

INTERNATIONAL CULTURAL FOUNDATION

Volume 2, No. 1

ICF Report

MARCH, 1984

Twelfth ICUS Convenes in U.S.



Opening plenary session of the Twelfth ICUS, held at the Chicago Marriott Hotel.

The Twelfth International Conference on the Unity of the Sciences, sponsored by the International Cultural Foundation, convened on November 25, 1983. Held at the Chicago Marriott Hotel, the conference was attended by 300 participants from over 80 countries.

The opening plenary session began with remarks by ICF President Neil Salonen. "Since the theme this year is a new cultural revolution," Mr. Salonen said, "It is appropriate that we gather here in this most American of cities, looking for a better world, unwilling to accept the things we see, but determined to make our best positive efforts to improve all that we can." The session moderator, Dr. Frederick Sontag, introduced the honorary chairman, Dr. Eu-

gene Wigner, and the acting chairman, Dr. Morton Kaplan, who each addressed the session. Dr. Richard Rubenstein introduced the founder of the International Cultural Foundation, Reverend Sun Myung Moon. After the Founder's Address (see separate article) the six committee chairpersons discussed their topics and shared their goals for the conference.

Participants spent the next three days in committee presentations and discussions. The variety of papers presented was remarkable; for example, sample topics included: "The Problem of the Unity of Physics," "Higher Education in African Social Transformation," "Social Aspects of Computer Art," "Lethal

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PWPA Holds First International Congress In Korea

A short five days after the conclusion of the International Conference on the Unity to the Sciences (ICUS), which convened in Chicago November 24-27, 1983, Chairpersons of the Professors World Peace Academy (PWPA) and representative participants were suddenly invited to Korea by Rev. Sun Myung Moon for the First International Congress of PWPA.



Prof. Tobias Diaz-Blaitry of Panama signing pledge with PWPA leaders.

Prior to the general meeting, the professors accompanied Reverend Moon throughout South Korea as he gave public speeches in eight cities. Many became actively involved either by giving congratulatory remarks at the rally introducing the main speaker, Rev. Moon, or by presenting their own message at the evening banquet. The cities visited, the

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ICF Founder's Address Initiates 12th ICUS



A traditional feature of ICUS conferences is the Founder's Address, delivered by Reverend Sun Myung Moon at the opening plenary session. While the work of the conference committees proceeds independently, the Founder's Address serves to set a context for the entire conference and express the hopes and purposes of the founder. In this year's address, Reverend Moon was especially candid about the opposition of the Unification Church to communism. In a sharply worded indictment, Reverend Moon charged international communism with deceit and terrorism in its efforts to undermine the Free World.

Reverend Moon went on to charge communism with concerted efforts to attack the Unification Church, saying that the anti-communist work of the church was perceived by communism as a serious threat to its attempt at world domination.

In a significant elaboration of his position, Reverend Moon made it clear that the object of his attack was the atheism and materialism of communism. He also made it clear that atheism and materialism under the guise of democracy was equally incapable of solving contemporary world problems. He said, "It is clear that neither democracy nor communism provides the means to cure the ills of society. Originally, both democracy and communism developed out of the desire to solve humanity's common problems. Yet not only has democracy been unsuccessful in this task, but it has also proved itself unable to resist and overcome the destructiveness of communism. Communism, on the other hand, also is completely unable to solve the world's problems, and, ironically, it creates even more woes for the human race. Thus the world is at an impasse: democracy and communism are faced with a "no-win situation leading to a dead

end. This being our present reality, the future of humankind seems bleak and unpredictable."

Turning toward the conference theme of absolute values, Reverend Moon said: "Learning from the shortcomings of democracy and communism, we conclude that a new cultural revolution can come only on the foundation of absolute values. These cannot be relative values grounded in the changing world of phenomena. Rather, they must be universal and ultimate values, grounded in the unchanging world of essence and cause, in the fundamental relationships between God, human beings and the universe."

"We initiated the ICUS meetings for the purpose of resolving the present world problems and developing this third alternative world view. When I founded ICUS twelve years ago, I established the central theme of "Absolute Values." I did so because I believe that unchanging, universal values are the essential foundation for a true world view."

Reverend Moon concluded his address by urging members of ICUS XII to recognize the seriousness of the world crisis and to accept responsibility for working to find solutions. He made it clear that the fundamental purpose of ICUS was not abstract speculation, but serious reflection on ways to achieve justice and peace in the world.

He ended with the following words: "Living at this most important time in history, we stand on the boundary of life and death. I cannot but fervently desire that, as ambitious and righteous scholars and educators, you will make substantial, constructive changes in the world. Let us work together in a unified front embracing all areas of life. Standing at the pinnacle of history, let us ignite the new cultural revolution reaching the four corners of the earth."

PWPA CONGRESS

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audiences attended and the speakers are listed as follows:

Dec. 14, Masan (20,000)
Dr. Richard L. Rubenstein
Distinguished Professor of Religion, Florida State University (USA)

Tetsuo Kageyama
Former Ambassador to Korea from Japan (Japan) all rallies

Dec. 16, Taejon (12,000)
Dr. Nagendra Rijal
Former Prime Minister of Nepal
Dr. Morton Kaplan
Professor of Political Science, University of Chicago (USA)

Dr. Richard L. Rubenstein
Dec. 17, Taegu (12,000)
Dr. Donald P. Drover
Government Chief Scientist (Australia)
Dr. Richard L. Rubenstein

Dec. 18, Seoul (50,000)
Dr. Morton Kaplan
Dec. 19, Pusan (15,000)
Dr. Theo Roy
Professor of Political Science
Waikato University (New Zealand)
Dr. Morton Kaplan

Dec. 21, Cheongju (15,000)
Dr. Kasim Gulek
Former Vice Premier of Turkey
Dr. Alexander Shtromas
Professor of Politics
University of Salford (United Kingdom)

Dec. 22, Chonju (12,000)
Dr. Abdul Elawah
Director of Institute of National Planning (Egypt)

Dr. Kasim Gulek
Dec. 23, Kwangju (10,000)
Dr. Josef Ben Dak
Professor of Political Science
Haifa University (Israel)
Fr. Petro Bilaniuk
Emeritus Professor of Theology (Canada)

On December 18, The First International Congress of PWPA was held at the Little Angels Performing Arts Center in Seoul. The occasion began with an introduction of each professor. Flags from all seventy-two nations adorned the stage, enhancing the spirit of a world-wide academy of scholars devoted to their work of international unity. Rev. Moon then presented the founder's address, "PWPA and Our Resolution," which was followed by entertainment featuring the internationally famous Little Angels, the national folk ballet troupe of Korea.

A special highlight of the professors' visit was an evening at the home of Rev. and Mrs. Moon. A home-cooked traditional Korean meal was served, presents exchanged and personal questions discussed by Rev. Moon. At the end of the evening, each professor signed a document entitled "A Resolution and Pledge," a statement to the world of their resolve to continue to support the work of insuring world peace with "a powerful new vision of a God-centered world."

Dr. F.A. Hayek

Addresses

ICUS Plenary

"The rules of morality are not the conclusions of our reason," stated Nobel Laureate F.A. Hayek in his thought-provoking plenary address at the 12th ICUS meeting in Chicago. Recipient of the Nobel prize in 1974 for his work in economics, Dr. Hayek spoke on the relationship of moral concerns to science, reason, and socialism in a paper titled "The Origins and Effects of Our Morals: A Problem for Science."

Dr. Hayek quoted British philosopher David Hume: "The rules of morality are not the conclusions of our reason." Dr. Hayek continued, "Although not the conclusion of our reason, the traditional rules of morality are nevertheless an indispensable condition of the existence of present mankind which we cannot alter at will to please our tastes, and which we can at most endeavor gradually to develop or improve within a framework which is given to us."

"Cultural evolution, which is faster than biological evolution," Dr. Hayek said, "proceeds mainly by the selection of groups rather than of individuals." Civilization, he claimed, "was made possible . . . by some moral beliefs that asserted themselves, not by men increasingly understanding their advantages, but simply and solely by the selection of those groups which by adhering to them becoming able to build much better than they knew and succeeding to 'be fruitful and multiply, and replenish the world and subdue it' as already the book of Genesis describes the destiny of mankind. Moral values, which 'allow us to take account of effects of our actions of which our senses and therefore our individual reason could not take account of,' are the building blocks of cultural evolution. Most of present humanity 'owe their very lives to the observation of traditional rules — rules which they did not like because they consisted of restraints on their innate instincts and were beyond their capacity intellectually.'"

Rationalism, which has dominated modern thought since the seventeenth century, has produced intellectuals for whom traditional morals must be rejected as irrational. "They did not understand that group selection could preserve and spread practices which were beneficial to the group as a whole but could not

be discerned by the several individuals. . . . By redefining moral concepts, modern intellectuals manage to make them appear as tools for the satisfaction of our desires, but at the same time, they deprive them of the power to guide us beyond the reach of our conscious aims. . . . These intellectuals who imagine that they can invent for us a better moral which will secure for us a more pleasant, more beautiful, and more just world, of course not only ignore how much we owe to traditional morals as guides of how to form an extended order of human interaction far exceeding the local and temporal boundaries of human perception. They did not understand that group selection could preserve and spread practices which were beneficial to the group as a whole but could not be discerned by the several individuals."

"Yet," Dr. Hayek went on, "we cannot really doubt that the restraints on the instinct to grab what one likes were what made the evolution of civilization possible."

In a controversial criticism of socialism, Dr. Hayek described it as a "philosophical error which has dominated the intellectual development of the last few generations." He posited socialism as attempting to replace private property, "one of the chief moral foundations of evolved ethics," with a constructed system of communal ownership and political control of the use of the means of production. The system of traditional morals, formed by the group selection of cultural evolution, serves remote effects of human action and life of which our reason cannot be aware; socialism is intended to serve individual pleasure, i.e. satisfy primitive instincts, yet is incapable of achieving even this, he said.

"It seems to me," he concluded, "scientific analysis of the evolutionary process of group selection forces us to rec-

ognize that religious beliefs (through which moral values are transmitted) have preserved for us invaluable rules of conduct which have enabled mankind to achieve its present size and powers. . . . What has equipped us to form the astounding order of human cooperation far exceeding our perception, or capacity of direction, was a system of restraints on our animal instincts which we sentimentally dislike and whose functions transcended our intellectual comprehension."

It seems important to make clear, he ended, "that the seductive theories of socialism are intellectually not even half right but all wrong."

Speaking informally later, Professor Hayek claimed that many of his basic ideas came from psychology rather than economics. He has concluded that "our mind is not the origin of our traditional values; the origin was our traditional habits, the ones which worked."

Talking of religious values, Dr. Hayek, who gave an address on cultural evolution in commemoration of the 100th anniversary of Charles Darwin's death, said, "even an agnostic like myself has to be grateful to religions because we owe to them the development of our civilization. The truth of religion is not the truth of science. It's not factual, but it is true in pointing out direction — a symbolic truth."

What factors contribute to moral evolution? "Anything may temporarily affect the trend," responded Dr. Hayek. "Then comes the selection process over several generations. Certain values survive. The group or community is the source of moral tradition or value."

When asked if he found himself controversial when talking seriously about moral truths in a world which is dedicated to scientific values, Dr. Hayek replied quickly, "Yes, very."



Reverend Moon talking with Dr. F.A. Hayek, renowned economist and Nobel Laureate.

Summary of ICUS Committee Sessions

At the close of the Twelfth ICUS, committee chairpersons presented a short summary of the salient discussion of each committee.

For Committee I, "Unity of Science," professor Gerald Radnitzky noted that they had investigated the problem of the unity of science, with particular attention to scientific reductionism: i.e. can chemistry be reduced to physics, biology, to chemistry. etc. "We emerged with the thesis," he said. "that methodological reductionism is a useful heuristic device which need not imply ontological reductionism. This is especially helpful in discussing the mind/body problem."

A special feature of Committee I's work was to explore the application of the unifying principles of science to the concept of evolution, especially to F.A. Hayek's theories of cultural evolution. Discussion of the application of economic concepts to areas outside the traditional areas of economics (economic theory of the family, for example) was also a fruitful subject. A highlight was a discussion on evolution theory as applied to economics between Dr. Hayek and Gary Becker of the University of Chicago, a leading exponent of the economic approach.

Professor Teshome G. Wagaw of Committee II, "Challenge of Education in African Social Transformation," remarked that this was the first time an entire ICUS committee had been devoted to African problems, and that it had been a "heartwarming, intellectually stimulating experience." The committee discussed issues in education, focusing mainly on formal education in schools and financing; language, the perennial problem of metropolitan versus indigenous languages; and regional cooperation. While science is universal, technology is culture-bound, the committee stated. Africa, they felt, needs to develop its own indigenous technology, suited to its people, culture and geography.

Representing Committee III, "Art and Technology," Rene Berger, president of the International Association for Video Arts and Culture, said, "Technology has taken over; a new world is looming. Technology, a result of machines and money, is what makes our environment different. Art," he asserted, "remains a fundamental activity of humankind. The artist makes possible an escape from the dominance of machines, maintaining

a desperate but hopeful grasp of human values."

In choosing their subject, said professor Ilpyong J. Kim, chairperson of Committee IV (Developmental Experiences in East Asia and Latin America) the committee was exploring why some nations are successful in developing, while others are not. For example, in Asia, South Korea, Taiwan, Hong Kong, and Singapore are examples of successful development, while Indonesia, although politically successful, is economically in limbo. In Latin America, Paraguay is in limbo, while Argentina and Chile are failures.

The measures of successful development can change, said Dr. Kim. In the 1960's it was the GNP, gross national product. In the 1970's it was income; that is, standard of living. By the 1980's the criterion had become quality of life.

Also, Dr. Kim noted, it is important to understand the role of intangible values — culture, religion, and tradition — when measuring a successful development. The land reform movement which took place in east Asia — Japan, South Korea, and Taiwan — beginning in the 1940's may have made successful development possible. An abundance of easily available skilled labor also helped Asian development. In contrast land reform was not so widely achieved in Latin America, whose economic development has lagged behind that of Asia.

Under the leadership of Dr. Diane McGuiness, Committee V (The Emotions: Focus on Inter-Male Aggression and Dominance Systems) worked on the problem of solving modern human war. "The committee," said Dr. McGuiness, "was stimulated by the topic and the interdisciplinary experience of drawing people from primatology, anthropology, biology, psychology, and political science to work on the problem of war."

Given the universal occurrence of inter-male fighting and linear dominance ranks among males, conflict is inevitable — a given, Dr. McGuiness said. (Female ranks are not linear; male and female ranks do not interact.) "But the solution does not always have to be aggression," she stated. "The question is how can we prevent individuals from being overly assertive or aggressive? Perhaps a global hierarchy which transcends local interests is needed."

Committee VI, under the direction of Dr. Fred Singer, considered global environmental problems. "Exchange of resources can maintain adequate sources of energy," said Dr. Singer in discussing the committee's conclusions. "Ecological resources — environment, atmosphere, water, ocean, and land — are more problematical."

First there are the ecological problems which arise as inadvertant by-products of human activity: climate changes, for example, which result from the generation of energy and changes in carbon dioxide, methane, ozone and other chemical levels. Next are modifications of the environment which are purposeful, but which may have long-range negative implications: the use of pesticides in agriculture, toxic waste discharge, especially in oceans, the relation between irrigation and desertification. Then there are natural global environmental issues, both catastrophic events, such as volcanoes, earthquakes, meteorites, comets and gradual natural changes. One widely accepted theory, Dr. Singer said, is that extinction of the dinosaurs was due to a catastrophic meteorite impact. Also stratospheric changes can persist and produce catastrophic changes including extinction. Another possible route to extinction — the aftermath of a nuclear war — was informally discussed by the committee.

Twelfth ICUS Convenes

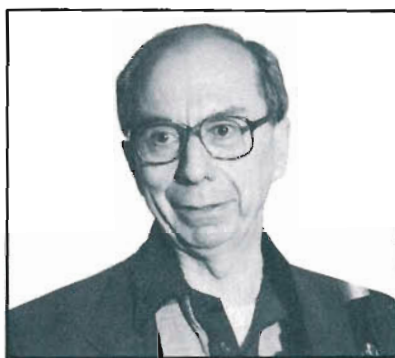
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Dance," and "Acid Rain." A major highlight of the conference was Dr. F.A. Hayek's plenary address: "The Rules of Morality are not the Conclusions of our Reason."

On Sunday, November 27, the conference concluded with a summary session and a celebration banquet. At the banquet, outstanding entertainment was

provided by Azie Mortimer Kaplan, wife of the Conference Chairman who is also a professional entertainer, and world-renowned violinist Aaron Rosand. Reverend Moon sent the participants home with his thanks for their work and an invitation to the Thirteenth ICUS to be held in 1984 in Washington, D.C.

Twelfth ICUS Committees and Chairmen



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Unity of the Sciences

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Global Environmental Problems

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Commentary

by Joseph Bettis

Professor F.A. Hayek's Plenary Lecture, summarized in this issue, is a forceful and provocative statement of a fundamental issue not only in the philosophy of science, but in the history of Western ideas. His title, taken from David Hume, states the thesis clearly: the conventions, customs and traditions that comprise the social fabric are not the product of rationality and are not susceptible to rational manipulation.

Professor Hayek launches a vigorous attack on socialism from this thesis. Since social structures are not the product of rationality and are not susceptible to rational manipulation, the efforts of socialism to engineer a rational society are doomed to fail. It is important to see that Hayek's critique of socialism is not the usual one: the argument that socialism is rationally inconsistent. Such arguments, Dr. Hayek would contend, are as spurious as the socialism they attempt to refute, since they share a common assumption: the rationality of the moral order.

Dr. Hayek roots his argument in Hume's empiricism. Immanuel Kant also separated rationality and morals, naming them pure reason and practical reason. He based the first in the transcendental categories and the second on the categorical imperative, remarking, "Two things never cease to amaze me: the starry heavens above me and the moral law within me." Dr. Hayek supports Kant's thesis empirically, arguing that the success of the present social order validates its moral structure. He concludes his paper by stating:

"What has equipped us to form the astounding order of human cooperation far exceeding our perception, or capacity of direction, was a system of restraints on our animal instincts which we sentimentally dislike and whose functions transcend our intellectual comprehension. This system of moral restraints has prevailed only by its success."

One might argue with this claim. First, it is not as clear to me as it is to Dr. Hayek that the "status quo" is all that successful. While it is true, as he points out, that the "system" now supports more human lives than at any time in the past, it is also true that many of those lives are supported at a barely human level. It is also true that we are nearer to destroying ourselves and our environment than ever before. One would hope that Dr. Hayek would not push his empiricism

to the point of requiring the actualization of that danger before acknowledging its proximity. Moreover, it is not as clear to me as it is to Dr. Hayek that socialism is intrinsically linked to the kind of rationalistic positivism Hume opposed. While the moral order may be resistant to rational manipulation, it is certainly not impervious to gradual modification, and Dr. Hayek seems to acknowledge that rationality may possibly have some role to play in that process. Furthermore, who is to say that some form of humanistic and spiritual socialistic social order is not in the future evolution of social morals, independent of rational input?

The most interesting aspect of Dr. Hayek's thesis, however, is not the implications it may or may not have for a critique of socialism, but its implications for our understanding of the way in which our collective life is ordered and the role of the life of the mind in the improvement or preservation of that order.

Dr. Hayek's thesis is both very conservative and very liberal. It rejects the Cartesian rationalism that has supported the modern liberal bent for social engineering by arguing for the irrational (or at least non-rational) basis of morality. Traditional conservative philosophy has taken a similar position, ascribing the origins of morality to the gods or the intrinsic natural order. Modern, "new-paradigm" thinkers also reject Cartesian rationalism, pointing to the power and force of the other dimensions of the psyche (emotion, intuition, etc.) in shaping our collective life. There is great merit in this challenge to the rationalism of modern liberal social theory, and it needs careful consideration and expansion. Recognition of the non-rational sources of the moral social order is the first step toward the development of a viable social philosophy to replace the inadequate liberal model. But a recognition of the limits of rationalism in the formulation of social theory is only the beginning. Critical philosophical questions remain.

Recognition of the importance of the non-rational dimensions of the moral order was also characteristic of Freud's social theory. It is important, therefore, to deal with his argument for substituting reason for tradition. Freud argued that until the present time, tradition had been socially useful in preserving the social structure, but that by the nineteenth century, it had become counterproductive. In the modern world, reason offered the only hope for avoiding catastrophe since it contained the possibility of reforming itself, a capacity lacking in appeals to tradition.

Second, the question of how to deal with the shortcomings in the social order must be addressed. If morals are not "the conclusions of our reason," then how are we to deal with the immorality of nuclear war, environmental destruction, over-population, and all forms of discrimination and prejudice? How do we cope with the excesses and failures of the status quo and the conventional social moral order?

It should not be forgotten that rationalism arose in the seventeenth century as a protest and reaction to the superstition and authoritarianism which had dominated Europe for the previous several centuries. If we are now at a point of moving beyond this rationalism, how do we do that without returning to superstition and authoritarianism? Dr. Hayek's thesis is, I believe, fundamentally correct. The questions that his presentation raises are, however, profound and could well provide topics for future ICUS deliberation, since they directly affect the role of science and rationality in the creation of a new moral world order.

Editor's Note: Although Dr. Joseph Bettis is the Senior Editor of the ICF Report, the opinions here expressed are his own and do not necessarily represent that of ICF. Readers' comments are welcome. Please address them to ICF Report, Box 1311, New York, New York 10116 USA.

Fellow Nobel Laureates F.Z. Hayek and Robert S. Mulliken confer at the opening reception.



1984 ICF Seminars Open in Brazil

The International Cultural Foundation is looking forward to hosting a full schedule of Introductory Seminars on the Unification Movement (ISUM). The seminars will be held worldwide for the purpose of informing the academic community of the philosophy and goals of the Unification Movement and its founder, Reverend Sun Myung Moon, the sponsors of the International Cultural Foundation. A schedule of seminars is included in this issue.

The first seminar in this year's series was held on January 22—January 29 in Porto Alegre, Brazil. One hundred twenty professors were in attendance. As in previous seminars, guests heard lectures on the philosophy of the Unification Movement, listened to reflections of the members on practical details of their lives and discussed among themselves what they heard.



Site of Introductory Seminar on the Unification Movement in Porto Alegre, Brazil.

This year, the seminar in Brazil took on a local flavor, as the local ICF representatives rather than the New York headquarters of ICF took primary responsibility for the seminar. This same trend will hold true for the rest of this year's seminars.

Guests enjoyed the scenery and atmosphere of Porto Alegre. Some time was spent touring the area, which was settled by German and Italian immigrants and resembled the European Alps in scenery and folk culture.

REGION SERVED	LOCATION	LANGUAGE	DATES
South America	Porto Algere, Brazil	Portugese	Sun. Jan. 22-Sun. Jan. 29
Guyana	Georgetown	English	Sun. Apr. 15-Wed. Apr. 18
Philippines	Manila	English	Sat. May 12-Fri. May 18
Central Africa	Goma, Zaire	French	Sun. Jun. 3-Wed. Jun. 6
Central America	Panama	Spanish	Sun. Jun. 10-Wed. Jun. 13
West Africa	Nigeria	English	Sun. Jun. 17-Wed. Jun. 20
Southern Africa	Lusaka, Zambia	English	Mon. Jul. 2-Thu. Jul. 5
West Africa	Abidjan, Ivory Coast	French	Mon. Jul. 16-Thu. Jul. 19
Europe and North Africa	Pomezia, Rome Italy	English	Sun. Jul. 29-Thu. Aug. 2
Indian Subcontinent	Colombo	English	Sun. Sep. 16-Wed. Sep. 19
Thailand	Bangkok	English	Sun. Sep. 30-Wed. Oct. 3
Oceania	Brisbane, Australia	English	Fri. Oct. 26-Mon. Oct. 29
Peru	Lima	Spanish	Sun. Dec. 2-Wed. Dec. 5



Pondering the ingredients for an interesting life, Dr. Eugene P. Wigner, honorary chairman of the Twelfth ICUS, commented in his speech at the opening plenary session that "tremendous changes have taken place during this century. Both increased life expectancy and technology have made great differences in living. A century ago the fundamental purpose of living was to provide food and shelter for loved ones," he said. Now this has become too easy, and life less interesting.

Disinterest in life, he asserted, is a principle danger now. "Young people don't know what to strive for, which makes them destructive. People are less interested in producing children, which are very important for maintaining interest in life."

Art, humanities, and the unity of science are serious human endeavors which contain a great deal of room for exploration. "Finally," he added, "for an interesting life, do physical work as well as intellectual."

Long an enthusiastic supporter of the ICUS conferences, Dr. Wigner was the first recipient of the ICF Founder's Award, presented by ICF founder Rev. Sun Myung Moon at the Eleventh ICUS in 1982. The Founder's Award recognizes the outstanding achievements of great scholars in their fields of professional expertise as well as their contributions in the service of humanity and furthering the cause of world peace. At left, Dr. Wigner confers with vice chairman Alvin Weinberg.

FORUM

Dear Editors:

I would like to express my deep appreciation of the *ICF Report*. I am involved these days in writing and teaching on educational planning and development and would like to receive details about the PWPA meetings on "The Importance of Education in High Technology for the Future Development of the Nation" and "Children of Turkish Immigrant Workers."

Sincerely,
Abdel Karim A. Elahwal
Professor of Social Planning
Institute of National Planning
Nasr City, Cairo, Egypt

Dear Editors:

Thank you very much for sending me a recent copy of the *ICF Report*.

What interests me in particular is the four specific topics for investigation by the Southwest regional group of PWPA-USA. My field of study is the immigration problems of the USA since the end of World War II. Last October I was in El Paso, (Texas) where I conducted field research on the US-Mexican border problem.

So I am keenly interested in the development of results of the investigation by the Southwest regional group.

Sincerely,
Tsutomu Shinamura
Institute of World Affairs
Takushoku University
Tokyo, Japan

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