "f" is formed.

C₂ (Fig. 14) has no co-cross-being point, so it is a future subject of child development that we make the co-cross-being point somewhere in the relational situation.

C₃ (Fig. 15) and C₄ (Fig. 16) form the co-cross-being points "c" and "b", so it is also a future subject of child development that we promote the movement to the co-cross-being points "f" and "e" through the mediation of the co-cross-being points "c" and "b".

- (3) Afterwards, mothers are given the role of the wind. Mothers are expected to blow and to shake the leaves as follows:

Type of Wind

1. first: weak wind
2. second: strong wind
3. last: very strong wind

This is a situation where the co-cross-being point "a" is formed, and here-side movement is developed in the Object field, Person field, and the co-cross-being points "e" and "d" are formed. (Fig. 17) For all mothers act the role of the wind shown by the leader.

We go into more detail taking the child group activities for example.

The example shows that mothers (P) accept the relation between the leaves (Child:S) and the rolling behaviour (Wind:O).

In this situation, children show various aspects of Human Development.

C₅ (Fig. 18) shakes the leaves or attaches fast to the tree in conforming with the wind force.

C₆ (Fig. 19) runs round and round, or moves to the next room regardless of the wind force.

C₇ (Fig. 20) acts the wind with his mother regardless of his role as the leaves.

C₈ (Fig. 21) looks at the wind standing at the tree though she acts the leaves.

Let's consider the conformity in the figures.

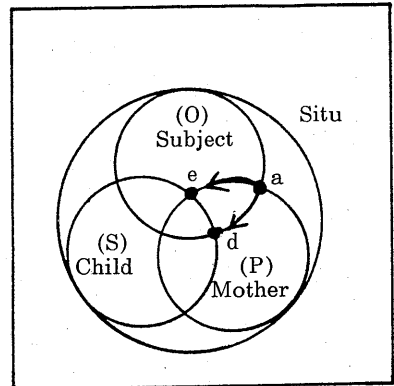


Fig. 17

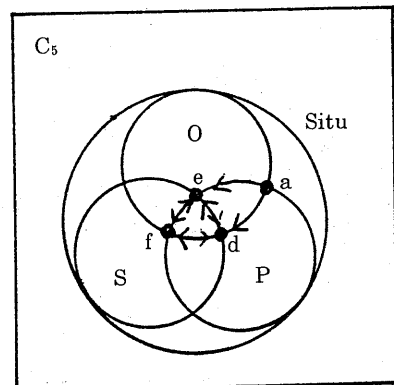


Fig. 18

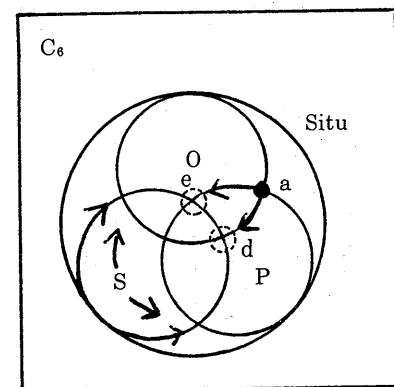


Fig. 19

C₅ (Fig. 18) forms the co-cross-being points "d", "e", "f" and cross-side movement is developing among "d", "e", "f". So the development nearest to the co-cross existence is realized.

C₆ (Fig. 19) forms no co-cross-being point in his Self field. So in his case, it is the developmental task set according to child developmental stage now that he experiences the situation which forms the co-cross-being points "b" and "c".

C₇ (Fig. 20) forms the co-cross-being point in the Person field, but doesn't form it in the Object field. So in her case, it is the developmental task set according to the stage now that she experiences the situation which forms the co-cross-being point in the Object field by the mediation of the co-cross-being point in the Person field.

C₈ (Fig. 21) forms the co-cross-being point in the Object field, but doesn't form it in the Person field. So in his case, it is the developmental task now that he experiences the situation which forms the co-cross-being point in the Person field by the mediation of the co-cross-being point in the Object field.

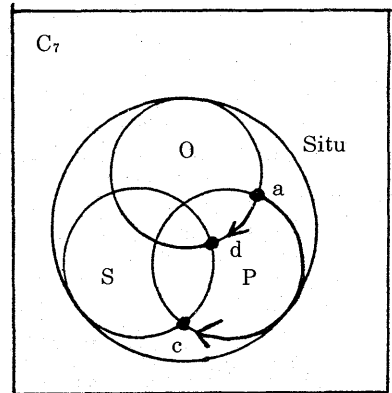


Fig. 20

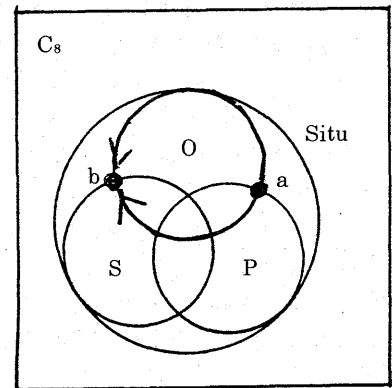


Fig. 21

- (4) After this a main leader in child group activities sets the situation as follows.

"The wind became quiet, and it's getting darker and darker. And now it's night."

A sub leader puts out lights one after one, and at last the playing room is getting quite dark as a matter of fact.

The children around the big tree and the mother playing the wind sit there quietly naturally.

Here the main leader gives the role of stars to the mothers and the role of the dwarfs in the woods to the children.

The mothers move toward one corner of the playing room and act the bright stars with their hands raising highly.

The leader gives spotlights with a flash light to each star.

The leader says the children as follows.

"Now, the dwarfs in the woods begin to dance."

And then the children make a circle around the tree fastening their hands with one another and begin to dance singing a song "Dwarfs in the woods". Mothers

beat time with their hands singing a song from the distant countries of the stars.

<Consideration>

We possibly explain some aspects of Human Development in this process from the viewpoint of the formation and the moving of the co-cross-being points as follows.

We symbolize as follows

- child : S
- mother : P
- the subject of group : O

The action that the wind became calm and it was getting darker and darker in the playing room means the characteristics of the scene as the basic situation we've made clear. That is the characteristics of Object (getting dark) which corners the whole situation shows the formation of the co-cross-being point "h" between Object and situation (Fig. 22)

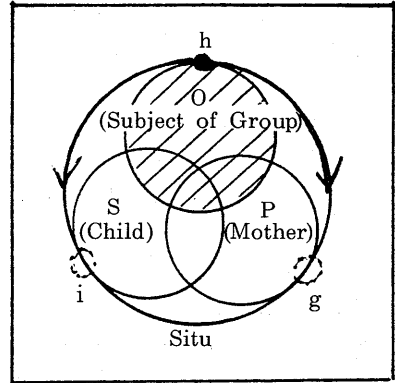


Fig. 22

The mothers are given the role of stars.

The mothers who take a role of stars and act the bright stars realize and develop the characteristics of situation acting the role of night:

the co-cross-being point "g" between Person and situation exists. (Fig. 23)

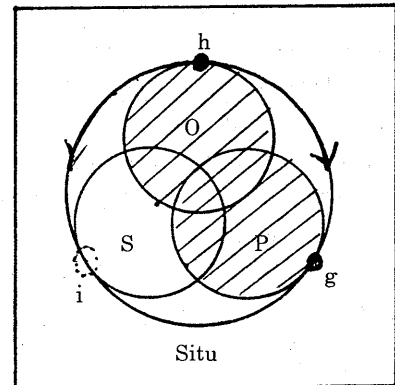


Fig. 23

If the mothers who resist or refuse acting the role of stars appear in this situation, it shows that no co-cross-being point is formed between Person and situation, and Human Development in the side of these mothers who act in such a way is far from the co-cross-being existence. (Fig. 24)

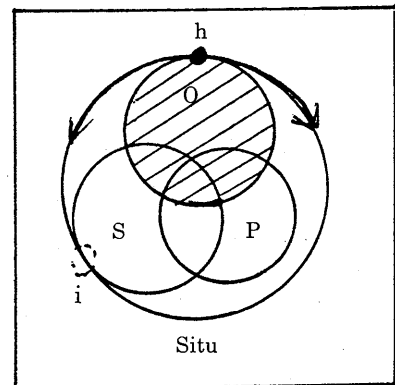


Fig. 24

We can adopt this interpretation to child development.

The children who are given the role of dwarfs in the woods and jumping around the tree or shouting "Yoi, Yoi" in response to the song show the development of making the co-cross-being point "i" between Self and situation.

(Fig. 25)

If in this situation, a child who resists acting the role of a dwarf in the woods, or acts in the

other way without playing the role of a dwarf, it shows that no co-cross-being point exists between Self and situation: and Human Development in this child is far from the co-cross-being existence. (Fig. 26)

(5) After this, a main leader sets a scene in child group activities like this.

The leader says to children.

"Next, you can go to whichever stars you are fond of"

1) At first, the leader asks the stars what kind of stars are. The answers are as follows, the prince of star, animal, cake, fruit, coara, vehicle, express train, etc.

2) Next, the leader brings a flahoop in the scene in order to use it as a rocket.

The children go to the stars which they are fond of riding on the rocket.

3) After all the children move toward the stars, the leader puts a television set of a flahoop at the center of the scene. Each member of the stars is given the role of introducing each star with the television set of a flahoop.

- ① Three members of the star of animals appear on the stage and act the role of manmos adopting one child's idea (C_1).
- ② The members of the star of fruit appear on the stage and a bunch of grape. The children (C_2, C_3, C_4) act grape grains.
- ③ The members of the star of express trains appear on the stage and an express train: two children (C_5, C_6) go round and round as an express train. A mother (M_1) and a sub leader (sL_1) act as the narrators.

Here, we explain the aspects of the Human Development taking (3) the introduction of stars in the above process.

In this case we symbolize as follows

child: S

Mother and Leader: P

the subject of introduction the stars: O

- ① C_1 's motivation to act as a manmos

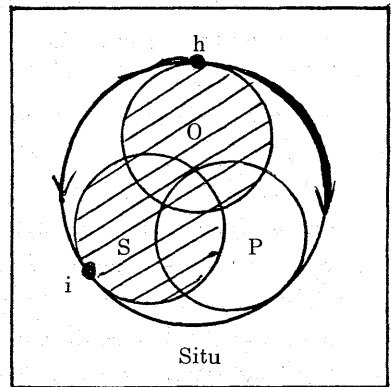


Fig. 25

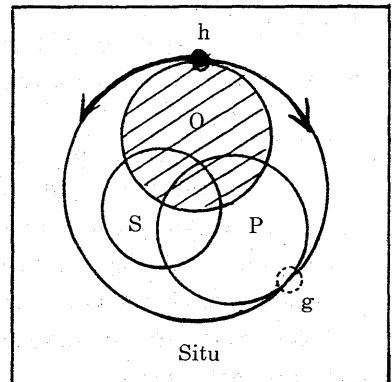


Fig. 26

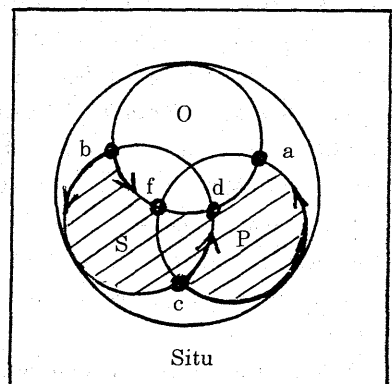


Fig. 27

(the co-cross-being point $b \rightarrow f$) is accepted by a mother and a sub leader ($b \rightarrow c \rightarrow d$), and they can introduce to the other stars through acting three manmoses together ($c \rightarrow a$, $d \rightarrow f$).

Here, Sand P act manmoses together, so, as a result, the common field between Sand P (Sp) is formed. (Fig. 27)

- ② One object (a bunch of grape) is presented by all the members of the star.

S and P carry on a part of it, so the Object field in the relational situation is clearly formed.

So the co-cross-being points are formed and move as follows. (Fig. 28)

$$b \rightarrow f \begin{cases} \nearrow d \\ \searrow e \end{cases}, \quad a \rightarrow d \begin{cases} \nearrow e \\ \searrow f \end{cases}$$

- ③ The children (C_s, C_e) go round and round as an express train centering only their motivation on their action (the co-cross-being point $b \rightarrow f$), and a mother and a sub leader take part in the scene as the narrators as a result.

$$b \rightarrow c \begin{cases} \nearrow a \\ \searrow d \end{cases}$$

S and P act their role separately, so no common field between S and P exists. (Fig. 29)

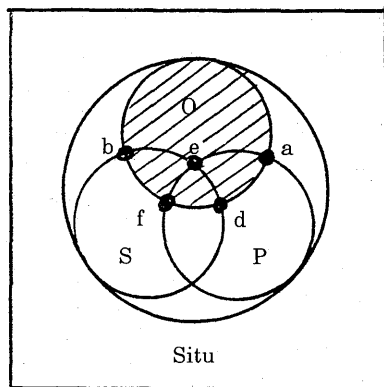


Fig. 28

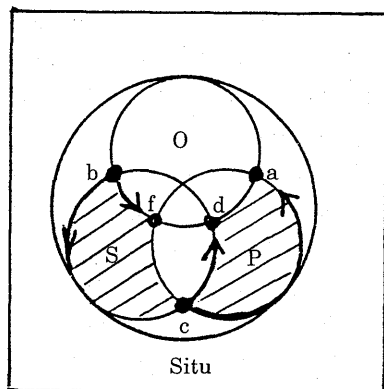


Fig. 29

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