

A Dilemma in Social Self-Government

Self-government is a process and not a fixed state of affairs. It is a process of development toward self-rule and responsibility of the people. As a *principle* of social development it requires complete freedom of self-expression and discussion of opinions. As a *social process*, self-government is subject to exactly those evil trends in human character-structure which it is to overcome: the incapacity of the masses to rule themselves. This incapacity is at the root of all evil, socially disastrous happenings, be it war or dictatorship or corruption in representative democratic government. The basic dilemma is this:

HOW IS INDIVIDUAL AND SOCIAL SELF-GOVERNMENT TO BE ACHIEVED ON THIS PLANET, FOR ALL PEOPLE, IF THE SOCIAL FORCES WHICH REST ON THE HELPLESSNESS OF HUMAN BEINGS ENJOY THE SAME FREEDOM AS THE EMBRYONIC PROCESS OF MASS SELF-GOVERNMENT?

Let us exemplify the problem by means of a concrete issue: the activities of the "Un-American Activities Committee" versus the danger of red fascism. The *liberal* maintains that free expression of opinion should *in no case* be impeded, not even in the case of opinions which are directed against the very social system which guarantees freedom of speech and opinion. If we restrict this freedom in one case, who shall be the judge when freedom is restricted in other, *truly* progressive instances?

The advocate of the congressional committee which investigates red fascist activities, on the other hand, maintains that the activities of this committee are directed against subversive *activities*, and not against opinions. Here the dilemma centers around whether we are dealing with opinions *or* with actions. Opinions, according to this point of view, are free; deeds in accordance with opinions are not free but are subjected to public scrutiny; subversive activities should not be free.

In this form, the dilemma appears insoluble: the liberal, though defending self-government *in principle*, quite obviously *appears to defend* the dictatorial cause in practice. On the other hand, the advocate of the congressional investigation quite obviously *violates* the principle of self-rule; but, just as obvi-

ously, he appears to defend the social system which guarantees the practice of this rule. Both parties in the discussion seem to be right *and* wrong at the same time. It is equally obvious from experience that the red fascist will misuse freedom in order to kill it, just as it is obvious that the curbing of freedom of expression will achieve the same thing.

Something must be *basically* wrong here. It seems as if some of the confusion were due merely to the *NEGATIVE* formulation of the issue. This becomes clear when we replace it by a *POSITIVE* formulation, thus:

Let us change the name of the Committee to "CONGRESSIONAL COMMITTEE TO SAFEGUARD THE PROCESS TOWARD SELF-GOVERNMENT OF THE PEOPLE." With this formulation, not only is the exposure of the enemy of self-rule achieved, but also the *END ITSELF*, which justifies the activity of such a committee, is clearly defined. Furthermore, the positive definition will change the whole situation *practically*. Now it will be the *duty of the liberal* to fight the enemy of self-rule, and he will extract himself from the predicament he is in at present in which he appears as *the defender of his worst enemy*. With this definition, it will be only the people who are *right* who will fight the CP, and not the wrongminded people, who are clearly *against* self-rule *themselves*. We shall no longer feel embarrassed to sympathize with the exposure of spies and destroyers of human freedom as we do at present; there is no quarrel with the uncovering of spies in embassies, in civic bodies, in universities, etc. However, we want to be sure that those who investigate the spies are not themselves destroyers of the process toward self-rule of the people. By distinguishing the goal of *self-rule* from the goal of *extinction of self-rule*, as represented by the dictators, we shall no longer commit the grave and even disastrous error of misrepresenting dictatorial régimes as a special brand of democracy.

The conclusion is quite clear: *ONLY STRICT ADVOCATES OF THE PEOPLE'S SELF-GOVERNMENT CAN FIGHT ITS ENEMIES*. It would be this clearly defined goal which would make congressional investigations of activities acceptable. It would even discriminate between members of the CP who are *for* self-rule (and many rank and file members are *for* it) from others who are true fascists out to kill human freedom. It would eliminate the inconsistency which exists in that to *practice* what one believes is granted in one case and not in another. We expect every member of human society to help self-rule along not only in thought but also in *deeds*. At the same time, we split the *doing off from the thinking* in the case of the fascist and thus get hopelessly entangled in contradictions of our own making.

The positive formulation of *social self-rule* as the *goal* of the democratic process would also clear the atmosphere in some other respects:

We would see more clearly that the CP of today has nothing whatsoever to do with science or Marxism or truth or self-government of the people, that it is an organized power machine of and for little men, built on fear and irresponsibility of peoples, and nothing but that.

We would reach the general agreement that truth and frankness, and not a mere opinion or activity, are the criteria of human behavior in accordance with the process toward self-rule of all people on this earth. We would fight the CP, not for what it thinks or even does, but mainly for *how* it does things. The lie, and the distortion of truth on principle, would be the thing we fight. The CP would surely fall under this category since no other social body in the history of mankind has developed the lie and the distortion and defamation and the power principle to the same extent as the CP. But, on the other hand, we would no longer believe that it is *only* the CP which represents the evil; in applying this principle, we would get at any member of any congressional committee who does the same thing, seeks power, distorts facts, slanders the name of honest people; we would be able to get at any and every human being who impedes the process toward self-rule of the people. We would ask not only the CP but *everybody* to *put his cards plainly on the table, to stand up frankly for what he says, not to say one thing today and do the other thing tomorrow*. We would make it a rule in human and social intercourse to demand that the *motive of one's action coincide with the goal*; we would fight tooth and nail anyone, communist or non-communist, fascist or liberal, whose motive for fighting a cause is not finding the truth but protecting his own personal or professional interests, regardless of the truth.

We would agree that all human thoughts and deeds are acceptable which help to promote the independence, cooperation, factual self-government—from birth to the grave—of all people. We would finally learn to judge a man by what he actually does and not by what he professes to think or promises to do in the future. Then we shall find that *only the right man can do the right thing*, and that *only the wrong kind of man does the wrong thing*. And thus, with the goal of individual and social self-government constantly in front of us, we would learn to do *practically* what we are unable to do at present, i.e., to *develop* the riches in human structure, to anchor the social system in free, frank minds and bodies, capable not only of wanting freedom, but also of *being able to safeguard it and to administer it*.

We shall, then, have to learn to distinguish between the man who comes openly telling us that he hates our guts and the man who sneaks up in the dark telling us he is delivering a birthday cake, and the cake, concealing a bomb, explodes in our face.

Equipped with such *positive* goals in our endeavors, adhering strictly to the principle that *everybody must put his thoughts and deeds clearly in the open, visible to everyone, accessible to everybody's judgment*, and protected against the evil distorter and gossipier, we could meet the CP saying: "Come on. Tell the people the truth: that you will take away their right to say what they think; to fight the social administration if it goes off the beam; to determine themselves, with the help of social bodies, what they want to do with their lives; *to take all the responsibility as a worker in any realm of social existence*; that you will imprison, hang, torture anybody who has an opinion different from that of the state machinery; that you will take away the right to stay away from work or to choose a profession or the place of work; that you will declare one single man or a small group of men capable of thinking, deciding, questioning, doubting and acting in place of two billion people, for them and instead of them."

The people who follow the CP do not know all this; they find it out when it is too late.

A defeat by the red fascists would be the result of our own hesitancy in *coming forth with our goals* regarding the process toward clear-cut *democratic social self-rule*. With this goal clearly in the open, we would have nothing to fear. Once we remove the fear in the people of expressing themselves, of believing in what they know deep down to be true and desirable, no dictator, no political cutthroat would get a single vote except that of the crackpot. We, on the other hand, would place all responsibility for social events on each single individual.

All we have had to live upon up to the present time are crumbs from the revolutionary table of the past century and even this fare has been masticated over and over again. These ideas of the past require new substance, new interpretation. . . . This is what the politicians will not understand, and therefore it is I hate them. These people demand only special revolutions, revolutions in the outside world, in the sphere of politics. But all this is sheer nonsense. What is really needed is a revolting of the human spirit.—Ibsen.

Projeto Arte Org

Redescobrimo e reinterpretando 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 sobre a praga emocional e sociedade.

Texts on the emotional plague and society.

International Journal of Sex Economy and Orgone Research

Emotional Plague and Society

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