

TOP-ECONOMY

or whole-group good



Whenever local intelligences
can better handle local affairs
they should be allowed to do so

Halliday and Freeman

Top-economy

— or whole-group good

The Emblem

The emblem on the front cover is described in Chapter 15, page 136

TOP-ECONOMY

— or whole-group good

by
Eugene Halliday
and
Fred Freeman



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*I expect to pass through this world but once.
Any good therefore that I can do,
or any kindness that I can show
to any fellow creature, let me do it now.
Let me not defer or neglect it,
for I shall not pass this way again.*

This quotation, used on donors' Gift Acknowledgement Cards (ref. Appendix One), is attributed to Stephen Grellet, an American Quaker of French birth (1773-1855), but not found in his writings. The quotation is said to have the honour of being the best known and the most mysterious as to authorship.

Preface

by Fred Freeman

This book has been written as a result of meetings with my enlightened friend the late Eugene Halliday, who died in 1987. Our meetings mainly took place during the late 1960's but, in accordance with Eugene's wishes and because unsought publicity could have interrupted his other work¹, no action was taken to publish Part One of this work during his lifetime.

With a few small exceptions, everything in this book 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. In Part One the former procedure considerably exceeded the latter².

Although it has been my 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 my 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 Organizations within Community ("SU-VOC"). This was in due course published as *The SUVOC Application*³. Part Two consists of extracts from that longer book and refers to why the SU-VOC idea is a desirable objective.

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 demand.

Part One, on top-economy as a general concept, and Part Two, on its logical application through SU-VOC, emerged together. The two Parts are so closely related that they form two halves of the same work.

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

Foreword

by Eugene Halliday

This work is offered as a stimulus towards *metathinking* — or to that thinking which is directed, not merely to the solution of selfish contemporary problems, but to the true wholistic and individual development of all humanity. Not until metathinking is accepted and made operative by the majority of the electorate will all the propositions contained here prove their viability, but a suitable start forthwith can be made.

It is important for us to remind ourselves that no one has imposed laws on human beings other than human beings, with the exception of the physical laws of nature herself, these originating in the original creative force of the universe, that force called by the religious "God". We must also remind ourselves that this same force is that which has evolved man's highest intelligent will. It is that intelligent will in man which enables him to co-operate with that same force in the universe at large, aiding men to come to the proper understanding of the laws inherent in the essence of that force. In the highest intelligent will of man that universe of creative force comes to terms with itself. Here man becomes the true generator of his own destiny, subject to no law but that expressed in the words "The truth shall make you free"⁴.

Potentially all individuals are self-governing. This has not yet been fully, consciously and openly made public throughout the world, but it now becomes an imperative of necessary further human evolution. Those who fail to realize this must inevitably be left behind by those who recognize that the individual must be given the opportunity to be the determinant of his own further evolution, in conscious collaboration with other individuals. He is not to be misled into believing that the state is other than an abstract concept, nor is he to believe that any minority group, claiming to act for the state, can have enough intelligence or information to determine the evolutionary directions of the millions of individuals comprising humanity as a whole.

Natural evolution has carried the mass of men up to the level where the individual can become individually self-conscious. Evolution beyond this point can no longer be merely a mass determinant, but must be in each case the emergence of individual conscious effort to achieve personal integration, and to relate this integrated person to others.

From original life-protoplasm the whole movement of evolution has been towards this goal of conscious self-determination. The evolutionary force of the universe pressing through nature has in the past been careful of the species and apparently careless of the individual. In the self-conscious human being the same creative force has now reached the level where it can become conscious

in the individual of the real goal of cosmic evolution.

Only in the conscious individual can intelligent will gain reflexive awareness of its own origin and purpose. Every major religion stands upon this presupposition of the value to cosmic intelligence of the reflexively conscious individual, and here humanism joins hands with the churches.

Just as no man can halt the movement of time, so no man can prevent body-political and socio-governmental changes from occurring as a direct consequence of technological advance. No profitless opinion is offered on which came first, the need or the invention. Here and now computerization faces us with a new science of government, with great possibilities for good and for evil. The challenge cannot safely be ignored, man must "Adapt or Perish".

We are compelled to recognize that we are standing at the threshold of a new age. One of the purposes of this present work is to indicate that when men see for themselves the political implications of the effects of technology and computerization, they will realize that, from the technical viewpoint of intercommunications, there is no longer any necessity for frontiers, boundaries or centres of government, except those centres and boundaries which are freely willed in the minds and hearts of men in socially co-operative interrelations.

Just as the Copernican system arose out of the

wreck of the overstrained Ptolemaic system, bringing a new, simple and natural heliocentric description of the motions of the heavenly bodies, so, if we desire it, a new and improved system of socio-governmental relations will arise out of the wreck of the monocentral concept of the national state.

The Meaning of Top-economy

The term top-economy is derived from the Greek words *topos*, a place, and *economia*, good household management (in the sense of bringing benefit to the individuals who live in the house). Top-economy therefore implies the economy of both place and people in that place. It is the economy of specific areas and places in which socially-functioning-profit is distinguished from (but may include) bank-account-profit.

The socially-functioning-profit or top-economy of a group is the joy and heightened morale which stems from the solution to a problem which has been achieved through co-operative group activity. It is the actual concrete increase in the health and viability of the human social group, or in its quality of life. The aim is whole-group good.

Unless its activities are vigilantly overlooked, monocentral government tends to consider itself to be the best equipped body to solve most of the serious problems of protection and life-subsistence within its boundaries. As a result of this policy, the healthy influence of participatory democracy is weakened throughout smaller centres of political interest.

The concept of *top-economy* requires recognition that local intelligences, supplied with the appropriate information, are better equipped to solve local problems than a central intelligence in a metropolis far away. In this sense the concept of top-economy is closely related to the concept of *subsidiarity*.

The Metacentre Idea

Evolution on earth tends towards a form of panterrestrial government. In the past, this has been conceived as eventually operating through a type of super-mega-state. There is now growing recognition that new post-monostate-thinking systems of government are required and that the post-monostate-metacentre is the logical next step in history, but that this development will be gradual as it will be dependent upon the personal integrity and character of the human individuals concerned.

The term meta implies, within the dynamism of the universe, the necessary changes that must occur in the time process. *Metawords*⁵ are here used to describe the metacentre idea, and to distinguish it from the ideas current in earlier socio-political epochs.

The metacentre idea is a new emergent in political consciousness. As pebbles dropped onto the surface of a pool create ripples which move from the centre of impact outwards, so is it with radical ideas such as the metacentre. Initially the metacentre idea is locality-relevant, and like all new emergents it must occur, consciously, first in relatively few minds, which reflect the unconsciously changing attitudes of a large number of people.

The term *metacentre* is used to describe any

centre of group activity which has passed through the phases of simple pre-state group isolation, and of monostate compelled group integration, into the phase of intelligent post-monostate^d-centre group activity, and in which there is consciousness of the necessity for the interrelation of multicentres for their whole good.

There are three types of metacentre: a concept held in the human mind; a substantial reality in the minds and actions of a group of men, but not yet functioning as a governmental system; a functional governmental system. Because they are the product of metathought, metacentre boundaries are not always identical with given geographical areas.

The metacentre is precisely that centre where a human group is aware of the danger of the large community's monocentral government dictating excessively, so that locality-relevant problems are not solved. In recognition of this danger a metacentre may decide that only that obedience shall be rendered to any would-be-monocentral government which the metacentre members consider correct.

The national state, after its evolution from a monostate, is termed a *metastate*. A metastate recognizes the need to allow small metacentres to conduct their affairs without undue interference. It is conscious that the locality-relevant problems of metacentres can be most effectively solved by metacentre intelligences, and that the general health of a larger meta-group requires the health of its meta-sub-groups. The metastate will gradually

extend itself to the multi-metastate and pan-terrestrial meta-government. It will be a fruit of intelligent computerization, and it will not "wither away" as Karl Marx predicted of the "nation-state".

PART ONE
THE GENERAL CONCEPT

CHAPTER ONE

Multi-Metacentralization

Future historians will look back on the closing years of the twentieth century as crucial and momentous for mankind. We have the means of destroying whole peoples and, at the same time, have the opportunity of creating new realms of human happiness. The clarification and determination of the new direction in which we must go is for each one of us the challenge of our time.

This work is directed towards some of the steps which may be taken to develop conscious awareness, within democratic communities, that metathinking top-economy can fulfil many of the essential needs of evolving humanity in its ever more complicating developmental activities, and generally to encourage willing acceptance of the communal obligations that accompany personal rights.

Through metathought man attains the capacity to respond adequately to each situation in which he may find himself. A metathinking society, or a *metasociety*, is that society which becomes conscious 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.

The *meta-individual* is a mature person who has become conscious in himself of his creative force and of his power as a unit of social metamorphosis. He recognizes the value of co-operation with other mature persons, and of the need to guide the immature towards maturity. Such an individual's metathinking is directed towards the survival and development of the greatest possible number of life-forms within the universe. Senseless destruction of life-forms is anti-metathinking. The meta-individual aims to secure and develop individual inner authority and the capacity to respond adequately to each situation in which he may find himself. His governing concept is that man's freedom rests on the Spirit of Truth in man and that no numerical superiority of one group over another is relevant to the question of Truth.

The meta-individual is aware that pan-terrestrial meta-government can be achieved only through a suitable reconstitution of the national state.

Men and women form a community when they share a common ethos, and thus have a feeling of togetherness. Public attitudes towards a community vary between three different views:

the positive view is that a community reinforces the collective moral ethos of its members and protects important values which serve the common interest. Thus a

community feeling raises morale by upholding the spirit of the law.

the negative view is that a community has a tendency gradually to become corrupt and to develop restrictive practices for the benefit of a privileged elite. Thus a community requires the letter of the law to tell it what it may or may not do.

the balanced (or co-relation) view recognizes that the positive and negative views are both valid. A truly socially healthy community willingly abides by just laws and has high morale upheld from within.

The negative tendency of the community makes the formation of a counter-balancing body a governmental necessity. Here *the state* is viewed as that triad of complexes or 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.

Effective government consists in the dynamic interrelation between the two aspects of its being, *the state* and *the community*. National health depends on the standards and effectivity of that interrelation.

Before we discuss possible ways to achieve effective government, it is necessary for us first to agree our meaning of the term *the state*.

Whatever real being should be proved to exist in its own right within the universe, humanity will certainly have to adjust to it. Using the term *real being* in its ontological sense, as a continuous or progressive form of the verb "to be", we signify by it any persistent cyclic repetitive behaviour of power so established as not profitably to be ignorable. In this sense we can talk about the "being" of the planet Earth or of the solar system or of any other cyclic behaviour of power, which endures long enough for humanity not to be able to function in total disregard of it. Unlike such real beings, *the state-aspect-of-government*, commonly termed *the state*, is simply a concept fabricated by human beings. An example of this fabrication is the act of a fascist dictator, who takes a humanly devised concept of the political state and confers so-called being-status upon the concept and then demands the subordination of other human beings to that concept, or pseudo-being.

Before the state concept of government was established there were many petty centres with no overriding co-ordination. Their relations were governed by local considerations, each centre doing what it considered to be best for itself irrespective of its effect on other centres. As societies became more complex, an effective orderly mechanism was required to regularize inter-centre relations. Thus arose the concept of the nation-state.

Originally the term "nation" would have referred to a large group of people of the same genetic origin. But as, through wars and other relations with neighbouring people, the blood of a

people would no longer be pure, then the term "nation" gradually became to mean an enlarged group — predominantly of one stock — but with other elements assimilated to the point where enough coherence was gained to justify treating this group as a unit. In so far as this unit exhibited within itself sufficient stability, it became justifiable to use the term "the state" to refer to its stability-aspect.

The state has had to make all embracing rules to achieve coherence of its sub-groups; but the rules could only be large generalizations, because it did not have multitudinous data from all the sub-groups and their constituent members, nor any effective means of handling such data if it were offered. Consequently the state evolved its highly generalized code of conduct and law, without due cognizance of the needs of minority groups and individuals within it.

Large sub-group stability does not justify the exclusive appropriation of the term state by the large group. Any group, regardless of its magnitude, if it can maintain stability in itself justifiably may refer to itself as "a state". Thus even a single human individual, who is composed of a large number of cells held together within an integument, is faced with the problems arising from his own personal state-aspect of self-government. It is significant that a man is said to be "self-controlled" whose whole complex state of inner stability is highly developed.

The totality of concepts applicable to the state-aspect of a monocentrally controlled system of

government constitute *the monostate*. During what we may term the rigid monolithic phase of government, monostates have evolved as unity and stability concepts in order to control the otherwise chaotic relations of pre-state centres of government.

In principle a monostate can be of any size. It may be: *a micro-state*, being an individual or a small-scale centre of government; *a macro-state (a nation-state)*, being a powerful large-scale centre of government constituting a nation; *a multi-state*, being a loose-international-grouping of nation-states; *a mega-state*, being a close-international-grouping of nation-states, still in the monolithic phase, but able to function as a unity.

A monostate, in the hands of the body of men in command, tends principally to preoccupy itself with the unilateral collection and control of taxation-money and socio-governmental information. The monostate is by definition both single-minded and self-centred; this is its strength and its weakness. Its strength lies in its quality of stability, or in its capacity to impose healthy and necessary decisions upon its less well-developed members and so to preserve the general well-being of the whole state. Its weakness lies in its disregard for the human person, who cannot successfully be subordinated to monostate purposes, and in its lack of alertness.

Lack of alertness is evidenced by the monostate's incapacity adequately to assimilate and handle the locality-relevant data, which is essential both for informed and balanced policy deliberation and for intelligent and realistic policy creation. This

incapacity brings a tendency to rigidity and to an insensitive, inadequate system of government.

Recognition of the deficiencies of monostates leads leaders of monostates to distrust each other. Paradoxically, this distrust of other monostates has been the rational justification in the past for the reluctance of leaders of monostates themselves to initiate the devolution of power necessary for healthy socio-governmental change. Thus, until such time as there has been evidenced sufficient intelligently directed resistance to stimulate the state into progressive change, leaders of monocentral governments have rightly been able to claim that the appropriate tempi of developmental change had not arrived, and that it still would be prudent and expedient to withhold effective power from local and international centres of government, even though potentially, for the responsible provision of certain useful services, those centres could be more suitable self-governing centres of control.

A state-in-transition between the monostate and post-monostate phases may be viewed as *a trans-state*. Until the state wakes to the realities of its position, the trans-state could be spelt "trance-state".

As we have observed, *the pre-monostate-phase* consisted of petty-groups unrelated in functions of political significance. Under the *monostate phase*, unity was imposed on the petty-groups to hold their functions in productive relationship. In the *post-monostate phase* of metathinking, there is awareness that the monostate has no authority,

other than that vested in it by its constituent members, and that it is right for authority to be conferred on all metacentres wherever this is justified by locality-relevance.

The governing intelligences of all metacentres have now to reconceive their functions. They must see themselves, not as needing the concept of the state to bring them into proper co-ordinated relationship, but as centres prepared consciously to participate in reciprocal interfunctioning in order to halt the progression of the state to a position of monolithic authority.

This new post-monostate awareness is what we term *metaconsciousness*, which will generate in time a new metathinking process, by which we can prevent either the dictatorship of the pseudo-entity state or a regression to the pre-state squabbling of innumerable petty centres.

Metaconsciousness recognizes that, whenever a number of individuals co-operate to form a group and subordinate themselves to certain rules of interrelation, or a number of groups co-ordinate themselves to form a super-group, never at any time shall the group or the super-group be allowed to assume entity status and power to determine action inimical to their constituent or participant member-individuals.

Inherent within the concept of top-economy is the idea of *multi-metacentralization*. Multi-metacentralization implies mutual two-way recognition and respect for the valid socio-politic-economic

function of each centre or community, and thus of a positive two-way relation between bigger-self-government and smaller-self-government. Multi-metacentralization therefore implies a coming to consciousness of the necessity for individual and small-group responsibilities *within* the large-group.

This concept of multi-metacentralization is different from those of decentralization and devolution, in so far as they imply loss of control from a monocentre, or the arbitrary granting of authority by a single body which itself relinquishes that authority. Monocentralization is in its extreme form a unity imposed from above by force. Multi-metacentralization on the other hand has the unity grown from mutual understanding of the necessity for *co-ordinative* rather than imposed unity.

Some people may consider a national government to be incapable of multi-meta-centralization on the grounds that no government ever willingly surrenders power. Today no democratic government believes that its power is based on the unilateral principle of monocentral control, for it is aware of the wisdom of giving rein to the healthy desires of its people, and of providing only the necessary controls to maintain stability of purpose and the safety of the realm. In almost every country, the present situation points to a judicious and carefully phased policy of pragmatic multi-metacentralization as the obvious policy direction to be taken by an intelligent government. Other considerations apart, it is the logic of the nuclear age, because a nuclear attack on a metropolis serving as the sole centre of government

would completely destroy national co-ordination possibilities.

A world monostate would be utterly unwieldy because the realities of monostate government involve oligarchal control. No matter how intelligent its individual members may be, each in their own particularised fields, an oligarchy does not possess the power, collective intelligence and sensitivity to be able to process efficiently for world welfare the continuously accelerating flood of computerized and often confusing data, apart from the subjective factors of individual human evolution.

Multi-metacentralization removes the authority from the level of the unwieldy monostate and places it in the hands of intelligent men and women comprehending the needs of their own real situation. Multi-metacentralization, not mono-centralization, is the future of world government.

Every government tends naturally to aim at absolute authority within its own domain in so far as this does not refute its own purposes. The fact that its domain or zone of influence is interrupted by influences from beyond its own boundaries means that its authority cannot be infinitely absolute. Hence the fact that international relations largely determine the nature of the solution of home problems.

What is true of a nation, within the whole complex of nations on earth, is true of local territories within a nation. Just as a national

government must deny the power and authority of a world government to solve its own inner domestic problems peculiar to itself, and must assert itself as a true and valid entity essential to the corporate health of humanity's world-organism, so a local government within a nation likewise must refuse the authority of any would-be monistic government in finding solutions to purely local problems.

As the phased development of metacentres inevitably must be as logical evolutes from prior systems of government, we will later consider how these earlier systems of government came into being, and the importance both of their governing concepts and of the tempi of developmental change. First, however, we will consider the basic metathinking principle of socio-governmental parity.

CHAPTER TWO

Socio-Governmental Parity

A logical evolute of multi-metacentralization is that principle of government, termed socio-governmental parity, which states: "*from each according to appropriate need-relevant response-ability; to each according to adequate need-relevant utilization-capacity*".

The meaning of the word *response-ability* should be distinguished from the word *responsibility*. In fact, they are opposites. *Responsibility* means "liable to be called to account for one's actions" (and punished where these merit punishment). *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.

Need-relevant refers to the whole relevant situation and includes what is *need-determined* and what is *need-relative*⁶.

The principle of socio-governmental parity is different from the constitutional *principle of parity* governing the allocation of public finances between

the national government of the United Kingdom and officially self-administered countries, such as for certain purposes Scotland or Northern Ireland. The constitutional principle of parity is defined by political economists as *"from each according to ability; to each according to need"*. This principle is also found in Marxist philosophy, whose adherents have always defined the ability-need expression as basic to human social relationships.

The state tends to interpret the concept of parity-of-ability-and-need entirely in material terms. But the fact that the human being is not merely a material entity indicates that ability and need cannot be evaluated solely in terms of material wealth. They may be evaluated also in terms of those volitional, emotional, intellectual and spiritual forces, which are the true source of whatever material wealth the human race may have amassed.

The fascist doctrine that the state is a real entity in itself having absolute authority over its members is manifestly false, because if all the individual members were to disband there would be no state. No other form of government would claim the capacity to judge all the subtle and personal differences in ability and need of its individual citizens. If it does not believe itself capable of exercising these super-human powers, then government must, logically, recognize the principle of socio-governmental parity.

For a mature and democratically orientated nation, this must be a leading evolutionary

principle. It transcends the more confused governmental systems existing before the electorate came of age. An analogy can be made between the pre-electorate-maturation age and the pre-electric age, when all forms of communication and development moved at a much slower pace.

Socio-governmental parity implies that gradually, as individual citizens assimilate and adopt the basic principle, the whole electorate can participate in government, through conscious assumption of response-ability.

Thus, socio-governmental parity means that a society precipitates the government it deserves. Ultimately, the development of socio-governmental parity can lead to a situation where society is so response-able and mature that it becomes the government.

Although this response-ability principle has not generally been published, always in the past it has been the implied principle ruling over every human social group, and basically it has governed the evolutionary development of the human race.

Socio-governmental parity affirms that members of government are also members of society, and that members of society are also responsible for the election of, and themselves can become members of, government; both government and society therefore need to evidence response-ability to each other's rightful needs to receive service and assistance according to the principle of adequate utilization.

Government is not a superior body controlling a separate inferior body. Government is not effectively separable from the governed, but is a necessary expression of the self-regulating human social group called the nation.

At the present time knowledge is being spread more rapidly than at any previous time in world history. Short therefore of a possible temporary set-back — caused, say, by a devastating World War III — it is reasonable to assume that evolution also will proceed more rapidly than at any previous time in world history.

The realistic choice facing any government is not whether it will allow this evolution to occur, but simply whether it is willing to free itself from inefficient and/or erroneous ideas in order the more intelligently and effectively to co-operate with the developmental tempi of the evolution which inevitably will occur.

The problem facing every government is how best to respond to the rapid evolutionary changes which are taking place. A progressive policy requires the evolution of more political maturity within society. A regressive policy, which seeks to keep its citizens in perpetual childhood by doing for them what they could better do for themselves, will not suffice. Suitably implemented, the effect of socio-governmental parity will be two-fold:

one: to provide the interested leading members of mature governments with the means whereby they may govern better, and

thus more effectively improve the health of their communities and states.

two: to provide the individual members of human society with the means whereby many more may consciously accept responsibility for the condition of their own society, and thus for the quality of their government.

There are four distinct levels of interpretation of socio-governmental parity:

the first level: at the level of physical material bodies, socio-governmental parity is concerned with the responsibility of everyone to ensure that everyone is fed, clothed and housed. And, as the people are responsible for providing the means whereby the government shall subsist, so the people should control the government at the physical level.

the second level: at the level of life-force desire, socio-governmental parity means proper provision of leisure-time activities. It is the responsibility of everyone to ensure that their leisure-time activities are such that they do not in fact contradict and nullify each other's. Pleasure contradicted is no longer pleasure. And, as the people must be given adequate means of expression, so there must be provision of adequate places of entertainment.

the third level: at the level of higher intellect and spiritual principles, socio-governmental

parity means free worship, ie. the right of every person to free interpretation of the concept of spirit. This implies intelligent respect for divergent points of religious view, and mutual toleration of these divergences.

the fourth level: at the level of co-ordination of the preceeding three levels, socio-governmental parity means wholeness; the conscious awareness that the three functions of physical subsistence and development, entertainment, and free worship shall be seen to be three aspects of the One Whole Being.

Intelligent governments cannot ignore the effects of increasingly high standards of communication, of education, and of more widely propagated scientific methods of investigation.

All over the world men are learning to think for themselves, and are demanding more say in the control of their own affairs. This trend will continue, as people become more consciously aware of their deep inner need for self-determination. Men are not sheep, to be shorn by the shepherd. The metaphor of shepherd and sheep is now being replaced with the deeper truth that all human beings have at their centre a free, self-determining will. That will is, in every being, the will to evolve to ever higher levels of awareness. It is the job of the government-appointed educator to promote this awareness. Self-determination and evolution are synonyms.

Socio-governmental parity, with its implied freedom, is an ideal, in the same way that a society which does not need laws to govern it is an ideal.

With due regard to the general laws of inertia and consideration of the tremendous mass of energy involved in evolution, culminating in man's present condition, we cannot envisage the immediate putting into application of any new truth, even where it is seen clearly to be truth. In consequence of this we cannot anticipate an immediate victory of the concept of socio-governmental parity over the forces of historic procedure.

The time involved before full socio-governmental parity becomes as natural as the air we breathe may well extend itself another few thousand years, but such a time scale, large in the eye of a single living individual, is insignificant in the whole march of human evolution. We cannot abandon our vision of the mountain range we see on the far horizon simply because we are at the moment forced to wade through a marsh land of ill-defined misorientations.

The unattainability of an ideal posited at infinity is no justification of a refusal to move towards attainable finite ends. Minds who call high aims unrealistic utopias, and then use this concept of unrealizability to inhibit possible attainment, must be brought to realize that their refusal of the utopia on the grounds of its unattainability is merely a disguised will to conserve a status quo.

By definition no man is wedded irrevocably to the conservation of the status quo, for within himself every man naturally feels the quickening pulse of his divine discontent. Change is inevitable, but we may believe the direction of this change is at least partially determinable by human beings.

At the present time it is feasible for many practical steps immediately to be taken towards the realization of socio-governmental parity. Some of these we will consider.

CHAPTER THREE

Affirmation of Socio-Governmental Parity

A basic function of every national and other government is the recognition of the different tempi of development of social organisms. All specific social developments have their own natural rates of development, and if a proper balance is lacking there is a serious possibility of one section or function developing far ahead of the others, thus throwing out of phase with each other the different social functions, to the serious detriment of national and international health. Here the principle function of government is to adjust the various developmental tempi within the body politic.

The world is on the move, and no static socio-governmental concepts can provide an adequate solution to the myriad conflicting and interrelated problems with which modern governments are increasingly presented. It is necessary for those determining a government's policy to agree a suitable phasing tempo of developmental change in each field, so as to maintain a desirably healthy degree of socio-governmental stability.

Provided that suitable agreement on the true purpose of government existed in broad principle

amongst the leading members of the human social group concerned, it would be neither desirable nor practical to seek general agreement on detailed particulars of organization and methods, before first ratifying socio-governmental parity as a principle.

The healthy will to power of individual men or groups of men is not simply the will to accumulate power, but also the will to develop and organize that power, in order properly to use and distribute that power. "Properly" here requires that such distribution be in accordance with socio-governmental parity. For in the future only with pragmatic affirmation of this principle of adequate utilization shall any group of men, acting in the name of government, reasonably claim the right to exercise power over other men.

If, like misers, the would-be powerful leaders of a monocentrally controlled government unintelligently hoard the decisive powers and resources at their command and fail to put them to good use, in time those leaders are weakened, at least morally, by their own lack of healthy function.

The words *miser* and *miserable* are closely related, for the miser, through his non-functioning wealth, is made miserable through perception of his own non-use of his wealth and the dread of it being stolen. The existence of a miser dams the flow of goods and money. Such a being could therefore be said to be in a state of damnation — at least as far as the community is concerned. This gives rise to the idea of *distribution by compulsion*.

When a given person has accumulated goods or properties, such that he has unbalanced the socio-economic health of the community in which he lives, then it is just that his accumulated properties, etc., should be redistributed among the community. The sense of injury and loss which arises from such damnation or redistribution of a man's accumulated properties applies only to the man who is compelled to redistribute them, not to the community that receives them.

History records that the greed of individuals and oligarchies has led them to seize possessions and powers in the name of equitable distribution and to accumulate them instead into the hands of minority groups, which then, through being unable to give them adequate utilization, have devolved into a corrupted state of damnation.

The historical lesson for every powerful state is that unless, whilst still near the height of its apparent greatness, a government is prepared to commit itself to a new governmental seed-concept, that state will continue to grow until its size exceeds its vitality, and — like the ancient Persian and other Empires — it becomes unmanageable and is destroyed. That is the catastrophic method of redistribution.

Within a politically mature nation, the equitable distribution principle of socio-governmental parity offers a dynamic new governmental seed-concept. Armed with this liberating principle, interested members of society can demand that certain of the sluggishly functioning powers of the state be

redistributed to more suitably sized centres of government, large and small, which are better equipped to give these powers adequate use.

The governing concepts of: “*no authority without responsibility*”, and; “*no responsibility without authority*”, are implied in the principle of socio-governmental parity.

Excluding those essential state-aspects of government, which potentially defend the safety of the realm or restrain improper demands of the free individual, the effect of supplying goods and services either by statute through the public sector, or independently through the private sector (including not-for-profit community organisations), must be examined.

In theory, it might be held that parity of service could be obtained and that it would not matter which system was adopted, provided that an effective spur to improved standards could be built into both systems. Free competition could be said to provide the spur to improve the quality of the private and not-for-profit community supplied services, and effective democratic sanction to provide the spur to improve the quality of the state supplied services.

An analogous effect can be seen in both cases:

through monopoly controlled state organizations: the democratic decisions of locality-relevant groups of citizens could reflect their self-determined wishes regarding

the particular centres of government, large or small, to be held directly responsible in the first place for meeting their need-relevant requirements;

through freely competitive community organizations: the individual decisions of different groups of customers pragmatically could reflect their self-determined wishes regarding the particular source of supply, local or national, to be held directly responsible in the first place for meeting their need-relevant requirements.

In both of these cases the citizens would retain the ultimate sanction of transferring their support to the source of supply where they could obtain the most satisfactory goods and services. Similarly, members of the electorate do not have to be able personally to function as a government control in order to dispense with an inefficient one.

In practice the fear of competition and of democratic sanction, though valid and necessary spurs to worthwhile human endeavour, would never by themselves be sufficient to obtain adequate standards of parity of service. At different levels of his being every man is motivated by good or bad, bliss or misery, carrot or stick, etc. Adequate standards of parity of service between state and community organizations therefore are feasible only when potentially at least there is equality of opportunity, interest and reward. This presupposes freedom to use initiative, to experiment and to accept personal recognition and responsibility for

whatever results may be achieved.

No reasonable citizen could deny that for the foreseeable future a system of government is necessary, and that the powers of such a government perforce must be exercised by a small minority group of persons acting on behalf of the citizens as a whole.

In principle, as fundamentally self-governing beings, our citizens together delegate power to the representatives of government, on whatever basis they as members of democratic communities consciously consider to be right.

A system of government has no entity status as such, and history redounds with examples of obsolete systems of government which were replaced. In our own country the Peasants' Revolt of the fourteenth century — with its rhetorical question: "When Adam delved and Eve span who was then the gentleman?" — provides an early example of the common man being prepared to discard the eroding concept of serfdom, and to fight for responsible recognition by government of his natural freedom as a private person, which at that time he was beginning consciously to recognize as his birthright. The fact that this healthy body political evolution developed relatively more quickly in England than elsewhere in the world may be indicative of the British character — "Britons never shall be slaves".

The basic difference between slavery and liberty is not freedom from authority, for regardless of his

position every man at times will be forced to undertake particular obligations in deference to the authority of a governing group. No, the basic difference is that a man who is not a passive slave is in principle at liberty to require that a responsible and satisfactory account be rendered to him of the authority exercised over him by every government servant. The fact that it may not yet be technically feasible for such a responsible account to be rendered does not invalidate the principle.

The terms of the socio-governmental parity contract could hardly be incorporated effectively in the static terms of any pre-written constitution. Those countries with pre-written constitutions bear evidence to this fact in the subsequent legal redefinitions and fresh interpretations required to maintain the vitality of what otherwise would become a dead code overlaid with legal precedents.

"The Rights of Man", Tom Paine wrote, "are the rights of all generations of men, and cannot be monopolised by any. That which is worth following will be followed for the sake of its worth, and it is in this that its security lies, and not in any conditions with which it may be encumbered ... The best constitution that could now be devised, consistent with the condition of the present moment, may be far short of that excellence which a few years may afford"⁷.

Political thinkers in Britain may consider we have reached a stage in the development of our sophisticated society when it is necessary for the individual citizen to know exactly what his rights

are, even if it is necessary to state these rights in general terms.

It may be decided to redesign the *Bill of Rights of 1689* asserting more clearly the rights of the citizen in relation to the state, rather than those of parliament in relation to the sovereign. Such legislation however would not be a *pre-written* constitution, it would reflect merely the *present* climate of political opinion. Within a politically mature nation such legislation should be subject to constant review.

The dynamic principle of socio-governmental parity can be applied to the exercise of all governing powers of authority. Just as, when Britain entered the industrial revolution of the nineteenth century, the great reform movements successfully required the rulers to modify the system of government on a reciprocal basis of "*no taxation without representation*"; so, as Britain enters the twenty first century, the politically mature voice of the electorate will require the rulers to modify the system of government on a reciprocal basis of "*no authority without responsibility*".

CHAPTER FOUR

Citizenship

All human beings are born free and equal in dignity and rights, states the Universal Declaration of Human Rights⁸, but whether these conceived rights are obtained and maintained depends not only on history and circumstances but also on whether the community struggles for the acquisition, retention and extension of such rights.

It is as true to say that man finds happiness in his struggles as it is to say that man struggles to find happiness. It follows therefore that those leading citizens responsible for government cannot intelligently seek to run a country as if they were managing an animal farm⁹. An attempt to do good to people, with "good" being interpreted by the government as providing the people with a pre-conceived form of happiness or contentment, and at the same time progressively depriving individuals of personal responsibility for the management of their own lives, is simply not enough. The fall of the communist states in Europe is evidence of this.

The human race does not consist of potentially contented animals, but of potentially creative and divinely discontented men, who know that human relationships are subject to a strange dynamic instability, which affects the whole body politic. If men become bored, society becomes restive, thus

constituting a dangerous threat to social peace and to the continued existence of established order.

Mass unconscious evolution in the past has resulted in many of our countrymen remaining nescient or uncertain about the true purpose and value of citizenship. It has not generally been conceived that the purpose of citizenship is the development, within a social context, of the *whole person*. This metathinking purpose if pursued leads to the development of a mature society of individuals, and to the progressive realization that the assumption of personal response-ability is more essential to freedom than the claiming of assumed or ill-defined "rights"; for such falsely conceived rights, exercised without regard to their effect on other people, are more in keeping with a primitive than with a civilized society.

The true purpose of government is to develop the individual citizen, not to train him as one trains a dog, but to awaken conscious intelligent awareness in the individual of his real potential for evolution as a fundamentally self-governing being contributing unique individual values to his fellow men. This is the ultimate benefit of citizenship.

The social, economic and personal health of the individual citizen is as important as the well-being of the nation, and the two are dependent upon each other. The *whole person* must be allowed to develop without the imposition of unhealthy restrictions on his personal freedom, otherwise the nation cannot long survive.

The true value of government is the provision of the structured functional situation necessary for the individual to affirm the purpose and value of his citizenship.

Although each individual represents a small centre of self-government, no healthily functioning man in principle could deny that equally all other individuals constitute other lawful small centres of government. And no society possibly could remain in being if it consisted merely of a multiplicity of unrelated individual centres of self-government.

It is a dialectical necessity for national health that, between the individual members of the national human social group, there should be many differing interpretations about the purpose and value of their own citizenship, as well as many conflicting self-conceived loyalties about the apparently right or wrong, or healthy or unhealthy, functions of particular systems of socio-governmental relations.

This dialectical necessity is universally to be desired, for it is the necessary foundation of functional interrelationships between all human beings.

The concept of the *welfare state* is held by certain political theorists to have an absolute entity status over and against the constituent members of society. The use of the term *welfare metasociety* is a more preferable alternative. A welfare metasociety, with more encouragement for its individual members to partake consciously and

voluntarily in the production of their own and their fellow citizen's well-being, is basic to socio-governmental parity.

No wise government would deliberately ignore reasonable demands for increased personal freedom within its developing society, provided it was fully satisfied that the natural evolutionary process was capable of control. By judicious government this increased freedom could be directed towards a more mature society capable of exercising an increased degree of self-discipline.

By directing more of the surplus energies of the nation released by technology, towards the elimination of both material and social poverty, as well as towards the further creative use of these energies, the government would be taking a positive step towards the establishment of a better ordered society providing a peaceful solution to a number of our national problems.

The self-discipline and self-respect sought by the members of a more mature society can grow most fruitfully in a social group where a clearly defined measure of personal freedom is circumscribed by a necessary measure of responsibility as embodied in law.

A continuous process of subtle change is needed in the relationships between the private individual and the government, for nations, like children, need to develop, and cannot spring fully armed like Athene from the head of Zeus.

An analogy can be seen between the people comprising a nation and a maturing child. As the child matures compulsory unilateral restraints are not enough. Although still arbitrary, the decisions at least must appear to be intelligent and made with proper awareness of the facts; if not, the child will lose respect for its parents and possibly rebel and/or leave home. The increasing homelessness, vandalism and delinquency in our present society may be regarded as symptomatic here.

As with every other intelligent member of society, the politician and the civil servant already function within the concept of the welfare metasociety, and will welcome the clarification and distinction between *the state* and *the metasociety* here presented.

A welfare metasociety is that organization 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 concept can fulfil the essential needs of evolving humanity in its ever more complicating interrelational developmental activities.

Society and *state* are mutually exclusive terms. The state represents a static mental attitude determined by a stability concept, which must become progressively more and more out of phase with dynamic reality. A *society*, which implies reciprocal personal interrelations and an exchange of new information at all levels, possesses greater flexibility, survival value and developmental potentiality.

The progressive development of a welfare metasociety presupposes that, as the individual citizen works out why he is a citizen, he will more consciously become aware of the reciprocal functions of give and take. The politically mature citizen will thus stand in the position, not of a passive patient to a doctor, but of a person able freely to contribute to the general human welfare. He will be able to take an intelligent part in the diagnosis of malaise within the body politic, and to indicate possible directions of treatment that will maintain or restore health. In other words he becomes an agent rather than a patient. Active, rather than passive.

In the concept of the *state*, the government tends to become more active, the people more passive. Within a *welfare metasociety*, government will be seen as a function of society, and society as a fruit of government. Their co-operative interrelation creates a healthy socio-economic group.

When we consider the human organism, we observe that if the malfunctioning of any particular organ tends to produce a malfunctioning of any other organ the second organ automatically reacts back, and by means of chemical and neurological means registers its complaint. In the same way the individual cells within any individual organ, if distressed by malfunctioning of other cells within that organ, or within the total organism, may express their dissatisfaction with the conditions imposed upon them.

From the viewpoint of conscious national socio-governmental relations, any given locality-relevant human social group may be viewed as a whole organism within the national body politic, and any sub-division of that body be viewed as a specific organ within it. The same laws apply here as in the single biological organism. Thus any local government finding its healthy function impaired by action initiated in monocentrally controlled national government, has a duty to the locality-relevant members of the human social group and to humanity as a whole, to register effective protest against that action. Similarly, if any member of a group be brought into malfunction by any decision of the group leaders, or of any other members of the group, that member has a spiritual, ethical and biological duty to bring this fact to the notice of the persons responsible and to require reassessment of the total situation.

Within the government, each of the specific complexes has a duty to assess the activities of the other complexes, in relation to the effect of their actions upon the whole human social group.

In the same way, as we have considered earlier, every man is in essence responsible for what emerges from him, and thus has a duty to make himself cognizant of the effects of governmental decision and action upon himself and upon every other member of society.

It is the duty of every metathinking person, as a member of the body politic, consciously to recognize his own part responsibility for decisions and actions

taken by his elected representatives.

No individual can relieve himself of the responsibility for the effects of his actions on other individuals. We cannot truthfully accept the non-responsibility which each individual member of a firing squad is supposed to feel for the death of the man who received his bullet. The bomb dropper's responsibility for the damage he causes has its correlative with the responsibility of the pilot or navigator who made his bomb dropping possible for him. The same correlative responsibility stretches backwards to the men who designed and produced the bomb and the plane that made his action possible, and to the electorate whose support allowed the government to make effective all contributory factors. The Nuremburg trials¹⁰ underlined the necessity for each individual to accept full responsibility for his own actions, and refused to accept a plea by some of the prisoners in that trial that they had been acting under orders from higher authority.

From each individual there is not and cannot be a higher authority than the inner principle of his own conscience.

CHAPTER FIVE

Evolution of Intelligent Government

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, organizing 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 organization, 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 organize food conservation.

However, 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.

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.

As mankind evolves, those persons responsible for government must realize that, in preference to power structures based on physical violence, systems of government must evolve, based on law and reason, which recognize 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 recognize 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 recognized 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 examples 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-metacentralization 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 recognize 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 recognize 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 stabilize 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 recognize that, like humanity in general, systems of government must Adapt or Perish.

CHAPTER SIX

Governing Concepts

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 civilization, 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 eminences. These eminences 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 civilizations.

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.

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 recognized 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.

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”¹¹.

From this fanciful theory, either in an individual or 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 civilized realm of the whole-world-body-politic these two polarized 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. 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 free¹². 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 recognize 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.

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 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 symbol¹³ — 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 recognized to be the basic justification for the 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.

At the present time no communist or naive-marxist government rules in accordance with the true principles of socio-governmental parity¹⁴. 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 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"¹⁵. 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 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 date¹⁶, thus accepting a progression towards the twenty first century.

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 recognizes

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 principle of socio-governmental parity into their countries at an earlier date than will be required for less developed countries, the present implications of computerization 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 recognize 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 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.

CHAPTER SEVEN

Tempi of Developmental Change

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

Although terrain may be regarded as the major determinant of the basic psychological attributes of national civilizations, within different civilizations 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 sound¹⁷.

Similarly, we may say that there is a hierarchy of forms of civilizations, 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 they react; these concepts may be recognized 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 civilization applies equally to every single member of the human race, primitive and civilized alike, and irrespective of standards of education. Instead, it is necessary to take cognizance of the factual momentum and inertia in any given locus, and to recognize 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 recognize that the formulative sentient power from which he is derived is absolutely self-determinant. When it polarizes 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 recognize 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 civilization is ever totally static. Civilizations 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 civilization moves on towards another concept.

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 recognize 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 disequilibrated 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."

CHAPTER EIGHT

Two-Way Multi-Metacentral Government

At man's present stage of evolution, and for the foreseeable future, man's process of self-development will require him to interfere with the lives of other human beings, who naturally will react to such interference.

To protect the members of human social groups against the excessive actions of their fellows, some form of government is inevitable. But no government can expect any intelligent man to obey it, unless first it can satisfy that man that it would be in his best interests to follow its directions. No matter how a government may be constituted, it is a fact that the governments of human beings are human and, as human beings evolve, so must those human beings who constitute government also evolve.

Thus the evolution of a government, and the definition of its political authority, coincide with the evolution of the human social group within which that government claims authority. The natural definition bounding governmental authority depends upon the centres of political interest within the group concerned. These centres of interest may function both as gravity-centres, and as hilarity-

centres formed within gravity-centres. If for gravity we say bread, and for hilarity we say circus, we may observe that politically this pair of polar concepts have ruled every civilization that has ever been. The Romans, who are said to have reached the point of putting their fingers down their throats to make themselves vomit to make room for more self-indulgence, fell off their thrones, and still do.

Historically the centralization of political interest which gives rise to the concept of government, and which holds any human social group together, is the product of some problem of survival or development presented to them. Towns have come into being as centres of barter for the exchange of commodities and services, such exchange being necessitated by the fact of the only partial viability of any given isolated group.

The "serious" is also said to be the "grave", and the "gravity" of a situation is the "seriousness" of it. It is therefore possible to talk about the gravity-centre of a group. A gravity-centre of a number of individuals is a centre of group activity brought into being by the necessity to solve some grave or serious problem, such as the need for food, physical protection, etc. Because the serious life problem presented to them can be solved only by their co-operative gathering together, that nuclear serious problem holds the group together. A gravity-centre is a problem solvable only by group co-operation.

The socially-functioning-profit or top-economy of any given group is the product of its gravity-centre-activity, being the solution to the problem

that its members have come together to solve. Thus the serious problem of what to do with the sabre-toothed tiger or the cave bear, threatening our tree-dwelling or cave-dwelling ancestors, became the gravity-centre of their co-operative group activity when they all gathered together to hurl stones at the terrifying beast. The socially-functioning-profit was the freedom to walk and sleep safely. Similarly, the food problem of primitive man became a gravity-centre and, when he formed a group to stone the mammoth to death, this activity yielded the socially-functioning-profit of group food supply.

The solution of a serious problem produces an outburst of joy. Dialectically, once formed, and the serious business of life's problems having been solved, the gravity-centre tends to invert into a hilarity-centre for the creation of types of happiness unattainable by individuals in isolation. The hilarity comes out of the recognition of the resolution of the grave problems.

Covent Garden opera and Covent Garden market were not accidentally next to each other, nor are taverns and churches accidentally adjacent. The only reason we associate hilarity with a community centre, especially with a metropolis, is because of the memory of the successful solution to the serious group problems there produced.

Hilarity disperses energy hyper-tensions whilst gravity concentrates them. Dynamically we know that, as all forms of life pulsate in response to universal forces, both the merry release of energy

and the serious concentration of energy are essential tension responses to particular challenge situations.

It follows that gravity and hilarity, work and play, tension and relaxation, responsibility and freedom, irresponsibility and restraint are all, dynamically speaking, pairs of opposites which are necessary for the maintenance of the political health of any locality-relevant human social group. By definition therefore, no intelligent larger centre of government would seek unnecessarily to relieve its smaller centres of government of individual responsibility for handling serious life problems. The larger centre would be aware that constant stimulation is equivalent to no stimulation, and that in due course the health of any definable human social group will deteriorate if faced with a surfeit of stimulating hilarious activities, with no direct responsibility as a group for facing serious life problems.

Healthy hilarity-centre associations depend upon memories of past successful solutions to grave problems. Where only hilarity exists in a group, there is exposure to corruptive tendencies. Unless therefore also functioning as a gravity-centre, a hilarity-centre logically could not provide itself with the internal dynamic stimulus necessary for its own health. If recognition of such deficiency did not provoke the group into some communal action against the state, a lack of direct responsibility for important decisions regarding its internal or external affairs would lower the healthy tension tone within that group, and thus lead to complacency and to insular passive stability.

The manifestation of the type of top-economy we term good or high morale is created by awareness of the need to solve a grave problem and to celebrate its successful solution. The creation of this morale requires power to find adequate solutions to serious life problems, in addition to the opportunity to find amusement and needed relaxation.

Because group health suffers if both gravity and hilarity are not present in group activities, intelligent government recognizes that it has a duty to provide both. It therefore allows local intelligences to solve local problems where the solution produced conduces to whole-group good and thus to top-economy.

Social group response-ability cannot be restricted to a defined geographical area. The interests of each individual in society are not confined only to his own physical body and personal material possessions. All centres interact. It therefore follows that, in spite of his illusions, prejudices, limited knowledge and other human failings, a man's influence may directly or indirectly penetrate and act upon the centre of political influence of any gravity-centre.

A man may be physically a member of a particular locality-relevant human social group, here termed a *direct member*, and this applies whether or not he consciously activates himself as a member of that group. But, even if he is not a direct member, if he is interested in the general or particular situation of that group non-actively, and

feels himself as potentially able to influence the political decisions within that group, that man may be said through his conscious awareness and interest to have constituted himself an *indirect member* of the group. All such indirect-members, and all interested direct-members who are consciously aware of their potential political influence within that zone of power, may be said by gravitational definition to have constituted themselves body political members, or members of the body politic of the particular gravity-centre concerned.

With many men the only important gravity-centres are either national or more immediately locality-relevant centres of decision, but this is by no means a general rule, for increasingly man is learning to think in global terms. Recognition of these wider viewpoints on gravity and hilarity centres — and of the potentially world-wide range of man's effective influence — is the ground of what we term the "metacentre concept".

At any moment in time, the laws operative within a human group are a manifestation of the general state of political, social and personal evolution within that group. Individuals and groups of individuals evidence their evolution to higher levels of political maturity with suitably realistic demands for increased self-determination.

Once we accept that human beings are what they are because of their inherent Logos, that is their true reason, then every human being is potentially a metathinking centre of true reason for

himself.

The metacentre function is the exact opposite of any attempt to make a super monocentrally controlled state, and so to destroy the natural authority within the individual. The governing concept of the metacentre is that the human being as an individual is already a centre, and that the state exists for man, not man for the state.

Therefore, because every individual human being is valid in his own right, then any group of human beings is valid, and no minority group, in the name of a state, shall deprive either metathinking groups or metathinking individuals of the authority for their own actions.

The development of a metacentre depends on the awareness of individuals, within each locality-relevant centre, that they must become strong enough within themselves to demand that they be given the direction of their own affairs. In the absence of that conviction, they do not deserve and will not receive metacentre status.

The word "right" is one of the most abused words in the world, as, for example, in the expression "X has a right to be governed properly, or to be treated kindly", where "right" here means nothing stronger than "hope". The real meaning of right is the effective power to differentiate or to discriminate the elements of real power. *Right* is not to be confused with *might*, which simply means undifferentiated physical force or indiscriminate mass energy. It is thus false to define might as

right, and it is right for meta-individuals to refute the equation. Might rests on mass; Right on discretion. The ultimate overthrow of might by right is assured.

A viable metacentre, adequately discriminating itself from and in relation to other centres, thus demonstrates its right to be and to function self-determinately. A monocentral state, indiscriminately attempting to apply force to its constituent bodies, demonstrates might, not right. And this might must itself be confronted by the rights of constituent metacentres. Non-discrimination and mass inertia presuppose each other. In the presence of might, or undifferentiated mass energy, no matter how great this may be, the presence of right minded men is the guarantee in due course of the overthrow and the disintegration of that might.

As we have observed earlier, there are three types of metacentre: a general concept held in the human mind; a substantial reality in the minds and actions of a group of men, but not yet functioning as a governmental system; a functional governmental system.

As a general concept, the metacentre is the conscious political idea of post-monocentral self-government, which is applicable on a two-way basis to all socio-governmental systems large and small within the whole-world-situation. If progressively adopted by politically mature nations, this dynamic seed-concept of government will give rise to a more intelligently healthy system of

government. Under such a system, each individual centre of influence within the body politic will be able on its own initiative to adapt freely as necessary to meet changing situations. This meta-individual constitutes the basic metacentre unit, the aggregation of whom constitute the larger group metacentre units of all dimensions.

In the second type of metacentre, though not yet a governmental system, the substantial manifestation of the metacentre concept is made functionally operative in a particular locality-relevant situation, where it is generally recognized that a metacentre is the logical centre of self-government for any mature human social group. Because this idea is effectively operative in the minds and actions of the men concerned, the metacentre concept determines their socio-governmental responses both over particular matters of locality-relevant importance, and over the effect of the locality's action on other centres. Metacentres are constituted by groups of human beings who are conscious of the development of human government to the phase of assumption of response-ability for the efficient handling of locality-relevant problems, in the light of the effect of these problems and possible solutions of them on other centres.

The third type of metacentre is the functional governmental system which will arise to co-ordinate relationships between metacentres, after the old monolithic phase of monocentral government has gone to its term. We term the whole emergent governmental system "two-way multi-metacentral government", because the metacentre

concept is based on reciprocal recognition of each metacentre's rights and obligations. It is the mature governmental system of self-governing centres whose members are aware that it is necessary for survival and development to create fruitful two-way relations with other similarly self-governing groups. Basically, two-way multi-metacentral government is concerned with willing acceptance of response-ability as opposed to passive imposed responsibility.

Metacentres, as we have observed, are the product of mature political consideration made operative in a particular locus. As such they are centres of metathinking of whatever size, from the smallest (an individual) to the largest (a panterrestrial). It follows therefore, unlike the politically defined boundaries of pre-metacentre concepts, the geographical boundaries of metacentres cannot be regarded as necessarily static, rigid or insular. Depending upon the extent of the gravity-centre of interest, metacentre boundaries of differing size may be superimposed one on another for various reasons and purposes by each particular group of metathinking individuals concerned.

In principle, any self-defined human group should have the freedom to function on a reciprocal two-way basis as a dynamic self-governing metacentre. In practice, it is probable there will be a tendency, due to gravitational definition, group loyalties and looked-for top-economical benefits, for the effective boundaries of metacentres to be identical in respect of many different socio-political considerations. Thus precise geographical areas,

relating to villages, towns, regions, etc., may come to be regarded as the territorial equivalents of metacentres.

It is however emphasised that the metacentre concept is of humanly objectified centres of interest, not of imposed geographical boundaries, and that, by definition, all metacentres are mutually interpenetrating.

Although in principle the metacentre concept also applies to national, international and world systems of government, in practice the use of the distinguishing term "state" more clearly draws attention to the greater stabilization value of the co-ordination function of these larger bodies; but "state" here can never signify any immobilized condition, which within the very nature of the universe and of the dynamism of man, is inconceivable. Wherever there is an apparently static situation, this can be existent only as a result of a merely temporary opposition of approximately equal forces.

The totality of concepts applicable to an intelligent two-way multi-metacentral government constitutes *the metastate*. The metastate is the self-stabilizing large group which is thoroughly conscious that locality-relevant problems of sub-groups, within it, can be solved most effectively by the intelligences resident within those sub-groups.

A system of two-way multi-metacentral government tends to develop recognition that, just as the general health of a larger containing centre

is necessary for the health of its many smaller centres, so the general health of the many smaller places and centres is necessary for the health of the larger containing centre. This necessitates the responsible performance of the clearing-house-function of supply and distribution of taxation-money and socio-governmental information, on a need-determined, locality-relevant, socio-governmental parity basis. The efficient operation of this clearing-house-service is vitally necessary for the mature development of an intelligent metastate.

Metastates may be: big metastates, termed *macro-metastates*, referring to large scale centres of self-government; little metastates termed, *micro-metastates*, referring to small scale centres of self-government; or, international metastates, termed *multi-metastates*, referring to the metastates in an area viewed together as one large international group of interrelated centres of self-government.

Because man's generally improved standards of education now enable him more intelligently to assimilate and use available information, monostates naturally must evolve into metastates. This superior *metastate-aspect of government* is one of the healthy fruits of computerization, and a positive step towards greater personal freedom.

An intelligent metastate, by definition, will make no attempt to tyrannise over top-economically healthy metacentres which are able to accumulate energy and use it for the general good. Instead, the prime role of a metastate will be the co-ordination

of the relationships of the metacentres within its territories, and it must ensure there is no regression to the pre-monostate phase of petty-groups with chaotic relations. It will battle for the freedom of the individual against any tyrannical act or abuse of a would-be regressive metacentre — in the same way as the metacentre will represent the individual against metastate abuses or regressive tendencies. Thus the central national government of the metastate has a real function and a valid justification.

Every metacentre therefore will be required to make itself cognizant of the effects of its activities upon other metacentres, so that arbitrary action cannot be taken in one metacentre without due consideration being given to the probable effects of that action within other metacentres.

As human beings evolve towards more personal integration they require more response-ability as individuals, and this personal response-ability must be exercised by them for, when it comes to assessing locality-relevant data, no machine can compete with the human brain.

Two-way multi-metacentral government would not disintegrate humanity into a vast number of insular-centres, consisting of small groups of isolated individuals governing only themselves, because such regressive change would be a denial of evolved human insight. A developed integrated person is aware of the necessity for active co-ordination with other developed persons. Thus a policy of two-way multi-metacentral government means a will to the

co-ordination of the locality-relevant data from all localities.

The function therefore of the national macro-metastate would be to ensure that there would be a-whole-country assessment of the effect of any act by any metacentre upon every other metacentre. Thus by furthering the two-way development of metacentres, and so of micro-metastates, the macro-metastate itself would evolve into a multi-metastate — a whole freely-willed international society of interrelated metacentres.

In principle every metacentre and metastate is concerned with the needs of every other just as, within the physical organism, every cell is concerned with the needs of every other cell. The specialization of cells, in the liver, the kidneys, the spleen and so on, is based on the original identity of all cells. Their specialized contribution to the good of the whole being is a purposive contribution. It follows that, just as other cells react against an organ which becomes diseased and a threat to the well-being of its constituent and interrelated cells, so other centres will react against a threat to the well-being of the smaller constituent groups and individuals within it. Similarly, metacentres will react against non-progressive metastates, and metastates against a non-progressive mega-state.

In its fully developed sense the *mega-metastate* is the conceived form of pan-terrestrial government which ultimately will represent the whole world body politic, and will exercise some measure of

socio-governmental control over all members of the world human social group.

However, just as a man may consider that temporarily he is encapsulated in human protoplasm, but that there are stretches of universal consciousness and power about which terrestrial protoplasm yet knows nothing — even though these forces nevertheless may influence man — so it will continue to be necessary for the leaders of the finite terrestrial mega-metastate also to reflect that many invisible interrelated sentient powers must exist about which finite man as yet knows nothing. Awareness of the whole hierarchy of these latter powers, elsewhere referred to, is termed true cosmopolitanism.

With the true realization on a world-wide scale of the mega-metastate, we should have an end to the monostate which has been described by Nietzsche as “the coldest of all monsters”¹⁸, and in its place we should see the free life towards which man progressively evolves.

CHAPTER NINE

Intelligent Support for the Metacentre

All men who study the nature of power are aware of the dialectical truth that any real situation, by definition, contains a pair of opposites. It therefore follows that, although in human situations might is not right, no governing power could control and differentiate a real human situation, and then stabilize it in a desirably balanced new situation, without having regard to the necessity for the simultaneous operation of discrimination and indiscrimination, right and might, good and evil.

Every healthy man wills to be free, and as he begins to understand the nature of power naturally he wills power to release himself from domination by external powers. When however that same man has gained more insight into the nature of power he begins to realize the value of intelligent co-operation, because in mature human relations nothing else will work. Logically therefore that man must also will to transcend the will in himself to the domination of others.

All phenomena are modalities of power. Every modality comes into existence as a self-precipitation of power. Pre-modally that power is free, modally it is self-bound. In its pre-modal

phase the power lacks objectivity and central reference for itself. As it becomes modalized it suffers from its self-imposed restraint, and, in the very moment of coming into clear definition, resents its precipitation into bondage and the self-imposed impedences to its free expression. Thus every existential being is permeated by self-contradictory function. It seeks self-objectification, and finds bondage and slavery. It seeks a return to its free phase, and finds self-annihilation. The problem of being is the problem of the resolution of this contradiction, where the acceptance of its unavoidability is the free affirmation of self-bondage.

In relation to the metacentre, the affirmation of unavoidable self-restraint means that the individual human beings who are prepared to interrelate their activities and thus to modify them — apparently to finitise them, to negate them — are the only human beings who can create and bring to objective existence the metacentre concept. Thus, amongst the leading members of any metacentre, there is a reciprocal interplay of energies, and acceptance of necessary restraint upon merely private purposes, in order that the metacentre shall be made viable. Intelligent good-humoured mutual watchfulness is here the key to the creation and development of the metacentre. This would convert the rat-race into a human race, in which the sole intent of all participants is not the victory of one private individual over another, but the revelation of the truly winning concept to which all members of the race spontaneously will give their assents.

In the rat-race there is an erroneous idea that the purpose of the race is the attainment by private individuals of the first, second and third places, with nothing for the also-ran's. The reality behind the human race is not the elevation of private individuals into the categories of winners, but the embodiment of the true function of real humanity disclosed in the effort called forth in the race.

Real humanity is that humanity which, while pursuing its highest ideal and most splendid individual expression, never forgets that these expressions have been and are paid for by the whole mass of human protoplasm expressing itself in the myriads of human individualities spreading through time and space.

The only source of inhumanity — of cruelties, oppression and misdirections — is fear. Fear of man in man, once for survival purposes useful, now more and more obviously becomes a disgrace to man.

Fear is caused by the rationalization of possible harm; harm which intimidates and breeds destructive reactivity. Once, these fearful reactions were justly directed against the cave bear and the sabre-toothed tiger, and against the uncontrolled bestiality of the as yet unhumanised man. Destructive reactivity is justifiable only where uncontrolled forces of destruction threaten to operate, but no longer is it justified wherever humanity shows itself to be what it is in essence — a sensitive substance aware of the necessity of

the reciprocal interrelations of all functions making for its viability.

Man today is too near the human ideal to justify the application to his problems of might without right. Governments who fail to comprehend the emerging intelligence of human beings demonstrate their incapacity to govern.

What is required is that intelligence shall call for a response from the intelligence that is there ready to give it, and not that unintelligence shall assume itself to be uniformly distributed throughout human substance. The age when unintelligent violence could hope to retain dominance has gone for ever. The retention of governmental authority today and in the future requires the recognition and acceptance by governments that they are no longer governing hoi polloi.

CHAPTER TEN

Information Within Metacentres

As we have observed, in the past it has often been necessary for monostates to adopt arbitrary and threatening approaches in order to obtain information, as it has not generally been felt that monostates were to be trusted to use intelligently the information potentially available, in a manner likely to benefit those subjects who were called upon to supply it. Thus relationships between the two sides of larger and smaller governments become strained, with the members of each side, from their different viewpoints and different sources of information, regarding the other as having a distorted and unrealistic view of the total need-determined situation. It is not suggested that computerization will bring about any sudden reversal of the present situation, but, as the implications of socio-governmental parity become accepted, so the divergence between the viewpoints of different sized centres of government will tend to give way to the more desirable system of two-way multi-metacentral government.

It was early learned in the fields of political thought that majority opinion is not necessarily synonymous with right opinion. No valid opinion can be formed without the provision of sufficient data and the application of strict logic, against the

background of a true concept of human value and significance. Whilst this would appear to demand from members of the electorate a high standard of intelligent interest in political problems, until this high standard is obtained the momentum of monostate control must continue. The metacentre concept thus constitutes for the future both a hope and a challenge which, if not adequately met, must result either in the freezing of human developmental possibilities, or in regression to an earlier and more primitive level.

The key to the disclosure of information is the capacity of the recipient to assimilate that information, and to give it adequate utilization or comprehension. Realization that any centre of government can become corrupted by a surfeit of non-objective unrelated information, and consequently powerless to act in an efficient and intelligent manner, is the justification for socio-governmental parity and the necessity for it.

All information within a human social group is either individual information, which is of purely private availability, or community information, which is of group significance. Information of group significance is that information which modifies the behaviour within the group of one individual to another.

Socio-governmental information is that need-relevant portion of community information which members of society and government should be required reciprocally to exchange.

Any human social group is held together by the possession of means for the acquisition, use, retention, and transmission of information. In a society too large for the direct contact of its members, these means are the press, both as it concerns books and as it concerns newspapers, the television, the radio, the telephone, the post office, the theatre, the cinema, the school and the Church.

An increasing flow of locality-relevant socio-governmental information will necessitate careful consideration of the capacity of each metacentre adequately to assimilate and use the potentially available data. Properly speaking, the size of any need-determined metacentre extends only so far as there is effectual transmission and assimilation of the information relevant to that group.

The early studies of cybernetics emphasized the extreme importance of adequate information services, to enable any system of two-way government to operate effectively. In his book *Cybernetics - (or Control and Communication in the Animal and Machine)*, Norbert Wiener states: "It is possible to measure the autonomy of a group [or metacentre] by comparing the number of decisions entering a group from outside with the number of decisions made in that group. A measure of the effective size of the group is given by the size which it must have in order to achieve a stated degree of autonomy..."¹⁹.

"... A group may have more group information or less group information than its members. A group of non-social animals, temporarily

assembled, contains very little group information, even though its members may possess much information as individuals. This is because very little that one member does is noticed by the others and is acted on by them in a way that goes further in the group. On the other hand, the human organism contains vastly more information, in all probability, than does any one of its cells. There is thus no necessary relation in either direction between the amount of racial or tribal or community information and the amount of information available to the individual. As in the case of the individual, not all the information which is available to the race at one time is accessible without special effort. There is a well-known tendency of libraries to become clogged by their own volume, and of the sciences to develop such a degree of specialization that the expert is often illiterate outside his own minute speciality ..."²⁰.

"... In connection with the effective amount of communal information, one of the most surprising facts about the body politic is the extreme lack of efficient homeostatic processes. The average man is quite reasonably intelligent concerning subjects which come to his direct attention and quite reasonably altruistic in matters of public benefit or private suffering which are brought before his own eyes. In a small country community, which has been running long enough to have developed somewhat uniform levels of intelligence and behaviour, there is a very respectable standard of care for the unfortunate, of administration of roads and other public facilities, of tolerance for those who have offended once or twice against society.

Thus small, closely knit communities have a very considerable measure of homeostatis. Larger communities [on the other hand, because they can neither transmit nor assimilate the correspondingly larger amounts of communal information] contain far less communally available information than the smaller communities, to say nothing of the human elements of which all communities are built up. ... Like the wolf pack, although let us hope to a lesser extent, the [monocentral] state is more stupid than most of its components. This runs counter to a tendency much voiced among business executives, heads of great laboratories, and the like, to assume that because the community is larger than the individual it is also more intelligent. Some of this opinion is due to no more than a childish delight in the large and the lavish. Some of it is due to a sense of the possibilities of a large organisation for good. Not a little of it, however, is nothing more than an eye for the main chance and a lusting after the fleshpots of Egypt"²¹.

In consideration of the general need for improved assimilation of socio-governmental data, we must recognise that the large modern monostate cannot handle the multitude of individual problems it has itself created. All member bodies of its government-complex therefore need to contain information, simply because those persons who operate government cannot operate without information.

All information needs to be assimilated in terms of space, time, power, feeling and thought, and the holistic origin of these five aspects must never be

forgotten. For example: the fact of physical existence needs to be assimilated in terms of space, time and power; the function or operational progress needs to be assimilated in terms of time, space and power; the effective energy that can be conjured up needs to be assimilated in terms of power, time and space; the fact that human beings respond in a positive-negative or like-dislike manner needs to be assimilated in terms of feeling; the analysis of the total situation which leads to its effective control needs to be assimilated in terms of thought; and the intelligent co-ordination and interrelation of the five aspects needs to be assimilated in terms of their holistic origin in formulative "sentient power" (SP).

In reality we may regard SP as self-aware power. It is the holistic origin of being. Whatever it does it knows. We base everything on the fact of SP, where sentience is the subjective aspect of the source of perception, conception, affection and conation, and where formulative power is the determinant of the objective aspect of effective formal application in the phenomenal world. We therefore say that every problem must be viewed from the point of view of formulative sentience and from the point of view of power.

From the sentience point of view we have to consider the clarity of the mental equipment, the effective attitudes and the available conation in the individual; from the formulative power aspect we have to consider the existential being and gravity of the problem, and all the implemental means of realising whatever is conceived by sentience. A

simple example is the idea of an "unbreakable" axe-head; in the time of flint axes this was conceived as a good idea, but not realized in the actual axe; it required the discovery of metals to produce the actual "unbreakable" axe-head - and it required the mettle in man to find it.

A computer may solve problems so complex that no human brain can yet understand the significance of the solution. It also can solve problems when the solution indicated cannot be put into effect because the technology of matter handling is not yet sufficiently developed. For example, aeroplanes of high speed can be envisaged but cannot yet be developed, because they would melt until the problems of heat development and dispersal have been solved. But in principle it is possible to devise methods of dispersing that heat, so that they can go ever faster.

The rule follows that an ideal solution is doomed to remain ideal, unless the actual gross material means of its objectification can be gathered together and operated. Both the position and velocity of a single particle cannot simultaneously be determined and, as both are necessary for accurate prediction of its behaviour, prediction is not possible.

A system of mono-metacentral government is justified only when the mono-metacentre is holistic. Holistic mono-metacentrality is possible only for a highly developed pan-terrestrial system of government able to collect, co-ordinate and apply all locality-relevant data, and their unavoidable

interactions. Computerization makes this a dream-possibility, but certainly not a feasible possibility beyond the first physical subsistence level of socio-governmental parity.

As earlier we have considered, the monostate in the past has been based on the idea of a finite governing group attempting to determine events on insufficient data, and prepared to override by force all locality-relevant problems whenever they threaten to expose governmental deficiencies. Today it is becoming increasingly unrealistic for any government to attempt to extract all the information it requires by force or threats of violence.

Subject to the consistent maintenance of an appropriate tempo of developmental change, there is no real alternative open to an intelligent government but to work to develop a general spirit of "give and take", or of a two-way willingness between members of society and government truthfully to supply suitable need-relevant socio-governmental information. With such a policy of socio-governmental parity, the practical development of self-stabilizing metacentres becomes an imperative.

CHAPTER ELEVEN

Computerization and Personal Values

Biological organisms are self-stabilizing and also self-evolving. The same process may be observed in the civilized evolution of different human social groups, whose healthy development requires the progressive refinement of their self-stabilizing self-developing mechanisms.

Self-stabilization in the form of mass inertia is inherent within every nation, but it remains largely a static unconscious response until a significant number of private individuals recognize and affirm the reasons for their citizenship. Such affirmation is being made today in different parts of the world.

Improved standards of education are teaching men and woman to recognize themselves as self-determining persons, with the power to affirm their individuality either by the withdrawal of their labour or by some other significant expression of disapproval, as a personal protest against the insult and degradation of being treated as little more than the cogs of a mechanized society. In consequence governments need to make the further adjustments necessary for national stability and controlled evolution.

The greatness of relatively politically mature countries such as Britain, as the potential leaders of a new world unifying force, will be demonstrated by their increased capacity to develop national stability through the freely expressed self-discipline of private citizens. This progressive self-stabilization policy is in direct contrast to a misguided and negative policy of placing in the hands of a few rulers absolute authority over the individual members of the nation.

Just as the actions of groups of individuals within society affect the peaceful stability and government of a whole nation, so the actions of a national government within the world society of nations must affect the peaceful stability, development and government of the world as a whole.

In the name of stability, the rulers of many countries in the past have condemned millions of people to death through wars, revolutions, and massacres, brought about by the deficiencies of those rulers who were not alert to the mass inertia and individual reactivity determining their people's responses.

A growing political consciousness is apparent in the whole world. This growth is rapidly accelerating with the development of electronic technology, leading us so far as communication in our planet is concerned towards the almost virtual abolition of impedences of both space and time.

Computerization now offers the self-stabilization mechanism necessary to further the development of the metacentre concept, through feeding knowledge and conscious understanding of socio-governmental necessities to all aspects of the body politic. It thus can be used to provide the precondition-basis of self-stabilization necessary for effective motivation of men's latent energies, leading both to higher levels of conscious personal development, and to a fuller understanding of the true purpose and value of government.

Inevitably the new age of computerization will quicken people's mass and individual responses, requiring alert rulers to harness the fruits of technology to provide more effective systems of self-stabilization and development. Computerization makes this a feasible proposition.

Every government, within the realistic possibilities open to it, can justify its existence only through the direction of its policies towards national health. This direction may vary between the two extremes of working in clear consciousness towards its conceived ultimate purpose for the benefit of the people, and of working under the obscuring influence of economic and other forces beyond its control.

A static government is not a realistic concept as the differing pressures from both abroad and within the nation make change inevitable. Through the clarification and pragmatic determination of necessary changes, a government more or less consciously influences national or group health.

All citizens should be able to regard any government information organization as working towards improved health. A government that cannot maintain its own health cannot lawfully demand information which would not contribute to the health of the group concerned.

The interrelated activities of any group of human beings within a metacentre, or its equivalent, constitute a potentially healthful unity of function. The members of this functional unity cannot be expected to agree to the destruction of their own state of health, nor can they be expected to supply information unless it can be demonstrated to their satisfaction that their interests will be properly safeguarded, and not be brushed aside as unimportant by an over-ruling larger governmental body. Any forces which disrupt the unity of function or power of the smaller group of human beings, including the unjustifiable withholding of useful need-determined socio-governmental information, are by definition disease-causing or unhealthy.

Unintelligent commands issued by a government and productive of disintegrative reactions are by definition unhealthy, and therefore illegal. Unlawfulness masquerading as law is an anomaly of the law, literally meaning an irregular or unlawful law, a self-contradictory expression. Only a lawfully functioning body justifiably may serve as a government. With such a government therefore, the only computer information which legitimately could be required from the members of society and the government would be that information which could be demonstrated to the individuals concerned

to make for their own health.

The potential capacities of computerization make it very important that private citizens become conscious of the personal safeguards implicit in the aforementioned justification of a government. A national government, particularly if functioning as a monostate, must demand as much information as it possibly can extract from the whole nation. This demand can be either healthy or unhealthy, according to whether the electorate is truthfully informed of the lawful purposes behind the questions.

Man is a being through whom evaluations may be made. A fundamental of all evaluations is a three-aspected process of thinking, feeling and willing. Anything less than the perfectly balanced threefold process constitutes an invalid judgement. It is customary in certain circles and for certain purposes to talk as if evaluation were a matter for the intellect alone. This view cannot stand up to intelligent scrutiny. All value judgements presuppose in the valuer a feeling and a volitional as well as an intellectual component. To deny this is either dishonesty, or ignorance, or sheer lack of knowledge.

In evaluating the computerized society, man the evaluator logically cannot exclude consideration of man, as the three-aspected originator of that society.

Until a computer can be designed that deals with the innermost motivations of its creator, it

cannot be viewed by that creator as other than dangerously deficient. In view of this, information supplied to computer systems unable to deal with man's innermost motivations must be confined to those data of external application only — including necessary medical information on organic, physical and physiological functions. In other words, the computer system can be fed with those data only which specifically deal with men's objective needs as members of an externally visible group. It therefore follows that *humanity's inner motivations cannot be within the field of computer analysis.*

No political development operates in a vacuum. It is based on the living reality of men and nations, and this cannot be thought of in isolation from a nation's historical roots and geographical environment. In Britain, for example, successive waves of immigration, and its history as an island, have given its countrymen a deep love of freedom and respect for individual and personal values. Such a heritage, based on the self-determined free-will of the private citizen, cannot be ignored by any government.

Some people deny the essential recognition of free-will, and believe that a government can rest secure upon statistically based predictions, themselves falsely based upon the non-assumption of free-will. This concept of free-will may be distinguished by the following opposing views on the will by two different schools of political philosophical thought:

the evolutionist-teleologists: who state that the will as a self-conscious intelligent power may operate freely from within itself according to its own self-determined purpose, whether in agreement with or in opposition to any externally conditioning forces.

the mechanist-behaviourists: who state that "will" is merely a convenient term for a conditioned-reflex determined totally by the structure of the body or organism and the nature of the stimuli presented to it.

If the second view were correct then everything whatever that man has held dear as a worthy object of his endeavour would prove to be a mirage, and man himself a senseless mechanism reacting unavoidably to any energy input.

In spite of the pretended acceptance of this second view by certain people, if these people really believed what they presume to state, their views logically are self-invalidated. Any thinker representing himself as totally convinced by the conditioned-reflex theory is either deficient in logic or in the power of self-examination. No conditioned-reflex upholder, writing a book on his chosen subject, logically could require his readers to give other than a conditioned-reflex response to his work, which in his own terms would be worthless.

Accepting the first view that the free-will is a self-determinant conscious intelligent power, its role within the emergent two-way multi-metacentral system of government of the computer age, to

which from its own inherencies it has given birth, cannot be to subject itself to the mechanics of its own creation.

Out of those government leaders who claim the common touch and the power to effect a response from the people in general, there are few, if any, who would deny that, beneath the surface, man's nature is based in personal value. "The voice of the people is the voice of God" is not a merely sentimental expression, but correctly understood gives any intelligent statesman an occasion for deep thought. Every member of the electorate is, according to our first view, a self-determined free intelligent power, to ignore which would be political self-contradiction.

The unphilosophical man factually feels the validity of his own likes, dislikes and inner motivations in the presence of whatever intellectual formulations are offered to him, in the hope of conditioning whatever reflexes his organism may be believed to contain. When not conditioned by ill-treatment, and thus confused, the plain man can "smell" any project the acceptance of which would bring him harm. One "cannot fool all of the people all of the time".

Research into the educability capacities of chimpanzees²² and of human children shows an innate structuring in the psyche or self of the human being that is absent in the chimpanzee, further demonstrating that the difference between the human being and the animal is not one of degree only but one of kind. This research result has dealt

a severe blow to the mechanistic-behaviourist theory.

All high principled persons concerned with education could include within their normal curriculum of teaching the creation of a full awareness of the two opposing views of the will, so that every person could learn to decide for himself whether he would prefer to be dealt with as a meaningless mechanism, or as a free intelligence with his own purposes in the world. The either/or, of freedom of will or slavery to a computerized situation, should be stated clearly in the act of teaching the ABC.

CHAPTER TWELVE

Safeguards Within a Computerized Society

An interesting example of dialectical principles is seen in the contrary development of psychological and cybernetic research.

Psychology, as the name reveals, was originally "the science of the soul", a non-material agency believed to be the determinant of human activity. Failure to uncover this non-material soul resulted in the redefinition of psychology as "the science of the mind" or of the evaluating and measuring functions of the human being. Failure to locate the mind as an entity resulted in a further redefinition of psychology as "the science of brain function", in which thought was conceived to be mere electronic motions in the neural structures. Finally psychology was defined as "the science of behaviour", the only really externally observable aspect of human activity.

On the other hand cybernetics, beginning as a study of mechanical principles and feed-back mechanisms, developed in the contrary direction and restated the real function of the human being as an intelligent purpose-designing entity. The end result of research in this field, the computer, though

most efficient in attaining the goals programmed into it, yet requires the human being to programme it.

Man, having been deprived of his dignity by an ever more materialistically vectored psychological research scheme, has had his dignity returned to him by a science starting from a study of the lowest mechanical principle of servomechanisms, and developing into the realization that hidden within the human being and undemonstrable to laboratory science is the intelligent principle that designs, programmes and controls all machines. The soul of man is vindicated in the final stages of this study as a supreme intelligent free agent inventing, but not subservient to, his own servomechanisms.

Whether we consider the design and the use of a guided missile homing on its chosen target, or the grouping of synaptic resistances in the human brain and nervous systems, we are looking at concepts in principle the same. All are designed, programmed and operated by the intelligence of the human being.

The computer has been described as: "a total moron, and therein lies its strength. The stupider the tool the brighter the master has to be — and this is the dumbest tool we have ever had. All it can do is to say either zero or one, but it can do that awfully fast. It doesn't get tired and it doesn't charge overtime. It extends our capacity more than any tool we have had for a long time, because of all the really unskilled jobs it can do. By taking

over these jobs, it allows us — in fact it compels us — to think through what we are doing”²³.

Whilst this remark on the intelligent use of computerization for industry may not do justice to the memory of a computer, and to the intricate uses to which it may be put, in principle the remark is true. The challenge presented by computerization compels man to exert himself, in order to think through what he is doing, and thus to remain master of his own creation. This challenge applies equally to government as it does to industry.

It is generally recognized by historians and others that foresight is in no small way dependent on hindsight or adequate knowledge. It follows that clarification of policy in the first place is dependent upon adequate information services, and that the quality of the information services supplied itself is dependent upon the personal good intentions and clear perceptions and intelligent expertise of those involved.

The function of objective collection and assessment of appropriate need-determined socio-governmental information probably could be kept distinct from many existing governmental executive responsibilities. In the past the formation of separately administered information or intelligence departments has been advocated by politicians and other leading citizens. Furthermore, subject to financial feasibility, other interested groups of citizens could form socio-governmental information and communication bodies able to ensure that public information could not either intentionally or

unintentionally be misrepresented by monopoly groups. In countries like Britain, such bodies already exist in the form of professional and trade associations and trade unions, and the socio-governmental role of these bodies could be widened in the future.

The determined policy of all governmental and non-governmental bodies concerned with computerized socio-governmental information and communication could be: "*Respect for the person, our value of values*"²⁴. This could be evidenced with the following precepts:

the first personal safeguard: if approached to give information for computer or similar purposes, any private individual, conscious of the freedom of the will, must be allowed to refuse such information where he considers that such information would in any way threaten his freedom as a responsible member of the human race.

the second personal safeguard: is resolution that no information should be fed into the machine that could place the lordship of the human race, or any part of it, in the hands of the machine or of those who control it.

The private citizens concerned might be relied on to ensure that the former precept was not overlooked, but long term observation of the latter precept would necessitate considerably more vigilance. The fact that a computer must be fed initially with its data by human beings, places the

human beings engaged in programming in a highly significant and potentially dangerous position.

It is essential that in the name of "computerization advantages" we do not allow the destiny of the human race to be placed in the hands of an oligarchy of computer controllers. An oligarchy of this type would destroy any hope for the further evolution of man towards that high, noble, and dignified vision which the best intelligences of the world have foreseen as man's ultimate goal.

Meanwhile, the impossibility of handling all relevant world data, by the setting up of any small body to determine the nature of the data to be fed into the computer systems of the world, requires the intelligent offering of the fruits of the experiences of every responsible member of society in all occupations, but especially from those in occupations whose privileged positions have supplied them with information accessible to no one else.

Just as the alchemist insisted that it needs a little gold in order to make more gold, so it needs a little experience in the formation of the right questions to be able to develop the whole process of intelligent questioning to be fed into the computer. This gold of the right question can come only from that large body of men whose wide experience has conferred upon them the power accurately to formulate questions relevant to the next higher development of human society.

Just as many of our unhealthy social and industrial relationships are based on misunderstandings stemming from lack of information and a restricted viewpoint, so many of our other national and international problems are caused by similar deficiencies. The unavailability both of past knowledge of our ancestors, and of present knowledge of our contemporaries, often leaves us in a potentially harmful situation from which adequate information could deliver us.

The tremendous potential advantages of intelligent computerization of the totality of man's knowledge of all times and places, and the making available of this for the projection of all intelligent purposes, is a sufficient justification of the computer for us to give an unqualified "Yes" to its employment.

To quote the late Lord Keynes, and to apply his words in the context of the computer, we may say that:

*The principle purpose of the computer: is "the assertion of truth, the unveiling of illusion, the dissipation of hate, the enlargement and instruction of men's hearts and minds"*²⁵.

CHAPTER THIRTEEN

Britain's Metathinking Role

There is no sensible reason why a mature nation should adopt a policy of waiting for the big bang of World War III before making desirable intelligent policy changes in its structure of government.

Even if other more newly established monostates still need presently to undergo further violent historical experiences, a politically developed group of nations like the United Kingdom already has the historical experience required for the deliberate adoption of socio-governmental parity, with its implied top-economical policy of two-way multi-metacentral government.

If the world as a whole had sufficient viable metacentres there would be no World War III.

Whilst unilateral action by Britain could hardly stop World War III, the successful establishment of two-way multi-metacentral government, within Britain alone, could enable Britain to extricate itself from that war.

Britain can refuse to participate in the next war. It can say to any nations who would have us

participate: "Long range ballistic missiles have made it quite uneconomic for any power to occupy our island as a base to shell another power with missiles. We are therefore having nothing to do with your warlike activities. We have already started a movement of metacentre creation, like the movements for independence of Scotland and Wales and Ireland. All these movements are indicators of metacentre concepts at work. We have no intention whatever of indulging in an unintelligent widescale destruction, or of serving as a base for anybody else with those atavistic ideas. We refuse to be regressive. We know that we would be destroyed if we joined you. And therefore, if we are going to be destroyed, it is not going to be with our co-operation."

This is Britain's real role in face of World War III, and there is a very reasonable chance we shall succeed in this determined purpose.

World War III need not be Britain's war. The only reason why Britain is preparing for a nuclear and bacterial war is for purely defensive purposes. The inbuilding at fairly sensible depths in various parts of the country of shelters is not because we intend to participate in an aggressive World War III, but because we may be in danger from accidental drifts of atomic cloud dust and similar perils.

There is, of course, a remote possibility that there is a sufficient dislike of us for someone to come and drop the odd bomb on us. It is however

far more likely in terms of economy that those bombs will be dropped elsewhere.

Basically economy of energy expenditure determines all human activity. Bombs not only cost money to make and to transport, but the subsequent cost of reconstruction is expensive. Even a task like the disposal of waste cars is a problem; the disposal of destroyed nations is a bigger problem, as is the repopulation of such places.

Furthermore it may be recognized that for Britain to remain free from involvement in a World War III could be very valuable to all participants in such a war. In an airborne society the British Isles are a natural hub to the land mass of the world, and thus in the next war Britain would be well sited geographically, as well as well qualified historically, to serve when required as a mediator between the two or more sides.

In consideration of world needs for the development of a metacentre system of pan-terrestrial government, we cannot ignore the fact that many nations are not yet ready for the development of such a governing concept. Only the most politically mature nations can give positive leadership in this direction. And initially the most politically mature nation in the world must take the first practical steps towards its ultimate fulfilment. There is an old Chinese proverb "A journey of a thousand miles starts with its first step". This first step now is Britain's role in world needs, for Britain rightly may claim to be the most politically mature nation in the world.

There is no necessity for any initial changes to exceed the bounds of practical and desirable political feasibility. Nor is it here recommended that the state should initiate the reduction of its own existing monocentral powers. A mature healthy society as it develops will tend to demand that element of responsibility which is most appropriate to its own progressive development. An intelligent government will not unreasonably obstruct healthy political proposals for a suitable system of two-way multi-metacentral government or its equivalent.

An analogy may be seen between those who today cannot see the effects of computerization, and those who could not see the effects of the Western industrial revolution which broke out first on English ground. The result of this revolution, as Toynbee points out, "was hidden from the eyes of optimists and pessimist alike a century ago. On the one hand, child labour has been abolished, women's labour has been tempered to women's strength, hours of labour have been shortened, the conditions of life and work in home and factory have improved out of all recognition. But a world gorged with wealth ground out by the magic industrial machine is at the same time overshadowed by the spectre of unemployment. Every time the urban proletarian draws his 'dole' he is reminded that he is *in* a society but not *of it*"²⁶.

Nobody can predict with certainty the effects which computerization will bring even fifty years from now. And it would not be surprising if mankind were to be faced in the next century with a totally new and unprecedented problem stemming from

our new technological discoveries, which today is hidden from the eyes of optimists and pessimists alike.

Whilst we may reasonably assume that the new technological age we are entering will contain many surprising discoveries, which may necessitate dramatic modifications to the plans we make, this does not mean that we should not prepare for the approaching changes as best we can. As the devil quickly finds work for idle hands, so men, without dignified and intelligent outlets for their knowledge, interests and energies, quickly become bored, frustrated and generally dissatisfied. Such men are a potential threat to the peace of any society, and this danger will greatly be increased if mankind is self-condemned by its own technological developments to a life of enforced idleness. However this condition need not occur unless man wills it upon himself.

Subject to natural modifications imposed by the actions and reactions of others, as a fundamentally self-governing being every man in principle always has been perfectly free to contribute his energies, in the widest conceivable sense that his energies can be directed, either towards or away from the apparent personal and general development of truth, beauty and goodness within mankind's world-relevant environment. The fact that in practice man's individual powers in this direction are strictly limited does not invalidate the principle, it merely affirms that the co-ordinated efforts of groups of men have greater power than the unco-ordinated efforts of a number of individuals.

A nation which has sincerely adopted a policy of peace, as opposed to war, has no realistic alternative open to it but to develop socially-functioning-profitable uses for its energies.

History gives many illustrations of the benefits derived by nations which were alert and quick to grasp the significance of change; Britain provides an excellent example. Our necessary health policy is clear. Once more we must be quick to recognize and affirm the pragmatic benefits in the changes ahead, working more consciously towards our countrymen's salvation from the threats of nuclear destruction, and towards our moment of destiny in world evolution.

There is a world-wide need for the freeing effects of technology and computerization to be demonstrated, heralding a new type of society in which human values will come out from under the shadow of mere material means, into the light of a true ethical and spiritual goal. As the first nation to enter the industrial revolution, which inevitably led into the technological revolution, Britain's future role as a new world-unifying force lies in the further dynamic embodiment of its heritage and traditions of freedom. It is however important to remember that national evolution cannot be attained in isolation.

Elaborate high-speed trial-and-error systems are being developed by sophisticated computer problem-solving techniques. These new programming systems, with their capacity to interrelate data with no apparent common points

of reference, are bringing us a new awareness of the far reaching effects seemingly inconsequential decisions in one country have upon the subsequent actions of other countries. No intelligent government aware of these advanced researches can fail to realize that the quality and significance of the decisions it makes moment by moment increases or decreases, to a far greater extent than ever before realized, the dangers of World War III.

Our country stands at the fulcrum point of world-wide influence, and it is certain that we have the capacity and opportunity to fulfil a peace-bearing role which will be of far greater world significance than any other of our historical contributions to human progress. Our evolution has inevitably led us to this key position at this momentous time in world history.

Britain is both *the greatest of the small nations and the smallest of the great*. May it not be Britain's destiny at this moment of history to prove ourselves to be the greatest of all national forces for world peace?

It is not without significance that we have gathered into our little island representative numbers of the various peoples of our original empire. We may be the first nation in the world to integrate a society in which race, creed and colour are concretely, instead of merely theoretically, transcended and sublimated in a world-significant manner.

With wholehearted and enlightened support for metathinking top-economy, Britain may take a deliberate and significant decision at a critical time to initiate within her own country the beginnings of a new expression of government, knowing that it may serve to develop a new sociological stabilizing developmental force in the world.

Britain, further ahead in national integration than any other political organization on earth, from its long traditions and most forward position has an inevitable leading role to play in world evolution.

Britain has in her long experience gained deepest insight into the multitudinous purposes, strategies, and expediency tactics of the human race. Equipped with this historically derived and now substantialized knowledge, Britain is in a position where she can make available to the world the multilateral aspects of any national or world problem which may present itself.

Each life form must go through certain determinate experiences in order to fulfil its destiny, but in order to fulfil its destiny it must not be fixated at any developmental level. In the particular case of Britain, the determination of its destiny involved the building of a great material empire involving the use of material means. The establishment of this empire, and the assimilation of its significance in the world indicated the next step to be taken by the British spirit, a step vectored beyond the material plain of earth's establishment into the realm of higher spiritual reality.

In this realm the temporarily useful concept of the earthly national state is to be transcended, and in its place will stand the concrete reality of human intelligences, gathered together in conscious self-evolutionary intent for the fulfilment of the highest purposes of their creative will. This will arise through the self-conscious realization of human personality as the determinant force in world evolution.

Human personal intelligence is the arrow head of the evolving spirit within this solar system, as manifested within the finest intelligences of the human race.

Already before the invention of the aeroplane sensitive intelligent minds had felt the necessity of a true cosmopolitanism, for they had seen that no human intelligence can grow to its full stature if tied down by the concepts of any particular finite society. They had seen that the true cosmopolitan is a member of that great city which is the Logos Universe itself. Only the true cosmopolitan can possibly become the full and rounded human being that every man in his heart desires to become.

To be less than a citizen of the whole universe will in the future mean to be less than man, as his creator intended him, as the only true incarnate existential evaluator of Total Reality.

Great empires of the past have collapsed because they were merely materially based, and lacked the necessary flexibility and powers of

adjustment necessary for the further evolutionary development of the human race.

The world of Spiritual Principle, having through the historical process raised human intelligence to the level where it can appreciate its own origin, looks always for new instruments of its purpose. Who shall say that it will not find itself a voice in Britain?

“When Britain first, at Heaven’s command,
Arose from out the azure main,
This was the charter of her land,
And guardian angels sang this strain —
Rule Britannia! Britannia rules the waves;
Britons never, never, never will be slaves”²⁷.

PART TWO
SOCIETY OF UNITED
VOLUNTARY ORGANIZATIONS
WITHIN COMMUNITY
“SU-VOC”

CHAPTER FOURTEEN

Summary of the SU-VOC Idea

Introduction.

Part two, the SU-VOC idea, is offered to those readers who may already in their meditations on the present human situation have approached to somewhat similar conclusions. Those who have thought in this manner may very well be the very persons who could successfully bring into being the idea here outlined.

The manifest need in the world situation for increased awareness of the interrelations of apparently separate communities is obvious, but world organization is not yet sufficiently advanced for any large scale project to better the human condition. Thus, for the time being, we have to apply the rule "charity begins at home", and deal rather with our immediate community problems.

Every locally solved problem alleviates pressures which will be brought to bear in other situations and on other communities. Those of us who work in smaller areas can by personal integrity inspire local confidence that, as the work grows, larger issues will clarify themselves. This small work seeks only to give a bare outline of the possible project which, in the right hands and given the right support, might indicate a possible solution

of one of our most pressing social and community problems.

It is believed that what is here set forward will in no way interfere with or reduce the effective purposes of any existing charitable organizations. Rather, the suggested project itself grows out of their work as a logical explication of their basic concepts, which can only orientate public feeling to give them more, rather than less, support in their work.

The fruits that we eat today we gather from trees planted by predecessors we ourselves have never personally known, but we are nonetheless pleased to be nourished by them. May this seed-work find acceptance and development wherever it may alight.

SU-VOC.

The SU-VOC idea suggests how individuals within any area, who wish to benefit their community by direct personal voluntary involvement, may join with others to form local groups within an association with the title "*Society of United Voluntary Organizations within Community*", or "*SU-VOC*". This association could be formed within the United Kingdom with the following objective: to improve further the social, economic and personal health of the nation at large and of its constituent groups and individuals through increased free-will giving of services and monetary aid.

The SU-VOC idea is that a national charity-bank movement could operate as a viable entity, and that certain technical services might be supplied through existing bodies, such as *Charities Aid Foundation*. This charity-bank movement could be controlled democratically by its donors and donor groups, or workplace trust equivalents. Charitable bodies which received monetary aid from SU-VOC would remain fully independent and free to appeal for other funds in whatever manner they decided.

Charity-banking could be regarded as a form of banking running parallel with commercial banking but differing from it in the following aspects:

one: money paid into a charity-bank account would be accepted as a gift from the donor to be used only for charitable purposes.

two: facilities would be provided for gifts to be made free of tax.

three: donors and groups of donors would have the right to distribute the full value of their gifts to their own chosen charities. Or, should they prefer, donors could leave distribution of all or part of their gifts to fund allocation committees whose members would include donor group representatives.

four: the costs of administration should be between five and ten percent²⁸. In some cases these costs could be donated by interested employers and other well-wishers.

five: donors and their proxies and delegates could be entitled to attend and vote at the separate general meetings of the sub-regional and other branches together forming the suggested multicentral federation of SU-VOC charity-bank.

six: through the storage and appropriate use of charity-bank information on sources of giving and the use of gifts received, greater public appreciation could be encouraged of the desirability of increased free-will giving of services and monetary aid.

Charity-banking could substantially increase giving of monetary aid by inviting workers to contribute from their earnings the income from one minute's basic pay per working day²⁹, or more if preferred, for the benefit of any voluntary organization or other body lawfully entitled to receive charity-money.

If ten million employees, i.e. nearly one half of the country's working population, made payroll gifts averaging 50p per week³⁰ an annual figure of £250 million would be raised.

Payroll gifts could be supplemented by corporate gifts from firms and shareholders, by interest accruing through the generosity of those able temporarily to spare the use of some money, and through legacies and other sources of giving. If, additionally, firms and other employers agreed to subscribe directly to SU-VOC on the basis of a fraction of one per cent of payroll costs, another

new and really worthwhile charitable contribution would be developed at fairly insignificant cost to the contributors.

By freely giving towards charitable voluntary organisations, through SU-VOC, all donors could be conscious both of helping to meet immediate needs and also of making a deliberate long term investment towards the development of a more mature and stable society.

The SU-VOC idea, by whatever name, may be viewed as a plan within the framework of national and local government boundaries to make charity more democratic³¹, and thus to provide a responsible voluntary counterweight to national and local government bureaucracies.

In addition, the SU-VOC idea outlines a method to attract, and suitably and effectively to distribute, greatly enlarged free-willed giving in support of what technically is termed charity, in other words, in support of the work of all those voluntary organizations and other bodies which are legally regarded as having charitable status. These charities include voluntary organizations and other bodies listed on the Charity Commission's register together with religious bodies and charities which are not required by law to be registered.

The totality of charities in the country constitute what we term *the voluntary sector*, to be distinguished from the *statutory sector* which provides education, health and personal social services through departments administered by

national and local governments. The voluntary sector may be viewed as the equivalent, in the sphere of social welfare, to the so-called independent or *private sector* in the sphere of industry and commerce.

Both the voluntary and private sectors function on private initiative which operates flexibly within certain imposed statutory controls, but neither sector is constituted by statutory controls³² or is so rigidly bound by them as to be dependent on them for its motivations.

Just as there is a need in industry and commerce for a healthy mixed economy of both the public and the private sectors by whatever names, so also there is a need in social welfare for a financially soundly structured comprehensive service to be supplied by both the statutory and the voluntary sectors in co-operation.

Considerable opportunity exists to extend the role of the voluntary sector, the great potential national value of which is not yet fully appreciated; direct support for the voluntary sector is a more enlightened and socially responsible policy for all public and private sector bodies to adopt than is indirect support.

For many years, and particularly since the last war, it has been the policy of all political parties to place relatively much greater emphasis upon the financial needs of the statutory sector than of the voluntary sector. This concentration has probably so far been a political evolutionary necessity.

However, the result of these past policies is a position where the voluntary sector now receives relatively little direct financial support from the public and private sectors of industry and commerce, in comparison with the large measure of financial support non-voluntarily contributed by these two sectors towards the needs of the statutory sector.

In a number of cases useful partnerships have been developed between the statutory and voluntary sectors, and considerable appreciation is sometimes shown by the statutory sector for the work of the voluntary sector. Whilst finance by the statutory sector for the voluntary sector may be a necessary and even desirable development, from the overall point of view it is questionable to what extent it would be wise for the voluntary sector to become dependent for its finance upon the statutory sector. If this were to happen, two consequences could emerge:

one: a general reduction in the level of free-will giving by those who might consider that the voluntary sector had in effect become part of the welfare state and that therefore "the state should pay";

two: a loss of vital independence by the voluntary sector, large portions of which might in time be absorbed by the statutory sector to become impersonal offices of state bureaucracy.

There are three possible modes of supplying

the personal needs of the individual members of society which they are unable to obtain for themselves:

mode one: person to person³³;

mode two: state aid through the statutory sector;

mode three: charitable aid through the "third" or voluntary sector³⁴.

Here charity stands as the saviour, saving the individual from the state and the danger of totalitarianism, and the state from overburdening responsibilities and the dangers of breakdown and chaos.

To a large extent the community is unaware of the benefit it receives from voluntary organizations. Whilst it is desirable that individual voluntary organizations should continue energetically to appeal for funds and to speak directly for themselves whenever possible, it is believed that they also would benefit if the united voice of SU-VOC was heard proclaiming the overall benefit to the nation of increased free-willed-giving of services and monetary aid to the country's charitable bodies as a whole.

The SU-VOC idea is based in the following belief:

one: society requires an increase in the important and essential work which voluntary

organizations can perform within the community.

two: today many socially desirable goals are not achieved due to lack of funds, and in the future such financial needs will increase.

three: the nation at large has services and monetary aid to spare for substantially increased giving to charitable voluntary organizations.

four: at a deeply felt emotional level, though not always consciously recognized, most men and women want to help others, particularly the less fortunate.

five: excessive monistic bureaucratic control has a crippling effect on the social, economic and personal health of national life. If the government will multcentralize its system of controls wherever local conditions may better be handled by local intelligences, it can release vast sources of latent energies through voluntary services. This policy is the essence of top-economy.

The hexic formation.

It is envisaged that SU-VOC could consist of six separate but contiguously associated bodies. Each body could be formed to operate primarily in furtherance of the following special purposes:

SU-VOC confederation (the founder body): to be formed (by founder-trustees) through influential groups and individuals, who would be able to give leadership and financial assistance to develop a fuller understanding of the existing and potential benefits to be derived through progressive realization of the idea.

SU-VOC voluntary service agency: to promote recognition of the importance of voluntary service and of the distinction between such service and the giving of monetary aid. A federation of voluntary service agencies, or bureaux, also could assist in the provision of a special service to benefit "officially unemployed" voluntary workers³⁵.

SU-VOC charity-bank: to attract substantially increased free-will giving of monetary aid. Beyond payroll contributions from individual workers, additional giving could be found from companies and other donors through fuller recognition that because the voluntary sector benefits the community as a whole it thus also must benefit the constitutive parts of the community³⁶.

SU-VOC foundation: to develop within different local areas a federation of special capital funds. Each locally controlled branch fund could be used for a variety of charitable purposes and on a co-ordinative basis in the event of major disaster. With the agreement

of the concerned trustees, local foundation branch funds could be administered with the assistance of Charities Aid Foundation.

SUVOC top-economic development association: to be composed of representatives from charitable bodies, able to demonstrate the capacity of those member bodies to co-operate together to improve the quality of life within community boundaries. The association might constitute a suitable representative professional body, which could advise on the locality-relevant needs and wishes of the charitable voluntary sector. In the Councils for Voluntary Service, and their rural equivalents, and the British Council of Churches the nucleus of this body already largely exists.

SU-VOC fund allocation advisory service: to meet the need for independent local bodies to be formed to assist those donors and donor groups who prefer to leave to others the responsibility for gift distributions.

The practical operation of the principles underlying the multicentral concept of associated SU-VOC bodies, may be illustrated in the principles governing the distribution of electricity within the national grid system, with its framework of separate power stations geographically spread.

The basis conceived for a SU-VOC multicentral federation agreement is that, in return for permission to use the SU-VOC name, each democratically controlled branch of the six associated SU-VOC bodies would contract with the SU-VOC founder-trustees to observe all or some of the following articles:

one: to federate and co-operate in accordance with SU-VOC constitution with every other branch.

two: to offer donors through the charity-bank the choice of alternative facilities for the distribution of their gifts, either personal distributions by donors themselves to their own chosen charities or fund allocations on their behalf through responsible local committees.

three: to protect the financial interests of charities in respect of their existing fund raising through payroll giving.

four: to recognize the charity-bank to be the principal voting SU-VOC body, on account of it being democratically controlled by its donors and donor groups³⁷.

five: to respect the privacy and independent fund raising rights of all charities.

The SU-VOC symbol, detailed in the next chapter, incorporates all these and many more principles.

The governing concept accepted for SU-VOC gift distributions is *consultative self-determination*. All donor groups and individual donors to be able, if they so desire, to direct their SU-VOC gifts in support either of an individual charity or of a group of charities fulfilling a particular need. Similarly, with regard to fund allocations, all charities individually to be able to decide for themselves both the manner in which SU-VOC gifts could be made to them, and the rules and constitution of any groups of members they choose to form amongst themselves to receive SU-VOC gifts on their behalf.

Mutual co-operation in the development of fund allocation arrangements, conceivably might lead some charities in time to develop further co-operation in other fields.

CHAPTER FIFTEEN

SU-VOC Presentation Concept

The name.

The name chosen for the proposed hexic formation is of considerable importance.

Statistical findings of word association in advertising indicate a powerful association of specific word, syllable and letter groupings with determinant unconscious psychological reactions. The title "*Society of United Voluntary Organizations within Community*" contracts to "SU-VOC", which fortunately has the desired significance for the purpose. SU-VOC is considered a very good strong name with psychological reference with all words using the root-*voc* (meaning voice) as invoke, evoke, provoke, vocation, etc.

"SU-VOC" may be interpreted as a national and locally relevant voice for all those who care for individual development within the community.

The emblem.

The SU-VOC 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 symbolizes the people's affections.

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 in a harmonic society.

The hexagon (white).

The hexagon represents the six associated member bodies of the SU-VOC hexic formation. These are: the confederation (the founder body); the voluntary services agency; the charity-bank; the foundation; the top-economic development association; the fund allocation advisory service³⁸.

The hexagon on the SU-VOC shield is white to symbolize purity of intention and the equilibrated state of mind generally desirable in those responsible for government, as well as in those personally involved in SU-VOC.

The triple border (gold).

The three-fold human aspects of feeling, thinking, and willing are represented by the triple

border of the hexagon. This border is in gold, as a symbol of the incorruptibility of the human essence.

The shield (deep celestial blue).

The surrounding blue on the shield represents the presence of 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.

Radiance (gold).

The radiance of the heart is a universally recognized symbol of expressed love and charity, for it symbolizes 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.

True charity, as the reciprocal interactions of pure love and pure reason, is symbolized respectively by the undulating and straight gold lines radiating to and from the heart. Straight lines signify the right or true view which is always found in the man of clear intellect; undulating lines signify the gentle compassion which tempers the

tendency of the intellect towards a too rigid definition of the whole situation

The message.

Society as understood by human beings is a "human society" in the universally accepted sense of a *human heart-centred society*. It is not the cold society of a highly specialized articulated ant colony. It is a society the *raison d'être* of which, if it is to survive, can only be love in its highest spiritual and ethical sense.

Just as the human heart has its own pace-maker which determines the nature of its response to any environmental stimulus, so within the affections of the people the body politic functions as the conscious field of political thought influencing the nation. It is analogous to a conceptual pace-maker of the people's heart and a determinant of the people's responses to any demands made upon it.

"Out of the heart the mouth speaks," "out of the mouth are the issues of life". Just as the human heart requires freedom in order to maintain its essential life rhythms, so the consciously expressed feelings of the people must be allowed their essential natural freedom if national health is to be maintained. Just as no circle can be struck by the compasses without a centre, so no viable society can be brought into existence without regard to the individual whose personal good stands as a *raison d'être* of its existence.

Public support can be given to SU-VOC because it aims to create a place in which the people's heart can beat, and more consciously maintain that essential rhythm which determines the whole health of the nation and of its constituent individuals.

- Every wise government recognises that the state of the people's heart is the condition of the heart of the state.

Truth is the form of Ultimate Reality, Beauty is the felt experience of that Reality, Goodness is its Generative Will. These three essentially inseparable functions of Ultimate Reality are embodied in the symbology of the SU-VOC emblem, and cannot but receive full acquiescence from every illuminated intelligence, individual, collective or corporate.

The agreed universal voice of the people is the voice of God. The voice of SU-VOC will prove itself to be the voice of the people

CHAPTER SIXTEEN

The Human Needs of the Community

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 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 computerization 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 organizations to ingest and utilize 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 utilized 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 organizations 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 presupposes the opportunity purposefully to use these energies interrelationally in an appropriate environment. This environment could be developed through the revitalizing energies of a large number of creatively active community organizations.

The development of SU-VOC would lead to an environment where reconstituted partnerships between national and local governments and individual community organizations 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 will emerge, with all individuals concerned enabled to seek new and ever higher developmental levels of community and self-expression for the intelligent dynamizing of socio-governmental parity.

The public can respond wholeheartedly to the SU-VOC appeal for increased free-will giving only if the government, not seeking to damn SU-VOC 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.

Economic considerations apart, Parliament can give support to SU-VOC 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 purposes³⁹.

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.

To achieve a dynamic creative environment a renewed and redefined concept of charity is required. 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 recognize 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 utilization of newly released energies and powers by opening positive outlets of a creative order.

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.

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

CHAPTER SEVENTEEN

What Is 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 taxes⁴⁰ on money devoted to what it regards as charitable purposes. By now, this relief is so valuable that an organization 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 organization 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 organization 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 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 criticize 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 charity⁴¹, political activity motivated by a general concern for the well-being of our fellows stems out of charity, not charity out 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.

Whilst the dangers of limiting concepts may continue to exist in a redefinition of charitable purposes by statute, some legislation appears desirable. 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 ..."*⁴².

The above definition does not exclude the renewed and redefined concept of charity, referred to in the previous chapter, 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 implication of the term metasociety has previously been considered as a freeing and developmental concept to protect members of society from some of the associations of the stability concept of the state. In this welfare metasociety sense, politically mature personal freedom is needed now more than hitherto as the need for intelligent and conscious change is so much greater.

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 a metasociety 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 is based upon the anticipated increased free-will giving of services and monetary aid to organizations which are legally regarded as charitable.

CHAPTER EIGHTEEN

Underlying Reasons for SU-VOC

Religion and community life.

The development of technology has radically changed the way of life of most people living in industrialized society.

The growth of cities has led to a falling apart of the traditional units of society, such as the family and the local community. At the present time there is once more increasing interest in urban community development work, and more of the contemporary work of social science is based upon this emergent than upon the separate work of individual charitable voluntary organizations. Many religious bodies also are reassessing their future role in our rapidly changing society. It is sometimes forgotten that the words "town" and "city" took on a new meaning in the course of the industrial revolution. In 1800 only three per cent of the people of the world lived in towns of more than 5,000 inhabitants. Today it is almost a third, considerably more than that in England, and almost everywhere the trend towards urbanisation each year is increasing.

For the fifty or more years before the first world war, much good work was carried out in Britain,

towards meeting social problems stemming from the industrial revolution, by small individual charitable organizations financed by a number of wealthy benefactors. Since 1918 the social services provided by the tax-payer have been broadened very considerably and work previously undertaken by charitable voluntary organizations increasingly has been taken over by the statutory services. This has caused many individual charities to group together into councils or federations⁴³ more effectively able to co-operate with these emerging statutory bodies. At the same time have developed a number of major national charities serving needs in this country and abroad; many of these readily co-operate with statutory bodies and with smaller local voluntary organizations. Some national charities have expanded considerably since the end of the second world war.

Perhaps the most noticeable social changes which have taken place during the last thirty years have been the vast new housing estates, which have been built outside many of our towns and cities, and the mass production of the motor car providing many people with a degree of mobility almost undreamt of sixty years ago. These rapid social changes have created widespread relational problems for many families uprooted from their familiar environments and housed in strange new surroundings; problems have further been aggravated by the pressures and tensions of our modern life. Other social problems also exist in neighbourhoods which have remained relatively undisturbed although in these latter cases some of the problems take a different form.

A great many communities still lack an individual community spirit and loyalty. This applies particularly in large towns where there may be no natural boundaries to prevent localities sprawling together into one vast conurbation. Most town planners seek to remedy this position by designating certain carefully selected and easily accessible areas as *community* or *district centres*. Much can be contributed in this way by enlightened local authorities towards the development of active community life, but success chiefly depends upon the attitudes and responses of the local populations, and upon the personal capacities of the individual inhabitants to develop an active community consciousness within their own localities.

Many people believe today that there is an increasing desire within most localities for a catalyst able to create a focal point around which interest in community service and loyalties can be formed. This cannot be provided by the churches and religious bodies alone as, even if they were prepared to make major changes in their traditional pattern of work and had the necessary resources in manpower and finance, their services alone would not be sufficient without the active co-operation also of voluntary and statutory social service bodies. Similarly it could not be provided by the voluntary and statutory social service bodies by themselves.

The true catalyst required for healthy community development can be provided effectively only with new forms of assistance by interested voluntary and other social workers at

UNDERLYING REASONS FOR SU-VOC

Community level, in co-operation with religion bodies able to contribute spiritual leadership.

Although local churches may appear largely to have lost the influence they once exercised over the lives of our countrymen, with the role of clergy in the community becoming relatively indeterminate even to some of the clergy themselves, no other effective body has emerged able to help the members of our different communities to stabilize their moral values and ethical concepts.

The moral confusion apparent in these days of rapid social change reflects also a loss of confidence in the formal authority of many of our traditional religious institutions, and in the capacity of some of them to adjust to the new technological scientific age, an age which tends explicitly to oppose assumptions of faith and revealed truth and to proffer in their place the proven results of scientific experiment. In spite of these difficulties however our religious bodies are not wholly ignored and there is a deep and widespread desire amongst people for religious redirection. Paradoxical evidence of this desire for redirection may be seen in the attacks on all sides made on the structure of the churches, their denominationalism, their hierarchy, their organizations, etc.

The continuance of radio and televised religious programmes indicates that large numbers of people are ready to listen to the churches' messages. On the other hand most communities provide evidence of the comparative isolation of the local church, and its inability to help over the many human problems

and needs which are crying out for someone to do something about them.

Formation of the suggested SU-VOC top-economic development association offers religious and ethically concerned bodies improved opportunities actively to participate in spiritually and socially valuable work, and to make a wholesome contribution to the personal and social lives of the members of our many separate communities. The potentialities of this work would increase very considerably if all local church and social workers at community level worked together in close co-operation.

Voluntary service.

Within the affluent society of present day Britain there still exists a large number of people who do not benefit from our increasing prosperity. These are the persons for whose aid charities were endowed and voluntary organizations were founded — the sick, the aged, the very young, the lonely, the disturbed, the handicapped and many other such groups.

Many public services could not be carried on without the aid of voluntary organizations and voluntary workers, and there are frequent gaps in the mosaic of benefits provided by the statutory services.

In the last few years, report after report has revealed how many of our fellow countrymen

continue to suffer hardship — cold, poverty, loneliness — which were believed to have been remedied, and how many exceptional and marginal cases escape the network of the statutory services.

Voluntary effort is still the best way to help such people. Its help can be speedy, it can deal with the unusual cases and it can meet new kinds of social needs as they arise.

Britain is said to lead the world in the range and comprehensiveness of its voluntary services. All this unique organization is at our disposal and stands ready and able to help.

Hundreds of thousands of men and women generously devote time and effort through the nation's charitable voluntary organizations in the relief of suffering and want, and in providing a wider fuller life for the underprivileged; but today, owing to lack of funds, many socially desirable goals are not achieved and, unless something is done quickly, this situation will further deteriorate.

Provided that their services are equally efficient, it is obviously sounder economics to support an organization that can call on personal service freely given, than to pay taxes for a state service that has to be paid for throughout. Yet this enormous national asset is not used to the full and every voluntary organization is conscious that there is scope for it to do more.

If voluntary service was not freely given, in relatively limited spheres of activity, such as youth

work, the cost to the state each year would be many tens if not hundreds of millions of pounds, even assuming the necessary staff could be obtained.

Not everyone can help by giving service, but almost everyone can help by giving at least a small regular gift towards the work of voluntary organizations. The term "tithe", originally meaning a tenth, by popular usage refers to a small portion or fraction.

With respect to free-will giving and to the individual donor's free-will, *tithe* can be re-interpreted, not as a particular percentage of income, but as that amount of either service or money deemed suitable by the donor for the specific purpose.

Shortage of funds.

The urge to help our neighbours in misfortune is one of our national characteristics. Disaster appeals draw many millions of pounds from sympathisers⁴⁴. Why is it then that other work, affecting many more people, is chronically handicapped by lack of money?

Several reasons contribute to this shortage of funds. These include changing laws of taxation, which have reduced the numbers of wealthy patrons, and the inertia of some members of the public, who have not readily available a channel of planned giving to causes which attract their sympathy. This shortage of funds has caused the

management committees of some charitable bodies to be very cautious about developing their organizations to meet changing needs and about offering adequate rates of pay to attract the trained specialists necessary for efficient administration.

A shortage of funds does not apply to all voluntary organizations. Over the years some national charities⁴⁵ have developed admirable methods of attracting continuous financial support. Equally some local charities also have developed admirable fund raising methods, but the majority of these smaller organizations suffer acutely from financial difficulties. However deserving, many local charities are too small to afford modern business techniques and aid that could facilitate the collection and administration of funds.

Income also has been lost to local voluntary organizations by the elimination or take-over of many small companies now controlled from the national headquarters of a company network, whose policy towards charitable giving may be different⁴⁶.

The individual need.

There may be some who believe on principle that the state should undertake all necessary measures for the welfare of the citizen. Most people however believe strongly that it is essential to our way of life that there should be alternatives to state aid, that the stronger, of their own free-will, should want to help the poorer and less able, and that the opportunities for service and for giving

offered by our voluntary organizations are essential to the health of our national life.

All men and women wish at some time to help those who are less fortunate than themselves and experience in doing so the satisfaction of an inner need to give aid to the less fortunate. Because many cannot do so effectively, or are not sure which organization deserves support, gifts are sometimes made without heed or thought to the needs or objective, and it is forgotten that "it is the thought or motive behind the gift that counts".

This indiscriminate type of giving makes a doubtful contribution towards the cause of true charity, as it encourages the activities of the importuning fund raiser, tenaciously pestering those whose sympathies lie in undetermined directions. Such methods create resentment, not only towards the fund raiser, but to the cause of free-will giving itself, and antagonize many who otherwise would give. For these reasons, some neglect to give, and in so doing fail to understand that it is as important to give as to receive.

At the same time, one of the dangers inherent in the welfare state is that individual donors may feel discouraged from supporting voluntary organizations. With so many of the needs of society already provided for by the state, an attitude has developed in society which tends to regard the state as responsible for instituting and providing new social services and for meeting all individual social needs out of tax-monies. A reaction against this is already discernible, but the generosity of many

potential donors is still checked by a general lack of clear definition of the different obligations of local and national governments and of the individual responsibilities of members of society themselves⁴⁷. This lack of understanding inhibits voluntary giving to worthy causes, for fear of wastefully duplicating government services.

Many people do not realize that their help is still needed, and it is often forgotten that no Act of Parliament is expected to cover every possible contingency for every person. The nation could not afford it, and many would not wish to remove the individual responsibility of forward-looking members of society itself.

With the redistribution of income which has taken place, and the evolution of the welfare state, society has forgotten that the essential ingredient of voluntary service is the *conscious and willing participation of the donor*. For this reason those responsible for legislation could wisely consider afresh the needs of voluntary organizations.

The national need.

Generally speaking the state is constitutionally ill-equipped to undertake the role of initiator in the social services. Even if willing and ready to spend tax-money in a desired direction local authorities do not always have the necessary statutory authority.

Government departments may be inhibited from bold experiment by having to answer in Parliament

for their failures, and may fear lest public expenditure in one locality for a particular purpose later may provide an unwelcome precedent for similar expenditure in many other areas. Clearly it is often easier for new fields to be explored by the voluntary sector.

In the past, most social developments have occurred through the pioneering work of voluntary organizations, equipped with the flexibility necessary to deal with exceptional and marginal cases, and able to carry out experiments on a small scale. Today this pioneering work is still being done, often made possible through the generous financial assistance of private charitable trusts and foundations. The country owes a great debt of gratitude to those far sighted benefactors, whose generous gifts have provided us with the means to gain so much new knowledge and understanding.

Successful experiments by voluntary organizations cause people to demand more from the statutory services. As the scope of the health and social services continues to widen, so the cost of providing them continues to rise. Unless charitable voluntary organizations undertake an increased share of responsibility for the provision of social services, public expense, and thus taxation, will increase significantly. This increase will be caused by: the changing age structure of our growing population; the increased proportions of the population in each age group using the services; the rising relative standards of expectation in the social services; the need to replace obsolete buildings; the increased inputs of staff and finance

required for each person using the services; the rising money costs for each unit of resources employed; the technological developments which will open new areas of service requiring expenditure.

Serious social and economic dangerous changes must follow if this trend is allowed to continue. Many responsible individuals consider that government expenditure already has risen to an alarmingly high level and there is a significant body of opinion which suggests that reduced taxation is necessary if the United Kingdom is to avoid economic disaster and more large scale unemployment.

The question remains: What action can the government take towards solving this problem? This is a difficult question to answer, but surely no government believes itself capable of meeting the entire financial cost of providing for the totality of all essential needs of the community, to the satisfaction of the electorate, even if it should be desirous of so doing.

Over the past decade there has been increasing awareness that the state and the voluntary organizations are dependent upon each other for assistance to meet many of the nation's new needs. The alternative directions advocated for expenditure on community well-being frequently involve the pioneering of new ideas, together with the aid of skilled staff and substantial capital expenditure. These tasks are so big that voluntary organizations alone cannot tackle them, nor can the government provide the necessary resources and

flexibility effectively to meet the demands from the nation as a whole.

Co-operation is improving between government departments and the voluntary organizations but communication still is not as quick and easy as it might be. This is unfortunate as it can stifle vitality and initiative.

Given adequate funds, new frontiers can be crossed by voluntary organizations to the great benefit of the nation and of the individual members of society.

It could be held that some of the large sums at present spent by the government on social security, the health service and other social needs could be directed more beneficially towards rehabilitation, or towards helping people in need of assistance to lead more normal lives and to make a more useful contribution to the community.

Use of rehabilitation facilities could be voluntary. Quite apart from the social and ethical considerations in favour of such a policy, some action also could be supported upon financial grounds.

It is not difficult to find undeveloped fields for welfare services, and no opinion is ventured upon the particular desirability of any social development; the possibilities referred to in the next paragraph are used for illustrative purposes. Financial consideration apart, difficulties in achieving new social developments lie in inertia, general lack of

knowledge, the isolation of most government departments from the voluntary organizations and in the extreme difficulty either have by themselves in awakening public sympathy to the desirability of social reform.

Amongst the many fields of social service in which the statutory and voluntary sectors usefully might work more fully together are the provision and maintenance of such facilities as the following: sheltered centres of interesting and enjoyable activity for the mentally handicapped and mentally ill, the aged, the infirm, the disabled and other disadvantaged people; suitable accommodation for young and other homeless people including ex-prisoners and long stay patients eligible for discharge from hospital; local community convalescent homes, etc.

Provincial communal fundraising.

Purchasing power is now widely spread, but many men and women have not yet acquired the habit of voluntary giving.

No one can fully appreciate a benefit of which he is largely unaware, neither can he be expected to support it generously. Experience suggests that most men and women are willing to respond to an invitation to support charitable work that appeals to them, if they can be assured of an efficient and convenient method of distribution of small regular contributions. The question arises, How to obtain increased free-will giving?

Up to the present time, British communal fund raising schemes have achieved only a qualified success, but this is not due to any apparent lack of generosity in our countrymen.

Reported experiences indicate that success by the few provincial organisations which have been formed in various parts of the country to create communal fund raising schemes or other types of "common good funds" has been qualified by:

one: widespread lack of recognition of the value to the country of charitable voluntary organizations, e.g. reduction of the number of occasions requiring or justifying state interference.

two: lack of general awareness of the existence of the new methods provided for free-will giving.

Whilst some communal fund raising organizations annually distribute all funds raised, in other cases the capital raised is invested so that income may be provided: to supply finance for periodic capital projects; study needs; provide information services; co-operate with, and help co-ordinate, the activities of many of the charitable voluntary organizations in the district; meet other needs as they arise⁴⁸.

In 1952, as outlined in appendix one, *United Voluntary Organisations* ("U.V.O.") was founded in Liverpool to develop payroll giving on behalf of a group of local charities. Funds raised were

distributed according to need on the advice of independent assessors.

The UVO idea was to reveal hitherto neglected sources of income, i.e. the weekly wage earner, each worker being asked to contribute one penny per week, the collection of this money being accomplished by a standard deduction during the normal wages and salaries calculations. The requested contribution of one penny was later revised to a variable amount as authorized by the contributor.

Managers, staff and trade union officials expressed approval of the UVO idea in principle, although some were unwilling to co-operate or promote deduction from pay schemes. Many of these refusals were due to lack of understanding of how a small weekly sum, multiplied by the number of weeks in the year, multiplied by the number of individual contributions, can result in a gift which can have real effect; usually in this respect the attitude of the accountant or office manager had considerable influence.

Further grounds for refusal were that managers and/or staff already supported other charities, or did not wish to support the particular group of charities represented by UVO Liverpool. It was also found that many potential contributors had strong individual preferences and/or prejudices regarding particular charities.

UVO discovered that a down to earth healthy element of give-and-take motivated its contributors,

“must keep these organizations going, they’re a good thing for all of us”. This is different from the traditional middle class attitude to charity, as giving by one group of people doing good to another group of people. The support given engendered a feeling of loyalty towards charitable voluntary organizations as an essential part of the community.

A number of trade union officials supported UVO because the habit of freely giving for the benefit of others is consistent with the improved status of wage earners, who respond favourably when asked to help others rather than to be “on the receiving end” of such help.

The difference between UVO and the SU-VOC idea is that the latter is a community-wide service based on donors’ directive rights with the alternative being available, if preferred by the donor, of a local fund allocation advisory service. Because it offers a means of supporting all bodies legally regarded as charitable, SU-VOC can be viewed as an extension of grass roots democracy enabling interested individuals to express their need-relevant support for particular social priorities.

CHAPTER NINETEEN

A Voluntary Movement within Society

Fund raising policies.

A more active voluntary movement within society would be furthered by clarifying and illuminating more of the work of voluntary organizations and their opportunities for further service, so that individual citizens at large could become more fully aware of the communal value of gifts and of services.

In our complex modern society charitable gifts are often requested for more or less unknown applications, making it difficult for the individual to support deserving causes in a manner fully satisfying to him.

Development of SU-VOC would help to provide more information on the extent of the different needs within communities, and upon the opportunities to meet those needs open to voluntary organizations which could be strengthened with increased funds and voluntary workers. This information could be supplied by portraying the work of the voluntary sector from an overall viewpoint without seeking to discriminate in favour of any particular organization.

Under its suggested articles, SU-VOC would not evaluate or criticise other charities. Criticism of any religious bodies or voluntary organizations could easily disrupt relationships within the hexic formation. In any case such criticism hardly would be likely to encourage constructive co-operation amongst the organizations themselves.

It is emphasized that the SU-VOC idea aims not to "weld together" charities and voluntary organizations, but instead to develop community-wide constructive co-operation in the collection, distribution and utilization of substantially increased voluntary resources.

It is basic to the idea that the separativity and independence of the different voluntary organizations should be maintained. One reason for this is that the energy output of the voluntary sector would continue to be higher and more effective whilst functioning through a large number of different energy sources, within which voluntary workers more readily could feel themselves to be essentially functioning members.

This means that charitable voluntary organizations still would require their own appeals organizations and would continue to seek their proportionate share of the enlarged donor generosity.

Whilst some isolated voluntary organizations could be strengthened by entering into joint fund raising arrangements with other charities, the dynamic movement and vitality of the nation's

voluntary organizations as a whole would be seriously weakened if individual organizations were relieved of responsibility for the management of their own fund raising. Not only could this mean that too much responsibility would be thrown upon the members of SU-VOC and upon the fund allocation advisory service, but it would threaten also the independence of the voluntary organizations themselves. In due course they might find that their rights had reduced in proportion to their lessened responsibilities, and that part of their freedom had disappeared.

Members of charities' management committees will continue to be faced with the dilemma of how much to spend on fund raising activities, expressed both as a total sum and as a percentage of the monies raised.

Similarly, members of the donating public will continue to be presented with the social problem of how to deal with innumerable requests to support charitable appeals of various kinds.

Instead of a balanced assessment of the relative needs within communities, and perhaps a policy of supporting the most deserving voluntary organizations rather than in bolstering-up the less efficient ones, the decisive factor which frequently influences whether a donation is made tends to be the vigour and drive with which the appeal organizer conducts his campaign. This is unfortunate as it tends to force charities to spend money on appeals organizations that could be spent usefully in other directions.

The provision of SU-VOC charity-directories⁴⁹ and new knowledge about the need for charitable giving can help to alleviate this problem by encouraging more purposeful giving.

There is no general yardstick of the financial return one should be able to expect from a given effort to raise money for charitable purposes, although the law gives a guide on this subject, in the specific case of flag day appeals, by laying-down that flag day expenses must not exceed fifteen percent of the total money raised. Some very large sums of money have been raised through efforts in which the considerably higher expenses have been thoroughly justified, but the complications of modern marketing techniques prohibit public explanation.

From the little information available it would appear that the policies of different organizations vary considerably. Whilst some may spend a quarter or even more of their total income on fund raising activities and perhaps raise very large sums in the process, other organizations have in the past claimed to spend none of their income on fund raising activities and have estimated that the cost of reminders and acknowledgements to subscribers and donors represented less than one percent of total expenditure⁵⁰.

It is important to remember that the function of charitable voluntary organizations is not to raise money as an end in itself, but as a means to providing services and/or goods or equipment for the benefit of the community. It is as meaningless

to attempt to judge the social value of a charitable voluntary organization by its percentage appeal costs, as it is to attempt to judge the quality of a manufacturer's product by the percentage sales costs.

Modern machinery has taught us that mass production is dependent upon mass distribution, which in turn is dependent upon mass communication through the mass media of communication. Many charitable voluntary organizations are faced with similar problems to manufacturers, except that they have a different product or objective.

It is worth taking an analytical look at the success of the large scale professional charity manager. First, his objective; this is definable by the donor's sympathetic response to need; the starving need food, the homeless shelter, the sick medical supplies, etc. Second, his approach; he is above all a professional; his endeavour is nationwide, and he brings to bear the modern methods of mass media — hence his effectiveness.

Even if reliable comparative appeal costs were available they might not supply much useful information. Quite apart from the many other factors which could be taken into consideration, there are such wide and seemingly non-rational differences in the sympathetic understanding of donors that objective comparison of appeal costs would be difficult if not impossible.

A number of voluntary organizations are extremely successful in projecting the work they do in a meaningful manner, and the public image of them is excellent, but high appeal costs create uneasy feelings in the minds of many members of the public that there may be something wrong with our current systems of raising charity-money.

These uneasy feelings tend naturally to manifest more readily in negative criticism of voluntary organizations in general for not doing better, than in giving positive help to increase total free-will giving. At the same time a number of these critics feel increasingly uncomfortable about the smallness of their own personal giving, and about the continuing growth of the authoritarian machinery of government control with the corresponding disappearance from our national life of variety, individuality and initiative. Given a clearer understanding of the fuller role which voluntary effort so usefully could play in our evolving society, this negative criticism could be transformed into much healthy free-will giving.

Whilst no suggestions are put forward regarding the administration of any individual organization, it is suggested that it would be to the benefit of charitable voluntary organizations in general if additional funds could be raised more economically, as this could help to release greatly increased free-will giving.

A number of fund raising events primarily serve a social purpose, with a charity being required as a recipient of surplus funds. The ratio of expenses

to money raised in these cases may be considered of less importance than with more commercialized methods of fund raising.

Quite apart from the desirability of providing money for charity, the best way of ensuring that one does not make a loss when organizing a function is to plan to make a profit. A socially acceptable purpose helps to achieve this aim. In this manner a number of highly successful social functions have originated, with succeeding organizers perhaps inheriting the tradition of raising a substantial sum each year for a charity, which may have become financially dependent upon the devoted efforts of a group of voluntary organizers for this source of income.

If changing social habits cause a function to lose some of its attraction, this responsibility can become more of an anxiety than a pleasure to the organizers. The legislation authorising breathalyser tests is accelerating some changes and creating in certain cases the need for alternative methods of fund raising.

Methods of raising money vary considerably. Some ways are efficient and economical, other ways are almost unbelievably inefficient because of the high expenses and the time and effort involved. For instance, at some charity balls the amount raised is no more than the amount raised by the tombola, which in turn has been heavily subsidized by free prizes, and the whole price of the ticket is absorbed in the running costs.

It may be considered that, in spite of the financial support which is gained from people who might not otherwise support the charity, such functions as these make a doubtful contribution towards the cause of voluntary giving, and serve only a socially valuable purpose. But this social value can be considerable if voluntary workers and supporters of a charity are brought together for an enjoyable function and so helped to renew their sense of communal effort in a worthwhile cause. Publicity attracted by some functions also can be of value to the charities concerned.

With the changing pattern of our society, there is some indication that voluntary fund raising methods as many have known them may have passed their peak. The burden of housework is being gradually lifted by more convenient homes and labour saving devices, thus freeing an increasing number of women to take up outside work. Many are choosing paid employment and voluntary fund raisers are becoming less easy to obtain.

Women in work place a commercial value on their energy in terms of the wage rate for the job. This can act as a further discouragement to some voluntary fund raisers who may be expected to expend considerable devoted energy for a comparatively small return in relation to the help freely given. There is some evidence that coffee mornings, charitable balls, door to door collections and other charitable fund raising efforts are less popular than they used to be and many firms are less willing to donate gifts or prizes for such events.

It is important to recognise that the SU-VOC suggestion seeks to increase free-will giving, not to curtail existing voluntary fund raising efforts nor to substitute one method of giving for another. Social events and other voluntary fund raising efforts are still needed; in the future these may give even more valuable impetus to voluntary activities, but their form may change to efforts more closely directed to conscious free-will giving for particular known needs.

All voluntary organizations need general income and the greater part of the work of voluntary fund raising efforts is devoted to this purpose. The effect of SU-VOC would be to develop new and additional sources of regular giving which could be capable of supplying much of this need. If general income could largely be provided in this manner more purpose would be given to many voluntary fund raising schemes, as their efforts then could be aimed more directly towards providing for known needs, such as particular items of equipment or special funds for specific purposes which might be additional to the general income required.

At heart people prefer to give to situations which they are able to recognize as worthy specifically as well as in general. They are less happy to give to more or less unknown situations or undefined needs. The more clearly they recognize the necessity to give and the more clearly they perceive the specific benefit to be derived, the more generously they will give.

The essence of a number of voluntary fund raising efforts, particularly those with a social purpose, is their absence of continuity, determined by special effort for a very short period; such special efforts can help greatly to meet specific needs.

There is no limit to the useful work which voluntary organizations can perform and no limit to the potential value of voluntary fund raising efforts.

Total free-will giving may be expanded very much more easily within the atmosphere of a dynamic society, vitalized by recognition of the value of voluntary effort emanating from the activities of interested workers drawn together in the common purpose of more effectively serving and developing the community, each contributing according to personal capacity and directive inclination. To achieve this aim, support for SU-VOC can be sought, not only on behalf of the recipient voluntary organizations, but also on behalf of every potential donor in society who is aware of the need to give.

The donor in society.

It is recognized generally that all men and women have a basic desire both to satisfy the promptings of their conscience for a good image-relationship with their own inner-self, personality or soul, as well as to form harmonious relationships with other people. The satisfaction of both these

desires is essential for man's happiness and contentment, the two being mutually presupposing.

The donor in society not only feels an inner willingness to give but also desires to be recognized by his fellows as a functioning member of the community. Today as society is so large and complex this is not always easy. Many families do not today feel themselves members of any larger community, and from this are physically, psychologically and spiritually the poorer.

Most people are conscious that in the form of taxation they are already giving money to the state, but they have little or no feeling-awareness of any specific social benefits their money may produce. Rather they feel the taxes they have to pay are like life-blood drawn from an unwilling donor. Thus, giving through taxation gives no satisfaction to the "blood donor", except perhaps when activated by some national calamity or great crisis as in time of war.

There is a universal need for fuller relationships within society itself. Such relationships cannot be created through any system of imposition, taxation or other compulsion, but they can and will develop naturally within a society which believes in free-will giving, provided also that society recognizes it to be necessary for the donor to be able to feel the value and merit of what he is doing, as well as to think that what he is doing is ethically and spiritually right.

To achieve these improved relationships therefore, a link is required between the donor and the receiver, able to convey both the gifts of the donor and also the recompense the donor deserves. Recompense may be regarded as justified fulfilment for the donor in the form of his understanding that the gift is being efficiently used for the purpose intended, his awareness that his gift is fully appreciated, and his inwardly-felt-recognition by the recipient's conscious acknowledgement and acceptance of the gift as the product of the donor's free goodwill.

As a direct benefit of free-will giving many donors may feel themselves to be more intimately functioning as members of a real community, and to be meaningfully contributing towards its activities, well-being and positive development.

The suggested new services of SU-VOC to some extent could meet the desires of the donors to give purposefully to known situations, and the corresponding needs of charitable voluntary organizations meaningfully to illustrate the value of the work they perform.

SU-VOC top-economic development association and its associated members could develop an equitable basis for co-operation in the field of public relations, thus reducing undue discrimination in favour of particular organizations. Such co-operation would greatly assist public relations experts in obtaining more widespread recognition of the value of voluntary effort, and could give fresh purpose to voluntary fund raising by enabling

supporters more easily to see the direct and immediate benefits of their specific efforts.

At the same time, the charity-bank and other members of the SU-VOC hexic formation could provide a similar co-ordination service for donors by themselves becoming known organizations in the donors' minds.

In the case of the charity-bank, this could be achieved by satisfying its donors that charity-banking offered opportunities to embrace many needs in a manifestly expert way. Thus donors could know that their gifts amounted to valuable and significant sums which would be used in a desirably effective manner.

On the non-intellectual level, for those who preferred not to direct their gifts personally, this could be equivalent to fulfilling the general promptings of social conscience, or perhaps buying "a season ticket" to all charities instead of "a supporter's ticket" for a single charity.

CHAPTER TWENTY

Donors' Directive Rights

Introductory note.

As explained in appendix one, in 1983 when this chapter was written covenanted payroll giving was the only method of obtaining tax-relief on payroll gifts. Tax refunds were received from the Inland Revenue annually; in consequence gifts were distributed annually, and earned interest was used to finance administration. This system of donor group accounts, also termed workplace trust accounts, is still one of the available options under services supplied by payroll giving agency charities, such as *Give As You Earn*⁵¹. It is the most economical way for an agency charity to account for and to distribute payroll gifts of less than £5 a month. This applies whether or not there is a local fund allocation advisory service, or its equivalent, in existence.

Donor participation.

For a number of considerations it is important for SU-VOC to encourage and assist donors and donor group representatives effectively to exercise at least partially their directive rights of gift distribution.

The principle of *donors' directive rights* states that, if he so desires, a donor through payroll giving may have the right either personally to direct his gift to his own chosen charity or, if he prefers, to direct his gift in association with his fellow workers who together form a donor group or workplace trust. Application of this principle is based on the co-operation of donor group representatives.

Assuming large scale payroll giving for charitable purposes, it is recognized that, even if administratively feasible, a gift distribution system which was solely dependent upon the decisions and actions of individual donors would have in many ways similar inherent defects as a system in which all gifts were distributed merely through fund allocation committees. But, whilst a system of gift distributions by donors is growing, it may serve as a counterweight which would allow both modes to re-examine themselves.

The equitable distribution of large sums of money between many thousands of different charitable bodies is a very exacting and demanding business. For this reason charity-bank branch committees may suggest to donors through payroll giving that they voluntarily agree for a proportion of the value of their gifts to be made available for distribution through a local fund allocation advisory service. The term "value of gifts" here means the amounts deducted from pay, plus related tax, less charity-bank administration charges, if any⁵².

In brief, donors' directive rights are the key to active donor participation and involvement which

could not otherwise be so fully achieved. Without this donor involvement SU-VOC would lose much realizable energy and financial support.

It would of course be important to ensure that donors remained aware of their individual and group rights of gift direction and thus that their active interest was maintained. For this purpose it could be standard procedure within donor groups for *provisional distribution lists* to be posted by donor group representatives on Notice Boards. Provisional distribution lists could inform donors how their representatives proposed to distribute their gifts and the donors, if they were satisfied, would leave it at that.

Recognition of donors' directive rights would necessitate a charity-bank office administration service able to account by firms' donor groups for payroll contributions received from within each area or workplace. This administration could be provided economically. Periodically, at least annually, *donors' statements*, comparable to bank statements, would be sent by the charity-bank to each firm's donor group representative. These statements would show the total value of gifts by the donor group which could be distributed through donors' directive rights.

Once a year, or more frequently by arrangement, the donor group representative could receive a charity-bank message for donors with a request that it be posted on the Notice Board. This message would explain the procedure to be adopted by individual donors or by representatives of sub-

groups of donors who wished to apply for charity vouchers, worth stated amounts, which could be used to distribute gifts directly to charities. Applications for charity vouchers could be made either to the donor group representative or as specified in the charity-bank message on the Notice Board.

The donor group representative would be requested to place an order with the charity-bank by a stated date for the donor group's full charity voucher requirements, to receive a bulk delivery and to distribute vouchers to those individuals who had applied for them⁵³.

The charity-bank would arrange to transfer for distribution through the local fund allocation advisory service the difference, if any, between the donor group's total value of gifts for the year and its total charity voucher requirements.

Donors could either post or deliver charity vouchers to any voluntary organization or body they believed to be legally regarded as charitable.

To cash the voucher the recipient charity would enter in a panel on the voucher details of its charitable status together with the name and address of its bank and its bank account number. The voucher would then be posted to the charity-bank's agent, which might be *Charities Aid Foundation*. After verifying the recipient's charitable status the agent would sanction payment of the voucher. The voucher would then be processed through the Bankers' Automated Clearing Service (BACS) and

its value credited to the bank account of the recipient charity.

A number of further SU-VOC administration services could be supplied to assist donors and donor groups to distribute their own gifts. For example: with the co-operation of charities, lists of needs and good causes could be prepared for the information of potential donors; charities could be asked to advise SU-VOC of over-surplus gifts which — depending on the situation — could be re-allocated by donors or through local fund allocations.

There are two appeal considerations why recognition of donors' directive rights could help to stimulate increased payroll giving. First, the potential generosity of the average employee. Second, the need to satisfy the potential donor that it is good principle to give.

Experience has shown that, given an adequate explanation, the average employee when individually approached is willing to authorize a small deduction from pay for charitable purposes. Some employees have preferences for the work of a particular charity or charities which, with donors' directive rights, they are able to support. Many employees are suspicious and hesitate to give, but that does not mean that they are not potentially generous.

Employee prejudices and suspicions, which would largely disappear with donors' directive rights, include the following: opposition to the

work of one or more individual charities, not infrequently criticisms expressed may be based on scanty and possibly inaccurate information; dislike of "too many" charitable appeals, which can be viewed as "simply another charity in competition with other charities"; disapproval of the high administration costs which it is believed some individual charities incur, necessarily or otherwise, in conducting competing fund raising campaigns; suspicion that charitable gifts might not be used for the purposes for which they had been given — this general suspicion has been heightened by television documentaries showing how charitable gifts to some Third World countries can be syphoned off and not reach their intended destinations.

A shop steward, who was consulted on donors' directive rights, wrote in reply — "These days some people tend to believe that someone must be making money out of a charity. Allowing donors who wish to distribute their own gifts, I am sure, would stop these fears being expressed by the Doubting Thomas's of our society that we now live in".

The provision of full donors' directive rights would remove a very large amount of donors' suspicion of charities. The removal of this suspicion would greatly increase donors' generosity.

A major factor in the development of SU-VOC, or its equivalent, will be the attitude of the trade union movement which largely represents the existing and potential donors. Trade unions support the concept of donors' directive rights because

these rights are implicit in trade union principles — that is, workers' abilities to respond intelligently to social needs — and because they offer a means of demonstrating the virtues of social co-operation. SU-VOC would welcome trade union representatives on its committees and their assistance in the distribution of donor group gifts.

Trade unions and managements in general, and managers of wages offices in particular, dislike multi-applications for the provision of payroll giving facilities on behalf of individual charities. A national employer's central wage office would be faced with considerable administrative difficulties if it were agreed to make separate payroll deductions on behalf of a large number of separately competing local and national charities⁵⁴.

The provision of donors' directive rights would, by that means, enable SU-VOC, or its equivalent, democratically to co-operate with other united fund raising bodies. One such charitable appeal⁵⁵ has requested payroll gifts of one hour's pay per month. That charity, other united fund raising bodies, and Local National Health Service appeals, are all evidence of the felt need for the people's responsible involvement in the finding of a solution to the present social problems⁵⁶.

There is no doubt that human-beings feel better if they are helpful to each other. For this reason, a labour force where management and workers are consciously co-operating to further the well-being of their community is likely to be a more productive labour force than otherwise. This

obvious fact is one reason why enlightened managements at all levels are expected to supply their workforces, where requested, with payroll giving facilities based on donors' directive rights.

Socio-governmental considerations

By stimulating increased free-will giving, donors' directive rights will enable additional human-concerned-services to be supplied which could not otherwise be made available.

Important and valuable though the provision of these human-concerned-services may be, both to the individual recipients and to the community as a whole, the provision of donors' directive rights can supply an additional and even more vitally essential service to the nation at large and to its constituent groups of individuals.

This further service will be supplied because, in the exercising of their directive rights, donors and donor group representatives will become thereby more conscious of their own personal involvement and unique significance, and this in turn will affect their morale.

Lower members of governments and managements often fail to recognize the fact that if they lower the morale of people, they also reduce the energy that could be creatively at work.

The SU-VOC idea with donors' directive rights is not a panacea for all social ills but, given the

right backing and support, not only can it help to raise money; just as important, it can help to raise morale both locally and also further afield.

The problem that faces democratic government is the tendency for individuals not to exercise their personal response-ability for social actions.

Democracy implies a non-division between the governed and the government. A true democratic government logically will support increased free-will giving with donors' directive rights because it means giving people a further opportunity to take part in the solution of their own living problems. It will thus cause a forward movement in social evolution towards more generally response-able behaviour.

The more sense of response-ability people have through their social projects, the less likely will be their desire to overthrow the existing social order, because they will feel that they themselves are an effective part of a real establishment which has been originated by them. The more people feel that this established social order lets people have a hand in the salvation of people, the more they will recognise that charity gifts and work fulfil a real human need as well as helping to solve some of the problems which face government.

In short, support for the SU-VOC movement, or its equivalent, using donors' directive rights, is a means whereby true government can profitably stave off possibilities of social upheaval.

In its community-wide effect, charity functions as the collective co-operative intelligence of members of society as a whole. This collective co-operative intelligence is the goodwill that lubricates, harmonizes and makes workable the complex machinery of socio-governmental relations.

In its all-party-political and all religious and holistically ethical role the SU-VOC idea with donors' directive rights is a united way to assist local people to handle local affairs on a self-help basis. Thus concerned individuals render a whole-situation-improved quality of service.

We are all in the same universe, all in the same boat. Groups of self-help or mutual aid⁵⁷ organizations are the key to the solution to many of our problems.

The state's function is to provide a rationale of relationships of individuals, to protect the individual against other individuals and to make interrelations easier and more accessible and productive. The individual's function is to investigate new possibilities of survival and development not easily investigated by the state as such. Group charitable work is a dynamic field of investigation and utilization of possibilities not clearly seen or not possible of realization either for the state or for the isolated individual:

In the face of recognized danger and in response to a challenge situation, the appropriate or right mental attitude means the assumption of success,

creative positive thinking and individual self-determination.

Free-will giving to the charitable voluntary sector, which implies donors' directive rights, is productive of the right mental attitude because it is personal self-determined ability to respond to the needs of a person or situation which motivates free-will giving.

There is today a dual danger to human society. One, of increasing impersonal bureaucratic interference in every aspect of our lives which, in time, could lead to excessive state domination and reduction of the free individual to the level of a mere state-cypher. Two, of individual irresponsibility to, and non-co-operation with, the community, with the possible breakdown of the social structure which everywhere throughout the world foreshadows itself. Both would result in diminution of creative productive activity in every field of human endeavour.

The charitable voluntary sector as a whole may be viewed as an essential mediator between the state and the individual with their corresponding opposed dangers. Charitable purposes thus imply group activities intelligently aimed at mutual aid, and the provision of finance by those who are able to give for those less fortunate who would benefit by receiving.

Michelangelo's famous saying, "Perfection is made of trifles but perfection is no trifle", is very applicable to the voluntary sector. An outsider,

looking at a particular aspect of the voluntary sector's intricate mosaic of services, could call any particular aspect in isolation so small as to be trifling with the problems of society as a whole. However, if all this charitable activity is viewed in its total effect, the very opposite applies.

All other considerations apart, the main reason why donors' directive rights are important is because the individual human being has his own generosity impulses. This generosity has to be felt personally by the donor, as the individual grows and develops his awareness of his creative generous impulses by exercising his own free-will giving capacity.

Human nature is two-sided. Man has a kind positive creative "good" side as well as an unkind negative destructive "bad" side. The side which is most manifest at any moment in time is largely a reflection of the individual's feelings and thoughts or attitudes to his own life-situation. A major determinant in this respect will be the state of the individual's own self-respect or inner morale, irrespective of the current social situation, discontent, vandalism and violence.

Affirming the person's good side, we know that in part at least every healthy human individual seeks whenever possible to develop his own life potential and those of his fellow humans, and that to this end everyone will welcome an appropriate procedure making this possible for him. "If only I knew the way to do good I would do it" is the innermost central thought of every positively

thinking normal human being.

All religious people have fundamentally the same idea — that we are all in the Noah's ark together in mutual interdependency.

The ground of SU-VOC depends on a common sub-structure with which everyone will agree. This basis quite simply is human charity. The SU-VOC idea is the united way of general human charity and this unites in one thing, recognition of the principle that giving and receiving are reciprocal actions which must benefit both parties.

Because giving and receiving are reciprocal actions, the receiver can by his conscious acceptance of a gift thereby become a giver. Whilst it is good to feel that one has the power to do a generous act, we are to remember that such an act cannot be done without there being an appreciative recipient of it and that really it is a psychological error to wish always not to be at the receiving end. This is because the receiver is giving to the giver the opportunity to exercise his generosity and thereby to complete the circle of goodwill generated by givers and receivers.

In some charity-bank branch areas the need for donors' directive rights may not be fully recognized and a policy question could arise whether donors might be encouraged to allow the whole of their gifts to be distributed through the fund allocation advisory service. A number of arguments might be advanced to attempt to justify such a policy, but inherent in this policy would be a danger that the

fund allocation advisory service might become an impersonal committee or in effect a hypothetical extension of a government department.

Arguments put forward for the withdrawal of donors' directive rights would in essence be those advanced by governments of all colours to justify the provision of public services financed by tax-money only.

The SU-VOC idea recognizes that some state financed social services are essential, also that most, if not all, the present statutory social services originated from the pioneering initiative of individuals.

Thus it follows, it would be an error to attempt to shift the initiative in helping our fellow-men from the individual to some non-individual governing body.

Atrophy of individual initiatives and of individual creative generous impulses might arise from total dependence on the state. Individual initiative is needed, or the ship of state loses way. The electorate gets the government it deserves.

APPENDICES

APPENDIX ONE

Background Experience

United Voluntary Organizations, Liverpool, "UVO", was started by *Liverpool Council of Social Service* in 1952, at the suggestion of the then head office of a major bank⁵⁸ which was aware of the serious financial plight of many voluntary organizations in the city at that time.

Previously, attempts had been made to form an American type community chest, but this idea was rejected by the local charities who preferred to continue to make competing fund-raising appeals for employers' gifts. Rather than do nothing, it was decided to develop payroll giving by asking for one old penny a week⁵⁹. The initial appeal was based on a Round Robin with the message "A Penny A Week Is All I Seek".

UVO developed relatively rapidly in the early years and by 1965 was raising £25,000. One of the messages used to develop this payroll giving was the not wholly accurate idea that UVO would cut out the need for flag days. Disappointment that flag days appeared to continue as before led to some criticism of UVO for not doing better.

Between 1965 and 1975 UVO's income rose by a further £10,000. This increase was helped by the

introduction of decimalisation and the opportunity this provided to substitute contributions of one new penny in place of the original contributions of one old penny.

Originally in some firms giving to UVO was informally developed by a system of "contracting out", on a basis whereby everybody was viewed as a contributor who did not request otherwise. In some cases a rubber stamp was used on the wage envelope to inform contributors that their pay was one penny less than the amount shown on their pay slip, because the individual had agreed to contribute to UVO. This gave tangible donor recognitions which helped to stimulate increased giving.

A further important factor, in the early development of UVO, was the very close support the idea received from managements at the most senior level. This management interest and backing encouraged the co-operation of managements at all levels. From the outset, trade unions expressed full support.

Following the initial development in Liverpool, neighbouring UVOs were started in Wirral, St Helens and Manchester, but these had qualified success. Manchester discontinued active operations when it was raising about £5,000 a year, but much of this sum was absorbed by expenses. St. Helens raised more payroll gifts than Manchester and received gifts from other sources; a local trust paid the administration costs. In 1976, when it was raising £3,500 a year, UVO Wirral merged with UVO Liverpool.

The effects of inflation and the limited success of the UVO movement led some managements to state that UVO should never have been started or that "it won't work". An increasing emphasis on watching overheads led many companies to express the view that the requested deduction of one penny a week was too small to cover expenses. In short, after a twenty year period, there was a general feeling that the UVO idea had not proved a success.

The author's involvement with UVO grew out of his interest in the Local Trade Advisory Council for Industrial and Commercial National Savings on which he served for 25 years. The promotion of Industrial and Commercial National Savings was successful where there were interested National Savings group representatives in the firms. The question arose "Would it be possible to develop comparable donor group representatives for payroll giving?"

In 1973, having served for some years on the executive committee, the author became chairman of the UVO executive committee on the understanding that the charity's name would be modified to "Society of United Voluntary Organisations within Community", abbreviated to "SU-VOC", and its constitution changed to allow donors' directive rights.

Some preliminary copies of *The SU-VOC Application* were privately circulated to individuals who were known to be interested in the development of payroll giving. One outcome was that the Chief Charity Commissioner arranged for

an introduction to representatives of *United Way International* which had close links with *United Way of America*. *United Way International*, which was at that time actively developing, is a world-wide movement whose purpose is to increase the ability of nations to develop their voluntary charitable capacity to the fullest. Every national *United Way* movement independently promotes free-will giving within the community under the conditions most appropriate to that country.

Recognizing the benefits of the already established *United Way* name, it was suggested it be used in the United Kingdom. In due course *United Way International* granted the author a licence to use the *United Way* name and helping hand logo symbol for the purpose of developing a SU-VOC type organisation.

The UVO executive committee, on which a number of trade unions were represented, fully supported the proposed reconstitution of UVO, but this proposal was rejected by the charities' council who until that date had received the whole of the income⁶⁰. In the end, after more than a year's delay, a compromise arrangement was made and in 1977 UVO became *United Way of Merseyside*. It was agreed that the original-UVO-member-charities would be constitutionally entitled to receive preferred distributions (inflation adjusted), and that these distributions would continue for a minimum period of five years and thereafter until otherwise decided. Following that meeting, whilst continuing as chairman, the author agreed to serve also as

honorary director of the charity which is hereafter referred to as the pilot operation.

At the pilot operation's delegates' assembly meeting in 1981, it was resolved that constitutional entitlements to preferred distributions would discontinue after the end of July 1982, but the recommendation was approved that for a further two years the fund allocation policy on Merseyside could be especially favourable to the original-UVO-member-charities.

In the past it was not practical to obtain tax relief on covenanted payroll gifts due to the administration work involved. But, in 1980, the Inland Revenue granted the pilot operation a valuable policy dispensation for the recovery of tax on covenanted payroll gifts. This new ruling dispensed with the requirement for individuals personally to sign tax recovery certificates (Forms R.185). Instead, it was agreed the employer could act as the employees' agent and sign a consolidated certificate on behalf of the workforce as a whole.

The phrase a "United Way Minute", which was introduced by the pilot operation, meant a gift of one minute's basic pay per working day, calculated by reference to a simple table. At that time, based on a five day forty hour week, for an employee earning between £85 and £95 a week, one United Way Minute represented a net gift of 14p a week; with tax recovery the gift of 14p became worth 21p a week or just over £10 a year⁶¹. Contributions increased annually by a net 2p a week for each £10 a week increase in basic pay.

To simplify administration the United Way Minute calculation was based on the average basic pay for a defined work group, with all donors within the employer's workforce contributing at the same rate for each United Way Minute. A further simplification was that it ceased to be necessary for a payroll covenant, otherwise termed a tax recovery assent form, to be signed every four years. In 1982 the Inland Revenue approved wording of a United Way Minute payroll covenant, for use by the pilot operation, which could continue until cessation of employment⁶².

In 1982 a national charity was formed by *United Way of Merseyside*, with the name *United Funds*, to operate throughout the United Kingdom. The chairman of the *National Council for Voluntary Organizations* became the chairman of *United Funds*. In 1986, *United Funds* was taken over by the much larger *Charities Aid Foundation*. Later that year notice of impending new legislation was announced in Parliament which would permit employees' charitable payroll gifts to be deducted tax-free from their gross pay. The following year, when the new legislation became operative, a United Kingdom-wide payroll giving service — with the name *Give As You Earn* — was launched by *Charities Aid Foundation*, in association with the *Scottish Council for Voluntary Organizations*, the *Northern Ireland Council for Voluntary Action*, the *Wales Council for Voluntary Action* and *United Way* (previously named *United Way of Merseyside*). The latter's main area of operation was North West England.

Because impartiality was required under the new legislation, *United Way*, as an Inland Revenue appointed payroll giving agency charity was no longer allowed to continue to request potential donors to support the LOCAL charities of their choice, as this appeal message could be viewed as "unfair" to national charities. To enable the same appeal message to continue to be made a separate charity was formed by *United Way* with the name *United Trusts*. At the time of writing, seven years later, both *United Way* and *United Trusts* operate from the same office, with the same honorary officers and the same executive committees.

Over the years progress has been made and valuable experience gained in the development of payroll giving with donors' directive rights, but this method of giving has not yet gained the widespread popular support which is likely in due course to be achieved.

One small legislative change, which could be of great assistance in encouraging increased payroll and corporate giving from individual workplaces, would be to give official recognition and appreciation for workplace generosity by allowing the Charity Subscribers' Rates-rebate idea outlined in appendix two.

APPENDIX TWO

Charity Subscribers' Rates-rebates

Introductory Note

As stated in appendix one, Charity Subscribers' Rates-rebates (C.S.Rs) could encourage increased giving by offering official recognition and appreciation for workplace generosity. In 1991 and 1992 the government declined to allow C.S.Rs on the grounds that it was already giving generous tax allowances to the voluntary sector.

*Why and how to reduce business rates and thus
benefit the local community.*

When charitable contributions in excess of a nationally determined standard are made from business premises for the sole benefit of local charities, it would be logical, equitable and economic for the business rates on those premises to be reduced by a fixed percentage, say, one or two percent. This suggested small reduction is termed "*Charity Subscribers' Rates-rebates*" or "*C.S.R*".

Under existing legislation business premises used wholly for charitable purposes are eligible to receive eighty percent rebates off their business rates. But, at present, no rates-rebates are allowed to businesses which provide valuable charitable support for their local community. Without such support, greatly increased public expenditure would be incurred.

Eligibility for C.S.Rs could be subject to the approval of the local authority, and to the condition that during the previous tax-year the total charitable contributions for the local community made from the premises concerned equalled, say, at least treble the amount of the legally allowable rates-rebate. For this purpose, employees' payroll gifts through their premises' workplace trusts also could be taken into account.

A new incentive.

C.S.Rs would provide an effective new financial incentive encouraging employers to co-operate with their employees to achieve the following purposes:

one: to develop substantially increased generosity to local charities from employers.

two: to increase more than ten-fold the present level of payroll giving in the country, through the formation and development of workplace controlled charitable funds, termed *workplace trusts*,

and local citizen controlled charitable funds, termed *community trusts*. Both types of trust could receive and distribute gifts from employers as well as from employees.

Latent goodwill.

There is plenty of latent goodwill towards helping local community needs by both employers and employees. But, due largely to preoccupation with other problems, lack of knowledge on why and how to help, and the geographical remoteness of the owners and managers of many organizations, this latent goodwill tends to remain inactive.

The C.S.R. idea is conceived as a catalyst to transform this latent goodwill into active generosity to benefit the local community.

Eligibility for C.S.Rs

Inland Revenue rules would determine whether a gift was legally regarded as charitable and thus potentially eligible for C.S.Rs.

To claim its C.S.Rs, the occupier of the premises would annually complete a "C.S.R. form" certifying the charitable contributions for that local community (or travel-to-work area) made in respect of those premises during the previous tax-year. Where the services of charity-bank-type agencies such as *Charities Aid Foundation* were used, information on C.S.R. eligibility might consist

simply of a workplace trust charitable account statement (the equivalent of a bank statement) with any references to ineligible gifts being deleted.

Each local authority could have power to treat as eligible for C.S.Rs certain charitable activities based outside its boundaries, and also to decide which charitable work, if any, it did not regard as beneficial to its local community for C.S.R purposes.

Guidelines which might apply.

- i. **distributions by workplace and community trusts:** experience shows that these trusts distribute nearly all their gifts within their own local communities. This is in contrast to individual donors through payroll giving, who tend to support national charities.
- ii. **economical administration:** the local rate demand notice could be used to convey the allowable percentage rebate to the business concerned. *Note:* this procedure already applies for rates-rebates for charities.
- iii. **eligible gifts minimum value:** for economy of administration, to qualify for C.S.Rs. the minimum amount gift to any charity might be, say, £100.
- iv. **travel-to-work areas:** local authorities could mutually agree to regard recognized travel-to-work areas, or county areas, as

their local community areas for C.S.R. purposes.

- v. **individually chosen charities:** all donors would continue to have the right to make payroll gifts in their own names to their individually chosen charities. For economy of administration, these gifts might not be included in C.S.R. calculations.
- vi. **local voluntary sectors:** these could be viewed as including both national charities and health service charities which were providing local services.
- vii. **local registers of charities:** local authorities have a statutory duty to maintain registers of local charities in their areas. The information on C.S.R. forms could assist them in this work.
- viii. **community caring workplaces:** depending upon their relative levels of generosity, premises which qualified for C.S.Rs could be eligible to receive (or to purchase) attractive badges, plaques or certificates suitable for public display. These tangible recognitions could have public relational value to the employer and employees at the workplace and demonstrate that their generosity to the local community was appreciated. Where the generosity of a workplace was outstanding, special presentations could be made.

APPENDIX THREE

A Top-economic Development Association

The concept.

At heart top-economic development means the socially-functioning-profitable inner personal development of the individuals within the community. Whilst committee work, co-ordination, co-operation and social planning are essential parts of top-economic development, they may be regarded simply as necessary preconditions for the main purpose of creating an environment conducive to the healthy growth of every human personality. Many social workers believe that voluntary co-operation and effort is the key to top-economic development, or its equivalent, as it encourages the creative participation of the volunteer, a participation which matures and develops the whole person.

The *SU-VOC Application* suggests how interested charities and bodies eligible to receive charity-money might be encouraged to develop *SU-VOC Top-economic Development Association* (the association) as a multicentral federation of association branches, with constitutional heads of agreement either as later referred to or as otherwise were agreed.

The association is conceived as a group of independently functioning national, regional, district and local branches. Each separate association branch could be an advisory body functioning generally to further development of the SU-VOC objective through the voluntary co-operative association of charitable bodies.

The conceived aim of the association could be practically to achieve fruitful top-economic development, on a locality-relevant basis, with a fresh holistic need-relevant approach to individual neighbourhood and community problems.

To achieve this aim each association branch could seek to create a common bond of interest amongst its members in the corporate provision within its area of: top-economic planning information; sensitive and enlightened top-economic development plans; advice to the associated SU-VOC bodies.

It could be agreed policy, within and between association branches, to pool the information on social needs available to members.

In addition, from time to time, specifically directed surveys could be conducted within suitably sized branch areas. These surveys could examine and report on top-economic achievements as well as on specific social needs. If voluntary helpers were recruited to assist with these surveys, and trained how to ask suitable questions without pressing or upsetting people, much further useful top-economic planning information could be

obtained on many varied aspects of socio-communal need and opportunity.

Development plans.

It is assumed the members of each association branch would agree their own top-economic development planning policy in the light of available information and in co-operation with interested persons and bodies.

By definition top-economic development planning policy requires more than simply to effect a desirable balance between the quantifiable needs in each community and the available resources. The essence of top-economy is that it is qualitative as well as quantitative in character.

Local appreciation of whether or not any particular project would be likely to improve the quality of life naturally would determine the quantity of that community's response in the form of free-will giving of services and monetary aid. Thus top-economic development planning policy would need to be sensitive and enlightened to achieve within the area sufficient public interest, feeling of participation and goodwill to generate the desired community response⁶³.

A top-economic development plan functions to help the individual members of communities themselves to develop their valuable potentialities by assisting them to develop positive mental attitudes of self-help and involvement in

worthwhile community creation and development activities. These activities would include not only caring for the unfortunate, but also dealing with existing and emergent social needs within the whole situation, including those needs which arise in whole or in part as a result of a local community's reciprocal interrelationships with other areas.

Preparation and implementation of an association branch's top-economic development plan would be likely, in some form or another, to contain the following components:

appreciation by interested members and groups of members of relevant top-economic planning information, including the assessment and correlation of attitude reports.

consideration by members regarding existing and new opportunities for worthwhile co-operative activity. This consideration could be both between association members individually and between association members and local government, the statutory social services and other interested persons and bodies.

agreement by the majority of members upon at least some leading and other need-relevant social priorities within the area. This agreement could be either informal or by constitutional resolution.

recognition by the members concerned that a top-economic development plan also could be expected to have appropriate regard to the known democratic wishes and to the foreseeable emotional reactions of a community to particular needs even if, in the opinion of an association branch's members, different social priorities otherwise might have been agreed.

communication to the local community of those aspects of the plan considered by members most likely to further top-economic development. *Note:* unless otherwise decided, all public communications on behalf of an association branch's members first could be constitutionally approved by those members.

participation by members individually, as independent charities, in phased implementation of practically attainable aspects of the plan.

Operation and constitution.

The main requests to association members for SU-VOC advice would be likely to come from foundation branch trustees, for top-economic project grant purposes, and from members of fund allocation advisory service committees.

Fund allocation advisory service advice could be given by association members in as much detail

and with such publicity as was considered appropriate. If minimum publicity was requested, fund allocation advisory service advice could be supplied through association members individually completing questionnaires on social priorities; this advice need not name any individual potential recipients.

In addition to the foregoing, should it be decided to form SU-VOC confederation (or a specially formed different body) without charitable status, every association branch member also could be a member of a corresponding but legally separate "officially non-charitable" charities' branch of that other body⁶⁴. These "officially non-charitable" branches might be able to advertise on local radio and television to promote greater public appreciation of the voluntary sector. In addition, if considered for any particular purpose as likely to be prudent and effective, these branches could offer, through formal branch resolution, politically motivated advice which sought publicly "to promote an attitude or frame of mind". No suggestion is here or elsewhere made that it would be either advisable or desirable for charities to become party-politically active.

The association could be brought into being as a national charitable voluntary organization through the appointment by the SU-VOC founder-trustees of the association's first trustees.

The association's trustees could be authorized, with or without reference to the SU-VOC founder-trustees, to appoint association officers and to

approve a simple constitution suitable for adoption by all federated branches of the association.

To indicate a basis upon which an association constitution might be agreed, the following notes on some possible heads of agreement are tentatively offered for consideration:

the appointment and function of association trustees: the first association trustees could be appointed for, say, a minimum of three years, with one third retiring annually thereafter and being eligible for re-appointment. Future association trustees could be appointed by members of the association's national branch or, if preferred, by the voting members at a national general meeting of the charity-bank. Unless otherwise decided the trustees alone could be authorized to determine matters relating to constitutional changes and major policy, branch boundary adjustments, the appointment of paid officers and recognition within the federation of association branches and their members.

membership: the association could consist of two groups of members:

constituent members could be representative members appointed, to serve within an association branch, by charities or religious bodies. It is envisaged that any charity, or branch thereof, recognized by the other associa-

tion branch members as "operating actively *throughout* an association branch's area" could be entitled to appoint a constituent member of that association branch.

additional members could be interested persons invited by the constituent members to serve within an association branch. It is envisaged that additional members could include amongst others representatives from local government and from the statutory social services.

voting: constituent members and additional members each could have one vote.

co-ordination voluntary organizations and national charities: association district and local branches should not duplicate the function of co-ordination or intermediary voluntary organizations. It is envisaged that in some cases co-ordination voluntary organizations and national charities alone would be recognized to be the charities operating actively *throughout* the association's national and large regional branch areas, and thus as eligible for constituent membership of the association's national and/or large regional branches⁶⁵.

relationship with co-ordination voluntary organizations: unless otherwise determined by an individual constituent member, membership of an association branch would

not take precedence over membership of a co-ordination or intermediary voluntary organization.

the formation of association branches: at any time, with the approval of the association's trustees, one or more persons could convene an inaugural meeting with a view to forming an association branch. By giving their subsequent formal recognition to the formation of an association branch, the trustees would indicate that those responsible for the management of a significant number of charity-activities had agreed to co-operate together within the association branch area for top-economic development purposes.

purse and policy: subject only to the terms of a constitution agreement, each association branch could be a free and self-determining body with direct control over its own purse and policy. A constitution agreement could state:

advisory body: each branch of the association could be formed as an advisory body, with no power to bind its members or to receive funds on their behalf.

financial appeals: appeals for funds for specific purposes would not be made under an association branch's name unless supported *unanimously* by the

association branch members present at a properly constituted meeting, due notice of the proposal having been given.

finance: each association branch would be able to receive charity-bank and other gifts towards reasonable administrative expenses. *Note:* any charity-money in excess of, say, two years normal administration expenses could be regarded as "surplus funds", to be available for use by the foundation on special top-economic projects or for distribution through SU-VOC fund allocation advisory service, but not otherwise to be available for direct distribution amongst members of the association.

APPENDIX FOUR

The Six-Sided Governmental Complex

Within the wider socio-governmental concept of top-economy, the governmental complex, like SU-VOC, also may be viewed as six-sided.

The traditional concept of a nation, with its state and society systems of government and people, differs from the concept here presented 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 following definitions are used of some of the human systems that can be recognized 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 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 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 is viewed as the totality of stabilizing concepts and functions which enable groups of human beings to maintain some recognizable 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 is viewed as the totality of concepts and functions whereby a group of human beings are enabled to join together to evaluate and realize 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 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 is viewed as the substantialized totality of human concepts and functions which dynamically interreact 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 inter-relationships 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 is viewed as that aspect constituted by the totality of human functions 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 civilized human group, *civilized* 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.

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 civilization:

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

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.

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 recognized 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: the policy creation complex, supplying policy integration, initiation and publication; the government services complex, supplying policy research, administration and preservation; the secular law complex, supplying policy definition, interpretation and execution.

the policy conditioning triad, — the community, containing: *the policy ratification complex*, supplying policy examination, deliberation and orientation; *the commodity and services complex*, supplying policy advice and commodity and services distribution and utilization; *the spiritual social complex*, supplying policy meditation, mediation and inspiration.

The SU-VOC idea offers a basis for the formation of a more viable spiritual social policy complex of government.

APPENDIX FIVE

SU-VOC and a Metasociety

The welfare state.

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. These needs can be supplied by offering the development of the SU-VOC hexic formation bodies as vital new emergents of an evolving "welfare society" or "metasociety" in contradistinction to the concept of a "welfare state".

The term "welfare state" was first used in 1946 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 demobilized 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 organizations 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 stabilize 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 stabilization. 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.

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 Line⁶⁶ 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.

Support for the SU-VOC idea.

Willing and active support for the voluntary sector is a logical step for anyone who recognizes the interdependence and interfunctionality of human beings within society, and the practical difficulties which would face any form of government which sought through its statutory sector to bestow on mankind all the required benefits.

Where there is a clearly defined objective, the means to its attainment is necessarily realizable. There is reward in recognizing that the donor's confidence will grow proportionally with his belief in his own effectiveness, as the director of his own goodwill, and with this the assumption of his full conscious social self-response-ability.

The idea of SU-VOC is a relatively small but significant gesture towards fulfilling the need to reinforce the idea of personal creative freedom, through voluntary giving and receiving, with a clearer definition of individual corporate responsibilities, beyond the idea of the generally accepted legal obligations of the statutory services. Furtherance of this objective could constitute a response to recognized need at this moment in time; it would indicate a way to achieve an organization throughout the country which could allow the human beings involved to co-operate with the greatest efficiency and with the least friction, and where there could be a community of interest and a sense of common purpose between all individuals and groups.

Support from all sectors can be given to the SU-VOC idea, not only because it offers a valid ethical reason for giving services and monetary aid in furtherance of the necessarily developing role of the voluntary sector, but also because it points a way, through charity-giving, to further responsible human solidarity behaviour, and thus to a possible solution to some of the wider social problems of violence, drop-outs, general dissatisfaction and socio-political malaise. This solution is that people shall become again conscience conscious, that they shall become more reflexively aware of their personal human significance.

The natural desire in people to belong to a beneficently ordered community is such that if they are given an opportunity and a methodology of showing their human solidarity then they will accept it. They can show this through charity. Charity allows a man to lift himself up in his own image to a humane level of positive contribution to the human race.

Implementation of the SU-VOC idea would be a readily attainable real step towards the practical embodiment of ideal human interdependency and mutual aid, thoroughly acceptable to all responsible thinkers, and a new movement towards peaceful profitable socio-political development.

In implementing the SU-VOC idea the United Kingdom could make manifest its positive determination to take a leading position in a solution to the problem of general world unrest.

REFERENCES

Glossary

body politic: the conscious intelligent and politically rational aspect of the individual members of any human social group.

effective government (*meaning effective reciprocal control*): consists in the dynamic interrelation between the two aspects of its being, *the state and the community*.

evolution: development to higher levels of being and thus of conscious awareness.

holistic equilibration: the principle of action-reaction challenge-response, otherwise termed *universal dialectics*.

holistic metathought: recognition that every whole in turn is part of an even larger whole within Ultimate Reality.

meta: used as a prefix, implies an attitude determined by the necessary evolutionary changes that must occur in the time process.

metacentre: the logical centre of self-government for any mature human social group to develop.

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

meta-enterprise: enterprise that looks beyond merely the private interests of an individual or group.

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: a society composed of meta-individuals.

metastate: the national state after its evolution from a monostate.

metathought: thinking directed to the true holistic and individual development of all humanity, and other viable forms of being.

metawords: terms to describe the metacentre idea. *Note 5.*

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

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

multilateral (aspects of world problems): every international problem has at least as many different aspects as the number of nations involved plus the problem of their functional interrelations.

multinationalism: multi-monostates, each with absolute authority over its constituent members.

need-relevant: refers to the whole relevant situation and includes what is *need-determined* and what is *need-relative*. *Note 6.*

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

pre-monostate phase: petty-groups unrelated in functions of political significance.

real humanity: that humanity which, while pursuing its highest ideal and most splendid individual expression, never forgets that these expressions have been and are paid for by the whole mass of human protoplasm expressing itself in the myriads of human individualities spreading through time and space.

response-ability: the capacity to respond adequately to each situation in which we may find ourself.

responsibility: liable to be called to account for one's actions (and punished where these merit punishment).

socio-governmental parity: from each according to appropriate need-relevant response-ability to each according to adequate need-relevant utilization capacity.

teleology: doctrine that all things in nature were created to fulfil a specific purpose.

top-economic development: the innerpersonal development of the individuals within the community. Many social workers believe that voluntary co-operation and effort is the key to top-economic development as it encourages the creative participation of the volunteer, a participation which matures and develops the whole person.

top-economy: whole-group good; the socially-functioning-profit and consequent heightened morale or quality of life of specific areas, related to subsidiarity.

true cosmopolitan: a member of that great city which is the Logos Universe itself.

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: a metasociety which encourages its individual members to partake consciously and voluntarily in the production of their own and their fellow citizen's well-being.

Notes

Preface:

1. (pg. v) *The Collected Works of Eugene Halliday*. The Melchisedec Press, Parklands, Charcoal Road, Bowdon, Cheshire WA14 4RT.
2. (pg. v) All quotations in Part One were either selected or approved by Eugene Halliday
3. (pg. vi) *The SUVOC Application* published by United Way, P.O.Box 14, 8 Nelson Road, Liverpool. L69 7AA.

Foreword:

4. (pg. vii) *The Gospel of St John*. Ch.8. v. 32.

The Metacentre Idea:

5. (pg. xiii) *Metawords* are used 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.

PART ONE

Chapter 2:

6. (pg. 12) *Need-determination* is that which is necessary in a particular situation to ensure the viability of any part or whole organism. Thus 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. Only to the shoe manufacturer's own feet is the process of shoe manufacture need-determined. Similarly, a government's need for tax-money may be viewed as need-determined, whereas its need for the information necessary to obtain that money may be viewed as need-relative. A further

example of a need-determined idea is the need of one human social group for a certain amount of additional food. A need-relative idea here might be the realization that other neighbouring groups also need additional food, and that action by one group to seize the food of another group could lead to armed conflict and to a consequent overall reduction in food supplies. Another need-relative idea could then be realization of the need for co-operative food production by pooling the efforts of all groups concerned. A need-relevant idea has intelligent regard to all relevant factors.

Chapter 3:

7. (pg. 26) Paine. Thomas, *The Rights of Man*, p. 210. 1966 edition. Everyman's Library. Dent and Sons Ltd. London.

Chapter 4:

8. (pg. 28) The First Article of *The 1948 Universal Declaration of Human Rights*, by the United Nations.
9. (pg. 28) *Animal Farm* by George Orwell published 1945.
10. (pg. 35) In 1946, the trials of the German leaders, charged with war crimes, were held at Nuremburg.

Chapter 6:

11. (pg. 49) Sedlon. Arthur. *State Pensions: Epitome of Political Impotence*. p 9 of *Economic Age*, Vol 1, No. 5 1969. Economic Research Council. 10 Upper Berkeley Street, London.
12. (pg. 49) 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.
13. (pg. 51) As used by Mussolini, in Italy.
14. (pg. 53) [*Note added in 1994*]: 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.
15. (pg. 54) *Genesis*. Ch. 2, v. 7.
16. (pg. 57) [*Note added in 1994*]: "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.)

Chapter 7:

17. (pg. 62) Ref. the 1960s Chladni experiments in USA.

Chapter 8:

18. (pg. 84) Nietzsche F. W. *Thus Spake Zarathustra*. pg 41, 'Of the New Idol'. 1960 edition. Everyman's Library.

Chapter 10:

19. (pg. 91) Wiener, Norbert. *Cybernetics - (or Control and Communication in the Animal and Machine)*. pg. 158. Second edition 1961. MAT Press, Massachusetts, U.S.A.
20. (pg. 92) Wiener, Norbert. *Cybernetics*. op cit. Ch. 8.
21. (pg. 93) Wiener, Norbert. *Cybernetics*. op cit. Ch. 8.

Chapter 11:

22. (pg. 104) The Chomsky experiments, in the USA during the 1960s.

Chapter 12:

23. (pg. 108) Drucker, Peter. *The McKinsey Quarterly*, quoted in 1967 in *Co-Partnership*, (pg. 18) published from 60 Buckingham Gate, London.
24. (pg. 109) Gollanz, Victor. *Our Threatened Values*. These words were quoted in the frontispiece of that book.
25. (pg. 111) Keynes, Lord. This quotation appeared for many years in *The Weekly News Letter* written during the 1930s to 1950s by Stephen (later Lord) King-Hall.

Chapter 13:

26. (pg. 115) Toynbee, Arnold J. *A Study of History*. Abridgement by D. C. Somervell, Volume One, p 397. Oxford University Press, London. 1962.
27. (pg. 121) by James Thomson. Published in 1740.

PART TWO

Chapter 14:

28. (pg. 125) The “dual listing” *Give As You Earn* payroll giving service, supplied by *United Way*, enables small amount payroll gifts of as little as 25p a week to be distributed annually with minimal administration costs.
29. (pg.126) For administrative simplicity, in some firms operating payroll giving, the value of one minute's pay per working day could be calculated by reference to average basic pay for a defined group of workers, eg. a local

- authority school caretaker, with all donors within the employer's workforce contributing at the same rate for each payroll gift of one minute's pay. Employees, who wished to, could of course contribute higher amounts.
30. (pg. 126) 50p a week is equivalent to one minute's pay per working day from a contributor earning £210 a week (before tax) for a 35 hour 5 day working week.
 31. (pg. 127) For administrative simplicity and fairness the suggested basis for charity-bank voting is one donor-vote for each £1 donated during the previous SU-VOC financial year; ref. 12/32 p.115 *The SU-VOC Application*.
 32. (pg. 128) Some voluntary bodies are statutorily recognized, eg. *The National Trust*.
 33. (pg. 130) The Wolfenden Committee referred to this mode as the "Informal System of Social Helping". It described the help and support that family, friends and neighbours give to each other as "very substantial" and stated "if for any reason such help ceased to be available an enormous burden would be placed on other systems of provision". p.22, *The Future of Voluntary Organizations*, 1978.
 34. (pg. 130) Some non-profit bodies also carry out charitable-type work but, for technical reasons, may not be legally regarded as charitable.
 35. (pg. 132) The "Workpower" idea, outlined in appendix four of *The SU-VOC Application*, suggests how unemployed persons voluntarily could be engaged in seeking out and finding work that needs to be done, which would not otherwise be done, and which thus could provide the individuals concerned with a means of healthy productive self-occupation whilst officially employed. Some tangible recognition or "fringe benefits" could be supplied without prejudice to individual rights to unemployment and social security benefits.
 36. (pg. 132) A privately printed booklet, *Meta-enterprise ... an initial investigation*, refers to some of the philosophical and practical considerations which may underlie a policy of charitable giving by employers. Available from Fred Freeman, c/o United Trusts, P.O. Box 14, 8 Nelson Road, Edge Hill, Liverpool L69 7AA.
 37. (pg. 134) See Note 31.

Chapter 15.

38. (pg. 137). Appendix four indicates how the governmental complex also may be viewed as six-sided. The *state aspect* contains the policy creation complex, the government services complex and the secular law complex. The *community aspect* contains the policy ratification complex, the commodity and services complex and the spiritual social complex.

Chapter 16.

39. (pg. 144) "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 Report] Consultative Document*, p.57. The Voluntary Services Unit, Home Office, London, 1981.

Chapter 17.

40. (pg. 147) *Value Added Tax* is a modern exception to this custom.
41. (pg. 149) "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 p.7, 13, *Charity Law and Voluntary Organisations*, Report of the Goodman Committee, Bedford Square Press, London. 1976.
42. (pg. 150) Ref. Jackson v Phillips, 14 Allen 539, 556 (Mass 1867), (Quoted, p.11, *Philanthropic Foundations*, by F. E. Andrews, Russell Sage Foundation, 1956). 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 p.14, 15, *Charity Law and Voluntary Organisations*, Bedford Square Press.

Chapter 18.

43. (pg. 154) For example, Councils for Voluntary Service, Youth Associations, Age Concern organizations, etc.
44. (pg. 159) In 1981 the Penlee Lifeboat Fund and collections by local fishermen together raised nearly £3 million; earlier the Aberfan disaster drew nearly £2 million.
45. (pg. 160) "*What is a National Charity?* Just as local charities are highly diverse in size, purpose and activities, so too are national charities. The term 'national' is a generic term. It includes charities of all sizes but distinguishes itself from 'local' charities in that its purposes are nationally focused, either in the sense of having a network of branches nationwide (or at least in a majority of counties) or in the sense that they focus their attention on some national government policy. Even as national organizations vary in size so too they are constituted according to no set pattern but can range from Royal Charter to a simple trust instrument." See pg. 95 *Charity Law and Voluntary Organisations. Report on the Goodman Committee*. Bedford Square Press, 1976.
46. (pg. 160) "The number of locally controlled businesses has diminished drastically over the last thirty years; the London based companies who have taken them over tend to feel no obligation to local communities and tend to favour national charities. Report by *Liverpool Council of Social Service*". See pg. 57, *The Government and the Voluntary Sector*, published by The Voluntary Services Unit; Home Office London. 1981.
47. (pg. 162) "The aspect of the Wolfenden Report which was most generally welcomed was its explicit recognition that the voluntary sector is an integral part of the pluralist system of social provision in this country. Although in the practical delivery of services this fact is understood, it is seldom acknowledged in the planning and development of services to meet new needs. Many respondents explicitly asked for a long term strategy which is geared to the co-ordination of services, to reduction in duplication between

statutory and voluntary sectors, and the more rational use of the total resources to meet specific needs." See pg.10, *The Government and the Voluntary Sector*, published by The Voluntary Services Unit, Home Office, London, 1981.

48. (pg. 167) Ref. *Huddersfield Common Good Trust*. Since 1988 *Charities Aid Foundation* have assisted the formation in different parts of the country of a number of somewhat similar endowment based community trusts and community foundations.

Chapter 19.

49. (pg. 173) SU-VOC charity-directories could contain information covering all known charities and religious bodies, including individual branches of larger bodies, operating within the geographical committee-areas served by the relevant SU-VOC fund allocation advisory service branch committees. It is envisaged that much, if not all, the information considered useful for inclusion in charity-directories also might prove of potential utility for preparation of other necessary advisory service information. Ref: pg 143 *The SU-VOC Application*.

50. (pg. 173) *Liverpool Personal Service Society* has, in the past, achieved these results.

Chapter 20.

51. (pg. 183) Although workplace trusts are now able to distribute their gifts whenever they wish to, most still prefer to make annual distributions.
52. (pg. 184) As suggested earlier, Page 125, the costs of administration (if not donated by the employer) might be between five and ten percent. See Note 28.
53. (pg. 186) As an alternative arrangement, charity voucher books (sometimes called charity-cheque books) may be issued to donor group representatives. This system can work well where an efficient interested person is the donor group representative, but problems can arise if there is lack of interest or if there are frequent changes in personnel. The most common problem is that gifts may accumulate and not be distributed. The development of a local fund allocation advisory service, or its equivalent, can help to overcome that problem.

54. (pg. 189) This was one of the points considered by the government when the legislation was formulated for the *1987 Payroll Giving Scheme*.
55. (pg. 189) An appeal for *War on Want*, launched on 14th April 1981 by former Prime Minister Sir Harold [now Lord] Wilson.
56. (pg. 189) "There is little doubt that self help [mutual aid] is growing in importance. Governments in many parts of the western world are cutting back on welfare services, and are wondering what people who suffer various forms of personal and social disabilities and handicaps can do for themselves in overcoming their problems. At the same time, the growth in numerical strength of self help [mutual aid] groups of various kinds, particularly in the last decade, shows that many people are increasingly unwilling to sit back and be cared for by state [and voluntary] services that are finding it harder and harder to deal with all the problems that are brought to them," *Self Help in the Inner City*, pg. 9, 10. Barry Knight and Ruth Hayes, London Voluntary Service Council, 1981.
57. (pg. 192) "Many of the people we spoke to preferred the term 'mutual aid' to 'self help' ... However the term 'mutual aid', in having its historical roots in the development of friendly societies, trade unions, and the co-operative movement during the nineteenth century, was thought by some people to be old fashioned. It also seemed associated with thrift, saving, and good solid virtues of restraint that many considered outmoded. More seriously, it was not a term used by the sorts of community based groups that we wished to study. Although we frequently encountered the term 'self help' in our subsequent field work, we never heard the term 'mutual aid'. *Self Help in the Inner City*, pg. 11. Barry Knight and Ruth Hayes. London Voluntary Service Council, 1981.

APPENDICES

Appendix 1.

58. (pg. 198) Martins Bank, which was later taken over by Barclays Bank plc.
59. (pg. 198) Prior to the introduction of decimal currency, there were 240 [old] pennies to £1, and twelve [old] pennies to one shilling.

60. (pg. 201) The recommendation made to its Charities' Council, by the UVO Executive Committee, was for UVO to transfer responsibility for fund raising through payroll giving to a new charitable body, to be formed for the purpose, which would have been controlled by elected donors' representatives and used the SU-VOC name. This new *donor agency* would have undertaken: first, to have encouraged support for the original UVO member charities; second, that all gifts raised by it within the boundaries of Liverpool, other than those distributed directly by donors to charities of their own choice, would have been transferred to UVO for independent general fund allocations. These allocations would have been subject to the original-UVO-member-charities receiving preferred distributions (inflation adjusted). The UVO Charities' Council rejected this proposal, to grant donors' directive rights, largely because it was erroneously feared that donors would show preference to national charities rather than local charities.
61. (pg. 202) In 1980, when covenanted payroll giving was introduced, basic rate income tax was 33%; thus the tax recovery on a gross gift of 21p was 7p and the net cost to the donor was 14p.
62. (pg. 203) It was generally understood by employees that, in accordance with the *Truck Acts*, the employer must cease deductions if so requested by the employee.

Appendix 3

63. (pg.212) *The Government and the Voluntary Sector*: analysis of the response to the consultative document [Report of the Wolfenden Committee] published by The Voluntary Services Unit, Home Office, London 1981, p.15, 16, states: "The majority of responses were in favour of strategic [top-economic] planning at local level, but were doubtful of the opportunities for such activity at regional level. One respondent summarized the position by saying that 'most voluntary activity takes place at a very local level, a level which in geographical terms is very immediate to the people living there'. The point was well made that the interactions between statutory and voluntary services really takes place at a county or district level and that given the extent of local determination of priorities, including allocation of budgets, it is really at this level that . . .

planning can be most effective." Readers of *The SU-VOC Application* may consider that, assuming the co-operation of its members, *SU-VOC Topeconomic Development Association* could be formed to operate effectively both at local levels and at county, district and regional levels.

64. (pg. 215) "Where a group of people promotes a body with charitable objects and another body with political objects it is said that the division is artificial. We disagree. The two institutions have different functions which should not be confused." See p. 47, *Charity Law and Voluntary Organizations*. Report of the Goodman Committee, 1976.
65. (pg. 217) The role of major national intermediary bodies, such as NCVO, could be simply to *co-ordinate* the provision of fund allocation advice. It could be recognized that: "The lead which intermediary bodies can legitimately give relates as much to spreading knowledge and information through their networks about the plans and interests of voluntary organizations, so that there is a self-regulatory element in the competition for funds ... It would be improper for any intermediary body alone to determine whether an independent voluntary organization should or should not receive funds from a third party ..." *Reported by National Council of Social Service* (now N.C.V.O.)." See p. 86, 87, *The Government and the Voluntary Sector*, published by The Voluntary Services Unit, Home Office, London, 1981.

Appendix 5

66. (pg. 230) 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".

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(asterisk denotes reference to Notes)

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TOP-ECONOMY — or whole-group good

Eugene Halliday and Fred Freeman

Top-economy implies the economy of specific areas and places in which socially-functioning-profit is distinguished from (but may include) bank-account-profit. The socially-functioning-profit or top-economy of a group is the joy and heightened morale which stems from the solution to a problem which has been achieved through co-operative group activity. It is the actual concrete increase in the health and viability of the human social group.

Part One of this book considers top-economy as a general concept. Part Two considers its practical application through an enlarged voluntary sector and workers' payroll giving.

Fred Clement Freeman, a Liverpool business man, deeply concerned with the social problems in the Liverpool City Area, saw the potential of the general application of top-economy to the principles of charitable payroll giving for the voluntary sector as a whole. He consulted his friend, Eugene Halliday, this work is the 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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