



Perspective

The Historical Philosophy of Gerontology in the Context of Our Future

Ryo Takahashi^{1*} and Hiroshi Shibata²

¹Department of Health and Welfare Science, Faculty of Sports Science, Sendai University, Japan

²Institute for Gerontology, JF Oberlin University, Tokyo, Japan

Abstract

This paper explores the foundations and essence of Gerontology, as the study of aging and aged. Gerontology is not only an interdisciplinary and intradisciplinary study, but also the international and inter-professional study of aging to create awareness on the concept among the people, throughout the globe. This proposal considers the history of Gerontology and the future cycles of evolution in Gerontology. The philosophy of Gerontology is a practical philosophy to explore a nature of humanity itself and to practice the learning. Gerontology is science of human philosophy. That is to say, studies of practical application, seeking various ways of life that can help human beings alive with peace and tranquility. When the studies are approached globally with various languages and cultures, and seeking the true meaning of life and science, people can be one with the same ideal. Gerontology is also related to Science and Technology.

Keywords: Bioethics; Gerontology; Philosophy; QOL

Introduction

Gerontology is existed to learn of purpose of life not only longevity life, but also quality of life. Gerontology is based on the comprehensive studies of aging which is not only an interdisciplinary and intra disciplinary study, but also the international and inter-professional study of aging to create awareness on the concept among the people, throughout the globe. According to Association of Gerontology in Higher Education, “Gerontology is the study of the aging processes and individuals as they grow from middle age through later life. It includes: 1) the study of physical, mental and social changes in older people as they age 2) the investigation of the changes in society

***Corresponding author:** Ryo Takahashi, Department of Health and Welfare Science, Faculty of Sports Science, Sendai University, Shibata-Town, Miyagi, Japan, Tel: +81 224551557; E-mail: ro-takahashi@sendai-u.ac.jp

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resulting from our aging population, 3) the application of this knowledge to policies and programs”. Geriatrics is “1) the study of health and disease in later life 2) the comprehensive health care of older persons and the well-being of their informal caregiver.”¹ Therefore, it must be emphasized that the geriatric medicine is a very important aspect of gerontology as well. This thesis contains only preliminary, loose associations about the issue whether gerontology should be developed in the direction of philosophical discipline in connection with the philosophy of science and technology.

The philosophy of Gerontology is not just theoretical philosophy, but also practical philosophy to explore the nature of humanity itself and to practice the learning. The learning requires collecting information and applied practice. Gerontology is thus a science of human philosophy. That is to say, studies of practical application, seeking various ways of life that can help human beings live with peace and tranquility. The word “Gerontology” is derived from the book that Ilya Metchnikoff wrote, called “the nature of man” in 1903 as follows, “Recognition of the true goal of life and of science as the only means by which that goal may be attained would group themselves around that, as in former days men were held together by religion. I think it extremely probable that scientific study of old age and of death, two branches of science that may be called gerontology and thanatology, will bring about great modification in the course of the last period of life” [1]. Metchnikoff is known as a zoologist and microbiologist. When the studies are approached globally with various languages and cultures, and seeking the true meaning of life and science, people can be one with the same ideal. Gerontology is also related to Science and Technology which is called Gerontechnology [2,3]. It is necessary to develop Philosophy of Gerontology within Science and Technology together. The Stanford Encyclopedia introduces Philosophy of Science and Technology as follows: “It may come as a surprise to those fresh to the topic that the fields of philosophy of science and philosophy of technology show such great differences, given that few practices in our society are as closely related as science and technology. Experimental science is nowadays crucially dependent on technology for the realization of its research setups and for the creation of circumstances in which a phenomenon will become observable” [4]. According to Wikipedia ‘the phrase’ “philosophy of technology” was first used in the late 19th century by German-born philosopher and geographer Kapp [5]. Science and Technology needs to include concept of quality of life. Next section is discussed about QOL as follows.

Gerontology is Study of Quality of Life

Quality of Life (QOL) is a measure of the colorfulness of life. We can determine the quality of our life by the colors in life. The Color tells us our feeling. Japan has been influenced by the US and the Europe after the World War II in the fields of research, culture and values which includes many influences on our perception of the quality and value of life. We, Japanese have had our own culture and values, and our own living philosophy which was called Kigatsuku once upon

1. website for the definitions AGHE

a time; but use of that term has been dwindling in modern Japan. Kigatsuku means “an inner spirit to act without being told what to do,” and “being aware of or conscious of one’s own surroundings and doing good without being asked”. This is considered as the beauty of the Japanese spirit of service through Samurai Philosophy. However, nowadays, it has been forgotten even by Japanese people. This onset of change was warned by Rabindranath Tagore when he visited Japan on 2 July 1916, as follows: At First, I had my doubts. I thought that I might not be able to see Japan, as she is herself, but should have to be content to see the Japan that takes an acrobatic pride in violently appearing as something else. On my first arrival in this country, when I looked out from the balcony of a house on the hillside, the town of Kobe, - that huge mass of corrugated iron roofs, -appeared to me like a dragon, with glistening scales, basking in the sun, after having devoured a large slice of the living flesh of the earth. This dragon did not belong to the mythology of the past, but of the present; and with its iron mask it tried to look real to the children of the age, -real as the majestic rocks on the shore, as the epic rhythm of the sea-waves. Anyhow it hid Japan from my view and I felt myself like the traveler, whose time is short, waiting for the cloud to be lifted and to have a sight of the eternal snow on the Himalayan summit. I asked myself, -“Will the dense mist of the iron age give way for a moment, and let me see what is true and abiding in this land?” I was enveloped in a whirlwind of reception, but I had my misgivings and thought that this might be a violent outbreak of curiosity, -or that these people felt themselves bound to show their appreciation of a man who had won renown from Europe, thus doing honor to the West in a vicarious form. “Tagore’s observation as a foreseer is greater than the Japanese modern economists themselves, as we can see in the following words”. You discover that nature reserves her power in forms of beauty; and it is this beauty which, like a mother, nourishes all the giant forces at her breast, keeping them in active vigour, yet in repose. You have known that energies of nature save themselves from wearing out by the rhythm of a perfect grace and that she with the tenderness of her curved lines takes away fatigue from the world’s muscles. I have felt that you have been able to assimilate these secrets into your life, and the truth which lies in the beauty of all things has passed into your souls. A mere knowledge of things can be had in a short enough time, but their spirit can only be acquired by centuries of training and self-control. Dominating nature from outside is a much simpler thing than making her your own in love’s delight, which is a work of true genius. Your race has shown that genius, not by acquirements, but by creations; not by display of things, but by manifestation of its own inner being. This creative power there is in all nations, and it is ever active in getting hold of men’s natures and giving them a form according to its ideals. But here, in Japan, it seems to have achieved its success and deeply sunk into the minds of all men, and permeated their muscles and nerves. Your instincts have become true, your senses keen and your hands have acquired natural skill. The genius of Europe has given her people the power of organization, which has specially made itself manifest in politics and commerce and in coordinating scientific knowledge. The genius of Japan has given you the vision of beauty in nature and the power of realizing it in your life. And, because of this fact, the power of organization has come so easily to your help when you needed it. For the rhythm of beauty is the inner spirit, whose outer body is organization.”

Tagore warned about Modern Japanese society as follows: “I am quite sure that there are men in your nation, who are not sympathetic with your national ideals; whose object is to gain, and not to grow. They are loud in their boast, that they have modernized Japan. While

I agree with them so far as to say, that the spirit of the race should harmonize with the spirit of the time, I must warn them that modernizing is a mere affectation of modernism, just as affectation of poetry is poetizing. It is nothing but mimicry, only affectation is louder than the original and it is too literal. One must bear in mind that those who have the true modern spirit need not modernize, just as those who are truly brave are not braggarts. Modernism is not in the dress of the Europeans; or in the hideous structures, where their children are interned when they take their lessons; or in the square houses with flat straight wall-surfaces, pierced with parallel lines of windows, where these people are caged in their lifetime; certainly modernism is not in their ladies’ bonnets, carrying on them loads of incongruities. These are not modern, but merely European. True modernism is freedom of mind, not slavery of taste. It is independence of thought and^{2,3} action, not tutelage under European schoolmasters. It is science, but not its wrong application in life, -a mere imitation of our science teachers who reduce it into a superstition absurdly invoking its aid for all impossible purposes [6-8]. For having real quality of life Japan has to go back to the above principle what Tagore gave in his lecture to the students at the Keio Gijuku University. Takahashi was awarded Ph.D. thesis entitled “QOL Study of Persons with Intellectual Disabilities and Their Families: Comparative Study of Different Culture Background including Religions” at Meisei University [9]. The aim of this research is to discover the future of persons with Intellectual Disabilities (ID) through the perspectives of QOL of individuals with ID and their families.

The aims of the studies were as follows

The first, to search the future perspectives of life environment of persons with ID and their families through attainment, satisfaction, importance, opportunities, initiative and stability of family quality of life. It was found that the results of the study of individuals and their families’ needs both macro and micro range QOL plan even at society and community, as well. It is recommended to use this concept not only at community but also at state and country as well. The second, the study proceeded on adults with ID (30+) by interviewing their aging needs and future perspectives including marriage old age and death. It was found that there were a general answers and a personal answer. It is necessary to create a free environment to get a feedback without any defense. In order to achieve this approach, it is important to use empowerment approach which is changing educational approach from top to bottom and vice versa. It can be applied to family home, educational and social settings. This can be called collaborative learning approach for all aging and disabilities.

The third, by comparative study of different cultures such as Indian and Japanese through Family QOL survey and individual study of adults with ID, it is found that there is a common ground of human needs and family and values. Religion exists for human unity and not for breaking. Misconception of religion may cause negative results. The final aim is to consider the contents of FQOL survey through study of activities of the parent and family members. It is important to find their opinion not only from the survey itself, but also through interview process by rapport between the researchers and the family members. Their free comments were helpful resource for future research on QOL.

2. Philosophy (2019)

3. Yunus M (2006) Public Lecture: Banker to the Poor - Lifting Millions Out of Poverty through Social Business. IGC, USA.

Gerontology is the Philosophy of Life

Gerontology is a creative learning focused on the multidisciplinary fields including the interdisciplinary, international and interdisciplinary perspectives. The first approach of learning begins to listen and learns through the processes for some experiences by communicating with various people, reading, research and applied practice. It's considered that the reserve of the knowledge cultivates applied skill and become a universal power as "wisdom". It means that Gerontology is a creative learning to find out the possibilities. Dr. David Peterson explains Gerontology by using five characters as "HILLS" from "Health", "Intelligence", "Leadership", "Love", and "Service". He also says that the life grows with happiness when this principle is applied to all people. All 5 categories require the power of "tenderness" and "awareness" [10]. Birren and Schroot introduced A History of Geropsychology in Autobiography that is included a part of Philosophy of Gerontology, as well. In this point, it is important to figure out relationships among Philosophy, Science and humanities.

According to the Wikipedia (2019), "Philosophy is the study of general and fundamental problems concerning matters such as existence, knowledge, values, reason, mind and language". Science (Wissenschaft: Age +Aging) is 'a systematic enterprise that builds and organizes knowledge in the form of testable explanations and predictions about the universe.' And Humanities (Human Science) is 'academic disciplines that study aspects of human society and culture. Nowadays, the humanities are more frequently contrasted with natural and sometimes social, sciences as well as professional training.' Philosophy of Gerontology is not only such above philosophical meanings, but also applied learning and studying process of Science and Humanities. That requires not only theoretical studies, but also applicable action for making to create better aging life, as well. Philosophy of Gerontology is all age related practical pedagogy, which draws forth the significance of human existence with practical science for applying into Budo for various age persons with various conditions.

The human capability can be recognizing from various viewpoints, and is related to knowing human potential. In this context, Gardner [11] provided the concept of seven types of intelligence as follows: "1) Verbal-Linguistic Intelligence: involves the spoken and written language. Learning through the speaking, writing, poetry, etc., 2) Logical-Mathematical Intelligence: involves the numbers and logic. Learning through the detecting patterns, scientific reasoning and deduction, etc., 3) Visual-Spatial Intelligence: involves the visual and special judgment. Learning through the conceiving objects from visual arts, images and various viewpoints, etc., 4) Bodily-kinesthetic Intelligence: involves body and physical movement. Learning through the physical experience and movement, etc., 5) Musical Intelligence: involves rhythmic patterns. Learning through the sound, rhythm, natural sound, etc., 6) Interpersonal Intelligence: involves verbal/nonverbal communication with others. Learning through the one-on-one relationship, group communication, etc., 7) Intrapersonal Intelligence: involves oneself and the mental reality. Learning through self-questioning, Meta thinking, instinct, etc., In addition to the seven categories, Howard Gardner considers naturalist, spiritual and existential intelligence. As stated above, we may understand that humans have the collaborative learning approach with philosophy [12].

Worldwide History of Gerontology

Gerontology is originally coming from the Greek words *geron*, meaning "old man" and *-ology*, a suffix meaning "the study of". Gerontology has characterized as an interdisciplinary and multidisciplinary field including arts and scientific study of physical, mental and social changes that occur in aging process. This is the study of the investigation of societal changes from an economic, historical and philosophical standpoint, and the carrying out of policies and procedures to aid older people with information from gerontology in mind. People have been interested with aging since ancient times, and the earliest known discussion is on an Egyptian papyrus dating back to 2800-2700 B.C.

Chapter 3 in the Book of Genesis in the Old Testament of the Bible recorded as follows

22. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life and eat, and live forever: 23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken: 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims and a flaming sword which turned every way, to keep the way of the tree of life [13].

The modern history of Gerontology can be learned through the history of Gerontology in the United States of America. The following is a chronicle of history of Aging movement. Dr. Ignatz L Nascher first coined the term "geriatrics. Nascher created the word from two Greek roots; *geronto* meaning "the old man", and *iatrike*, meaning "surgery, medicine, or the treatment of". Therefore, geriatrics means "treatment of the old man" [14,15]. Tibbits [16] stated the term "social gerontology", referring to the fact that aspects of gerontology include social factors and forces. Included among these social forces are roles and status of the old, how the old are viewed by society, and the degree to which normative aspects of aging determine the behavior of aging people.

It's a cardinal rule that a team is organized by people understanding the academic characteristics of Gerontology on establishing the network for worldwide gerontological education [17]. The representative academic organizations having these properties are as described below.

Academy for Gerontology in Higher Education (AGHE)

The Academy for Gerontology in Higher Education (AGHE) was established to develop gerontological education in 1974 in the USA. The purpose of AGHE is to promote the research and education, to develop the higher education associated to aging and to provide resources to wide range of local community [18]. Association for Gerontology in Higher Education Changes Name has been changed to Academy for Gerontology in Higher Education [19].

AGHE is the only formal organization to contribute the gerontology and geriatrics education in USA. It incorporated again with the Gerontological Society of America (GSA) in January, 1999. There were 269 member institutions as of November, 2004 (47 states, 7 foreign countries: Australia, Canada, Israel, Jamaica, Japan, Kenya, and Korea) of these institutions, 83 have been for 20 years, and 71 have been for 10 years) and currently 135 organizations in 2019 [20].

The work is divided into committees and the Mission of each committee is described below. The activity of each committee is developed by voluntary participation of members. At the present time 8 committees serve.

- Faculty Development Committee: Plan and implement mechanisms for AGHE to assist in the development of faculty knowledge and skills in the area of gerontology and geriatrics
- Geriatric Education Committee: Encourage the involvement in AGHE of geriatric educators and faculty affiliated with geriatric education programs and providing resources
- Membership Committee: Plan and conduct membership recruitment
- Program Committee: Plan and implement the AGHE annual meeting
- Public Policy Committee: Plan and implement the public policy activities of the Association, particularly with respect to the federal government
- Publications Committee: Produce and update the membership list, and oversee the AGHE's periodicals and website
- Academic Program Development Committee: Plan and implement mechanisms for AGHE to assist academic institutions to develop, strengthen, improve their gerontology, geriatrics and aging-studies instructional programs
- Kindergarten-Grade 12 Task Force: Implement and development quality educational resources for teaching children about aging and pairing with elementary and high school teachers on a local level 12)

AGHE committee can be chosen by individual members to serve voluntary working as much as s/he wants. The following units are names of the committee. 1) Academic Program Development, 2) Accreditation, 3) Advancement, 4) Age-Friendly 5) Design, Awards, 6) Business and Aging, 7) Faculty Development, 8) Fellows Subcommittee, 9) Geriatric Education, 10) GGE Editorial Board, 11) Global Aging, 12) Long Range Planning, 13) Membership, 14) Nominations, 15) Past Presidents Program, 16) Program of Merit, 17) Communication, Publication & Media Resource Committee, 18) Public Policy, 19) Student, 20) New Technologies and Education.

Special Interest Research Group on Aging with Intellectual Disabilities (IASSID SIRGAID)

Special Interest Research Group (IASSID SIRGAID) is another group for international research on Aging and Intellectual Disabilities that became active by a research group which was led by Dr. Matthew P Janicki [21]. The research group has research presentations and discussion at the round-table meeting every year. In 1995, it was formally affiliated as The Special Interest Research Group on Aging and Intellectual Disability (SIRGAID) with International Association for the Scientific Study of Intellectual Disabilities (IASSID).

SIRGAID has 3 basic principles in its activity. The first principle is to provide a focus for the worldwide exchange and dissemination of research and practice, as well as networking, in the field of aging and intellectual disability. "Aging" is meant in a broad sense, encompassing lifespan developmental issues as well as those related to old age. A wide variety of professional groups are potential contributors and no specific profession is considered to have predominance in this

respect. The second principle is to promote cross-national, multidisciplinary collaboration in the area of aging and intellectual disability. The ultimate aim of the group is to improve the quality of life or and services for people with intellectual disabilities, their care-givers and their families. The third principle is to provide a framework for the collation of information relating to the research interests, expertise and publications of group members. Within the overall process of collaboration, the views and contributions of nonprofessionals including people with intellectual disabilities and their families and friends are a fundamental component, and will be given the priority they deserve.

For the interdisciplinary research, SIRGAID consists of the professionals in various fields, such as psychology, social work, medical science, special education, neurology, public policy, pathology, sociology, nursing science, geriatrics, pedagogy, recreation therapy, clinical psychology, developmental disability, occupational therapy, educational psychology, speech pathology, jurisprudence, nutrition, educational science, human rights, biology, information science, theology, art education, art therapy, philosophy, geoscience, anthropology, rehabilitation, and gerontology.

History of Gerontology in Japan

"Gerontology" is generally translated as 老年学 (Rounengaku) [22-24] in Japan. 老 (Rou) means Old. 年 (nen) means Year. 学 (Gaku) means science. The first Gerontology Japan Geriatrics Society was founded in 1959. However, even before modern geriatrics and Gerontological society was founded in Japan Ekken Kaibara (1630-1714) introduced Gerontological Concept through the Book of Yojokun [25,26].

Ekken Kaibara (貝原益軒1630-1714 was born in Fukuoka in Kyushu into a lower class samurai family. His mother died when he was five and he was largely educated by his father and brothers. He was employed by the Kuroda Han lord when he was eighteen but this only lasted two years. He spent the next seven years as a masterless samurai. While in Kyoto he began to lecture on the Confucian classics and these remained the primary focus of his teaching and research when he returned to Kyushu. He became involved in a rigorous program of lecturing, tutoring, research and travel that was to last for the next fifty years.

During this time he was married to a very capable woman, Token, who seems to have helped in compiling his travelogues and may have co-authored Onna daigaku (Great learning for women). They are an exam portal couple with respect for each other and learning from each other. Ekken's studies are practical learning (Jitsugaku) which ranged from "the experience and practice of ethics to manners, institutions, linguistics, medicine, botany, zoology, agriculture, production, taxonomy, food sanitation, law, mathematics (computation), music, military tactics, astronomy, geography, history, archaeology and genealogy. His writing about Gerontology which is the best known is Yojokun (養生訓Precepts for health care) [27].

Fujiro Amako (尼子富士郎1893-1972) is known as the first Japanese geriatrician. Dr. Amako practiced medical treatment at Yoku-fukai (浴風会), the first Japanese home for the elderly which was established in 1925. This nursing home is now continuing as a part of Tokyo Metropolitan Geriatric Medical Center. The Tokyo Metropolitan Geriatric Hospital and Institute of Gerontology was established in 1872, a historical institution which was originally founded as a "sanatorium". Originally, The Tokyo Metropolitan Geriatric Hospital

and Institute of Gerontology was established in 1972 and comprises a leading representative hospital (Tokyo Metropolitan Geriatric Hospital: TMGH) and an institute (Tokyo Metropolitan Institute of Gerontology: TMIG) for geriatric medicine and gerontology with many notable achievements. The TMGH and TMIG were combined to form the TMGH-IG in 2009 to become a local incorporated administrative agency; it moved to new hospital and research facility in 2013.

Professor Izuo Terasawa (寺澤巖男1880-1970) introduced developing Gerontology with philosophical vision in early year of Geron. Dr. Izuo Terasawa introduced Rounengaku (老年学) on the series of entitled Furou Chousei no Kenkyu (不老長生之研究 Study of perennial youth and long life) on the Taiyo (太陽 Sun) in 1921 [28,29]. Dr. Terasawa's work is recognized not only for developing theory of Gerontology, but also he included importance of Humanities which are academic disciplines that study aspects of human society and culture through historical persons, arts and Sculpture for learning of their philosophy and action. Professor Izuo Terasawa is well known in the field of Physical Education. Dr. Izuo Terasawa is introduced as one of the greatest contributors for school physical education [28].

Dr. Terasawa's profile is as follows:

- 1900 Graduated at Tokushima prefecture Shihan Gakko
- 1907 Graduated at Tokyo Koutoh Shihan Gakko (Major in Kanji)
- 1908 Graduated at Tokyo Koutoh Shihan Gakko (Major in Education)
- 1911 Graduated at Kyoto Imperial University (Major in Philosophy)
- 1915 Graduated at Kyusyu Imperial Medical University
- Worked as a junior Assistant at Kyusyu Imperial Medical University
- 1916 Worked as a assistant at Kyusyu Imperial University
- 1918 Joshi Gakushuin Education Unit Commissioner
- Ministry of Communications Commissioner
- 1919 Tokyo Koutou Shihan Gakko Commissioner. Tokyo Imperial University Aviation Institute (Aeronautical psychology Study Commissioner), Professor at Tokyo Koutou Shihan Gakko, Lecture at Army Toyama Gakko Lecturer
- 1929 Literature Dr. at Tokyo Imperial University entitled 「Terms and conditions that affect the human work capacity: (Ningen Sagyouou ni Eikyousuru Syojyouke 人間作業能に影響する諸条件) Visited United States of America, Germany, and Italy for studying pedagogy for two years
- 1931 Tokyo Bunrika Daigaku (University) Preparatory Committee Commissioner. Council member at Tokyo Bunrika Daigaku (University)
- 1934 Research Commissioner at Tokyo Imperial University Aviation Institute
- 1936 Chair of Department of Education at Tokyo Bunri Daigaku (University)
- 1938 Japan various studies Promotion Committee Faculty of Education Temporary Committee. Professor Tokyo Bunrika Daigaku (University) concurrently Tokyo Koutou Shihan Gakkou
- 1939 Emeritus professor at Tokyo Bunrika Daigaku (University)
- 1944 Professor at Kyoritsu Women's University. Professor Izuo Terasawa is the founder of Physical Education at University.

Terasawa sensei has developed theories of Physical Education and Psychology. In addition to the above fields Dr. Izuo Terasawa has developed study of Gerontology. Professor Kakusho Tachibana recorded that he was directed about Aging Study by Professor Izuo Terasawa when Professor Kakusho started a study at the Yokufuen which was the first Aging facility in 1928.

Kakusho Tachibana (橘覚勝1900-1978) is known as one of the pioneers for gerontology in Japan. Dr. Tachibana's specialty was Geriatric psychology at Osaka University and Soai Women's University (Present name Soai University). Professor Tachibana published the first Gerontology titled book "Rounengaku" (老年学) in Japan. As we see from the above Gerontology or Gerontological Science has been interested by Medical Doctors and Social Scientists. The first Japan Gerontology Society was organized in 1956. The first President was Dr. Hiroshige Shiota (1872-1965). The name of the society was changed to Japan Socio-Gerontological Society in 1959.

Professor Kakusho Tachibana's Life History is below:

- 1900 Born on February 17, in Osaka
- 1912 Graduated at Osaka city Funaba Elementary School (12)
- 1917 Graduated at Osaka-fu Tennouji Junior High School (17)
- 1920 Completed at Dai San High School (Pre University) (20)
- 1923 Graduated at Tokyo Imperial University Faculty of Literature Department of Psychology (23)
- Assistant Tokyo Imperial University Faculty of Literature
- 1927 The first research paper was published in "Shinrigaku Kenkyu (心理學研究) about Geriatric Psychology (27)
- 1928 Graduated at Tokyo Imperial University Graduate School (28)
- Involved Research about Older persons in Yokufuen
- 1931 Professor at Public High School (31)
- 1938 Disabled veterans' occupation adviser (38)
- 1941 Published "Rounenki" (Old Age 老年期, Koubundo) (41)
- 1943 Published "Te" (Hand 手 Sougensha) (43)
- 1947 Osaka Dai ni Shihan Gakko Professor (47)
- 1948 Osaka University Assistant Professor (48)
- 1950 Psychology Second Department (50)
- 1952 Awarded Doctoral Degree titled thesis "Old Age Study" (老年期研究 Rounenki Kenkyu) from Tokyo University, worked as Professor at Osaka University (52)
- 1955 Organized Geriatric Science Study Group (老年科学研究会) at Osaka University (55)
- 1956 Participated to The First Gerontology Conference in Tokyo (56)
- 1958 Participated to Formation of Japan Gerontology Society (58)
- 1963 Retired from Osaka University and awarded to Emeritus Professorship (63). Professor at Soai Women's University
- 1971 Awarded to Honors three such Sacred Treasure (叙勲三等瑞宝章) (71)
- Published "Rounengaku" (Gerontology) by Seishin Shobbou
- 1972 Retired from Soai Women's University (72)
- 1975 Published "Oino Tankyu (Searcing Aging) by Seishin Shobo (75)
- 1978 August 30th Passed away (78) [30]

Foot Steps of Societies of Gerontology in Japan

The following is history of footsteps of Gerontology in Japan [31]

- 1953 February Geriatric Institute (老人病研究所Roujinbyo Kenkyujo), Study Group of Geriatric (Ronjinbyo Kenkyukai老人病研究会)
- 1953 April Japan life Science Association (Nihon Jyumyou Kagaku Kyoukai 日本寿命科学協会)
- 1954, July Life Science Research Group (Jyumyougaku Kenkyukai 寿命学研究会) sponsored by Japan Gerontology Society (Nihon Gerontology Gakkai 日本ジェロントロジー学会)
- 1956, December The first Japan Gerontology Society (第1回日本ジェロントロジー学会, Tokyo)
- 1957, November The Second Japan Gerontology Society (第2回日本ジェロントロジー学会, Osaka)
- 1958, November The Third Japan Gerontology Society (第3回日本ジェロントロジー学会, Nagoya) Changed the name as Nihon Rounen Gakkai (日本老年学会)
- 1959, November The Japan Geriatrics Society(日本老年医学会)
- 1959 November, Japan Socio-Gerontological Society(日本老年社会科学会)
- 1972, April Tokyo Metropolitan Institute of Gerontology (Present: 東京都老人総合研究所 現: 東京都健康長寿医療センター研究所)
- 1981, May Japan Society for Biomedical Gerontology (日本基礎老化学会)
- 1986, June Japanese Psycho geriatric Society (日本老年精神医学会)
- 1990, September The Japanese Society of Gerontology (日本老年歯科医学)
- 1993, June The Dia Foundation for Research on Ageing Societies (ダイヤ高齢社会研究財団)
- 1995, January Japan Academy of Gerontological Nursing(日本老年看護学会)
- 1995, July National Center for Geriatrics and Gerontology (国立療養所中部病院長寿医療研究センター 現: 国立長寿医療研究センター)
- 2001, July Japan Society of Care Management (日本ケアマネジメント学会)
- 2002 April J. F. Oberlin University Graduate School of Gerontology (桜美林大学大学院国際学研究科老年学専攻)
- 2006, April The Institute of Gerontology of The University of Tokyo (東京大学総括プロジェクト機構ジェロントロジー寄付研究部門高齢社会総合研究機構, 2006)
- 2006, October Society for Applied Gerontology Japan(日本応用老年学会)

Among the above history Japan Socio-Gerontological Society is considered as the fundamental academic association of Gerontology. The Japan Socio-Gerontological Society has established as a scientific organization established in 1959. It explains that the Japan Socio-Gerontological Society has made public its research results, mainly from an interdisciplinary sociological and behavioral science standpoint regarding various issues relating to age and the aged, including health,

medical care, nursing and welfare. The Society has about 1,500 members who are mainly consisting of researchers from universities and research institutes, and professionals in the fields of health, medical care, nursing and welfare including graduate students. Gerontology is a study of lifelong span development. There is few case study of Gerontologist. As one of the authors, Hiroshi Shibata introduces my life story as a case study for self-reviewing because we can learn how Philosophy of Gerontology has been developed throughout whole life process as follows.

Gerontology of Hiroshi Shibata Self reviewing as a Case Study

The Society for Applied Gerontology-Japan was organized on October 2006. The first Chairman is Hiroshi Shibata. The authors both also found that we were originally from Kitami city, Hokkaido where our ancestors were pioneers during Meiji era from the mid-19th century to the early 20th century. Moreover, we both attended the same elementary school in Kunneppu town since Hiroshi's grandfather was principal of Kunneppu Elementary School. How we met at the first time was through the first presentation of Ryo Takahashi about Gerontology Curriculum in Higher Education at the 39th Japan Socio-Gerontological Society Conference on 18-20 June 1997 in Tokyo. At that presentation Hiroshi Shibata commented that Gerontology Curriculum did not exist in Japan. Therefore, Hiroshi stressed Ryo's presentation was very important to carry on this work. Then, Hiroshi Shibata complemented Ryo's unusual presentation which was began to introduce of self-review of academic process that Ryo's background came from Music which was influenced by his father who was music teacher at Kunneppu Junior High School. Ryo was expert of playing the Trombone and good singer. Ryo practiced Judo from high school to university period of the time. After returning back to home in Fukushima. Ryo found from Dr. Hiroshi Shibata's Book that was mentioned that he graduated from Hokkaido University. Ryo was inspired to write a letter of thanks to Dr. Shibata at the Tokyo Metropolitan Institute of Gerontology. After a few days during Ryo was teaching at the Shirakawa School of Nursing, Hiroshi Shibata made phone calling to Ryo that we found the above commonality that we were from Kunneppu Town. We both felt something special and Dr. Hiroshi Shibata asked Ryo to visit his office at the Tokyo Metropolitan Institute of Gerontology. Since then we have been working closely through Gerontology curriculum development. Why we introduced the above experience is study is not only from writing paper, but also following the sense to find the truthfulness which is important for Gerontological study. We proceed to find through our self-reviewing as a case study for learning how to develop self-curriculum of Gerontology as follows:

I, Hiroshi Shibata was born in 1937 in Kunashir Island. I had lived in Kunashir Island from the age from 0 to the age of 6. My father worked at the Hokkaido Salmon Hatchery after graduating as a Fisheries expert unit at Hokkaido University. My mother graduated at Hokkaido Women's school. She had managed a dressmaking shop before marriage. My paternal grandfather graduated from Sapporo Shihan Gakko (Education University) and worked as a principal at Kunneppu elementary School. My father's grandmother attended Nihon Women's University as one of the first students, but discontinued after 2 years due to heart beriberi. My mother's grandfather graduated from Yamagata agricultural school and worked at Nokkeushi Town hall until their retirement. My maternal grandmother graduated at Yamagata Shihan Gakkou and worked at Hokuto Elementary School

until her retirement. I was the oldest child of five siblings (Three boys and Two Girls). At the age of seven I began to study at the elementary school where my grandfather was working as principal in 1944. It was far distance to walk for 4km. Since it was dangerous because sometimes a bear appeared on the road, I was taken care of by my grandparents. At the third term of 1944, my father was transferred to Chitose Salmon Hatchery, I moved to my parent's house which was a far about 8km to his school by walking. Half way was an Ainu Village, and I was taken care of by older Ainu boys. That time was the most painful experience I had because my Ainu friends were discriminated by school teachers and others. But, as a boy I could not do anything. That was my youth's experience with Ainu friends in Hokkaido.

When I was Fifth years at the elementary school, my father transferred to Sapporo. Since then, I attended all schools in Sapporo until graduating from university. I loved to read novels a lot and not study from school text books but somehow I was at the top grade in the class. In the second year of junior high school, I was delivering newspapers at that time, my senior student robbed newspaper at a tenement house that I was very sad. I decided to search Judojo for practicing judo. I became a winner at high school competition. I attended Sapporo Nishi high School. The Sapporo Nishi High School was very popular for cultural activities and social movements from the era of old system. I participated the judo club and chorus club as a non-registered member because it was required to pay a membership fee. So, I officially joined the literary club. When I looked at the trends of literature at the time, I had a conscious awareness about whether I could unify the literature of the crescent proletarian literature of expressions and the opposite sensory flow (Yasunari Kawabata and Riichi Yokomitsu) while being excellent in theme.

In addition, I was interested in philosophical things and was overwhelmed by aphorism (maxim) that Pascal's Pangeh's unorthodox power is tyranny and powerless justice is powerless. It was behind the backwards to myself who could not protect the Ainu's friends during my childhood. In this way, I began to conduct a study group on the paradigm of discipline of dialecticism with my colleagues in the literature department. Despite being a literary department, by shifting to the direction of doing social movements through student councils etc., by writing.

In 1956, I entered Hokkaido University theory. At that time, five to six years had passed since the self-government association of the university of the whole country had been destroyed due to violent strategy in the student movement of the previous generation. As I entered at the University, I practiced Karate every day in the karate club and deprived of the self-governing body for rebuilding. A year has passed in the meantime. And I noticed that the necessary units to shift to undergraduate are extremely short. At the time of Hokkaido University, except for the Faculty of Medicine and Faculty of Fisheries, the shift to a special course would be decided by the results of the curriculum. In March 1959 I dropped out of Hokkaido University as I saw that I rebuilt the residence association. It will be accurate in view of the social situation that the activists of the student movement will be alienated from the job in the future.

In 1958, I re-entered at the Hokkaido University medical studies course. I thought about my future employment and I was planning to become a doctor of "demosika" that means "s/he couldn't become anything other than a teacher or doctor" or "that guy who doesn't know what s/he's doing and doesn't deserve to be here". Since I

studied what I needed desperately for a year and studied what I needed for the curriculum, I devoted myself to the student movement exclusively with no lecture attendance after enrolling (as I decided to go on to college). It is a so-called security conflict. Most of the subjects and grades felt the lowest, but I believed that they passed. However, the scholarship of the scholarship for the scholarship who had been losing one year due to only one subject due to lack of physical practice time was stopped. With this, it would be three years behind schedule to enter the university first. Since the medical department was 6 years, I graduated from high school and took nine years and graduated gradually in 1965.

After graduating from university, I entered an intern at the University of Tokyo hospital (Bunkyo). At that time, the faculty of medicine was at the height of civilianization movement, creating a coalition of youth doctors, and became the first secretary general. In 1966, I entered as an unpaid medical doctor official at the University of Tokyo medicine department fourth medicine department. This is because the only university course that was conducting epidemiological studies on cardiovascular diseases was there. Beside clinical research, I engaged in targeted feeler work such as staff of the Tokyo Metropolitan Government Office where stroke is frequent. In 1972, with the aim of developing research, the institute moved to the newly launched Center for the elderly problem in Tokyo Metropolitan Government. The world's first Tokyo Metropolitan Institute of Gerontological Research (consisting of 200 researchers) (NIA in the United States in 1974), 703 bed geriatric hospital, and various elderly occupation facilities. I first worked at a senior hospital and then engaged in regional epidemiological research and health activities for seven years in order to make evidence for the elderly health law at Toda Municipal Health Administration Center. I witnessed the establishment of the Long-Term Health Act 1982 and took office as a full-time researcher (Deputy Counselor) of the Tokyo Metropolitan Institute of Gerontology. In 1984, I was appointed leader of interdisciplinary longitudinal research (Koganei research) consisting of medicine, sociology and psychology. It was accompanied by the shift of Shuichi Hatano旗野脩-Leader (Department of Epidemiology).

In 1988, Koganei's research won the Governor's Prize. Based on this, the Tokyo Metropolitan Government decided to secure research expenses of 100 million yen each year for interdisciplinary longitudinal research (including intervention studies) every year till my retirement which has started since 1991. Since then, I was obliged to have a viewpoint to see medicine, sociology, psychology at equal intervals. The research method established here is still inherited from Tokyo Metropolitan Institute of Gerontology Research and others (Deputy in 1993; he is currently an emeritus staff member).

In 2002, I became a Professor at the J. F Oberlin University Graduate School of Gerontology (I am now a Professor Emeritus/Invited Professor). I directed the first master's degree in interdisciplinary gerontology in 2002 and doctorates degree program in 2004. In 2006 the Japanese Applied Gerontological Society was established. I serve on the boards of five academic societies, including chairing the Society for Applied Gerontology-Japan. I am Chairman of the Gerontology Education Subcommittee of the Science Council of Japan, a Director of the Japan Foundation for Aging and Health, and a Director of the Sukoyaka Dietary Life Association [32,33]. After transitioning to university, I am interested in how to make holistic how to develop the science of the transition to renaissance which has been developed by

vertically downgrading and dividing elements. He thinks that gerontology commits to that mission. As Scott Bass says, “interdisciplinary” is not merely an omnibus but implies that we will get rid of the wall between academics” [34]. In addition, innovation as Dragger or Boyer is also an important keyword. The viewpoint of education becomes important with discovery. I’m thinking about something more like recent days. It is sure that that experience affected into our own philosophy of lives in Gerontology, as well.

Prospectus of Society for Applied Gerontology (SAG) - Japan

The purpose of SAG Japan is to provide assistance to professionals in a variety of fields such as industry, government, academia and the private-sector who are interested in improving services for an aged society. Providers of services to the aging and their families require wide-ranging expertise in gerontology. Our aim is to provide leadership as a network center for the development of programs for commercial provision, marketing, and service promotion and creation of social services that will combine commercial success with increased well-being and contributions to society.

SAG explained about aims of the society as follows

“Schools of medicine, nursing science and welfare studies have traditionally been the centers of gerontology education up to the present in our country. In other words, education in Japan has been focused on solving the problems of sick, handicapped and economically disadvantaged persons. Perhaps this was unavoidable in a country that joined the ‘aging society club’ later than western countries. This medical focus has caused a significant delay in establishing structures and policies for aging populations in Japan. In the fields of developing ageing markets, services and product development, limited knowledge concerning applied gerontology is evident. Also, a sense of discrimination (ageism) can be detected in facilities for senior citizens and in regional continuing education programs. We would like to support programs and services vital to aged societies from the perspective of not only industry, government and academia, but also private organizations and individual-level activities. In order to make these programs more effective and meaningful, it is necessary to create a system in which we can study applied gerontology systematically, and one in which people from various fields can exchange their wisdom, ideas and information. This, in a nutshell, is exactly the aim of our.

Society for Applied Gerontology

This society will provide a forum to present members’ research as other academic societies do, and we will also emphasize publishing and the exchanging of information along with various systematic training functions, so that members can improve their skills and understanding. We would also like to prepare retraining programs for people with various qualifications, and ‘skill up’ programs. We would like to further develop our applied gerontology activities through international exchanges. We would sincerely like to ask for the participation and cooperation of the people in all industry, government, academia and private-sector fields” (Society for Applied Gerontology-Japan website). It is also translated as “創齡学 (Soureigaku)”. This was originally created by Nippon Care-Fit Education Institute (Nippon Care-Fit Education Institute 2018).

Care-Fit translation of gerontology in Japanese

“創 (Sou)” in “創齡学” consists of “倉 (Kura)” and “刀 (Katana)”. “倉” means “path finding” or “pioneering”. “刀” has means “sword”, which stands for the action “to open the way”. “齡 (Rei)” consists of “齒 (Ha)” and “令 (Rei)”. “齡” stands for “age”. This originated from the idea that strengthening one’s teeth leads to his/her longevity. “令” is a pictograph that shows people gathering and kneeling down to seek enlightenment. These words show that “創齡学 (Soureigaku=Creating Aging Learning or Study)” is a type of learning in which people come together and teach each other ways of happiness and longevity. Gerontology has inter-disciplinary, inter-professional and inter-national features. Given these factors, we sum up the research, application and applied practice of this learning and call it “創齡学 (Soureigaku)” for Gerontology with philosophical understanding in Japanese. Gerontology is for Improving Quality of Life by knowing individual’s genealogy. Above all things have been related to Family History.

Gerontology knows his/her values that we are, where we are from, where we will go the life after death. That is reason why it is important to know of the History of ourselves. It is important to keep these pioneers’ SOUL as we call again, “Kigatsuku” means “an inner spirit to act without being told what to do”. SOUL can be grown by See, Observe, Understand and Listen to learn each other. The philosophy of Gerontology is a practical philosophy to explore a nature of humanity itself and practice the learning. Thus, the learning requires the collecting information and applied practice with Philosophy. Leonardo da Vinci is a great model that implemented it throughout his life [35]. If we got his leaning as an educational approach, it is regarded as fostering of creative personnel for their entire life. The next chapter discusses to verify how the principle relates to Leonardo da Vinci.

My Personal Journey in Gerontology

Da Vinci Project 2007 in Okinawa, Japan Conference is intended for those who wish to learn more about aging and creating a viable and welcoming society in which the positive aspects of aging (Gerontology) can be infused through daily life activities and seeks to:

- Bring together a diverse group of participants from various disciplines related to education and health care, including health care practitioners, trainers, educators, scholars, researchers, students, artists, performers, community organizers and etc.,
- Promote the cafeteria curriculum to suit individual needs and capabilities
- Explore and co-create SOUL model (See-Observe-Understand-Learn) for building up knowledge regarding aging and disabilities; and
- Provide a rich atmosphere for learning, collaborating and supporting

The meetings have focused on the industry-government-academia unification and also especially on the fusion of business, education and IT in order to build a collaborative-learning society through the comprehensive power of ART (ART = Atmosphere + Read + The = Read The Atmosphere (The word “atmosphere” in this case implies the meaning of the word “qi”, which refers to “vital energy”, “natural phenomenon under heaven” or “invisible power/force”). This is named generically as Da Vinci Project. In this project, Da Vinci’s

lifelong, practical and empirical learning will be put together as cafeteria curriculum, which was proceeded on April 14th 2012 in commemoration of the 560th year since his birth. In order to lay its foundation, Gerontology International Synthesis Meeting held March 2007 in Okinawa has issued the following statement:

“Da Vinci Project 2012” Okinawa proclamation

Be it known unto all nations and interested persons that on March 3, 2007, the International Gerontology Synthesis Meeting, sponsored by the Care-Fit Service Association in Okinawa, Japan, issued the Okinawa Proclamation on Respect for Aging. This proclamation is made in support of the Da Vinci Project, which is a universal approach that recognizes the importance of all age groups accepting the dignity and value of older adults. The theme of this international synthesis meeting reflects the essential components of the proclamation: Youth is a Gift and Age is an Art.

The Proclamation recognizes the importance of: Implementing curriculum that is interdisciplinary and reflects the complex nature of aging. Implementing a curriculum that reflects the life span for persons with and without disabilities within settings including the home, education, public life, and the work place.

Through this proclamation, we encourage collaborative relationships between business, government, education and all organizations related to aging and disabilities throughout the universe. In addition, this collaboration also recognizes the importance of individual creativity, art and science in achieving universal understanding of See, Observe, Understand and Listen (SOUL) which is called KIGATSUKU, which means an inner spirit to act without being told what to do. Therefore, may all persons and organizations with an interest in the welfare of our universe strive to work toward developing applied knowledge that integrates the best wisdom about older persons with the SOUL.

Okinawa Da Vinci project 2012 representatives:

Da Vinci Project 2009 in Visakhapatnam, India: The conference was organized by AU-NCSA Center for Gerontology which was established between the Andhra University and Nippon Care-Fit Service Association. The theme of the conference was Youth is a gift and Age is an Art. Dr. APJ Abdul Kalam, Former President of India was Chief Guest as the key note speaker. Dr. Kalam gave talk on the title Ageless Heroes [36]. Dr. Kalam made the following statement to the audiences, “I am sure, the gerontologists assembled here will create a socio-psychological model for making the aged and experience people as an asset for the community. The intervention could be design based on the circumstances and the situation in which the individuals are placed. Preparing for such a situation needs tackling of the problem right from the young age. The parents have to provide a conducive atmosphere for the growth of the children. This also will need training of the parents on good parenting. Simultaneously, there is a need for training the teachers to make the students as enlightened citizens apart from providing them with professional knowledge. Also, the corporates and the government would also need training packages for preparing the citizens for the old age. A combined effect of all these actions can lead to generate ageless heroes in our society”.

Dr. Edward F Ansello greeted as AGHE representative in behalf of Dr. Marilyn R Gugliucci as president of gave address entitled the Gerontology Curriculum Palette as an Aid to understanding as a part

of project, which is called the Da Vinci Kigatsuku Cafeteria curriculum 2012 [37]. As special guests from Tokyo, Japan Mr. and Mrs. Kei Iguchi participated with his paint, Evening Prayer, which was use as our conference art. The paint was donated to the Visakhapatnam Museum. 18 members of the Echu Yatsuko Owara Dojo from Toyama, Japan performed special traditional dance, which express thank to God for fruitful harvest. All members came to Visakhapatnam for this conference with their own cost willingly for expresses their love and charity to people in India as representatives from Toyama, Japan.

During valedictory session Prof. Beela Satyanarayana, Vice Chancellor, Andhra University made special announcement that there would be the first Center for Gerontology program with originated programs may be established as model program not only in India, but also universal setting with YOGA concept. The author, Ryo Takahashi has been working to develop such philosophy by working with wonderful colleagues in the field of Gerontology. Professor Edward F. Ansello introduced such collaborative working in his special recognition award’s address at The Clark Tibbitts Lecture, given at the 37th annual meeting of the Association for Gerontology in Higher Education, Cincinnati, OH, and March 17-20, 2011. Prof. Edward F. Ansello wrote as follows [38]:

“Under the guidance of Dr. Ryo Takahashi of the nonprofit Nippon Care-Fit Service Association, a number of us Americans began collaborating with Southeast Asian colleagues about 2003, with the grand vision of bringing a set of curriculum standards to Japan. Although the overwhelming majority of Japan’s medical schools had established geriatrics departments, there was at the time only one university with an educational gerontology program. Soon invited to help initiate or advance educational gerontology in Tokyo, Okinawa, Andhra Pradesh, and Abu Dhabi, I found myself more critically examining core subject matter. Before transplanting our standards, I asked myself if the traditional focus of the core curriculum (biomedical, social, psychological) were so relevant in these contexts and were sufficient to pass the litmus tests of helping those who are not old understand it better and those who are old seek what they may be looking for. I found in these cultural contexts, lifestyles and values different from what I had known and, in many ways, different from each other. High technology, spirituality, religion, and music seemed to influence daily life more.... In India our hosts at Andhra University wished to initiate a yoga gerontology program, incorporating not our American concept of yoga as exercise but the sense of meditation, internal communion with a spirit, acceptance rather than resistance. I became aware that our content (subject matter), our methods (research studies), and our values (aging as decline) had limitations. Quantitative studies and descriptive statistics appraise the normative characteristics of groups, the collective of acquired behaviors and lifestyles. Even individualized qualitative studies may seldom pierce the external.” [37].

Da Vinci Project 2011 in St. Petersburg, Russia: As mentioning before Gerontology is introduced by Ilya Mechnikov (1845-1916). Mechnikov was born in Ukraine. Ilya entered Kharkiv Lycée in 1856 where he developed his interest in biology. Then, he was convinced by his mother to study natural sciences instead of medicine in 1862. He enrolled at Kharkiv University for natural sciences, completing his four-year degree in two years. In 1864 he went to Germany to study marine fauna on the small North Sea island of Heligoland. In 1867 Mechnikov returned to Russia to get his doctorate with Alexander Kovalevsky (1840-1901) from the University of St. Petersburg.

Because of the above reasons, the author decided to connect with the Philosophy of Mecnikov's Gerontology in St. Petersburg, Russia.

Conference Theme was "Youth is a gift Age is an art" on April 11-13, 2011

Background of the conference aims and organizers were as follows: Some facts from the Report of the Commissioner for Human Rights in the Russian Federation in 2009 recently published on May 2010. It would be very important to take them in round-table discussions and presentations, especially convention, right for rehabilitation and family care giver's support: Insufficiency of conceptual frameworks of social welfare system leads to the extremely low level of compensation payments to non-working caregivers for disabled or elderly. In 2009 these payments amounted to 1200 rubles (40 USD) per month. Mr. Lukin, the Commissioner for Human Rights says, "It is impossible to understand based on what ideas and calculations this amount was accepted. It is many times smaller than the subsistence minimum".

According to the rules of the monthly compensation payments to non-working caregivers for disabled citizens (approved by RF Government Decree in 2007), even this paltry sum is not paid if a caregiver gets unemployment benefit, the maximum value of which is 4900 rubbles (160 USD). Moreover, if the object of care - a person with disability - will find a feasible paid work, the person exercising care for him, according to the same rules of compensation loses these 1200 rubbles compensation. In reality it means, that people with severe motor disabilities, who could work at home, for example, by internet, cannot do it, because their mothers will not have even this small compensation for caring for them. Mr. Lukin says: "The main reason for such humiliating low levels of these compensations, is that neither the state nor the society do not understand the simple and obvious truth: a person voluntarily taking care of the disabled or elderly person is taking the part of the social functions of the state, often to the detriment of own desires and interests. Such self-sacrifice deserves more understanding and, of course, adequate financial incentives".

Equality of rights regarding to citizens with disabilities is achieved mostly through the provision of social security services, as well as benefits. According to the Commissioner, the main benefit would be to finance government programs for the disabled as a priority, rather than as a residual. The Commissioner has stressed the difficult situation in rehabilitation of people with disabilities. Many of them, especially Middle-Aged and Elderly, generally do not have individual programs of rehabilitation, which does not allow them to learn, work, or receive rehabilitation. Many complaints come about the content of such programs. The total number of rehabilitation facilities is about 18% of the demand. In practice, this means LINES to institutions! At present, Russia has 1,683 institutions for senior citizens and disabled persons located in 4333 buildings, 667 of which are in need of major repairs and some are in bad condition and could collapse at any moment.

The Commissioner also says: Russian Federation signed the UN Convention on the Rights of Persons with Disabilities in September 2008. This event would be welcome, if not inexplicable delay in the ratification of this Convention. Meanwhile, no decisions are made on development of national legislation and policies concerning people with disabilities.

Da Vinci Project 2012 in Tochigi, Japan: Hare introduces about old history of aging philosophy through the entitled the Timeless Appeal of "Narayama Bushi-kō" by Shichiro Fukazawa [39]. The following essay is a reflection on the widespread appeal and enduring significance of Fukazawa Shichirō's debut novel *Narayama Bushi-kō* (檜山節考, The Ballad of Narayama). A brief introduction of the novel's historical background is followed by an examination of its main characters and themes in the light of Fukazawa's character and philosophy of life [40]. Some parallels with modern society are then suggested before concluding with a short discussion of Fukazawa's unique storytelling techniques.

Hare explains about Narayama Bushi-ko as follows: Based on a well-known Japanese legend, *Narayama Bushi-kō* is set at an indeterminate time in the past in a nameless, remote, impoverished Japanese mountain village. Food is so scarce in "Yonder Village" that infanticide is common practice and custom dictates that the elderly, on reaching the age of 70, must be accompanied by a family member on a "pilgrimage" to Mount Narayama and left there to die [39]. The narrative focuses on grandmother Orin's preparation for the pilgrimage in the months leading up to her seventieth birthday and culminates in her son Tatsuhei's solitary return from the Mountain to the family home, where Orin's personal belongings have already been claimed by her grandchildren. Since its publication in the influential literary magazine *Chūo Kōron* in 1956, when *Narayama Bushi-kō* rocked the Japanese literary world with the raw immediacy of both its style and subject matter, the novel and its film adoptions have continued to fascinate a wide spectrum of readers and cinema-goers throughout the decades into the 21st century.

Proposal for the Kitami 2020 Summit: The author has been appointed as to a clinical professor at the American University of Sovereign Nations (AUSN) which is led by President Darryl Macer in Scottsdale, Arizona, USA. The AUSN represents a monumental historic development: this project represents the development of the First-ever US Medical School and First-ever Master of Public Health (MPH) program to be located on Native American Sovereign Land. There is the one philosophy calls the "7th generation" principle taught by Native Americans that in every decision, be it personal, governmental or corporate, we must consider how it will affect our descendants seven generations into the future. A generation is generally considered to be 25 years, so that's 175 years [41] Finally, learning of disaster management should be considered lifelong span development for all human beings for building up Peace and Harmony in one Universe. This will conclude of the words of Rabindranath Tagore gave lectures titled "MAN" at the Andhra University in Visakhapatnam on December 8-10 in 1933. "By the Lord, "You have to live a hundred years, you must act," fulfill your hundred years of life by work, such work as can truly be claimed through belief and result to express the truth of (Soham) "I am He." Not by turning up one's eye-balls and sitting with closed breath and staying far away from man do we gain this Truth. This work, this toil is not for earning livelihood" [7,8,42]. This work should contribute for the world peace particularly toward to 2020 the time of Olympics in Tokyo. The main aim of the Olympics is unified spiritual, national heritage and remove racial belief, honor, poets and writer have chance to express themselves to large audience, seen as festival, have peace, remove social evils. 2020 must be the first line of real no discrimination of all nations, kindred's, tongues and people for working and helping together for peace and harmony through KIGATSUKU SOUL.

Kigatsuku means “an inner spirit to act without being told what to do”. SOUL can be grown by See, Observe, Understand, and Listen to learn each other toward to 2030. The aim is set for putting poverty in museum by 2030 as Professor Muhammad Yunus stated in his vision. In order to achieve such vision it has to going back to fundamental roots of human beings. It is important to searching real history of roots of each country of tribal, heritage such as AINU people and Native Americans.

The gathering location for applying the above philosophy is chosen in Kitami city, Hokkaido on Aug17-23 in 2020 because Kitami city in Hokkaido is not only the author’s homeland, but also it was opened the land by Pioneer with the help of AINU, Indigenous people in Japan. These pioneers came to Hokkaido to create new world with the Movement for Civic Rights and Freedom in the 1880s from the various areas in Japan. Budo Keiko Enbu kai (Martial Art Competition) for Judo and Kendo is planed is reviewing acting philosophy of Bushido which is required with Meditation, Prayer, or Yoga or Zen practice. This must be the central of Bushido [43,44]. With all above histories, teaching principle and philosophy the Gerontology concept has been set up. The following conference has been preparing now. Topics are chosen as follows: Education, Human Rights (Indigenous people), Disasters Management and Environment within Bioethics [41,45].

All participants are welcomed to gathering to Kitami city, Hokkaido, Japan during the year of Tokyo Paralympics and Olympics in 2020.

- 2020 Gerontology Conference in Kitami, Hokkaido, Japan
- International Gerontology Conference: Theme: Youth is a Gift and Age is an Art
- International Youth Peace Ambassador Summit and Indigenous Leaders’ Summit: Training Workshop (YPA)
- International Shogido, Budo Keiko Enbukai for all people including disabilities in Kitami 2020

Date: Aug 17-22, 2020

Location: Kitami city Culture Hall

Purpose: Training future leaders from Youth

Activities: Youth Summit about Environment, Prevention from Disaster, Education, Human rights for Indigenous people; Shogido, Budo Keiko Enbukai for persons with intellectual disabilities Hokkaido Sakamoto Ryoma Cup (Shogido, Judo; Kendo)

Aug17 (Mon) Shogido (Japanese Chess) workshop and competition at Kitami Art Culture Hall

Aug 18 (Tue) Welcome Budo Keiko Enbukai at Kitami City Budokan

Keynote Lecture: Princess Akiko of Mikasa World Indigenous Culture Exchange Festival Pray for World and Peace at Kitami Citizen’s Hall

Aug 19 (Wed) International Summit round-table meeting at Napa Kitami (Hokkaido Youth Support Activity Center)

Aug 20 (Thurs) International Summit Roundtable Meeting at Napa Kitami

Aug 21(Fri) Field Trip in Abashiri Area

Aug 22(Sat) Field Trip in Aakan Area

Sight Seeing: Hokkaido Museum Northern People <http://hoppohm.org/index2.htm>

Abashiri Prison Musium <http://www.kangoku.jp/>

Moyoro Shell Mound Musium <http://moyoro.jp/>

Akanko Ainu Kotan <http://www.akanainu.jp/>

Conclusion

The most important feature of Gerontology is the research and practice to raise individual quality of life based on current living circumstances, placing the right people in the right jobs. In it is required to apply the power of “awareness” according to each country or environment. Therefore, in order to carry the project forward, it is important to focus on developing potential ability of awareness, which is naturally possessed by human being (SOUL Theory), before acquiring cultures around the world. SOUL Theory is a hands-on theory, which argues that developing synthetic abilities of Seeing, Observing, Understanding and Listening develops the potential ability of human nature.

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