

Reality Search PowerPoint

Michelle Nailon CSB



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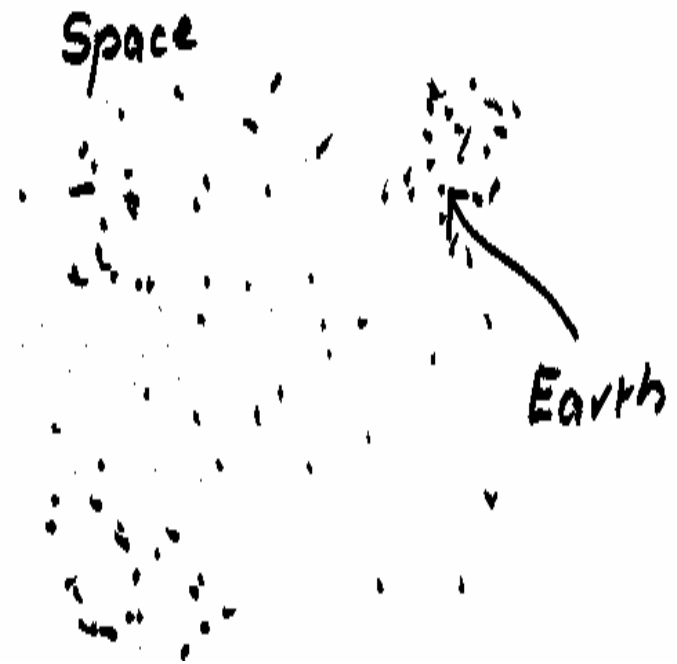
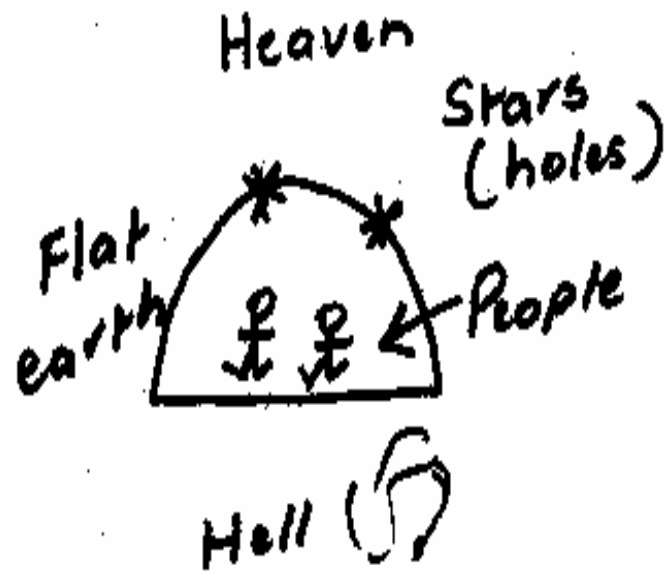
1. The Big Bang
2. Five Ancient Texts
3. Paragraph Patterns
4. “Recognise Law and Order”
5. “Internalise the Law”
6. “Give Direction to Order”
7. “Launch the Society”
8. “Pass on the Power of One”

THE BIG BANG

- With increasing effects of global warming people become more concerned about where their world will finish up.



In centuries past, even after Galileo, the universe was considered to be either static or floating aimlessly in space.



- At present there a basic shift going on in popular cosmology. This is because of "the Big Bang" .
- Scientists now know that light spectrums show the speed at which galaxies move. Galaxies that have double the speed of others are also twice the distance away from some point in space. This shows that the galaxies all started moving at the same time.
- The 'Big Bang' gives people a realisation that the cosmos began at a particular time that is, 13.7 billion years ago.
- The 'Big Bang' took place at a particular point in space.

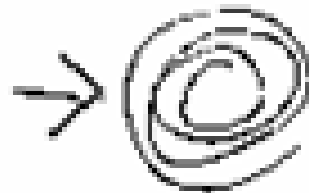


THE BIG BANG



BIG BANG
POINT

GALAXY 1

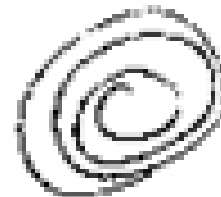


DISTANCE
EG 50

SPEED

γ

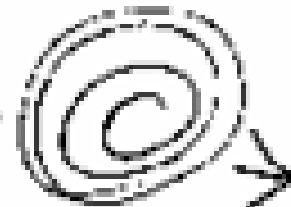
GALAXY 2



100

2γ

GALAXY 3



150

3γ

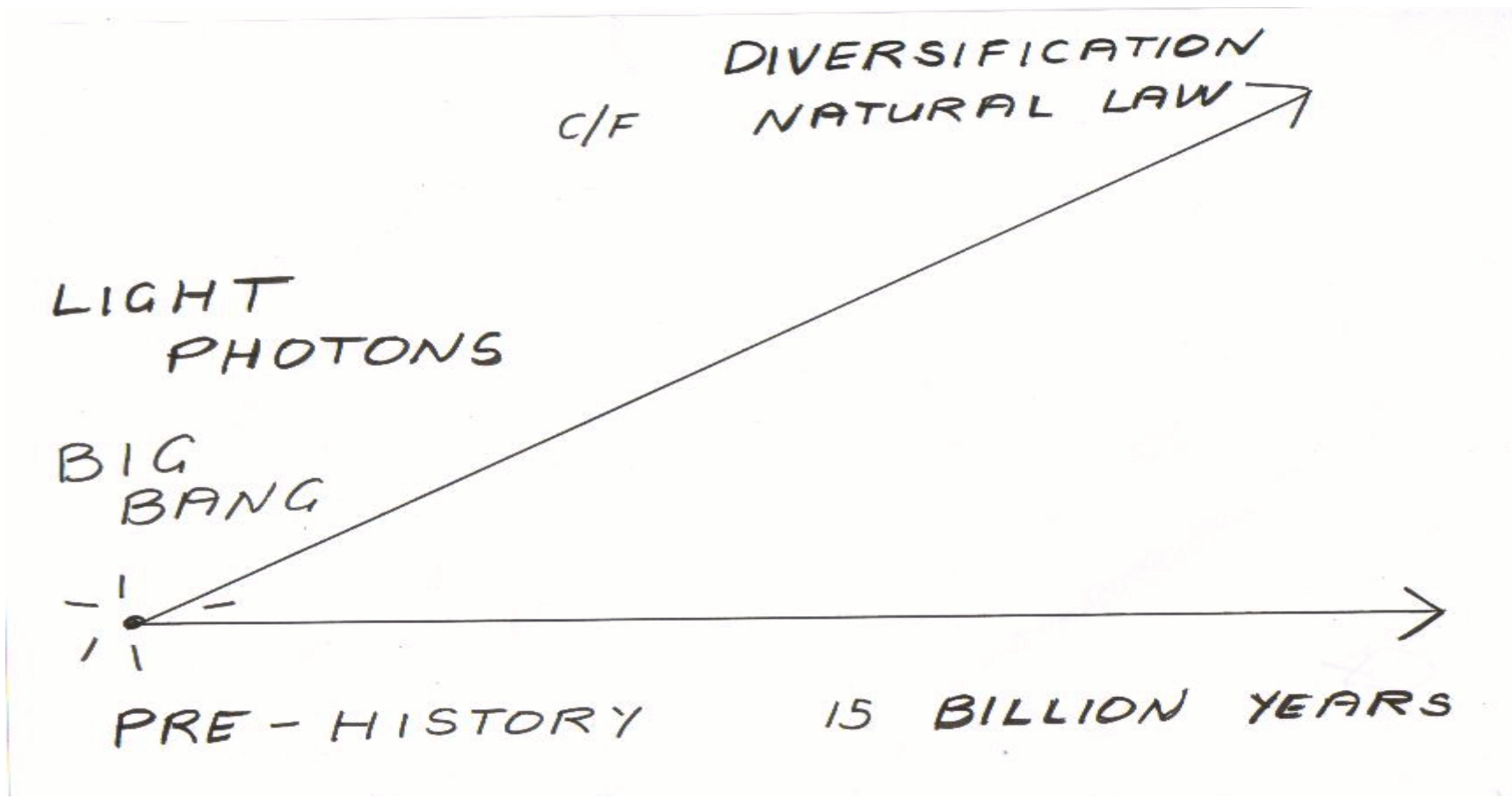


time and place

- The 'big bang' consisted of an explosion of light. In the 13.7 billion years since then, light was gradually converted to the elements that now constitute the planetary systems etc.
- With the explosion of light two other things started as well, that is, time and place.



With the start of light
There was the start of time

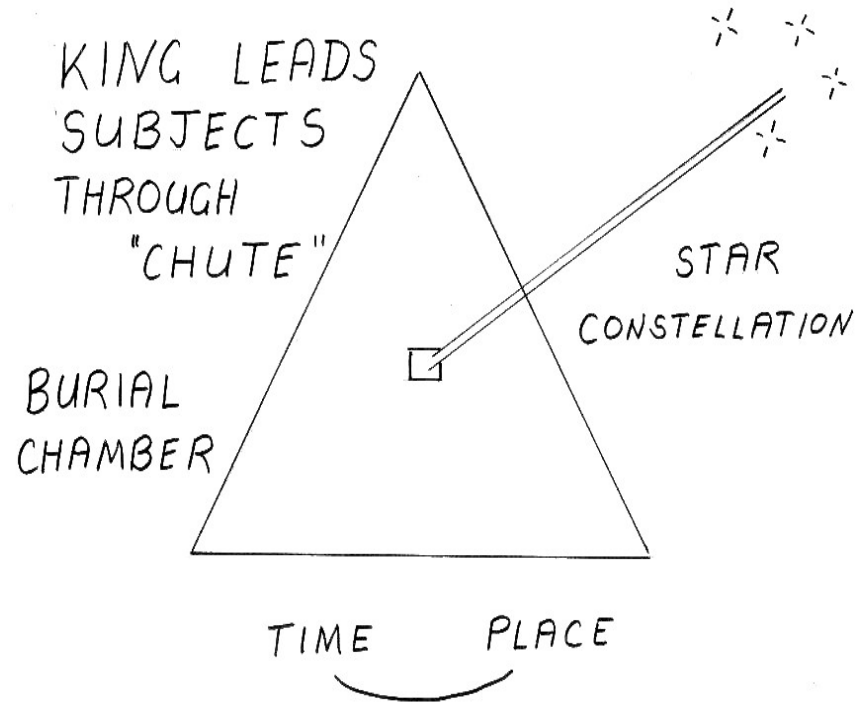


With the start of light
there was the start of place

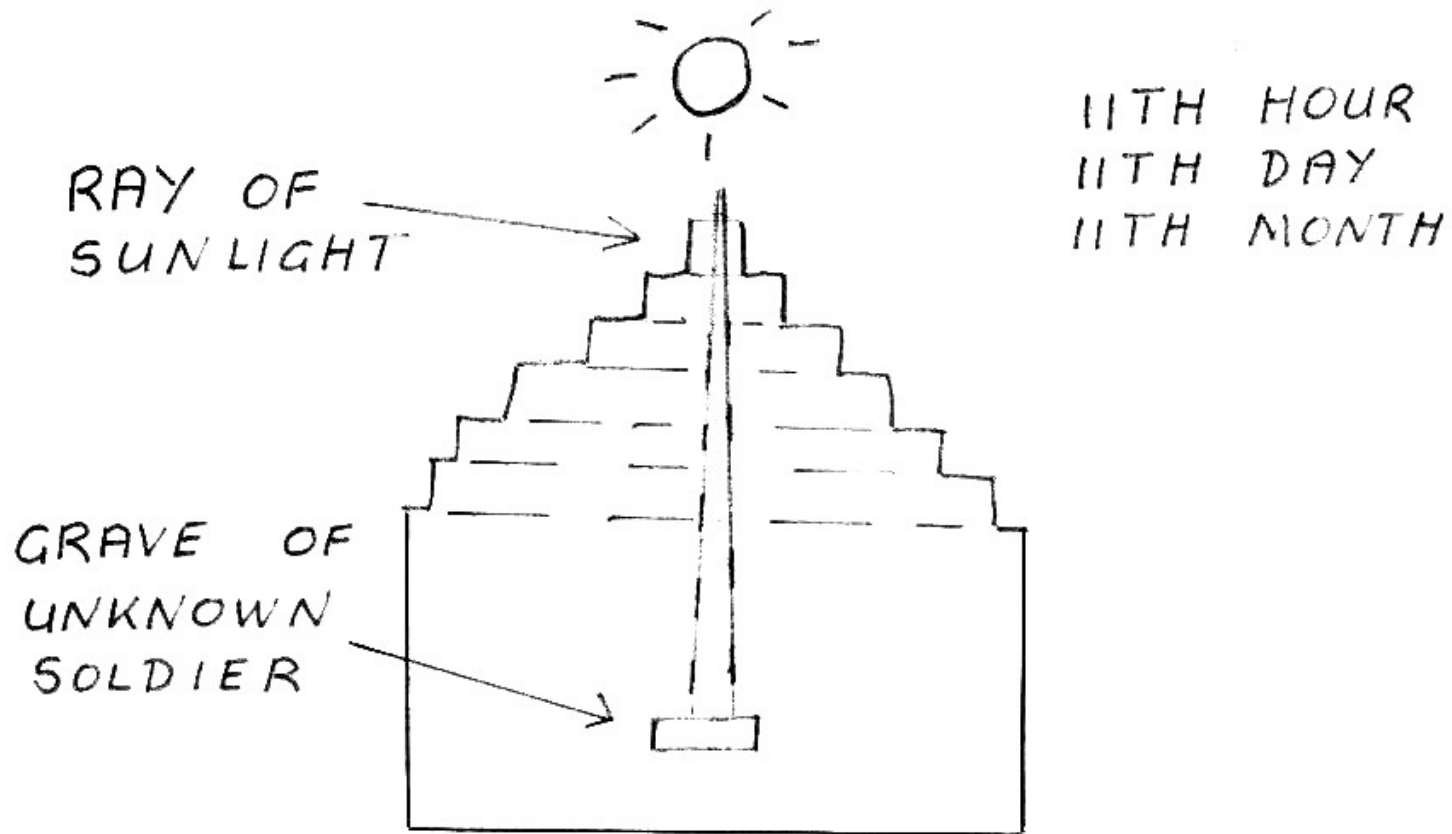


union of time and place

- People of ancient cultures believed there was, in the distant past, some sort of beginning in which time and place were at one.
- Ancient temples and pyramids attempted to reunite these two things.



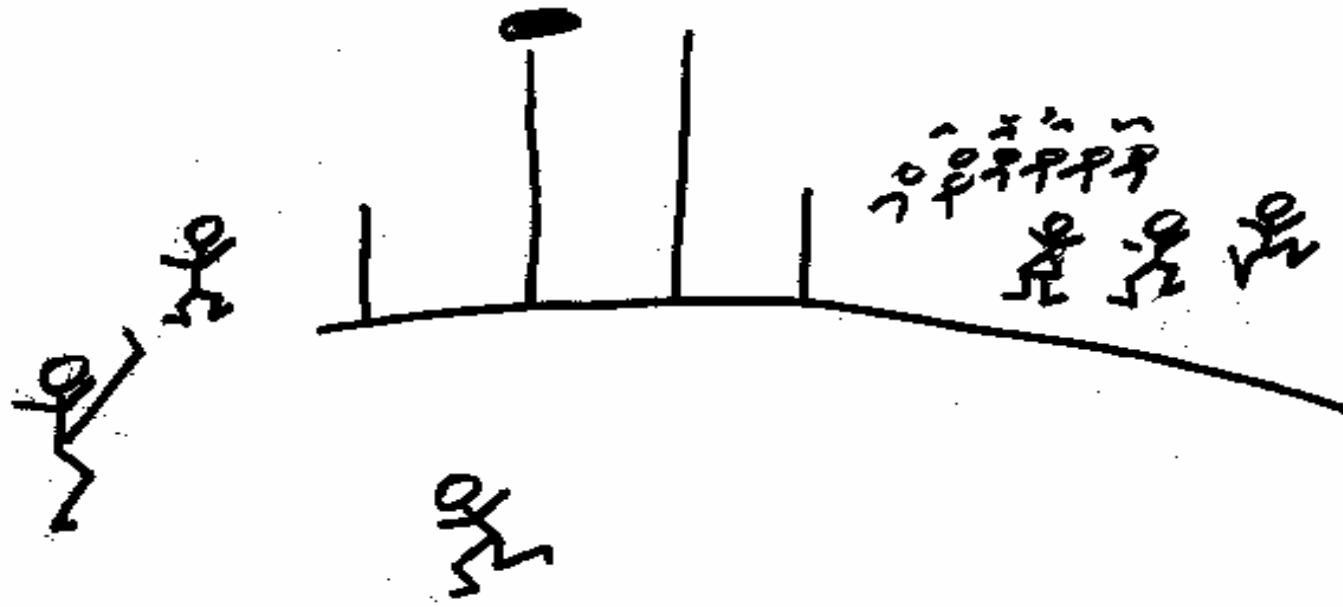
A more modern example of an interest in the union of time and place is the cenotaph in Melbourne.



CENOTAPH MELBOURNE



- A current example of bringing time and place together is the drama that goes with the grand final of a football match. In fact virtually all sports are about bringing time and place together.



time

- As civilisation evolved people realised that the universe operates according to cause and effect. One jumps out of a tree, one is likely to get hurt.
- In fact all the insect, bird, fish and animal species recognise cause and effect taking place within differing spans of time.

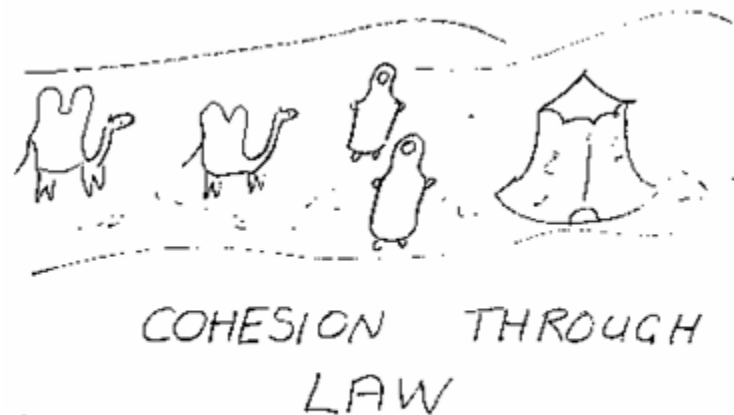


- By observation of cause and effect they work out enough about the natural law to survive.



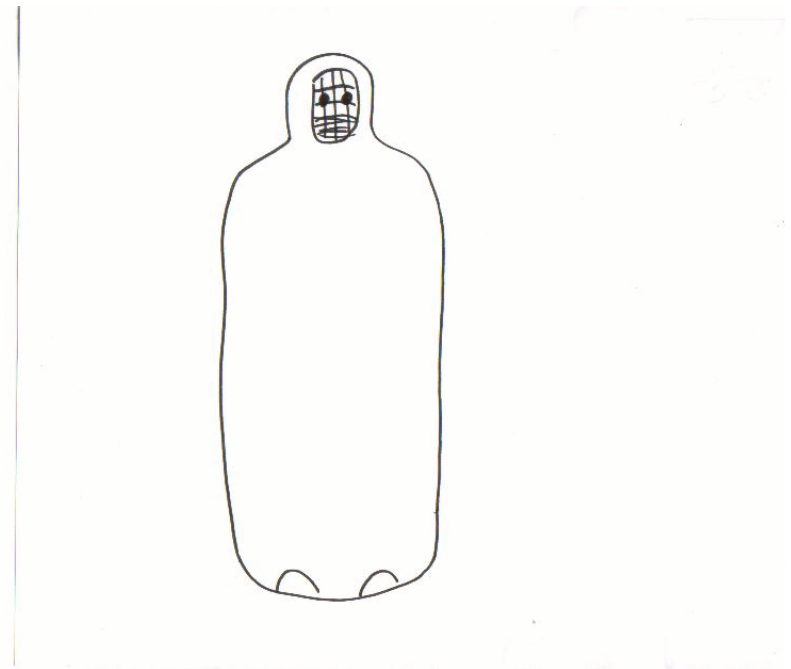
natural law

- Any society needs to ultimately base itself on observation and respect for the natural law. For instance while lions eat other animals, they will destroy their species if they eat each other.



a weakness

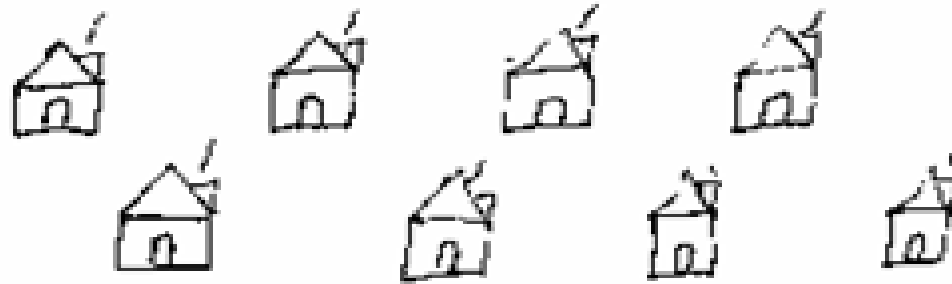
- A society of people designs laws to protect the natural law. Speed limits for instance are intended to protect people's right to safety.
- But people can over-stress external law.



place

- As well as the causes and effects of natural law, there are also universal patterns within nature. These are located within place e.g. in the geometrical patterns to be found in plants etc.
- With the development of civilisation some societies evolved in which there was special emphasis on place and the order which could be found or made there.
- Such emphasis was effective in urban communities where people from differing ethnic backgrounds were living closely together.

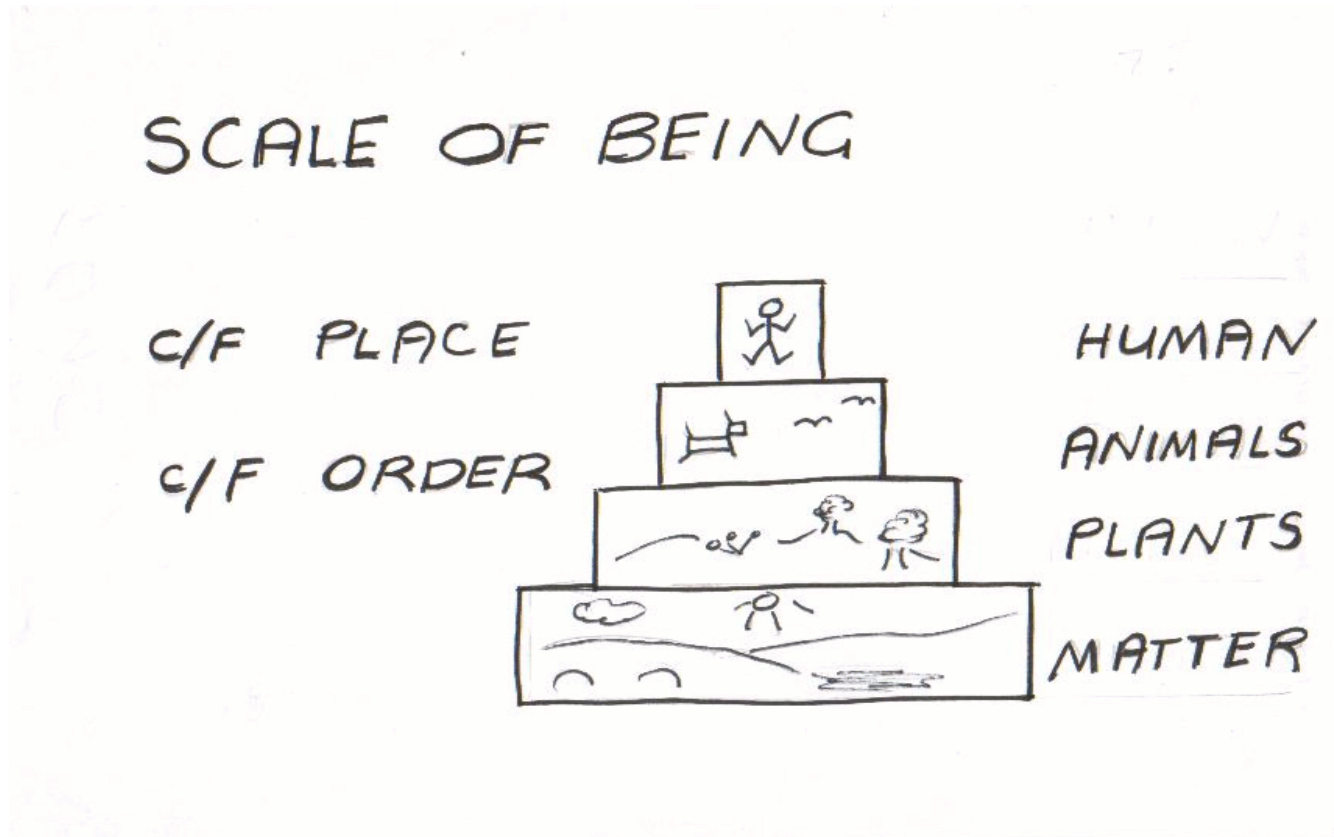




COHESION THROUGH
ORDER

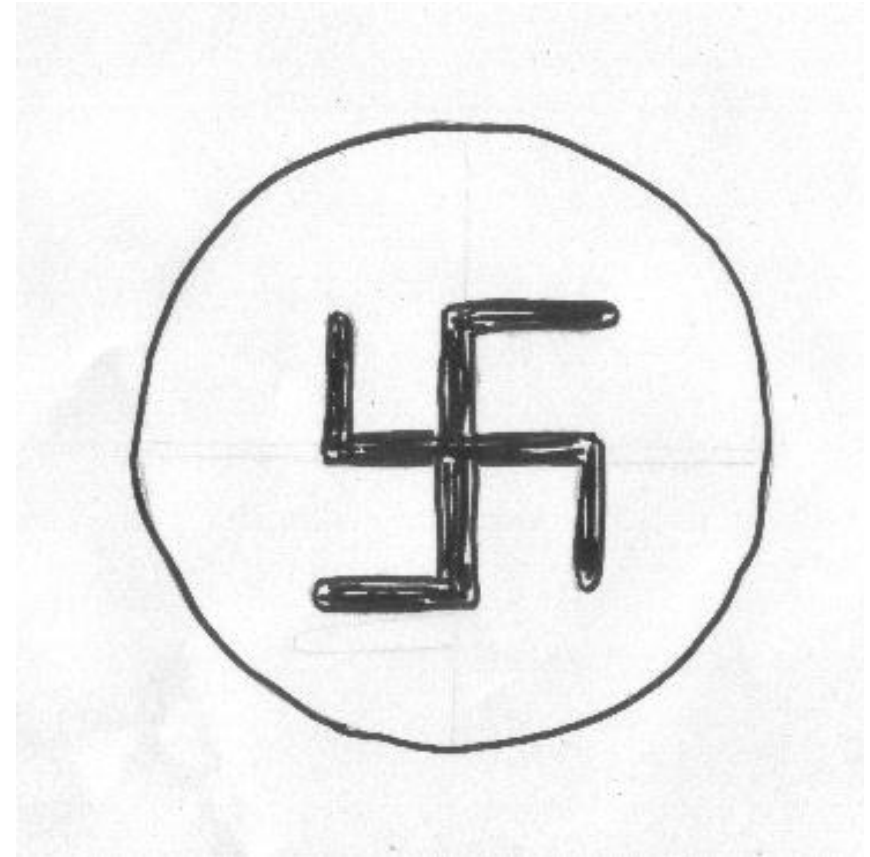


A society based upon place or order tends to look for more refined ways by which it expresses rationalism. It tends to grade things in terms of this.



a weakness

- However, when a society is over-reliant on order, there can be an over-emphasis on ideas and these in turn can form an ideology which overrides the natural law.



Can people work out some sort of balance between the two?

L
A
W

ORDER





Five Ancient Texts

©



- Scientists of the 3rd millenium may be able to demonstrate the reality of "Big Bang" cosmology. But they are not the first people to think of the universe in terms of time and place. The builders of ancient temples etc. were thinking in the same way.
- The poets, teachers and writers that formulated the great texts of civilisation were thinking that way as well.
- Thus the Bible starts with the words "In the beginning" then proceeds to describe this with "Let there be light."





$$A + B = C$$

OR

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

- The *Reality Search* kit traces a proposal put forward at a key time in history when an exploration was made about combining a society based upon time with a society based upon place. In the first of these societies there was a strong emphasis on law. In the second there was a heavy emphasis on order. These people faced the question about whether or not the two types of societies could be combined.



- The *Reality Search* kit considers and analyses five ancient texts. In its first *Version* it avoids giving these texts their traditional names. Why? Some people may say "I know about these texts and the analysis here is unheard of." Or, others may say. "I'm not interested."
- Therefore people are invited to join the venture of some historical players and writers.
- These people posed a question and then told of the attempt to bring together a society based upon time (or law) and a society based upon place (or order).



Reality Search shows there is a line of logic that is developed throughout the five texts being considered. Therefore the titles given to the texts not only portray their contents. They also show how the underlying line of logic is developed.

- 1. "Recognise Law and Order"
- 2. "Internalise the Law"
- 3. "Give Direction to Order"
- 4. "Launch the Society"
- 5. "Pass on the Power of One"



- A natural and crucial question arises here.
- How did the writers manage to put forward and sustain an underlying line of logic, not only within each of the texts, but from the beginning to the end of them?



- Archaeology shows people who lived milleniums ago were capable of engineering feats on a grand scale. They were capable of intricate works of art such as mosaics. Writers could employ methods of writing that reflected and paralleled the feats of construction around them.
- The temple and pyramid builders of ancient times had a deep fascination for the unity of time and place. This fascination was to continue.





Paragraph Patterns

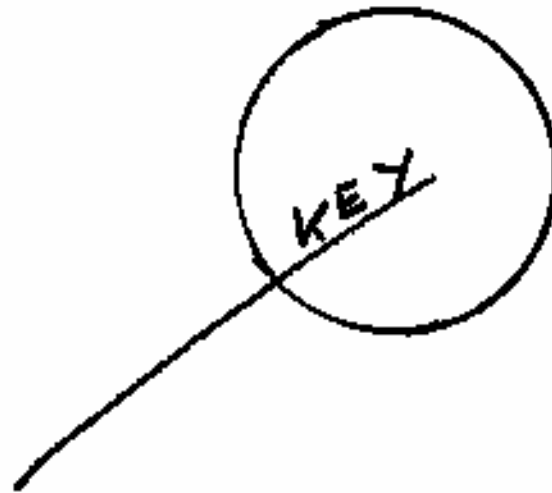
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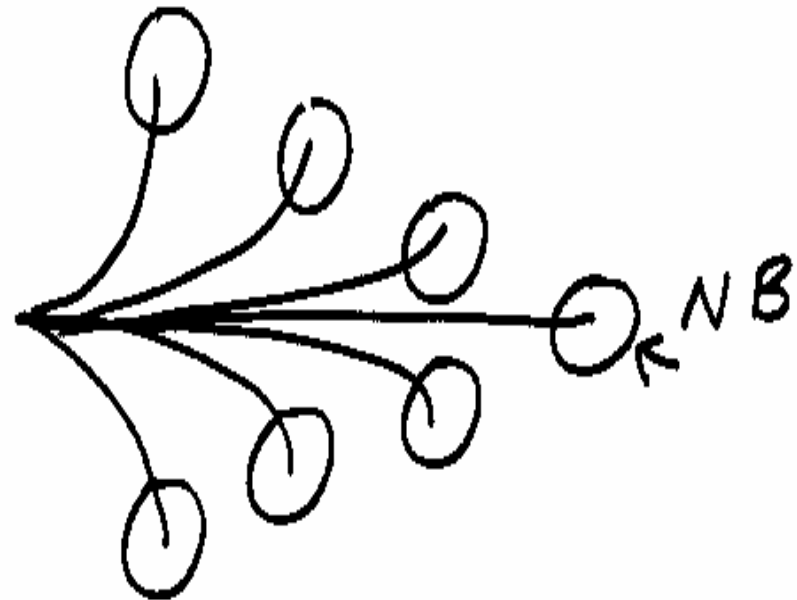
- Just as engineers of the ancient world explored the unity of time and place in their buildings, so also writers could construct texts for a similar purpose.
- How so? Consider the basic "brick" of a text, that is, the paragraph. A paragraph is a collection of sentences which focus on a central point.



- A paragraph is often self-contained e.g. with its own story.
- A paragraph can be distinguished with its own heading or a key word within its text.
- This key word can act as a heading.



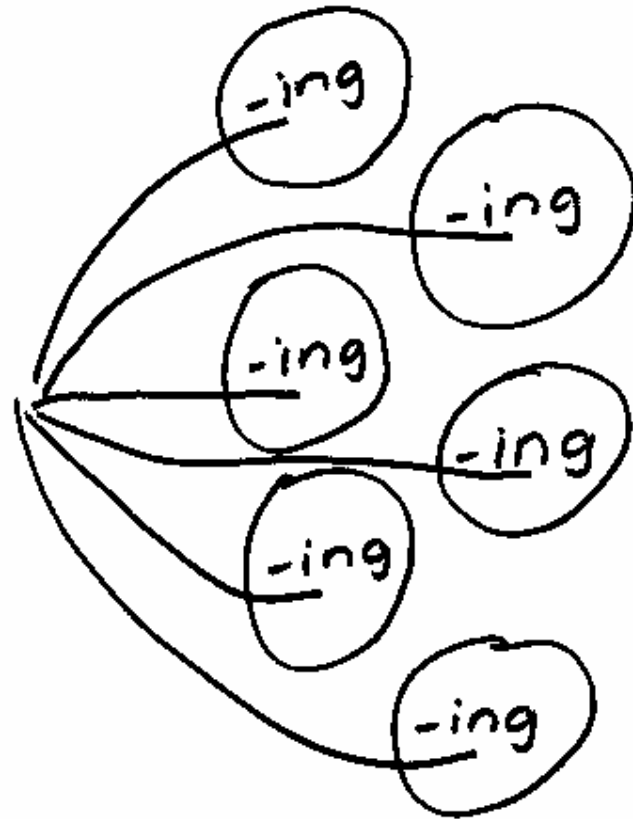
- A number of paragraphs can be clustered together by giving them the same type of key words. These paragraphs can then be grouped into pairs. The pairs can be patterned as for example like the V formation of migrating birds.



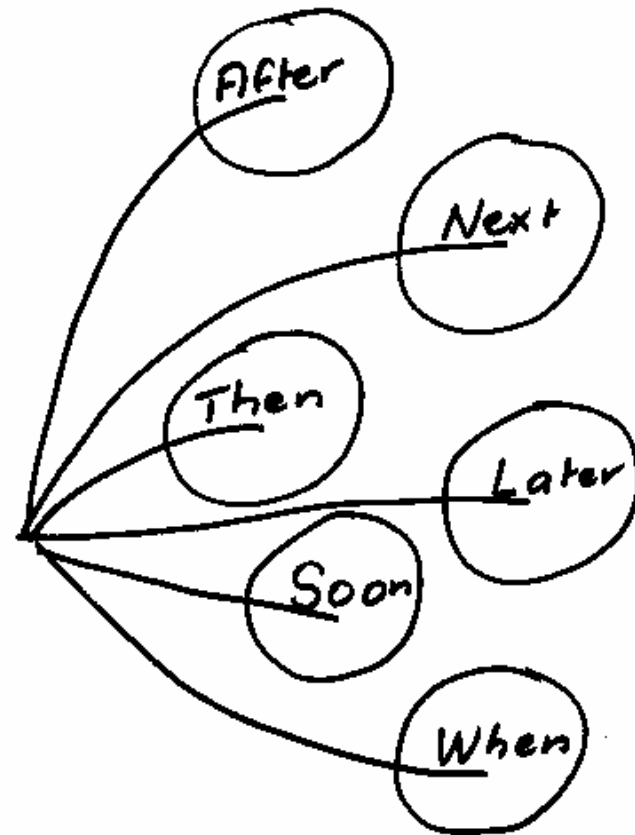
- A point made in one paragraph is reinforced when the same point is made in its pair.
- A group of paragraph pairs can thus present a list of reinforced points.
- The list can present the definition of a concept. A number of such definitions throughout a text can develop a line of logic at the base of the text.
- How so? When the definition of one concept is outlined it is then logical to explore the definition of a new concept that emerges from the previous definition.



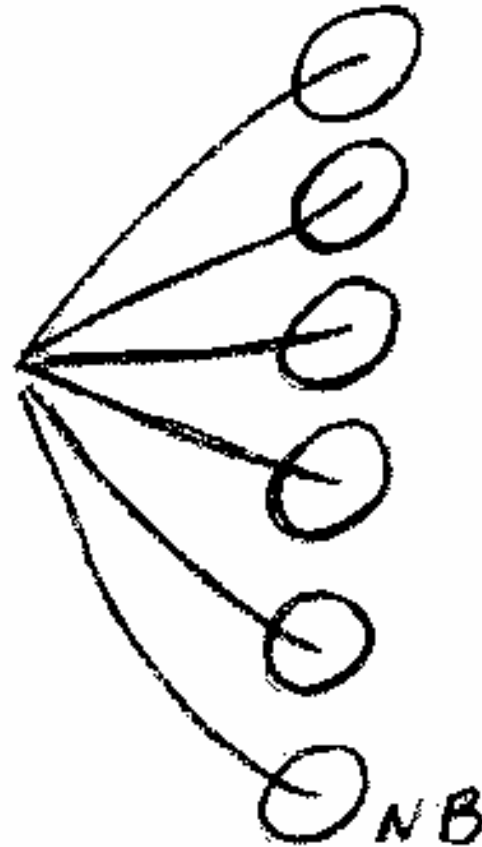
- Some paragraphs can be 'hooked' together by having a certain type of verb e.g. a present participle within its text.
- In such case there could only be the one present participle per paragraph.



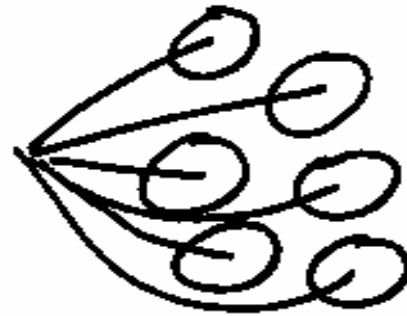
- Some paragraphs may be "hooked" together by a word about time at the start of the paragraph.
- Again there would be one such word per paragraph.



- Priority can be placed on the point made by a paragraph by putting this at the start of a group and especially by putting it at the end of the paragraph group.



- Paragraph groups can be separated from each other by using the one repeated chorus or "antiphon" placed between each group.



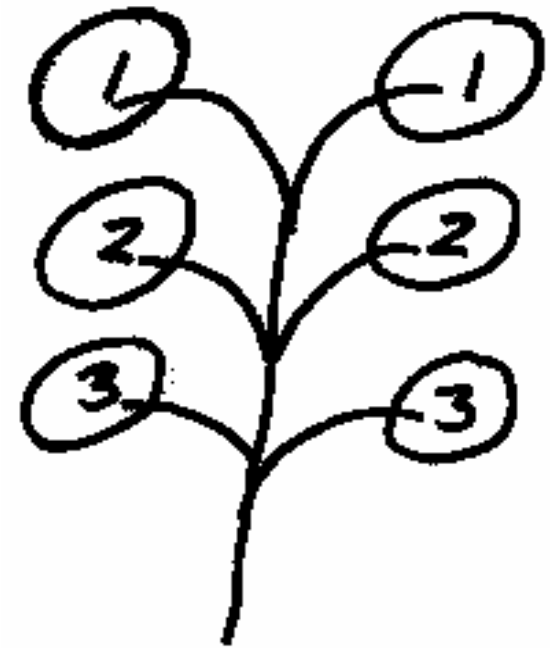
After X said



After X said



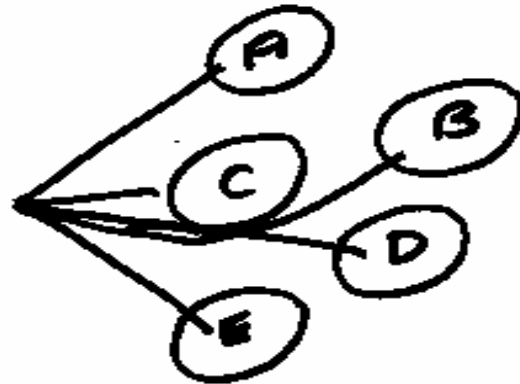
- Some paragraph groups can be formed by setting out a number of paragraphs with a certain sequence in key words such as place names.
- When the same sequence is repeated a set paragraph pairs is thereby formed.
- The place names serve as 'hooks' to link the paragraph pairs.



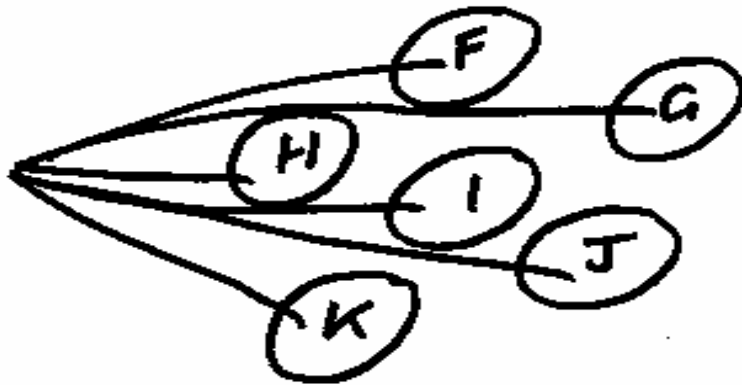
- A continuum line can be developed between two groups of paragraphs by giving both groups the same type of key word, for example that of an addressee.
- At the same time the two paragraph groups can be separated out by a sentence placed between all the sections of the text, such as "going to place X".
- Because of the similarity in their "hook" words the two groups still retain a coherence between them. They can demonstrate a continuum line that stretches from the one group into the next one.



Persons



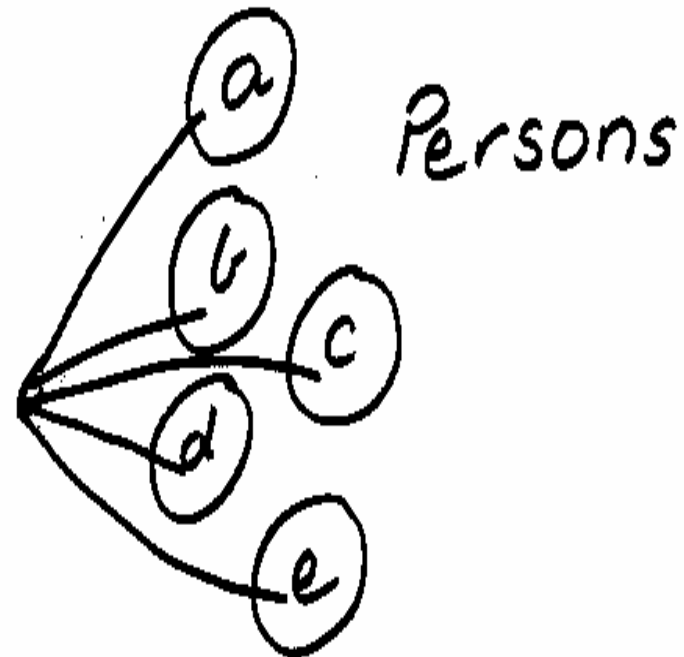
GOING TO X



GOING TO X



- Concepts can be developed by grouping paragraphs to demonstrate attributes, courses of action or definitive qualities.
- Each paragraph in a set can illustrate one aspect of the concept being developed.





Recognise Law and Order

©



The first ancient text to be considered consists of four sections

- A. Law is Based Upon Authority
- B. Order is Based Upon a Sense of Direction
- C. A Golden Rule is the Way of the Child
- D. The Power of One is Based Upon Coping



- "Recognise Law and Order" sets out the base from which a line of logic is to be developed over the four ancient texts to follow.
- A A law-based society needs to base the authority of its laws on the original cause of the cosmos.
- B If people are to survive in an Order-framed society this needs a sense of direction to avoid implosion.
- C A person with a 'born again' approach is less likely to become bogged down in the limitations of either system.
- D The ultimate need and test of a stable society is its ability to protect the interests of the individual.



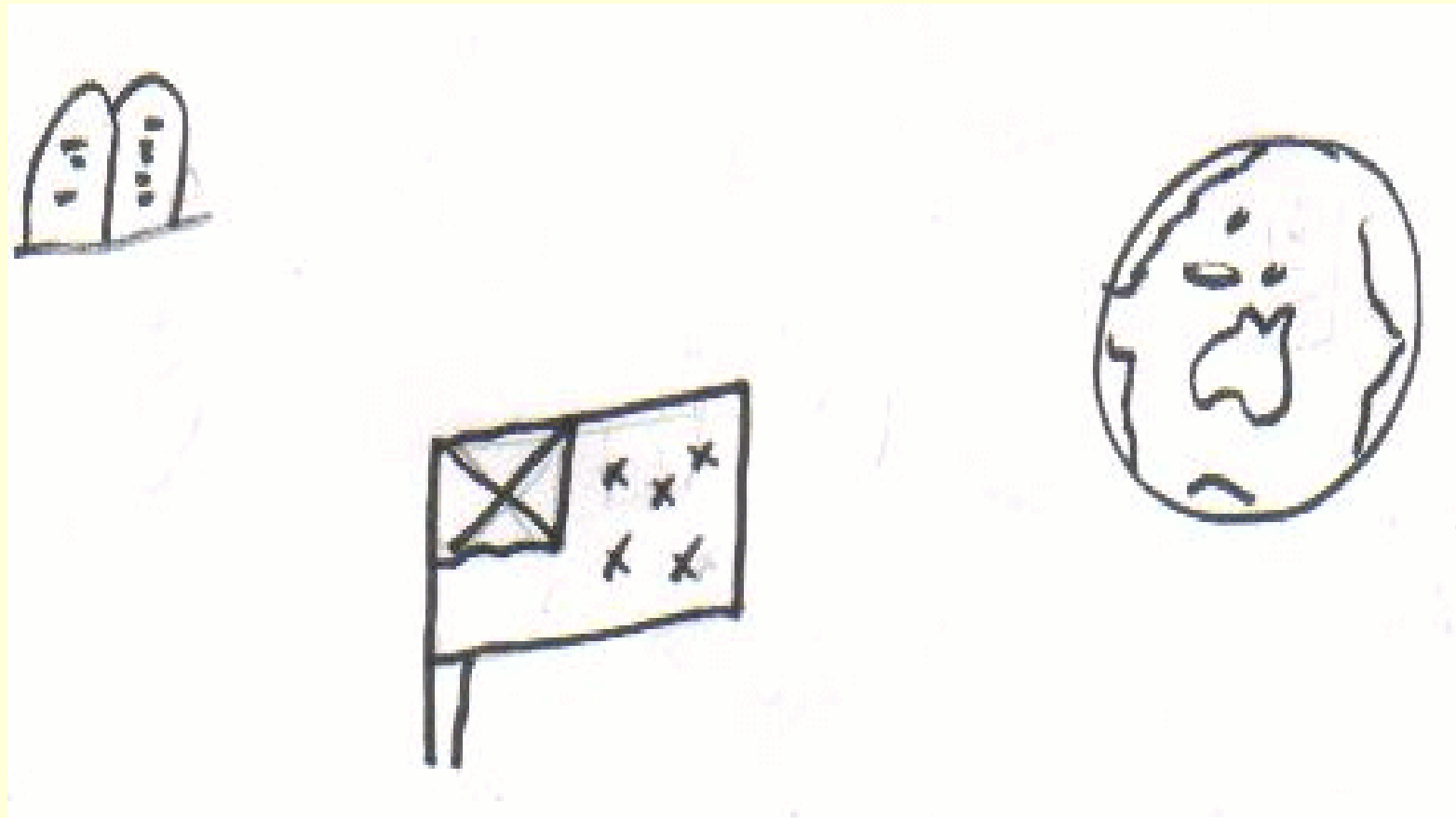
A. Law is Based Upon Authority.

Authority

1. Is Based on the Originating Cause of the Cosmos
2. Extends to good and bad people
3. Requires support
4. Challenges corruption
5. Gives priority to people
6. Respects human needs
7. Can innovate a new order
8. Reaches to the crowds
9. Is Ready to forgive



(symbols of authority)

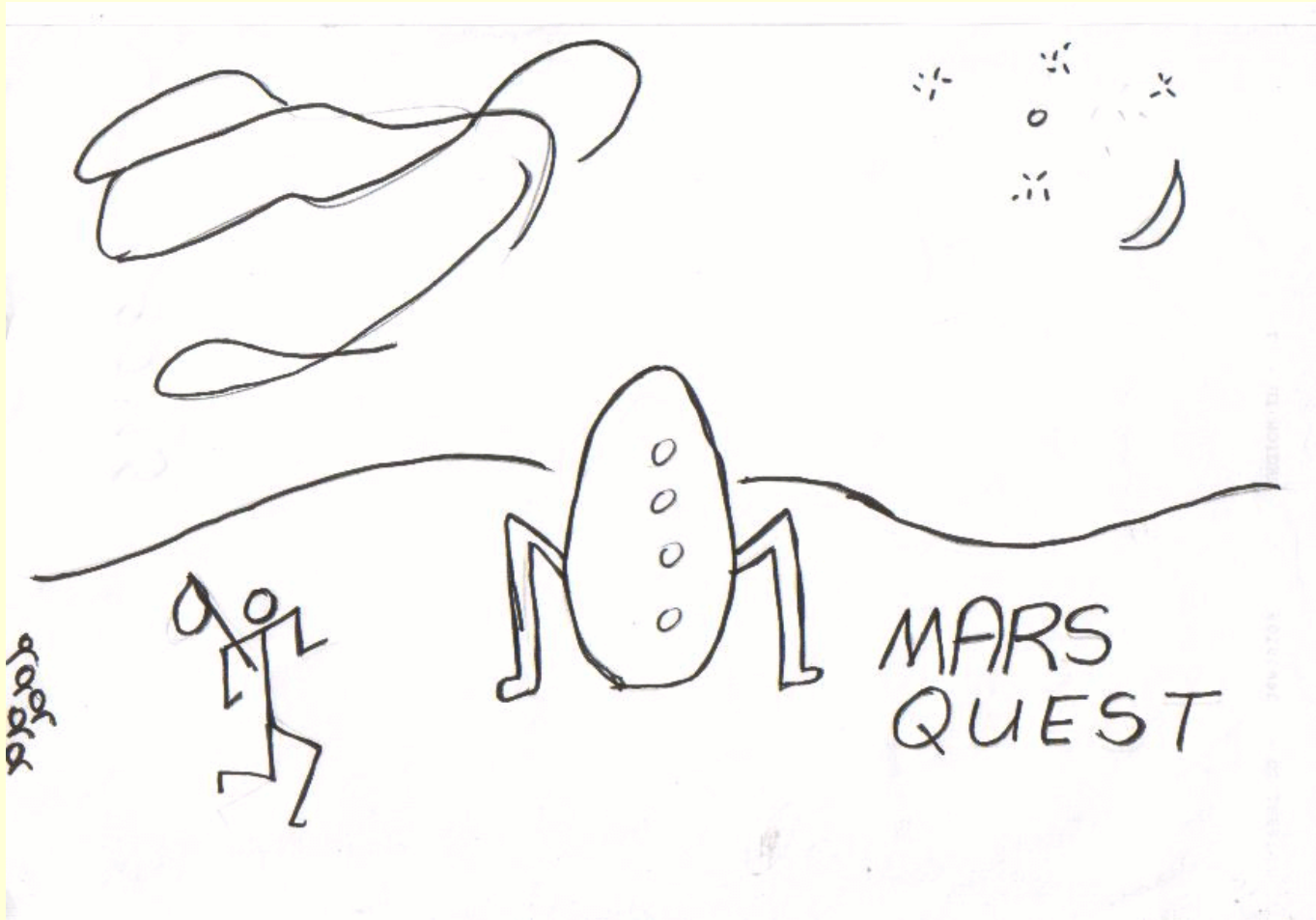


B. Order is Based Upon a Sense of Direction

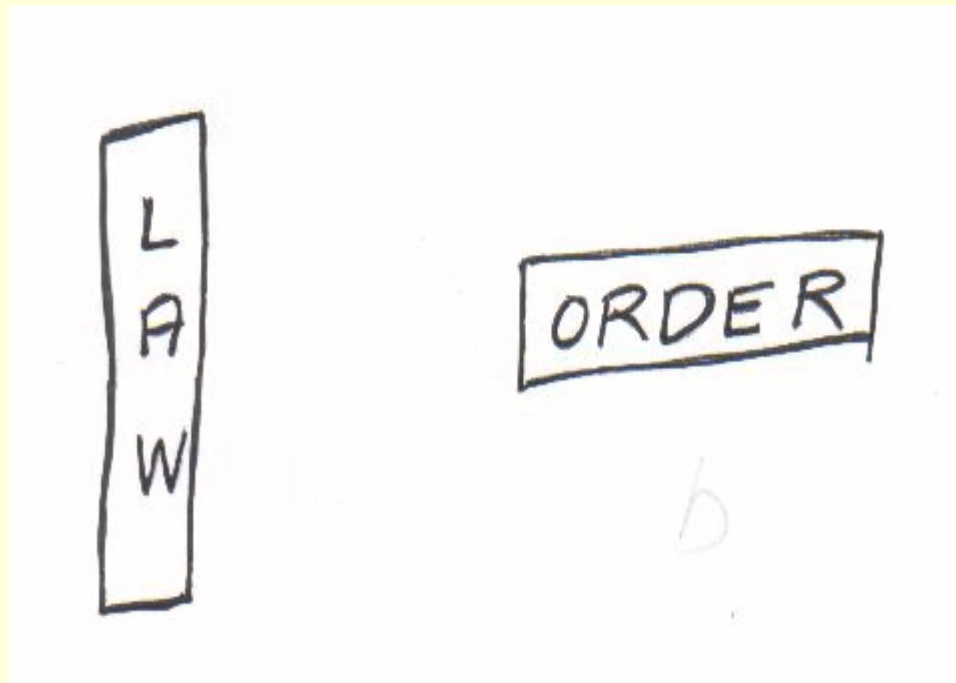
Therefore

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





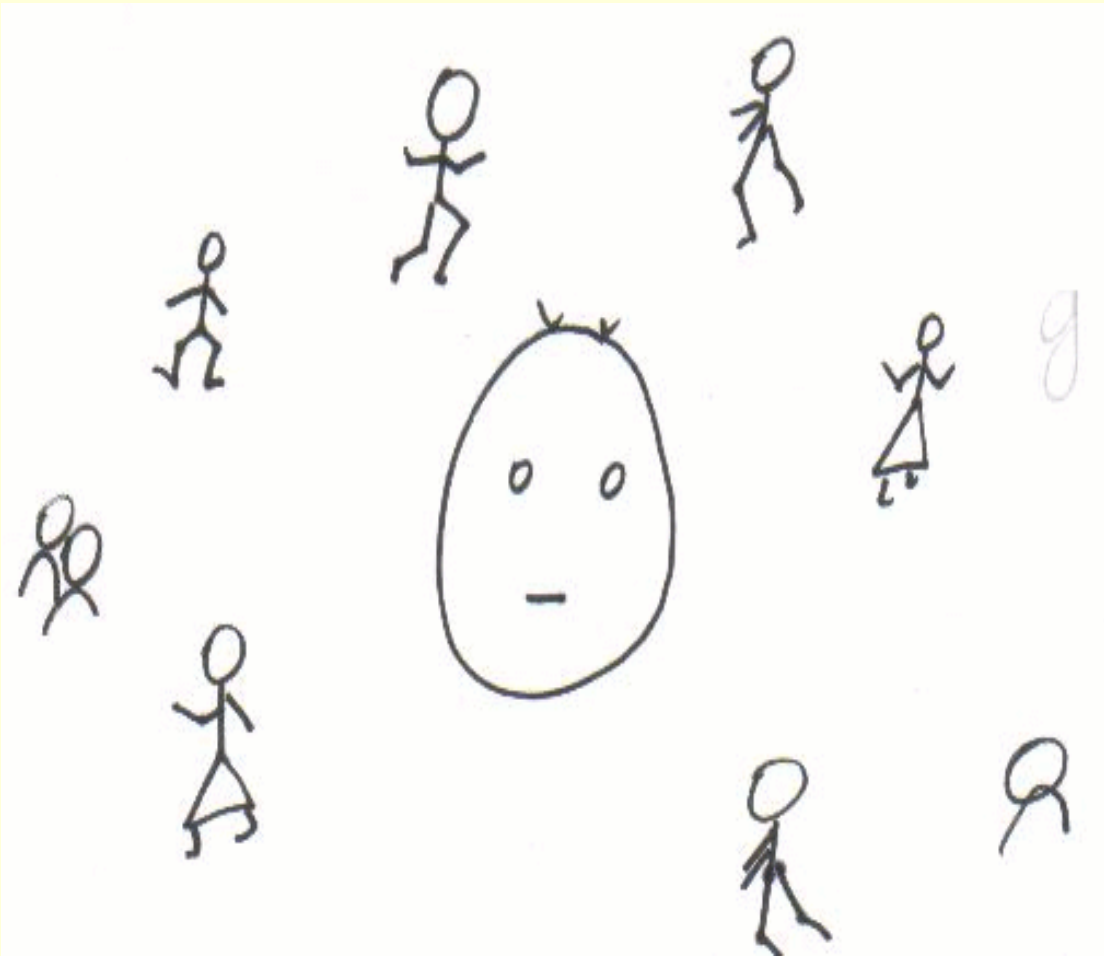
C. A Golden Rule is the Way of the Child



D. The Power of One is Based Upon Coping, with

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





- With a basic framework set out in the first text "Recognise Law and Order" it is up to the writers to follow, to show in more detail how a society based upon Law and a society based upon Order can be established.
- These writers will also continue a theme of showing the inherent weakness of each society.
- They put forward a way to deal with such weakness.





Internalise the Law

©



Internalise the Law consists of six sections

- A Intro call to preaching
- B Push beyond the law
- C Acquire Attributes to internalise law
- D Develop an environment of
internalised law
- F Avoid over-stress on law externals
- F Lead through a forgiving relationship



- If a major weakness of a society based upon law is to overstress external law, a way to deal with this is to 'internalise the law'.
- This does not mean to ignore it! Law cannot be internalised unless it is kept and unless the spirit of the law is understood and observed.



A The child in a law society

A child who is raised in an environment of internalised law is educated to understand and adhere to the spirit of the law.

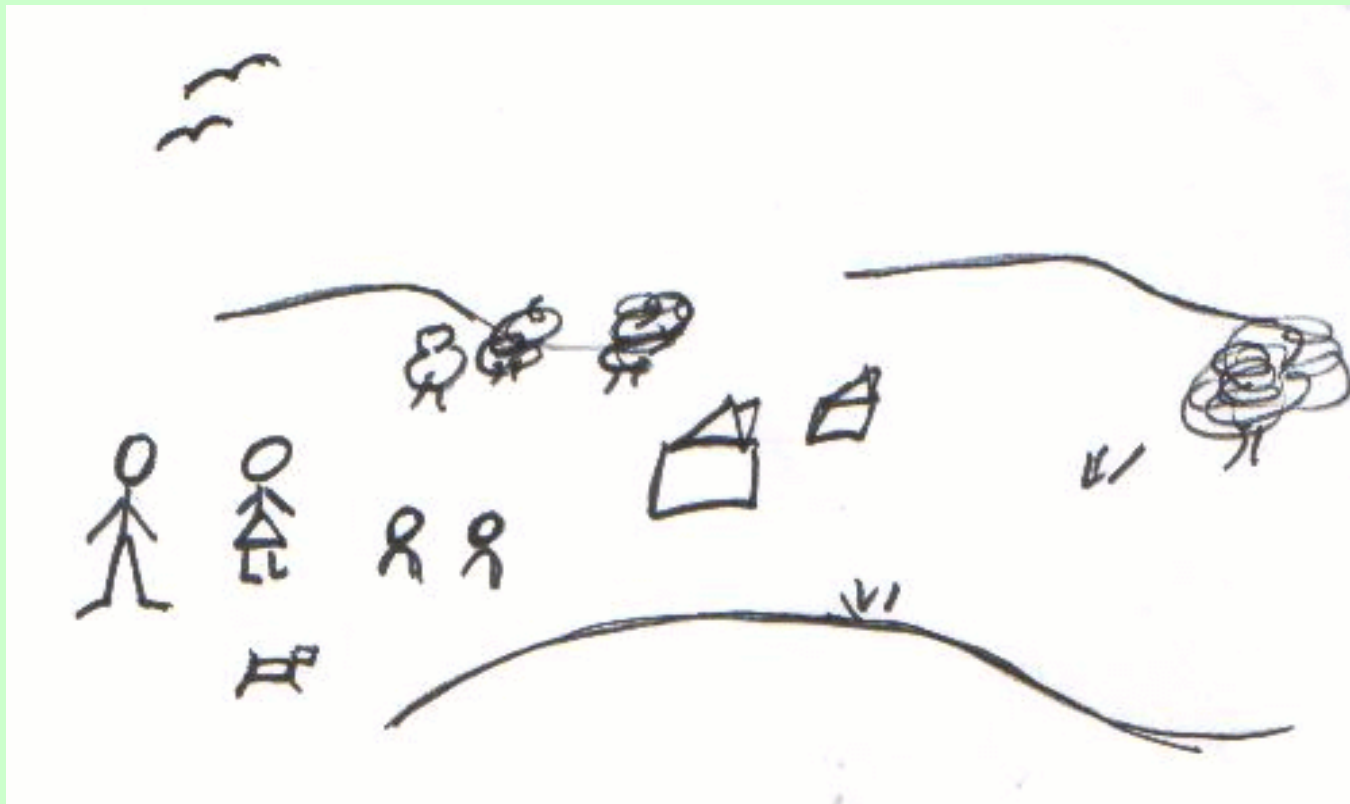


B A way to enter into the spirit of the law is to push beyond its external, minimised framework i.e.

1. the mere avoidance of sin
2. being average
3. being literal
4. show
5. treasure
6. judging
7. the easy



C The cultivation of personal attributes strengthens the ability of the individual and the group to adhere to the law.



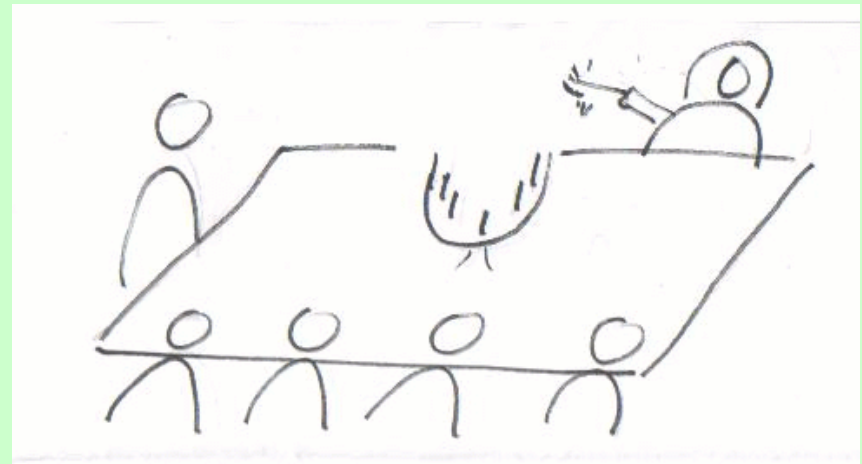
Therefore:

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 own power
18. Believe
19. Teach and heal
20. Pray for harvesters
21. Reach out



Observance of the spirit of the law by an individual alone is insufficient for the establishment of a stable society.

One's whole environment needs to be nurtured towards observance of law that is internalised.



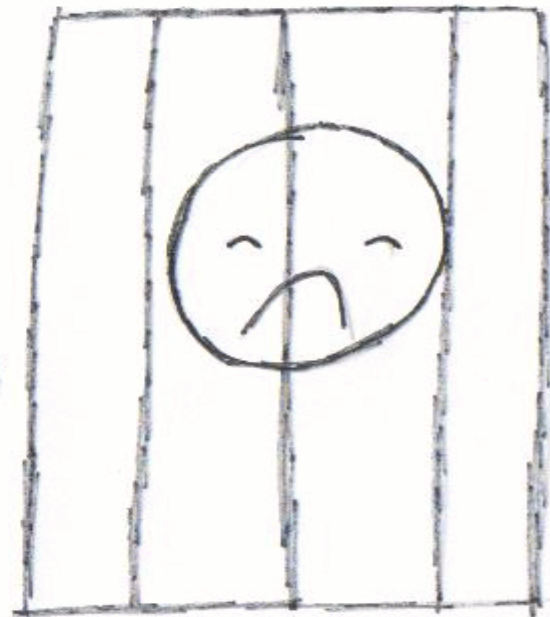
D An Environment of Internalised Law:

- 1. Proves
- 2. Excuses
- 3. Relieves
- 4. Prophecies
- 5. Justifies
- 6. Judges
- 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 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



E The pitfalls of over-stress on external law need to be kept in mind.

THE BOY
WHO BREATHED
ON THE
GLASS



Be wary of:

- 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



F Lead Through a Forgiving Relationship





Give Direction to Order

©



- The third text at hand depicts the establishment of a society that is based upon Order.
- Like the second text, it follows on from the outline provided by the first text, called in *Reality Search*, “*Recognise Law and Order*”.



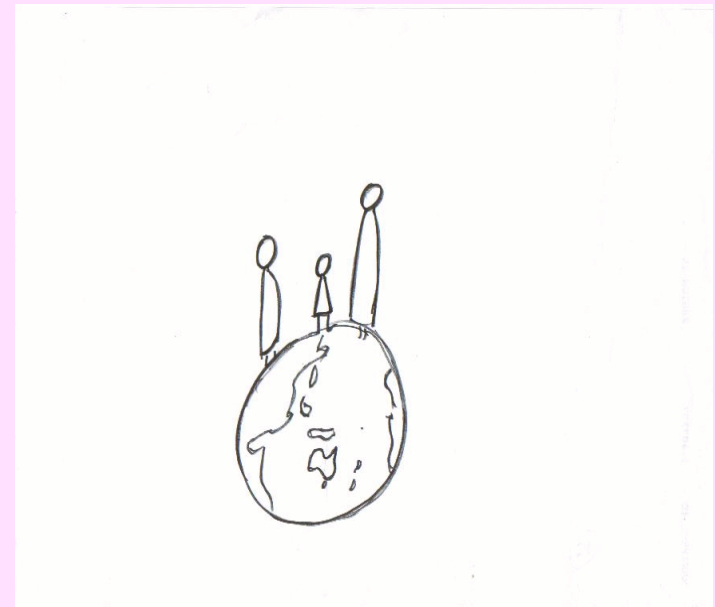
“Give Direction to Order”

consists of six sections

- A Intro to First Community
- B Acquire qualities for ordered community
- C Improve on democracy
- D Avoid over-stress on idealism
- E Act with direction like kingdom figures
- F Let forgiveness prevail over narrowness and a loud voice



- A child who is raised as part of an urban society is likely to have a sense of belonging to a multi-ethnic and multi-cultural world.
- Such a child is likely to recognise the authenticity of those who may live nearby but who are outside his or her own immediate circle.



Attributes or qualities can be listed to help in the development of an order-based community

1. Authority
2. Compassionate Power
3. Bodily care
4. Proclamation
5. Power in nature
6. V Disease & V spirits
7. Prayer
8. Forgiveness
9. Proclamation with helpers
10. Nurturing
11. Union with God
12. Invitation
13. Solid foundation





- An urban, order-based community looks for authority from amongst its multi-faceted constituency.
- Yet it also needs to constantly seek improvement.

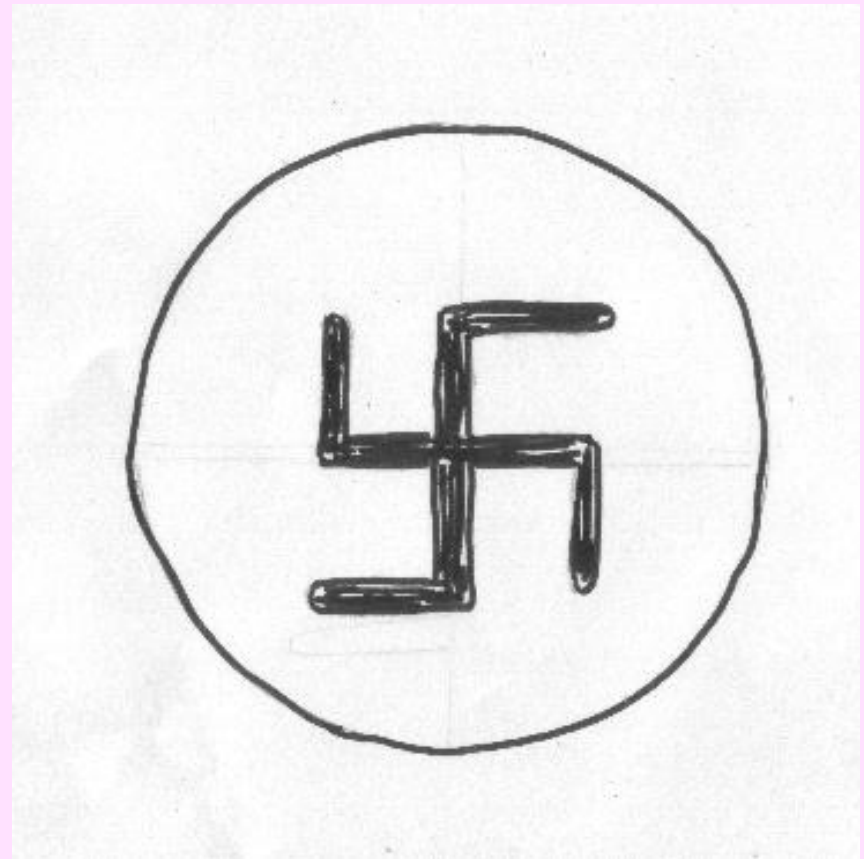


Ways to improve on Democracy are:

- 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. 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



- The voice of a people can over-ridden by a loud voice.
- Such a voice can over-stress idealism.
- This in turn can lever a society's base away from the realities of natural law.



Avoid Over-stress on Idealism

(V means opposition to)

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-absorbing 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 .. material security
18. V total self-reliance
19. V this life only
20. V closure to the new



A Kingdom Figure acts with direction.
They speak out to assert their rights.



The Kingdom Figure

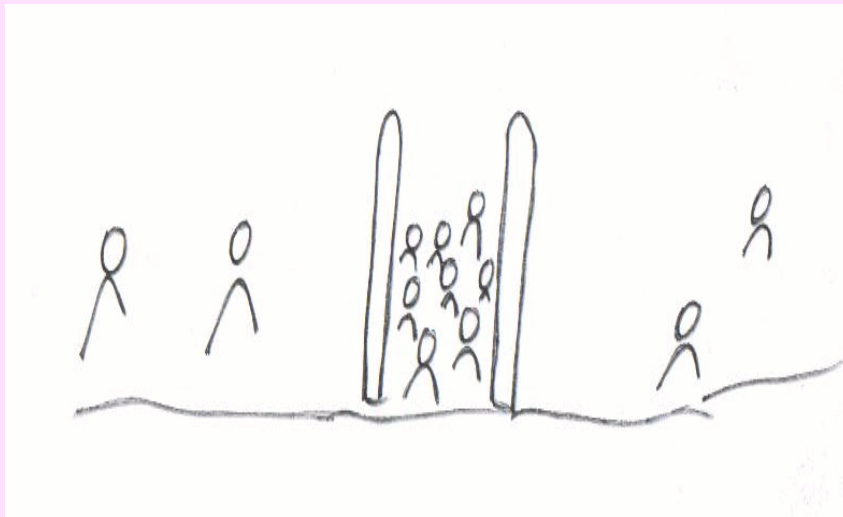
1. Obtains needed pity
2. Makes retribution
3. Increases profits
4. Accepts welcome
5. Warns of danger
6. Exercises
stewardship
7. Exerts rights
8. Maintains order
9. Points beyond this
life
10. Signals future
11. Donates their only
mite
12. Comes with power



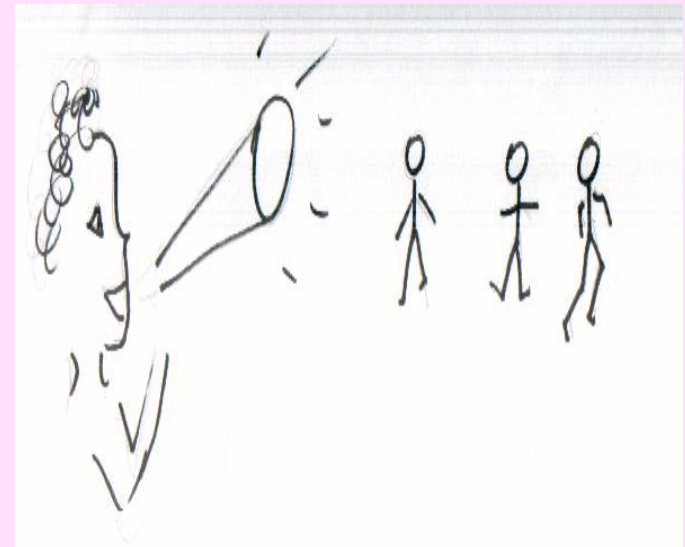


Forgiveness needs to prevail in both types of societies.

Beware narrowness



Beware the loud voice





Launch the Society

A continuation of
“Give Direction to Order”



“Launch the Society” consists of six sections

©

- A Intro to identity and the re-tracing of steps
- B Recognise outside autonomy
- C Cope with opposition to outreach
- D Heed multiple voices and the living word
- E Recognise the range of authority
- F Challenge the social centre of the world



A Melting Pot or Mosaic

- In the historical attempt to bring two different types of society together there was a question about how to do this and what was to be the final shape of the hybrid group.

$$A + B = C$$

OR

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



B Outreach

- The new leaders of the hybrid group began to launch the new society by recognising the authenticity of outsiders.



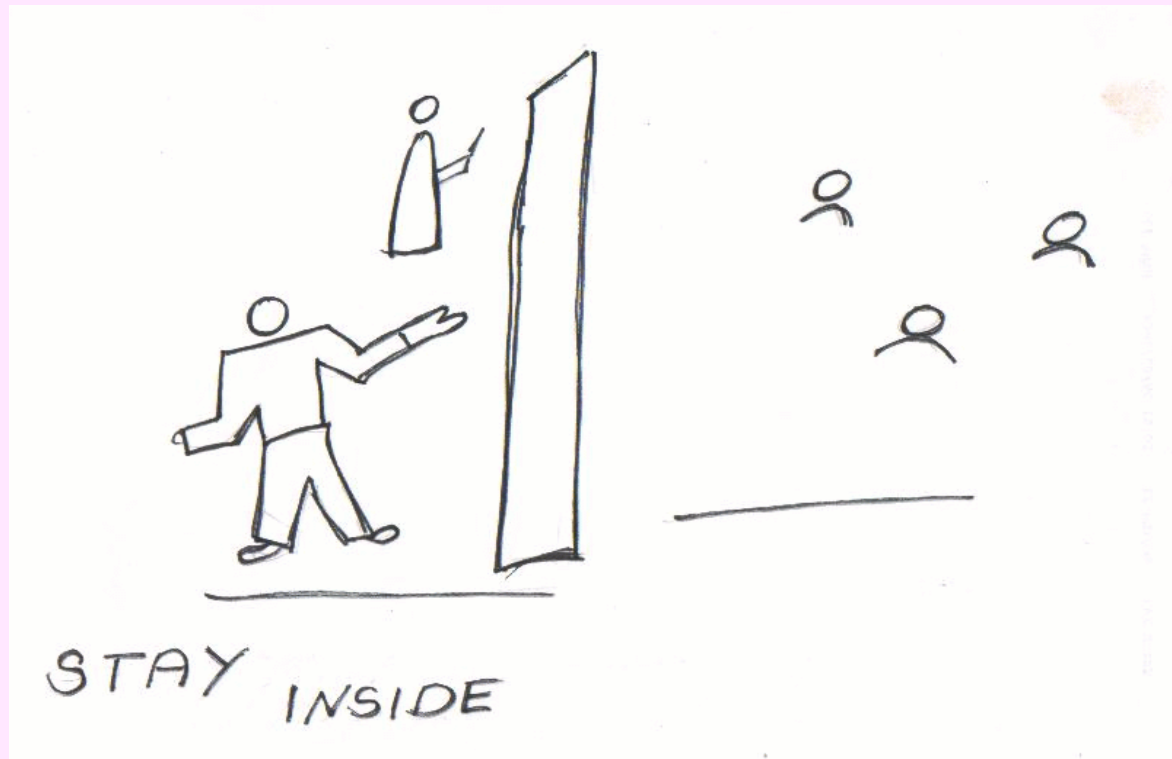
In doing this they established a number of premises and policies, that is,

1. Power is in the person (not a system)
2. Try to separate spiritual favour and money
3. The combined group can be inter-racial
4. Power exists outside of a priestly circle
5. Movement is promoted
6. There is orientation towards re-birth
7. The combined group can be inter-cultural
8. There is readiness to adjust
9. Mutual financial support is encouraged



C

The outreach of the new leaders met with opposition



The leaders devised strategies to deal with opposition to outreach such as:

1. Stress spiritual power through prayer
2. Power exists through truth
3. Material independence is important
4. Have the perception to escape
5. Put stress on humanness
6. Provide brotherly support
7. Salvation (ultimate security) is through a gracious balance (not meticulous laws).



- When the personal authority of people across the social spectrum is recognised so also is their "voice".
- This "voice" or "word" shares in aspects of wisdom.
- As it is communicated back and forth it has characteristics of being 'alive'. It expresses the wisdom that exists within the 'corporate mind'.
- It is to be distinguished from 'the loud voice'



D The sound of multiple voices and the 'living word' should be heeded.



Aspects of the “word”

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 Ultimate Spirit.
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.

continued



7. The "word" urges proclamation.
8. Teaching the "word" is commanded by the Final "I AM".
9. The "word" expects attention.
10. The "word" is increased and strengthened by the "I AM".
11. The "word" is linked in with "the way".
12. The "word" continues the work of "I AM".

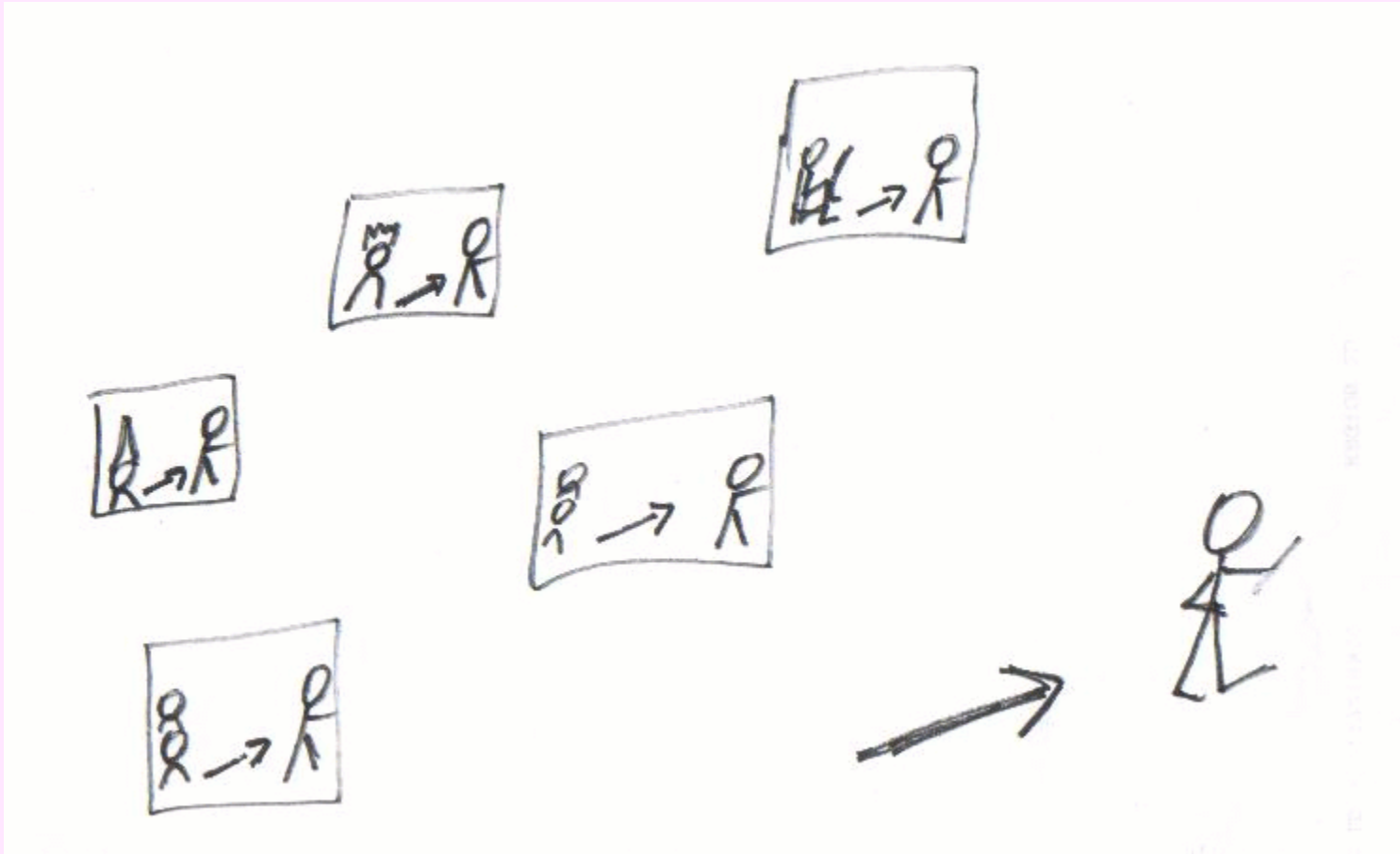


E The range of Authority Figures (and their voice) should be recognised.

They include:

- 1. Disciples
- 2. Prophets
- 3. Church leadership
- 4. Law enforcers
- 5. The people
- 6. State law
- 7. Religious leaders
- 8. Kith and kin
- 9. The Governor
- 10. The Successor
- 11. The Emperor
- 12. Monarchy





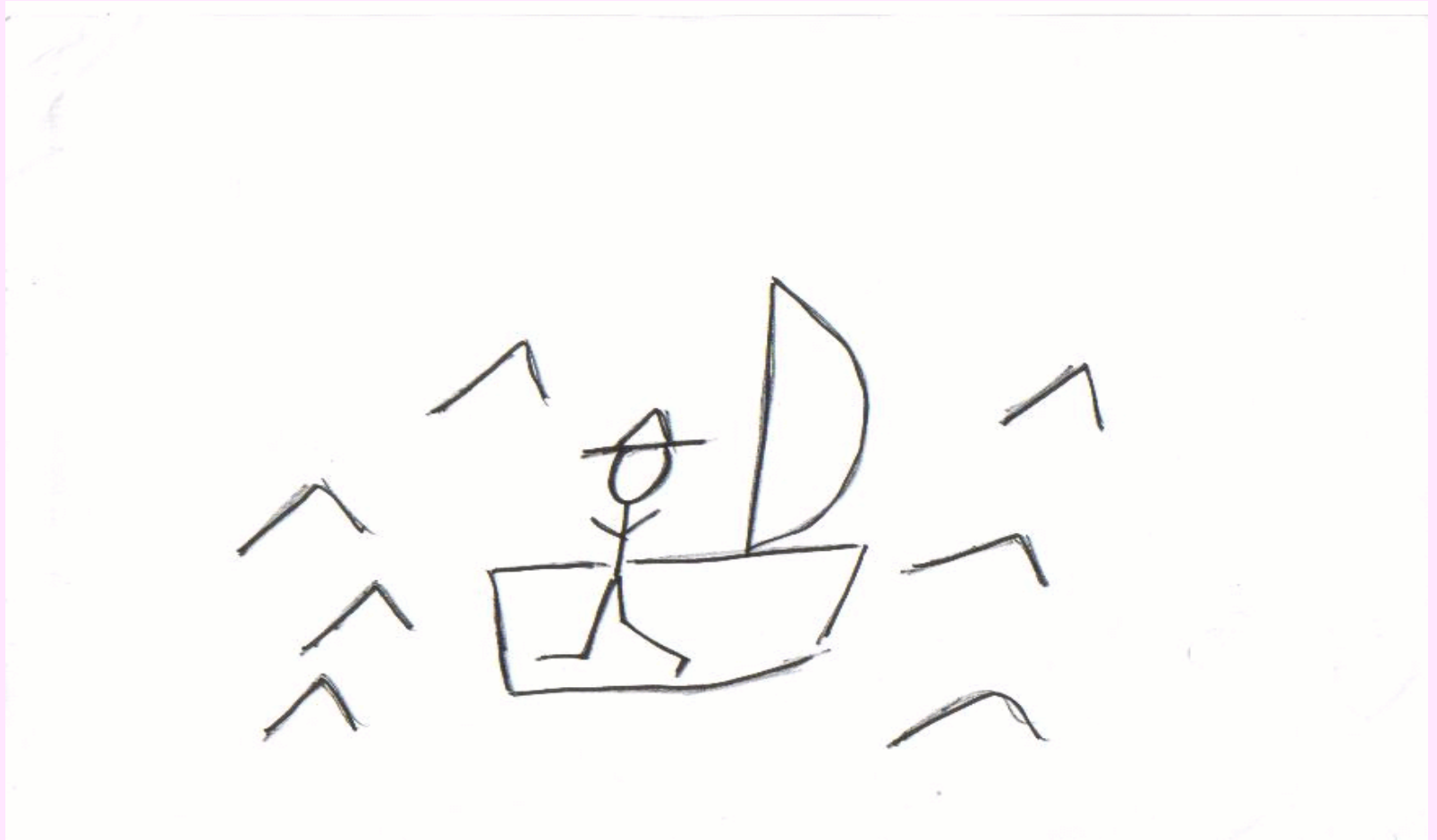
DEPARTMENT OF ...



F The Power Base of the World can be Challenged

1. One can operate under the protection of secular law
2. One can make suggestions re secular law
3. One's advice may be refused.
4. One's advice may be heeded.
5. One can be saved by the secular law enforcer
6. One's own internalised law can be accepted by the law enforcer.





Pass on the Power of One

©



- “Pass on the Power of One” was written some decades after the other four ancient texts considered in *Reality Search*.
- However the fifth text continues their line of logic.



- Historically the hybrid community that consisted of a society based upon law and a society based upon order had been operating for sometime.
- But the initial problem of bringing the two groups together remained.

$$A + B = C$$

OR

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



- The writer of the fifth text relied upon concepts developed in the previous four texts, especially text four.
- The fifth text writer outlined and stressed the characteristics of "living authority". He challenged people from outside a law based tradition to have more faith in the origin of authority.
- He outlined and stressed the characteristics of the "living word". He confronted people from within a law-based tradition because they tended to ignore the "living word" in favour of their established ritual.



contents

- **Section A** The Authorised, Living Word
- **Section B** Heed Characteristics of Live Authority
- **Section C** Heed Characteristics of the Living Word
- **Section D** Identification
- **Section E** Allow the Authorised Living Word to set
Direction

Section A

- Consider the sense of an Authorised, Living Word.

“ I AM ”



B Heed Characteristics of Live Authority

Which:

- 1. Represents God (Cause of Cosmos)
- 2. Invites
- 3. Uses power
- 4. Relies on the household
- 5. Works for the father
- 6. Gives witness



BE RESPONSIBLE



C Heed Characteristics of the Living Word :

Which:

1. Appeals to crowd
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 heaven
10. is a light of the world
11. speaks like a shepherd



BE FLEXIBLE



D Identification

- A challenge to Identify with the Authorised, Living Word
- Reasons for an identification with the Word
- Promise of the on-going guidance of truth
- Prayer of the Word



E Allow the Authorised Living Word to set Direction

With:

1. Legal rights
2. Non-violence
3. Recognition of witnesses
4. A philosophical base
5. Humanness
6. Fulfillment of ancient hopes
7. Credibility of being child-like
8. Acceptance of leadership
9. Care about the presence of 'the other'
10. Stress on being forgiven
11. Priority of faith in the positive



HOPE

FORGIVENESS

LEGAL RIGHTS

WITNESSES

HUMANENESS

NON-VIOLENCE

CHILD-LIKENESS

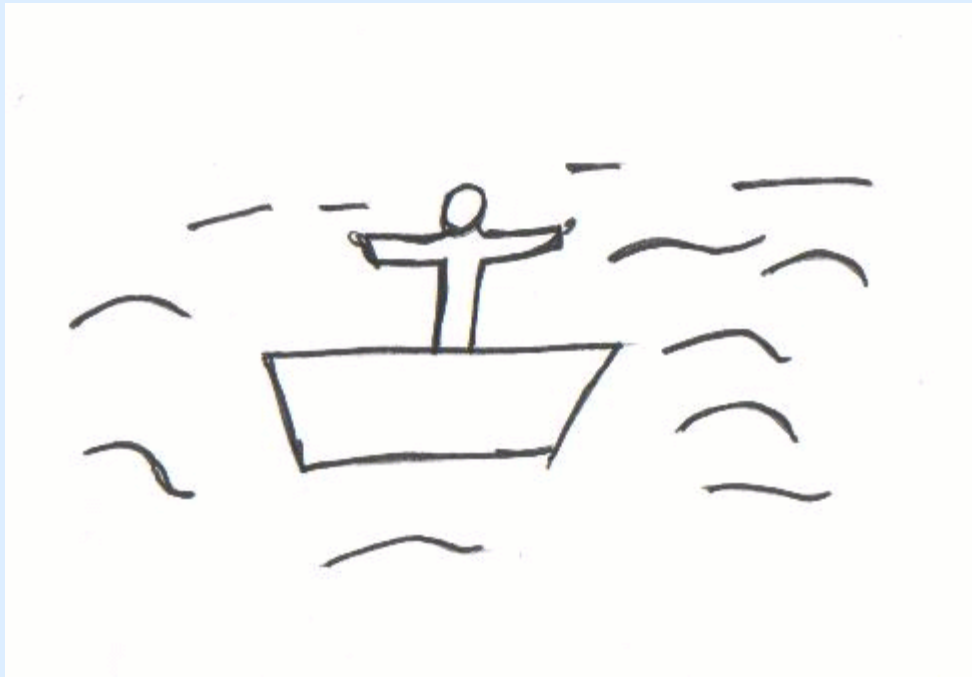
PHILOSOPHY

NUCLEUS
COMMUNITY

FAITH

PHOTOGRAPH BY: [unreadable]





INDUSTRY CLUSTERS



If a work place is to reflect on its own culture, cohesion, effectiveness and adaptability, it needs to clarify its
prime function(s).

In fact the Australian Bureau of Statistics already classifies work places in terms of their functions.

They provide the ABS with information about employee numbers, financial turnover etc.



Consider the needs of a social organism trying to function in terms of a wider environment.

- A It needs a sense of values and culture
- B It needs to integrate its membership
- C It needs to produce
- D It needs to adapt

Major industry groups, fit these functions in a general way. Consider as follows:



A A society needs a sense of values and culture



Industries that focus on this are:

- Personal and Other Services

e.g. household care,
religious organisations, interest groups,
industries to protect against lawlessness,
fire, waste etc.

- Cultural and Recreational Services

e.g. film, TV, radio production, libraries,
museums, parks and sports



An industry that focuses on
Values Clarification and Maintenance
should set itself standards in terms of its
own quality of culture.

It should help to give society a sense of
purpose.



B A society needs to integrate its membership.



Overall society has to invest in social integration.
It needs to:

- Prepare people for the work place (c/f schools)
- Keep them healthy and functioning (c/f hospitals)
- Re-integrate those who struggle to cope.
(c/f social service)

Government provides for the overall
administration of a society.

Defence forces protect it.



Industries that focus upon social integration need to make concern for the well-being of people their key priority.



C A society needs to produce.



Productivity industries are:

- Food (c/f primary industries)
- Minerals (c/f mining)
- Processed food, clothing, machinery (c/f manufacturing)
- Energy (c/f electricity, gas, water)
- Housing (c/f construction)



- Industries that focus on productivity have to juggle a range of shifting circumstances such as weather and lifestyle needs.
- But they also need to keep an eye on the end result of actually producing something and making enough profit to keep going.



D A society needs to adapt,



A society needs to constantly adjust itself.

This involves:

Exchange of goods (c/f trade)

Hospitality to people (c/f tourism)

Moving

people and things (c/f transport-storage)

information (c/f communication)

money (c/f finance and insurance)

property (c/f real estate)

business services



Key priorities for industries in this general function would be their efficiency and flexibility.

They would need to be particularly geared to overall social changes and trends.



CONFLICT



In all the endeavours of these industry clusters they need to be aware of the wider needs of society.

They need to be mindful that the efforts they make in their own particular sphere can be cancelling out efforts being made in other industries.

There needs to be a clarification of the overall needs and goals.

If any industry tries to exploit another, whether consciously or unconsciously, it is to the detriment of all.



- Consider some criticisms at random.

c/f A Values clarification & maintenance

- Mothers at home are non-productive.
- Churches are interfering.
- Why not show trashy shows?
- Why not give a twisted report?
- Unions hold up productivity.
- Stack the meetings of political parties.
- Voluntary workers are competition.



- Consider some criticisms at random.

c/f B Social Integration

- Hospitals do not make a profit.
- Tough there's a dental waiting list.
- Make the trainee surgeons work overtime.
- Apprenticeships are too costly.
- By the time women pay HECS, buy a house etc they're too old to bear children.
- Get used to an under-class of people.



- Consider some criticisms at random.

c/f C Productivity

- The main thing is to make money.
- Allow the water to go to transnationals.
- Tough farming communities are dying.
- Tough we torture the chooks.
- If housing is down prop it up artificially with first home buyer grants.



- Consider some criticisms at random.

c/f D Adaptation

- If you're not young and beautiful we won't employ you.
- Buy from a small producer till you are their sole customer, then squeeze the price.
- It's all about the 'now'.
- Appearances count more than quality.
- Give farmers huge loans then suddenly call in the loans.



If any industry tries to exploit another, whether consciously or unconsciously, it is to the detriment of all.

