A LINE OF LOGIC

REALITY   SEARCH

VERSION ONE

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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.

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 modem 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.

In 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 f 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.
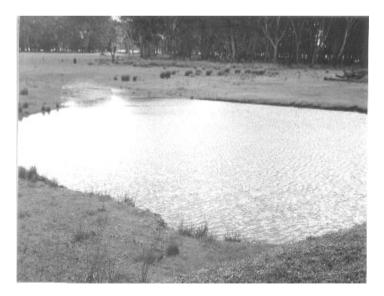
On the other hand a place or ordered community tends to be weak in its sense of time. The members of such a society can tend to live in the "now". Their neighbours change and can be anonymous. They can forget about the passage of time and are not aware of the ageing process in the same way that they would be in an extended family circle..
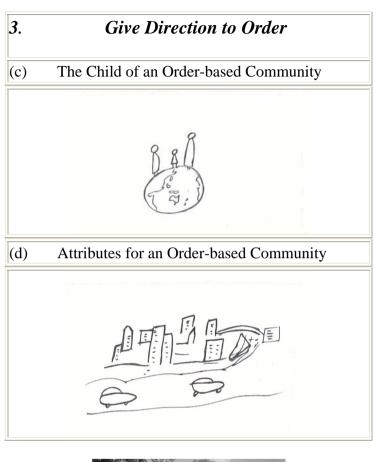
The writer of the Text 3 connects the "now" factor to what actually goes on in the 'now'. When one thinks of it, sound happens in the "now". Only one sound can be heard at a time. With speech only one word can be

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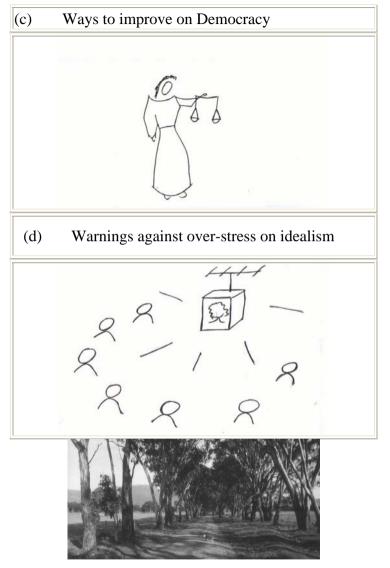
Recall that at the end of Text 2, its writer indirectly tells people (weak on the sense of place) to "move out into the world". At the end of the Text 3 the writer tells people (weak on the sense of time) to wait. It is in the future that promised power will be given to them.
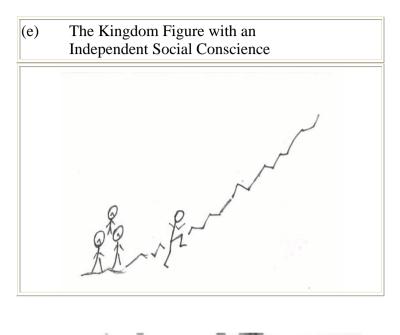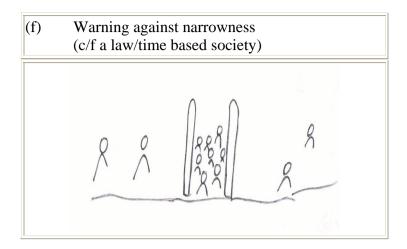
3.	***Give Direction to Order***

(c)	The Child of an Order-based Community

(d)	Attributes for an Order-based Community

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(c)   Ways to improve on Democracy

(d)   Warnings against over-stress on idealism

(e)   The Kingdom Figure with an
        Independent Social Conscience

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

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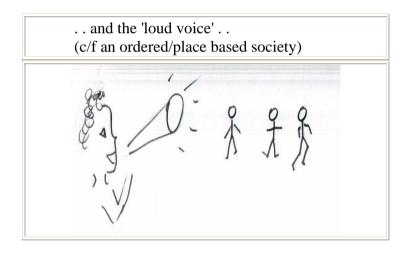
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