

# Vision

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## What is Family?

There was a time when this question seldom needed to be asked, because what constitutes family, particularly in the wider sense, was generally understood. With the fragmentation of families arising from present day attitudes and lifestyles, however, the whole concept needs fresh consideration.

To understand the full dimension of family and the unity on which it is based, where do we start? Where better than by considering the family of mankind, and the related question "what is man?"

In Sanskrit, the word for man is *Manu* – "the thinking creature". The definition encompasses mankind as a whole as well as man singular, and many other concepts besides. The prominent sense of the word "man" in Old English was "human being" and this is the sense in which the word is being used here.

Man holds a unique place on the earth and in creation. Scripture tells us that he is "made in the image of God" – like unto his Creator. Unlike the lesser creatures, he can avail higher consciousness. In Letter 55, Volume 1 of the Letters of Marsilio Ficino (pub. Shephard-Walwyn), Ficino wrote: *"Individual men, formed by one idea in the same image, are one man. It is for this reason, I think, that of all the virtues, wise men named only one*

*after man himself: that is humanity, which loves and cares for all men as though they were brothers, born in a long succession of one father."*

Thus we are all related, in the finest sense of the word.

In Letter 53 to Francesco Tedaldi and entitled "Care for Country, Family and Friends", Ficino spelled it out even further:

*"Your father's brother ... a learned and prudent man, often used to quote those words of Socrates: 'In the affairs of men, two things above all call for care – one's native land and one's family.' And rightly so, for as a man fathers his child, so does the country a family."*

In this way, the larger relationship is reflected in the smaller units of families which make up societies and hence nations. Traditionally, cultures which value family life have been strong because the interdependence of everyone is recognised. The social structure, the whole way of life, is accepted as natural, as being in harmony with nature, so no one questions it. When this essential unity is forgotten, "individualism" flourishes, leading to the disintegration of family and a weakening of the culture.

The effects of this have been well expressed by the Human Family Foundation (a

*Continued at top of page 2*

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publicly supported, non-profit organisation based in Virginia, U.S.A.):

*"...the problem with glorifying individualism as an end in itself, is that it promotes a neurotic and meaningless existence. Just being a free agent – an individual person who can do what he or she wants – can give us certain pleasant moments, and we can appreciate that in some ways. But at other times it is very depressing not to be truly related to anyone, not to be able to serve anyone. There is something in all of us, both men and women, that makes us want to give ourselves. We would all like to sacrifice or give ourselves to another person or to a cause – to something that is beyond ourselves."*

In this context, it was interesting to find in the dictionary, under "family", reference to the Latin words *familia* – *famulus*, "a servant". The idea of service – from each to each – is embodied in the concept of family. Without it, a family cannot survive.

The vast majority of families once had as their foundation two parents and a whole supporting network of grandparents, aunts, uncles, nieces, nephews, etc. Many still function in this way, but a large number do not because the traditional roles have come into question or been abandoned. This has

led to a lot of confusion about the functions of men and women in particular.

In an editorial published in the Summer 2002 "Playcentre Journal", Jackie Bedford asked the challenging question "Are we willing to be a family rather than a group of individuals who happen to share a house?"

This is a question worth pursuing in the larger sense when we consider what is happening in the world today. Humanity is alarmed when faced with large scale division, cruelty and conflict, because the "house" in which the family of mankind lives is thus divided against itself.

For guidance at these times, we can turn to words of wisdom – a rich and readily available resource. Marcus Aurelius in his *Meditations* written many centuries ago, had this to say on the human family:

*"Even if thou wouldst, thou couldst not separate thy life from the life of humanity. Thou livest in humanity and by it and for it."*

Ultimately, the words of the Bhagavad-Gita remind us of that which lies beyond all phenomena:

*"The knowledge which sees one imperishable existence in all beings and the indivisible in things divided know to be the true knowledge."*

## Auckland School Cultural Groups

<b>Wednesday</b>	Vedic Chants	9.00 – 10.00am	Lilian Beanland	521-5054
	Plato Group	10.00 – 11.30am	"	"
<b>Friday</b>	Art Group	6.30 – 10.00pm	Peter Tibbits	837 3795
<b>Saturday</b>	Vedic Dance	8.00 – 9.15am	Rosemary Auld	412-8782
	Art Group 2	1.00 – 3.00pm	Peter Tibbits	837 3795
	Renaissance Studies	1.00 – 2.30pm	Mary Tibbits	837 3795
<b>Sunday</b>	Choir	7.00 – 9.30pm	Derek Saunders	638-9667

New members to these groups are welcome. For enquiries, please phone the group tutors listed.

Thank you to all who provided articles for this newsletter. Contributions to future issues are welcome. For enquiries contact

**Marilyn Marshall**

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# Ficino School

## Window on Ficino School

by Harry van der Vossen

Some one hundred and twenty lively children come together daily at 27 Esplanade Road Mt Eden for another day of friendship and fine education.

Parents and girls and boys from all over greater Auckland have braved the morning traffic to get to Ficino School in time for morning assembly.

Little ones go to the junior assembly, big and bigger ones meet in the hall.

On Fridays the whole school meets with the Headmaster in the hall to sing, to listen, consider and inquire about life and living, about the universe and way beyond.

It is for the children a time to "Let their Light shine"; Adults call it Philosophy.

Engendering a natural spirit of inquiry, the children's weekly Philosophy lesson with the class teacher is a similar opportunity for discovery. What is uncovered and understood filters through and often comes



Teaching at Ficino School

up again in other subjects, showing an unexpected wholeness and wonder; learning becomes discovery, a joy.

It is six years since the Ficino School opened with three teachers and twenty nine pupils, many of them children from School of Philosophy families. Today Ficino School meets the needs of a much wider community of parents, more than three quarters of whom have only come to know of the School of Philosophy when enrolling their children at "Ficino"

The staff of nine dedicated, well qualified teachers provide a rich and full primary education covering years one to eight – an education in excellence.

Based in Mt Eden, the Ficino School is central and vital. Auckland is starting to discover a place where children are safe and well cared for in body, mind and spirit.

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# Does language hide as much as it reveals?

by Michele Wade

This article is a condensed and edited version of an essay Michele wrote for a University English paper last year.

For the purposes of this discussion, let us presuppose that human beings are ultimately spiritual creatures, who by necessity experience being in a physical form.

Within our experience we find a natural order to things, 'natural laws' if you like, which we are bound to follow. An aspect of these laws is embodied in the acquisition of language, a phenomenon which while useful, can distort and even disguise the true 'self' at the heart of our experience.

With our words we create division, we break into parts the whole, and although our objective is to make sense of the whole, we so easily get lost in the parts. We lose sight of the fact that no single phenomena can stand alone and uninfluenced.

To illuminate this, the question is posed: do babies come into our lives with as valuable a body of knowledge to teach us, as we have to teach them? Almost any parent would say, yes, children teach us much about ourselves. Primarily, we discover our capacity for altruistic love. But this is not what I mean. Without words to communicate any knowledge that they themselves hold, we generally assume that they come to us with none, whereas babies (and children) embody an awareness that we are almost entirely apt to overlook.

Evidently a baby is born with virtually no grasp of the physical dimensions of life,

equipped with little more than a few rudimentary and reflexive actions, yet research clearly illustrates that babies are exceptionally "conscious" beings. New babies are capable of discriminating sounds that differ in loudness, duration, direction, and frequency, and can discriminate basic speech sounds very early in life. Research also shows that infants less than one week old can tell the difference between the vowels 'a' and 'i'.

As time goes on, the child recognises itself as an individual and forms the belief that it exists as a separate and independent entity.

However, it remains utterly dependent in a physical sense. It is a foreigner in a strange land, you might say, trying to find the way. To ensure survival, the child sets about acquiring the language of this new place in order to understand how it works.

As children we are as infatuated with the nuances of life as we are with solid physical form. We notice such things as shadows and puddles. From my own childhood, I remember with such clarity lying in bed at night and listening intently to the rain beating down. I could hear almost each and every drop as it hit the tin roof. Time back then felt like a different dimension to what it is today. It took forever to get anywhere in the car and the days were so incredibly long, as I experienced every moment fully. I could hold glitter in my hand and be absolutely in awe of the reflected rays of coloured light that sprang out at me. The magical glow was as 'real' as the specks of dust from which it emanated.

*"...the days were so incredibly long, as I experienced every moment fully."*

Life was a spontaneous and marvellous interaction between myself and my environment and experiences. A poignant array of mysteries unfolded as I went about discovering the boundaries, limitations and truths of it all.

Nowadays my mind seems to have grasped sophisticated concepts such as a chair is a chair. Habitual thinking tells me that its label will remain constant and I can view this as a 'truth', as something to peg my sense of stability on with complete faith. Now that I recognise what it is, know its label and am so completely familiar with it, I rarely need focus my attention on it at all.

Where once I would have watched intently as the toothpaste oozed out of the tube and onto the brush, now I can wake up, get out of bed, make my way to the bathroom, perform my elaborate & habitual morning rituals and be in the car on my way to work before it occurs to me to be anything but vaguely aware of the world I am living in - so imposing is the mindless chatter that fills the mind while the truth about myself is forgotten.

It seems that as we acquire language we simultaneously lose our sense of wonder. As we grasp new terms and concepts, we try to pin them down so that we can hold to them with a sense of conviction. In differentiating ourselves from others, we assemble a complex cladding to protect ourselves. The paradox of these methods is the recognition of an underlying sense of uncertainty and the recurring questions, "What is truth? What is stable in this ever-changing world?"

If language is the tool through which we must communicate, and yet has the potential to limit as well as enhance our understanding

of life, then how does one overcome this curious problem?

Whilst we are embodied in physical form, at some point it may occur to us that we are not that body. That is to say, we may become aware that the 'self' which is able to observe the body, the thoughts and the emotions is free and separate from that which is observed. This gives rise to the question "Who am I?", which is one of the most fundamental questions we face at various stages in our lives.

If we persist with this question, we eventually find a system or a teaching such as that offered in the School of Philosophy, which helps to resolve the conundrum of language. The resolution comes about as we learn to speak the truth more and more, and less of the untruth. Language is then not used to hide reality but to reveal it.

Perhaps we should step down from our assumed position as the imparters of ultimate knowledge and acknowledge the real teachers in our presence. Through the children among us, the person or situation before us we might learn how to still the mind, regain our faith, and live our lives fully and abundantly, finding joy in creation.

We may even recognise that we create our own surroundings, prisons and limitations by the thoughts that we think, and that there is greater freedom in "letting go" and frolicking with the ebb and flow of life, than in pursuit of any acquisition.

Above all else there is the opportunity to learn to love again like children, to recognise that love is supreme, and realise that if love were to govern, we would have no cause for anxiety.

***"In differentiating ourselves from others, we assemble a complex cladding to protect ourselves."***

# Meister Eckhart – Saint, Scholar or Mystic?

by Matthew Roscoe

**M**eister Johannes Eckhart was born in Germany around 1260 AD.

From an obscure village upbringing he joined the Dominican order as a teenager and rose to eventually hold the chair of Theology at the University of Paris for two separate tenures; an achievement only equalled by St. Thomas Aquinas. He was also a popular administrator and held a number of "managerial" roles within the order. His later life was clouded by a politically-inspired charge of heresy which elicited a carefully worded rebuttal but which was nonetheless posthumously carried. He died in Avignon in the winter of 1327-28.

Eckhart's teaching was radical and controversial. Commonly regarded as blending Christianity and Neoplatonic concepts, some more perceptive commentators have compared his teaching to that of Sankara. Eckhart was indeed, in this writer's view, first and foremost, a proponent of Advaita. But no mild vedic cleric, or cloistered monk; he was an evangelist, his enthusiasm and energy boundless. He didn't speak in the carefully worded third person. His sermons and talks are urgent and direct: man to man. His language is colourful, full of rhetoric and analogy; he implores, he instructs, he begs, he loves.

At times he is obscure; like Sankara he follows the minutiae of his arguments and, allowing for the difficulties of the translation from a 13th Century German writing in Latin to present day English; it can be a bit numbing. But not for long.

First and foremost, he expounds unity and that this is realised by "taking leave of yourself" i.e. forsaking the attachment of

individual ego:

Therefore our Lord said, 'Blessed are the poor in Spirit' which is to say those who are poor in will[fullness]. Let no one be in any doubt about this: if there were a better way our Lord would have told us who said, 'If anyone would follow me, he must first deny himself.' This is the point which counts. Examine yourself, and where ever you find yourself, then take leave of yourself. This is the best way of all.

He realises the illusory nature of the world and defines it for us:

*There are three things that prevent us from hearing the Eternal Word. The first is corporality, the second is multiplicity and the third is temporality. If only we could transcend these three, we would dwell in eternity, in the Spirit, in Unity...*

He is particularly concerned with temporality versus the present moment:

*Time is fulfilled when time is no more. He who in time has his heart established in eternity and in whom all temporal things are dead, in him is the fullness of time.*

He is uncompromising:

*Truly, it is you who are the cause of this yourself, and nothing else. It is your own self-will, even if you don't know it or this doesn't seem to be the case. The lack of peace that you feel can come only from your own self-will whether you are aware of this or not.*

But not without humour (quoting Plotinus):

*If we love a stone, then we are a stone, if we love a person, then we are that person, if we love God - I hesitate to go on, for if I said that we would then be God, you might want to stone me.*

*Continued at foot of page 7*

# Mother at Home

by Nicolette Farrelly

A few days after I was asked to write this piece my grandmother of almost 93 passed away. I thought about the very special relationship I had with her and how lucky we three children were to have had both sets of grandparents alive while we were growing up.

I further considered the family unit, which is perhaps one of the most powerful units we'll ever experience in life. From this, we learn how to interact with the world and gain the foundations on which our lives are built.

These foundations start from the minute a child is born. Ultimately we want the best for our children, and though being a mother-at-home challenges every part of my character, and though there are days when I wonder why we ever had children, its worth it.

It is worth it for the relationship which forms between us and the spontaneous moments

of fun, creativity and joy which being with children brings. Its worth it because we have a hand in laying the very foundations spoken of earlier, which will hold them in good stead later in life.

Although we cannot control the outcome, we can give children a fighting chance by providing as much goodness and a sense of right and wrong as we can.

It is really a win-win situation. Children need parents for the discriminative factor they lack, and parents need children for the chance to look at themselves anew.

It is a constant source of fascination to us to see the intelligence, the humanity, the gentleness – the essential elements of human nature – which are in a child from birth. Watching the character of a child unfold through its exploration and its questioning is something I wouldn't miss.

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*Continued from foot of page 6*

He speaks so eloquently of the need for even virtues to be transcended where they are attached to a result and of God manifest and unmanifest. Some of his interpretations of the Bible are real eye-openers.

Was he a saint, a scholar, a mystic, a realised man? Who is to say? Maybe his measure is held in this closing benediction, which in a single line manages to be a statement of fact, a blessing and, on behalf of the Almighty, a promise:

*...one with One, one from One, one in One and one in One in all eternity. Amen.*

## Evening

The busy day is coming now to rest  
The hush of evening hangs upon the air  
Throughout the day with light we have been blessed,  
And soon the moon will show her face so fair.  
The brilliant colours stretch across the sky  
A hint of glory we may one day know  
It can't be held – no need to wonder why  
Enjoy the sight then quickly let it go.  
What fears of darkness need there ever be  
For that true light within can never fade  
The mind alone can bind or set us free  
Let all false hopes and fears to rest be laid.  
Within the heart, that stillness, it is there  
Within, without – the same peace – everywhere.

*by Elizabeth Crompton*

# Views and Reviews

## Book Review

"English"  
The Origins, History and  
Development of the Language – by  
Katharine Watson.

St. James Publishing. Price: \$35.00.

This handsomely produced book will be enjoyed by any reader who is not only interested in the English language, but language in general. The unusual cover design commands the attention, and this is sustained throughout its attractively laid out pages.

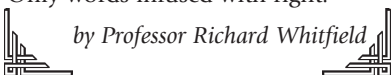
Though a slim volume (54 pages), it is full of detail couched in very readable prose. An interesting feature of the book is the range of material quoted, from an exchange between Alice and Humpty Dumpty in *Alice Through the Looking Glass*, and "Narnia Awake! – Creation through sound" (from *The Magician's Nephew*), to "Sir Thomas More's Farewell (1557)", written from his cell in the Tower of London just before his death.

Available in Bookshop



### Worthy Words

Good words are worth much,  
And generally cost little.  
So reflect before you speak, or write,  
Nothing harmful, nothing trite;  
Only words infused with right.



by Professor Richard Whitfield

## Consider the Unity

Mozart Piano Sonatas, C Major, KV 279, F Major, KV 280, B Flat Major, KV 281, G Major, KV 283.  
Price: \$28.00.

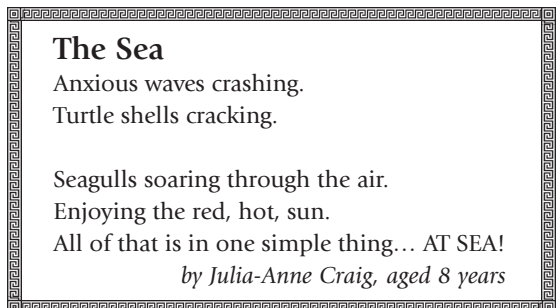
This new CD of Mozart piano sonatas, played by Gerhard (Gary) Grohmann, has been available in Bookshop this term.

As noted in last term's newsletter, Dr Grohmann, who is Branch Leader of the Canberra School and an accomplished musician and scientist, recorded all of Mozart's piano sonatas last year. CD's of these are being progressively released.

Proceeds from the sale of this one, which is as beautiful to listen to as "Consider the Lilies", have been donated to the School of Practical Philosophy, Canberra.

Note:

The cover of this CD is inscribed "In Memoriam Miri Raush". Miri was almost a foundation member of the School in Sydney and served it totally and faithfully for many years. She was a Barrister & Solicitor by profession and was respected and loved by all. She suffered polio as a child, which resulted in physical difficulties and pain when walking but she bore it all with dignity and ease. Dr Grohmann writes that she wanted to join the School in Canberra when it started recently but was only there for a term or two when she died as a result of a car accident, aged 52.



### The Sea

Anxious waves crashing.  
Turtle shells cracking.

Seagulls soaring through the air.  
Enjoying the red, hot, sun.

All of that is in one simple thing... AT SEA!

by Julia-Anne Craig, aged 8 years



# Website News

The website has been active recently, with a strong response to the Term 1 advertisements and has also received visits from Malaysia, South Africa, Sweden, Germany, Italy, Spain, Greece, Ireland, UK, Japan, US Military (again), the Netherlands, Brunei, Darusallam and Singapore, amongst others.

In view of the world situation, perhaps visits to the site from the US Military ought to be encouraged!

Meanwhile, "Thought of the Day" continues to grow, with over 500 current subscribers and 155 subscribers to the "Thought of the Week".

For the enjoyment of those who are not yet subscribers, here is a selection of recent "Thoughts of the Day".

*The past is past, and the future is yet to come. That means the future is in your hands-the future entirely depends on the present. That realization gives you a great responsibility.*

The Dalai Lama

*To have courage, for whatever comes in life, everything lies in that.*

St Teresa of Avila (1515-82)  
Spanish Carmelite nun and mystic

*Live neither in the entanglements of outer things, nor in inner feelings of emptiness.*

*Be serene in the oneness of things, and such erroneous views will disappear by themselves.*

Sengtsan (d 606 AD)  
The third Patriarch of Zen

*Ignorance is the night of the mind, a night without moon or star.*

Confucius

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## First Year Groups

An unusually large number of students enrolled in Part 1 this term (105), and there have been a lot of subsequent enquiries about joining next term.

Accompanying this was a level of general enquiry about the course not experienced for several years.

Has the current world situation anything to do with this response to the advertisements? Who can say. With the prevailing uncertainty of events, it is perhaps not surprising that increasing numbers of men and women seek an understanding of the nature of human existence and the world in which we live.

Many students have mentioned the practical benefits gained in everyday life from practising various exercises given in their groups. There is also considerable interest in what the School is doing in relation to the

various arts. Our Open Day, held on Sunday 2 March, would have provided answers to these questions.

There is a nice quality to the Tuesday morning Parts One, Three and General One groups, with a very pleasant atmosphere at morning refreshments, shared with a Geeta Study Group which also meets on Tuesdays.

An encouraging feature is that right throughout the Parts One, Two and Three groups, several students have rejoined following periods of absence for various reasons.

The morning Part One attendance averages 15, and there is quite a variance of students attending all three weekly sessions (one morning, two evening), indicating that they are making use of the opportunity to attend on a Tuesday or a Thursday.

# The Treasure Within

by Jackie Bedford

*"Knowledge is expanding but wisdom languishes"*

An important National Values Summit was held in Wellington last October to address the problem of a breakdown in values, which has resulted in violent behaviour among some young people and a lack of respect for fellow human beings and society generally.

At the time of the Summit, educators, the police, the judiciary, community groups, politicians and many others had reached the point where they were seeking to join together to halt this breakdown, and representatives of these and other sectors of society were invited to attend.

Jackie Bedford, who is a student of the School of Philosophy in Wellington and Editor of the "Playcentre Journal" (the official magazine of the New

Zealand Playcentre Association) also attended the Summit, which reflected on the Delors Report entitled "Learning - The Treasure Within".

The following is a condensed version of an article she wrote for the Playcentre Journal.

## The Summit

This one day Summit attracted a mixed audience of people involved in education in this country and was organised by the New Zealand branch of UNESCO (the United Nations Education, Science and Culture Organisation).

It showcased 12 values programmes that are currently being offered to young people in New Zealand. These included the Virtues Project and the 'Living Values' programme that has been developed by UNESCO.

## The Delors Report

In the turbulent first two years of this century we have already seen the importance of understanding and valuing our common humanity. Our experiences prove the wisdom of an international group who got together some years ago to take a look at education for the 21st Century.

They published the Delors Report, which stresses the importance of education that develops spiritually-aware, community-minded people.

The group was called the 'International Commission on Education for the 21st Century', formed under the auspices of the United Nations. It first met in 1993 and published its report: 'Learning - The Treasure Within', also known as the Delors Report, in 1996.

So often, a high-level report becomes almost meaningless because of the compromises that are made to get some sort of agreement. The Delors Report, however, is clear and descriptive.

Since it was published, a small taskforce has been working on follow-up activities. The Report is just starting to filter into the education sector here and the National Values Summit was an important local initiative.

## Values for Human Survival

There is a strong thread of ethical concern in the report and the Commission identifies the need for values education:

*"The tension between the spiritual and the material: often without realising it, the world has a longing, often unexpressed, for an ideal and for values that we shall term 'moral'. It is*

*"None of the talents which  
are hidden like buried treasure  
in every person must be  
left untapped."*

thus education's noble task to encourage each and every one, acting in accordance with their traditions and convictions ... to lift their minds and spirits to the plane of the universal and, in some measure, to transcend themselves. It is no exaggeration on the Commission's part to say that the survival of humanity depends thereon."

## World Unity

The Commission further points out that here is every reason to place renewed emphasis on the moral and cultural dimensions of education, enabling each person to not only understand others but also what it describes as "the world's erratic progression towards a certain unity; ...this process must begin with self-understanding through an inner voyage whose milestones are knowledge, meditation and the practice of self-criticism."

This last is the one sentence in the report that really grasped my attention, in particular the fact that it advocates meditation.

(However, whenever I read it I can't help thinking that 'self-criticism' should be replaced with 'self-awareness'.)

This section of the Report contains another telling sentence (in italics):

"It is not that we lack the intellectual or economic resources to tackle the problems. Scientific breakthroughs and technological ingenuity have given us the capacity to overcome all those challenges, but what is missing is the wisdom and compassion to apply them creatively. *Knowledge is expanding but wisdom languishes.*"

## Treasure

The Delors Report presents the image of each of us having 'treasure within' which must not be left untapped. It also presents an image of education throughout life being based upon four pillars:

- learning to know,
- learning to do,
- learning to live together, and
- learning to be.

The Delors Report authors contend that until now, education has focussed on the first two, and that for the 21st Century there must be more emphasis on the latter two.

## Life-long Learning

I really like the picture that the Report presents, of a 'learning society' – learning together throughout our lives. This leads straight onto the concept of a society that offers "...many and varied opportunities of learning, both at school and in economic, social and cultural life, whence the need for more collaboration and partnerships with families, industry and business, voluntary associations, people active in cultural life, etcetera."

## Unity in Diversity

The report deals with the question of multiculturalism in a useful way.

"The task of education is to teach, at one and the same time, the diversity of the human race and an awareness of the similarities between, and the interdependence of, all humans.'

For example, by teaching young people to appreciate the point of view of other ethnic or religious groups –

"...the lack of understanding that leads to hatred and violence among adults can be avoided. The teaching of the history of religions and customs can thus serve as a useful benchmark for future behaviour."

Those engaged in education, such as teachers, will find some specific points relating to them in the Report which have not been touched on here. A copy of the (45-page) summary report can be downloaded from the UNESCO website: [www.unesco.org](http://www.unesco.org)

*"Spirituality has been identified as an important learning area."*

# Philosophy

An introductory course of twelve weekly lectures

## BEGINNING IN MAY

The course is offered for the interest and enjoyment of thoughtful men and women who seek an understanding of the nature of human existence and the world in which we live.

The lectures show how great philosophic ideas of past and present, put into practice, lead to clear thought, reduction of stress, and effective action in work, study and every aspect of daily life.

The course, which includes the opportunity for discussion, is given on Tuesday and Thursday

(7.45 to 10pm) and Tuesday morning (9.30 to 11.45pm)  
and you may vary your day of attendance.

The fee for this course is \$120 for adults, \$60 for non-earning students. Enrol now by phone, or in person from 30 minutes prior to your first attendance, or visit our website:

[www.philosophy.school.nz](http://www.philosophy.school.nz)

Course commences:

**Auckland.** 20 and 22 May 2003  
27 Esplanade Road, Mt Eden.

**Hamilton.** 22 May 2003, 7.30pm  
Red Cross Building, 87 London Street, City

**Enquiries Welcome**

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## *Term Dates for 2003*

	Commences	Finishes
Term 1	Monday 27 January	Sunday 20 April
Term 2	Monday 19 May	Sunday 10 August
Term 3	Monday 8 September	Sunday 30 November