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Response to  
Henry H. Bauer's "Group Culture and Individual Culture"

by Jennifer P. Tanabe

In preparing this response I encountered many difficulties, not the least being that I was supposed to respond to two papers but only Professor Bauer's was available and the second paper was by a writer "to be announced." I had to leave for Japan before coming to Korea and so I realized that I might not receive the second paper before I left. Therefore, my response would cover only Professor Bauer's paper.

Prior to this problem, I had been thinking for several months about the structure of this committee and the topic of our discussions, "Towards the Harmony of Cultures." While believing that this topic is of great importance and interest today, I experienced the uncomfortable feeling that I was not sure how I could contribute to the discussion. As a Unificationist, naturally I would be able to present some relevant points from Unification Thought. However, several other Unificationists are included in the committee as paper writers and would surely mention these points.

Another point of concern was that my area of expertise is in psychology, specifically cognitive development. However, the paper writer to whom I was to respond is a professor of Chemistry and Science Studies. I wondered what I would have to offer in response to a chemist's view of the harmony of cultures. Finally, as I read again Professor Sontag's introduction to our committee and the task

he set us, I wondered if we were embarking on an experiential enterprise or an academic discussion of the harmony of cultures. Since no anthropologists or sociologists were included in the participants, and Professor Sontag's introduction includes the comment that the "test case is to see how we might agree, or promote 'harmony,' among our own differing contexts," I tended to expect the former. However, that led me no closer to deciding what to write and in fact encouraged me to wait for the experience rather than commit myself to the task of putting words on paper. Finally, however, I read Professor Bauer's paper again and sat down with determination at my computer. This short response is the result.

Professor Bauer makes several important points in his paper. First, he emphasizes the importance of seeing each person as an *individual*. Second, he describes in detail the situation of the *Outsider*. Third, he articulates an interesting relationship between these two in noting that in being an Outsider one is forced to strive to understand one's identity as an individual. His paper also addresses the problems inherent in recent approaches to harmonizing cultures, such as Political Correctness, group identities, etc. Following this discussion, I am glad that his conclusion is clear and hopeful: as unique individuals we each live in a variety of overlapping cultures which can (and should) exist in harmony. In this response, let me first address the three points and then move to some comments on how to harmonize cultures.

First, the importance of seeing each person as an individual. As a psychologist, this point is well taken. Actually, my own background began in the sciences and then I moved into experimental psychology. As a student I had studied chemistry and was used to equations and formulae that predicted and explained the nature and behavior of substances. These formulae were held to be true, and if, in the lab, some unexpected reaction occurred and a different substance was produced, this was attributed to human error, i.e. I messed up. When I ventured into the domain of psychology, I began with the expectation that living creatures, including human beings, could be understood in the same way, just with more complex equations. I discovered pretty quickly the reality of this non sequitur. Just as I as a human being behaved erratically, unpredictably, even wrongly, in the chemistry lab, all other human beings proved equally unpredictable. Even the great science of statistics which would allow us to predict the behavior of human beings en masse failed us. As the statistics professor told me when I attempted to use a more complex form of analysis to include all the factors in experimental design, you just can't do that. So, I realized that human beings must be treated as individuals. Parenthetically I must note that chemists and physicists would also say that they cannot predict the behavior of any individual molecule, atom or particle. It is only over time and large quantities that statistical predictions can have any validity.

As a Unificationist, also, I must agree with emphasizing the importance of the individual. In the chapter on "Theory of the

Original Human Nature," there is a section entitled "A Being with Individuality," which is the third characteristic of the human being as "A Being with Divine Image." Here it is understood that,

God endowed human beings with such a particularized individual image so that He might obtain, from each one of them, a unique, stimulating joy. Therefore, a human being is a being with supreme value who gives supreme joy to God through unique individuality. . . . human individuality is neither something accidental nor a product of the environment; rather, it is derived from the Individual Image of God—in other words, it is something that comes from God and, therefore, is very precious.<sup>1</sup>

Thus, I support Professor Bauer in stating that each human being must be recognized as a unique individual. This is surely the starting point for any successful society or world. If our children treat animals as individuals to the extent that if a pet dog, cat, bird, fish or even insect dies they refuse to accept another as its substitute, how can we treat other human beings as less unique.

Second, on being an Outsider. I, too, grew up as an Outsider. My parents are English and I was born and raised in Scotland. To most of you this may not sound particularly serious. However, I could liken it to being a Japanese born and raised in Korea during the time of Japanese control earlier this century. The Scots indeed used to have their own language, their own monarchy, and their own spirituality. And, of course, it was the English who took it all away. Therefore, I always felt I was an Outsider. To make matters worse, I was the wrong gender to study science in my high school.

Like most Outsiders, I moved and finally found a place to feel at home. In my case this was New York City. I lived there for

several years and decided that anyone who wanted to could belong there. Now I do not live in the city, for which I am grateful since I have a young daughter to raise. However, she also must qualify as an Outsider since my husband is Japanese, I am British, and she was born in America. At this point she enjoys her special situation and sees herself as "everything." As with Dr. Carlson's children, I hope that her travel to these different parts of the world and our emphasis on the value of the different cultures in which she can participate, will help her to continue to view herself as a person with "everything."

So, is being an Outsider good or bad? Well, I agree with Professor Bauer's analysis of the experience until now, and also hope that my daughter's experience will be different. First, my own experience as an Outsider began as a painful one. It was difficult to be different, not to belong, and to be considered as belonging to a hated group to which I did not feel that I belonged having never lived in England. On the other hand, my experience did indeed lead me to pursue an understanding of my own identity while others were more complacent about their lives. I do find that my self-knowledge tends to rank fairly high as compared to the norm.

The experience of living in more than one culture is certainly a valuable one. Being persecuted for being different, however, does not seem to me to be valuable. My hope for the future is that we can gladly welcome others to our culture, and be welcome guests in theirs. Through meeting others with respect, with interest, and with a desire to learn and broaden oneself, I believe we can

receive all the benefits without the unnecessary pain of persecution. There is challenge in being in an environment that is different, no question, but if we understand each other fundamentally as unique individuals with value, there should be harmonious interaction and positive development from such encounters. This is the way I have tried to live since joining the Unification Movement, and particularly since being blessed in marriage to someone from such a different culture as Japan. It is how we try to raise our daughter. I know that she will probably meet the persecution and be treated as an Outsider as I was. I do not believe that experience is necessary for human growth and development. However, I do believe it is necessary in order to understand and participate in the restoration of fallen humankind.

Now, let me briefly comment on the nature of human beings as individuals and as members of groups. Unification Thought explains all beings, including human beings, as being "individual truth bodies" and also as "connected bodies." Being a connected body means existing in relationship with other(s) with a common purpose:

From the perspective of purpose, a connected body refers to an existing being with a dual purpose, namely, the 'purpose for the individual' and the 'purpose for the whole.' The purpose for the individual is to maintain and develop its own existence as an individual being. The purpose for the whole is to contribute to the existence and the development of the whole.<sup>2</sup>

The human being also has the nature of a "Being with Position." In other words, as connected bodies in relationship with other human beings, there must be order in this relationship such that one person is in the subject position and the other in the object

position. Harmonious relationships depend on this proper order. This can be applied to groups of human beings, i.e. to families, societies, nations, cultures, etc. In this case, for cultures to relate harmoniously they must act as connected bodies in proper order. Thus, their relationship must be based on the subject-object characterization that originates in the Original Being, God. If not, the situation we see today results.

For an example of what it means for cultures to take subject and object positions, let us look at Rev. Moon's recent work on the relationship between North and South America. Rev. Moon has spoken of the need for them to work together harmoniously and noted that North America has materially wealth but is spiritually impoverished, while South America is materially poor but spiritually richer.<sup>3</sup> South America has many material resources but little technology while North America has fewer resources and much technology. Politically, South America has serious problems with dictators or leaders who rule through economic or military power, while North America has a more democratic system. Clearly, then, in some cases, such as technology and politics, North America should take the initiative in giving to South America, whereas in other areas, such as resources and spirituality, South America should take the subject position.

In conclusion, then, a comment on our hope for harmonization of cultures. According to Unification Thought,

Culture refers to the totality of the various kinds of human activity, including economy, education, religion, science, and art, among which the most central is art. In other words, art is the essence of culture. . . .

Clearly, then, in order to create a new culture in the world, the restoration of art must be undertaken.<sup>4</sup>

I feel fortunate as an individual in this process of restoration of art in order to create harmony of cultures. While I am not an artist, I am a good appreciator of art, and my husband is an artist. His work always involves the spiritual dimension to our lives. And perhaps that is the vital key to the harmonization of cultures. An example of his work, "Cosmic Dance," shows different worlds which are connected to each other through the human mind.



## End Notes

1. *Essentials of Unification Thought*, Tokyo, Japan: UTI, 1992, p.98-99.
2. *Essentials of Unification Thought*, p. 66-67.
3. Sun Myung Moon, Leaders' Meeting at East Garden, July 8, 1995.
4. *Essentials of Unification Thought*, p. 223.