

METATHINKING TOP-ECONOMY

Booklet Five

Evolution of Intelligent Government Governing Concepts and Tempi of Developmental Change



*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 Five**

***Evolution of Intelligent
Government,
Governing Concepts and
Tempi of Developmental Change***

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*¹, 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. In the wake of such a calamity, there would be a

¹ 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.

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.

Evolution of Intelligent Government

the earliest days

If we go back to the early beginnings of the human race on earth, thousands and thousands of years ago, when very very primitive men wandered about looking for food, those men would tend to move towards where food was most plentiful. This would be in the tropical and sub-tropical forests and jungles.

In the tropical jungle situation, with plenty of available food, men would be able to move about in very small groups, of one or more families. This is not much different to the way gorillas still wander about. Gorillas make their homes each night where they find themselves, and then they move on again in the morning, eating until it is night time, when again they build their nests in the trees and wait until the next day. There is little challenge to stimulate them to think.

There is a rather amusing African proverb about gorillas. The Africans say that the gorillas are really men who are so abysmally cunning they have refused to learn to speak, because they do not want

to have to go to work. If one carefully examines it, that proverb indicates very deep thought. As soon as man begins to speak and to be heard by another, he is in communication. As soon as he is in communication he begins to have obligations - that is to say tyings to an object and to others related to it - and the common object restricts him. Thus in that proverb the restrictive, formulative, organising effect of language is seen.

The development of language was a gradual process, which evolved in families and small pre-state petty-groups. The petty-groups frequently had a difference of vocabulary, amounting to a dialect difference, or a language difference, such that a small community could not communicate with another community even if it had such a desire. By linking these petty-groups together, the monostate gave rise to the concept of the nation with a single language, and generally improved communications.

Amongst equatorial peoples, where there is less climatic need to struggle for survival, we do not find anything of the nature we signify by the word history, nor do we find a very large social organisation, comparable with the large states of the more temperate climates. In a diurnal cycle, in those sparsely populated equatorial jungles in the early days, man did not need to think about tomorrow; the climate was hot, there was plenty of food, and therefore there was no need to organise food conservation.

man develops in a challenge situation

In a temperate or cold climate, man found himself in a challenge situation in which food was harder to find, and therefore there was a stimulus to conserve. In this situation - in which there are seasonal changes and the food cycle is a year not a day - the seeds that grow come up cyclically. In their own time, they flower, fruit and have to be collected, and stored in granaries and storehouses. Furthermore, in those colder climates, man has to make clothes to keep warm, he has to design buildings to protect himself against the elements, and he finds that the big seasonal cycle of the year forces him to study astronomy.

Logic, mathematics and geometry have sprung up in those places where man has been challenged by his environment. Logic came first, as it stems from the symbolic sounds that stood for things which

later were recorded by drawings or picture writing, as can be seen in Egyptian hieroglyphs or Chinese ideographs.

History belongs primarily in the more temperate zones north of the equator. Only in those places where the climate constituted a challenge and was also seasonal did early man in fact develop a history. This truth is evidenced when we observe that most of the history of the human race has sprung up in the narrow band between the latitudes of 30 and 60, where man in a challenge situation was forced to develop. North of this band it is too cold and sparsely populated, south of this band life is too easy and there is no necessity to develop. All that men who invented history meant by that concept is that man develops in a challenge situation.

It can be seen, then, that the first material determinants of human evolution on earth have been geographical and climatic, and that these big determinants actually conditioned the whole mind of man.

In the first instance human families grouped together in co-operation for the purpose of mutual protection against external forces. It is for this reason incidentally that some scholars derive the word *community* from *munire* to defend. Men did not come together for the positive reason that they loved each other; they came together because they were driven together.

If one observes a number of deer running away from a leopard they all bunch together towards a central position in order to avoid being eaten. If we draw the herd as an oval, with the centre slightly near the front, we have a situation in which the heart position is the sort of intelligent strongest position. The leading members around it are dragging slightly backwards as the whole herd is rushing forwards. Such a herd is a purely negative alliance.

wisdom is more economic than physical violence

Unlike the behaviour pattern of herds of deer, the challenge situations, which give rise to the formation of human social groupings, also provide man with the stimulus he requires for the progressive development of more intelligent systems of government. Within the different human social groups, the evolution of government naturally occurs as the dominant members of a group become more consciously aware that wisdom is more economic than physical violence.

Primitive systems of government tend to be based on the law of the strong right arm. In some ways, although there were clear signs of change much earlier, England can be said to have experienced such a system of government under the barons until the end of the Wars of the Roses in the fifteenth century. The actions of the strong men, who rushed about and physically hit the weak men, naturally gave rise to feelings of resentment. Thus, when these rather short sighted strong men became weaker, then other younger and stronger men were liable to depose them and seize their power. Not unnaturally the older men did not like this dispossession.

By itself, the overt threat of force cannot reasonably hope to establish a durable system of government, precisely because the strong leader is doomed to grow old and become weak. Gradually therefore systems of government based on violence tend to evolve into systems based on cunning, or on recognition that it is factually more economic to determine people's actions with ideas. Dialectically, once a ruler abandoned total reliance upon the strong right arm principle, and started to use cunning, he could not help exhibiting that the weak old man with the feeble muscle actually was controlling people.

Everyone becomes aware ultimately of the existence of a different power to that of the strong right arm, a power we term sagacity. If by intelligently controlling a little muscle structure (the tongue) a ruler could make people respond more effectively than he could by rushing out and thumping everyone individually with his strong right arm, he demonstrated intelligence to be more effective than the direct application of violence against men's physical bodies. As men became more aware of this power so they began to worship wisdom instead of violence.

Wisdom is said to come after action, not before it, and historically the age of violently knocking people about preceded the discovery of a more clever system of controlling them. Dialectically the powerful man, the big muscle man, who knocks other weaker men down in order to control them, actually creates cunning in them. He makes weaker men discover intelligence, and his violence therefore has actually helped to evolve the human race towards greater intelligence.

Intelligence learns how to take quick evasive action. For this

reason the hare is symbolic of fear and intelligence. To be like a hare is a figure of speech for being terribly afraid, and therefore terribly intelligent. In ancient Egyptian symbology the hare is the symbol of prolific intuition because it has no weapons apart from fleetness of foot and intelligence. This symbol also serves to remind would-be tyrannical rulers that what they do in the days of their strength they may pay for in the days of their weakness.

development of the metacentre concept

As mankind evolves, those persons responsible for government must realise that, in preference to power structures based on physical violence, systems of government must evolve, based on law and reason, which recognise that more intelligent consideration, co-operation and such-like principles provide safer and more enduring forms of government.

It is now too late to stop the development of the metacentre concept. Men are becoming better educated, with more fully developed vocabularies and concepts, and they have experienced a sufficient degree of freedom to have generated the desire to be able to think for themselves.

A world army to suppress all metacentres is inconceivable. Therefore we must recognise that, whilst in primitive communities we still have isolated little petty-centres of government which have practically no working relation with other little centres, once the monostate has gathered all those little centres together, there is demonstrated the meaning of power and the meaning of unity to each little sub-centre.

Ancient Egypt demonstrated the meaning of unity when the Central Delta authority proved that power actually could be gathered together to a centre. Other kings along the Nile valley quickly recognised the validity of this concept, and in turn the centre of authority was shifted along the river. Power once gathered into a centre stimulated strong men everywhere to assay such gathering for themselves.

Men now have several thousand years of evidence that, when a state tries to control too large an area, it loses locality-relevant authority. The big state authority therefore has to delegate authority into locality-relevant centres, and those centres know that that

authority is delegated to them because the monocentre cannot control them. An example of this was seen after the Russian revolution, when there was an attempt to wield control over the vast area of Russia from a single centre.

The pragmatic development of two-way multi-metacentralisation first requires the education of people towards the concept of both the metacentre and the metastate.

Once a human social group has by the state been made conscious of the value of large scale group interrelations, so that there is no danger of back-sliding into the unrelated behaviour of pre-monostate petty-groups, the state has reached its term of development. It now requires the return of operational authority to the centres of intelligent group leadership who shall, in full historic awareness of the benefit of state fabricated unity, redefine each centre of authority as a metacentre, or its equivalent. That is to say a centre having derived from the whole history of human group relationships a true perspective of the needs of the group, and of group interrelations of all magnitudes.

Metacentres can be developed only by mature human social groups able, on a two-way basis, both intelligently to handle their own local affairs, and harmoniously to correlate their affairs with the affairs of other centres, large and small.

A metacentre can arise only amongst those people who realistically are able to recognise that, in a complex country, such as Britain, a monocentral national government has not the data or the capacity or the energy to solve local problems, the data of which are in the minds only of local intelligences.

Generally speaking the oligarchs of the world, who at present exercise power, will recognise the benefit to themselves of supporting the metacentre concept only when they see that they cannot stop its development.

Resistance to change, provided by the less progressively minded members of the government group, can help to stabilise society, and thus to maintain healthy tempi of socio-governmental changes. Paradoxically, however, those static reactionary attitudes will fulfil a healthy purpose only in so far as they succeed in stimulating a more powerful dynamic counter-reaction from progressively minded members of the national human social group, who recognise that, like humanity in general, systems of government must adapt or perish.

Governing Concepts

progressive evolution is the best policy

Men as we observe them do not in fact prove as manipulable as governments would like them to be. The historical facts of violent revolutions evidence this obvious truth.

This means that, even from the materialistic standpoint, there is something in man that is extremely difficult for governments to deal with. They have found that at times men are not convinced by arguments, unless those arguments are fundamentally logical and viable, and clearly expressed.

Intelligent governments know that all of the people cannot be fooled all of the time, and that progressive evolution is the best policy to adopt; for they are aware that it is a wiser policy for a government to concentrate on educating people to a higher level, so that they will behave more intelligently, than it is for the government just to dupe the people and to carry on treating them as inferiors.

An early example of this truth was the war between Rome and Carthage. The Romans defeated Carthage because the Phoenician Carthaginian overlords had fallen into the habit of treating the Carthaginian natives, who were there before them, as inferior because their culture differed from that of their overlords. These overlords did not confer upon the natives an understanding of the need for intelligent co-operation or a desire for socio-governmental parity. Thus they did not confer upon them a cause, or an axe to grind personally. Because they had not been given a stake in the Carthaginian state, the natives felt they were merely a subject people who were not really fighting on their own ground for their own cause. In contrast every Roman felt "This cause is mine".

Though in many ways a primitive civilisation, the Roman empire provides an early example of the power of the governing concept. Rome - the city on seven hills - was built on a plain with some eminencies. These eminencies were peopled by different groups, none of whom in the early days of Rome actually could gain supremacy over the other groups; consequently they had to respect each other's opinions. When therefore Rome gained sufficient unity to spread its authority, that authority had already been based on the intelligent co-operation of a number of peoples who had learned to

tolerate each other's differences and to make allowances for them. The result was that there appeared a peculiar kind of toleration of opinion and of religious beliefs.

As the same concept of the city-state, Rome, spread through the whole of Italy, and then through the world, it always tolerated religious differences of opinion. It was essentially concerned only with the same basis of co-ordination of the empire as had been found necessary in order for Rome to co-ordinate itself, with several little communities living on those hills.

This concept was a rudimentary form of top-economy, in so far as the Romans allowed the different countries they conquered to govern themselves - subject of course to the overall co-ordination of the Pax Romana. The fact that this concept of Rome was viable for a long period illustrates the power of the concept. This concept was actually bigger and more powerful than the concepts of other neighbouring civilisations.

As a materialistic monostate, Rome was not of course based on the concept of the creative Spirit of Truth latent in all men. There were however certain signs of recognition of the importance of willing intelligent co-operation between its different classes of citizens, which is the basis of socio-governmental parity. The people who factually were not able to participate in government did not feel themselves to be slaves in the Greek sense of slaves by capture. Ultimately the Romans lost their concept and their empire declined and fell, but a long time elapsed before this occurred.

the most powerful concepts win

History can be regarded as a battle of concepts, determining the actions of people in an environment of challenge and response, and in the process giving rise to the progressive evolution of more powerful concepts. If a weak concept appears to triumph, it does so only for a relatively short time. The most powerful concepts win in the end, and the less powerful concepts lose.

Having realistic regard at any moment in time to the existential states of mass inertia and of man's evolutionary development, the most powerful concept can be said to be - not the most true or noble concept, nor the concept potentially most powerful at some distant date - but the concept which will generate amongst the people as a

whole the strongest determination to join together in furtherance of some generally recognised necessary purpose.

Always we find the concept to be the determinant of the history of people, and always we find that the concept grows out of the actual problem facing the people of what the earth offers them on their terrain. People living in hill districts grow harder than people living in valleys, because they have to fight harder to survive.

It is of course conceivable that science will so alter man's standards of living that he will live in cool conditions on the equator, in air conditioned and temperature controlled cities, and in warmth in the polar regions, in centrally heated cities under glass or perspex. But, even if man achieves these standards, challenge and response are not going to cease. Man will still be in a challenge situation and, if he is not to perish, he will have to adapt to his changing situation with the progressive evolution of more suitable concepts.

dictatorship and respect for the person

It has been said: "There is an ingenuous or simply innocent academic mind that leaps a million miles in logic by proceeding from the argument that individuals left to their parochial devices will be myopic, selfish and small-minded, to the conclusion that politicians will order things much better because they can, *and will*, be long-sighted, worldly, and wise. This fanciful theory of politics stubbornly persists, despite the hoots of derision down the halls of history - in every country, continent and epoch"².

From this fanciful theory, either in an individual or an oligarchal form, stems the governing concept we generally term *dictatorship* or fear-governing oligarchy. In dialectical opposition to dictatorship is the freedom loving concept we term *respect for the person*.

Within the civilised realm of the whole-world-body-politic these two polarised concepts continually have warred for supremacy. At the present time this struggle is more widespread and relatively intense than ever before.

Men who truly respect the person, with his innate intelligent will for a measure of personal freedom, have a more valid governing concept than those who work towards a denial of personal freedom.

² Sedlon. Arthur. *State Pensions: Epitome of Political Impotence*. Page 9 of *Economic Age*, Vol 1, No.5.1969. Economic Research Council. 10 Upper Berkeley Street, London.

Respect for the person, and the two-way principle of socio-governmental parity, both stem from belief that man's intelligent will is the Spirit of Truth in man, and that it is this Spirit which sets man free.³ Therefore in the intelligent government of human society no man is of no account.

As believers in this true concept, men legitimately may regard as anti-human any group of men - regardless of their theoretical claims or pretences - who practically venerate the inferior governing concept of crude dictatorial power or fear-governing oligarchy, and who therefore ignore the real intelligence and desire for freedom in other men.

In the ultimate battle the leaders of the superior concept must win. The ultimate defeat therefore is already assured of those who claim the right to dictate exactly by what rules the rest of mankind should live. In due course men's enlightenment will be such that no group of men will be able to set up a state on earth which denies proper respect for individual freedom and intelligence, and which requires automatic obedience from other men. Men unwilling to obey such an atavistic government will be stimulated to oppose it with a more powerful concept. If at that time a government proves so decadent that it cannot rise to assimilate the more powerful concept, and therefore tries to destroy the men who have sufficient insight to stand against it, that government automatically will sow the seeds of its own disintegration and thus will crumble.

Meanwhile at our present epoch we have to recognise that, in opposition to the governing concept of respect for the person, most countries in the world are ruled more directly by means of the inferior governing concept of crude dictatorial power or fear of an oligarchy. Subsumed under this concept are the still powerful political theories of fascism and naive-marxism. These we now briefly will consider.

fascism

Although in the past some monocentral systems of government have been conceived as intelligent and incorrupt forms of administration, in reality it has not proved possible to achieve this ideal. Man himself is a finite human organism, with a limited

³ For men who believe that in essence the Spirit of God in man is grace, is freedom, their true governing concept is Jesus's statement "the truth will set you free". *The Gospel of St John*. Ch. 8, v 32.

capacity to co-ordinate and balance the power inserted into him in the form of data and energy. A surfeit of energy and data naturally results in failure adequately to assimilate that power and this causes the recipient body to become uneasy, diseased or otherwise corrupt. This is the basic danger of the corruption of power, for it is realistic to expect all finite human beings unwisely to be influenced by a surfeit of data and energy presented to them. If a group thus has become corrupted, that group by itself is incapable of arriving at and putting into operation an enlightened decision. Thus the real belief has grown up, in the minds of large numbers of individuals, that the less a man tells a monocentral government the better for his own safety.

In principle *fascism* is opposed to socio-governmental parity, because all fascist agreements are unilateral, and are made only from the side of the oligarchal governing group acting in the name of "the state".

That opposition to socio-governmental parity is illogical, is seen when we consider the fascist symbol⁴ - a bundle of sticks tied together with an axe in its centre. There are three things here represented. A binding principle, shown in the tape or band and signifying the continuity of life. A principle of discretion, shown in the breaking of the common substance, wood, into separate sticks. And a dividing principle, shown as the axe. If we start with the common substance, wood, and define its properties, and then chop this wood into many sticks, we cannot deny to each separate stick the property of "woodness". Therefore any authority vested in the original wood prior to its severance into sticks must now be vested in each stick, and thus every stick has an equal right to a voice in what itself as wood shall suffer. Because the wood originally signifies growth, therefore in every stick there is a developmental possibility - like the stick of the Glastonbury thorn, which became a whole tree, with the same properties as the original tree from which it derived. If any given group or individual claims the right to know what the whole will is for the totality of the parts, logically we cannot deny the right of any other individual to make like claims which may not coincide with his.

With socio-governmental parity the primary importance of the individual is recognised to be the basic justification for the

⁴ As used by Mussolini, in Italy.

government of any human social group. This concept of the individual is the absolute antithesis of that embodied in fascist doctrine.

In its simplest terms, the fascist concept is that which attributes to a group of human beings some order of unity such that, in the name of that unity, all individuals within that human social group may be required to sacrifice their properties or lives for its stability or development. Thus any oligarchal governing group in the world, who pretend that the unity of the group somehow has attained "being" status, and who claim to have the voice of the whole at its sole service, must be defined as fascist.

In the fascist concept is embodied the idea that the whole is somehow greater than its parts, and has higher validity than its parts, and that, in the name of this whole, a minority group may appropriate to itself the right to determine what sacrifices are required for the survival and development of the whole. The fundamental error in the fascist viewpoint is not to say that the whole is greater than the sum of its parts, but that any group of those parts shall declare themselves able to determine what is the will of that whole for all of the parts.

naïve-marxism

At the present time no communist or naive-marxist government rules in accordance with the true principles of socio-governmental parity⁵. It might however be claimed by the members of such governments that theoretically they have accepted socio-governmental parity in the principle of the relationship termed "the dictatorship of the proletariat". This principle states that the members of the proletariat are conditioned by the necessity to work together for survival and development. And that therefore, instead of bourgeois oligarchies controlling a human social group, national or otherwise, the workers shall control that group and they shall constitute its government.

In theory, naive-marxism seeks a form of relationship amongst the workers, based on entirely materialistic considerations, in which party membership is not restricted to the comparatively select few

⁵ In recent years we have seen vast changes start to take place in the USSR and Eastern Europe. Notwithstanding the rapid changes we witness, these ideas on marxist materialism and socio-governmental parity are likely to remain relevant to world political thinking for many years to come

holders of communist party membership cards. In practice, however, naive-marxists are in a dilemma. Whilst they want everyone to belong to their party, they do not want the political implications of their materialistic theories to be invalidated by free discussion, or mishandled by men who have not been suitably conditioned in naive-marxist dialectic. Paradoxically, in the task of destroying one oligarchy, naive-marxism has created another oligarchal group, the conditioned-reflex-determined political commissars. For, if the potential members of this latter group do not have first some form of communist-sanctioned, carefully prepared university background, or its intellectual equivalent, they are unlikely to have the qualification desirable for membership of this select oligarchal group.

Attempts have been made to justify the small size of national communist parties on the grounds that it is difficult to find people intelligent enough to understand marxist dialectic. But, if opposition political parties were allowed officially to exist in those countries, the communist party leaders might claim that it was difficult to find people *illogical* enough to accept the backward concepts of materialistic atheism which form the basis of naive-marxism.

By basing their beliefs on an evolutionary theory that man somehow emerged from some pre-human ancestor, which in turn emerged from some finite accumulations of insentient matter, naive-marxists may be said to accept the statement in *Genesis* that man was formed “of the dust of the ground”. They do not however accept the other statement therein that “the Lord God formed man and breathed into his nostrils the breath of life”⁶. Instead they maintain all belief in religion is false. They utterly reject the fundamental idea behind religion, that there is a God, that man has a personal relation to that God, and that man’s relation to that God is the solution of man’s problems. They regard religion as the opium of the masses, historically fabricated by church leaders to keep the people down.

From the historical fact that at times the people’s need for religion apparently has been exploited by sinister church leaders, with devious political purposes of their own, naive-marxists illogically deduce that there is no God, and that all over the world the concept of religion has been devised out of priest-created superstition in order to further the private aims of an oligarchy of resourceful

⁶ *Genesis* ch. 2 v. 7.

men. To the naive-marxist, concepts of soul and spirit, and of the word "person" - as used in philosophy to describe the personal spirit of God within man - are metaphysical nonsense, introduced by unscrupulous men to obscure the basic evolutionary determinants of matter.

Although most naive-marxist materialists recognise the effective power of humanity's religious beliefs, which they conceive to be the work of man, in naive-marxism theoretically there are no great men; there are merely situations which develop and produce responses from men. When great occasions conspire and push men up, the man that finishes up on the top has been pushed there by events, and by the material inequalities of his brain and nervous system. Only a bad naive-marxist would think of Marx or Lenin as other than something thrown up by the material events. By the same argument not even the resourceful church leaders, whom naive-marxists naively credit with the original creation of the concept of God, are regarded as great men. They too are regarded merely as things thrown up by the material events.

The early materialistic concepts of naive-marxism are not consistent with our present day recognition of field forces; they belong more to the atomistic concepts of the nineteenth century, which taught that from indivisible primary particles of matter by progressive increase of complexity of arrangement arises organism, and that through the complexities of structure like brains and nervous systems there arises consciousness, but that this consciousness has come out of the unconscious. The real illogicality in the theory is the statement that sentience emerges from non-sentience by the simple complication of structure of the *non*-sentient material. If, as a simple example, we take a mass of billiard balls and say each billiard ball has no sense, then, if we get a million billiard balls and put them together, mathematically we must say that a million no senses add up to no sense. No matter in how complicated a pattern we arrange the billiard balls, we cannot introduce sentience. By the materialistic theory of evolution the billiard balls or other materialistic particles arrange themselves accidentally, without hierarchy, according to a fortuitous concourse of atoms.

The question naturally arises: How far is a naive-marxist telling the truth when he purports to believe his illogical materialistic

doctrines? It is very questionable if any intelligent naive-marxists really believe their own political creed. For them it is much more likely to be merely a working hypothesis. For them, "Truth is that which furthers the revolution".

Why, if they mean what they say, cannot these intelligent men lay out the logic upon which they deny the existence of God? Surely the answer is that the naive-marxist materialist cannot justify his evolutionary theory and he knows it. In the past, however, he well may have felt justified in adopting his religious scepticism as a defensive weapon against the political manoeuvrings of a corrupt church and state.

Factually, during the last half century, the naive-marxist materialist's philosophy has been responsible for widespread changes in the distribution of power throughout the world. But, to a very large extent, naive-marxism has achieved and served its purpose; now it is fast becoming an obsolete political theory, which lacks credibility for intelligent men. The political leaders of those few countries still dominated by naive-marxists' beliefs will be able to retain their power in the future only by redefining their political theories and bringing them up to date, thus accepting a progression towards the twenty first century⁷.

honest scepticism leads to insight

No longer is it prudent or expedient for a political leader to reject the concept of God, and some evidence of this can be seen in the re-introduction of the Orthodox Church into Russia. The dogmatic atheism and scepticism of naive-marxist materialism must now give way to a more honest and realistic scepticism, which recognises that there is insufficient evidence for any man to assert that there is no God.

Change is happening so much more quickly in the world today that it is more necessary than ever for astute leaders to anticipate the changes ahead. Whilst it naturally will be necessary for the governments of more politically mature nations to introduce the

⁷ "Our thoughts, our attitudes, our emotions are all forms of energy, constantly influencing the world around us. Physicists no longer consider themselves detached observers. They know their very presence influences the properties of the particle/waves they study." *The Tao of Peace*. Diane Dreher, Harper Collins (book reviewed in *Science of Thought Review* Sept 1991 issue.)

principle of socio-governmental parity into their countries at an earlier date than will be required for less developed countries, the present implications of computerisation are such that even countries governed by naive-marxist materialists can expect only a comparatively short pause before they also must change.

Irrespective of their political concepts, all intelligent governments must move with the times. Only by so doing can they maintain effective control over the tempi of development. The progressive evolution of man leaves the naive-marxist materialists with no intelligent alternative but to abandon their materially based concepts, and consciously to recognise the reality of the God we term *sentient power*, and the existence of that divine being within all humanity.

An honest sceptic is a man who admits that there is much he does not know, and who is aware of the implications of his own scepticism. The dialectic of honest scepticism is that if scepticism is to be thorough-going we must be sceptical even of our scepticism. If it is true that we cannot trust anything, then equally it is true that unavoidably we have to behave as if we can. Everyone knows that even our sense organs are in some ways suspect, for different men gain different impressions of similar occurrences, and the range of frequencies at which men can receive data is finite. As our reason is based on sense data, it follows that our reason also must be suspect. We therefore have no rational ground to believe or disbelieve anything, except with caution. Within himself, however, an honest sceptic at least could not deny the existence of his own sentience as feeling, because he would like or dislike the force of his own argument, and therefore, about his own capacity *to feel* that reaction, he could no longer be a sceptic.

It is naturally more efficient for a leader to adopt a positive attitude of honest scepticism, than an attitude of dogmatic atheism and negative scepticism. This latter attitude can lead only to feelings of insecurity amongst the leaders attempting to defend this unworkable concept, and inevitably in due course their erroneous ideas must be swept away. Honest scepticism on the other hand naturally works towards personal and group integration and harmony, because the concepts of the leaders concerned are more broadly based. Although such leaders never could be all things to all men, at

least it could be seen that they shared one thing in common with most men, namely a genuine desire for more insight into the origin and purpose of humanity.

Every man is plagued with doubts as to the purpose and meaning of his life. It is surely more intelligent for a leader to admit his own humanity in this respect, than to attempt to adopt a fantastic attitude of non-humanity or super-humanity. As a nation matures, this latter attitude can serve only to draw public attention to individual leaders' lack of personal response-ability.

Conscious self-awareness that one lacks insight is in fact evolutionary insight. Dialectically therefore honest scepticism leads to insight.

Just as it is true to say that the people get the government they deserve, so it is true to say that the government is always a reflection of the state of evolution of the society within which it governs. It therefore follows that once the leaders of a country evidence honest scepticism, they evidence that the members of the nation as a whole are becoming more mature and are developing greater insight.

The pragmatic adoption of socio-governmental parity itself is a product of insight. Once a mature nation has assimilated the formal content of the principle, and generally is aware that the adoption of such a policy is feasible, it is predictable that, in accordance with the appropriate tempi of developmental change, the progressive leading members of that national group will demand its adoption.

Tempi of Developmental Change

the power of the current governing concept

Civilisations move either progressively or regressively, passing from one state of political relative stability to another. Mid-way between these different states of relative stability civilisations are in a state of flux.

Although terrain may be regarded as the major determinant of the basic psychological attributes of national civilisations, within different civilisations the natural determinant of political stability has been the power of the current governing concept.

Historically we see the varying results of progressive concepts, such as - "All roads lead to Rome", or "Rule Britannia, Britons never will be slaves", - and of regressive concepts, such as the

fascist one that the rights of individual human beings are insignificant when opposed to the authority of the state. A change from this latter concept to a higher one - namely that human beings are valid in their own right - inevitably will lead to a temporary period of conflict. This conflict must continue until people are sufficiently educated to use their inner intelligence instead of passively accepting external dictatorship.

An analogy can be seen between the formative function of sound and the power of a political concept. The fact that sound is a form of energy can be demonstrated through the behaviour of iron filings within a magnetic field sonically vibrated, or with sand particles through the use of a simple vibration technique on a plate of glass (the so-called Chladni figures). If sound vibrations are applied to fine particles, at certain critical vibrations a perfect geometrical pattern is produced. Then, as the note is slid through to a different pitch, the pattern disintegrates until the note reaches the next critical level, where it assumes another perfect geometrical form. When a certain note is sounded the geometrical shapes are open, simple and easily readable - such as a triangle, a square, a hexagon, etc., - but, as a note on another frequency is sounded, the pattern becomes more and more complex, until it has the appearance of a fine lace, beautifully produced, with finer and finer lines and more and more of them in the space where the sound was operative. When considered in this way, we may say that there is a hierarchy of formative sound⁸.

Similarly, we may say that there is a hierarchy of forms of civilisations, which are on the move continuously towards higher or lower levels. Just as peripheral particles wander about in an apparent state of confusion before the note reaches the next critical level, when they again assume another perfect geometrical form, so peripheral individual human beings may wander about, apparently aimlessly, in the inter-spaces between towns, or between unrecognised forms of human social groups determined by political concepts.

We must distinguish between the actually reflexive and non-reflexive individual human being. Just as the iron filings do not create the sound which determines their reaction, so unreflexive individual human beings do not create the political concepts to which

⁸ Reference the Chladni experiments in USA in the 1960s.

they react; these concepts may be recognised as resulting from the whole evolutionary history of the human race, within the whole world environment.

The basic difference between the reactive qualities of human beings and of iron filings is the human beings' order of self-consciousness. Unlike the response of an iron filing which is magneto-mechanically determined, a reflexive human being is able intelligently to respond to the various political concepts presented to him.

In consideration of the tempi of developmental change for any given situation, it cannot be assumed that the same speed of evolution and civilisation applies equally to every single member of the human race, primitive and civilised alike, and irrespective of standards of education. Instead, it is necessary to take cognisance of the factual momentum and inertia in any given locus, and to recognise that the human race is developing at different rates in different individuals and localities. It would be unrealistic for the quick initiating parts to require the more slow parts to move at what is for them an impossibly rapid pace, and to ignore the effects of mass inertia.

Mass inertia and initiative are real forces. Initiative means the starting or beginning of new things. Mass inertia means the persistence of old action patterns because of the energy quanta involved in established concepts. Some old concepts have tremendous mass inertia, the amount of that mass inertia being subject to many local and individual variations.

Historically we see that the initiation of new concepts has begun always with a relatively few people who have recognised the validity of a new concept and sought to make it operative in a suitable locality-relevant situation.

The suitability of any particular location for the development of a new concept is dependent both upon that location's past historical experiences and its existing challenge situation. These two factors are closely linked with dynamic and other environmental factors, and together influence the tempi of developmental change.

A response-able man must affirm that no human government of men is equipped with all the power or the knowledge to be able to control all other men, precisely because in all men there is an

unpredictable principle of freedom. To state otherwise would be to invalidate the principle of free self-determination in human beings, and thus to regard man as merely a kind of intricate repetitive behaviour mechanism.

In the mass, people may appear to behave like machines, but they are nevertheless not mere machines. If we are not to consider man merely as a mechanism, we must recognise that the formulative sentient power from which he is derived is absolutely self-determinant. When it polarises itself and produces an apparent division of spirit and matter, or force and matter, that self-determinant power, by definition, is not absolutely bound to react in any particular way. The statement that statistically it probably will behave in a certain way is based merely on the way it has so behaved in the past. In any individual case there is no indication whatever of future behaviour. Statistical prediction deals only with the mass as a mass, and has no power to predict an individual human response to any situation.

Because the individual characteristics of men differ, so must their individual responses differ from the various new political change-determining concepts presented to them. Whether for better or worse, some men recognise the implications of change more rapidly than other men. It therefore follows that some men will be opposed to change always, no matter what is suggested, because they will be more or less able than other men to see the implications of the change proposed. Although such men may be regarded as “die-hard-reactionaries”, by opposing change and affirming an existing stable truth which they believe they thoroughly understand, such men provide the dialectical resistance which helps to determine the healthy tempo of developmental change. Thus they prevent change occurring too rapidly for the health of the whole body politic.

Although some countries, such as China, have had long periods of stability, no civilisation is ever totally static. Civilisations have a period of apparent flowering, and then the forces of progression or regression are too strong for those people who desire to continue to affirm the previously accepted standard of stability, and the period of apparent stability is then followed by a period of apparent chaos and flux while the civilisation moves on towards another concept.

dynamic holistic equilibration and leadership

The rate of this tempo of developmental change is determined not only by the dialectical affirmation of truth, and by the individual citizens. It is also controlled by the leaders of the human social group concerned, as their opinions reinforce, clarify and unite other individually expressed attitudes.

Because the spirit of Truth is working within him - as a form of divine discontent with his existing state of being - and notwithstanding the fact that consciously he may not be aware of its presence, it follows that deeply within him every man must have his own inner response-pattern that he prefers to give. Whether or not this individually preferred response be consciously defined as an intelligent evolutionary purpose, it is evidenced in every man's real will to be free from the fears, ignorance, inertias and incapacities imposed on him by the limited response patterns of his own and other men. In order to further his own and other men's evolution, every man may devise and send out a stimulus to his environment in the hope that it will provoke the environment to react in a way which will justify that man.

This dynamic interchange of energies is a manifestation of holistic equilibration. Between individuals, this interchange is the basis of society. And, just as individuals may initiate their own reactions, so, through their consciously held political concepts, like-minded groups of individuals similarly may act as members of a body politic.

Governments also, if they want a response of a certain order from people in the society they govern, have to devise a suitable stimulus to provoke action in society to justify the government response. And vice versa, by the same ancient rule, society has to devise a suitable stimulus to provoke action in the state.

Socrates was thinking of the government's need for healthy stimulus when he taught that the state was a slow moving beast and said "I have been sent as a divine gad-fly to sting it into action!"

Paradoxically at certain historical periods - as, say, when a particular system of government is ripe for change, or when protection against the convergent threats of war demands generally higher standards of political alertness - the most intelligently enlightened members of that government may recognise that desirable change can be achieved only after the people have been

provoked to demand that change. This necessary provision of healthy opposition is synonymous with the function of a good devil's advocate, who can tell when adequate dialectical resistance has been provided, and when therefore intelligently to withdraw his opposition.

Because, by definition, there can be no reliable objective evidence of the inner motives of any person, there is no good reason to doubt that, whatever their apparent public and/or private reasons may be, the inner motives of some good national leaders may not be the same as superficially they appear.

In the unavoidable absence of positively conclusive evidence one way or another, politically alert men have no real alternative but to determine for themselves whether or not the consciously established apparent purpose behind many seemingly unintelligent governmental actions may not be to provoke the people, and to awaken them to the fact that only with their conscious awareness of the necessity for change can desirable socio-governmental improvements be implemented.

Actions are said to speak louder than words, therefore people would do well to remember that they beget the government they deserve.

No man can remain a mere passive influence in the determination of the tempo of developmental change. For no man can inhibit totally his individually preferred responses to the whole political climate of his environment.

To a truly peace-loving man peace means real alertness, as opposed to the lotus eater's drugged illusion of it. Similarly, to a politically mature and alert nation, a peaceful state of affairs is a condition of dynamic stability, operating wherever opposing powers are sufficiently balanced not to express themselves in overt disequibrated activity. By definition therefore, to be able to describe itself as peaceful, the governing centre of a human social group must be conscious that any solution there produced to any problem may influence other centres and precipitate problems for them, and in reasonable consideration of this fact must be prepared to modify its own solution.

In consideration of the tempo of peaceful developmental change, some people may say: "As far as we are concerned it may be desirable to develop top-economical government, but factually we

know that the immediate effect will be one of confusion; therefore we are opposed to that development and from our point of view we are right to be so.”

To such people the supporters of top-economical government may reply: “Fine! You may be right to oppose these new political concepts, but we are right to work towards their general acceptance, and out of this will come some sort of agreement. We will introduce the necessary changes bit by bit, but we will introduce them. Oppose us as much as you like. This will encourage us to push as hard as we can. Thus with proper regard to our different viewpoints together we will determine the tempi of peaceful developmental change.”

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'être* for the existence of the state and the community, is represented by a heart. This heart also symbolises the people's affections;

the hexagon (white): the hexagon represents the six-sided governmental complex inherent within the very nature of the body politic⁹. 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.

⁹ *The state triad of functions formulates, administers and interprets the letter of the law; the community triad ratifies, services and upholds the spirit of the law, together they function as a six-sided governmental complex. Ref Booklet Two: The Human Needs of the Community and Charity.*

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 all men.

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.

metaconsciousness: that order of consciousness which recognises the need for metathought.

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: is 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.

metathought: thinking which is directed to the true holistic and individual development of all humanity;

monostate government: implies unwieldy oligarchal control based on force-imposed-unity.

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 in that particular situation. For example, a man may have a need-determination to wear shoes, but the process which produces those shoes is to that man need-relative.

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 *bank-account-profit* is distinguished from *socially-functioning-profit*. The socially-functioning-profit of a human social group (which may include bank-account-profit) is the joy and heightened morale which stems from the solution to a problem which has been achieved through co-operative group activity.

two-way multi-metacentral government: the post-monostate phase of government which acknowledges the validity of metacentres within the metastate.

universal dialectics: every biological organism exhibits the dynamics of reality by continuous adjustments to environmental changes which it must make in order to survive and develop, otherwise termed [*dynamic*] *holistic equilibration*.

welfare metasociety: that organisation of human relationship which has as its *raison d'être* the welfare of its members, and in which there is a conscious awareness that no static concepts can fulfil the essential needs of evolving humanity in its ever more complicating interrelational developmental activities.

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.



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