Editor's note: When in Oslo in 1938, I met Neill. It was quite an experience. Two memories stand out vividly in my mind. One is that of the discussion evenings at Reich's, and Neill again and again pointing the stem of his old pipe at Reich and propounding some searching question. The oldest man in the group, he nevertheless was never ashamed to profess ignorance and never satisfied until he really got to the bottom of a thing. He seemed to take nothing for granted—except the right of the child to freedom.

The other is that of an evening when Neill gave a talk to a large teacher audience in Oslo. It seems that before he went to the platform he was approached by a lady who said in some trepidation: “You aren’t going to talk about that man Reich, are you?” “I certainly am,” said Neill. When he started to speak, he began to tug at his necktie, as embarrassed speakers are wont to do. But it was by no means the audience that embarrassed him; it was the necktie. “I’m going to talk about freedom,” he said, “so the first thing I’ll do is to free myself of this,” and took the damn thing off. The audience was very dignified. Right in front of me sat a gentleman who must have belonged to the upper strata of the school hierarchy: stiff shirt, bow-tie, bowler hat, walking stick and gloves. There he sat, stiff as a board, dignity personified. And then, in the course of his speech, Neill said: “Dignity is only our way of keeping the children from seeing what silly asses we are.” I have met few people with as little defensive dignity as this great Scots teacher and few with more simple human dignity than he.

In the following pages, we print a few excerpts from the first chapters of his book, “The Problem Teacher” (Herbert Jenkins Limited, London, 1939. 192 p.)

WHAT IS A TEACHER?

“What would you like to be when you grow up?” I have asked the question hundreds of times. Only once did a child reply: “A teacher.” I had to send her away from my school later when she turned out to be mentally defective.

Among teachers there are roughly two kinds of ungrown-ups: the kind that loves being a child, and the kind that hates his inability to grow up. The former is what we call “the born teacher”: the latter is the hateful disciplinarian. The born teacher is not a problem: he loves his work and he loves children, and children love him. But he should be pensioned off round about the early forties because, when he arrives at the stage when play is an effort to him, he is apt to become a pessimist with a mechanical smile.

The disciplinarian teacher should of course be pensioned off before he leaves the training college. He is dangerous and damned from the word go. Psychologically he is at the same stage as the bully of Class IV, but he is a bully who is in the position of being winner in every scrap. The born teacher is the Peter Pan of love; the disciplinarian the Peter Pan of power.

Now we can try a definition of the problem teacher. He is the man who hates the child in himself and the child in everyone else. The lover of children hates all those trappings of education that warp and thwart the child. The hater of children likes the hateful disciplines and punishments that rob the child of freedom and happiness.

The word Education means literally drawing out. A good teacher does not
draw out: he gives out, and what he gives out is love. And by love I mean approval, or if you like friendliness, good nature. The good teacher not only understands the child: he approves of the child. The ability to teach a subject is of minor importance: the one criterion applicable to any teacher is . . . Do children fear him? If they do he is a bad teacher, even though he has 100 percent of passes every year. If he is respected by his pupils he is a failure, for respect implies fear. I have said often and often that if a child cannot address his teacher as a silly ass the teacher is a danger.

Sometimes reviewers and other critics say that I continually write half-true things merely to shock people. This "silly ass" test is one of the alleged shocking half-truths. To me it involves one of the most important truths connected with education. To be called a silly ass by a child is the supreme test of sincerity to oneself and to the child. The man who reacts with a smile is a silly ass and knows it: the man who reacts with anger is a silly ass who dare not admit to himself that he is. No man is honest, but the man who protects himself by dignity is the most dishonest of all.

The beginning of my days as a good teacher dates from the time when the class did get beyond my control, and it was then that I learned that one must first lose if one is to win. When I lost my leather tawse for ever I lost my fear of my pupils and they lost their fear of me. Funnily enough in those leathering days I was said to be an excellent teacher, but then any sergeant in the Guards would be called an excellent instructor. . . . Our educational drill sergeants, supported by all the power of the State, convey to the unfortunate children the idea that the spit and polish absurdities are the importances of life.

Teaching as it is today must attract the spit and polish type of man, that is the man with childish values. Shaw puts it: He who can does: he who cannot teaches. Only the man with the lance-corporal mind can adapt himself to such a system: only he can tolerate a horizon bounded by the schoolroom walls and the Board of Education Code.

The question arises why the lance-corporal type of schoolmaster is so often a hater. . . . It is only about two months ago that I had a letter from a woman in Scotland saying that her boy of nine is strapped severely if he has more than two spelling mistakes in his dictation. His teacher is a young woman.

. . . I have invited the obvious retort . . . "Such teachers don't exist nowadays: you are forty years behind the times."

Good. I admit it. I admit that the man I have depicted is a monstrosity that only exists by accident. At the same time I contend that he exists in another form, that a teacher with the same psychology is a danger even if he has never touched a child in his life. I visited a rural school not long ago. The headmaster told me that he used the strap only once in a blue moon. "The old harsh discipline has gone," he said. He took me round the classes. In each room the children jumped to their feet when we entered. They hardly looked at me: their eyes were glued on the head. He spoke to a few of them and they answered in that insincere tone that has fear behind it. It made me think of the times when I was one of the guard inspected by the adjutant: I also knew what it was to watch an authority in fear. I was sure that the head would have approved of polished brass buttons. I came away from that school feeling miserable and angry. The little tin god had a school ruled by fear and he was quite unaware of the fact.

I contend therefore that one does not need to use physical violence to introduce fear into children’s lives. I contend that there are thousands of teachers, male and female, who evade the realisation that their rule is primarily one of fear, that in
their hearts they give out hate and not love. In that school I made a funny remark. The children were afraid to laugh: they glanced at the head to see if they dared. As he apparently did not see the joke himself he did not smile, and they wisely kept their faces straight.

I ask you in the name of humanity why children should not be in a position to laugh all day if they want to. I ask you what hopes for a sincere life children have when they have to be insincere little devils for six hours a day.

**THE TEACHER AND THE STATE**

When the teacher in a Moscow school asked his class the simple problem: If a man buys an article for 50 rubles and sells it at a profit of 10 per cent, how much does he get for it? the bright boy of the class promptly answered: Three years' hard labour. It was the correct answer in Russia because in Russia the schools educate children for Communism. In Germany and Italy they educate children for Fascism. The State must see to it that education will be such that the status quo is perpetuated.

Theoretically one would think that schooling is an antidote to family influence. It isn't: it is family life on promotion. In school we have the proper substitutes...father, mother, brothers and sisters, discipline, obedience. The result on the teacher's psychology is appalling. He becomes a father with control over a home of forty or more children: his word is law: he can dispense with the love that every father must have for his children, and he can give the children only the hate side of father. And this is true of the disciplinarian, for he has no love to give out, only hate. No, the school does nothing to counteract the evils of home.

Should then the home be abolished? No. A home is a necessity to young children: they must have the love that only the parents can give: they must have the sense of security that the presence of parents affords. A child needs a home up to the age of three or four. At that age he should be sent to a boarding school where he can have all the happiness he requires without the temptation to attach himself over-emotionally to his family.

Dealing with children is a specialised job, and many parents simply do not know how to do it. If the child has a temperature or a pain in his tummy they realise their incapacity and rush to the doctor. But if the child cries or steals or has bad tempers they never think of their ignorance of child psychology; they treat the child themselves. Recently I had to deal with a boy of seven who is an expert thief.

"Say, Willie," I said to him one day, "will you join my gang?"

"What gang?"

"Oh, I want you to steal things and if you join my gang I'll give you half what I steal and you'll give me half what you steal."

"O.K." he said, and next day presented me with sixpence.

The only hope of curing him is to be on his side all the time, and I can do it because I know how to do it and have the opportunity that living with the boy gives me. But a father cannot do this sort of thing. The emotional tie between father and son forbids any treatment even if the father knows how to give it.

A few days later I thought it was time for me to do my bit. I handed him a penny.

"What's this for?" he asked.

"Oh," I said easily, "I stole tuppence from a visitor and this is your half."

As I walked away he said to one of the staff: "Neill didn't pinch that tuppence. He is a liar."

This was good news to me, for it was necessary that he should discover that I was as big a liar as he was himself. Only
then were he and I equals. But if his father had used the same method on him the boy would have feared to face the fact that his father was a liar, and he would have evaded the thought, that is he would have added a new repression to the many that he has already.

The State's attitude to crime is that of the old Calvinists: the sinner must repent and, if he doesn't, we'll give him what for. And this attitude is the attitude of official education. If a child offends against the school laws he must be made to suffer. The new way of trying to find out what is behind the offence is discounted, not because it is difficult, but because it affords no opportunity of expressing hate. I see little difference between the attitude children are forced to have to their teachers in England and the attitude children and adults are forced to adopt to Hitler in Germany. Both are power politics. And both systems afford opportunity to the little man to use his power without conscience.

THE TEACHER AND HIS EGO

With an audience that is compelled to be there, the teacher has little to contend with in the gratification of his own ego. In my own school where children can walk out of the classroom and stay out for ten years if they like, the teacher has some opportunity to limit his ego expansion: indeed teaching under such conditions puts a man on his mettle: he knows that, if he is a dud, the number of walkings-out will prove it. This is as it should be, for children should be the best judges of teachers.

In the State schools the teacher has no clear measure of his own importance and his own talent, so that the acquiring of a little tin god psychology is comparatively easy. For he is always right. When I lectured at a Midland university and in answer to a question from a student, answered: "I haven't the faintest idea," the students appeared to be excited. Later I asked them why, and got the reply: "We were knocked out by your confessing you couldn't answer a question, for if you ask a professor or a lecturer a question he always knows an answer. None would think of pleading ignorance."

Teachers are less inclined to learn from another than men of other professions, indeed one cannot teach an old dominie anything.

Here again we have the tremendous power of the ego. I shall illustrate by a personal example. Five years ago when lecturing in Oslo I met a man who interested me very much. He was a psychologist called Dr. Wilhelm Reich. He had rich ideas that carried him ahead of Freud, and I desired to know more about his teachings. In the end I decided to go to him as a pupil.

Now part of Reich's science lies in his discovery that psychical repressions show themselves in the muscles. They manifest themselves as stiffness, especially of the stomach, neck, etc. To learn the method one must, of course, go through it, and every holiday I have had for the past two years I have gone to Oslo (where I write this book) to go through the process. Reich found that I had a stiff neck, and each time he touched the back of my neck it was slightly painful. For days he concentrated on my neck and I became more and more annoyed. Finally I got furious. I sat up and looked him in the eye. "Reich," I said, "I have just discovered something. I have discovered that I don't believe a bloody word you say. I don't believe in your muscle theory one bit. You are a sham."

I lay down on the sofa again, and Reich touched the back of my neck.

"Good Lord," I said, "the pain's gone."

"Yes," said Reich, "and so has the stiffness."

Reich holds that envy and spite show
themselves in cramping of the muscles of

the neck.

The only feasible explanation is that all

My resistance to learning from another

man was concentrated in my neck mus-

cles, for, not only did I learn more easily

afterwards, but strangely enough, found

that I could read Reich's books more

easily. I had always complained to him

that his German was too stiff for me.

I went on talking to Reich.

"I confess that I have had a lot of con-

scious resistance to coming to learn from

you," I said. "I am fifty-five: you are forty.

I am a well-known child psychologist, and

it has been difficult and shameful for me
to come to you to learn new things."

I had found something very vital,

namely that I was allowing my petty ego

to stand in the way of my progress. It was

one of the most important discoveries of

my life, and I cannot see how I could ever

have arrived at it without Reich's un-
doubted genius for psychology.

It will be seen that when I write of tin

gods I am on ground that I know well.

... This brings up the question whether

the teacher should be an example to his

pupils. The old schoolmaster thought so

much of this aspect that he would hide his

pipe if a pupil came round the street

corner. Among teachers as a class there is

the idea of uplift, of being a shining ex-

ample in behaviour.

This attitude to education is deplorable.

Heaven only knows that the system today

is evil enough in producing little hypo-
crites without having the insincerity of the

teacher added to it. No man is good

enough to be a model to anyone, young

or old. No man should have to live an

insincere life. Children cannot learn hu-

manity from an inhuman teacher. They

can only learn in complete sincerity. I

dwell upon this matter of sincerity. It is

the criterion of life. I have said again and

again that children come to me from dis-

ciplined schools, insincere little humbugs,
Projeto Arte Org
Redescobrindo e reinterpreting W. Reich

Caro Leitor

Infelizmente, no que se refere a orgonomia, seguir os passos de Wilhelm Reich e de sua equipe de investigadores é uma questão bastante difícil, polêmica e contraditória, cheia de diferentes interpretações que mais confundem do que ajudam. Por isto, nós decidimos trabalhar com o material bibliográfico presente nos microfilmes (Wilhelm Reich Collected Works Microfilms) em forma de PDF, disponibilizados por Eva Reich que já se encontra circulado pela internet, e que abarca o desenvolvimento da orgonomia de 1941 a 1957.

Dividimos este “material” de acordo com as revistas publicadas pelo instituto de orgonomia do qual o Reich era o diretor.
01- International Journal of Sex Economy and Orgone Research (1942-1945).
02- Orgone Energy Bulletin (1949-1953)
03- CORE Cosmic Orgone Engineering (1954-1956)

E logo dividimos estas revistas de acordo com seus artigos, apresentando-os de forma separada (em PDF), o que facilita a organizá-los por assunto ou temas. Assim, cada qual pode seguir o rumo de suas leituras de acordo com os temas de seu interesse. Todo o material estará disponível em inglês na nuvem e poderá ser acessado a partir de nossas páginas Web.

Sendo que nosso intuito aqui é simplesmente divulgar a orgonomia, e as questões que a ela se refere, de acordo com o próprio Reich e seus colaboradores diretos relativos e restritos ao tempo e momento do próprio Reich.

Quanto ao caminho e as postulações de cada um destes colaboradores depois da morte de Reich, já é uma questão que extrapola nossas possibilidades e nossos interesses. Sendo que aqui somente podemos ser responsáveis por nós mesmos e com muitas restrições.

Alguns destes artigos, de acordo com nossas possibilidades e interesse, já estamos traduzindo. Não somos tradutores especializados e, portanto, pedimos a sua compreensão para possíveis erros que venham a encontrar.
Em nome da comunidade Arte Org.

Textos da área do desenvolvimento infantil

Texts from the area of child development

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