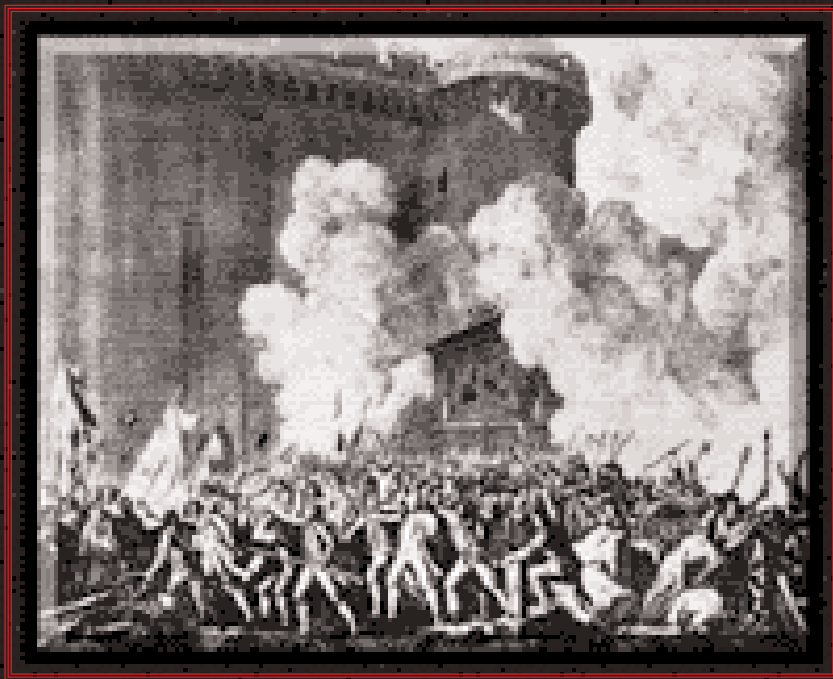


HOW TO RESOLVE CONFLICTS



Selected Articles
by
L. Ron Hubbard

“A CIVILIZATION
WITHOUT INSANITY,
WITHOUT CRIMINALS AND
WITHOUT WAR, WHERE THE
ABLE CAN PROSPER AND
HONEST BEINGS CAN HAVE
RIGHTS, AND WHERE MAN
IS FREE TO RISE TO GREATER
HEIGHTS, ARE THE AIMS
OF SCIENTOLOGY.”

— L. RON HUBBARD

AN *An* *Introduction* INTRODUCTION

While civilization has made immense strides, changing more in the last 100 years than it has in perhaps all of man's recorded history, the humanities have failed to keep pace and science has failed to provide us workable solutions to the increasing social turmoil that today surrounds us all.

The resulting escalation of global terrorism, cultural and religious intolerance fuels conflicts between nations and edges the world toward new and more deadly wars.

Thus there is an urgent need for real solutions to bring about a bettering of society and to resolve conflicts big and small.

It seems that people often have trouble getting along: Families argue, neighbors come to blows, countries lob weapons at each other. But is this the way it has to be?

Anthropologists, sociologists, psychologists and others say it is. Having observed a long history of man's quarrelsome behavior, they claim that man has animal instincts, or that he is antisocial and violent by his very nature.

In truth man is rather peaceful. But he can be driven, individually and collectively, to hatred and violence.

The good news is that something can be done about it.

This booklet contains three articles by L. Ron Hubbard with great relevancy to today's international scene. They are:

- ◆ The Race Against Man's Savage Instincts
- ◆ The Third Party Law
- ◆ What is Greatness?

In researching the causes of conflict and violence, he unearthed much data upon the nature of human relations and revelations that shed light on the seemingly war-like character of man. Mr. Hubbard also discovered a fundamental and natural law of human relations which explains why conflicts between people are so often difficult to remedy. And he provided an immensely valuable tool that enables one to resolve any conflict, be it between neighbors, co-workers or even countries.

Widespread application of this law will bring about the resolution of differences and restore peaceful relations. It can be applied by anyone who wishes to employ it to better things around them and to create a calmer world.

THE RACE AGAINST MAN'S SAVAGE INSTINCTS

For fifty thousand years man has been faced with the enigma of himself and his fellows. Man has been victimized by brutal instincts and impulses which have caused him to erect, in self-protection, prisons, legal codes and complex social systems. Man has not felt safe from man, and indeed, the conduct of man down the ages has not much justified belief or faith: wars, murder, arson, treachery and betrayals, cynicism and destruction have marred his progress, until history itself is a long montage of battles, murders and running blood.

When you teach a child history, what are you teaching him? You are teaching him how this town killed that town, how this king was murdered by that woman, how this war changed the boundaries here and there. It is a pretty strange picture for a civilized being. Not even the apes are indulging in this sort of thing.

Confronted with this aspect in himself and his fellows, man has long searched for an answer to the riddle of his own behavior, for ways to remedy that behavior. Long before Diogenes, man was searching for such answers to his questions. In Babylon, Chaldea, India, and even in the distant primitive times, those men who could think found concern in the antisocial and unreasonable conduct of their fellows.

Man's search for the answer to his own riddle was quickened during the last century by two things: the first was the energy and curiosity of Sigmund Freud, and the second was the mathematics of James Clerk Maxwell and his studies of energy in the physical universe. These two things came up almost simultaneously.

*"Man is basically good,
a savage and twisted past."*

Freud worked without knowledge of the physical universe, which was developed in the years which followed his initial efforts. Freud was not a physical scientist. If anything, he was a mystic.

According to Freud, man had buried within him certain brutal and sometimes overmastering instincts which caused him to act as he did. Freud said that man's trouble stemmed from these instincts and the effort of man to repress them. I wish you to mark that theory very well. It was given without proof or the phenomena of observation necessary to prove it. It was given as a lucky guess, maybe, but it was given. Freud never handled or measured one of these instincts. He said they were there. That is all he said. That theory was added to the bulk of data already accumulated about the human mind.

Suppose I were to tell you that the basic savage instincts of man – the instincts which make him kill and murder and engage in war – existed in such a state that they could be handled, measured, experienced, with a clarity and precision never before attained in this field. That would be a good science, wouldn't it?

Techniques of application exist very adequate to handle these basic and savage instincts, because that is what they are.

Living with the beasts of the jungle and caught at every hand by death and terror, early man couldn't do anything else but develop a brutal reaction. Maybe he might have been *good* before he started to hit the physical universe, but by the time he hit that, he hit tooth and claw, and murder and war were commonplace. He had to kill to live, and he kept on killing.

Now he has a civilization all laid out that should run according to plan and everybody ought to be free and happy and we shouldn't have any laws, and the prisons ought to be empty and there shouldn't be any insanity and there ought to be plenty to eat. This would be a real control of the environment and man, and we don't have that.

What is standing in the road? These brutal and savage instincts, maybe?

Something man picked up when he was swinging from trees or hiding in caves or even earlier. Kill, tooth and claw – these instincts, perhaps, he has carried forward with him into his modern, civilized world, until you can actually get a man to consent to go out and be trained to have a rifle put in his hand and shoot another man in the name of something or other.

Man hasn't been able to escape his heritage. We found that out. He is

grasping wildly today for some method of restraining the brutality of his fellows or even himself. He looks toward government – community government, state government, city, national and even an international government – to restrain the brutality of his fellows and maybe even himself.

Perhaps he is motivated in all that brutality by all the crimes which lie back in the yesterdays, which remain, somehow, as built-in instincts.

“LIVING WITH THE BEASTS OF THE JUNGLE AND CAUGHT AT EVERY HAND BY DEATH AND TERROR, EARLY MAN COULDN'T DO ANYTHING ELSE BUT DEVELOP A BRUTAL REACTION.”

and between him and this goodness lies

“Well, what are the instincts? How does one go about getting rid of them?”

Freud said brutal instincts exist. He said that man had to fight them down and repress them, that this conflict caused human and social illness. Well, what are the instincts? Where are they? How brutal are they? How does one go about getting rid of them? For, logically, if something exists, one can certainly do something about it.

Further, how would man react if he *did* get rid of these instincts? Would all of his ambitions, his freedom, his forces, his imagination be gone? Or would they be better? Would he have more imagination and more freedom and more power and strength and better health if these instincts were gone? That question has to be answered too.

It is all very well to have a lot of theories. Theories are wonderful things. As long as you don't have phenomena, you can have all the theories you want to. That is a rule in engineering. You get a theory and then you try to apply the thing, and if it doesn't apply to the physical universe you throw it out and get another theory.

Unfortunately, the field of the mind has been able to accumulate a *terrific* number of theories without running into any phenomena to prove or disprove them. If we have a theory about this brutal instinct, we had certainly better find out if it is a good theory or a bad theory, if it is provable, if the phenomena is there.

Unless you have phenomena to back this up, unless you can weigh and measure these things – and measure them accurately – they still remain in a big state of “up in the air.” Who has any authority to say what theory is valid? Nobody has any authority to say what theory is valid.

If man were found to be good and free when the instinct was lifted, and if he could reach inside of himself and lift this instinct to kill and to be brutal and savage, *then* you could solve the problem.

I hate such words as *instincts* because they are a big indefiniteness. Can you measure an instinct with amperes and watts? Can you feel one and see one? Yes, you can. We can now measure them in amperes and watts, look at them, sort them, tell you how long they are and how wide they are and how thick they are. Can we eradicate them from the mind? Yes, just like you would burn up a piece of cloth.

Is man healthier and better with them gone? Is he then able to cope with the universe better? Is he able to act better? Is he able to handle himself better? Is he more social? Is he happier? Is he freer? Is he more individualistic? Because you would lose if he weren't those things. You don't want prefrontal-lobotomied slaves – not in man. You want man to be as free as you can possibly make him.

Fortunately – no credit to anybody – when you pick up these instincts he becomes free and he becomes social and he is able to cope with his environment, and he no longer wants to go around and steal, murder, burn or engage in war. Fortunately.

Man is basically good, and between him and this goodness lies a savage and twisted

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Where are they? How brutal are they?

past. He inherited it from centuries of being, centuries of savageness, and the instincts he had to wear as a primitive and as a savage. He has still got them, and they are there and they are fully and wholly on record.

Oddly enough, his basic instinct is to protect and help his fellows, himself. He is not a single, all-out-for-number-one character. But he gets these instincts, and they get in his road and they make him *act* like he is all out for himself. There isn't a person who hasn't tried very, very hard to help their fellow man – not one. Also, there isn't one who hasn't been cuffed for doing it.

That is a funny thing. Here we have a creature who wants to help, who wants to be unified with his fellows, who wants to be loved, who wants to be secure and at the same time adventurous, who wants to be a unified civilization. We have him all torn apart inside himself and amongst his groups so that all he does about it, really, is nag and rave and commit war.

You take the savage, antisocial impulse of man – any man, woman or child – away and he is freer to act, because now he *can* act. You can take these instincts up – you can find them – and a man's intelligence sometimes as much as doubles.

He can't even let himself think as clearly as he could, because think what he might think about. There is something there that he shouldn't think about and so he limits his own thinking capacity.

We have found the instincts and the lid on the unconscious mind – the subconscious or whatever you want to call it – and the content of that subconscious mind. That is interesting, but it is even more interesting that when one takes away the force and power of a brutal self, the individual's nature is changed so that he is much more successful than he was before. He is the same person he always was, but he is the person who is no longer repressed, held down, unsuccessful, unhappy. He is safe to *trust* something to. You could go out and give such a man an atom bomb and you could say "Here." He would say, "My golly, somebody is liable to do something with this. I'd better take awful good care that this thing doesn't get loose *anyplace*."

Perhaps, now, it may be possible in an overwrought world to do something about the criminals, the insane, about war, the antisocial hatred man feels for man. But it is something of a race, too. It is a race with something my classmates invented – a something called an atom bomb.

The way to make man reasonable should have preceded atomic fission. It has come up concurrently with it. Thus it is a vital race. One does not know who will win. Can we do something for the savage in civilized garb before he ruins this world and all man? That is a question which the future must answer. I cannot do more than the work I have done and to publish and make available what has been done.

Every facility which we have and all the knowledge which we have gained is at your disposal. It is at your disposal to treat your crippled, your ill, your infirm, to improve you, to make crime a thing of yesterday, to banish war forever. But it is up to you.

– L. RON HUBBARD

THE THIRD PARTY LAW

Violence and conflict amongst individuals and nations have been with us for ages and their causes have remained a complete mystery, a mystery finally solved in Scientology.

If Chaldea could vanish, if Babylon turn to dust, if Egypt could become a badlands, if Sicily could have 160 prosperous cities and be a looted ruin before the year zero and a near desert ever since – and all this in *spite* of all the work and wisdom and good wishes and intent of human beings, then it must follow as the dark follows sunset that something must be unknown to man concerning all his works and ways. And that this something must be so deadly and so pervasive as to destroy all his ambitions and his chances long before their time.

Such a thing would have to be some natural law unguessed at by himself.

And there is such a law, apparently, that answers these conditions of being deadly, unknown and embracing all activities.

The law would seem to be:

A THIRD PARTY MUST BE PRESENT AND UNKNOWN IN EVERY QUARREL FOR A CONFLICT TO EXIST.

or

FOR A QUARREL TO OCCUR, AN UNKNOWN THIRD PARTY MUST BE ACTIVE IN PRODUCING IT BETWEEN TWO POTENTIAL OPPONENTS.

or

"And there is such a law, apparently, unknown and embracing all activities."

WHILE IT IS COMMONLY BELIEVED TO TAKE TWO TO MAKE A FIGHT, A THIRD PARTY MUST EXIST AND MUST DEVELOP IT FOR ACTUAL CONFLICT TO OCCUR.

It is very easy to see that two in conflict are fighting. They are very visible. What is harder to see or suspect is that a third party existed and actively promoted the quarrel.

The usually unsuspected and “reasonable” third party, the bystander who denies any part of it, is the one that brought the conflict into existence in the first place.

The hidden third party, seeming at times to be a supporter of only one side, is to be found as the instigator.

This is a useful law in many areas of life.

It is the cause of war.

One sees two fellows shouting bad names at each other, sees them come to blows.

No one else is around. So *they*, of course, “caused the fight.” But there was a third party.

Tracing these down, one comes upon incredible data. That is the trouble. The incredible is too easily rejected. One way to hide things is to make them incredible.

Clerk A and Messenger B have been arguing. They blaze into direct conflict. Each blames the other. *Neither one is correct and so the quarrel does not resolve since its true cause is not established.*

One looks into such a case *thoroughly*. He finds the incredible. The wife of Clerk A has been sleeping with Messenger B and complaining alike to both about the other.

Farmer J and Rancher K have been tearing each other to pieces for years in continual conflict. There are obvious, logical reasons for the fight. Yet it continues and does not resolve. A close search finds Banker L who, due to their losses in the fighting, is able to loan each side money, while keeping the quarrel going, and who will get their lands completely if both lose.

It goes larger. The revolutionary forces and the Russian government were in conflict in 1917. The reasons are so many the attention easily sticks on them. But only when Germany’s official state papers were captured in World War II was it revealed that *Germany* had promoted the revolt and financed Lenin to spark it off, even sending him into Russia in a blacked-out train!

One looks over “personal” quarrels, group conflicts, national battles and one finds, if he searches, the third party, unsuspected by both combatants or, if suspected at all, brushed off as “fantastic.” Yet careful documentation finally affirms it.

This datum is fabulously useful.

In marital quarrels the *correct*

approach of anyone counseling is to get both parties to carefully search out the *third* party. They may come to many *reasons* at first. These *reasons* are not *beings* (people). One is looking for a third *party*, an actual *being*. When both find the third party and establish proof, that will be the end of the quarrel.

“A THIRD PARTY MUST BE PRESENT AND UNKNOWN IN EVERY QUARREL FOR A CONFLICT TO EXIST.”

that answers these conditions of being deadly,

Sometimes two parties, quarreling, suddenly decide to elect a being to blame. This stops the quarrel. Sometimes it is not the right being and more quarrels thereafter occur.

Two nations at each other's throats should each seek conference with the other to sift out and locate the actual third party. They will always find one if they look, and they *can* find the right one. As it will be found to exist in fact.

There are probably many technical approaches one could develop and outline in this matter.

There are many odd phenomena connected with it. An accurately spotted third party is usually not fought at all by either party but only shunned.

Marital conflicts are common. Marriages can be saved by both parties really sorting out *who* caused the conflicts. There may have been, in the whole history of the marriage several, but only one at a time.

Quarrels between an individual and an organization are nearly always caused by an individual third party or a third group. The organization and the individual should get together and isolate the third party by displaying to each other all the data they each have been fed.

Rioters and governments alike could be brought back to agreement could one get representatives of both to give each other what they have been told by *whom*.

Such conferences have tended to deal only in recriminations or conditions or abuses. They must deal in beings only in order to succeed.

This theory might be thought to assert also that there are no bad conditions that cause conflict. There are. But these are usually *remedial by conference unless a third party is promoting conflict*.

In history we have a very foul opinion of the past because it is related by recriminations of two opponents and has not spotted the third party.

"Underlying causes" of war should read "hidden promoters."

There are no conflicts which cannot be resolved unless the true promoters of them remain hidden.

This is the natural law the ancients and moderns alike did not know.

And not knowing it, being led off into "reasons," whole civilizations have died.

It is worth knowing.

It is worth working with in any situation where one is trying to bring peace.

— L. RON HUBBARD

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WHAT IS GREATNESS?

The hardest task one can have is to continue to love his fellows despite all reasons he should not.

And the true sign of sanity and greatness is to so continue.

For the one who can achieve this, there is abundant hope.

For those who cannot, there is only sorrow, hatred and despair. And these are not the things of which greatness or sanity or happiness are made.

A primary trap is to succumb to invitations to hate.

There are those who appoint one their executioners.

Sometimes for the sake of safety of others it is necessary to act. But it is not necessary also to hate them.

To do one's task without becoming furious at others who seek to prevent one is a mark of greatness – and sanity. And only then can one be happy.

Seeking to achieve any single desirable quality in life is a noble thing. The one most difficult – and most necessary to achieve – is to love one's fellows despite all invitations to do otherwise.

If there is any saintly quality, it is not to forgive.

“Forgiveness” accepts the badness of the act. There is no reason to accept it. Further, one has to label the act as bad to forgive it.

“Forgiveness” is a much lower level action and is rather censorious.

True greatness merely refuses to change in the face of bad actions against one – and a truly great person loves his fellows because he understands them.

After all, they are all in the same trap. Some are oblivious of it, some have gone mad because of it, some act like those who betrayed them. But all, all are in the same trap – the generals, the street sweepers, the presidents, the insane. They act the way they do because they are all subject to the same cruel pressures of this universe.

*"We can at least understand
the one fact that greatness does not stem from
savage wars or being known."*

Some of us are subject to those pressures and still go on doing our jobs. Others have long since succumbed and rave and torture and strut like the demented souls they are.

To rescue some of them is a dangerous undertaking.

We can at least understand the one fact that greatness does not stem from savage wars or being known. It stems from being true to one's own decency, from going on helping others whatever they do or think or say and despite all savage acts against one; to persevere without changing one's basic attitude toward man.

True greatness depends on total wisdom. They act as they do because they are what they are – trapped beings, crushed beneath an intolerable burden. And if they have gone mad for it and command the devastation of whole nations in errors of explanation, still one can understand why and can understand as well the extent of their madness. Why should one change and begin to hate just because others have lost themselves and their own destinies are too cruel for them to face?

Justice, mercy, forgiveness, all are unimportant beside the ability not to change because of provocation or demands to do so.

One must act, one must preserve order and decency, but one need not hate or seek vengeance.

It is true that beings are frail and commit wrongs. Man is basically good but can act badly.

He only acts badly when his acts done for order and the safety for others are done with hatred. Or when his disciplines are founded only upon safety for himself regardless of all others; or worse, when he acts only out of a taste for cruelty.

To preserve no order at all is an insane act. One need only look at the possessions and environment of the insane to realize this. The able keep good order.

When cruelty in the name of discipline dominates a race, that race has been taught to hate. And that race is doomed.

The real lesson is to learn to love.

He who would walk scatheless through his days must learn this.

Never use what is done to one as a basis for hatred. Never desire revenge. It requires real strength to love man. And to love him despite all invitations to do otherwise, all provocations and all reasons why one should not.

Happiness and strength endure only in the absence of hate. To hate alone is the road to disaster. To love is the road to strength. To love in spite of all is the secret of greatness. And may very well be the greatest secret in this universe.

– L. RON HUBBARD

*"THE HARDEST TASK ONE CAN HAVE
IS TO CONTINUE TO LOVE HIS FELLOWS
DESPITE ALL REASONS HE SHOULD NOT."*



The founder of the Scientology religion, L. Ron Hubbard is renowned for his humanitarian works and the broad body of knowledge and practical applications contained in Scientology.

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