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COVER: Light and dark areas—albedo variations—on the planet Mercury were drawn and assigned names in this 1934 map by the noted astronomer E. M. Antoniadi. Now most of Antoniadi's nomenclature has been officially adopted by the International Astronomical Union—even though his map was based on the erroneous but then-accepted belief that only one side of Mercury was ever illuminated by the sun. See p. 330. (Map from *La planète Mercure* by E. Antoniadi, 1934, pub. by Gauthier-Villars, Paris)

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LETTERS

Now you see it, now you don't

In regard to your article on est (SN: 1/14/78, p. 27), I believe I may know why Dr. Ornstein's group got such an overwhelmingly favorable response from est graduates in their survey. The account of est training sessions makes it seem likely that trainees were instilled with an "Emperor's New Clothes" complex; anyone who can't see est is either a fool or unfit for his position.

Of course, the fact that the survey was sponsored by est has absolutely nothing to do with it.

Michael Richman
Closter, N.J.

Where East meets West

I enjoyed reading John Douglas's Letter from Tokyo (SN: 3/11/78, p. 154) but find our dutiful, arrogant, individual, suspicious, dependent, confused, uncertain, assertive nonassertive, apathetic, dotting American personality configuration not too unlike much of the individual Japanese personality Douglas talks about—"a person dependent on others, with an emphasis on one-to-one relationships." Even the concentric circles of "closest friends" and acquaintances of "restrained politeness" beyond which "no relationship is perceived" are paralleled in America, especially in the big cities.

Shinkeishitsu ("nervous temperament") is not, as Douglas suggests, "virtually unknown in the West." Rather, I see it to be infectious among Westerners in my practice, my neighborhood, and among my college students. To me, life in an Americanized society where we have succeeded in making some people feel guilty when they eat a candy bar and others feel more enlightened and "with it" when they order whole wheat toast, is one dramatic *shinkeishitsu* experience.

Yes, we can learn from the East and they from us. I am myself fascinated and moved by the tenets of much of Eastern spirituality. Perhaps we can view the American compulsive search for self that is often characterized by joining any one of a myriad of "groups" or having sex with varieties of people as manifest *amae*. We can cite spiraling divorce and remarriage rates as more of the same. Special clubs, organizations, get-togethers, or gatherings are as much a part of America as are the rocket casings we've left orbiting the earth from our ventures into very near space. All of the above are part of the search for *amae* and examples of what Douglas ascribed to the Japanese finding *amae*, "unrestrained dependence or indulgence."

The Japanese citizenry so incensed over the new International Airport show little *amae* and a considerable bit of the public spiritedness one would expect to be absent with *amae* so valued. Japanese students calling for reforms in edu-

cational structure, family structure, and economic balance in Japan are flaunting *amae* for more Western-like social activism.

We're all so much alike at the core, given the de-mythologizing of our cultures and their inherent biases. Cross-cultural comparisons are indeed interesting and help to explain differences in values and beliefs, but the core of human behavior may actually pre-date culture.

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By any other name

The news regarding the behavior of chimps, as "more like human behavior than was previously thought," (SN: 4/29/78, p. 276) is possibly even more disturbing (or encouraging) than the author—or Jane Goodall—realizes. It is one thing to describe the behavior observed as "the gradual extermination of a social group by a stronger neighboring group," or again as "a series of unprovoked, senseless killings"; but surely it is a very different thing to describe that behavior as "calculated, premeditated murder." The latter term, so the *Oxford English Dictionary* notes, is used "in a transferred sense with an animal as subject or object": e.g., "If the elephant chanceth to breake through the hedge, he murthereth as many men as he can finde." J. Pory tr. *Leo's Africa* (1600). In making this transfer, presumably, the moral and/or legal connotations which are integral to the standard meaning of the word "murder" as applied to human actions would be set aside. To hold that the observed behavior of the Gombe chimps is "strongly similar" to human behavior thus raises the question as to whether this proviso still obtains.

If, so, then at the very least this article should remind both scientists and science reporters of the difficulties which attend, and the presuppositions which underlie, the choice of terms in which a description is to be given. (Max Weber is most illuminating on this problem, especially for the social sciences, but his point would seem to apply equally to any science which is "strongly similar" to the human sciences.)

If not, then obviously we need to consider the possibility that the panoply of moral and legal concepts which at the present time are restricted to the evaluation of human conduct should be given a more extended application—say, to any animals which "possess (or can develop) a sense of self-awareness."

If, as recently argued, animals have rights, then Goodall's report implies that at least some species in addition to the human may also be capable of acquiring moral feelings (such as moral guilt) or even of being held morally and/or legally accountable. Though we have come to regard the practice of taking animals to court as bizarre, how else is one to deal with a chimp which (who) commits a "calculated, premeditated murder?"

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