

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.