METATHINKING TOP-ECONOMY

Booklet Two

The Human Needs of the Community and Charity

the state of the people's heart is
the condition of the heart of the state

Eugene Halliday and Fred Freeman

The Emblem of Metathinking Top-economy

The meaning of the emblem on the front cover is briefly described at the end of this booklet. A fuller explanation is in Booklet One: *An Introduction to Metathinking Top-economy.*

Metathinking Top-economy

Metathinking is thinking which is directed to the true holistic and individual development of all humanity; *top-economy* is the economy of specific areas and places in which socially-functioning-profit is distinguished from (but may include) bank-account-profit. The aim is whole-group good. Not until *metathinking top-economy* is accepted and made operative by the majority of the electorate will all the propositions contained in these booklets on the subject prove their viability, but a suitable start forthwith can be made.

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This charity, which is also known as *Ishval,* was formed in 1966 by the late Eugene Halliday with the following purpose:

the promotion and propagation of the principles of Truth in all religions, in order to achieve unity in the interpretation of sacred writings between all denominations. And mutual understanding and practice of the principles of Truth in a true spirit of ecumenism.

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Metathinking Top-economy

Booklet Two

The Human Needs of the Community and Charity

The state of the people's heart is the condition of the heart of the state.

The state of the people's heart, reflecting the feelings, desires and volitions of the totality of the nation's separate but functionally interrelated private individuals, is the most vital factor presented to government for its consideration. It preconditions the evolutionary responses immediately possible within the separate localities within the nation, and within the nation as a whole.

Eugene Halliday and Fred Freeman

Preface

The booklets on metathinking top-economy, listed on the inside back cover, consist mainly of extracts from a book, *Top-economy - or whole-group good*[i], which was written as a result of meetings with my enlightened friend the late Eugene Halliday. The meetings took place during the late 1960's but, in accordance with Eugene's wishes and because unsought publicity could have interrupted his other work, no action was taken during his lifetime to publish his wider teachings on metathinking top-economy.

With a few small exceptions, everything in these booklets either was spoken by Eugene (mainly in reply to questions) and the answers written down by me, or was written by me and edited by Eugene.

Although it has been my great privilege as co-author to ask questions and to arrange the sequence and context in which the answers (or discourses) appear, the wisdom herein is from Eugene Halliday. Normally one would say "the words were his", but Eugene would never allow that statement to be made. Truth uttered, he would say, does not belong to a "person". Truth is greater than any person. At best, a person may serve as an instrument of Universal Truth.

The original aim of the meetings with Eugene was to formulate a socio-governmental justification for the development of a national charity-bank movement, which could be of service to the whole of the United Kingdom's voluntary sector. This was envisaged in a book I was then writing on why and how to form a Society of United Voluntary Organisations within Community ("SU-VOC"). This was in due course published as *The SUVOC Application.* The SUVOC idea is but one viable application of metathinking top-economy.

One of the major justifications for Eugene's teaching on metathinking top-economy was the likelihood of an eventual third world war which could have a cataclysmic effect on human consciousness.

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i The books *"Top-economy - or whole-group good"*, by Eugene Halliday and Fred Freeman, and *"The SU-VOC Application"*, by Freeman (edited by Halliday) are available either to borrow or purchase from the United Trusts office. Alternatively, they may be purchased, under 'related works' at www.ishval.org.uk. For further information see inside back cover.

In the wake of such a calamity, there would be a demand for new institutions and new ways of looking at the socio-governmental order. Therefore, Eugene considered early preparation for such an eventuality would be prudent.

Even if the world is fortunate enough to escape Armageddon, the intensity of evolutionary movements will demand vast changes in social ethics. The growing and at present unchecked threat to the world environment is a typical example of this threat.

Eugene used *metawords* because, in a society which is increasingly knowledge based and participative, the determinative elements of that society require more facts and, either more precise definition and general understanding of those emotive words and phrases in common usage, which often are passively accepted in terms of the ill-defined concepts of bygone ages, or the replacement of those emotive words and phrases with new terms which will help modern man in society to create new understanding around the realities of the present, not conditioned by the myths of the past.

I am most grateful to my friend, the late David Mahlowe, who was Eugene Halliday's literary executor, for his valuable and constructive suggestions.

A Dynamic Creative Environment

the creative use of new energies

The logic of the space age is that we have in principle the power to conquer space in the material universe. But no matter how far we go in space and time on the level of empirical science, logically we are continuing merely to carry the same problem spherically further out. It may be believed that this spatial projection is not the final goal of human evolution and that new dimensions of creativity may come out of the centre of man's own inner initiative. Herein perhaps lies our opportunity and our challenge.

One of the major problems facing the western world is how effectively to resolve the historical conflict between labour and capital, how to create increased harmony between employer and employed, and between them a sense of common purpose.

Whatever capitalism may have meant in the past it can no longer look for survival in its original form. Instead the need is to look

forward to recognition of the necessity for intelligent co-operation between community and state, in a society which is increasingly knowledge based and participative.

Modern machinery with its intensely automated assembly lines and increasing computerisation has largely abolished the tradition of individual craftsmanship, but has failed to eliminate the operators' frustrations.

These frustrations have increased as men and women have been progressively freed from the necessity to involve their physical and mental energies completely in their activities, for little has been done about these newly released energies, or about the boredom of a routine which demands attention, but cannot absorb the energies attention generates.

We may find new freedom through technology as further energies are released for fresh creative activities. However, if these released energies cannot be used positively to improve the well-being and happiness of the community, assuredly they will be used negatively to destroy some portion of the fabric of our society. It is impossible to absorb them totally in mass entertainment or other stimulations which do not require intelligent active participation, and it is these newly released energies, if they have no other target, which manifest in social discontent and express themselves as strikes and disorder.

Two questions arise:

one: can these energies flow into voluntary effort and voluntary service?

two: do we need a larger amount of free-will giving to charitable voluntary organisations to ingest and utilise the new energy released in a technologically developed society?

The answer to the first question is Yes, a very large amount of such energies could be absorbed and utilised by voluntary effort and voluntary service, within a renewed and redefined concept of charity.

The answer to the second question is Yes, greatly increased free-will giving is needed, and in a creative environment this would be of great benefit to the existing charitable voluntary organisations as well as to new ones yet unformed.

The creative use of new energies released by technical advance poses a social problem which cannot be solved by the individual alone, as it pre-supposes the opportunity purposefully to use these energies interrelationally in an appropriate environment. This environment could be developed through the revitalising energies of a large number of creatively active community organisations.

Metathinking top-economy booklet number three contains a summary of feasible steps which might be taken to encourage the nationwide development, on a multicentral basis, of the equivalent of a society of united voluntary organisations within community, here termed "SU-VOC". Multicentral implies the unity grown from mutual understanding for the necessity for co-ordinative-unity, not force-imposed unity.

The essence of the SU-VOC idea is regular and systematic free-will giving of services and monetary aid. Its development would lead to an environment where reconstituted partnerships between national and local governments and individual community organisations jointly could provide the essential activities necessary to preserve and improve the physical and general well-being of members of the community, as regulated by custom and law.

As a natural result of this process a more mature society would emerge, with all individuals concerned enabled to seek new and ever higher developmental levels of community and self-expression for the intelligent dynamising of socio-governmental parity.

The public could respond wholeheartedly to the SU-VOC appeal for increased free-will giving only if the government, not seeking to damn the appeal with faint hearted praise, welcomes its appearance with full support and co-operation, and demonstrates governmental readiness pragmatically to re-assess the concept of government, and to define both the purposes and limitations of the statutory services, and the growing need and opportunity for the nation's voluntary social services to flourish.[2]

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[2] "Some chief officers of relevant [local government] departments find it convenient to 'divide and rule' the voluntary sector for it is their last desire that it should be coherent, efficient and co-ordinated; Report by Liverpool Council of Social Service." *The Government and the Voluntary Sector:* Analysis of the Response to the [Wolfenden] Consultative Document. Page 57. The Voluntary Services Unit, Home Office, London, 1981.

Economic considerations apart, Parliament could give support to the development of SU-VOC, or its equivalent, because the two bodies, both seeking to express the will of the people, must seek the further development of a more self-disciplined and better ordered society, firmly based on self-respect and clear charitable purposes.

Such a policy could create a personal feeling of belonging to a real community of living individuals, not just to community as an abstract concept. In this type of environment interest and a healthy competitive spirit could be more readily aroused, and creative energies more easily released into worthwhile projects.

The individual need for the creative use of energies is also a universal need which every human seeks to fulfil and, survival apart, this fulfilment may be said to constitute our greatest desire. A society which is aware of these needs, especially if fully conscious of their several specific natures, may constitute a dynamic creative environment.

a renewed and redefined concept of charity

To achieve a dynamic creative environment a renewed and redefined concept of charity is required.

Many people still think of charity as doing good to a sick person, a disabled person, a congenitally deficient person, and so on. Frequently people are thinking only about negatives to be corrected or compensated, instead of thinking that we also need a large amount of charity-money to provide activities to absorb and acceptably formulate surcharged creative energies.

The basic concept of charity, or human kindness/love, is helping one another. Varying interpretations have been offered, but we may say that originally the idea was that somebody had fallen into a pit, or hole, and needed help. The particular type of pit did not matter; it would be a pit indicating some kind of want or deficiency, physical, mental or economic. The important thing was that he did not want the pit turned into a grave and his troubles covered with the strewn flowers of sentimentality; he wanted charity in the form of positive help, in order to get out of the pit and happily and efficiently to regain the power to function in interrelationship with his fellow men.

A renewed and redefined concept of charity could recognise that by charity not only do we mean giving help to the deficient or

impoverished, although this is certainly one important aspect of it that needs to be borne in mind; we mean also giving help towards the beneficial utilisation of newly released energies and powers by opening positive outlets of a creative order.

Many charitable voluntary organisations, particularly those connected with youth work, already recognise the importance of the social utilisation of released surplus energies and there is scope for much further positive creative work in this direction.

At this point we might glance at the historical view of charity.

Charity

politics stems out of charity

For the last two thousand years the word "charity" has been used with varying interpretations. Dictionaries define charity as: Christian love, that is, altruistic love or well-doing without regard to self-benefit; natural affection, spontaneous goodness; a disposition to judge favourably and tolerantly of men's actions and motives; benevolence, liberality, generosity in giving to the poor, for the relief of suffering, etc.; an act of benevolence and liberality in almsgiving; a bequest, foundation, institution, etc., for the benefit of others, especially of the poor or helpless.

By a custom going back to the Middle Ages the government helps the effort of charities by remitting virtually all taxes [3] on money devoted to what it regards as charitable purposes. By now, this relief is so valuable that an organisation which fails to get on to the Charity Commissioners' register, or otherwise to be accepted by the Inland Revenue as charitable, may be made deficient to the tune of many thousands of pounds a year.

Although the difference in financial status is very sharp, the difference in function between an organisation which gets on to the register and one which does not may be slight. Nor will the former necessarily seem to a lay eye more charitable in its aims than the latter. Notwithstanding the public and benevolent work which may be carried out by a voluntary organisation in the relief of poverty and suffering, it is unlikely to be granted the legal status of a charity if also it seeks "to promote an attitude or frame of mind", as this may

[3] *Value Added Tax* is a modern exception to this custom.

be interpreted as political activity.

Exceptions to this rule are made in the cases of religious bodies and independent schools, but there is no clear legal definition in this country of a charity.

The Nathan Committee, on whose report the 1960 Charities' Act was based, foresaw a pioneering function for voluntary effort in the welfare state, and numbered amongst its most valuable activities the ability to stand aside from and criticise state action or inaction. When Parliament debated the 1960 Charities' Act however, the government headed off all attempts to include a definition of charitable purposes in it on the grounds, which may have seemed wise at the time, that too rigid a definition might exclude new initiatives designed to meet unforeseen needs.

The result has been to throw the Charity Commissioners back on a mass of case law, based ultimately on an Act which was passed under Queen Elizabeth 1 in 1601; this was the first important non-religious definition of charity in English Law, and is still widely quoted in British and American legal decisions in this field. Commonly called the *Statute of Charitable Uses* its preamble includes the following wide variety of charitable purposes:

> *"... some for relief of aged, impotent and poor people, some for maintenance of sick and maimed soldiers and mariners, schools for learning, free schools, and scholars in universities, some for repair of bridges, ports, havens, causeways, churches, sea-banks and highways, some for education and preferment of orphans, some for or towards relief, stock or maintenance for houses of correction, some for marriages of poor maids, some for supportation, aid and help of young tradesmen, handicraftsmen and persons decayed, and others for relief or redemption of prisoners or captives and for aid or ease of any inhabitants concerning payments of taxes ...."*

These charitable provisions are almost identical with certain lines in William Langland's *Vision of Piers the Plowman* in which Truth tells erring merchants how they can use their profits charitably to gain religious favour. This pushes the Elizabethan definition back at least two centuries and shows its early religious roots.

If the definition *altruistic love* be accepted as the true meaning of charity [4], political activity motivated by a general concern for the well-being of our fellows stems out of charity, not charity of politics.

Politics can be regarded as the rationale of charity. The Charity Commissioners thus are faced with a seemingly impossible task if, without clear definitions, for the general satisfaction of the nation, they are required to separate out political activities from charitable attitudes.

what is charity?

Whilst the dangers of limiting concepts may continue to exist in a redefinition of charitable purposes by statute, some legislation appears desirable [5]. The classic definition made by Justice Gray in the United States may be considered also to be applicable to our country:

> *"... a charity, in the legal sense, may be more fully defined as a gift, to be applied consistently with existing laws, for the benefit of an indefinite number of persons, either by bringing their minds or hearts under the influence of education or religion, by relieving their bodies from disease, suffering or constraint, by assisting them to establish themselves in life, or by erecting or maintaining public buildings or works or otherwise lessening the burdens of government* [6].

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[4] "The mainspring of charity is a genuinely altruistic impulse, a desire to give money and voluntary service for the relief of those suffering from deprivation and to improve the quality of life for the community ... Although altruism is not definable in legal terms it is nevertheless an important element in our social thinking which makes for a better quality of life". See pages 7 and 13, *Charity Law and Voluntary Organisations,* Report of the Goodman Committee, Bedford Square Press, London, 1976.

[5] However, The Goodman Committee, in 1976, reported on an important advantage in retaining a legal definition based on the *Statute of Charitable Uses.* After referring to the point "...that to define is to confine believing the very flexibility of the law in relation to charities is, and should continue to be, its strength..." the Committee produced an updated version of the preamble to the Act of 1601 and stated: "As it would be made clear that this new classification is an updated version of the old classification, we do not think that the existing case law would become irrelevant". See pages 14 to 15, *Charity Law and Voluntary Organisations,* Bedford Square Press. London

[6] Ref. Jackson v Phillips, 14 Allen 539, 556 (Mass 1867), (Quoted, p.11, *Philanthropic Foundations,* by F.E. Andrews, Russell Sage Foundation, 1956).

The above definition does not exclude the renewed and redefined concept of charity, referred to earlier, nor would it in any way hinder Parliament, if it wished to do so, from more precisely defining "officially charitable" from "officially non-charitable" activities. Such a distinction need not define the general concept of political humanitarian activity as non-charitable; instead it could be based upon the public obligations which it is beneficial for individuals to accept.

The oldest natural right of man is liberty of conscience to believe as he freely wills, unconditioned by external compulsion from others. Most of man's other liberties have appeared and disappeared at various stages in his history, perhaps as an essential part of our developmental process.

At the present time personal freedom is threatened not only by the possibility of nuclear destruction, but also by the increasing pressures of national systems of control which have relieved us progressively during the last fifty years from so much personal responsibility. No opinion is ventured upon the desirability or otherwise of what already has happened. This may be regarded in retrospect as having been an inevitable part of our human and national experience.

The danger of unrestricted personal freedom is that it can lead to anarchy and disintegration of the state and society. Some form of government is certainly needed to provide society with a form of healthy stability. This presupposes some desirable curtailment of personal freedom, through laws and exhortations to private individuals to shoulder obligations on behalf of other members of the community.

The function of a governing body, perhaps within a wider definition of charity, may be defined as those legitimate activities concerned with the general well-being of our fellows which purpose to provide society with a proper measure of stability through the enactment of appropriate legislation.

In the context of our present day existential position, with metathinking recognition that more politically mature personal freedom is needed now than hitherto, an activity which develops personal freedom with a due sense of personal responsibility could be defined as "officially charitable", and one which purposes to curtail it as "officially non-charitable". An "officially non-charitable" activity

thus might be defined as any activity seeking further restriction of personal freedom in order to compel individuals to accept their needful or debatable communal responsibilities.

The legal definition of what constitutes a charity is a task for Parliament. Meanwhile the SU-VOC idea, by whatever name, is based upon the socio-governmental benefits, to the nation as a whole, which could stem through increased free-will giving of services and monetary aid to organisations which are legally regarded as charitable.

A Balanced State Of National Health

aspects of the human social group

As we have considered in the previous booklet, in connection with the meaning of the emblem of metathinking top-economy, the national body politic is conceived to be the conscious field of political thought influencing the nation. By definition therefore, the intelligent members of a body politic are aware that the national prescription for the cure of national malaise is conscious care of *the state of the people's heart*. This latter concept includes the body politic as stated, together with all the non-body-political thoughts, feelings, desires and volitions of our countrymen.

The totality of the power-form-function aspects of the national human social group is here subsumed under seven aspects, with each aspect having different characteristics defined as so-called *virtues* and *vices*:

- ***virtues:***
  here mean the realisable harmonisable powers which make for possible realisation of optimum freedom, i.e. that degree of freedom practically attainable within a human social group without acting as a disintegrating factor. "A virtue" therefore is that which produces a positive developmental differentiation in any situation.

- ***vices:***
  here mean anything that cuts down on one's essential freedom, but which is necessary to make one conscious of the value of one's freedom. "A vice" therefore is that which produces a negative developmental differentiation in any situation, moving it towards individual or social disintegration.

Every man potentially contains within his own being the different aspects found within a human social group, and thus every thoughtful man and centre of government - large and small - by definition also constitutes a body politic.

The purpose of the offered definitions on the national human social group is to improve national health, by helping to develop fuller conscious awareness of the wholesome socio-governmental principle inherent within the very nature of the validly defined national human social group.

The affirmation of all the different characteristics of the national human social group is essential to national health. Whether consciously recognised or not these different characteristics, of so called virtues and vices, together provide both the unifying concepts required for peace and national stability, and the dialectical pressures necessary for vitality and national development.

A political state presupposes either a permanently rigid and static body politic incapable of movement, a dead and totally unrealisable concept, or a necessary degree of off-balance, the defined vice characteristics, requiring compensating energies to work towards a more perfectly balanced state of national health, the defined virtue characteristics.

The traditional concept of a nation, with its state and society systems of government and people, differs from the following concept of the national human social group only in so far as the separate function of the nation's community system either is ignored, or its existence is treated merely as akin to a sub-nation exercising powers of self-determination within a larger containing-nation.

The definitions below are used of some of the human systems that can be recognised as different characteristics of aspects of the human social group. All these aspects are so interwoven that it is impossible to give absolute precedence to any particular aspect although the national aspect, viewed as referring to the concrete whole body of its members, must be given first place.

- ***the national aspect:***
  here the human social group is viewed as the whole socio-governmental form of that unity of men and material power together functioning as the nation.

The terms nation or national do not refer exclusively to human mental interrelations, but include also the material possessions of any group of human-beings whose joint interests are governed by some national concept.

The *virtue* of the national aspect is its emphasis upon a sense of common purpose and upon the essential unity of interests between the state, society and the community, in which the governing concept is that man should improve his control over his environment and his relationships so that, both as an individual and in his groups, he may be able to make a living in peace and in partnership with all his fellow creatures.

The *vice* of the national aspect is its traditional tendency to go towards the future facing backwards, and to ignore human-person values through emphasis upon its own material growth designed to secure for the few powers denied to the many.

- ***the private aspect:***
  here the human social group is viewed as the individual form of that unity of purpose and power functioning within each member of the group.

  The *virtue* of private individuals is their divine discontent with unworthy concepts and their instinctive feeling recognition for what is good.

  Their *vice* is from their isolation, and their tendency to become bewildered in a worldly environment of apparently conflicting values.

- ***the state aspect:***
  here the human social group is viewed as the totality of stabilising concepts and functions which enable groups of human beings to maintain some recognisable relationship.

  The state may be regarded as a conceptual government *policy-determining triad*, designed to provide society with a form of healthy stability.

  The *virtue* of the state is its capacity to confer upon its members some degree of stable unity upon which they may base their activities.

  Its *vice* is that it may tend to place its own stability and purposes above the welfare of its members, and that it may pass

from a mere concept and function progressively to assume pseudo-entity status in opposition to its actual constituent members, e.g. the fascist state claiming a mystical-being status with absolute authority of life and death over its members.

- ***the community aspect:***
  here the human social group is viewed as the totality of concepts and functions whereby a group of human beings are enabled to join together to evaluate and realise their modes of self-preservation and development.

  The community does not function merely as a small self-government, but as the structure and common function of a group of individuals in which information and benefits derived from the members of that group are pooled and made available for the well-being of each and every individual within the community. A concrete result of this communication function is that the community automatically serves as a government *policy conditioning triad.*

  The *virtue* of the community is the collective intelligence and power whereby the group may more strongly maintain and develop itself within its specific and general environment.

  Its *vice*, as expressed by any given group, is to assume that its own mode of maintenance and development is the only true mode.

- ***the governmental aspect:***
  here the human social group is viewed as its intelligent self-regulating mechanism, functioning in the interests of the common good to determine the desirable limits of personal freedom and private responsibility on the one hand, and on the other of public rights and obligations.

  A system of government is essential to national health and, if efficiently operated, is capable of maintaining a dynamic balance between the two defined systems creating its being, the state and the community.

  The *virtue* of a government is its capacity to regulate a community of interest between all groups and individuals within the nation, and its ability to lead its people to ever higher levels of evolutionary development.

Its *vice* is its tendency to develop a rigid and static form, lacking vital flexibility, and incapable of making the swift and sure movements necessary for survival and development within a continuously changing world environment.

- ***the social aspect:***

  here the human social group is viewed as the substantialised totality of human concepts and functions which dynamically interact and save individual men from the degenerative processes that would manifest if each man were to be flung into his personal void in a state of complete isolation.

  Society is the system of human functional interrelationships enabling its individual members to attain higher levels of well-being than would otherwise be possible. A man in society has higher survival and developmental potential than one in isolation; therefore society is in a real sense the saviour of the individual from the dangers that would beset him if he were isolated from his fellows.

  The *virtue* of society is that it makes it possible for human beings in functional interrelationships to develop determinant qualities, characteristics and functions impossible for any single person isolated in a vacuum.

  Its *vice* is its tendency to level out essential differences of character and to produce, in place of real living unique individuals, beings conditioned by an abstract concept of a merely socially acceptable image and behaviour pattern.

- ***the body political aspect:***

  here the human social group is viewed as that aspect constituted by the totality of human functions and ideas in so far as these have a politically rational conceptual basis.

  It comprises all those socio-governmental ideas which enable men to conceive themselves as members of a civilised human group, *civilised* here referring to such modifications of human behaviour as are necessitated by the fact of mutually conditioning influences exerted on each other by human beings within a relatively closed social situation.

The *virtue* of the body politic is the creation of the consciousness of the necessity for the modification of the acts of an individual in the presence of others.

Its *vice* is its tendency to suppress certain human natural functions, and to confine mankind only to those activities which gain socio-political approval.

a six-sided governmental complex

As we have considered, the government is a necessary expression of the human social group as a whole, and in particular of the body political influence of the thoughtful and knowledgeable members of that group.

In addition to the influence of the body politic, the development of some form of locality-relevant government is the inevitable response of man to the following predominating group challenges which always face him in civilisation:

i. ***the wider influences:*** the influences of environing forces, temporal and spiritual, largely determine the pragmatic actions and reactions open to the nation.

ii. ***the state of the people's heart:*** the state of the feelings, desires and volitions of the nation's private individuals preconditions the evolutionary responses immediately possible within the separate localities throughout the nation, and within the nation as a whole.

iii. ***the function of society:*** the function of society itself, dynamically interrelating through human interrelationships, causes its individual members both to modify their own behaviour, and to form into groups intelligent and powerful enough to modify the behaviour of other individuals. This dynamic interrelation function of society naturally predetermines a dynamic six-sided form of government.

Just as the gravitational and cohesive physical forces in nature, acting on and within the wax cells in a beehive, naturally impel the circular cells into hexagonal form, so the determinant and interrelating human influences in society, acting on and within the self-defined centres of human interests, loyalties and activities in a nation, naturally give rise to a six-sided formation of government within each recognised self-determining centre.

Higher general standards of education and intelligence, and improved technical methods of communication and control, now make it desirable and feasible for leading members of the body politic to demand the open acknowledgement of this six-sided governmental complex.

The healthy functioning of the whole governmental complex is dependent upon the capacity of each of its six sides to make its own essential contribution to policy formation. Failure in the free and healthy response of any one policy complex is automatically detrimental to national health.

The whole governmental aspect of the human social group is conceived as follows:

the policy determining triad, - the state, containing:

i. *the policy creation complex,* supplying policy integration, initiation and publication;

ii. *the government services complex,* supplying policy research, administration and preservation;

iii. *the secular law complex,* supplying policy definition, interpretation and execution.

the policy conditioning triad, - the community, containing:

i. *the policy ratification complex,* supplying policy examination, deliberation and orientation;

ii. *the commodity and services complex,* supplying policy advice and commodity and services distribution and utilisation;

iii. *the spiritual social complex,* supplying policy meditation, mediation and inspiration.

Metathinking top-economy, including the SU-VOC idea, offers a basis for the formation of a more viable spiritual social policy complex of government.

A Welfare Society or Metasociety

the concept of metasociety

Some people are alert to the challenge of our times and are anxious to accept change. Others are slower to adjust to changing circumstances and need the stimulus of new ideas and interests to break the inertia of a passive attitude to the role of voluntary effort within the national community. One way in which these metathinking top-economical needs could be supplied could be by offering the development of the SU-VOC idea as a vital new emergent of an evolving society.

To improve the national top-economy is the true developmental purpose of a politically mature and democratically orientated nation.

This developmental purpose further may be realised by presenting, as a subject for active consideration and application, the top-economical concept of a "welfare society" or "metasociety" in contradistinction to the concept of a "welfare state". Under this latter concept there is a danger of throwing too much responsibility upon the government as a body separate from its own electorate.

The term *welfare* here means healthy maintenance and evolution. A *welfare society* or *metasociety* is that organisation of human relationship which has as its raison d'etre the welfare of its members, and in which there is conscious awareness, within democratic communities, that no static concepts can fulfil the essential needs of evolving humanity in its ever more complicating interrelational developmental activities.

The use of the term "welfare society" or "metasociety" is suggested as a freeing and developmental concept to protect the members of society from some of the associations of the stability concept of *the state,* which is conceived by certain political theorists to have an absolute entity status over and against the constituent members of society.

In our large modern society it is desirable for its members to become conscious of the necessity, not merely of creating the pre-conditions of their own well-being, survival and immediate development, but also of not destroying the pre-conditions of the survival and further development of future generations. Through conscious acceptance of this necessity, such members of society may be said by definition to constitute a metasociety.

The progressive evolutionary emergence of metasociety, and its development beyond the earlier concept of the welfare state, places its members at the centre and heart of all human welfare considerations. It encourages and presupposes the acceptance of personal responsibility that naturally accompanies personal rights, within a democratic form of government in which every mentally healthy member of society has a voice, and where no particular class of society has exclusive power of rulership.

the development of the welfare state

The term "welfare state" was first used in l946 at a time when the weary, war-scarred people of Britain were emerging out of the darkness and perils of the preceding six years with high hopes of a happier future for themselves and their children.

The majority of demobilised service men and women who began to flow back into the civilian world were in no mood to return to the past. Many wanting a bloodless and democratic revolution repudiated the ordering of society characteristic of pre-war days, for under wartime conditions they had learned the hard way to work together towards a common human good. They saw the fulfilment of their hopes in the creation of a new and better social order built upon the rubble and ashes of the past.

It was in this mood that a new government was elected into power, in the expectation by those who elected it that it would supply the desired vision and direction to provide the people with what they needed. The national emphasis was upon the provision by the state of much needed social services to be built, after modifications, upon foundations laid earlier.

Inevitably this emphasis tended to overshadow the work and other potentialities of the voluntary organisations which were not equipped for the major social changes demanded. Quick results were expected, and this necessitated massive government expenditure on behalf of a nation already accustomed to the very high level of war-time taxation. Thus taxation remained more or less level, and in this situation the welfare state was born.

It is not suggested that there was a full consciousness of all implications when choosing the name "welfare state", but it is pointed out that some desired to stabilise the form of our immediate

post-war society, and that certain implications inherent in specific terms might well deserve further conscious consideration.

The chief danger of the concept of the welfare state is the possible passive acceptance of the status quo as the object to be preserved, and the loss of the consciousness of necessitated evolutionary changes.

The citizens who comprise the national human social group may come to regard the welfare state as an actual existential object, and not merely as a concept governing a static mental attitude aiming at mere group stabilisation. Such a concept must become progressively more and more out of phase with the movement of dynamic reality. Thus, those men and women who potentially may be able to play an active part in the generation of life and happiness may be led to misconceive their essential function, and abandon this work to a merely conceptual "state" of no existential reality.

lessons of history

Great states of past history, now lying in ruins, have sufficiently demonstrated the inadvisability of holding a static attitude to the dynamic facts of evolving humanity within a continuously expanding universe.

No man or woman at the centre of affairs can be unaware of the danger of the static mental attitude, which not so very long ago endangered the safety of our people by denying the possibility of heavier-than-air machines that our long distance bombers in the last war factually demonstrated. The Maginot Line [7] still exists as a sunken monument to the static concept of a mind not then alerted and ready for strategic adjustments necessitated by technical advance.

the value of metasociety

Politicians and civil servants, and other intelligent members of society, really function from the concept of metasociety and will welcome the clarification and distinction between *the state* and *the metasociety* here presented.

Society and *state* are mutually exclusive terms. The state represents ordinarily a static mental attitude determined by a stability concept, which must become progressively more and more out of phase with dynamic reality.

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[7] The fortifications which were built by France during the 1930s on the German frontier were known as *The Maginot Line*. Prior to 1939 these fortifications were said to be "impregnable".

A society, from the reciprocal personal interrelations and exchanges of new information from all levels, must prove itself to possess infinitely greater flexibility, survival value and developmental potentiality.

In affirmation of socio-governmental parity, and with due regard to the basic function of government suitably to control the various tempi of developmental change, the progressive development of metasociety presupposes that, as the individual citizen works out why he is a citizen, he will more consciously become aware that giving and taking are reciprocal functions.

Politically mature citizens thus will stand in the position, not as a passive patient to a doctor, but as persons able freely: to contribute to the general human welfare such co-operative activity as may be seen to be essential to individual and social life; to be able to take an intelligent part in the diagnosis of malaise within the body politic; to indicate possible directions of the treatment that will maintain or restore health.

Within a metasociety, government more clearly will be seen as a function of society, and society as a fruit of government.

Members of metasociety therefore more generally will recognise that, international forces apart, the way the government operates determines the nature of society and the way society operates determines the condition of socio-governmental health within the whole human social group, and thus the condition of the social, economic and personal health of the nation at large and of its constituent groups and individuals.

Emblem of Metathinking Top-economy

(A fuller explanation is in Booklet One: An Introduction)

the emblem: illustrated on the front cover, is a radiant heart in a white hexagon with a triple border of gold mounted on a blue shield;

the heart (blood red): the individual citizen, whose good stands as the raison d'etre for the existence of the state and the community, is represented by a heart.

the hexagon (white): the hexagon represents the six-sided governmental complex inherent within the very nature of the body politic[8]. The hexagon is white to symbolise purity of intention and the equilibrated state of mind generally desirable in those responsible for government.

the triple border (gold): the three-fold human aspects of feeling, thinking and willing are represented by the triple border of the hexagon.

the shield (celestial blue): the surrounding blue on the shield represents the presence of environing forces, temporal and spiritual, beyond the natural limits of any temporal government's authority. A deep celestial blue is used in recognition of our conscious and intuitive awareness that some of those forces are of spiritual origin.

the radiance (gold): the radiance of the heart is a universally recognised symbol of expressed love and charity, for it symbolises the response from the inner feeling centre of man's essential vitality, the vehicle of which is the blood, that most mysterious delicately balanced fluid which responds in its metabolism to every impulse of our thoughts, feelings, desires and volitions. This radiance also represents generosity and goodwill to men.

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[8] *The state* is viewed as that triad of functions which formulates, administers and interprets *the letter of the law*; and *the community* is viewed as that triad of functions which ratifies, services and upholds *the spirit of the law*. Together these two triads function as a six-sided governmental complex.

Glossary - *Booklet One contains a larger glossary*

metacentre: the logical centre of self-government for any mature human social group to develop, and in which there is consciousness of the necessity for the interrelation of multicentres for their whole-good.

meta-individual: a mature metathinking person who views the monostate system of government as out-moded and anachronistic, and who aims to develop individual inner authority and response-ability.

metasociety: that society which becomes metaconscious of the necessity, not merely of creating the pre-conditions of its own well-being and survival, but also of not destroying the pre-conditions of the survival and further development of future generations.

metastate: the self-stabilising large group which is thoroughly conscious that locality-relevant problems of sub-groups within it most effectively can be solved by the intelligences resident within those sub-groups.

multi-metacentralisation: implies *co-ordinative unity*, i.e., a coming to consciousness of the necessity for individual and small group responsibilities *within* the large group.

need-relevant: refers to the whole relevant situation and includes what is *need-determined* and what is *need-relative*. A *need-determined* act is one the end or goal of which is wholly conditioned by its initiating need. *Need-relative* is that which is related to the need-determined, but is not in itself an *essential* need property.

post-monostate phase: awareness that the monostate has no authority, other than that vested in it by its constituent members.

response-ability: refers to an adequately self-accounting being, able to make a proper response in *every* situation. By definition response-ability is self-determined, because one cannot confer upon a being from outside and without its co-operation, a capacity not proper to it.

socio-governmental parity: the principle of socio-governmental parity is: "from each according to appropriate need-relevant response-ability to each according to adequate need-relevant utilisation-capacity".

top-economy: is the economy of specific areas and places in which socially-functioning-profit is distinguished from (but may include) bank-account-profit. The aim is whole-group good. It is the joy and heightened morale which stems from the solution to a problem which has been achieved through co-operative group activity.

Booklets on Metathinking Top-economy

Booklet One: An Introduction to Metathinking Top-economy

Booklet Two: The Human Needs of the Community and Charity

Booklet Three: The SU-VOC Idea
(Society of United Voluntary Organisation within Community)

Booklet Four: Multi-metacentralisation, Socio-Governmental Parity and Citizenship

Booklet Five: Evolution of Intelligent Government, Governing Concepts and Tempi of Developmental Change

Booklet Six: Two-Way Multi-Metacentral Government and Britain's Metathinking Leading Role

Booklet Seven: Information within Metacentres and Personal Values

Further information about the works and related works of Eugene Halliday (including the booklets) is available from the Ishval website, <*www.ishval.org.uk*>,

The Authors

Fred Freeman, a Liverpool businessman, deeply concerned with the social problems in the Liverpool City Area, consulted his enlightened friend Eugene Halliday. This work is an outcome of their meetings.

Throughout his life, Eugene Halliday artist and philosopher worked without cease. The body of his work, written, spoken, drawn, painted and sculpted, is imprinted not merely on paper and clay, but in the hearts of all those he helped in the spirit of Logos-love. He defined Love as "The willingness to develop the potential of Being wherever it appears". His life was utterly devoted to it. He died in 1987, in his 76th year. To those who knew him, Eugene Halliday was and is one of the most significant spirits of our time.

METATHINKING TOP-ECONOMY

Booklet Three

The SU-VOC Idea

Society of United Voluntary Organisations within Community

why and how to achieve a sense of common purpose in the United Kingdom and substantial new resources for the voluntary sector through workers's payroll giving

Fred Freeman (edited by Eugene Halliday)