

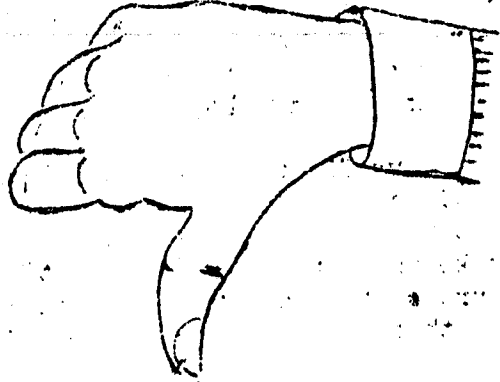
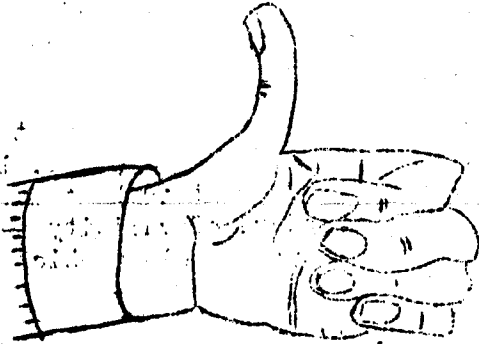
DIANETIC LANGUAGE SERIES

9

VALIDATION

And

INVALIDATION



BY ALMA HILL,
#1A, 53 Spring Street,
Boston 14, Massachusetts

1952

THIS SERIES IS NOT SUBJECT
TO COPYRIGHT.

DIANETIC LANGUAGE SERIES

10. Freedom and Responsibility

"Freedom and responsibility are like the Siamese twins. Separate them and they die."
- CORONET Magazine, September, 1952.

The idea of self-determination is the idea that an individual human being can, at any time, make a free choice to act or not to act, and how to act. This is freedom, and this is the key to dianetic procedures. If the individual does not choose to transform himself, the individual does not transform. (Always a pre-clear but never a clear.)

In or out of dianetic processing, a self-determined human being, acting on his environment (and his environment includes his body), produces various changes, or, in failing to act, agrees to allow other changes to take place. His actions or his omissions to act may modify the intended actions of other self-determined human beings provided they agree to allow themselves to be so swayed. The recognition that these things are so is called responsibility.

That is the relation of responsibility to self-determination. One accepts responsibility when one acknowledges what is true — that certain things he does and does not do have certain effects, or combine with other factors to produce certain effects. This recognition, this responsibility, embraces past, present and future activities and their results.

Is responsibility a burden? No, responsibility is simply seeing what happens, and that it happens because one helps it to happen, makes it happen, or lets it happen. We might as well call responsibility a pleasure and a privilege as call it a burden. After all, in order for there to be responsibility, there must be self-determined action, and in order for this to take place there must be opportunity, freedom and power.

There is something in common between responsibility and what dictionaries call accountability or answerability. Examples given in Webster's New International, 1934 Ed., are "Your father takes it upon himself to be answerable for all consequences." — Richardson; "Men in business who are answerable with their fortunes for the consequences of their opinions." — Hazlitt; "True religion . . . intelligible, rational, and accountable." — B. Whichcote.

We shall not concern ourselves too much with the question of responsible to whom?; we are talking about responsibility for what. In this way we may avoid confusion between responsibility, obligations and duties — a confusion easy to fall into in English-speaking countries. Some word-books refer to the "sense of responsibility," and this is how we are using the word: responsibility as a perception, a channel of awareness of things as they are. Greater awareness is never a burden.

As one ceases to dodge responsibility, in dianetic processes, one comes to the conclusion that responsibility is inherent in all of us to the extent that we are sane and competent. This is even true in a legal sense.

For the legal test of responsibility is the same as a widely-applied legal test of sanity and of competency. In military law, and according to the laws of some states, "being responsible" means having sufficient moral and intellectual capacity to be able to discriminate between right and wrong, to adhere to the right and avoid the wrong, in choosing one's actions, free from compulsion and having knowledge of the natural consequences of the action chosen.

NOTE: The words "time," "cause" and "effect" are used in this paper according to their ordinary common sense.

Does this mean that the law presumes each of us to be able to recognize and to do the right thing? Apparently so, neurotic or "normal," clear or pre-clear.

And to have a "knowledge of the natural consequences of the action one chooses"? Yes; the British common law (and the U.S. common law) says that the results which a reasonable man would foresee as probable are the results for which a citizen is responsible. If the citizen actually did foresee the outcomes of his action and intended them, still more is he responsible for them, legally speaking. A man is responsible for his actions which harm another whether or not there is some written law which he has violated, if he cannot justify or excuse himself (so held the U.S. Supreme Court in 1904). Actually, the responsibility is his whether or not he or his lawyer finds a legal loophole amounting to a "justification" or an "excuse."

This litigation, these "justifications" and "excuses", are some of the ways in which people try to deny responsibility. Regret and blame are other ways we try to do the same thing, and at the point where our legal system begins to justify, to excuse, or to assess blame rather than investigate cause and effect and encourage the acceptance of responsibility, dianeticists must part company with the concepts and practices of our legal system.

The only thing required for the exercise of the "sense of responsibility" is SELF-HONESTY. When self-honesty comes on the scene, shame and pride both scamper out the back door.

According to Parson Weems's account, George Washington as a youth was willing to face squarely the facts of cause and effect. Having destroyed a cherry sapling with his birthday present, he told the straightforward story, "I did it with my little hatchet." The incident still excites awe and admiration — even though the whole thing never happened; (confusion on this score, if any, is the joint responsibility of Parson Weems and other preceptors of youth, the writer, and the reader.

Joy and the capacity for joy increase the higher one ascends the tone scale and the more responsibility one voluntarily assumes. One is responsible for those acts which bring one joy, and one finds joy in doing those things towards which one has a "sense of responsibility."

Just as each of us is fully self-determined, so each of us has full responsibility. There are, however, varying stages of willingness to acknowledge our responsibility, and these are reflected on the Chart of Attitudes (see HANDBOOK FOR PRECLEARS). "Basic Personality is good," said Hubbard in his first hard-cover book; perhaps that quality of a human being which KNOWS it is fully responsible is the Basic Personality. This would explain why it is that the law assumes each of us to be able to do the right thing, as stated above, if indeed this goodness is common to all. Why don't we quasi-clears (and remember that Basic Personality is clear) buckle down and bring this underlying understanding to the awareness level? Why must we have cops and robbers and courts and prison guards; armies, navies, marine corps, air forces, uniformed reserve components and defense industries? Why guerrilla warfare, guided missiles and flame-throwers in United Nations police actions? Why hydrogen bombs, rumors of future wars and defenses against germ and chemical warfare? *

If you have gathered that where there is cause-and-effect in the human realm there is responsibility, you have grasped the main point that has been made in this paper thus far. A scientist named Fibiger produced cancer of the stomach and tongue in rats by feeding them with cockroaches infected with

* P. A. Sorokin, noted sociologist of Harvard, and other scholars, have computed that in recorded history (3500 years) the years of war have outnumbered the years of peace 13 to 1. Each succeeding century has usually had as many individuals involved in war as had all the previous centuries combined. This last generalization holds particularly true for the more modern periods. (Reference: CONTEMPORARY SOCIOLOGICAL THEORIES by Sorokin.

Spiroptera neoplastica, and Bullock and his co-workers produced a malignant condition in rats by feeding them with a tapeworm of a type which infests cats. Fibiger, Bullock and the other laboratory people here were undoubtedly responsible for the fate of the rats and the expenditure of allotted funds. If a cure for "spontaneous" cancer should be developed from the experiments with induced tumors before other researchers produce better results, no one would deny that the same researchers and their backers were responsible for pointing the way to a satisfactory outcome in line with their goals.

Let us now consider partnership in cause:

For perhaps the majority of effects which we observe, more than one causative factor is necessary. We might, then, properly call the total of these factors the cause and the factors themselves the (contributory) conditions.

But the mere fact that all the necessary contributory conditions are present does not guarantee that the effect will take place without fail, for there may be some counteracting force at work to thwart it.

Each of us, therefore, must share responsibility for all effects which we help to bring about by cooperating with other contributing "causes", and in addition, for all effects which we allow to take place by not being a hindrance. We have responsibility for our "aye" votes and for our "nay" votes. Nor do we escape responsibility for the times when we abstain from voting.

Perhaps it is now clearer how each of us is fully responsible for the world in which we live and the continuance of its institutions. No matter the form of government, responsibility for it rests with the people. The people may, as in a republic, delegate authority to their elected representatives and people their representatives hire and appoint. The responsibility, however, is not delegated; it cannot be. In the Armed Forces, likewise, authority may be delegated by one with greater power, but this assignment of authority does not relieve him of responsibility.

About self-determination, dianetics tells us that we have it. If you agree, it is because you yourself determine to agree.

Although teaching about responsibility, it is no part of dianetics to encourage blame or regret, praise or pride.

But if you are ready to take a good honest look at yourself, what are you doing and leaving undone today? What effects will your thoughts and your actions have?

Is there an "or else"?

Most people know enough about cause and effect to know what to do and do it.

What are you aiming at? What are you trying to do?

BALTIMORE, MD., DECEMBER, 1952 - George R. Tullis, 2504 N. Calvert, Zone 18.

A Few PERSONAL REMARKS Regarding RESPONSIBILITY and CAUSE - By Alma Hill

Being responsible for our whole culture floored me when I first heard of it. It seems to be an idea that needs expanding:

I have run out some things by borrowing the reality of Walt Kelly, creator of Pogo. You remember when Owl nearly got himself investigated by stating that our national language is English (which belongs to a Foreign Power)? In vain he protested that he meant no harm, and was not dangerous, because he was not then,

and never had been, a member of the human race. Duck and Alligator told him, "Talk's cheap. You got to swear," and so badgered Owl that he burst out, "DAG-NAB YOU BLACKSTABBIN' BAGSTAGGERED OLE GOATS ANYHOWS — That ought to take care of you an' the swearin'."

A lot of things are happening in our times that we don't easily agree to.

Yet, as it seems to me, actually most of our civilization is very good and I am glad to agree to it.

Every time I switch on a light I am partner in cause with thousands of electricians, from Franklin to the engineer, as I suppose, in the powerhouse. This appears to me to be a good thing all around.

When I use language, as now, I share a device which is the creation of a host greater than all the people alive today. Yet how I use it is up to me; and how you use what I say is, naturally, up to you. This is full partnership in cause as I see it.

Now, when I consider that my purpose includes working with all concurrent-and-conjoining purposes of others — then I can really feel that I live in a great city, full of kindred people and the wonders of the world; and this being actually the fact, of course I am here of my own free will, partner with all.

BOSTON, MASS., NOVEMBER, 1952 — ALMA HILL, 53 Spring St. (Apt. 1-A), Zone 14.

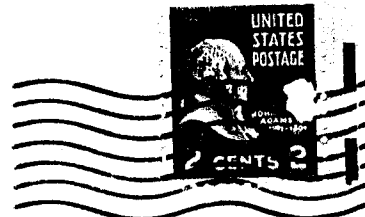
CONCERNING THE DIANETIC LANGUAGE SERIES

We, along with others, are finding agreement as to what is an adequate theory of the mind. Meanwhile we who are working on the Dianetic Language Series hope to make simple descriptions of the fuller meanings which dianetic knowledge is bringing into our use of words — descriptions which will represent agreements achieved.

We believe that a good explanation of how minds operate should be understandable to everyone. If you agree with us on this, you may participate; in fact, you would then be participating and already one of us, that being the case.

It will be seen that a group exists, concurrently and in conjunction with other groups, even though there are no rules of order, membership restrictions, or by-laws.

Material included in this series represents group agreements, on the part of those who share (at date of reading) the reality (as of Nov.-Dec.'52) of the authors.



*St. Louis Dianetic Society
8349 Archer Ave
University City 14
Mo*