

9ACC20-5501Ñ10 EDUCATION GOALS IN SOCIETY-ADULT EDUCATION

Transcript of Lecture by L. Ron Hubbard

EDUCATION: GOALS IN SOCIETY-ADULT EDUCATION

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I want to talk to you now about adult education.

Throughout the world in practically every civilized community of the world there are projects known as adult education. The high school in any small town of a hundred thousand or so can usually be counted upon to have some sort of an adult education program. They teach writing. They teach mechanics of one side or another. They teach, sometimes, even as advanced a thing as engineering.

In one small town which was very much addicted (a small town nowhere near a hundred thousand, by the way) which was very much addicted to boating - it had a lot to do with boating, was surrounded on all sides by water - the adult education there included such things as navigation and seamanship. And you'd get the old fishermen and the yachtsmen and so forth, they're grumping up there with gnarled fists and lorgnettes to learn how to navigate.

Well, we find that adult education is - is quite the thing in the United States. And we find also abroad that this also obtains to a slightly lesser extent, but, nevertheless, in Great Britain you will find activities of this character.

Now, here we have a problem in dissemination and communication of Scientology itself. We say, "What is it?" And we immediately can say "Life." And, honest, life has an awful lot of facets. Actually, it has a tremendous number of activities connected with it, life has. So if we say Scientology is engineering, we have limited it and so it doesn't communicate well. And if we say Scientology is psychotherapy, we have limited it and it doesn't communicate well. If we say Scientology is industrial efficiency, again we have limited it and it doesn't communicate well.

So what are we going to say?

Well, we're going to say it's an understanding of life.

Well, most people desire to understand life through education. And they think that they are educated into life. And we find out we can fit in this bracket just as fast as any other, if not faster.

So when called upon to explain what Scientology drills are or Group Processing is, I have been very, very successful with this description: Scientology drills increase one's awareness of his environment to the end that he can better control that environment and to increase his particular and special skills in that environment.

And somebody says, "Well, now, what's all this mean?"

Well, you say, "Well, now, you take a machinist. Now, this individual very definitely has the capabilities and potentialities of being a master machinist. You see, he could rise in his profession but he hasn't. He's just there grinding out on the drill press and he - the lathe. He isn't doing anything very constructive about this. He's never risen, particularly, in his profession."

"Well, why hasn't he?"

"Well, this lies in the field of education," we say. You know, quick like a bunny, "Lies in the field of education."

It doesn't actually - between you and I - it lies in the field of mental inhibitions and enforcements and so forth. It's definitely in the field of mind operation.

We say, "This lies in the field of education. You see, he has not been able to learn higher than the action which he is performing. And it is our mission in adult education to increase his capacity and potential for learning so that he can then assume the skills which are at the higher level which he should attain." See? Very simple and very pat.

We say, "All right. Now, we take somebody who is not very aware of his environment, you know, and he gets his attention fixated on something. Well, we just make him more aware of the environment at large. And we do drills. They make him more aware of the walls and the floor and of particular equipment and machinery and so forth, and so all of a sudden he would be able to see more than he has seen before. And if he can see more then he can learn more about it, can't he?"

This is very satisfactory. It is almost chicanery to explain Scientology like this. Almost chicanery. The fact of the matter is, is this individual is a machinist. He is a machinist in his particular bracket.

He has his attention fixated and limited by so many factors to such a degree that he cannot attain higher or further than he has attained. Because it would be, for instance, too many wins. It would be too many - too much money. It would be too much success, he would not be able to make enough people wrong by being wrong himself, you see. Here's an awful lot of factors just in what we know that are immediately involved with why this man can't get up there. But the funny part of it is, we say, we make him more aware of his environment. We take care of many of these factors.

And this makes it possible to give an individual, in a digestible guise, psychotherapy. So that if we were to put an advertisement in the paper and we were to say, "Adult Education: Increase your learning potentials. We will teach you how to learn." And if we were to put this in the paper and let it ride there and have our telephone number and arrange classes and so forth, why, we'd find out we'd get a response. There would be people come in there that you would never see otherwise. There are a lot of people who are worried about their mind.

You see, there's a stigma about being worried about your mind yourself or having an anxiety that - you mustn't admit this, you see. It's a liability, like a bar sinister in a coat of arms. But just to not have learned something is no stigma. See, the reason this fellow isn't a manager of his plant is he just hasn't learned how.

This is idiocy, by the way. That's an idiotic factor in the society. I've had many people come up to me and tell me this - this is one of the fondest beliefs of one of these Western Hemisphere societies - tell me this, "You know, I always meant to write, but I never learned how, you see. I never had any education in the direction of learning how to write, and so on." When I was very young I used to look at these people and almost laugh aloud and say, "Well, I had, myself, a year of creative writing at the university and it took me two years to get back to selling again." So education didn't have very much to do with this. But the ability and freedom to write, the right to write had a great deal to do with it.

Now, he substitutes study for the right to do. You see what he - what he's doing? You're actually pandering to a neurosis on the part of the society that they think they have to learn to do. This is - this is a little bit of a neurosis, you see? Actually, they've learned too much. That's the trouble with them. They've learned far, far too much and they've learned it far, far too well.

For instance, they know very well that they can't make a success of something. This is learning, this is education. Education: fellow walks down the street, gets hit with a baseball bat, after that he knows definitely that people carrying a baseball bat down the street are going to hit him. This is not true, but he's learned it and he feels this in the depths of his being. All right. So that's education.

He gets a car on the highway and he drives it down the highway and runs it into a telephone pole just at the moment that a yellow coupe crosses somewhere in the vicinity. And he knows, then, that yellow coupes are dangerous. That's education. He knows that yellow coupes run you into telegraph poles.

A very definite example of that was a preclear I had, not two weeks ago, who had a certainty the size of an ostrich egg on one thing: that yellow - pardon me, that red pickup trucks always wrecked you. Complete certainty. He had never been hit by a red pickup truck but he had witnessed an accident where a red pickup truck flashed across in front of another car and the other car had swerved. All right, this was education.

Now, your papa and your mama taught you that you weren't to touch a hot stove, that you weren't to touch this, that you weren't to eat that, that this wasn't the case and that wasn't the case and something or other had to be done, and that if you were honest and good and straightforward and always told the truth and never fibbed to anybody you would be a success! This is education. But that doesn't happen to be true. So later on you got along and you say, "What do you know, there is that dirty cheat, that dog over there, who has clipped everybody in the vicinity and the guy has a million dollars. Now, that isn't right, is it?" Well, the only thing is, is you were taught the wrong thing. You were taught simply that if you were honest and always obeyed orders and always did exactly what you were supposed to do and if you were kind and good, then, somehow or other, you would be rewarded. That's a hell of a thing to teach anybody!

No. If you are able - and look at what this does to prediction - if you are kind and good and you have to assume that everybody else is kind and good, you've just plain ordinary ruined your ability to predict bad. Haven't you? So if you've lost your ability to predict evil, why you're just not going to succeed, that's all, because at least 50 percent of your predictions are going to be wrong; and that's going to make you good and wrong being so good.

Now, the fact of the matter is it's much easier to be good than to be bad. But life is made up of combats and conflicts and the good and the evil of life has to do with the viewpoint one has of life. When you - it's a good thing for you to eat a nice good dinner, isn't it? That's a good thing. But darned if it was a good thing for the things you were eating! That's not a good thing. See, that's evil. If you were to ask the opinion of a duck - as it says in the First Book - concerning this subject of a beautiful duck dinner, he'd probably 1.5 on you like mad; he'd be upset. And yet that's good for you to do.

All right. We take some little kid and we pamper him, we protect him, we protect him, we protect him, we protect him, we hide him away from the horrors of life, we shelter him, we protect him, we protect him so that he - and we teach him to be good and that man is good and that everybody is good and everything that's going to happen to him is good. Then, we let him out into the cold, cruel world and he falls flat on his face. Well, it was a good thing to protect that child, wasn't it? That was a good thing from whose viewpoint? Yours, maybe, but not the child's. Because you've given him an inability to predict. So you've released him into life with a hat full of false data.

Now, what do we have here, then, as a criteria?

We merely have consideration and viewpoint on good and evil. That's all the good and evil there is: consideration and viewpoint.

Of course, you can make the society move ahead into a more orderly society where people can be happier, where they will do better. You can make it move into a complete oblivion.

But look at it from the viewpoint of a duck how wonderful it would be to have a complete end of man. Let's take some nuclear physicist who is solidly in the valence of a duck. He might believe that the best thing he could do under the sun would be to end man. Get the idea? That would be a good thing, wouldn't it, then, from his viewpoint if he had the viewpoint of a duck.

All right. So who's to say this education? Well, the person who is doing the viewing does the saying, see? I mean, he's got the viewpoint of a duck and he sees that man goes out and ruins ducks so he says - he says that the destruction of man would then be the greatest accomplishment since the destruction of the Pharaohs in Egypt. This would be a wonderful accomplishment.

Now, we're mad at ants, aren't we? We think that ants - well, if we were living in South America we'd be very mad at ants. We're mad at flies, at mosquitoes. These are disease - carrying insects. And poisonous insects such as scorpions, centipedes, spiders; we don't like these things. And so we could say - we could say, "Well, now, we're going to launch upon the most laudable project in the world. It's just a fine project we're going to launch ourselves on. We're going to destroy all of the ants and poisonous insects and spiders and we're going to destroy flies and mosquitoes. And we're going to make this the end - all of our career. And this is a wonderful project." And you'd find almost any man would agree with you. He'd think you were a little bit hipped if you were making this your total action in life, but nevertheless he'd think that'd be a fine goal and you were a good man.

Well, I don't think a spider would agree with him. So who is to say?

Well, a person to say on this would be the person doing the viewing.

All right. If this is the case, then, let's take adult education and let's find out that possibly the most lamentable thing that could happen to anybody would become the manager of anything. Actually, his freedom is very circumscribed. His activities are very curbed. He has a responsibility for a great many things. He is unable to look like a bum or a tramp anymore. He can't wear easy clothes. He isn't able to play hooky from the job. He actually departs from any such thing as 9:00 to 5:00 as his hours. See? From the viewpoint of a manager who's been at it for a while and is nursing his ulcers carefully, being a manager is a pretty sorry goal. But nevertheless, people believe that it's the proper thing to do to become a manager, or to become somewhere up in charge of the company or to have some say in what's going on.

There's nothing unhappier than this. You see, a machinist always has lots of machinists to duplicate him. But a master machinist has contact with very few master machinists. Well, this again would be learning of one sort or another, wouldn't it?

But this up-flying ambition comes about through pressure from below. Economic pressure. An individual is unable to earn everything he needs in order to take care of his family and those that he has the immediate care and charge of and he feels that the best thing to do is to make more money and so care for them better via money. So he assumes higher and higher levels of activity in order to achieve more and more money and so be able to pay more and more for the care and upbringing of children.

This is not necessarily good, you know. If you take a quick survey of rich men's sons, it's something like a quick survey of ministers' sons. It's very lamentable.

By the way, Scientology reverses this proceeding. It is the first thing known that reverses this proceeding. A kid born to a couple of parents who are Scientologists is a lucky kid. Although most of these parents will give the kid much more latitude of action than he really should have, this is still better, this is still better than a tight circumscription of every activity the child has. The kid's pretty lucky. As a matter of fact, these kids that - around Scientology are pretty frisky and they're generally very healthy and rather uninhibited and also, oddly enough, they seem to be a little kinder.

I've made this test a few times. I've had one of them swat me, you know, and I said, "Ow! Ow, ow, ow!" And the kid would look at me, you know, and wonder whether or not he shouldn't process it out.

But the minister's son, the rich man's son, rather argues against this idea that the best thing to do is to do everything there is to do for a family. The rich man's son is - feels that he will never be able to stand on his own two feet. He's usually pushed around. He's given much more than he should have, and he generally winds up in the juvenile court division. Quite routine for this to happen. But that's because he is taught something else. He's taught that somebody is taking care of him and therefore he must be a dependent unit. And it is dependency, the - his feeling of dependency which is about the only thing which is aberrative. Because his father is able to take care of him, or his mother or something like that, the kid is given this feeling of dependency.

A child has, ordinarily, a great feeling of independence. And if this independence is brought up the line, why, we find that the kid's pretty good.

By the way, the Ford's family is an interesting exception to this. But here we had old Henry Ford responsible, as time went on, for motorizing the world with assembly-line production. No other man had such a great responsibility for this taking place. We had old man Ford with the idea of certain rights and independencies with regard to workmen. When - after he was very, very old or I think he had already died, and they had some labor troubles at the Ford plant, I was very surprised - so was everybody else. The funny part of it was, it was Ford who put in minimum wage-hour above any legislation we have now. It was Ford that put in vacation systems and so forth. A janitor in Ford's - somebody just sweeping up the shavings in the shop could count, when people weren't getting this for doing real good jobs elsewhere, he could count on a living wage. And they finally struck against the company. A lot of agitators got in there and tried to make everybody real unhappy. Well, it actually could have happened only when Ford was real old or dead because he would have had too many answers for them too fast. But, anyway, he raised his kids on the feeling of tremendous independence. He gave them wide latitude. And he also booted them into standing up into the responsibility of the company. So we have young Edsel, now, very much involved with designing the Lincoln Continental with a small staff of his own and so forth, but making a success out of it. Fantastic situation there. But this all came about through the definite feeling that the family itself had a responsibility for the society at large. Get the idea? The family had a responsibility for the society at large. And it was just unlucky that this kid was born into the family because he got that responsibility too.

Most rich men's sons that go bad have not been given any feeling of responsibility in this direction. It isn't the family, he's just usually got a father who's playing "the only one" in some fashion or another so he never gives the kid the feeling of any responsibility for the society at large.

Now, I'm blowing this up from the second dynamic to show you a look at the third dynamic, just on adult education.

The fourth dynamic is almost completely cut off. Individuals do not have the idea in this society they have any responsibility for the whole society. And yet it's written into the Constitution that the responsibility for the whole society is definitely in the hands of every individual in that society.

Constitution says that everybody present is responsible for the whole society. It doesn't say it in so many words, but it says "votes, democracy, majority rule," so on.

You could improve the hell out of democracy and might even make it workable!

Listen, don't think that I am rapping democracy on the knuckles. Any political ideology or political system needs a lot of raps on the knuckles. We have not yet invented a workable political system. I qualify that very - with nothing. I qualify it with nothing at all. We have yet to invent a workable political system. We have some that perish a little less frequently than others. That's the best you can say about the United States right now: It's only 160 years old.

Great Britain in her present form and action is about 360 or something like that. Don't ask a Britisher, don't ask a Britisher what his own history is, they don't know. They got their kings and queens all mixed. We know more about it here in America, actually. Somebody will hear this tape in Great Britain, maybe, someday and they will say this is not a fact. But how do they know? They never argued about British history with an American: They better put it to a test.

But I said the present form in Great Britain is 360 years old. Well, I meant the monarchical form under which they were going. And that has come to an end and they are on another form of government now. They are on a sort of a - they're a republic which is organized on democratic principles in order to conduct and carry forward socialistic activities which allows for the existence of a monarch. That's the form of government they're using. In the United States we have a democratic form of government which permits political machinery to operate unimpeded. We are a - we are a government which is definitely opposed to socialistic principles operating out of Das Kapital. That's a fact, I mean, the US government has adopted practically every major, every major recommendation from Karl Marx, today socialism.

We're a democracy which is going forward as a socialism and violently opposed to a communism which, by the way, is conducting itself along democratic principles. There's nothing more democratic than a communist organization. What we mean by these political terms, you see, is so nebulous that you can just make hash or soup out of any of them and be equally advanced.

Actually, in actual study you find out that communism does practice democracy. Because democracy is not an ideology but a political system of majority rule. A democracy is best laid down in Robert's Rules of Order. And Robert's Rules of Order are based on these principles which are democratic principles. Therefore, anybody who would carry forward meetings, activities or political systems with these rules of order would, of course, fall into the bracket of being a democracy. And unfortunately for the boys that are beating the drum, saying, "Let's let democracy survive and down with Russia," Russia is conducting its activities as closely as it can - because, you see, there's very few people there that speak Russian - they're trying to conduct their activities along democratic lines.

And the more I look at this country, the more I see fascism. Fascism is getting very fashionable. Now, oh yes, the industrial feudalism is getting more and more pronounced in this country. That's fascism. It's a - fascism is actually the military closing terminals with industry in a country. When the military and industry close terminals 100 percent, you've got a fascism. It's a gorgeous mess.

Hardly anybody understands all of these things, by the way. You have to really make quite a study of; not political economy - in these classes in political economy in colleges they don't teach these things. I often tried to find out what the hell they did teach in politics in college, but I was never able to find a textbook. I'll have to look one up some time or another, somebody will have to send me one.

The - but the point is - the point is that out of all this potpourri man is seeking for some level where he can survive with good relations with his fellows, some good ARC, and yet enough sport and excitement to make the game inviting. And he's trying to discover some pattern of action which can be followed which will produce these things. And he has not achieved this on the political front.

The least thing that the political sciences advanced into the world today - systems and ideologies - the least thing they do is bring everybody eventually down to a sort of a dead null whereby they have very little say in what goes on with the government, they have less and less independence individually and they get more and more government. How would you like to play a game where every inning we added an umpire? Wouldn't that be a cute game? Every inning we added an umpire and gave the umpire more and more force, strength and power over the game until he became an umpower.

When you had, then, twice as many umpires as you had players, you would have modern government. You see? Government is an umpire and very often tries to assume the role of a player. In war it assumes the role of a player.

All right. Then here we have all of these factors - you just think I'm just venting some of my wrath here, but I'm not - here we have all of these factors unestablished. We have man, then, continuing to work forward toward some undefined perfection. And he senses this if he's alive at all, that he is working forward to some undefined perfection. He knows that we do not yet have a perfect political system. He knows that we do not have yet a perfect system of production and distribution.

One of the little quiz kids about six or seven years old, way back years ago, was asked what he thought of the political state - pardon me, the economic condition of the country. The - somebody very snidely asked this little quiz kid this question. He said, "I don't much think it's a problem of politics. It is a problem of distribution of goods." So - he was right, too. Here's - it's a problem of distribution.

Now, we're getting better and better distribution, by the way. These great big markets that you see springing up all over America, and a few of which have gotten into London, are themselves a very good distribution center as long as they are locally owned. They will not disrupt economy but will distribute goods far more swiftly and ably with lots less overhead. A big chain store going all over a country is a bad economic thing in a small town because the money spent in that chain store, any profit therefrom, is immediately funneled out of that community and that community has lost that currency in exchange, you see. So a big chain store will break a small community if all the money received is being sent to Chicago or to London, see? But let's say that this small town owns this store and let's say that we had five or six of the grocers and butchers of this town, they get together and they make one of these stores whereby they buy this stuff at a - at a good wholesale rate, they put it up, it's adequately preserved, nicely presented and well distributed to the people. It would boost the living standard of the town - there's no doubt about this - considerably. So that we have - we have things getting solved in this field of distribution and goods, economies, wages and so forth. But we're only getting them solved because there are a lot of people which are searching forward toward better solutions for themselves and the society at large.

Now, if we teach one of these people that he has no responsibility for the community around him, we have to that degree taught the community that it can't survive.

When we teach somebody he has - there's nothing can be done about something, we have taught him that he cannot survive just to that degree. You might think that that's a little short-circuit but it's not. A process - "Give me some things you don't have to control" - it sounds like an innocent process, isn't it. It sounds like a very innocent process. It sounds like one of these processes that a fellow would just yawn and "Gee, that would be nice, naturally, you know, let's all go take a vacation" sort of a process, you know, and it wouldn't wind up anybody in the soup.

And all of a sudden you've got your preclear in the most vicious apathy you've ever gotten him into. Nyaaaaaah! Things he doesn't have to control! And you'll find every time he has abandoned a game and so forth, these things start floating up to the surface and swamping him. Why, you think it's the - it's the happiest thing in the world to set something up automatically so you don't have to touch it anymore.

That's a happy thing to do?

Oh, no, that's not a happy thing to do at all. It's a - it's an apathetic thing to do. We get this car running, you see, so that it will run so that we no longer have to drive it, but it will take us down to work and back again. And after a while we really begin to get upset about and with this car. But we also get very dependent upon it so we don't ever wreck it, we keep it in repair, and it goes, takes us back and forth. And you begin to wonder sometime, "Why the hell don't I get a bicycle!" You all of a sudden look into the family budget and you find out that every - out of every five dollars that you're getting in one of them is going to the support of this car. Yes, it gets that big.

A dependency monitors the economic factor. In other words, the fraction of - the various fractions of distribution of one's wages are monitorable or predictable by the amount of dependency he has in these various directions.

Let's say if an individual were independent of food - we could see immediately if he were independent of food - what a tremendous difference this would make in his wages. Right? That is not an immediately obtainable goal, but it gives you an idea.

All right. Now, where's all this go in adult education?

It merely tells you that as far as the public itself is concerned there is no broad, pat solution on the fourth or third dynamic. They know this. They kind of decided to abandon these things and let them run. So in adult education we would err, very definitely, to start people out on the fourth dynamic or even start them on a broad third. We have to bring them down to a very narrow portion of the third, which is that portion of the third which occupies the family or the job. And not the whole job, you understand, but just their part of the shop. Now if this, then, is a goal or a target, as far as we're concerned, we will succeed.

So that adult education along the line of; "How can you better your position at work? How can you better the state and existence of your family? How can you better a club?" Oh, not the community, no, we've gone much too high. But he does belong to and is interested in the Royal Scandinavian Brotherhood of the I-Will-Arise and he'd just kind of like to know how to be a little bit better secretary for it, you know. It's not a big club, it only has five members. But, nevertheless, he'd simply like to know how to make these things better.

Now, there is some sphere you can find, even in a psychotic, which the individual can help. Now, attend this very carefully. There is an area in any psychotic, no matter how bad off he is, there is an area that he can help. Remember this: He is as sane as he has such an area. You got that now? You got that? This is a terribly important thing in the treatment of psychosis. Very, very important.

We find that our index and increase in this psychosis is directly proportional to the unwillingness of individuals to assist or their prevention from assisting.

If we were to set up a perfect government - let's take this on a broad, big look - if we were to set up a perfect government which did not require the aid or assistance of any one of its citizenry, we would have produced a complete apathy.

All right, now, let's round this thing off. You see, then, that we do not have a political perfection, but we see that men are afraid of attaining one. We do not have a perfect industry, but we have a lot of people who are afraid of attaining it.

Why? Because it would be one which no longer required the help of anybody. And that would be the last, end of the game. And out would go everybody's candle. You see that? People actually understand this down deep somewhere, that if there wasn't something wrong someplace, if there wasn't something that needed to be picked up somewhere, why, they'd be dead. That would be the end of it.

Now, you could take a psychotic and if you can get him on an E-Meter you could just ask him this question, "How many things can you help? Could you help - what could you help?" And the fellow would be pretty blank. But you say, "Could you help a little dog?"

"No. No."

"Could you help a little dog that had just been run over?"

"Maybe. Maybe."

"Could you help a little dog that had just been run over and was almost dead and that nobody else was paying any attention to?"

"Yes."

Get the dwindling spiral, see?

Now, how many other people around are going to help? This is one of the monitoring factors. If an individual feels that there are all kinds of people who will do this and who can help and that - all kinds of people who want this particular gadget in the game - that needs-to-be-helped, you see - why, then one is rather chary of offering his services.

We under - as long as we understand that there are parts of the community organized to do this help, we are to that degree helpless in the society and lacking in responsibility; and we will find ourselves lower in tone.

For instance, we believe right now that there is a system of hospitals in existence, in any part in the Western Hemisphere, really, there are systems of hospitals in existence which are adequately staffed by individuals who will aid and assist and bring up to a high peak of health anybody who is trundled in there. We believe this. We're told it. But, actually, being told it is simply the mechanism of the people who are managing these hospitals to keep you off; because it doesn't happen to be true.

Nobody knows it quite as well as those boys who have been around in Operation Phoenix. They've really taken a look at this and they've found a big hole here. The guys are not trundled in with great neatness and despatch and cared for without the slightest hitch. They are not being taken care of by people who are self-sacrificing and so forth. They do a fair job, you understand, it's better than no job at all by a long ways. But they do not have a monopoly. Nobody has a monopoly, not even thee and me, on helping the human race. Nobody has.

But it's when we begin to believe that automaticities have been set up in the society that do the helping for the society and when we, therefore and thereafter, do not go near that particular sphere that we fall down with regard to the society. Do you understand that? As long as we believe that there is a police force down here which requires no further policing we have lost, just to that degree, our own

responsibility for the society. If we - if there was a perfect police force down there which did do its job we might be justified in taking such an attitude. But actually that police force down there depends entirely on yours and my agreement that we should act along a betterment of the various dynamics. We believe that we should help things along and that we should be law-abiding and stay by our word and our contract. So the police force is totally dependent upon that agreement. Totally. And the amount of policing which it does is so negligible as to be laughable, as to say there is any law and order in the society.

The law and order is the agreement of the citizenry itself that they will be lawful and orderly. And if a police force caves in that agreement, then it is destroying the law and order in the society. If a police force is so punitive toward the citizenry, is so indistinguishing in its arrests, in its maulings around of the citizenry, if it keeps arresting the wrong people all the time, you know, and pushing in people's buttons who for years have been minding their own business and been good people, you know, why, a police force is then destructive of it.

Actually the police force has no more force and power than you and I agree it should have. You and I could do, probably, a better job of policing throughout the community if there were no police forces. You wouldn't turn to anybody, then, to do your policing for you. You just wouldn't. You would be much more careful to act in a lawful and orderly fashion. You would probably gang up on those elements of the society which were knocking it apart one way or the other, and you'd be - have to become very punitive and active in that particular direction.

A lot of injustices would be done. This is perfectly true. But I don't know that there aren't injustices being done right this minute. We have police forces because we have police forces, not because we need police forces.

If a police force deters us from being orderly or lawful, which it often does - . Well, have you ever felt very kind toward law and order and keeping law and order right after you've been given a speeding ticket that you really didn't deserve very much? Huh? Did you feel more or less orderly or lawful? You started to figure out how you could chew up the society.

Now, here's a new view. The whole society is actually running forward and dependent upon the individual goodwill of its citizens: The individual's desire to better himself; to better his family, to have a little bit better job and a little bit better way to go about things in life. The entire society is dependent upon that state of mind.

To salvage a society it is necessary to aid, abet, raise and increase that state of mind. If you were to set up a perfect government out here which required the intervention of nobody, you would have destroyed the society. But by raising the individual ability of the persons in the society within the framework that they are able to view, raise their ability within the framework they are able to view, you would have achieved a marked advance for that society. If you could go out here and make a stonemason just a little less tired at the end of the day, you see, and a little more able as a stonemason; a housewife just a little more able as a housewife; a stenographer just a little bit happier about that typewriter, by golly, this isn't much of a gain, isn't it? Hm? That's microscopic, isn't it? But if you were able to increase all the way across the boards these things wherever you found them, if you were just able to make people feel just a little bit better here and just a little bit better there, you see, about this, just a little less tired, a little less feeling they would fail, a little more secure in the society at large, you would have done a fantastically fine job. Because if you could make them just a little bit more, you could make them a heck of a lot more, see? Gradient scale. If we could do it just a little bit, we could do it an awful lot. Couldn't we?

Well, therefore, in the field of adult education, with all this talk and foofaraw, we do have as an immediate goal not making everybody capable of aiding and abetting and supporting a perfect government. We don't want everybody to get educated up to a point of where everybody would be an able manager of plants. We haven't any terrifically huge goal of increase. If we go into the field of adult education we must not depart from reality. We must recognize clearly that we are trying to increase the ability of people within their own frames of reference. And we, in doing that, are dependent upon their having goals. And once more, just like the police force is dependent upon us being lawful and orderly - . Actually, if just the people in the four or five square blocks around here, right this minute, decided to be lawless - just this many people - the entire police force of this community would be utterly powerless. Be powerless! Most fantastic thing you ever heard of They'd have to call in the army. They'd have to do something if we just suddenly changed our considerations and said we're all going to be illegal and lawless and we're going to shoot everybody down and throw bombs and do all sorts of things.

Well, just as the police force is dependent upon law and order, so in adult education are we dependent upon - get this one real good - we are dependent upon the preexistence of a goal for betterment held already by the individual. We're dependent upon the individual desiring to be better before he comes and sits down in a public education room. You got that? We're dependent upon this.

And if that spark were crushed in the society or if it were to die: The society would die off so fast it wouldn't even smell afterwards, it would just be gone.

So we find the primary effort to depress an individual or society is to knock out his goals; his little minor goals.

A fellow comes to you, he says he's had a very unhappy marriage, he's very upset. All right. If he's very upset, then, it must be that somebody has been knocking his goals in the head. That is the first and only valid conclusion you can draw about a case. See, that's the first one, right there. And it's the one which will be valid.

Now, there are a lot of other little things. And we know by our techniques and technicalities and processes that it has communication, it has other factors all associated with it. But the one that we really hit and would know then perfectly is somebody's been knocking his goals apart.

Somebody departs from Phoenix, goes up to Chicago, he's just got through the course, he feels pretty good and in a few weeks we all of a sudden see him in Phoenix again. We say, "Well, Joe, how are you? What's the matter? What's up? How are things going?"

"Well, I probably need a little more training."

Well, we don't inquire very far into why somebody comes back into a unit, but we can tell you very definitely it's because somebody knocked his goals apart. One way or the other, somebody did. Maybe it was just the fact that he had a favorite preclear that he wanted to straighten up with the processes he learned and he went back there and it was too much of an uphill climb for him and he just didn't make the grade with that preclear. He had a failure and this made him quit. See, it was his first test. But generally it's not in the frame of reference of Scientology. The individual wanted to be something, to shine in somebody's eyes, to make a success of something somewhere and these very people have knocked off at least some of the glitter and dash on these goals, made them seem less romantic. They have argued about them in some fashion. They have blunted the enthusiasm he might have in the direction of betterment for himself and his immediate environment. We can count on that.

So if somebody were to blunt the society as a whole in any particular line, we would have a resultant attitude on the part of the society.

So we are dependent in adult education upon the desire of the adult to be better and do better in his job and in the sphere which he can intimately and immediately observe. He doesn't think he's responsible for the election of the governor or the county clerk. He doesn't think he's responsible for that. This is getting too big. He certainly is not responsible for the state of man. He's not responsible for the A-bomb: that's in some scientist's hands and scientists, everybody knows, are very absent people. He's not responsible, really, for how well General Motors makes a car or General Electric makes a light bulb. See, he takes all this in his stride.

But he definitely is responsible somewhere. There is a sphere of responsibility of this individual that he feels he can better, he can better himself in, that he can do better. And that word better is the one that you are voting for, that you're going toward. He feels that he can better it.

Now, society, somewhere along the line, have to be picked up. I'll tell you why: because we're losing these goals, we're losing them quite rapidly. If we are dependent, in order to better the society, upon the individual feeling that he can at least better himself in some particular small sphere, if this is - if this is a fact, well good heavens, then, if the society keeps on in a dwindling spiral we're going to have less and less points to punch, aren't we? Was a time when we could have gone out rabble-rousing on a political level, you know, just whamity-wham, and making everything all safe for democracy. Just within this century this could have been done. But it couldn't be done today.

There was a character - in the United States - occupied a position of some prominence in the United States who couldn't walk. He didn't want anybody else to walk, either. And we got socialism installed upon us way, way, way before our time. We made people dependent on the government. Created a state, actually, actively created a state of dependency on the part of the individual upon the government. We wanted individuals to be indigent according to this government philosophy. We wanted them to be indigent. We invented something like WPA and then wouldn't really let the guy work.

Do you realize that one of the most terrible things you could do to a group of men would be to hire them just so you could give them some money? That's despicable. If anybody had ever tried to do that to me I would have cut his throat. There were times during the depression where I wondered where my next loaf of bread was coming from, but I never turned around to the government and said, "Give me a loaf of bread." The government had no responsibility for me. I had responsibility for the government, but it had no responsibility for me. You get the idea?

Well, this frame of mind was very general half a century ago in this country. "What? The government has some responsibility for me, now tell me another one," see? "I've got a lot of responsibility for the government."

But now you have the reverse of this. You have TV advertising, if you please, to encourage people to accept social security. This is one of the dizziest promotion schemes that anybody ever had launched upon. Social security was originally a method of borrowing money 40 years before it had to be paid back. It was floating of a bond. It was to get everybody in the country to put some money into the treasury and it was a good way of taxation. If you work out the insurance actuarial figures on it, you will find that you are looking at one of the dizziest, blue-sky schemes that you ever saw. It's fantastic.

For instance, I worked for Hollywood for about a year and every week I used to go down and see my social security deducted. Now, actually, that was a fancy piece of money. It was upsetting to me. It was a hundred and a quarter a week that they were taking out for social security. Yea, I was getting

pretty good pay, straight Hollywood fantasy wages, you know, they have nothing to do with actuality. Then, by the way, the studios who have cousins who sell cars and insurance and things like that expect you to place your orders with them. You see, they give you these terrific wages and you're expected to spend them. You're just nobody if you don't throw a hundred-dollar party every Saturday night. I mean, you're just a bum. This is Hollywood in operation.

But anyway, there was a hundred and a quarter a week, and it went on for about year. And this is an awful lot of money. So not very long ago, less than a year ago, I got curious. This is clear back in 1936 and 37. I got real curious: "What the hell happened to this hundred and a quarter a week!" The government can't find it!

That was the only time I was ever employed. I was never employed at the navy, I figured the navy was working for me. But they were - I was trying to get them to fight a war having very little luck at it.

But where was this dough? And the government is now saying, "Huh?" Now, that's a lot of money. I wonder how many other people's social security is missing. It's an interesting state of affairs! See, I've lost my first social security card, that was so many years ago, I lost it during the war in a sinking. I don't know what my social security number was. Oh, well.

Now, here we have - here we have a force moving in on the society saying, "Look, we are going to take care of you. We're going to pay everything." You know, Rome? You know Rome when it started to give corn and games to everybody had the awfulest political mess you ever heard of. When Rome was a republic, it really did things. And when it started to buy off the populace, it did nothing! Rome was a bunch, a cauldron of thieves. Now, this is what happens when the government itself is going to take care of the guy. So, as we cut down the number of routes in the society by which goals can be expressed - you know, "I'm going to take care of myself in my old age," that's quite a goal, see. The government comes along and says, "No. We're going to take care of you in your old age, if we don't lose your social security card!" or something.

When you - when you take this goal away from the individual, when the individual says, "I'll raise my kids up and put them into a good school," and so forth.

The Russian government, by the way, has taken this goal away from its population entirely. The kid goes to a state school and his education is immediately scheduled and that's that. See, no further responsibility on the part of the parents for what the child learns - a very destructive thing. So in conducting an adult educational program you've got to be awfully sure that there exists in the community some desire on the part of the individual to better himself and find out in which direction. And if you can establish this then you can run adult education. And if you can't establish it, you're going to fail in adult education because the primary factor you're depending on - the desire of the individual to better himself - is missing.

Now, which direction can he better himself?

Well, you'll have to just discover that for every community that there is. It's different for any community there is.

So the first step that you would accomplish would be to take a little survey in the community itself and find out what some people's goals are. You'll find person after person will tell you, "No goal," at first. But remember a psycho, even a psycho, can find some area he can help.

It'd be our job in adult education to enlarge that area, would't it? Find the area and enlarge it.

So therefore you'd have to take some sort of a little poll and you'd have to discover what in the community was still open as a channel. What was still open as a channel? Some channel is open there with any person there is, anywhere. If no channels were open, the person would be utterly, completely insane of the catatonic variety. And if you recognize that you'll see how important such a little program could be in a community.

Now, the first and foremost thing in conducting an adult educational program would be to tell these people that you were going to increase and better their goals; not to follow one of yours! And then, in getting them to do this, you would first make them able to study. And by study we mean look in Scientology, and that's all we mean - the ability to look.

So that your adult educational program, no matter how you dressed it up, would wind up with Group Opening Procedure. And in very, very specialized fields would wind up with Opening Procedure on particular pieces of equipment or areas in the society. And that is a totality of program.

But the society might demand more of you than that. And if it did then you would hook yourself up with somebody like ICS or something like that; you would teach correspondence courses in a classroom.

How would you do that?

Well, you would get somebody to cooperate with you to give you prearranged courses in various subjects and objects. And you'd go ahead and you would teach these courses on the basis of; "We'll meet once a week. And you've got to do study lineups in the middle of the week."

The society itself can no longer follow a correspondence course. The curve of people completing correspondence courses is dropping with great speed. I mean, it used to be an individual would take a course in being an electrician, you see, and he'd actually complete the course. Some percentage like 60 percent or something like that would complete this course. That is not true today, no such 60 percent is completing the course; 8 percent, something like that; 2 percent. You know, a fellow has the ambition to learn and then the fact that he is immediately confronted with the materials of learning causes him to quit.

So you actually could take a correspondence course setup, you see, and simply have the people come into the classroom and you'd teach them straight away. But the lessons would all be laid out. In other words, any subject under the sun could be taught by you in adult education.

By doing what?

By enrolling a bunch of people - not in ICS, that's too expensive - but there's La Salle, which I think is a little less expensive, I don't know, there are several such things. There's an outfit in Chicago that simply sells you courses by the ton. But what you do is just set up some kind of a predigested course setup and you'd let them follow through on this particular course, keeping the thing well salted down with Opening Procedure for a group in Group Auditing.

Now, we would increase special skills on a stenographer by making her do 8-C on every single part of a typewriter for a long time; on paper; on anything, ribbons; on anything connected with an office, even bosses, you know, in some fashion or another.

Female voice: Go over and touch the boss?

Just something on this order. You'd have to if you really wanted to get the whole job done. Something like this. Of course the boss might misinterpret this on the part of a pretty girl stenographer. But I don't think he'd be mad about it. The problems are then laid out in the following formula to discover the goals of your adult student and to assist him in obtaining those goals by making him more aware of his general environment in this order: one, more aware of his general environment; two, more aware of the materials with which he will have to work to attain that goal; and three, more aware of himself and his capabilities and abilities.

Now, if you were able to do these three things more or less in that order, you would have somebody who was - who was really bearing down on the accelerator.

Now, no matter what tiny goal he came to you to achieve, you would not under any circumstances berate it, criticize it, knock it down or try to evaluate or tell him there were better goals. You're dependent upon his having at least one tiny goal. Cherish it.

You'll find that after he's had some Group Opening Procedure, after he's had some specialized address to the materiel involved; he will change and enlarge his goal.

So adult education amounts to increasing the goals of the people with whom you're working. And that is the secret back of everything you're doing and something you mustn't tell them.

He comes to you with this tiny goal, he gets a bigger goal. You start to work with this bigger goal, he'll get a little bit bigger goal. You start to work with this bigger goal, he'll get a much bigger goal, you see? Until all of a sudden he is taking some real responsibility on the first, second and third dynamics. And if you kept it up long enough, he'd have responsibility on the fourth. But that's way up the track.

The beauty of this, or the horror of it, is that it doesn't have any end as far as you as an educator are concerned.

Now, to aid and abet anybody who would care to engage upon such a program the HASI, being authorized by the state of Arizona to do so, would be very, very happy to issue degrees in education. Because if you can't educate people then nobody can, anywhere.

If you just look at Opening Procedure of 8-C and reevaluate it, you'll realize that you have the greatest educational tool that has ever been invented. A wonderful tool. And that in itself makes you a teacher. Two-way communication in itself makes you a teacher. People could not help but learn and get better. This makes you, then, a more able teacher. It isn't whether you can spell, do arithmetic or anything else. You could make a person capable of spelling and doing arithmetic.

By doing what?

By using your imagination of how to address 8-C to those particular fields in which the individual feels himself incompetent. Don't validate the blocks particularly. However, just recognize his goal, make him more aware of his environment, make him more aware of himself and his potentialities and capabilities. Just increase his communication and you'll increase his ability to do. It's just as easy as this.

Therefore, adult education is a very wide-open field to an auditor in any area, and should definitely be looked at as a very superior item of dissemination for the materials of Scientology and source of income for an auditor in an area. It has a lot to do with auditing, doesn't it?

But nevertheless, you have put up yourself - you could actually do this. You could put yourself up, for the purposes of adult education, Hubbard College of Adult Education, which is part of the Hubbard Dianetic Research Foundation, recently authorized. It's Hubbard Professional College. We are going into a refinement of that so as to give it a division of adult education. So then anybody could follow in that particular field.

This is one way of picking a society up by its bootstraps in a frame of reference which it itself understands. And with considerable more experimentation we will know many odds and ends of exactly how you go about it, but right now we already know it would have a successful career.

Thank you.

(end of lecture)