

KING OF ANARCADIA

Author Harry Weinberg,* commenting on several books written about the plight of modern man, wrote as follows:

“It seems to me that many of those people... have gone from the one extreme of complete acceptance of traditional, moral, ethical, and religious doctrines to the other extreme of complete cultural relativism. Claiming that all ethical and moral judgements are relative only to the culture in which they are made, that what is considered good and valuable in one society may be judged bad and useless in another, these people find themselves unable to build any kind of relatively stable ethical code. For if these codes are relative to societies, they are also relative to parts of societies, and to smaller parts of these, (*individuals*) ...One result, then is a slavish dependence on the majority opinion of the group within which they function.... Individuals become what has been called ‘outer directed men’--- the hollow men swaying in the winds of ethical fashion, clinging to the group for a security bought at the price of intellectual freedom and self-actualization.”

Let’s magically visit a group of people who chaffed at the rules and restrictions imposed upon them by the government, culture, religion, etc., and decided to form a new colony called Anarcadia. Things have not gone as well as anticipated.

As a result, the citizens of Anarcadia have asked Gustav, prime minister of a neighboring province, to become their King. Anarcadia lacks for nothing. The land abounds in all good things. However, the citizens of Anarcadia have no rules, and seem to spend their days fighting with one another. Perhaps with a king things may settle down.

Gustav agrees to accede to their request, but with one stipulation—he must be in charge and set the rules. The shaken citizens finally agree that they will abide by his standards, but they will allow only twelve rules. They will have the freedom to do whatever they please unless the twelve rules forbid it. Gustav accepts the crown.

Gustav immediately establishes rule number one. “You may not kill, nor attempt to kill or harm any of your fellow citizens, or officials” Gustav, a good time-binder, realizes from past history, kings who displease their subjects frequently have their lives foreshortened. He establishes this rule as a bit of self-preservation

Now pretend that you are Gustav, and write down eleven more rules. (We trust you will retain Gustav’s first rule.) Come to class prepared to lobby for your rules, using time-binding or the scientific approach.

Consider this. The citizens of Anarcadia undoubtedly never heard of time binding or the scientific approach. A little research in history would have alerted them to the condition they were now experiencing. They never bothered to gather real data, but just accepted what the Pied Piper of the day had promised. How about you? Do you think you might get trapped into becoming an "outer-directed person" Dr. Weinberg described?

*Weinberg Harry L., *Levels of Knowing and Existence*, p.2