THE TEACHER AND THE SCHOOL SUBJECT

I have already suggested that the school subject is one of the means used by the State to prevent the child from being educated. It is a safety valve. The only dangerous subject is History, and the textbooks are so written that they are almost dangerproof. Fortunately the State cannot eliminate the teacher's adding his own version to that of the approved book unless it is a State of the totalitarian type with a terror behind its commands.

Both elementary and secondary schools fail to be educative because they only provide for the intellect and the memory. Education should be creative all the time, but every schoolmaster knows that his work is almost without creation. Only when creation is recognized as the only dynamic factor in education will our schools be real places of education. So long as learning poetry is preferred to writing verse: so long as reading Shakespeare is more important than writing a play: so long as vulgar fractions on a blackboard are of more moment than fractions used creatively in making something in wood or metal, our schools are failing to educate.

New pupils come to me with long Reports from their previous school.

Mathematics—fair.
English—some advancement on last term's work.
Drawing—very good, but is apt to be careless in detail.
General Behaviour—inclined to show off too much in class, but improving.

If I issued Reports at the end of term I should feel inclined to make them after this fashion:

Mathematics—lousy, but that doesn't matter.
English—his vocabulary has improved since last term, but he should be warned against using it in Aunt Mary's presence.
History—haven't the least idea and have no wish to discover.
General Behaviour—his parents will find out how that is before he has been an hour in the house.

Now I am being skittish, yet I cannot see what attitude one can take up other than a humorous one. The whole subjects racket is a joke, only the specialists cannot see it, and the children dare not see it. When Smith Minor is fifty how much will it matter to him or anyone else what opinion his English teacher gave of him when he was twelve? Negatively it may matter a lot, for the millions of school reports that have been issued have helped to lower the self-confidence of millions of children, have given unnecessary fears to millions of children. This is known to all of you who carried home the damning Report to a father you knew would be irate. How many children have "lost" their Reports on the way home?

But it isn't the Report that is the culprit: the evil lies in the teachers' attitude to the subject. If Reports are to be retained I propose that they should be written by the children themselves, about themselves with an appendix about the teacher. Such a Report might run something like this:

"I hate Maths and the Maths Mistress is a beast. I like English because Mr. Brown lets us write gangster stories or anything we like. My history is pretty bloody, but Miss Green is so dreadfully dull with her tiresome talk about Roman Civilisation. Handwork is O.K. in a way, but we aren't allowed to make what we want to. Who wants to make a pen tray? I want to make guns and aeroplanes. I
loathe drawing since Miss X came because she keeps breathing down the back of my neck all the time. Worse still she eats garlic."

What an excellent thing it would be for schools if the children were allowed to write Reports of their own! How spring-cleaning! How disastrous to century-old cobwebs! How exhilarating to subjects specialists! Alas, most of the Reports would be lies: even if they could be published in a School Magazine anonymously, each critical child would fear that anonymity would fail to protect from staff vengeance.

THE TEACHER AND SEX

It is a human right of everyone who has reached sexual maturity to have a sex life. Today this can only be had in marriage, and all extra-marital relationships are condemned by law and morality. Owing to the marriage stipulation many teachers have no sex life at all. There are thousands of women who, for one reason or another, have never found or taken a husband, and many of these women teach in our schools, indeed the more respectable a girls' boarding school is, the more spinsters are on the staff. Men teachers have sometimes to work for years before they can afford to marry and set up house. Owing to the respectability of their profession they cannot easily have a sex life that is taboo in the eyes of morality. The teacher in the big city may have comparatively safe opportunities, but the teacher in a small town or village has too many eyes to evade.

Let us consider the consequences, the price society pays for its sexual morality. Repressed sex always becomes converted into something else, often anxiety, sometimes nervous breakdown, probably sometimes physical breakdown, often just pure irritation and hate of life. Anxiety is the commonest direction that repressed sex takes.

In our moral society we have not only the daydreaming of the children during a lesson: we have also the phantasying of the sex-starved teacher. This is often attached to fear of authority, and such teachers live in dread that the head will come into the room and catch them bending. A sex life does not abolish fear: it abolishes the neurotic fear, the phobia. Fear of bombs is not neurotic but fear of mice or spiders is. Fear of school inspectors in the days when they had the power over the teacher's salary was a real fear; fear of an inspector today is an unreal fear. It is an emotion attached to the wrong thing. This is another evil result of sex suppression: the sex emotion is transferred from its original, unattained or unattainable object, and it can attach itself in a negative form to other objects, children perhaps. Only a teacher who is not having a sex life will flare up if a child writes a sexual word on the wall.

It is one of the tragedies of education that a married woman is not allowed to teach. Not that marriage itself is an exact criterion: many married women never get a full sexual satisfaction owing to their inhibitions or to the inhibitions of their husbands. A married woman, however, has at least the chance of a sex life whereas her unmarried sister has none.

This brings up the vexed question of women teaching boys. The usual argument is that they cannot keep control. I say control be damned. Children should be taught by both sexes. Boys require a mother substitute, girls a father substitute. The difficulty is that today these substitutes are so often without a sex life. One result is that the teacher of either sex has an unconscious sexual attitude to the children. This is seen in favouritism. Sometimes an unmarried man will attach his emotions to an attractive little girl in his class; sometimes the unmarried woman teacher has a like attitude to a boy. Sometimes the emotion is so strong that when the favourite is
absent the day's work is dull and tiresome. I hasten to say that this emotion is never conscious, at least the underlying sex emotion is never conscious. It is a fact that emotion can be quite dissociated from age, and a man of forty can have a "pash" on a girl of ten, because the man of forty whose adult sex life is not in order, regresses to emotions long past. This follows easily because in childhood sex and love are frowned on so much that early fixations are formed, fixations that live on till death.

In the case of the sex-repressed teacher the temptation to break away may be weakened by the constant association with the family in the form of many little brothers and sisters.

One of the great dangers connected with the sex-inhibited teacher is that of conversion of sex energy into jealousy. I found in myself that my anxiety lest two young people should sleep together had, as its main root, my own infantile jealousy. I know of a large girls' school where the staff shows its dislike of visible breasts, and the girls come to be ashamed if they don't look like flat-chested boys. This is not only caused by jealousy on the part of the sex-starved women: it has another root also—it springs from the scorn of sex that the unsexed person develops. "Anyway sex is an overrated thing. We must do all we can to ignore its existence."

It may be masculine arrogance on my part when I say that women teachers who have no sex life are more dangerous to children than men teachers in the same predicament. A woman who has let her youth slip by without having a sex life, has little opportunity of beginning one when her peach-like charm has gone. Hence the oldish woman renounces sex as unattainable, while the oldish bachelor hopefully glances at the ankles of the young girls. Lack of a sex life seems to lead to more irritation in a woman than in a man.

What is then the solution? That only married teachers should be allowed to deal with children? Do we not all know married teachers who are as bad as unmarried ones? Haven't you and I known scores of married headmasters who were cruel brutes, married women who were shrews?

That brings me back to the theories of Dr. Wilhelm Reich. I have already mentioned his belief that repressions show themselves in the muscles, appearing as stiffness and cramping. These repressions are primarily sexual, so that all the muscles of the body are, as it were, fortifications guarding the sexual apparatus from danger. When the child is corrected morally he stiffens his stomach. I took that with a large grain of salt when I first heard it from Reich, but on examining the small children of Summerhill I was astonished to find that the ones who had been brought up without morality had soft stomachs, while the children of the religious and moral had stiff stomachs.

Reich contends that because of sex prohibitions few men and women in a civilised country ever get the fullest enjoyment from the sex act. He holds that muscle tension prevents a true orgasm reflex. The result is that many women have sexual intercourse without a real orgasm (a fact that every doctor and psychologist has known for years). Many men perform the act without getting the enjoyment they desire, and not infrequently one hears a man or woman say: "It's an overrated pastime."

Reich's theory is the only one that explains the reason why married life is so often unsatisfactory. It explains the raging virago of a wife who nags all day long; it explains the husband who seeks pleasure out of his home most of the time, and I don't mean only sex pleasure, I mean his darts and clubs and hobbies. Married life is not synonymous with love life, indeed, marriage is the greatest obstacle that love can meet, for marriage involves per-
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manency, and love cannot be made permanent by law: love should be free.

So long as love is unfree, marriage will be accepted as the only respectable means of having a love life. That marriage is the greatest danger to love is certain: its possession, its bondage, the economic dependence of the wife on the husband, these are all fatal to love, because marriage is static and love is dynamic. Emotion can be repressed but it cannot be destroyed. If Mrs. X falls in love with Mr. Y her social surroundings may prohibit her from ever consummating that love, and the price is a heavy one: her married life must become a lie, her sex life with her husband must be an unhappy prostitutionary one, her children, infected by her unhappiness, must suffer and be unhappy. Worst of all she is haunted by a sense of guilt, even though she has never kissed the man she loves. It is the story of a million women, of a million men. It is the story that explains why countless women find the sexual act unpleasant, why countless men find it unsatisfactory. Marriage is the surest way of converting love into lust.

Love is lust with tenderness added. In love both parties have the same tenderness to each other after sexual intercourse as before. If love is absent the man generally wants to get away from the woman after the act. Under a sane sex morality love would be the only criterion of sex behaviour: men and women would sleep together solely because they wanted each other, and no third party would have any right to interfere or to forbid.

However, since we do not live in Utopia, we must look at things as they are today. In our schools stand thousands of teachers who either accept morality or feel themselves confined and confined by it. How does their attitude affect the children?

It is not easy to say. What a child acquires unconsciously is still a hidden secret, only partly guessed at. One thing is certain, however, that the unconscious of the teacher does in a mysterious way affect the unconscious of the child. A sex-repressed headmistress will quite unconsciously give her girls a guilty feeling about sex. The mere fact that sex as a topic is taboo in school denotes that the new generation, having no education on the subject, is forced to accept the current morality of sex. True there are teachers who try as well as they can to obviate this by giving sex instruction about the bees and the pollen. One young man of my acquaintance tells me he feels like blushing when the word pollen crops up in conversation: it is obscene to him. Sex instruction can get nowhere until we tell children truthfully that the chief element in sex is pleasure, for it is the pleasure of sex that makes it taboo.

Reich's view of sex repression has wide social significance. . . . His book Der sexuelle Kampf der Jugend (The sex battle of youth) will, I hope, soon be available in English. In this book he emphasises the misery of sex among the young, how that they have no place for love, how that as a substitute for love they seek furtive, unsatisfactory sex congress in corners and lanes; how that they are mostly ignorant of preventives and in any case are too poor to supply them. It is the book of a brave fighter for freedom, a book that has raised more hate and passion than any book I know. Reich wants to see a new morality, founded on love and not on vested interests and possession.

If Reich's analysis of society is right, and personally I believe it is, what harm is being done by the teachers' acceptance of conventional sex morality? The schools are producing not only wage slaves but sex slaves. Sex is the creative force in life and our revolutionaries hope to remake the world by ignoring it, hope to remake it by their heads alone. Rebels with a sense of guilt are handicapped from the word go. This is why so many rebels are haters;
they hate the rich rather than love the poor; they hate not as free men but as bound men. They think that their chains are from Capitalism and they are quite unaware that the strongest chains are those of their own repressions, not only sex repressions but spiritual repressions.

Sex repression and economic suppression allow much emotion to go to seed, so that when a Hitler comes along the emotion can be showered on him. Emotion for a Hitler is fundamentally the same emotion that goes to religion. In some of his followers it is an emotion of worship. It is not without significance that the South German greeting has changed from *Grüss Gott* to *Heil, Hitler*. The coming war will be to many a holy crusade, and as long as we have an unattached emotion, we shall have our Hitlers and wars and poverty and exploitation.

I have wandered far away from the school and the teacher. That is as it should be, for the teacher's job is only partly in the school. He is part of society and if society is what I have described it as being, he is part of the whole suppressive complex that is a conspiracy against human nature and human pleasure. And by sticking only to his school subjects he is helping to perpetuate that society; he is helping to bolster up a civilisation that denies economic and sexual freedom to human beings.

If the teacher's attitude to sex is a limited one he is not in the position to understand or to help children with sex difficulties. The teacher with a guilty conscience about masturbation cannot help the child with a like conscience. The so-called dull child who daydreams his class life away is so often the child who cannot solve the awful problem: Is sex sinful or not? All the discipline or talking in the world cannot help such a child, but the sympathetic understanding of the teacher can. Worries about sex take up more of a child's libido than all the school subjects in the world. The teacher who fears to face the sex question sees only the ability or inability to do arithmetic or to behave well in class. He sees only the outer shell of the child.

Many people indignantly assert that too much importance is attached to the sex question. They declare that children are not obsessed by sex. I once taught in a coeducational school in London, where the pupils were all of good middle class. In two years I never heard a sexual word, indeed, I discovered that boys of fifteen did not know the vulgar words for excrement or even the sex organs. I was greatly puzzled but light dawned upon me when the headmaster held a long lecture on the enormity of a boy of nine's kissing a girl of eight. But I did not realise how much the apparent sexlessness of the middle class was a myth until I had a school of my own. I find that children of five from middle class homes react to freedom by showing an intense interest in sexual and excremental affairs, so much so that their language is sometimes awkward when the wrong type of visitor is being shown round the school.

... a question that teachers often ask me: "Is it necessary for a teacher to be psychoanalysed?" Hitherto I have answered: "Yes. You can't deal with others if you are unaware of your own unconscious." I have lost my certainty now. I have been saying for years that psychology could not advance far until it joined up with physiology, until body and soul were seen as a unity. That is why Reich interested me: he was the first psychologist I had met who considered the body at the same time as he considered the psyche.

One difficulty is that there are so few books that can really help the teacher to an understanding of child psychology. Books on psychoanalysis usually deal with more or less pathological cases. The teacher should study all schools, taking from each what he feels he can accept. He should be
warned that his own repressed attitude to sex may make him overvalue the psychology of Dr. Alfred Adler, a doctrine that is apt to attract the timid ones whom Freud scared away with his sex theory. But now that Freudianism is so respectable, Adlerianism may begin to lose ground, for Freudianism only shows up causes; it does not translate its theories into action. Reich says: "If we free sex repressions, what then? What is the patient going to do about sex activity? How can our youth have a sex life even if they get rid of their repressions? They have no facilities. Therefore we should aim at changing society so that sex can be free." The Freudian would say: "That is not our affair. I deal with the individual, and it is not my job to help him to a sex life; all I do is to show him what is behind his lack of sexual satisfaction, and then he can do what he likes. It isn't for me to advise him in any way. Nor is it my province to reform society so that sex repression will be abolished."

I have an uneasy feeling that the Freudian fears freedom as much as the Calvinist did. Freud was welcomed in England as a distinguished refugee; Reich has been driven from country to country. It is always a dangerous thing to advocate real freedom.

**THE TEACHER AND HIS DIGNITY**

The gulf between a teacher and his pupils is very similar to that between officers and men in the army, and it has the same basis . . . familiarity breeds contempt, and discipline and obedience are undermined. In the army and the classroom we find the servile "Sir"; we find similar commands.

Respect is an enemy of sincerity in life. It is a word I personally should like to see taken out of the dictionary, if taking it out of the dictionary could miraculously abolish what it stands for. It stands for fear and nothing else. It is impossible to associate it with love, for love can only exist between equals. Dignity is the means by which a teacher demands respect.

Instead of preaching against dignity I shall describe how a school runs without a scrap of dignity on the part of the staff, and in consequence, not an iota of respect from the pupils. The staff is addressed by Christian names. Nicknames flourish most easily in a disciplined school, surreptitiously of course, and we have never had in Summerhill any craze for them. The younger children call Parsons the handwork teacher Snips or Nippers, but the older ones call him George. To the children and the maids I am Neill. Shakespeare didn't know what he was talking about when he said that there was nothing in a name: there is everything in a name. The gulf between George and Mr. Someone is a very, very wide one.

When a child calls his teacher George he is free from fear. When a teacher accepts being called George he is free from dignity. Then we have a situation in which the personality of the teacher cannot stand between the child and the work. This is important. Work should always be done with a single aim—the acquiring of knowledge or skill or both. When a "respected" personality stands between a child and his work, the work is no longer one of a single aim: it becomes a constellation of teacher plus work. In Summerhill work is never done because of the teacher's personality. There is no desire to please the teacher.

It is noteworthy that people of real dignity are never dignified. The wife of a profiteer displays much more dignity than a duchess, naturally, because she is unsure of herself. . . . The class explanation of dignity is not the whole story. There is the psychological side. The temptation to wear a psychological top hat is in every one of us, and boiled down, the teacher's dignity comes from his belief that his is a top hat job. His is the dignity of the boy who has attained to long trousers.
No man or woman ever grows up. The main reason for this is that no child is allowed to live out its playhood, but another reason is that no child is allowed to satisfy completely its childhood curiosity about life. This is seen in the average adult's finding of humor in watercloset stories, or in sex stories. It is seen in the adult's delight in cartoon pictures of destruction, and in slapstick comedy of the screen.

The dignity of the teacher is his defense against his betrayal of his innate childishness. He is the cripple boy who could not go with the band that followed the Pied Piper to the never-never land. The child in him has the same attitude to schoolbooks as the children in his class have; he has the same longing for freedom that the children have. He dimly feels that one touch of real humanity would blow the educational system sky high. That is why he must always have perfect control over the pupils and over himself. That is why he must be so very careful in his language, never allowing the suggestion of slang or vulgarity.

Tidiness is also a form of dignity, of attempted grown-upness. The inherent interest in science is killed in thousands of children by the stupid insistence that they write out every experiment neatly in an exercise book. The only excuse for neatness is utility; a garage finds it more useful to have its nuts and bolts arranged in boxes according to size than to have them all mixed up. A teacher should have one box for pencils and another for pens, but he should not give the children a divided mind that will have science in one box and the description of science in another.

Tidiness has this in common with grammar that it exaggerates the means at the expense of the end. Tidiness is dignity applied to objects. Children when left to themselves have no use for tidiness. That is because a child sees in the object only a means to an end, and that is why children are often so annoying to adults when they use, as means, things that the adult values or overvalues.

That dignity and tidiness are related is seen in the value that is attached to dress. It is significant that the teachers in Summerhill dress carelessly in old clothes with open-necked shirts, while State teachers have to appear at work in decent clothes. That is explained by the fact that dress and dignity are external things, hiding nakedness.

It would not be true to say that the teaching profession is overdressed, or even consciously interested in dress. What I am complaining of is that the profession is not interested in undress. If our schools were staffed by teachers who wore open-necked shirts and shorts, the dignity of the profession would be automatically lessened.

The urgent need is that teachers become human, that they become members of the gang, that they identify themselves with their pupils, that they renounce all claim to be superior in any way. Their dignity is a barrier that must be broken down if the next generation is to have any chance of facing life more bravely and honestly than our generation has done.
Projeto Arte Org
Redescobrindo e reinterpreando 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).
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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