

INTELLIGENCE:

DO THE FIRST TWO YEARS MATTER?

The theory that intelligence can be predicted during the first year or two of life—and that early learning deficiencies may be irreversible—has become increasingly popular among educators. Freud, Piaget, the learning theorists, the animal psychologists—all offered seemingly incontrovertible evidence in support of this theory. Jerome Kagan, Harvard University's highly respected human developmentalist, believed it too—until he discovered a tiny village in Guatemala where the children broke all the "rules" of development.

● *What happened in Guatemala to make you reverse your thinking?*

Kagan: I found myself in a thirteenth-century, pre-Columbian village, located on the shores of Lake Atitlan. I saw 850 Indians, poor, exploited, alienated, bitter, sick. I saw infants in the first years of their lives completely isolated in their homes, because parents believe that sun and dust and air or the gazes of either pregnant women or men fresh with perspiration from the field will cause illness. It's the evil-eye belief. So the infants are kept in the hut. Now these are bamboo huts, and there are no windows, so the light level in this hut at high noon in a perfectly azure sky is what it should be at dusk. Very dark. Although parents love their children—mothers nurse on demand and hold their infants close to their bodies—they don't talk or interact with them. And there are no toys. So at one and one-half years of age, you have a very retarded child.

● *What are the children like?*

Kagan: Not only are they quiet, somber, motorically passive, and extremely fearful, but on tests of maturational and intellectual development, they are four or five months behind American children.

● *What kinds of tests do you use?*

Kagan: Here's an example of a maturational test. Take a child nine months of age, cover an object with a cloth, and then, through sleight of hand, remove the object. We know from Piaget's work that if he pulls off the cloth and the object's not there, he shows surprise, indicating that he knows the object should be there. That ability should occur somewhere in the last third of the first year. None of the Guatemalan babies showed this until 18 months of age. We also know that babies in the Western world become frightened of strangers at about eight months. It's called "stranger anxiety." You won't get that [in Guatemala] until the middle of the second year. In the Western world children begin to talk between 12 and 18 months. The Guatemalan kids don't talk until about two and a half to three years. If I had seen infants like the Guatemalans in America prior to my experience, I would have gotten very upset, called the police, had the children removed, and begun to make gloomy statements about the fact that it was all over for these children.

● *But they do recover.*

Kagan: That's the paradox. The 11-year-olds in this Guatemalan village are beautiful. They're gay, alert, active, affective, just like 11-year-olds in the United States. They're *more* impressive than Americans in a set of "culture-fair" tests—where the words and the materials are familiar. For example, we asked them, "What is brown, hard, and found near the shore of the lake?" And they'd say, "a wharf." They have no problem with this. In reasoning, memory, inference, deduction, and perception, these children at

11—who, we must assume, were "ghosts" as infants—had recovered. Therefore, one must conclude that the first two years of life do not inexorably doom you to retardation and that there's much more potential for recovery than Western psychologists have surmised, including me. I didn't go to Guatemala to prove this; I found it a complete surprise.

● *Don't the experiments that Harry Harlow [a psychologist at the University of Wisconsin] conducted with monkeys contradict that conclusion?*

Kagan: They did until last year, when Harlow published a very important report. He took monkeys and put them in isolation for six months, and they emerged with the expected bizarre, abnormal, crazy behavior. But this time he placed them with normal infant female monkeys three months younger than themselves for 26 weeks (seven months). He reports that after seven months they could not be distinguished from normal monkeys. If we can do this in seven months with a creature less complex than we, then certainly it does not require an enormous stretch of imagination to believe that in nine years a human infant, treated less bizarrely, can recover.

● *Any human studies to support your findings?*

Kagan: Freda Rebecky spent several years in eastern Holland, where there is a middle-class, stable, nuclear family arrangement. In this small part of this very small country, it's local custom to isolate a child for the first ten months. He's put in a room outside the house; he's tightly bound—no mobiles, no toys, and minimal interaction. Like our Guatemalan children. He emerges at one year absolutely retarded, but at five years of age he's fully recovered.

● *But what about Rene Spitz's [a professor of psychiatry at the University of Colorado] observations?*

Kagan: Spitz made his observations on South American children in an orphanage. He saw ghostlike (what he called "marasmic") children much like the ones I saw. They lacked both stimulation and affection, so he made the same mistake many analysts have made and concluded their retardation was due to lack of affection. It's not affection, because my infants in San Marcos are on their mother's bodies three-quarters of the day, and they get lots of physical holding, lots of skin contact. So it's not the love, but the input, that's important.

● *If you kept the infant or the monkey deprived for a longer period of time, would there be permanent effects?*

Kagan: We don't know. I am not saying that there is no treatment you can give a child from which he cannot recover. That is obviously too strong. We do have extreme case-history reports: for instance, a mother locked her kid up in a closet for six years. He emerged mute but still managed to learn language later. But I'm trying to be a reasonably cautious person. What I can say with confidence—and had I not had this experience, I would have resisted it—is that an abnormal experience in the first two years of life in no way affects the basic intellectual functions or the ability to be affectively normal—to experience gaiety and sadness, guilt and shame.

● *What implications do you see for American schools?*

Kagan: I think my work suggests we've got to stop the very early, and, I think,



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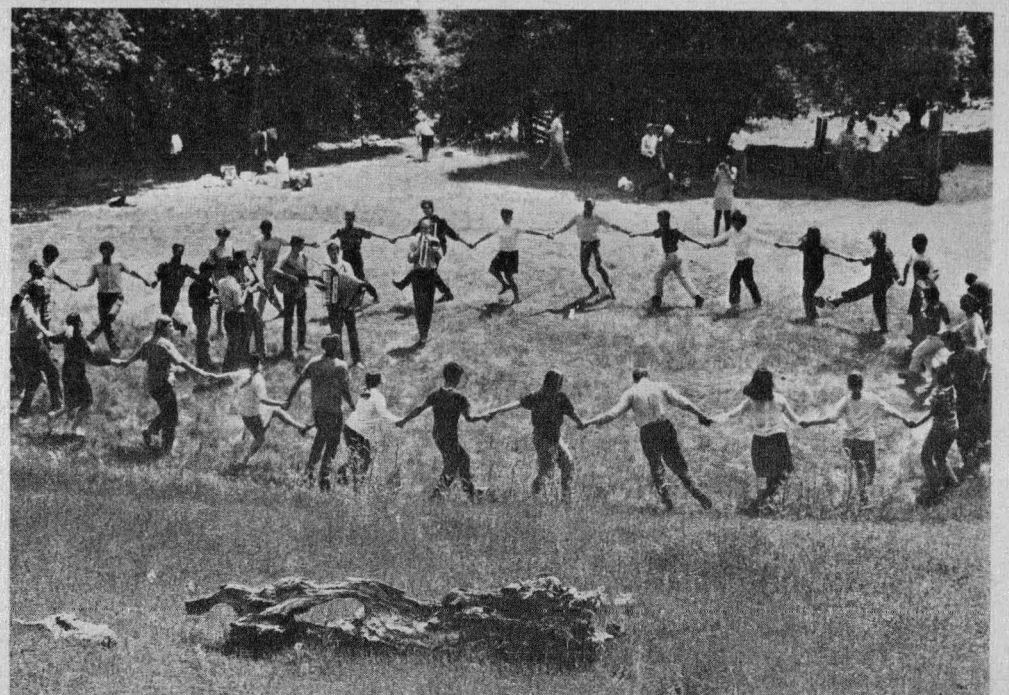
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premature rank-ordering of children in grades one, two, and three. We decide too soon. Poor children enter the school system (a) with less motivation, because they see less value in intellectual activity, and (b) one or two years behind in the emergence of what I call executive-cognitive functions (what Piaget would call concrete operational thinking). They are going to get there, but they are a year or two behind. We arbitrarily decide that age seven is when the race starts, so you have a larger proportion of poor than of privileged children who are not yet ready for school instruction. And then we classify them, prematurely. Let's use the example of puberty. Suppose we decided that fertility was important in our society and that fertility should occur at age 13. Then if you're not fertile at 13, we conclude that you are never going to be fertile, and we give you a different kind of life. It's illogical, because that 13-year-old who is not fertile now will be next year.

● *In other words, learning does not follow the same pattern in every child.*

Kagan: Yes. We used to think that all learning was continuous—like a "freight train." There is a series of closely connected cars: you start at car one and do certain things; then you jump to car two, and you carry your baggage with you. But now let me substitute an analogy that makes more sense: development as a series of lily pads. I choose that because lily pads are farther apart, because each child dumps a lot of baggage in traversing the lily pads (he doesn't have to carry everything with him), and because he can skip some of the lily pads. American psychologists have surmised that you could never walk unless you crawled. Now we know that is false. I could prevent a child from crawling—bind him up, until he was two and then unbind him—and we know he would walk. He wouldn't have to crawl. Now maybe that

(please turn to page 6)



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WISDOM FROM THE EAST



Sang Ik Choi is founder and advisor of the International Re-Education Foundation. Mr. Choi is a world re-knowned educator and author of the Principles of Education.

HAPPINESS...

instinctual happiness by material based on the public mind

To be human is the first condition for a man to be a man and is the fundamental condition for man's happiness. Then what is meant by "to be human?" A man is not human because he has a human face, but because he has a human spirit, mind and heart. A man who has a warm and sincere heart is more human than a vicious man whose physical appearance is handsome. Because of this difference of mind and heart a man is different from an animal even though it might be noted that a man is much like a gorilla in his external appearance.

Since the possession of human character is the rudimentary condition for happiness, then more concretely, what is the human character? It is full of truth, beauty and love. The important thing is to grasp the core of character. If this is done, the law of spirit will be known without much difficulty. Then, what will be the core of the law of spirit?

As the numerous heavenly bodies move and maintain their existence in order and harmony under man as a part of the universe cannot be separated from the same law. Conscience and rationality govern the rudimentary law of spirit, namely, "rotation for revolution." This law of rotation for revolution, if applied to human society, is action based on the public mind which seeks the individual's devotion to collective goodness. There-

fore, the basic law of human character is the public mind.

The internal cause of conflict in an ailing society and world finally is reduced to the question of the public mind. No matter how many social reasons might exist and no matter how deep our anger might be, if mankind used even a piece of public mind, there wouldn't be such terrifying and disastrous wars and conflicts as we see today.

The public mind is not only the key to stop human conflicts but also it functions more positively for the fulfillment of our desire to attain happiness.

Man's existence and happiness begins with a sound physical body. Thus it is necessary to maintain and develop physically by using the instinct on the foundation of physical truth. The life which determines one's existence cannot exist without the body. It might be said that man starts his existence as an independent soul when he is born from his mother's womb with his physical body. An abundance of truth, beauty, love, creative ideal and ability are irrelevant without the physical manifestation of them. Without a physical body there is no exhibition of these qualities and no giving, no receiving, no sharing, no joy, no gratitude and no concrete transfer of happiness. Seen in this light, the physical body is the crucial, absolute and rudimentary condition for anyone.

Toward the maintenance and development of this rudimentally necessary physical body, man is provided with instinctive workings. With the fulfillment of these demands of instinct, physical maintenance and development are furthered. With this fulfillment of physical demands based on instinct, man senses excitement and joy and accordingly experiences happiness. Physical destruction results if there is a neglect of instinctive demands. The physical nervous system operates like an automatic protective system.

A similar protective system operates for man's spirit: the conscience and rationality. If man's action or thought is contrary to the universal principles, the rational mind and conscience produce contradiction, distress and pangs of conscience. These alarms prevent spiritual destruction.

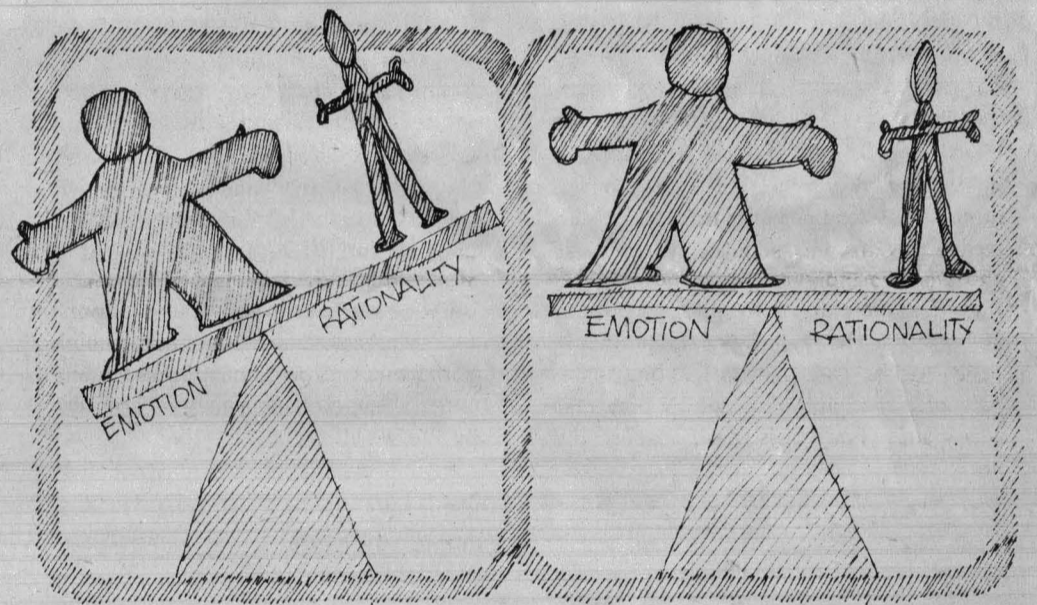
Extremely speaking, without love, one might be able to survive for a decade. But without food, warmth and sanitation, one can survive little more than a month. Thus, man has fought for food and materials with his blood, sweat and tears throughout human society. Because the physical condition is the basic condition for survival, it is emphasized by communists, materialists and socialists. This is somewhat reasonable but it neglects the inner reason and lacks spiritual value.

A spiritual, or mental civilization must complement harmoniously the physical civilization. Yet, in terms of history, only the physical aspect of civilization has made great progress—especially in the last four hundred years. Thereby a balance between the physical and the spiritual has been lost. Originally, the spiritual aspect of civilization was meant to lead the physical. Contrary to this relationship, the physical aspect of civilization overcame the spiritual and made the spiritual civilization a slave to the physical. Upon reflection, it is known

that contemporary man finds himself in bondage to a mechanical, materialistic civilization which is impersonal and depresses man's basic humanity, and which is found to be meaningless and worthless. Such a development is not due to material itself, but to the degradation of man's spirit and an unbalance between the spiritual and physical aspects of civilization. Some people are against civilization altogether and place an emphasis on a primitive life style and have begun to actualize this approach. However, this is against the tide of history and man's basic nature to seek a comfortable living to have hope for advancement and development.

Historically, man has been motivated by greed and built his wealth upon the sacrifice of others. Furthermore, wealth has been used for wrong purposes and has degraded man in his indulgence with women, alcohol, gambling, etc.

heart. Certain restrictions of ethics and morality are produced by the demands of a truthful man's original natural conscience. Certain free sex groups advocate free sex as a natural way of life. Free love and sex is natural, they say, and they point to animals to prove their point. Then they live together in big houses and freely go to one another's rooms. But in a short time, they become very jealous and fight with each other because a man always wants a beautiful girl and a woman is always seeking a handsome and reliable man. In this situation there is no teaching of conscience to restrict the immorality. Eventually the people will change and it will work best with one man and one woman. They'll return to a more normal way of life rather than an animalistic way, attracted by a new idea, by a shallow understanding or a greedy or lusty desire. Unless sexual morality is based on truth, society will disintegrate.



I want to re-emphasize that material achievement and happiness are as inseparable as the head and tail of a coin and that the foundation for a great society and individual happiness will be built upon the public mind and creative diligent labor.

On the base of fine food, clothing, and shelter, there follows the joy of action. The festival of beauty promoted by the healthy body's graceful and animated display is also one part of essential human joy and an indispensable stimulation of the civilized life.

Furthermore, there is joy in multiplication for the perpetuation of human society as promoted by the sexual instinct. Nevertheless, the sexual instinct has been considered shameful, regardless of whether the time is the present or the past or the place is the East or the West. This is because most criminal behavior has been the result of immoral sexual concepts. No matter how precious sexual behavior is, whether it is good or evil is determined by whether the result brings constructive consequences or destructive consequences. When instinct is based on truth, goodness is the consequence. If the sexual instinct is not based on truth but on falsity, no matter how precious the potential of this instinct is, this instinct will only bring ruin. The ruin might not be clearly indicated immediately, but sooner or later inevitable spiritual and physical destruction results.

Man is not just an instinctive animal but a conscientious animal and not just an animal but a being of feeling and

Even prosperous and vibrant societies fell by a lack of public spirit when filled with immorality and lewd behavior.

Thus, one must engrave it deeply in one's own mind that natural desires for eating, clothing, shelter, possession, preservation, action and sex have to be founded on public mind, the core of truth. If the rightness, which is the center of the truth, is neglected, then all of these instincts move in a direction that is contrary to natural movement. For instance, a natural desire to eat and to possess would turn to greed, a natural desire to act and display would turn to socially destructive action, and the natural desire for sex would turn to lusty exploitation. In such a way, instinctive functions not based on the public mind would bring destructive consequences. In addition to external or physical harm, pangs of conscience, self-hatred and agony are the natural results of ignorance of the truth. Even though instinctive functions contrary to the truth bring joy, this seeming joy is only temporary and is eventually destructive and harmful. It is not the eternal and rightful joy which man's natural functions inevitably produce. Hence, man can fulfill the various instinctive joys and happinesses and maintain them for good by following the public mind.

However, the truly paramount joy of the human being is in the flowering of the infinite spiritual values of truth, beauty, love and the ideal within the sound and energetic body, promoted as a physical base by right instinct.

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WHAT IT TAKES TO BE FREE...

Algernon D. Black

Probably every one of us knew the hunger for freedom before we knew the word. We knew it when as children we wanted to touch or taste something or crawl and walk somewhere. Someone said "No!" or "You mustn't touch," or "Don't." At that point you and I knew the meaning of freedom by the lack of it. Perhaps hemmed in by control and tabu, we felt rebellion against authority. We learned there were things we could and could not do. There were permitted and forbidden experiences. We were taught by deprivation and pain or by approval, reward, and affection. We may have treasured the security and approval and affection enough to accept the tabus. We may even have believed what we were told—that it was always for our own good. But whether we accepted or rejected the controls, we were close to learning the meaning and value of freedom.

Making Choices

Many human beings blame their lack of freedom on external barriers. They cry out for freedom from oppression. They give the impression that men are free only if they can get rid of an authority controlling their lives. But freedom is more than escape from authority. It also means that the individual is able to make choices. The individual must be aware of the possible alternatives and options before him. He must have the ability to weigh values and make decisions in his personal life and on social issues in accordance with his own needs and preferences. To be free, an individual must have the strength and will to be himself, to stand up for what he believes. He must not be at the mercy of external pressures to be like others. He must have the independence and courage to be a minority of one, to be a nonconformist. He makes freedom a reality not merely by being free from some authority but free for self-fulfillment, free for new ideas, for meeting new people, for reaching out for larger horizons of experience. The free human being is always trying to transcend, to reach out, to go beyond the ideas and people and world he knows. He wants to grow and learn and broaden his horizons and deepen his insights.

A human being is not free if he lives from desire to desire. He cannot be free if he permits himself to be at the mercy of his physical and emotional needs and passions. For a life to be shaped by the short-run influence and accidental events, or by the actions and reactions of others, is not freedom. The free man or woman sets forth his life-goals, his values and his priorities. These represent what he means by the best uses of his life, of the talents which afford him opportunity to use life well. Then he is disciplined not by outside forces, but by his own purposes.

Relationships

Another aspect of freedom has to do with relationships. Some people think they are most free when they are alone, when there are no people around. Just as children may feel free when their parents or teachers are not present, so some adults think that they are least free when they have to live with or adjust to other persons. No doubt a lone shepherd or lighthouse keeper prefers a life away from other human beings and as far as possible

from a set community pattern with its customs and laws and social institutions.

Whatever the freedom the individual thinks he may enjoy away from others, it is necessarily somewhat limited. Freedom with people and in and through people is more meaningful and affords greater enrichment and more dimensions of happiness. For where human beings congregate with all their differences, life offers more kinds of experience, more choices, and more potentialities. The chances for survival may be increased by the pooling of experience and skills in dealing with nature. Human learning and inventiveness places invaluable knowledge and techniques at the disposal of all. And since living in society makes possible specialization and necessitates interdependence and cooperation, everyone's life can be enlarged. Transportation makes for mobility. Communication makes for the collision of ideas and ways of life. More and more, the individual and the isolated small group enjoy an enlargement of experience and a broadening of horizons. And the more the individual is exposed and challenged and stimulated by life with others, the more he becomes aware of the manifold choices before him.

The question is, How to achieve and maintain a larger and more meaningful freedom with and through relations with people, and especially in large communities and in the growing interdependence of life?

This is the great danger: a free people may be blindly selfish. A free people who enjoy the benefits of rich natural resources and modern technology and the

talents of people from many lands, may be callous to the suffering and deprivation and humiliation of others. A free people may think that "democracy has gone far enough now that I have what I want." A free people may lack a respect for differences of color and class. A free people may be so foolish that they neglect to assure the very conditions which made their own freedom possible. When political officials and political leaders play to the weaknesses of people, their fears, their prejudices, and their concern for low taxes and their own vested interests regardless of the needs of the community or the nation, then freedom is in danger.

Sharing Benefits

Freedom is secure only as human beings permit others to share the benefits of the common life. Without the implementation of rights and opportunities for all, freedom becomes a hollow concept, a hope betrayed. Just as repression kills freedom, so the denial of the conditions which make freedom possible breeds bitter disillusionment and rage and violence. The neglect and denial of human values leads to civil strife and eventually to dictatorship.

The danger lies in the abdication of citizen responsibility. Where citizens relax their concern and sense of responsibility, freedom is in danger. It is common practice for people to blame others for whatever is wrong with the common life. It is easy relief from guilt to point the finger at public officials, to blame the man in the White House for national evils and to attack a mayor when the city

flounders in bureaucracy or drowns in corruption or suffocates in pollution. All of these problems are magnified when government has to play a larger part in the life of people than it ever played before. When government fails to face and solve problems of the common life, and when government becomes bureaucratic, inefficient or corrupt, or makes fatal mistakes in dealing with foreign policies or domestic crises, whose fault is it?

Is it that we are trapped beyond our knowing? Are we caught in a pattern of commercialism and materialism so that we are unable to free ourselves for human values? Is it money and market-values which have become the measure of all things? Are we so compromised and callous to truth and beauty and goodness that we cannot be responsible for the hope and dream of freedom for all humankind? Are we helpless to redeem whatever is sacred and meaningful in human life? Freedom is a way of life, a personal condition and social achievement. It has to be won every day and every year and in every generation.

Freedom can never be had by a handout from on high, whether from a god or dictator or paternalist. It must be willed and made a reality by the people. It must be guarded and implemented by the people. And it requires a people who are able to live with the reality of change, change in technology and social conditions, change in the role of institutions, private and public and governmental, and change in themselves.

Eager to Grow

Freedom requires that human beings shall be ready and eager to grow and learn. It means that people are constantly experiencing larger horizons and deeper insights and understandings of the meaning of being human. It requires that human beings hunger for a better life, and project out of their hungers and their imagination the way life might be and the way life ought to be if it is to fulfill their dreams of a greater justice and a truer peace than the world has known.

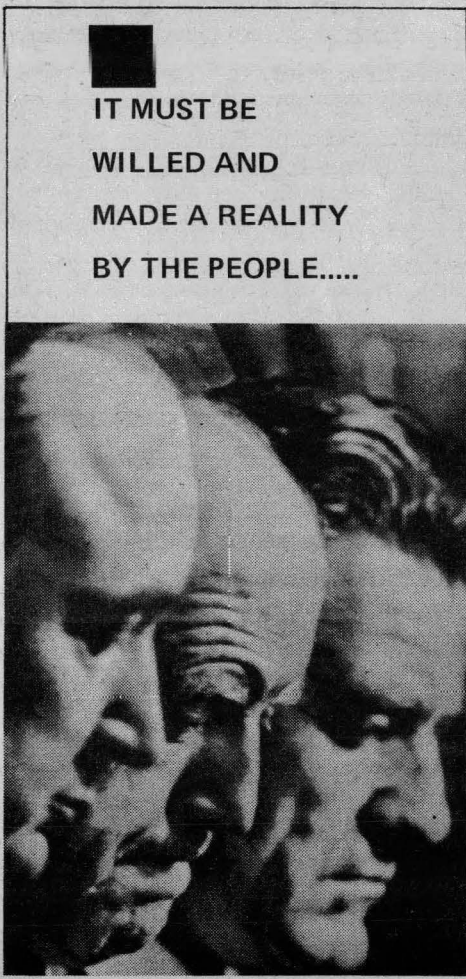
William James answered those who thought that freedom was an illusion not to be believed. He said, "If free acts are possible, then a faith in their possibility, by augmenting the moral energy which gives them birth, will increase their frequency in a given individual."

John Dewey said, "We do not use the present to control the future. We use the foresight of the future to refine and expand activity. In this use of desire, deliberation and choice, freedom is actualized."

Camus said, "There is only one heroism. That is to love life, one's own and the life of others."

Oliver Wendell Holmes said, "As life is action and passion, it is required of a man that he should share the action and passion of his time at the pain of being judged not to have lived."

We must see life as it is, the good and the evil. We must accept it and not run away from it. But we must see it also as it might be, as it ought to be, and work and sacrifice to change it. This is what it takes to be free.



IT MUST BE
WILLED AND
MADE A REALITY
BY THE PEOPLE.....



FREEDOM WITH
PEOPLE AND IN AND
THROUGH PEOPLE IS
MORE MEANINGFUL.....

book nook

On Caring

by Milton Mayeroff
Harper & Row

World Perspectives, Vol. 43, \$4.95
Perennial Library 242, paper, \$.95

Reviewed by Paul W. Pruyser
for *Psychology Today*, Jan. 1973

Psychologists seem to have overlooked this little book, which was published more than a year ago. Though it was written by a philosopher as an essay (two reasons for keeping it off our desks), its title should have attracted the helping professions, for they are in the caring business.

It is high time that someone subjected caring to systematic scrutiny, for our therapeutic and pedagogical techniques are worth little if we lack an articulate conviction about the nature and meaning of caring. Mayeroff has such a conviction and shares it with his readers, writing blissfully without footnotes, name dropping and other scholarly clutter. In fact, he notes that real caring re-

duces clutter in the lives of the persons who care and of those who are cared for. And so he never refers to Heidegger's *Sorge*; instead he enlists a few quotable friends to accompany him. They are Carl Rogers, Gregory Zilboorg, Bruno Walter, Norman Mailer, Ben Shahn, Andras Angyal and Viktor Frankl, each of whom contributes a brief vignette. No school of thought here, no masters, no disciples; only persons who cared about something—art, literature, patients, music, clients, children or persons.

Mayeroff finds that *caring is helping the other to grow*. "The other" is not necessarily a person—it may be a bright idea, a musical theme, or a plot for a novel. If it is a person, it means helping him to care for someone or something apart from himself so that he can develop his own caring patterns. This involves knowledge about the other, and knowledge about oneself, patience, honesty, trust, humility, hope and courage. Every parent, teacher or therapist will acknowledge these elements as ideal.

But Mayeroff also holds that the carer actualizes himself while he is caring for another, and that it is the process that counts rather than a fixed notion of the outcome. One must be "up to" that process, shoulder its continuousness, and be attuned to the guilt-signals of conscience. One must accept reciprocity: the carer also needs care, sometimes from the very person he cares for. In this sense, caring is not just a benevolent activity; it is a necessary part, if not the core, of self-actualization. Mayeroff unfolds the principles for a dynamic theory of personality; in his presentation of caring, "being" and "doing" are one. In caring for another person we *are with him* and in a very trenchant way we *are also with ourselves*. Caring orders life and gives it meaning. Caring situates a person in life so that he is "in place."

In saying all these things Mayeroff treats us to a singular freedom from existentialist ponderousness and jargon. His voice has a personalistic ring on the wavelength of John Dewey and Angyal and William Stern. People do not give meanings to each other, but each becomes his own meaning as he cares and is cared for. Meanings are both created and discovered in the kind of self-actualization that has caring as its dynamic core.

A life that is ordered through caring will have some telling features. It acquires a special kind of certainty—not a stewing need to feel certain and to seek guarantees, but a restful security that retains vulnerability. Caring orders life by sorting out important pursuits from unimportant ones, and it gratifies the carer. A life of caring finds its significance in the present and considers it enough. Enoughness, if I may put it this way, is one of Mayeroff's most creative ideas. The person who cares no longer need tilt at windmills or long for pie in the sky. He has found his home on earth and that home is wonderful. Existence is no puzzle to be deciphered; it is a reality appreciated in wonder, with autonomy, faith and gratitude.

This terse essay, written in the first person singular, should be obligatory reading for psychologists, psychiatrists, social workers, nurses, clergymen and other caretakers before they become indoctrinated by professional techniques of helping, caring and therapy. Others will benefit from it, because Mayeroff's analysis of caring is a philosophy of life in a nutshell, one that has latched on to the most practical, central and sensible of all activities, human or cosmic.

Paul W. Pruyser is Henry March Pfeiffer Professor of Psychology at The Meninger Foundation. He got a Ph.D. in psychology from Boston University in 1953 and wrote *A Dynamic Psychology of Religion* (Harper & Row).



"Jung observed in the eyes of animals giving birth to their young an enormous suffering which seemed to represent a fear of the dark unknown. And he believed that these animals need us, that they are waiting for us to reveal to them the nature of the world and the mystery of their painful existence. We are needed because we alone can project them into the light. Thus, in a word, we will become the mirror of all creation, of animal, tree, river, stone and perhaps, of God himself, for in the end, we are the consciousness of the world and the reflection of the flower. Nature has created us only after aeons of time so that we may in turn contemplate it in all its evanescence and reveal it in its totality. All of the elements of natural creation are sacramental objects, waiting for us to approach.

"Still, for the most part, we pass by in ignorance; we pass by without *seeing* and without *looking*, in the sense that Krishna Murti gives to these words—that is, we fail to see and to look with both the Conscious and the Unconscious. We pass by without knowing that the flower screams with pain out of wanting to be looked at, that the frying pan is waiting for our morning greeting, that the sun needs us to help it stay in the sky, and that the earth has asked us to help it as it rotates. But when we really look at the flower it greets us in response and returns us a form of love—perhaps not immediately, but at least when we ourselves dissolve into the earth."

—Miguel Serrano:
C.G. Jung & Hermann Hesse

what parents can do about drugs

Washington

What can parents do to discourage drug use by their children?

Here is what the National Commission on Marijuana and Drug Abuse says on the subject:

"Among the guiding principles of parent conduct, the first should be recognition that their patterns of drug use or non-use serve as a model for their children. Repeated studies have indicated a strong correlation between the degree of responsibility exercised by the parents in using drugs and that exercised by the children.

"The second principle is that curiosity and the search for experience is a normal aspect of the adolescent growth process. Experimentation with drugs is properly disapproved, but parents should understand that youthful curiosity is generally a desirable motivation, which they should fashion and encourage.

"Third, parents must concentrate on discouraging initial drug use; too often, parental concern is generated only after use has begun. Moreover, the family's preventive functions is not limited to forestalling drug use. It should also include attempts to deal with the entire spectrum of adolescent needs.

"Finally, parents must assume primary responsibility for the detection and response to drug use by their child.

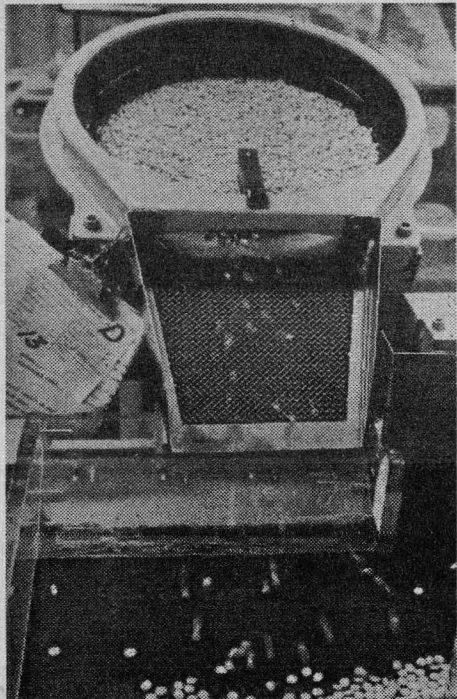
Too often parents have abdicated their responsibility to institutions, such as schools. These institutions, in turn, tend to act in loco parentis (in place of parents) and try to remedy the child's difficulties, including drug use and drug-related behavior, without involving the family.

"When this happens, any problems in family structure are only aggravated. Parents must serve as the treatment agency of first resort, and if they decide that referral to professional services is necessary, they must participate actively with the program or person which provides these services.

"In order to provide a basis for open discussions and interchanges between parent and child regarding use of psychoactive substances, a climate of honesty, mutual respect and love must be fostered within the family. Since rational discussion about drugs is impossible without informed attitudes and perceptions, parents must learn to discuss drugs, their effects, and drug related behavior without hysteric emotion. Parents should share information with their children, in order to provide a common factual basis for discussion.

"At the minimum, the discussion can lead to mutual self-respect and prevent the kinds of misunderstanding, which only further cloud the central issues."

Associated Press



Why we need GOD in the classroom

By Michael Warder

When a teacher goes into the classroom in this country, in Russia, in China, or in any other country, he's doing his job based on some kind of idea, some kind of philosophy about who he is, and who the students are. According to that idea, he has some kind of result in mind, some kind of goal or expectation, that he hopes to achieve.

When students go into a science class or a literature class, they're not just learning the subject matter; they are also influenced by the teacher. And the influence he has depends on the concepts that the teacher has about his students.

Is the student just an object to be used so he can earn his living? Is the student evil and someone to be controlled, dominated? or the teacher might think that the student is just an intellectual being, just a mind. Not a being with a moral conscience or will to do good, but just an intellect to be trained—a being that doesn't have any heart, doesn't have any feeling or sense of relationship.

"IMPLICIT IN OUR TEACH- INGS AND IN OUR ACTIONS IS A DIRECTION"

Or the teacher might think that the student is all good, that, if left to his own designs, his own kind of development, he'll come out a good person because he's basically good. So let him do what he wants to do. This is very popular today with the permissive style of education. Also, the teacher can think of the student as needing to be taught for the student's own benefit, to get what he can, do his own thing.

So, when you think about education today, you can't divorce education from philosophy. Because implicit in our

teachings and in our actions is a direction. How do we define the worth of a person? If he is just an animal, maybe there are certain kinds of conclusions and assumptions you make. So it's extremely important to have an idea about what man is. And this is a religious and philosophical question.

Why do we believe that religion is a good basis for education?

If we believe that man is divine, then man has a precious value. That has a tremendous influence on a person's life—who he is, where he's going. If a person believes that he has the highest kind of value because he comes from God and God is good, that has a tremendous impact and influence on his life.

Whatever kind of knowledge we have, it seems to be secondary unless we have a basic belief in the goodness of man, of ourself, actually. Belief in God provides the basis for that belief.

Also, the religious beliefs of the world hold that man is a growing, developing existence. This is the most effective concept you can have about a person. If you look at a person and say he's no good, and you hold that concept all the time, that person will never be able to change.

The belief that people can grow is the most healthy attitude for a teacher to have. Otherwise, he denies any possible hope for his students. And to do that is actually to take away the students' lives.

Man must also be seen as a creative being, not just a being to be trained, but something that can develop its own uniqueness and creativity.

Because of religion, man is seen as a responsible being with free will to make moral choices, a being who takes responsibility for his actions. But unless man feels his worth as a human being, feels a sense of dignity as a person, it is very difficult for him to behave responsibly.

If man believes he has supreme dignity, it is very difficult for him to do anything wrong. A soldier in uniform stands straight because he has a concept of what he is. The point that religion teaches is that man has an absolute value because he comes from God. And this affects how man carries himself, his social behavior.

So when people say we shouldn't mix religion and education, we must also ask what the purpose of education is. What kind of concept do we have about man when we enter the classroom; what are we teaching?

For a society to exist, faith in God is

necessary. For an educational system to really prosper, faith in God is also necessary. A lot of people today believe that we should keep religion out of the classroom, but religion has historically been a vital part of education. At the root of all man's civilizations has been a religious belief or attitude. That made it possible for people to live together. Where people have learned to cooperate, it has been because of a shared religious belief, a common faith.

If religion is not necessary for education, then what are we going to substitute for it? How are we going to find a common direction? How are we going to realize a common purpose? Confucius, Jesus, Buddha—these men were originally called teachers. That was how people looked on them—as teachers about the way of life. We still need teachers about the way of life.

Many people eliminate God from education because they don't want religion possibly used for a selfish purpose by the teacher. But what is the alternative? If we take the sacredness of the human being out of the classroom, what will be substituted, and for what purpose?

Others point to the possible atheist in the classroom. But the whole system that guarantees a person the freedom to hold an atheistic belief is based on a belief in God. Our system allows a person to be an atheist. Why? Because we respect the rights of an individual person. If we take away the belief in God, maybe we don't have to respect those rights. We can teach whatever we want to.

The American Bill of Rights says Congress can't pass any law affecting the right of any particular religion to practice. Many people have interpreted this to mean that religion and the state are to be separated. But that's not the intent of that statute. It says only that you can't teach a *particular* religious belief.

A belief in God is not the belief of a particular sect. It transcends all partial interests that people cling to. The spirit behind religion is that we all have a common Father and that we're all brothers and sisters. If we forget that we have a common First Cause the alternative is chaos, where each person can justify whatever he wants to do.

Those people who say no values should be taught in the classroom, that teaching values might warp someone's brain to fit a particular mold, those

people may just be seeking to justify how they want to behave.

There is a tremendous common ground in all religions which talks about the common Source, the common Origin, and the value of each person. If that is removed from the educational system, if that is forgotten, we have to consider that possibly at some point we'll be at the whim of someone who can do whatever he wants to do and will have the power to do it.

WHAT ARE WE GOING TO SUBSTITUTE FOR RELIGION IN EDUCATION?

What are the consequences of not teaching values? If the individual doesn't value the family more; if the family doesn't recognize its social obligations; if the nation can't think of the value of the world before its self-interest; if we can't teach these values there is no possibility of having a constructive influence and providing guidance for young people today.

If the parents refuse to teach these values, if the schools refuse to teach them, who's going to teach them? Who's going to teach that spiritual values are more important than material values?

How are people going to learn a proper appreciation for the value of man? The value of society? Spiritual values as opposed to just material values? In the classroom, the teacher has an obligation and responsibility to teach values. If he doesn't, then we can't really call that person a true teacher.

NATIONAL LEADERS CONFERENCE

Tarrytown, New York

The One World Crusade held its first national conference on April 1 through 5 at the Belvedere Estate in Tarrytown, New York.

The purpose of the conference was to assess the current world situation and the effectiveness of the Crusade's efforts at world harmony based on God.

Delegates representing 34 states and 12 nations were in attendance. Sun Myung Moon, founder of this movement, gave several profound talks on the following subjects: "True Faith," "The Tradition of Heart", and also "Boundary and Progress."

Presently there are 20 teams composed of participants from Europe, Asia and the United States touring the country. They are here to learn about one another and the American people and also to awaken Americans to the necessity of spiritual values. Presently there are over 200 international participants in this program. They will visit every state in the Union and live in centers already established for this purpose. Tens of thousands of Americans have already heard the presentations these groups have made. The impact on the participants as well as those who have listened has been very dramatic. Ten mobile unit commanders

attended the conference and gave their reports of those activities. Differences of languages, culture, and national heritage are being broken down and have not prevented a very good communication and rapport among the participants.

This past year has seen a tremendous growth in the Crusade which began with two teams and now is composed of 20. Presently 46 additional participants from eight countries are in a leadership program at the National Headquarters and will soon go out in the field. Bus teams support themselves by the sale of candles and flowers as they go on their way. Participants are developing a capacity for achieving the ideal of world peace.

A national music contest was also held during the conference with close to 100 participants. Eventually an international world tour composed of participants in this year's music contest and other qualified musicians will travel from nation to nation.

A great spirit, love and determination was felt by all who attended this conference. People were very anxious to return to their assignments and begin to achieve the results towards which they dared to dedicate themselves.



World Family

* A group of businessmen and professional people who support the International Re-Education Foundation meet every other week at 2269 Washington St. in San Francisco. Known as the World Family, their purpose is to improve social, educational, and cultural activities in San Francisco and the Bay Area through appeals to man's heart. Committees will be formed in the near future to implement these goals.

On the first and third Tuesdays of each month, the World Family gathers together for dinner at 6:30 p.m., followed by singing and entertainment.

Highlight of the evenings are talks by Sang Ik Choi, founder of the International Re-Education Foundation. Mr. Choi discusses a wide range of topics, including better human relations, true human communication, ways to improve our spiritual life, and truth and love.

The evening concludes with a question and answer period, social hour, and refreshments.

The World Family is aimed primarily at interested individuals 25 years or older. Please call 861-2641 for additional information.

EDITORIAL

Naturalist Joseph Wood Krutch has some very interesting comments to make in one of his essays on human nature. Mr. Krutch notes that, "In quite properly rejecting the assumption that a theory must be true if it is comforting or consoling we have acquired . . . a tendency to lean over backward in the opposite direction. The more any sociological or physiological or psychological theory offends our dignity, or seems to deprive us of the power either to control our destiny or even to understand our own aims and motives, the more likely it seems to us to embody the truth."

This seems to be very true today. Darwin tells us that we are the product of blind chance. Marxism-Leninism tells us that our ideals and ideas are mere ineffectual "ideologies"; Freud that we don't know what is going on in our own minds, and sociology that we are what our own society makes us rather than what we choose to be. The more dispiriting the theory, the more inclined people are to accept it.

Yet, buried beneath these layers of scepticism lies a deep human desire to be happy. Perhaps we have almost given up dreaming of a better world, but still a

spark of hope remains. Why continue living if we didn't expect to become happy "some day."

Perhaps we don't want to believe in a theory which teaches that man can achieve fulfillment, that his life has meaning, that he does have the capacity for choice, for fear that we will again be disappointed.

This attitude is destructive. It kills hope before it even gets a chance to grow from a spark to a steady flame.

Colin Wilson wrote in the *Outsider*, "Those who follow that part of themselves which is great are great men; those who follow that part of themselves which is little are little men." The same could be said of the human race as a whole. We become what we believe, what we wish for.

This message, however, thrusts upon man inescapable choices. If he accepts a limited concept of himself, he will remain "little." Thus it becomes a very important question what man believes about his real nature, and especially his potential. If we ever want to achieve a better man, better society, we must believe in man's "greatness."—V.T.

intelligence

(continued from page 1)

analogy holds for a lot more in mental development than we have surmised.

● *How has the public reacted to your rather optimistic conclusions?*

Kagan: What I say is often misunderstood. When I say kids can catch up, people say that can't be right, because they know that a poor child always remains retarded relative to a middle-class child in the school system. But these people—most Americans—are confusing relative and absolute standards. Absolute retardation refers to a lack of certain fundamental motor, affective, and intellectual skills that are basic to our species. They include crawling, walking, standing, speaking inference, and reasoning. Now if a child isn't walking by three, he is absolutely retarded. If a child cannot remember four numbers when he is ten years old, he is absolutely retarded.

● *Then what is "relative retardation"?*

Kagan: If kids don't have certain culturally arbitrary skills—like being able to read—they are retarded relative to some other reference group. When we say a Mexican-American child from a ghetto is retarded, we mean relative to that arbitrary reference which is the middle-class child. The analogy of physical development should make that distinction clearer. There are natural skills like walking or running which you get better at each year; if a child of ten cannot run as fast as a three-year-old, we worry about it. So it makes sense to say that this ten-year-old is physically retarded. But would we ever say that a ten-year-old who can't play hockey is retarded? Well, when it comes to intellectual skills, that's exactly what we do; we say if this child can't multiply, he is retarded. But multiplication is like hockey; no child's going to

know how to multiply unless you teach him how to multiply. See the mistake we make? In the physical area we never confuse relative with absolute retardation. But in the mental area we do.

● *Given the vast implications of your study, where do you plan to go from here?*

Kagan: I want to see schools begin to serve the needs of society. Ancient Sparta needed warriors, Athens needed a sense of the hero, the ancient Hebrews needed knowledge of the Testament, nineteenth-century Americans needed managers and technicians—and the schools responded beautifully in each case by providing the kind of people the society needed. What do we need now? I believe that we need to restore faith, honesty, humanity. And I am suggesting in deep seriousness that we must, in the school, begin to reward these traits as the Spartans rewarded physical fitness. I want children rank-ordered on the basis of humanism as we rank-order on the basis of reading and mathematics. I'm dead serious. When I was a kid, deportment was always a grade. In a funny way, I want that, but instead of deportment, I want him graded on humanism: How kind is he? How nurturant is he?

● *But aren't we getting back then to the same problem of sorting?*

Kagan: Every society must sort its children according to the traits it values. We will never get away from that. A society needs a set of people whom it can trust in and give responsibility to for the management of its capital and resources, for the health of its people, the legal prerogatives of its people, the wars of its people. The function of the school system is in fact to prepare this class.

coming events...

SUNDAYS - Service at 11 a.m., 44 Page Street

TUESDAYS - Open House, 44 Page Street, 6:30 p.m.

THURSDAYS - Wisdom From the East, 7:30 p.m., \$1.50 dinner, \$2 lecture

SATURDAYS - Open House, 2269 Washington St, 6:30 p.m.

CALIFORNIA FESTIVAL - June 2-3, Boonville

CITIZENS NIGHT - June 21, 7:30 p.m., \$2.50

BIRTHDAY PARTY - June 24, 44 Page Street, 6:30 p.m., \$2.50

EUROPEANS JOIN ONE WORLD CRUSADE



One World Crusade members from Europe and America spent a week in San Francisco this spring, as part of their drive to wake up America.

by Vicki Tatz

A One World Crusade team spent six days in San Francisco recently on their first swing through the western states since the Europeans had joined them in January. Ten young people from England, Scotland, and Austria are working together with 11 from the United States on this particular team. They are a new breed of pioneers, dedicated to awakening Americans to the fact that we must all work together to bring peace and to break down cultural and racial barriers. We can only create a true world family centered on God if each of us works at it.

Mobile Bus Team #8, headed by Dr. Joseph Sheftick, has responsibility for five western states—New Mexico, Arizona, Utah, Nevada, and California. At each stop, they arrange to visit college campuses to bring their message to young people.

"It troubles me deeply to see that American students have so much in the material realm, especially such modern university facilities, but at least half the students are dressed sloppily," said Dieter Seidel of Vienna, Austria, assistant leader of the group. "If they really knew what was available to them, they would take more care to develop their character. Many students are spiritually starved. They're surrounded by concrete, glass, iron, but these are dead materials. They need so much more."

Another pioneer, Diane Hanson of Berkeley, California, agreed. "There are two currents among students today. Some are open to everything, including the new morality. They are really concerned about getting back to God, but they could be drawn into fanatical groups or Eastern religions, where they hide from the world. The Marxists, on the other hand, are going away from God.

"I had everything when I was growing up. Individualism is emphasized so much in America, so American children have their own rooms and can be

away from their parents. Then they go off and try to find themselves. They think they have to do this before they can share with others."

The main reason 120 Europeans came over, Dieter explained, is that the worldwide situation is so serious. "We are very near to the point where the Communists will take over Europe. There is a very strong Leftist tendency in France, Germany, and Italy. The Communists practice what I call the salami tactic. They take a thin slice at a time and it looks the same, but the salami keeps getting shorter. In the meantime, we are stupid and indifferent. The Communists can point to material gains, but they forget the spiritual aspect of man.

"Many people today have a very superficial attitude toward religion, and those who are religious tend to be narrow-minded. We have to change that.

"America will be the last nation to stop Communism. They have the greatest mission of our age—to save mankind."

This mission keeps the pioneers going from dawn to late at night. Up at 5:30, their work day starts at 9 and they'll continue talking to people on the street, on campus, wherever people will listen, until the evening.

"Our success depends on how strongly we're motivated," said Dennis Perrin of England. "Our whole day is centered on bringing people over for the lecture in the evening. To keep going, we pray, we sing, or have a candy bar."

"What we are actually is an educational house on wheels," Dennis continued, "but it's much more challenging. There's not much time to relax, but you grow a lot. We live together 24 hours a day, so we must learn how to get along with one another harmoniously."

In addition to San Francisco, the pioneers visited centers in San Jose, Oakland, and Berkeley. Twenty such teams are presently traveling throughout the United States with 50 units planned by the end of the year.

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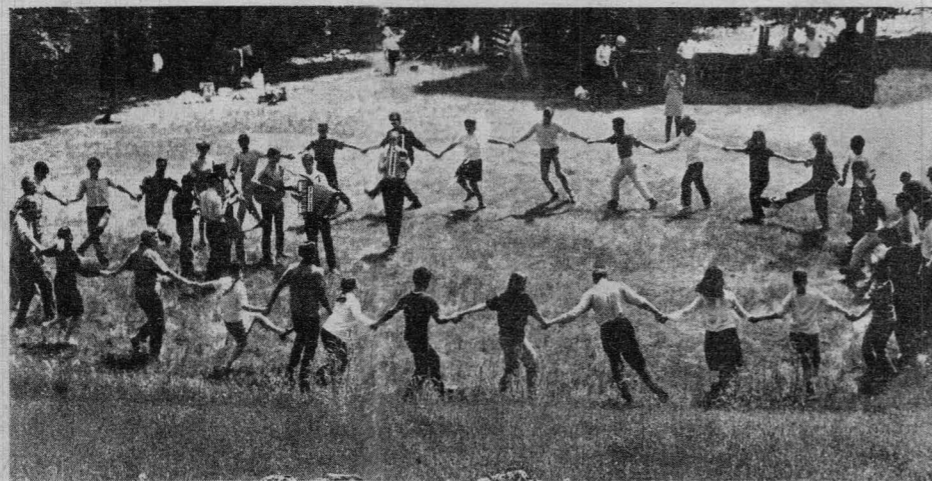
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