

# **A LINE OF LOGIC**

**REALITY SEARCH**

**VERSION ONE**



**MICHELLE NAILON CSB**

**PROJECT EMPLOYMENT INC.  
MELBOURNE 3020  
Fax (03) 352 6763**

**2006**



This compilation and schema is copyright to  
Michelle Nailon CSB

Nailon, Michelle,  
Reality Search.

ISBN 0 9581766 1 2 (Version 1)	<i>A Line of Logic</i>
ISBN 0 9581766 2 0 (Version 2)	<i>Value Frameworks</i>
ISBN 0 9581766 0 4 (Version 3)	<i>Two World Views</i>
ISBN 0 9581766 3 9 (Version 4)	<i>Five Pivotal Texts</i>
ISBN 0 9581766 5 5 (Version 5)	<i>Translation Analysed</i>
ISBN 0 9581766 4 7 (CD-ROM).	
ISBN 0 9581766 6 3 (Set)`	<i>Reality Search</i>

231.7652

# FORWARD

*A Line of Logic, Reality Search, Version One* should stand fairly independently of other *Versions* of *Reality Search*,

*A Line of Logic* presents "an argument" developed over a number of ancient texts. For the purpose of presenting the argument itself, without getting bogged down in other discussions, there is a deliberate omission in this presentation of traditional names used for the texts. Rather they are called here

Text one      *Recognise Law and Order*

Text two      *Internalise the Law*

Text three      *Give Direction to Order*

Text four      *Launch the Society* and

Text five      *Pass on the Power of One*

The material in the *Reality Search* kit claims that an outline of a line of logic about reality was constructed in an historical situation by a particular leadership group. Then a writer from amongst them set out the definitive base of their position. He took the argument to a certain point. Then another writer developed the argument further. It was then or around the same time

but elsewhere, a third writer developed the line of logic further throughout two texts. Finally some decades later, a fourth writer pulled together the threads of the previous four texts. Thus all five texts comprise a comprehensive whole which was written over a period of about seventy years. .

Besides dealing with five different texts, the kit of *Reality Search*, presents this line of logic in a number of different versions as follows:

*A Line of Logic, Version One* presents the "argument" in terms of the sequential steps of its logic. A quick synopsis of this is also presented in the "Cartoon" Appendix at the end of this *Version*. The same line of logic also presented in Appendix 2 "Questions and Answers".

All five *Versions* of the *Reality Search* kit use the same analysis of the five ancient texts and the same headings for this analysis. These stand fairly independently of traditional labels.

*Value Frameworks, Version Two* of *Reality Search* names the texts. It talks in a general way about how their underlying argument was uncovered. It shows how the steps and insights of the line of logic are developed by the ancient five texts.

*Two World Views, Version Three*, presents an outline summary of the values presented in the five texts. It shows how and where these are structured into the text. It shows how they present a framework for the

construction of a hybrid society.

The fourth book, *Five Pivotal Texts, Version Four* presents a fluent paraphrase of the literal translation. There are also some comments showing how details of the text fit the overall whole.

*Translation Analysis, Version Five* presents a literal translation of the texts subdivided in the same way as other Versions.

The five books and a CD with this material on it are presented in a specially made satchel. The CD contains coloured pages for *Versions Three, Four and Five*. The pages can be read with an Acrobat Reader and can be used with an overhead projector in workshops. There are also some Powerpoint Presentations. In case any one of the *Versions of Reality Search* are isolated from the rest of the "kit" they can stand on their own to a large extent but are complemented by the other material.

Overall the analysis of *Reality Search* gives these five texts a third dimension.

The package of *Reality Search* has been especially designed for use in industry workshops, especially those relating to value systems. The texts themselves were originally written in the context of 'an argument'. However if their worth is to be appreciated they also need to be treated with respect.

# CONTENTS

## A LINE OF LOGIC

### VERSION ONE

1	<b>Background to this Material</b>	10
	What is reality?	15
	Time and Place	16
	Time and Law	21
	Place and Order	22
	Society Outlines?	24
2	<b><i>Recognise Law and Order (Text 1)</i></b>	26
	The base of authority for Law	26
	A sense of direction for Order	29
	Paragraph Hooks Structure	31
	The key position of the Child	32
	What the Power of One has to deal with	33

3.	<b><i>Internalise the Law (Text 2)</i></b>	36
	Push Beyond the Law	38
	Acquire Attributes to Internalise Law	39
	Develop an Environment of Internalised Law	41
	Avoid Over-stress on Law External	43
	Lead Through a Forgiving Relationship	44
4	<b><i>Give Direction to Order (Text 3)</i></b>	46
	The Writer of	46
	<i>Give Direction to Order</i>	
	Acquire Qualities for Ordered Community	47
	Improve on Democracy	49
	Avoid Over-stress on Idealism	52
	Act with Direction Like Kingdom Figures	53
	Let Forgiveness Prevail over Narrowness and the Loud Voice	54

5.	<b><i>Launch the Society</i></b>	56
	(Text 4)	
	The Combination of Rivals	56
	Introduction	56
	Recognise the Potential of Outsiders	58
	Cope with Opposition to Outside Reach	60
	Heed Multiple voices and the Living Word	63
	Recognise Authority in the Range of Figures	66
6.	<b><i>Pass on the Power of One</i></b>	69
	(Text 5)	
	The Authorised, Living Word	69
	Heed Characteristics of Live Authority	74
	Heed Characteristics of the Living Word	76
	Identify with the Authorised Living Word	76
	Allow the Authorised Living Word to Set Direction	77
	A Water Circle	78



7	<b>Where to From Here?</b>	79
	A Paradigm	90

	<b>APPENDIX ONE</b>	
8	<b>CARTOON ALLEY</b>	93

(a summary of the line of logic)

	<b>APPENDIX TWO</b>	
9	<b>QUESTIONS AND ANSWERS</b>	118



## CHAPTER ONE

### BACKGROUND TO THIS MATERIAL

What is reality? People spend a lifetime wondering about this. Or they try to avoid the question. Either way the search continues through life as they try to understand what goes on around them. This is part of the fabric of living which is common to all who share in the adventure of life itself.

The search taking place here on these pages is based on five ancient texts that in turn are basic to western civilisation. *Reality Search* presents "a line of logic" that evolves within these five ancient texts. It shows that there was a 'reality search' being undertaken and presented by the writers of the texts themselves. Readers and workshop participants are invited to join the writers in their search and presentation as they move from one logical point to the next in 'an argument' about how to survive within the 'reality' that is all around.

Just how this quest of the original writers was uncovered from the texts is likely to cause questions and possibly confusion. So instead of opening up such questions straight away, an exploration of the ideas behind the five texts is presented first. Thus:

*Version One of Reality Search* deals with ideas that

are based upon the structure of the five texts and it shows how these ideas are logically developed there.

*Versions* to follow show the same line of ideas from different perspectives. Why is there a sustained effort to produce such a range of presentations on the line of logic uncovered from these five ancient texts?

### **Value Lists**

One of the main reasons for this is that this material applies to everyone, whether in a Western culture or not. So what do the texts consist of? On the one hand, as stated there is an underlying "line of logic" developed within the one text and continued into the next one and so on over the five texts. At the same time, paragraph groups can be summarised into value lists. These value lists are such that in one way any person or group of people could work them out for themselves. They come from life experience and already exist at the back of people's minds. Then, each list leads questions that lead into exploration of a list which emerges from the previous one. That is, having worked out or 'digested' one list, questions arise that lead into the next one.

Why should one bother to do so? All the lists are directed towards a search for a reality which makes life more liveable. Thus the texts address that most basic of instincts which is self-survival.

## Framework for Living

According to the analysis presented in *Reality Search* the texts provide an understanding of how the vast array of human problems confronting individuals and societies today (or at another time) may well be caused. Thus, after one has worked through "the line of logic" that underlies the five texts, the experience of watching the daily news can become quite different. One can watch footage of wars, public debates, information on social problems, industry etc. and consider how these are a follow through of this or that imbalance in a framework for living which is presented in the five text and which applies to everything.

In *Reality Search* presentation there is an element of wanting to share the analysis made of these five ancient texts with other people and groups for their own benefit. At the same time there has been a degree of fun in the discovery of ideas that underpin the texts and discovery of the methods used to put these there. Then there was discovery of an overall structure that fits all the Sections of all the texts into the one comprehensive whole. For better or worse it is likely to have been the fun motive which has been a major reason for continuing on with the exploration that is demonstrated in *Reality Search*.

One major factor in mind in the production of the five *Versions* of *Reality Search* has been related to providing workshop material for industry. Perhaps it is

industry as a whole and in parts which provides the ultimate forum of reality for any society. Industry actually overrides all social groupings because it includes both paid and unpaid work. Some people may think that the provision of ultimate reality checks is only for certain people in certain groups who specialise in the area of ideas about ultimate reality. But sometimes such people can confuse rather than reveal what is finally real.

The *Reality Search Versions* have been prepared in the hope that one day people can comfortably consider the ideas of these five ancient texts in industry workshops or conferences, especially those relating to value systems. Hopefully people will be able to read and consider and discuss the texts in which ideas are developed and presented. They will not be embarrassed to refer to the texts or consider that only the so-called 'experts' of the one particular industry can actually understand them.

If the ideas behind the texts can in theory be worked out by any person, then these can also be applied to every person or group of persons as well.

Why should these ancient texts be easier to understand now than they were in the past? An answer to this is the Cosmology of the "Big Bang".

The *Versions of Reality Search* demonstrate that these five texts make more sense against this 'new' cosmology than they have done in the arguably static cosmology of many centuries past. The texts are not

threatened by this new cosmology. On the contrary they can be readily re-explored because of it.



## What is reality?

Scientists now claim there is enough evidence to support the "Big Bang" cosmology as the origin of the universe. What does this mean? At a point in time and in space or before time and space there was a 'big bang' from which light emerged. Over time the light protons have differentiated to form the range of elements, universes, solar systems etc. Using light spectrum analysis scientists can measure the distances between galaxies and the speed at which these travel. They can demonstrate that galaxies that travel at twice the speed are also twice the distance further away from a relative point in space. They can therefore conclude that all these galaxies are moving away from this particular point. They even calculate that the time of the Big Bang was about 13.7 billion years ago. At present in a culture where we use the word 'billion' in terms of daily currency we can obtain some sense of where we came from and when.

This reflection puts the world into a framework of time and place. Scientists cannot predict (as yet) where the galaxies are going or when they will get there. But a sense of origins is a big help in orientation. From the time of Copernicus and Galileo society has had the sense of the world as being 'adrift' as a microscopic dot amongst a vast array of other worlds. Now suddenly the world is understood as being in a definite framework of reality in which all matter is intimately inter-connected. Natural law works across the galaxies. The galaxies move in ordered patterns away from the one starting

point.

Time and place are the two frameworks in which material beings operate. Upon death they may move beyond this. However whether ghosts exist or not is not a question being explored here in these pages. What is being asserted is that if material beings want to survive, they need to be able to manage time and place.

## **Time and Place**

In common language a phrase such as "time and place" actually sums up reflection about the framework of the "Big Bang" cosmology. Both of these words are connected but they still remain separate words. The one word does not over-ride the other. If life is to be comfortable both time and place need to be in some kind of harmony and balance.

Consider 'time' for a start. Time can seem to pass very slowly when one is in a limited space e.g. a prison cell. Prisoners can take great interest in the movements of cockroaches or ants because, caught in the here, these tiny creatures can give the prisoner a sense of time. The more confined their space is, the more difficult it can be for them to manage time comfortably. Prisoners have a huge amount of time but limited space or place. Apparently they spend much of their time sleeping.

On the other hand consider 'place'. If one is constantly changing location one's sense of time can be affected. One has the feeling of living in a constant 'now' because



one has lost the sense of the rhythm of time, e.g. the rhythms of day and night and even seasons. The stress of a loss of the sense of time is related to "jet lag".

If we consider the drama of for example, a Grand Final football match, the tension and thrill of the win all revolve around the coming together of time and place.

There are other common phrases such as "here and now" or "there and then" which echo the connection between "time and place".

Why place such a focus on these word plays? The reason is because time and place can be taken so much for granted there is a failure to realise that there can be an imbalance between the two. Such imbalance does not only occur in the cases of prisoners and people suffering from jet lag. Rather this kind of imbalance can underpin a person's whole lifestyle. Moreover such a person may not realise the imbalance is there or that it is having a negative impact both on their own life and the lives of other people around them. In fact an imbalance between "time and place" can affect the health and safety not only of individuals but a whole society.

How so? In terms of an imbalance between the two, if time on its own is stressed then naturally there is an omission of the sense of place. If there is a stress upon place then there is an omission of the sense of time. In terms of an over-stress on time, one's sense of place tends to be "here". People who make this kind of emphasis can tend to be narrow. In terms of an over-stress on place one's sense of time can tend to be "now".

People who make this kind of over-emphasis can tend to change around for the sake of it and lose their sense of life-direction.

If one group of people or social structure places a heavy emphasis on time and another group want to stress place the two groups can find themselves in opposition to each other. On the other hand, ironically enough if people stressing time want to ignore place altogether, then their world will cease to exist. Time can only exist within the framework of place. Similarly, a society which stresses place can only exist within the framework of time. So it may appear that both frameworks are in conflict and opposition to each other. But both of frameworks actually rely on the other for existence.

Prior to the acceptance of the "Big Bang" cosmology people thought of themselves as being afloat somewhere in an endless space. Now it is realised material being has come from somewhere and is going somewhere. Post Big Bang, time and place in the biggest of pictures can both be recorded. So people are being challenged to look at how time and place are connected into their own life and the social environments in which they live.

People find themselves on the same platform as that ancient biblical writer who described the beginning of the world, that is time and place, with the statement of "Let there be light." Now in the third millennium, scientists demonstrate that it was from light that everything else has evolved.

The effort to pinpoint a union between time and place

has a long-term history with humankind. It dates back to origins e.g. in England at Stonehenge. It includes pre-Christian Temples in South America and the pyramids in Egypt. It even includes Melbourne's more recent building of the Cenotaph at the end of Swanston St..

How so? In terms of the pyramids, archaeologists show how these structures were built so that their secret chambers could be aligned, through chutes, with the constellations of the stars. At a special moment in time the alignments between the chutes and the stars would come together. It was believed such an alignment would allow the king with all his subjects to pass through the chutes into the next world. On the other side of the world, in South America, mathematicians can show how the central structures of Temples of the Incas can capture the first rays of the sun at the time of the equinoxes. Here again time and place would be united. In Melbourne's cenotaph this building is constructed so that on the 11th hour of the 11th day of the 11th month a ray of sunlight passes through the roof and rests upon the grave of an unknown soldier. Here again, time and place are brought together. It is also a custom for people throughout the city to keep silence for the minute that this happens. This exercise is a reminder to all, of the sacrifice made by all soldiers dying in battle. There is also a parallel here between this practice and the final goal of building the pyramids. A united spiritual focus on soldiers killed suggests that a 'spiritual' passage is provided for them so that they too can pass beyond the time and place of this world into a spiritual life beyond

it.

Despite all the complexity of the modern world, it may not have moved that far from its ancient forbears at all. It still faces the same question about the difficulty and the need to bring 'time and place', 'here and there', 'now and then' into balance with each other. A C20th scientist, Einstein showed that the two of these were inter-connected. But people are likely to realise more and more that his discoveries were an understatement of the connection.

The ancient and present people of the far Eastern cultures have tried to stress harmony between the past, the present and the body and spirit. In these cultures the boundaries between these things appear more blurred than in the West. India for instance has a cyclical view of time which spans over many life-times. It also has a sense of matter which is the basis of place yet there is a sense that matter is being permeated by the spiritual force that brings the world into being. Such a world view enables people to ground themselves in a sense of harmony both within themselves and with others and with creation in general..

But what of the analytical West and the Near East? The approach that these people have taken historically, has been to tease out in more detailed form, what is connected to time and what is connected with place. How was this done? And also, why was it done and with what effect? The analysis provided in the versions of *Reality Search* attempts to provide some answers to

these questions.

Any attempt to analyse time is not easy - apart from the use of a clock and the calendar. Also attempts to analyse place or space as such, is not easy either - apart from the drawing up of maps whether they be road maps or maps of outer space.

On the other hand, if an analysis is done in terms of time and place within the natural world, then some sort of points can be used to start with.

## **Time and Law**

Consider the factor of time. Within the past, present and future frames, an action which was done in the past has had some effect into the present and the future, however obscure. Specific actions have specific effects. This is part of the natural law. I jump out of a tree and moments later I hurt my ankle. This is a result of cause and effect. The natural law of cause and effect not only reaches right across nature but animals as well as people, are constantly learning about it. On a hot day I throw a bucket of water at a chook (or chicken) that is whingeing about the heat. After a couple of times the chook sees the water coming in mid air and moves away. Next time the water is thrown to where it is running. The time after that the chook is likely to run in a different direction etc. After that alternatives to cooling off the bird are considered.

The natural laws of cause and effect reach across nature

and occur within each family, whether of human or animal species. Evolution takes place over time and species survive or die out in accord with their ability to adapt to change. Babies of any species are taught about the natural laws of cause and effect. For example a blackbird warns its young when a cat is lurking along the fence. The baby bird hears the noise and looks for the cat. Animals understand possible dangers in ways that can surprise. An example comes to mind here. Just before some pups grew enough to come up from under the floor of an outdoor workshop their mother was pretending to chew on electric cording. This was an apparent warning to the occupier of the workshop to move the cording before the pups arrived.

It is natural to base a family's survival in any species upon knowledge of causes and effects that operate within natural law. In any species the young assume the parents have some knowledge of natural causes and effects. They also view the parent as representing the origins from which the laws of cause and effect are derived. The parent after all is a cause of the offspring's existence. In a larger group of people the head of it is seen to have formal authorisation from the Ultimate Originator of the natural law. This authorisation is passed on for example in the ceremony of a coronation.

## **Place and Order**

Analysis of time can be extended to an analysis of natural law. It can be extended to the lines of authority within group law, as in a tribal system. But what about

the analysis of place?

Within the material form some gradation can be seen in terms of what material forms exercise what power over the organisation of place. For example a rock has a material form. But it is passive and does not appear to have a life of its own. Apparently, on a higher level, soil can apparently nurture life. But in itself, apart from the organic forms within it, it appears lifeless. On a 'higher' level still plants grow and reproduce. But they cannot individually move around. Insects can do this. Animals can also do this and apparently exercise more individual controls over space and body temperature. Humans could be viewed as superior to all else because of their ability to think about life itself and communicate through written speech.

On the other hand, as scientists discover more about the natural world the extent to which a lock-step type of gradient between species of being actually does exist shifts around.

Despite this, within matter, there does appear to be some sort of gradation between matter itself and intelligence or spirit. The most spiritual life forms could be considered to have the greatest control over place and the matter that can be arranged within space. An example used by sociologists comes to mind here. A battleship has a massive bulk. But the relatively small tiller controls which direction it heads in. There is also an apparent difference between order and chaos.

This brings one to a key word that describes place, that

is "order". For example one can walk into a kitchen and find crockery and cutlery etc in disarray, food left around and general chaos. Or, one can walk into the same kitchen and find everything neatly put away into an appropriate place. This latter situation could be called ordered. Order is determined by the rational use of space. Since a kitchen is not a natural environment it is reason rather than nature determines where things are placed. In terms of the question of survival e.g. of a baby living in the house, a situation of order is likely to be safer and more comfortable.

As with a kitchen, a society as a whole can be patterned upon order or a rationalised use of space. This means that people may not be related as in a family or tribe. They may be quite apart from a native habitat. But they can still be ordered to the common good.

While the words of "time and place" may not conjure up pictures of whole societies that based on these factors, the words of "law and order" do. Law can be logically connected with time. Order can be logically connected to place. Law in turn is determined by authority. Order is an expression of reason. Thus, just as time and place remain separate but connected words in common speech, so do the words of "law and order". Authority and reason are (or should be) also interconnected.

## **Society Outlines**

It has been previously said that humans as material beings operate within the framework of time and place.



If there is an emphasis or over-emphasis on either one of these there is an imbalance. If anyone tries to live entirely in one or the other and totally rejects either then they will cease to exist. We cannot exist without place and vice versa. It was also recalled that the big bang theory of the beginning of the cosmos is now supported by increasing numbers of scientists. From a point somewhere, time and place began with an explosion of light. About fourteen billion years later the matter from this big bang is still speeding away from the point where the original explosion took place. There is a framework for Reality.

It was recalled that a rejection of one or other of the time or place factors for reality can be likely because these are similar yet opposite. A focus on time means less focus on place is required and it is thought of as "here"! A focus on place means a sense of time is reduced and this tends to become only "now". Thus there arises an opposition between the two. Trying to put these two factors into the one over-all framework is difficult. One tends to contradict the other or is in opposition to it. Stress on time takes in all of time - past, present and future. Stress on place takes in everywhere. Can all this be accommodated in the one world view?

How do these reflections have bearing on everyday life? As mentioned before, material beings really only have time and place. They need to manage both for their survival.

## **CHAPTER TWO**

### ***RECOGNISE LAW AND ORDER***

#### **(Text 1)**

The writer of Text 1 firstly deals with the basic requirement for a society based upon time and law. He then deals with the basic requirement for a society that is based upon place or order.

Consider the first one of these.

#### **The Base of Authority for Law**

As a person grows up, hopefully they will have a supportive and protective family. But a family on its own can still be vulnerable. Families need to group together e.g. in a tribe. Even a tribe is vulnerable and so a number of tribes come together etc. But how do these societies hang together without self-destruction, whatever about their destruction by others?

Questions raised by these sorts of reflections have also been raised long ago. The texts being considered here look at them closely.

The writer of Text 1 begins by making a couple of jumps in logic. He assumes time measures cause and effect, effect that takes place within the natural law.

'I jump out of a tree and I inevitably hurt myself.' The writer shows an attempt to extend and elaborate on natural law, into an understanding of and construction of social law. An extension of observation about jumping out of a tree for instance is that when people deliberately annoy each other they are more than likely to finish up in conflict and with some kind of injury.

In an elaboration of natural law into social law, there are decisions to be made about the need for the members of group members to avoid certain behaviour or the need for them to adopt certain behaviour. A question to be dealt with here is. "Where does the authorisation for decision-making about what is acceptable or not come from?" Consider a group of animals, for example a cat with her kittens. In this case authority comes from the parent. But in a more elaborate social structure such a question needs to be dealt with in detail.

The first part of material in Text 1, called in *Reality Search*, "Recognise Law and Order" relates to the question of "What is true authority based upon."

In the writer's construction of 'paragraphing', a list of requirements for a basis of authority is provided. There are nine points presented here and they are as follows.

1. Authority is based on the will or intention of the Originator of Natural Law. The writer of Text 1 assumes here that people recognise a Cause behind Natural Law. As a Cause of intelligence it is similar to

that of creatures but more sophisticated.

2. Authority extends to both the good and the bad.
3. Authority requires support.
4. It challenges corruption.
5. It gives priority to people.
6. It respects human needs.
7. It can innovate new order.
8. It reaches to crowds.
9. It is ready to forgive.

As mentioned previously this list could be worked out by ordinary people. Perhaps someone could have a try to work it out on their own. However while the list touches on everyday living, actually putting it together to include such a wide realm of life is not an easy task at all. To test this, try to recall the points above without having a second look at the list. See if one or more persons who have not seen the list at all can make up the points for themselves. Even so, even if people cannot do this they should be able to generally agree that the points on the list do fit in with the general heading about what authority is based upon.

Given that the writer of Text 1 - *Recognise Law and Order...* presents a list of factors that authority is based upon, one wonders whether he (or she) (or they) are conscious of the failings of any society which focuses especially, on time or law. As pointed out before there is likely to be an under-emphasis on place. In terms of groups of people, those operating mainly on a law

framework could have difficulty thinking in terms of a framework of place. For example they could have trouble putting themselves in the place of another person or group. In terms of living with or alongside others therefore, an issue that they could have trouble dealing with could be forgiveness. It would appear that the writer of Text 1 realises this because in the construction of his paragraphs he stresses the importance of forgiveness. He puts the paragraph on forgiveness in a key, central position and in terms of a list this comes out at the end of it.

## **A Sense of Direction for Order**

Having compiled a list of necessary requirements for a way of living based upon time and law, how does the writer(s) deal with a society based upon place and order? Once again a couple of jumps in logic are made. Logically a framework of thinking and living which stresses place is likely to be weak on the sense of time. How could the sense of time be built into a place-based community? Reconsider the first group. Obviously if they move from place to place, hopefully this does not involve their only going around circles or moving for the sake of it. Hopefully they would be moving in a specific (and helpful) direction. A nomadic tribe for instance would move around according to a food supply for their animals. Now consider the second society, one that is based upon place. For them, let us say where there is a township based on a plentiful supply of water and fertile ground, they would not need to move around

like tribal groups in the desert. Therefore keeping a sense of going somewhere could be a challenge for them. But unless they have a sense of this their city or settlement could lose its sense of time and purpose. The vitality of the city could wane. Other forces could start to erode it from inside or outside and it could collapse from order into chaos.

If, as is argued here, the writer of Text 1 - called *Recognise Law and Order* is thinking along these lines it is logical that he could consider, that what is crucial for the second group is a sense of direction. Indeed it appears that in the construction of the paragraphing in Section B of Text 1 that a list of requirements for this is presented.

For a sense of direction:

1. Be receptive
2. Perceive as well as see.
3. Note the dignity of the person.
4. Realise the big picture is complex.
5. Value personal contact.
6. Believe in one's own power.
7. Avoid bad actions.
8. Don't overstress formality
9. Stay anchored.
10. Avoid hard-heartedness

Once again thinking up at least some of these points should be within the grasp of ordinary people. They

should be able to agree that at an ordinary level of reflection the points above do appear to fall under the heading of, "What is needed for a sense of direction."

Once again one wonders to what extent the writer of Text 1 was aware of the deficiencies of a community whose viewpoint is based mainly on place. They would be likely to tend to live in the "now." One wonders if the last point in his list, that is, "Avoid hard-heartedness" tries to deal with this weakness. How so? When the opposite of a hard heart is considered, namely the compassionate heart, what is involved here is a lapse in time. Someone may be miserable and in need of help and the person with a compassionate heart sees their problem. They judge that something for the other needs to be done. They then act for the welfare of the other. The person with the compassionate heart shows a sense of timing. The writer of Text 1 warns against the hard heart which seems to show a lack of an ability to perceive the reality of others and respond to it. - (To do a fast forward here, contemporary toleration of the pain of caged hens and animals is a case in point - as if one's society cannot afford to provide these creatures with a few metres of space.)

## **Paragraph Hooks Structure**

Before the next sub-section of Text 1 is considered an obvious question comes to mind about how the first two sets of factors were uncovered from the original text to start with.

Section A of Text 1 shows that that a series of places are visited. Person X went to place one, then X went to place two, then X went to place three etc. until X was at nineteen places in total. But on looking at the list again one finds that number one place matches number nineteen place. Number two matches number eighteen place. Number three matches number seventeenth place etc. Obviously the paragraphs are being linked. When the two matching paragraphs are considered side by side a point which is common to both paragraphs emerges. This point is along similar lines to points obtained from the other pairs in the same Section. Thus in Section A all the points appear to fall under the heading of "What authority is based upon". A similar pattern occurs in Section B in relation to a sense of direction.

It may be someone else may see other points here and think of different headings. But they should be able to agree that the points listed do not disagree with the major headings that have been given to the lists here. In any case they cannot refute the evidence that the places named in the first and last paragraphs etc. do in fact show parallels. Someone is either at the seaside or not. They are up the mountain or not. They are either in the city or not etc.

## **The Key position of the Child**

Having set out basic requirements for a society based upon time or law and for a society based on place or order, the writer of Text One looks at the sort of



disposition needed in a person to be able to operate within both of these societies. This forms consideration forms Section C of Text 1. It is interesting to note how at this point the image of the child is presented. Firstly the image of the child of the Originator of the Universe is presented. This child is shown to be in contrast to the image of the child of struggling humankind. People described in the text are then challenged to believe that they can enter the realm of the first child by cultivating the qualities of being childlike. How so? At a practical level at least, being childlike will provide them with the flexibility to adjust to differences between both a time-based and a place-based society

## **What the Power of One has to Deal With**

Finally the writer of Text 1 looks at the question previously raised here as to why people would want to construct a social framework in the first place. In Section D of Text 1 people are reminded of all they have to deal with in life. Most of their problems in fact come from other people. Section D sets out what the individual needs to deal with in order to maintain and exert their own "power of one".



Consider how there are everyday factors of:

1. Fear,
2. Place-getting,
3. Asking,
4. Crowd pressure,
5. Accepting help,
6. Praise and mockery
7. Belief in self,
8. Civic authority,
9. Regeneration,
10. Love and loyalty,
11. Crowd fickleness
12. Finding support,
13. Plots and criticism
14. Taking initiative.

In the paired paragraph construction it the writer gives the central place to point 14, "Taking initiative". Why

the special significance?

In the act of initiative, there is a sense of two differing societies coming together. It appears from the underlying argument in Text 1 that in a society based on time and law (c/f a nomadic tribe), people may have a sense of direction. But they are not so strong on living with nearby neighbours (c/f the need for forgiveness). In the city state (c/f a society based on place and order) differing people may live side by side in order. But people here may also need to improve on their sense of the past and future.

When the person who exercises initiative is considered, it is possible to see how someone can operate with the achievements of both positions at once. The person with initiative shows a sense of direction and commitment (c/f the benefits of a mentality based on law). They also show a readiness to move outside their social milieu to engage with 'the other'. (c/f the benefits of an approach based on order).

Having considered a structure of ideas in Text 1 - *Recognise Law and Order* one is tempted to apply the analysis provided here to current situations in this or that country. For example one wonders if an announced goal of the US to land on Mars is a way of giving its urbanised people a sense of direction into the future? Other goals include the cutting down of greenhouse gas emissions.

## CHAPTER THREE

### *INTERNALISE THE LAW*

#### (Text 2)

Text 2, called here *Internalise the Law*, appears to continue on from Text 1, called here *Recognise Law and Order*. However instead of trying to develop an understanding of both types of societies as in Text 1, Text 2 focuses on the society that is based upon time or law. *Internalise the Law*. The writer of Text 2 demonstrates how this type of society can be constructed and improved upon. He also endeavours to deal with the weakness of this grouping of people. This weakness relates to narrowness and the failure of such people to put themselves in the place of others, especially outsiders. The theme of Text 2 appears to be about the internalisation of law. With such a focus Text 2 would assist members of a law-based society (c/f an extended family or tribe) to be more flexible and out-going. Thus internalisation of the law would help to integrate a sense of place into the practice of law.

When we consider Text 2 it appears that its six major sub-sections are divided off from each other by repetition of the one sentence. This sentence acts somewhat like a chorus or antiphon

that separates verses in a song. In this case the repeated line is about time c/f "after a certain person said these things."

In Text 2 - *Internalisation of the Law*, key words of its Sections which delineate paragraphs are mainly related to time. For example in Section B there is the use of verb exhortations, in Section C there is a use of verb participles. In Section D there is the use of time phrases e.g. "the next day". In Section E there is the use of the word "said". In all of these cases the key words focus and connect the paragraphs (lines that can stand on their own) and in doing so they act as "paragraph hooks".

How do paragraph hooks work? Obviously there is only one mention of a "hook" word in the paragraph that it delineates. A collection of such paragraphs link together with the same type of "hook" word into a Section. All paragraphs in a Section are on the same general topic and relate to an underlying argument that stretches throughout the texts.

In Text 2 - *Internalisation of the Law*, there are six sub-sections. At the end of each sub-section of the text the main supporting players in the text are shown to be challenged to a greater and greater maturity as defined by the text. This step by step progress fits with the underlying theme or question relating to what extent people are actually learning to internalise the law and with

what effect? The main players within this text are challenged to move from being, a "prudent" person to being "little" to being a "brother" (or sister) to being the "least" and finally, in the text, to being capable of "disciplining" others. That is, they are challenged to convey the value of what they have learned to others, beyond themselves.

## **Push Beyond the Law**

Consider Text 2 more closely. Section A presents the story of a child raised in the bosom of a loving family and extended family. A point is represented here from Text 1 - *Recognise Law and Order*. That is, being childlike is a first requirement for anyone who is to function effectively in a society based upon law, especially internalised law. In Section B - *Internalisation of the Law*, followers of the law are urged to move beyond its bare outlines. They are challenged to push beyond:

1. sin,
2. being average,
3. being literal,
4. show,
5. treasure,
6. Judging and
7. the easy



One could wonder if indeed people can ever push beyond this list within their lifetimes. Yet the list is barely the start of what they are being challenged to grow towards.

## **Acquire Attributes to Internalise Law**

In Section C people are challenged to acquire attributes which would help them to internalise law. There is a long list here of 21 things people can do and they include:

1. Ask for help
2. Recognise authority
3. Accept touch
4. Accept healing
5. Be independent of the crowd
6. Be ready to move
7. Leave excuses
8. Follow
9. Trust
10. Prioritise
11. Forgive
12. Entrust
13. Renew
14. Lead
15. Touch
16. Ignore ridicule
17. Believe in one's own power
18. Believe
19. Teach and heal

- 20. Pray for harvesters
- 21. Reach out

Already in Text 1 - *Recognise Law and Order* the importance of forgiveness has been underlined by its mention at the end of the list of things that authority is based upon. Here, in a list of needed attributes, the ability to forgive is placed in the middle of the list at point eleven. Its placement in the center of a list is another way of underlining its importance.

The placement of points in a particular spot in a paragraph sequence is a technique used by the writers of all five texts. This gives a third dimension to their lists. Thus it is a way of undelining particular points and linking them in with a similar emphasis in texts that come both before and/or after the one at hand.

The list of attributes in Section C of Text 2 is not in the pattern of a concentric circle (c/f A B C D C B A) such as is used in three Sections of Text 1. However the structure of Section C Text 2 still recalls the stress placed upon forgiveness in Text 1.

Consider another point placement here. The final point in Section C of Text 3. exhorts the reader to "reach out". It has already been noted that a time or law based approach to living can be weak in its lack of a sense of place. Here, the writer



appears to be reminding people about such a weakness and is urging them to overcome it, that is, to "reach out."

## **Develop an Environment of Internalised Law**

Just as attributes to internalise law within the individual are needed, so people should cultivate a whole environment of internalised law, e.g. law as practiced amongst family members within a functional family. In Section D of Text 2, the writer sets out a list of attributes which identify and help to nurture this type of environment. It is fitting that at the beginning of a list of factors here, the presence of Wisdom is mentioned. Traditionally Wisdom is thought of in terms of the feminine. In the Bible for instance, Wisdom is referred to as 'Sophia' who is female - "the daughter of the Most High". Even the Beatles made this kind of connection in one of their songs. One is also reminded here of the influence of the mother in the home. Arguably a functioning home is an ultimate 'paradigm' for 'the works of Wisdom'.

The list of attributes for a whole environment of internalised law is as follows. Again the list is fairly long with twenty-six points being made.

Develop an Environment of Internalised Law which:

1. Proves,
2. Excuses,
3. Relieves,
4. Prophecies,
5. Justifies,
6. Discerns,
7. Predicts,
8. Relates c/f God's will,
9. Bears fruit,
10. Proclaims,
11. Retrieves,
12. Is affected by,
13. Listens,
14. Heals,
15. Dismisses the petty,
16. Praises,
17. Feeds,
18. Warns,
19. Builds,
20. Foresees,
21. Anticipates,
22. Empowers,
23. Grieves,
24. Pays dues,
25. Is present,
26. Forgives.

Note that once again there is a stress on forgiveness by its placement at the end of the list.

## **Avoid Over-stress on Law Externals**

It follows logically that if a writer is trying to stress the need for internalised law they would also warn against dangers of over-stress on law externals. A list of warnings about this is to be found in Section E of Text 2 as follows:

Avoid Overstress on Law Externals as it brings about:

1. Selfish use of the law,
2. Belittling of children,
3. Many possessions,
4. Making demands,
5. Condemnation,
6. Ambition,
7. Controls,
8. Vestiges of greatness,
9. Money from religion,
10. False appearances,
11. Reliance on rank,
12. Privilege,
13. Separatism,
14. Anthropomorphism,
15. Legalism,
16. Narrowness,
17. Hypocrisy,
18. Temple reliance,
19. False prophets,
20. Lack of watchfulness,
21. Presumption,
22. Lack of development,
23. Lack of accountability,

## Lead Through a Forgiving Relationship

In a grouping of people whose society is based on law, authority, can be finally traced back to cause and effect within the natural law and then back to the Originator of natural law. In its most obvious form authority is to be found in the family where parents are the originators of their offspring. This form of authority occurs right across nature. As previously noted baby birds are expected to heed the warnings of their parents. They know that at least their parents care about what happens to them. The writer of *Internalise the Law* looks at the relationship between those who lead with authority and those who in turn are led. It is pointed out that forgiveness is a key to their type of connection. In many ways, in a wider group, the relationship in a law-based society continues to mirror that of the parent and the child. The child may fail. But the parent continues to forgive. Text 2 - *Internalise the Law*, concludes with an historical illustration of the importance of forgiveness in a relationship that is founded upon authority. Section F outlines an historical situation as follows:

1. hear passively
2. belittle sincerity
3. inquire routinely
4. follow instructions with some disinterest
5. deny betrayal
6. are brought into a new agreement
7. claim their on-going loyalty
8. are asked for support
9. fall asleep
10. include a betrayer

## 11. all flee

Yet even when at their worst these followers make a leap of faith to believe that they have been forgiven. Thus:

11. One comes forward to display respect
12. They are told of new life
13. Announce good news to brothers
14. They are ready to be maligned themselves
15. They are ready to go out and to "disciple" others.

Within this list there is a transformation of personal growth taking place. The transformation enables those who have failed so badly to renew their allegiance and become leaders themselves.

Text 2 finally shows that these people are to move out into new places. As a group they have managed to break through into a renewed existence.



## CHAPTER FOUR

### *GIVE DIRECTION TO ORDER*

#### (Text 3)

Text 3 is being called here *Give Direction to Order*. Text 3 picks up from the observation developed in Section B of the first text *Recognise Law and Order*. In a structuring of the paragraphs it is pointed out there is a crucial need for sense of direction in a social framework that is based upon place (or order). An urban neighbourhood comes to mind here as an illustration of an order-based social framework. Text 3 picks up from Section B of Text 1. It assumes that having a sense of direction helps a 'place'-based society to graft a sense of time or a sense of the "not yet," into its consciousness. How so? A sense of direction entails having a 'before' and 'after' framework of thinking. Without a sense of direction the social order of a society is likely to be far more frail than people realise. It can quickly slip back into chaos.

#### **The Writer of *Give Direction to Order***

As with Texts 1 and 2, Text 3 - *Give Direction to Order*, sets out a number of lists. These are embedded into 'hooked' paragraphs. These value lists help nurture a sense of direction. Before looking more closely at Text 3 it would be helpful to have a quick look at its

end. Here, the writer picks up the threads of arguments about law and order which have been followed through the first, second and now third texts. Then, having picked up the threads, this same writer prepares to start off on another, fourth text which is being called here *Launch the Society*.

## **Acquire Qualities for Ordered Community**

As in the case of Text 2, Text 3 - *Give Direction to Order*, starts with an emphasis on the importance of being childlike. Thus it begins with the development of a childlike person. However, rather than showing such a development taking place within an environment of law or tribe, Text 3 shows the child's development within an urban, more multi-cultural background. Here he is presented as a child of the world.



Having started with this kind of introduction Text 3 - *Give Direction to Order* then proceeds to its Section B and suggests a list of qualities that are needed for an ordered community. The list is as follows:

1. Authority
2. Compassionate Power
3. Bodily care
4. Proclamation
5. Power in nature
6. V Disease and V spirits
7. Prayer
8. Forgiveness
9. Proclamation through followers
10. Nurturing
11. Union with the Originator of the universe
12. Invitation
13. Solid foundation

It is interesting to note that the first attribute here is a sense of authority. The reader is reminded that a society that is based upon place (c/f an urban neighbourhood) also needs to construct this society on the foundation of the authority of law, especially Natural Law. The last point here emphasises the need for a reality check, that is, a 'solid foundation'.

Recall that a neighbourhood-based society which is based upon the principles of order is heavily reliant on rationalism. Therefore there, is an ever-present danger that its leadership can waft off into some kind dream world instead, that is, a state idealism that is taken to



extremes. In Text 3 - *Give Direction to Order*, it is therefore not surprising that its Section B is connected into a series of paragraph pairs with key words or 'hooks' that are the names of places (c/f going somewhere). Nor is it surprising that there is dividing statement between all the Sections here as also in Text 2. In the case of Text 3, the dividing statement recalls the resolve of somebody who is headed in a particular direction. This statement connects in with Text 1's Section B which is structured around the need for an urban-based society to have a sense of direction.

## **Improve on Democracy**

As already shown, Section B of Text 3 -*Give Direction to Order* lists attributes for an ordered community. In Section C to follow this, an established and ordered community in itself is considered. Ways are suggested as to how to improve on this.

Before looking at this Section C, however, consider its subject matter of "democracy" Whatever about the current (and at times fluid) views of feminism on the subject of patriarchy and democracy, it appears to be generally accepted by scholars that Greek patriarchal democracy was the basic and original model for the democratic systems of the present time. Democracy existed in particular within the ancient Greek city state of Athens. It was later adopted throughout the Greco-Roman Empire and continues in much the same form until today. Are current democratic systems patriarchal? There may have female politicians. But the

model continues. Parliament heeds the majority and at times minority viewpoints and concerns to some extent. But in the end it is they who make the decisions and constituents of an electorate are expected to fall into line. Text 3 Section C puts forward a list of 22 ways to improve on democracy. These could still be seen to apply to a modern democratic system and are as follows:

1. Stay peaceful,
2. Be detached,
3. Look to the future,
4. Keep moving,
5. Reach out,
6. Make love basic,
7. Prioritise reflection,
8. Ask,
9. Use spiritual power,
10. Listen,
11. Seek wisdom,
12. Prioritise integrity,
13. Accept outsiders,
14. Prioritise truthful speech,
15. Value direction not treasure,
16. Focus on direction,
17. Internalise honesty,
18. Discern,
19. Nurture nature,
20. Dignify woman,
21. Loosen bonds,
22. Start from the small.

It might be noticed that some of the points above are listed as requirements for a society based on law as well as one that is based upon order. But closer reference to the original text shows that there is a different slant being given to the points in each text. The original text of course is far richer in meaning than a key summary word can portray.

As to be expected, many of the suggestions listed in Text 3's Section C introduce a dimension of time and direction into its community, such as: 'look to the future', 'keep moving', 'loosen bonds', 'start from the small' etc.

The writers of all of the five texts considered in *Reality Search* were well aware of the limits of the two social groups they were describing. The writer of Text 3 - *Give Direction to Order* also provides a list of warnings in his Section D. Recall that this text deals with the issues relating to a society which is largely constructed on place. Such a society tends to down-play the importance of time and the lessons to be learned from it. Rather it is likely to be thinking in terms of the "now". This society is likely to stress theoretical or rational realms in the 'now' and project these into the future. Thus ideas, valid in their own right can be elevated into ideals. Obviously, to some extent this is a valid exercise. But ideals can be elevated to such an extent they form an ideology. Ultimately the ideology can become a 'blueprint' to be imposed upon others. People who do this may think they are headed into some sort of idealised world but unfortunately they are in a

'fantasy land.' Consider the following list in Section D. V stands for the writer being against or versus something.

### **Avoid Over-Stress on Idealism**

1. V "Saved" Leader,
2. V Rejection,
3. V Hierarchy,
4. V Payment base,
5. V Elitism,
6. V Ideological foundations,
7. V Exclusion of difference,
8. V Over-absorption into system,
9. V Material obsession,
10. V Inflexibility,
11. V Ingratitude,
12. V Alienation of dignity,
13. V Predictability,
14. V Over-formalised justice,
15. V Self-grandisement
16. V Exclusion of children,
17. V Over-focus on material security,
18. V Total self-reliance,
19. V This life only,
20. V Closure to the new.

After this list the writer then exclaims "None of them understood anything that was being said!"

## **Act With Direction Like Kingdom Figures**

In his Section E the Text 3 writer then provides a list of ways that people can realistically move towards the future. Examples are provided of people who act with direction. The people in this list do the following:

1. Obtain needed pity,
2. Make retribution,
3. Increase profits,
4. Accept welcome,
5. Warn of danger
6. Exercise public stewardship,
7. Exert rights of ownership,
8. Maintain order,
9. Point beyond this life,
10. Signal the future,
11. Donate their only mite,
12. Come with power.

In the texts not all these figures are applauded as being popular. On the contrary. However the point made about them is that they are realistic in working out where they want to go and they take action to that end. They exert their rights of ownership and responsibility etc. even if they are criticised for it. The sound they make, is to assert their rights and their own 'voice' rather than 'cave in' to the bullying of others.

## **Let Forgiveness prevail Over Narrowness and the Loud Voice**

In Section F the writer finally pulls together both types of societies that have been described in the three preceding texts. He presents an insight into the weaknesses of both. The time or law tribe is weak on place (especially relating to the viewpoints and authenticity of 'outsiders'). They can tend to be narrow. On the one hand they acknowledge the lines of authority within their own group. But they can tend to appropriate other lines of authority as well. Consider this example. A parent has authority within their own household. But this does not mean they can deliver an expert opinion on the electrical re-wiring of their house etc.

On the other hand a place or ordered community tends to be weak in its sense of time. The members of such a society can tend to live in the "now". Their neighbours change and can be anonymous. They can forget about the passage of time and are not aware of the ageing process in the same way that they would be in an extended family circle..

The writer of the Text 3 connects the "now" factor to what actually goes on in the 'now'. When one thinks of it, sound happens in the "now". Only one sound can be heard at a time. With speech only one word can be

heard at a time. If a number of voices are being used at the same time it is the loudest voice that is heard. Thus,

in a gathering which has an over-stress on the "now" a 'loud voice' is likely to be raised (c/f propaganda). Authority figures and others in the same group can tend to 'cave into' the loudest voice.

At the end of his Section F, the writer concludes on a positive note in which forgiveness prevails. Forgiveness has already been stressed in the Law-Based Society. It is also carried into an Order-based society where it can also prevail.

Recall that at the end of Text 2, its writer indirectly tells people (weak on the sense of place) to "move out into the world". At the end of the Text 3 the writer tells people (weak on the sense of time ) to wait. It is in the future that promised power will be given to them.



## CHAPTER FIVE

### *LAUNCH THE SOCIETY*

#### (Text 4)

#### **The Combination of Rivals**

It is generally accepted that the writer of the Text 3 - *Give Direction to Order*, also wrote Text 4, called here *Launch the Society*. At the end of the previous, third text the writer pulled together two weaknesses of the two societies being considered. The first society has a tendency to be narrow. The second society has a tendency to live in the "now" and therefore 'cave into' whoever has the loudest voice.

#### **Introduction**

As the writer moves into his next text with the story of people from both of these societies, he starts when they are at the point of forming some kind of 'hybrid' society. His Text 4 - *Launch the Society* doubles as both the description of an historical situation and also as a 'manual' for future generations, showing them how such a hybrid might be formed. The writer deals with the question of how these two, differing societies might forge a path beyond their limitations and into a co-existent, viable future. In order to deal with such a question the writer appears to confront the challenges



that are posed by the weaknesses to be found within each group. In fact, a confrontation with these two sets of weaknesses forms the underlying structure of Text 4.

In Section A of this text - *Launch the Society*, the writer gives an overview of how the two groups got to be linked together in the first place. As a reader goes through the opening paragraphs they find references which have parallels in the previous, third text. These references go backwards. Thus at the beginning of the fourth text there is an echo which occurs at the end of the previous, third text. Then a couple of sentences further on there is another echo. This has a parallel couple of sentence backwards into the previous text. And so it goes on. Thus while the early days of a hybrid group are being described, so also it is being shown that the roots of such a combination are to be found in the previous text.

Before long, in Text 4 - *Launch the Society* there is an introductory reference to the hybrid group. One subgroup of the community is criticising the other. It may appear here there is a slight deviation from the general pattern given throughout the five texts. That is, when there is a reference made directly or indirectly to the two groups, the time or law-based faction is mentioned first. When one thinks of it in common parlance these two things invariably follow this same sequence as well. People talk about law and order. They also talk about time and place. It would sound odd to reverse either phrase.

In this case, near the start of *Launch the Society* it is the place-or order-based faction that is complaining loudly. But this is because the first, law-based group, has been so narrow that they have been excluding members of the second group. So it was the so-called 'law' faction that has acted first by ostracising the newcomers.

Here the reader is introduced to the tendencies of both parties in the hybrid group and the likely source of friction between them.

(A note on the meaning of 'hybrid' is appropriate. This word could refer for example to a pup from two different breeds of dogs. They have the same genus but with two sets of differing qualities. Whether with plants or animals, it is generally found that hybrids are healthier because they are better equipped to deal with unexpected shifts in their environment.)

## **Recognise the Potential of Outsiders**

In Section B of Text 4, the writer then gets down to an examination of how the early hybrid group had to deal with the weakness of its first sub-group, that is, the one that was based upon law. Thematically the writer starts with the question "How can the leadership of the combined group overcome a narrow mind set.?" The writer sets out to recall that the leadership deliberately made outreaches into the wider community to recognise the potential and authenticity of people hitherto considered to be outsiders. As each outreach was made

so also did the leadership increase their understanding of what kind of 'lines of authority' the overall group should have. Thus they realised:

1. Power is in the person (not a system).
2. Separation is needed between spiritual favour and money.
3. Authentic membership is inter-racial.
4. Power exists outside of priests.
5. Movement is to be promoted.
6. The group should be oriented towards re-birth.
7. The group can be inter-cultural.
8. Readiness to adjust is needed.
9. Needed, mutual financial support is to be encouraged.

With such a framework for authority, set out in Section B of Text 4, outsiders could be invited to share in the life and authority of the emerging, hybrid group. At the end of Section B, there is mention of an historical provision of financial aid from people who could have been considered 'outsiders'. They donated alms to those in the more law-based type of society who were in need. Such a contribution and the acceptance of it, helped to bring the two sub-groups closer together. Thus at the end of Section B, the one descriptive name is objectively applied to the combination of both groups.

## **Cope with Opposition to Outside Reach**

The writer of *Launch the Society* shows awareness that recognition of authority in a range of places amongst different types of people is not be easy for a 'tribal' or law-based type of society. Partly this is because some people have vested interests in the retention of authority and power within a narrow circle even if they themselves are outside of it.

The writer proceeds with an historical account of how the first combined group tried to deal with such opposition.

Before looking more closely at what obstacles were put up to counter their efforts towards "moving out" and what counter action in turn was taken, it may be an idea to recall why the leadership was trying to combine the law-based and order-based types of society anyway.

As already pointed out, each sub-group had (and has) its own inherent weakness which ultimately threatens its existence. Also, as already pointed out, there is an underlying question facing every person about how their power of one can be reinforced. What sort of social framework can best protect and promote the ability of an individual to survive and exert their power of one? If time and place are actually all that the individual has to work with in this world, and if a friendly, secure social environment provides the best protection and potential for the individual and his or her

family, then surely at least some people would be drawn towards trying to put together two differing types of societies. The two could complement each other and over-ride the inherent weakness of the other. While a "social construction" of the two would be a daunting task it was surely a worthwhile one.

But what does a hybrid society result in? Is there a Society A and then a Society B merged together to form a Society C?. Or, is there rather a combination of A and B societies in some sort dialectical tension with each other. Thus  $A + B = A + B$

One is reminded here of the act of procreation. Each of the two parents of a child contributes twenty-three chromosomes. But the chromosomes are not totally merged. Rather they co-exist as forty-six chromosomes in a new, created individual. Individually they can be later passed on to a next generation to follow, just as they have been inherited from the generations that have gone before.

As an illustration of the on-going separateness of Societies A and B, one hears of "time and place" or "law and order" as describing two things. One does not hear of a word (at least in Western society) that can combine the two.

What is the story in *Launch the Society*? Firstly the leadership has to overcome considerable and on-going opposition within their own ranks then deal with opposition from outside.

An outline of the range of opposition is recorded by the writer in his Section C of *Launch the Society*. In recording what happened the writer provides a list of ways in which outreach efforts were opposed. Likely motives for such opposition are also given or implied. The writer also shows how the opposition was dealt with. Thus:

1. Spiritual Power can out-maneuver politicians who oppose the establishment of authority frameworks beyond the family or tribal group.
2. Power is obtained through truth when those with monetary motives try to disguise this.
3. Material independence enables a group to resist focus on influence amongst the wealthy.
4. Perception to escape is advised when a crowd's mood gets out of hand.
5. Stress on humanness can defuse a situation of over-adulation.
6. Brotherly support can outlast crowd rage.
7. The internalisation of law also allows for its simplification and wider application.

At the end of Text 4's Section C the law is pared down by those of the group's leadership to three social essentials. These relate to the right to life and self-

determination, the right to an immediate social support group and the right to a means for living. (c/f Commandments 5, 6 and 7). It could be argued that these three rules are the nucleus of the 10 commandments that regulate interaction between people. (Commandment 8, 9 and 10 relate to the reputation, wife or goods of another and appear to echo Commandments 5,6 and 7). Thus the whole system of law, as put forward in *Internalise the Law* is summed up in Section C's concluding statement.

## **Heed Multiple Voices and the Living Word**

In Section D, the writer of *Launch the Society* appears to turn his attention to deal with the weakness of the second sub-section of the hybrid group. Their approach was (and is) based upon 'place' and a mentality that relies heavily on rationalism and logic rather than on lines of moral authority. Universal concepts of order are reflected upon and applied to a localised situation.

Such a society has a weakness of living in the 'now' and of caving into the "loud voice." In Section D the writer (and the historical group) tries to demonstrate that there is a multitude of valid voices to be heard across any society. This is especially so in this second type of society which in its urbanised context can be multi-cultural.

Section D claims that when people utter a teaching or word about a way of life that balances time and place then the 'word' about such a lifestyle can take on a life

of its own.

To understand this, consider a fable about a woman who has a habit of gossiping about others. One day she goes to confession to confess this to a priest. For her penance she is told to tear up a coloured pad of paper and scatter it around her back paddock and then come back. She is then told to go out and collect all the coloured pieces of paper. She says that this is impossible as the wind has blown them away. The Confessor then tells her that so also is it impossible for her to retrieve the gossip that she has spreading about other people.

The "word" presented in Section D has similarities to these pieces of paper but in a positive sense. Indeed the writer suggests 'the word' is something even more alive - more like seeds spread around in the wind, or more like a living consciousness that moves from person to person. This "word" is far more alive and effective than a "loud voice". The paragraphs in Section D elaborate on what this "Word" actually is. The list of attributes of this Living Word is as follows:

1. The "word" is taught and preached by many.
2. The "word" continues to live on with those who "have" it.
3. Speaking the "word" is permitted by the Originator of time and place.



4. The "word" is spoken to those ready to believe.
5. The "word" is received by people who include the wealthy.
6. The "word" has opponents.
7. The "word" urges proclamation.
8. Teaching the "word" is commanded by the Ultimate "I Am" of the universe.
9. The "word" expects attention
10. The "word" is increased and strengthened by the Ultimate "I Am".
11. The "word" is linked in with "the way"
12. The "word" continues the work of the Ultimate "I Am" That is, it empowers a community to retain contact with reality - the realities of both time and place. In this way it helps the community to continue to exist.

By the end of this Section D the writer of *Launch the Society* has moved the place-based, sub-set of people away from their vulnerability to the "loud voice" and lack of direction in a shaky, on-going "now". Rather, they and the whole combined group, can rely on the Living voice or Word which spreads across the community and which shares in the life of Ultimate

Reality. This living "Word", can over- ride the "loud voice" and keep the community headed in a realistic direction towards the future.

Within the original text, at the end of Section D, with so many tensions between the two sub-groups now largely resolved, the whole group is fondly referred to as the "flock".



## **Recognise Authority in the Range of Figures**

By this point in *Launch the Society* the writer has established the idea of authority with its own qualities which can be found within and across the diverse sectors of a range of social groupings. He has also put forward the idea of a Living "Word" which can cut across and come from the cross-section of societies. This "Word" reflects and leads towards a greater understanding of what Reality is about.

In Section E of Text 4 the writer then puts together

points made about abstract authority and a Living Word beside pictures of people. These people act from their own realm of authority and with their own 'living' voice. The writer then demonstrates how these people provide a range of 'helps' to an individual who is trying to deal with the range of opposition forces that life throws at him. With their help he manages to survive and continue on towards his own ultimate goal.

The authorised, living word of such people is as follows:

1. The individual is accompanied by followers including women, children and brothers. All express their concern and support for him.
2. Prophets (who are female) warn the individual of danger.
3. The leadership of the new, combined group requires a ritual purification of the individual to render him acceptable to all parties.
4. Law enforcers protect him from hostile crowds.
5. The people challenge him.
6. The State Law imposes respect for him as a citizen.
7. Religious leadership albeit hostile, provides a forum in which the individual can speak.

8. His own relatives provide secret information.
9. The governor gives him on-going protection.
10. The successor of the governor weighs up his case.
11. The Emperor provides a base for world outreach.
12. The monarch gives a sympathetic hearing.

By the end of all these helps, the writer shows that the individual is en route to the world stage. On the one hand he is under the control of outside, armed forces. But this in effect provides him with a framework of support and protection.



## CHAPTER SIX

### *PASS ON THE POWER OF ONE*

#### (Text 5)

#### **The Authorised, Living Word**

What about the sense of a "Living Authority" and the sense of a "Living Word?" People may doubt that such qualities exist as the expression of a living, spiritual entity - an entity with a life and self-determination of its own. Spiritual existence is elusive. It is difficult to prove its existence with material evidence given that the material realm is by definition different from the spiritual one. Even so, most people of all ages, in all cultures, believe in a spiritual dimension of some sort. Sometimes such belief is 'not the party line' as in Russia during its time as a materialistic, communist republic. Yet even while this country was officially non-believing it was said that if a real communist was to be found one had to look outside the country rather than in it.

Oddly enough as technology and communication advance ever further people become more conscious of the wide range of dimensions in which living beings can function.

For example, there is a corporate sense of existence when one feels the tension in a football stadium.

Such tension becomes greater than the sum of its parts. Or for example if one is out in front of a congregation playing the organ, (and one presumes the experience is the same with a band etc) one can pick up the vibes and mood swings of the corporate group - more so than if one is in the pews. Sometimes the congregation is in a good mood, or a peaceful mood or a depressed one etc. Sometimes they sing confidently. But if a wrong chord is struck then one can feel the confidence wane and the voices trail away. There are stories about group healings during or after group prayers or about telepathy. Someone gets an urge to ring a sibling. They respond. "How did you know I was thinking about you?" At times there are significant inventions and discoveries which take place at much the same time on opposite sides of the world. There seems to be a corporate consciousness beyond telecommunications. There are also stories from people brought back to life after being clinically dead. Again one wonders how the body of a murdered person is often found when there are such odds against this kind of discovery.

In terms of the texts being considered in this *Version One of Reality Search* a reader can move through a summary description of the first ancient text called here *Recognise Law and Order*. It makes sense to them. They can move through the second one, *Internalise the Law* and the third *Give Direction to Order*, and also the fourth text, *Launch the Society*. But when they come to the fifth and final text of *Pass on the Power of One* a deeper dimension of meaning is being presented. One needs to be open to the possibility of a live

consciousness and entity that can exist across the lives of large numbers of people in a 'cosmic' sense. It can also exist in particular within the one set of people.

Are there parallels here? Consider some of the 'life' forms people have become more familiar with in recent years. A couple of years ago for instance there was a bad virus going around and some people carried around its symptoms for the months to follow. They did not need faith to believe something with similarities to a living thing had attacked them. People with symptoms of the virus could list these off to others with the same complaint. - a heavy pneumonia like cold, great exhaustion for some days after the first attack and a fatigue that went on for weeks. Then there was the likelihood of a relapse in the smallest cold breeze etc. Medically speaking, viruses are not a life-form. But parallels with living parasites are still there. In the case of computer viruses and Trojans etc one has to deal with things that are also 'intelligent' and insidious. At another level people talk about a good or bad spirit amongst a group of people. Businesses even count goodwill as a key part of their capital value.

In the scientific arena people talk about 'spirit' and 'matter'. Yet electronic microscopes show that the heaviest types of material are in fact, largely empty. Scientists are still unsure about what holds it together. So the difference between the two are not as distinct as one may think.

Text 5 - *Pass on the Power of One* opens up with a

statement that echoes understandings of the beginnings and inner existence of the universe. There are statements about the co-existence of a Living Word and a Living Authority.

With this sort of opening Text 5 picks up from where the Text 4 left off. A quick review of Text 4 recalls how two differing groups of people had been welded into the one "flock". The positions of both these sub-groups of people appeared to be fused, at least to some extent, within the life of one individual person, whose adventures are related. But historically the question would continue as to whether or not the positions of most people in the two groups could be merged as they had been within the world view of the one individual. Even if the life-views of the two sub-groups were never to be fully merged could they at least be blended to the stage of getting along? The writer of *Pass on the Power of One* attempts to explore these questions as the new, hybrid society moves into future decades.

How could he do that? Look back over the preceding texts. Consider some of the origins of a sense of Authority being 'alive'. In a society based upon law (c/f a family and c/f the second text), there would, by definition, be a sense of authority being alive. After all the basic holder of authority, the parent, exercises his and her authority over their offspring. The connecting, living links of authority within a family can be seen by the similarity in people's looks and behaviour. This could extend further into the tribe and ethnic group. When some particular family emerged as the 'leader' of



the whole group there is a sense of sacredness about their role and their person.

The person who wrote both Text 3 and 4 shows that the traits of authority to be found within a 'social organism' of a family can also reach across boundaries such as race and culture. The writer of Text 5 picks up on this development of understanding and demonstrates that such authority can be traced back to the Original Cause of nature itself.

How involved is the Original Cause of the Universe in the exercise of true authority? If there is an Intelligence sustaining the universe, one can assume the universe exists for a purpose. The existence of creatures including people, is for a purpose as well. When true authority is exercised, therefore this Final Cause or Authority is likely to be a lot more interested in what is happening than one can imagine.

In a similar way, the Original Cause of the Universe is very close when something is said that has the hallmarks of the Living Word. To illustrate. When Martin Luther King gave his speech "I have a Dream" people recall that he put away his prepared lines when facing an assembly of thousands of African/American people. He then spoke in a way that lifted himself and his vast audience out of their own reality and into another sphere of reality altogether. What he was saying was in a sense "alive". In a similar way some people can be uplifted by music etc.

## Heed Characteristics of Live Authority

Text 5 - *Pass on the Power of One* takes the sense of the "living authority" and the "living word", and attempts to define or describe these. Characteristics or qualities of Living Authority are listed. How is this done? Recall the previous texts. At the start of Text 1 - *Recognise Law and Order* there were eight locations mentioned in as many paragraphs. These were repeated a second time in further paragraphs so that a circular pattern of paragraphs was formed. Later there were nine locations in nine paragraphs repeated in reverse to form a second circular pattern. In Text 3 - *Find Direction for Order* thirteen places are listed in thirteen paragraphs. After that the same thirteen places are again listed in the same sequence. In both Text 1 and Text 3 there is a similar result because patterns of paired paragraphs are formed and points in common to each pair can be extracted in order to form a list of qualities or values on the same subject.

Perhaps some commentators on these texts may claim these "place hook" repetitions are a coincidence. Indeed a repetition of three or four places in the same sequence may be a coincidence. But it is hard to believe a repetition of thirteen places in as many paragraphs is a coincidence. Rather, it appears that the writer is deliberately setting up a structure with some specific purpose in mind!

Over Texts 1 to 5, it appears that one writer sets out a paragraph pattern. Then the next writer repeats the

pattern but with modifications to suit their own purpose etc.

In Section B of Text 5 - *Pass on the Power of One* paragraph pairs are presented. There is a list of places that act like "hooks" for each paragraph. Then the same places are again presented in the same sequence. Each paragraph 'pair' so formed has a point in common to each and these points present a quality of "living authority". In Text 5's Section C there are ten 'paired' paragraphs and these appear to present qualities of "the living word".

In Text 5 the writer is trying to weave extra levels of meaning into the paragraphs so they are more complex than in previous texts. Even so a pattern does stand out.

Consider the points about "living authority" to be found in Section B. Living authority:-

1. Represents the Originator of time and place.
2. Invites.
3. Uses power,
4. Relies on the household,
5. Works for the Originator of time and place,
6. Gives witness



## **Heed Characteristics of the Living Word**

Consider points presented in Section C to describe "The Living Word:" The Living Word:-

1. Appeals to crowds,
2. Is sought after,
3. Achieves goals,
4. Brings life,
5. Is doubted and outlawed,
6. Is aware of death threats,
7. Has public witness,
8. Is conscious of timing,
9. Is a voice from beyond time and place,
10. Is a light of the world,
11. Speaks like a shepherd.

Text 5 argues that not only are the characteristics of the "authorised, living word" to be found (to some extent) across sections of society. The "Authorised, Living Word" of the Originator of the Universe could be found within the one human being.

## **Identify with the Authorised Living Word**

Logically such a human being would want to pass on this kind existence into a living community of people. They would be challenged to become a 'social organism'. Hopefully they in turn would nourish and pass on the "authorised, living word".

## **Allow the Authorised, Living Word To set direction**

Section E of *Pass on the Power of One* shows the Authorised Living Word setting direction into the future. This Authorised Living Word can be expressed from a range of quarters and at differing times in the emerging life of a new society. The resultant, new society which actually consists of people with two differing world views is a hybrid. It should therefore more secure and promising than either of the other two societies that comprise it.

Consider the new world order that emerges. .

1. All people have legal rights.
2. There is a policy and lifestyle of non-violence.
3. Witnesses are given credence.
4. There is a philosophical base.
5. The humanity of the person is recognised.
6. Scripture and the hopes of the ages are fulfilled.
7. Those within the State are treated as children (in the best sense of this).
8. People are encouraged to be "childlike".
9. The presence of the "authorised,living word"continues to be cared for by a nucleus of people.
10. Support is given to leadership.
11. Forgiveness prevails.
12. People believe the "authorised,living word" continues to exist.



## A Water Circle

The writer of *Pass on the Power of One* has another technique to pull together the central, underlying argument of the five texts. He presents images connected with water in a concentric circle pattern. This pattern is formed with seven image pairs rather than with paragraphs. Thus the first water image, matches the last water image, the second image matches the second last image and so on. Then, at the centre of this "circle" there is the picture. It shows of a small, fearful group of people in a boat tossed by the storm waves around them. In an act of faith they take on board the personification of "the authorised, living word." Then, immediately they arrive at their destination. Time (c/f immediately) and place (c/f destination) are at one.

## CHAPTER SEVEN

### ***WHERE TO FROM HERE?***

After moving through ideas that flow through the five texts considered, a few questions come to mind. What are the texts? Is a time/place focus really their major theme? How are the frameworks of these texts constructed in detail? What background references are there? What relevance do they have to issues of today anyway?

Consider the last question here.

In both Text 2 - *Internalise the Law* and in Text 3 - *Give Direction for Order* excesses in behaviour are listed and described. Pictures of contemporary society are also brought to mind here. Perhaps not all the items on the list appear to match present dramas. But this may be because present situations are only known through a cursory glance at newspaper articles or from the T.V. news etc. Even so, many present situations do appear to be in common with the lists. So the ancient texts continue to act as a mirror to current social dilemmas.

Take a society generally seen to be excessive in recent and present history such as the Taliban in Afghanistan. They claimed to be a society based upon law. So consider the warnings given in *Internalise the Law*. The list here condemns over-stress on external law. It contains 23 points. The first query that comes to mind here is what about the Taliban's treatment of women? The first point given in the Text 2's list condemns selfish use of the law. A closer look at this shows that what is being criticised is the ready use of the law to dismiss one's own wife. So poor treatment of women does get a mention. In Text 2's list the social position of women is insecure because of the selfish use of law.

Consider some of the other criticisms such as:

making demands (4), condemnation (5), controls (7) vestiges of greatness (8), money from religion (9), false appearances (10), reliance on rank (11), privilege (12), separatism (13), anthropomorphism (i.e. an understanding of God as being the same as people). (14), legalism (15), narrowness (16), hypocrisy (17), temple reliance (c/f a mosque or a church or a company) (18), false prophets (19), presumption (21), lack of development (22), lack of accountability (23).

On reflection the points left out here also apply. Consider the following: Children were belittled under the regime of the Taliban, especially female children who were banned from attending



school (2). Members of the Taliban were obviously ambitious (6). There was a lack of watchfulness (20) in relation to world opinion and the likelihood of reaction, for example when they refused to hand over Osama Bin Ladin. Perhaps many possessions (3) may not have appeared obvious here, as their country was so poor. But out of what was available, the Taliban had more than their share. There also appeared to be a lack of awareness of how little food people in general actually had. When the US attacked the Taliban the country was only weeks away from winter. Once winter had set in millions of people would have faced starvation and access to them would have been very restricted. Another irony here is that this country was producing vast amounts of heroin for the illegal international drug market (c/f 23).

Similar societies are also reflected to some extent in the 'warning list' of Text 2 for example the Victorian Age of the British Empire, or the Catholic Church before Vatican 11.

In a parallel way, perhaps a hard look also needs to be taken at companies that revolve around a class system of seniority or power. Of course one is not likely to find a 2nd Taliban here. But some of the characteristics may apply.

Before looking for parallels here, it might argued that a modern corporation fits an urbanised type of society rather than one that compares to an

extended family. But does it?

A society based upon law (and natural law) is primarily based upon law as in a family. The basic structure for a family also applies to any society of animals and birds. How so? Besides respect for parents there are three primary rules that underpin a society based directly upon nature. These relate to mutual respect for life amongst members of a family or species, respect for the ability of members to procreate and respect for ownership of resources (such as a nest!).

In the case of private enterprise the third of these, the right to ownership of resources, is pivotal. So also is the labour contract. The natural ownership that a worker has (or should have) over his or her labour is exchanged for the ownership that a company should have over its profits.

In terms of possible excesses to be found in a law-based society such as private enterprise consider: ---selfish use of (company) law, making demands, condemnation, ambition, controls, vestiges of greatness, false appearances, reliance on rank, privilege, separatism, legalism, narrowness, hypocrisy, false prophets (or forecasters), lack of watchfulness, lack of development and lack of accountability.

When one goes down the list in terms of one's

own work environment points can be found that may not be so far away from this critique after all. Of course there are many positive points about this kind of society and they are presented in another list provided in Text 2 - *Internalise the Law*. They are also likely to be found in a work environment. But it is well to be aware of possible negative points as well.

What about Text 3 - *Give Direction to Order*. In this text positive and negative points are also made about a society, usually an urban one, which is based upon place. An order-based society tends to down play the importance of time and tends to live in the "now". As with Text 2 there are more positive than negative points made about the society being described. Even so Text 3 points out faults in a society which has tended towards the extremes of over-rationalism and idealism.



Consider for example the Nazi regime of the mid C20th. In Text 3 a list of 20 points is given which relate to over-stress on idealism. In so many ways these can be seen to apply to the Nazis. They had:

1. The assumption that a leader is already "saved".
2. Rejection (c/f the retarded).
3. Hierarchy (c/f the SS guard of Hitler).
5. Elitism.
6. Ideological foundations.
7. Exclusion of difference (c/f gypsies and homosexuals).
8. Over-absorption into a system (c/f Hitler's youth).
9. Material obsession (c/f conquest).
10. Inflexibility.
11. Ingratitude.
12. Alienation of dignity (c/f Auschwitz).
13. Predictability.
14. Over formalised justice (c/f meticulous records of massacres).
15. Self-grandisement c/f *Mein Kemp*
17. Over-focus on material security.
18. Total self-reliance.
19. Focus on this life only.

The few points left out here could be seen to apply to Hitler's regime as well. Their persecution of the Jews was started property being taken for the State (c/f payment base No 4). The 16th criticism of the

exclusion of children may not appear to apply to Hitler given his stress on Hitler's youth etc. But he was exploiting their credulity.

A few further observations could be made here as well about the Hitler regime. It is extraordinary that so many people fell into line with his policies and war ventures. Films of his mass rallies in the early years show the enraptured faces of people listening to him talk.

One can also see, there are many parallels between this picture of idealism and the advance of communism through the C20th even though the two fought each other. Again it is extraordinary how so many people fell into line with communism. For example in terms of the list above, the communist party was an elite (c/f criticism 5), it was based on ideological foundations (6), with a 'this life only' focus (19) etc.

It is a sobering thought to reflect on how Hitler's regime, despite all its meticulous order, marched into oblivion. Pictures of the vast assemblies of troops marching in perfect order present the facade of a society excessively based upon place (or the fatherland). The soldiers here appeared in perfect Order. But where were they marching to?

In terms of the Hitler regime it is also interesting to note the vicious hatred that the Regime had for the Jews. Judaism, we recall is a religion heavily based upon time and law. Probably it is the 'definitive' society that is

based upon time - meant in the best sense of this . In the mid C20th Judaism presented an opposing world view to that of Hitler. It is not surprising therefore that it was Judaism that he tried to annihilate. It is said, that at the time the Jewish Rabbi of Berlin told his people "Our task is to exist."

While, hopefully, we will not be threatened by another Hitler or another curtain of communism, some of the characteristics of excessive idealism continue to occur.

Do they occur in the "world of industry"? On the one hand in small private enterprises like a family company, there is a fairly apparent structure of an extended family. According to the Australian Bureau of Statistics about 80% of companies in Australia are very small. But in the larger industrial systems, where power is exercised more remotely and ownership is less apparent, the characteristics of an 'order' system can be more obvious. It seems some industries reflect the characteristics of an 'order-based' society more than others. Idealism, or, in a new phrase to describe it "political correctness", occurs in more socially based industries like education, welfare and to some extent health and government.

Two experiences about "political correctness" come to mind here. When one education department was approached in the 1990's with material about phonics and with the aim of helping children to read, there was an adamant rejection of this. "We only teach reading in sentences." was the forceful response. There was even

objection about word lists coming from the Oxford Dictionary rather than an Australian dictionary. Some years before this in the 1980's, another education department was approached. This time it was with material about the teaching of values. The somewhat horrified response here was "We take a strictly open approach, a strictly open approach." (How open?)

Whatever about industry, what about general culture at the present time? It is easy to be influenced by the "loud voice" of fashionable thinking as expressed through the media. But is this voice always leading people towards a realistic future? Consider the voice that urges people to consume more and more - e.g. in the form of fatty, salty or sugary food. The ad will say 99% fat free. But how much sugar is there? Consider the tendency to steal from one's own future through accumulating debt. In fact, if one goes through the list of criticisms in Text 3, in terms of current, popular culture, one can see the possibility of slipping into a world of idealism just as surely as Hitler's youth did.

1. People can admire the "saved" leader who is a pop star.
2. They can reject those of another age group.
3. They can ape a hierarchy in terms of what suburb people live in.
4. They can expect payment for everything.
5. People with youth and beauty can be part of an elite.
6. People can base their life on ideological foundations e.g. the 'perfect' nose.

7. There can be exclusion of difference, even e.g. by avoiding a partner of the opposite sex.
8. People spending long hours at work can be over-absorbed into their work scene.
9. People can be obsessed with material goods or goals.
10. They can be inflexible in terms of refusing to forgive someone.
11. They can be ungrateful to people of their past.
12. They can use each other in such a way that the dignity of the other is alienated.
13. Their view can be predictable as they expect movie stars to be young and beautiful. Notice for instance how all TV presenters have hair!
14. Justice can be over-formalised e.g. when people travel 3 kmh over the speed limit.
15. There can be an orientation towards self-grandisement e.g. defining oneself c/f job status.
16. Children can be excluded. The actual wording of Text 3 text here says "babes"!
17. There can be over-focus on material security.
18. Total self-reliance can lead to a expectation that one has to have 'a partner'.
19. A 'this life only' stress can lead to an ignoring of the spiritual dignity of others e.g. caged hens.
20. 'Closure to the new' at the deep personal level can be a social symptom that causes depression.

In many ways the pressure of technological change moulds society and forces people to live in "the now" despite their efforts to plan for the future or be mindful of the past. Who could have predicted the change that



the internet for example is bringing into daily lives - or the mobile phone?

Living in an environment of flux can diminish the sense of one's own authenticity in choosing and committing oneself to a life direction. For instance it is hard for an individual to commit to someone else if the other person is unable to make a commitment themselves. It is hard to take on the commitment of having a child, let alone a large family, if one is unsure of the stability of the other parent.

A major problem with living in a society based upon place or the city state is that it is hard to separate oneself out from it. The list above, helps to present some sort of check, as to whether or not one is being absorbed into an ideological system. Even so the individual finds it hard to oppose a whole social system. Imagine how hard it must have been for someone living behind an iron or bamboo curtain when they objected to being used as property of the State. . Bob Santamaria, someone who fought against communism in the universities and Victorian Trade Unions in the 1950's gave a title to his biography of *Against the Tide*.

It seems even the writer of Text 3 felt the weight of going against public bias. After his list of criticisms about over-stress on idealism he states "Nobody understood anything of what was being said."

Undaunted however, after this statement he goes on to describe the efforts of some individuals who did in fact

speak up and assert their rights to own rights to ownership, health, access etc. .

## **A Paradigm**

Overall the analysis presented in the *Reality Search* kit provides a paradigm through which a range of analyses of social situations can be made. That is, *Reality Search* makes the claim that the weaknesses and the clash of societies as presented in this analysis and the lists of values that are involved can be re-applied to other societies and situations elsewhere even the present.

There are further questions about the application of the paradigm here. For instance one wonders if people who engage in over-stress on external law within their workplace then go off into their private lives and there, they put an over-stress on idealism. Can someone thus belong to the extremes of both groups? Or, can someone claim to belong to the one group but in fact they apply the extremes of the other group instead. Consider people who make an ideology out of the law as in fundamentalism. Or, what about those who make and change laws in order to enforce their own ideology and in doing so they contradict natural law.

Or again, another question arises. What about people who deliberately take on a more radical stance in one or other 'life-view' in order to oppose what they see to be extremes in an opposing view. Consider for example the Pope John Paul II. His home town in Poland was

situated only about 15 kilometers from the death camp of Auschwitz. SS guards were trying to find him when he was hidden in the bishop's household. Not only did this Pope have first hand experience of the excesses of ideology under Hitler. He also had to function for decades under the ideology of Communism. It is little wonder therefore that in his life as Pope he presented a strong opposition to over-stress on ideology within the Church. Unfortunately some judged that his position was extreme so they in turn took a more extreme, opposing view in order to counter this.

Such positioning and counter-positioning goes on across any kind of community. In some ways it can be a sign of health as well as of friction. But a lot of energy can be lost through a lack of reconciliation. Perhaps it is for this reason that the value of "forgiveness" is presented as a key to the functioning of any society.

Text 5 - *Pass on the Power of One*, shows awareness of tension between a "law" based and an "order" based group. Text 5 presents a unifying force in the Authorised, Living Word. It indirectly warns people to be conscious of whom they may be insulting, - whose authority and whose voice it is that they attack. To loosely take a quote from the Hindu *Upanishads* "Whatever about what is heard, what about the Hearer."?

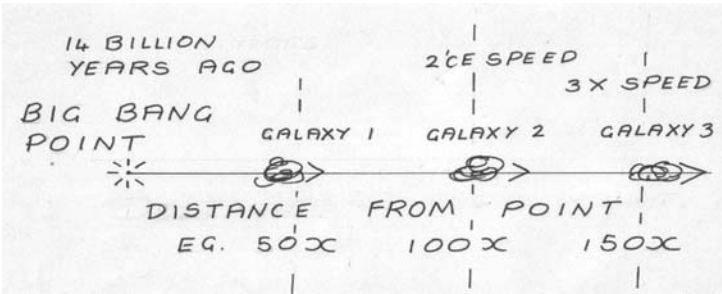


APPENDIX ONE

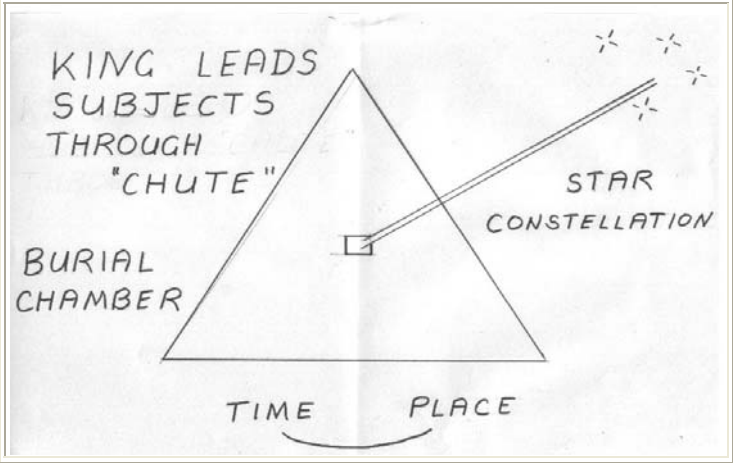
CARTOON ALLEY

1.

Many scientists believe time and matter began with a Big Bang. They show that all the galaxies are moving away from some relative point in space. A galaxy that moves at twice the speed of another Galaxy is also twice the distance away from that relative point. They estimate that this Big Bang took place about 14 billion years ago.

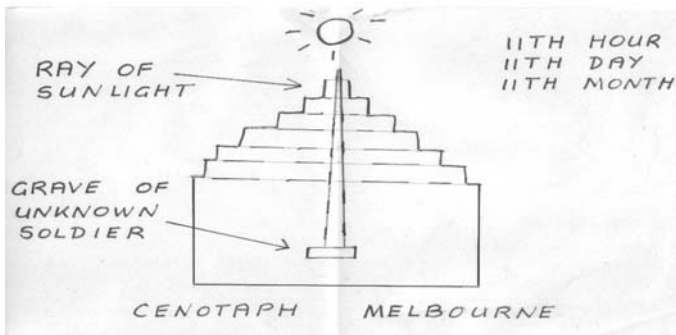


2.	Archaeology can show that early civilisations tried to bring time and place together at a point for example in the structures of their temples and burial places. It appears they believed by doing so creatures could re-enter back into their origins. Examples of this can be found in the pyramids of Egypt.
----	--

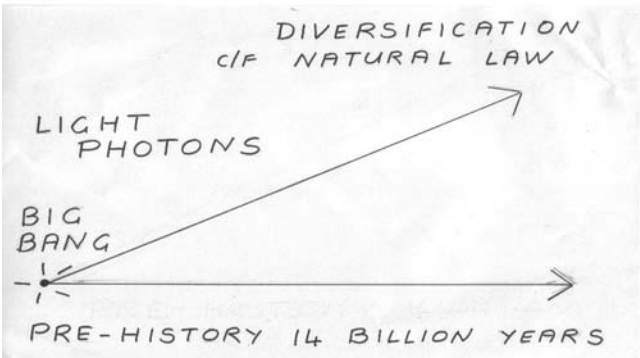


3.

The practice of trying to link together time and place continues in our culture today e.g. at the Cenotaph in Melbourne. Another example may be the dawn service on the shores of Gallipoli.

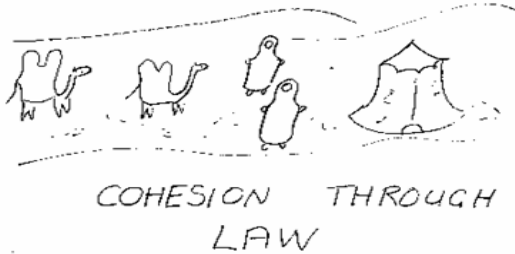



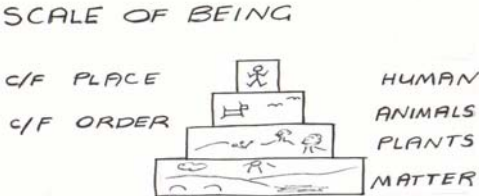
4.	<p>For their own safety and life endeavours, people try to "construct" their social environment. Some people and communities e.g. in the East try to do this in a general type way. Historically, more to the West, people have tended to do so by stressing either an approach based on time or an approach based on place.</p> <p>Let's look at this more closely. If a society tries to ground itself with an emphasis on "Time" they can acquire a strong sense of history e.g. in the evolution of creation, in the origins of their family or tribe and in the cause and effects of natural law.</p>
----	--





5. A society that stresses "time" is more likely to develop the sense of cause and effect within time. For example "Do something damaging and damaging effects will follow". They view morality as being based upon law especially 'law' amongst members of the same and any species. That is, respect for life, procreation and territory. They find social cohesion through a stress upon law (c/f Judaism)



6.	<p>In such a society a sense of forgiveness and being forgiven is crucial. Otherwise the society can cut itself off more and more from its own and wider membership..</p>
	
7.	<p>Consider another base for social construction - place. If people emphasise "place" for a framework of community then they become more conscious of what is in this place, that is the nature of "matter" itself. Differences emerge between spiritual existence and material existence - between what is rational and what is inanimate.</p>
	

8.

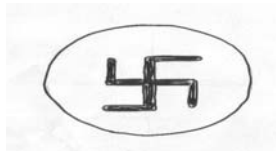
A society that stresses "place" is likely to stress patterns of order within the universe. They are likely to rely on logic so they can adapt their social structures to reflect universal order. It is in this way that their communities find cohesion. (c/f ancient Greece).



COHESION THROUGH  
ORDER

9.

In such a society a sense of direction is needed. Otherwise undirected energy can "implode", lose its connection with nature and lapse back into chaos.



## ARGUMENT FORWARDED

Ancient texts have dealt with a search as to how a society based upon the sense of time and a society based upon the sense of place are constructed and should be constructed. They explore the possibility of combining the two.

Five ancient texts are being called here:-

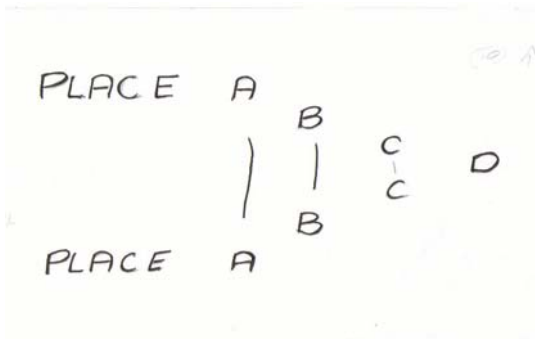
1. *Recognise Law and Order*
2. *Internalise the Law*
3. *Find Direction for Order*
4. *Launch the (Hybrid) society*
5. *Pass on the Power of One.*

An underlying and structured argument about this possibility is developed at the base of the five texts.

The line of logic running through these books uses a system of paragraph "hooks". These act as headings and as links between the paragraphs of each Section and in a Section there is one 'hook' to each paragraph. All the 'hooks' within the Section are the same. Many of the 'hooks' take the form of a place name. Some are in the form of a verb. Others are the names of addressees.

In four of the five texts some of the Sections are set out in paragraph pairs. A point obviously common to each pair can be selected out. Then the points of each pair can be formed into a list. Each list forms a Section of the whole text. A heading that describe the list also provides a heading for the Section. There are about five Sections for each major text.

The Section Headings show a logical argument is being developed underneath the texts. This 'argument' starts with Text 1 and continues to Text 5. Some of the paragraphs that are linked into pairs form what can be described as a concentric circle as below.



The five ancient texts considered in *Reality Search* are written in fairly generic language. Thus there can be many levels of meaning and 'interpretations' given to the texts. The texts can be shown to have more than one structure. So while the analysis of *Reality Search* demonstrates one structure, other structures can be found for the texts as well. In this way the structuring of the texts compares with mosaics where there are 'layers' of patterns rather than a single one.

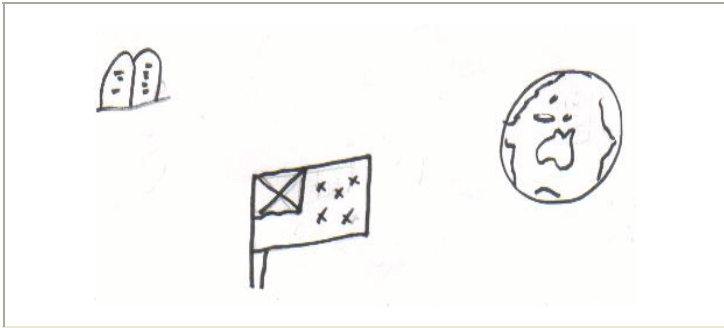
In the the structure shown by *Reality Search*, the pairing of paragraphs in particular provides some control over interpretation. Thus points of understanding taken from the text need to be common to both the paragraphs in each pair. They also need to be on the same subject as points taken from other pairs in that Section as well.

Even though there is a range of interpretations that can be taken from the text readers should still be able to concede that the *Reality Search* analysis does not conflict with the meaning of the text. Some of the words used in the *Reality Search* analysis would not have existed at the time the texts were written. But the ideas behind these words and the text should still compare. Indeed over the centuries it is likely that many modern words have been coined as a result of what the text teaches.

## ***1. Recognise Law and Order***

A summary (with some 'diagrams') of the underlying argument is as follows:.

- (a) Authority is based upon natural law and furtherance of the common good. (c/f Law)



- (b) A sense of direction underpins constructive use of patterns within the universe (c/f Order)

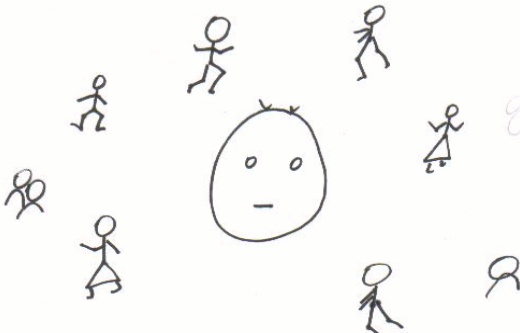


- (c) An 'adult child' with certain qualities  
can straddle both social structures



L  
A  
W

ORDER

- (d) The one person has to deal with  
a range of factors in a social context

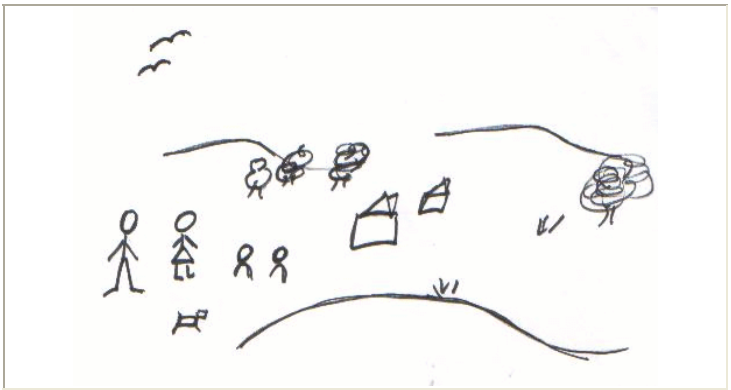




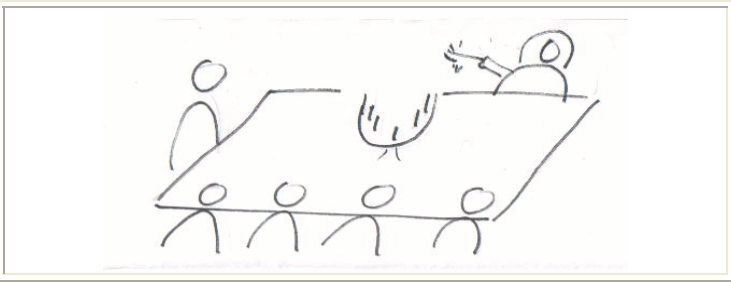
<b>2.     <i>Internalise the Law</i></b>	
(a)	The "child" of a law-based society
	
(b)	Ways to push 'beyond' the law
	



(c) Attributes to help internalise law



(b) Factors in an environment of internalised law



(e) Warnings against over-stress on external law

THE BOY  
WHO BREATHED  
ON THE  
GLASS

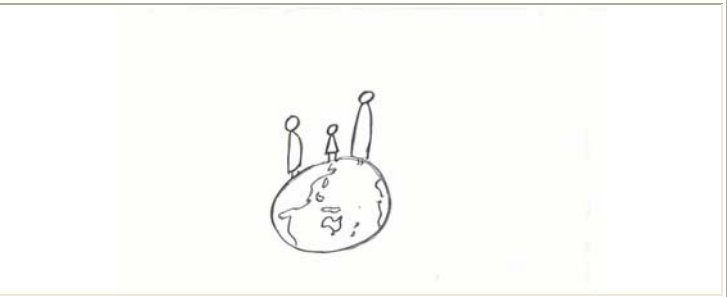


(f) Lead through a Forgiving Relationship

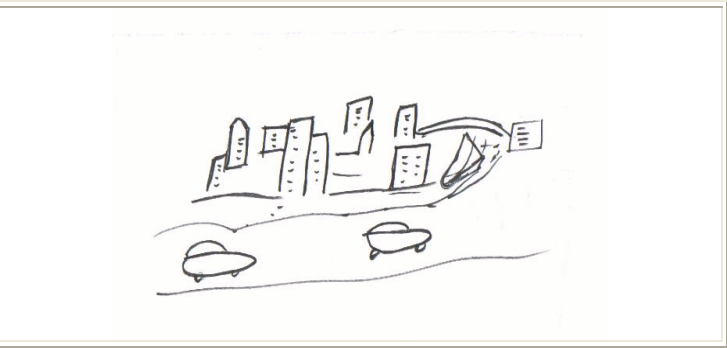


**3.                    *Give Direction to Order***

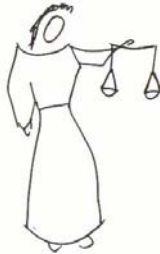
**(c)            The Child of an Order-based Community**



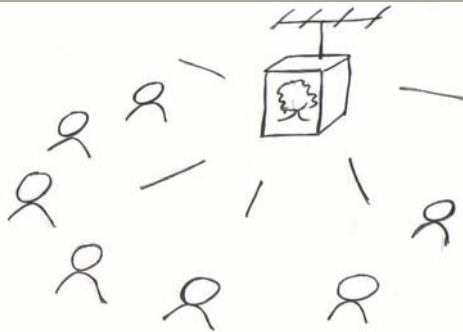
**(d)            Attributes for an Order-based Community**



(c) Ways to improve on Democracy



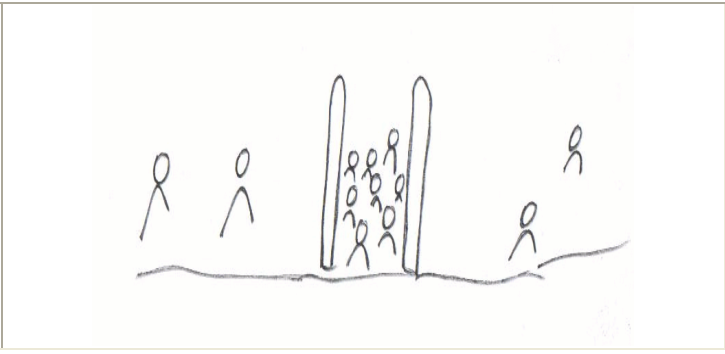
(d) Warnings against over-stress on idealism



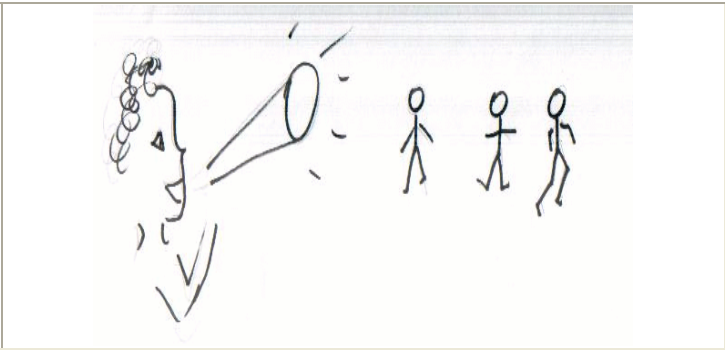
(e) The Kingdom Figure with an  
Independent Social Conscience



(f) **Warning against narrowness**  
(c/f a law/time based society)



.. and the 'loud voice' ..  
(c/f an ordered/place based society)



**4.            *Launch the Society***

(a)        The links between the founding of a new 'hybrid' society and its early beginnings.

$$A + B = C$$

OR

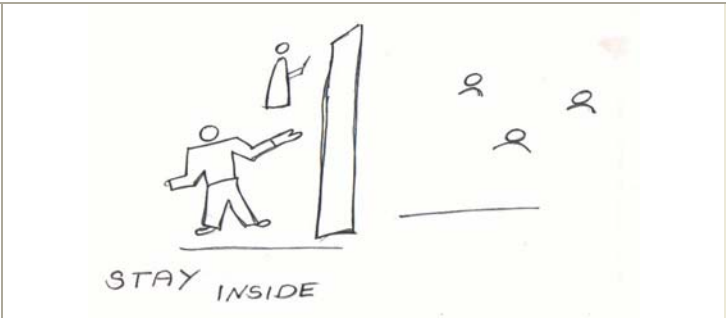
$$A + B = A + B!$$

(b)        An outreach beyond the emerging group in order to recognise the authenticity of outsiders





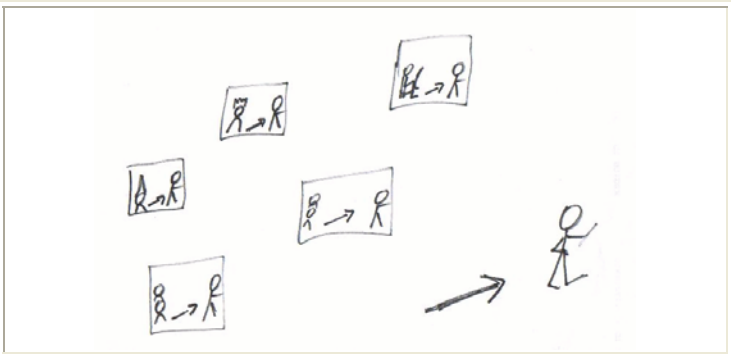
(c) Cope with Opposition to an outside reach



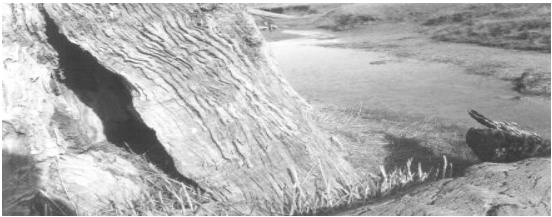
(d) Heed multiple voices and a 'Living Word' which exists across these. This 'Living Word' gives independence from the loud voice.



(e) Authority and the Living Word can be found in the range of people



(f) The range of people in differing power positions can support the power of one.



**5.     *Pass on the Power of One*****(a)     The Sense of an 'Authorised, Living Word'**

" I   AM "

**(b)     Characteristics of a Living Authority**

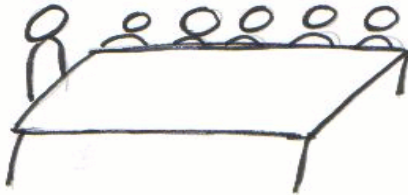
BE RESPONSIBLE



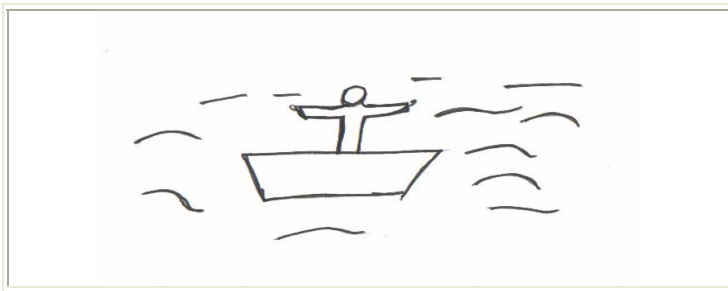
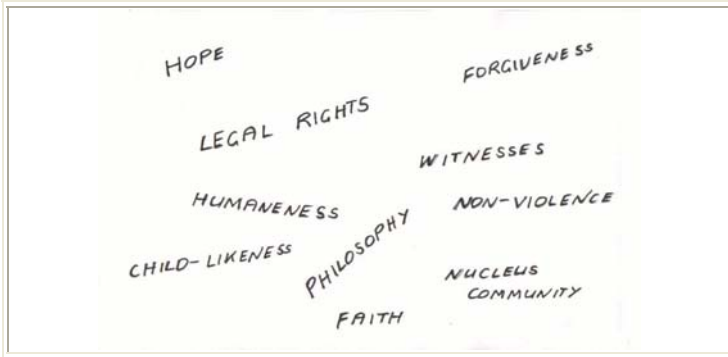
(c) Characteristics of the Living Word

BE FLEXIBLE

(d) A challenge to identify with the  
Authorised Living Word



(e) A challenge to allow the Authorised, Living Word to set direction for the future.



## APPENDIX TWO

### Questions and Answers

#### 1. Recognise Law and Order

1. Why do scientists accept the Big Bang origin of the universe?

(Because the speed of moving galaxies can be estimated and those moving fastest are the furthestest away from a point in space.)

2. With the explosion of light photons what other two major yardsticks of reality began?

(Time and Place)

3. In time one can observe cause and effect. Can animals do this? What do myriad examples of cause and effect tell us about?

(Natural Law)

4. In a "place", for example a kitchen, this could be described as being in contrasting situations. What can these be?

(Order or chaos)

5. If one is to set up organise a certain place into situation of order what is a vital tool for this?

(Reason)

6. If a person wants to adhere closely to the natural law they need to accept something about it. What is this?

(Authority)

7. What is authority based on?

(Based on God's Will  
Extends to good and bad  
Requires support  
Challenges corruption  
Gives priority to people  
Respects human needs  
Can innovate new order  
Reaches to crowds  
Ready to forgive)

8. If a person wants to live an ordered life what do they need to help prevent their life it slipping back into chaos?

(A sense of direction)



9. What does a person need to do to have a sense of direction?

(Be receptive  
Perceive as well as see  
Note dignity of the person  
Realise big picture is complex  
Value personal contact  
Believe in own power  
Avoid bad actions  
Don't overstress formality  
Stay anchored  
Avoid hardheartedness)

10. If a cross section of people were selected to move between one type of society for example a tribal and a quite different one for example a city, which persons are most likely to learn a new language and adjust faster?

(Children)

11. Why do people live and work together?

(Mutual support)





12. In the process of living and working with other people what are the sorts of things that an individual needs to cope with?

(Fear  
Place getting  
Asking  
Crowd pressure  
Accepting help  
Praise and mockery  
Belief in self  
Civic authority  
Regeneration  
Love and loyalty  
Crowd fickleness (guilt...)  
Finding support  
Plots and criticism  
Taking initiative)



## 2. Internalise the Law

1. If we consider a group of birds or animals living in the wild name three things needed for the survival of the species.

(Individual survival  
Ability to reproduce  
Protection of habitat)

2. What sort of background framework would these animals and birds operate from?

(The natural law)

3. In the case of a parent bird and animal and their young, why should the young heed the warning of their parents?

(Parents want them to survive)

4. For the young, what sort of figure is the parent?

(An authority figure)

5. Within the large group of the same species what would be the basic rules respected

(Don't kill own species  
Allow fellows to mate and reproduce (c/f what's viable)  
Respect each other's habitat e.g. nests)

6. Can you think of three traditional rules that parallel these three cruxes of communal living amongst the same species?

(Thou shalt not kill  
Thou shalt not commit adultery  
Thou shalt not steal)

7. If a community of people eg a family or tribe live by the natural law what would be a way of ensuring this law is respected

(Internalise the law)

8. What would be a way to keep the bare minimum of law

(Push beyond it)

9. Can you name some ways of pushing beyond the law?

Avoiding sin only  
Being average  
Being literal  
Show  
Treasure  
Judging  
The easy



10        What sorts of attributes would help people to live by the natural law?

- |                         |                      |
|-------------------------|----------------------|
| Ask for help            | Entrust              |
| Recognise authority     | Renew                |
| Accept touch            | Lead                 |
| Accept healing          | Touch                |
| Be independent of crowd | Ignore ridicule      |
| Be ready to move        | Believe in own power |
| Leave excuses           | Believe              |
| Follow                  | Teach and heal       |
| Trust                   | Pray for harvesters  |
| Prioritise              | Reach out            |
| Forgive                 |                      |

11.        If law is internalised on the part of individuals, how could this be developed further?

(Develop an environment of internalised law)

12.        What is a special quality which is often attributed to older people and which underlies an environment of internalised law?

(Wisdom)



13. Name attributes of wisdom and an environment of internalised law.

Wisdom:--	Heals
Proves	Dismisses petty
Excuses	Praises
Relieves	Feeds
Prophesies	Warns
Justifies	Builds
Judges	Foresees
Predicts	Anticipates
Relates c/f God's will	Empowers
Bears fruit	Grieves
Proclaims	Pays dues
Retrieves	Is present
Is affected by	Forgives
Listens	



13. If law is too externalised what would be some of the outcomes?

Selfish use of law	Separatism
Belittling of children	Anthropomorphism
Many possessions	Legalism
Making demands	Narrowness
Condemnation	Hypocrisy
Ambition	Temple reliance
Controls	False Prophets
Vestiges of greatness	Lack of watchfulness
Money from religion	Presumption
False appearances	Lack of development
Reliance on rank	Lack of accountability
Privilege	

14. Consider the parents of animals or birds in a wider group of their species. Describe their attitude when the young misbehave?

(Firm but forgiving)

15. What would be an underlying belief on the part of the young bird or animal about their parent or leader

(They believe the authority figure has a genuine care for them despite what the young may do.)



### 3. Find Direction for Order

1. If a wide variety of people from different ethnic and social groups were trying to live together, what sort of leadership would most likely meet their needs?

(Representative)

2. As differing interests and needs were dealt with in such a community what would be a key sign of effective government?

(Order)

3. What would be a crucial need amongst people of different backgrounds if their needs were to be met by the whole?

(Communication)

5. What would help differing groups focus their energies together?

(A common goal or direction)



6. Which people would adjust most easily amongst people of other social and ethnic groups?

(Children)

7. What qualities could be developed to help those of different origins live together?

Sense of authority	Forgiveness
Compassionate power	Proclamation by fellows
Bodily care	Nurturing
Proclamation everywhere	Union with God
Power in nature	Invitation
V Disease & V spirits	Solid foundation
Prayer	

8. In a democracy what improvements could be worked at to prevent it slipping back into chaos?

Stay peaceful	Prioritise integrity
Be detached	Accept outsiders
Look to future	Prioritise truthful speech
Keep moving	Direction not treasure
Reach out	Focus on direction
Make love basic	Internalise honesty
Prioritise reflection	Discern
Ask	Nurture nature
Use spiritual power	Dignify woman
Listen	Loosen bonds
Seek wisdom	Start from small

9. In a society that relies heavily on logic and communication good ideas are likely to become what?

(Ideals)



10. If there is an over-stress on place what would be likely to be under-stressed?

(Time)

11. If there is a heavy focus on the "now" there would be a stress on what happens in the "now". Can you think of something that happens in the "now"?

(Music, 'the voice')

12. If one or more people are trying to convince others about what they consider a good idea or ideal what is their "voice" likely to become?

(a loud voice!)



13. What are some factors to resist so as to prevent an over-stress on ideals? (V means 'versus')

- |                           |                           |
|---------------------------|---------------------------|
| V "Saved" leader          | V Ingratitude             |
| V Rejection               | V Alienation of dignity   |
| V Hierarchy               | V Predictability          |
| V Payment base            | V Over-formalised justice |
| V Elitism                 | V Self-grandisement       |
| V Ideological foundations | V Exclusion of children   |
| V Exclusion of difference | V Over-focus material     |
| V Over-absorbing system   | security                  |
| V Material obsession      | V Total self-reliance     |
| V Inflexibility           | V This life only          |
|                           | V Closure to the new      |

14. In what sort of society are people coerced into thinking along lines of "political correctness"?

(A totalitarian society)

15. What key attribute helps a single person to stand up to social pressure

(A sense of direction or purpose)



16. What qualities does a person with purpose show

- Obtains needed pity
- Makes retribution
- Increases profits
- Accepts welcome
- Exercises stewardship
- Exerts rights
- Maintains order
- Points beyond this life
- Signals future
- Donates their only mite
- Comes with power

15. Compare the faults of these two societies - one based on time and the other on place. What would be a weakness of the first?

(Time focus not place-openness and it therefore tends to be narrow)

16. What would be a weakness of a society focused on place rather than on time?

(Living in 'the now' - the loud voice)

17. What key element is needed for people to move beyond their mistakes in dealing with each other?

(Forgiveness)

### 3. Launch the Society

1. If you have two societies - one with a heavy stress on observing the natural law and the other with a heavy stress on rationalism, which is more likely to be basic?

(One based on natural law)

2. Can you think of a common symbol which could be understood to represent the one building beam supporting another one?

(the cross)

3. If the two societies were placed together which would be more creative

(a) if they both co-existed

(b) if they were both in a dialectical tension?

((b))

5. Can you think of a common symbol showing someone holding two building beams in a dialectical tension?

(the crucifix)

6. If an attempt were made to combine a time-or law-based society together with a place or order -based society, which would be the better society to start with?

(Law-based society)

7. A law-based society uses the animal/bird kingdom as its model. Here the authority figures are the parents or those in an hereditary (c/f strong genes) position. What would be a first step towards linking this in with a place/Order/rationalistic society?

(Recognise authority outside one's own family or tribe)

8. What would be helpful guidelines in recognising 'outside' authority?

- Power is in the person not a system
- Separate spiritual favour and money
- Trust the inter-racial
- Recognise power outside any central group
- Encourage movement
- Be oriented towards re-birth
- Appreciate the inter-cultural
- Be ready to adjust
- Encourage mutual financial support



9. If some people reach outwards there is likely to be efforts made by other people to prevent this. What may be some of reasons for this?

(Some people may wish to retain:-)

- Political power
- Avenues for obtaining money
- Influence amongst the wealthy
- Influence over the crowd
- Public adulation
- Leadership
- Group control

10. What would be some ways people to over come the above reasons for opposition?

(Rely on)

- 'Prayer-power' rather than politics
- Truth rather than money
- Material independence rather than support from the wealthy
- Readiness to escape rather than expect persuasion over the crowd.
- Humanness rather than adulation
- Brotherly support rather than gaining leadership
- Spiritual strength rather than group control



11. Rationalism, logic, truth and ideas are explored and communicated through the use of words. What qualities could one expect 'the word about truth' to have?

(The 'word about truth')

Is taught by many  
Continues to live on with people who 'have' it  
Is in accord with Ultimate Truth  
Is spoken to those who are ready to believe in it.  
Is received by people who include the wealthy  
Has opponents  
Urges further proclamation.  
Has an imperative to be asserted  
Is strengthened by the Fullness of Truth  
Continues the process of creation

12 Just as there can be a living language, could there also be a sense of a 'Living Word' as it expresses the truth and is communicated from one to another?

What would be some of its qualities

(as above)



13. What is a range of people who may exercise their own authority.

Followers  
Prophets  
Church leadership  
Law enforcers  
The people  
State Law  
Religious leadership  
Kinship  
The Governor  
The Successor  
The Emperor  
Monarchy

14. If someone from a law-based society moves out and they fit comfortably into a wider, order-based society, how might they interact with an authority figure there?

Accepts authority of outside figure  
Gives advice to authority figure  
Accepts refusal of advice  
Gives warning  
Accepts protection of authority figure  
Accepts on-going protection/imprisonment





## **4. Pass on the Power of One**

1. To what can a 'truthful word' be compared when it takes on a life of its own and generates ideas?

(A seed)

2. In a football team or elsewhere is the energy of the group the sum of its parts or something more?

(Something more)

3. What are two common words used to describe the energy of a group or the atmosphere of an organisation?

(spirit, morale...)

4. If authority exists across society so there is a sense of a 'living authority', what would be some of its characteristics?

- Represents Ultimate Authority
- Invites
- Uses power
- Relies on household
- Works for Ultimate Authority
- Gives witness

5. If people with liberal ideas are challenged to respond to the authority and dignity of others, how could they be expected to modify their own behaviour?

(Be responsible)

6. If people across society are able to perceive and express the truth there can be a sense of a 'living word'. What would be some of its characteristics?

Appeals to Crowd  
Is sought after  
Achieves goals  
Brings life  
Is doubted and outlawed  
Is aware of death threats  
Has public witness  
Is conscious of timing  
Is a 'voice from heaven'  
Is a 'light to the world'  
Leaves those who reject it.

7. If people are challenged to accept the validity of what others can think and say how could they modify their own behaviour?

(Be flexible)

8. If one endeavours to be both responsible and flexible what sort of approach would be taken?

(A balanced one)

9. Would it be helpful to the wider society if some people gathered regularly at a particular time and place so they could recognise and cultivate these characteristics in their lives?

(Yes)

10. What would be characteristics of a society where responsibility and flexibility were both promoted?

(It would be)

Defending legal rights

Using non-violence

Respecting the uniqueness of the 'Living Word'

Using a philosophical base

Observing the human dimension of the 'Living Word'

Fulfilling Scripture

Seeing the maternal nature of Church

Adopting 'the way' of the child

Caring for a living union of 'time and place'

Providing support for leadership

Giving assurance of forgiveness

Giving priority to faith

11. Would it be necessary to constantly monitor and evaluate the basis on which a balanced society is based?

(Yes)

12. Should there be a sense that in the construction of a society there are forces of nature operating (c/f Sociology) that need to be understood and anticipated?

(Yes)



**Biographical Note:**

Michelle Nailon CSB (B.A., B.Theol., M.Theol.) is a member of the Congregation of St Brigid. Past experience includes 9 years with Inter-Church Trade and Industry Mission (ITIM) and 10 years part-time 'temp-typing' around industry (about 100 places).

*A Line of Logic*

*Reality Search - Version One -*

ISBN

0 9581766 1 2