The relationships between girls and boys in my school are typical of the lower and middle classes in New York City. This report is based on talks with all kinds of boys and girls and on personal observation. If one happens to approach the subject of sexuality with one of the boys, the first reaction usually is a sort of moral indignation mixed with a disillusioned surprise, something like, “What? You? I would never have expected this kind of thing from you.” Then follow such moralistic arguments as that it is not decent “to do that sort of thing” if one is not married, etc. If one sticks to the subject for a few minutes, the boy is apt to change his way of talking. Suddenly he becomes extremely vulgar and begins to make obscene remarks and to tell “dirty stories,” more or less with an air of secrecy. It seems that the same boy who reacted to a serious discussion of sexuality with moral indignation has few if any inhibitions when the talk about sexuality becomes furtive and vulgar.

I remember how one day a boy of about 16 was horrified by the fact that I found it completely in order to sleep with my girl. A few minutes later, the same boy asked me if I wanted to come to a certain park at night to go in for petting with some girls; that he could tell me where I could find them.

Masturbation is very common, particularly between the ages of 13 and 16 or 17. Once a boy (age 16) told me: “You know, it’s a damn good thing. Before you go to a party you take a real good jerk and then you don’t get excited during the party no more.” Particularly popular is masturbation of the boys by the girls. A boy (age 16) told me that a girl “jerked him off.” “You know, it’s nice. When it goes off, you put your prick into her mouth.” When I seemed surprised, he said, “You don’t seem to know anything! The girls like that.”

The concept is prevalent that a healthy sexual relationship is something “dishonorable.” When I ask a boy whether he sleeps with his girl, the answer regularly is, “I wouldn’t do that to her. She is much too nice.” In this connection, the most vulgar fellows are always ready with phrases such as “code of honor” or “I wouldn’t lower myself,” etc.

The girls themselves, the pretty ones in particular, are usually quite frigid. I have talked with some of them quite frankly, and most of them say that a serious relationship with a boy would not only not give them pleasure, but would make them feel guilty and disgusted. A reason frequently adduced by the boys for abstinence from real coitus is the danger of syphilitic infection.

Although at first glance it would appear that New York mothers are quite liberal, closer observation shows the exact opposite to be true. From an early start, the child is taught that sexuality is something that is not nice and that decent people don’t talk about. The girls, particularly, have this dinned into them all the time. If then, later on, the girl is allowed to go out, the parents can rest assured that she has acquired such strong inhibitions that she is not going to engage in any sexual activities which they would consider wrong. Nevertheless, the girls sometimes indulge...
in “petting,” without, however, allowing intercourse. First, because of their inhibitions, and second, because they really do not seem to derive pleasure from it. When a boy visits a girl, somebody else has to be present; few mothers would allow a girl to visit a boy.

I know a very pretty girl who could easily develop into a very intelligent and natural person were it not for the stultifying effect of the home on her. She would like very much to have sexual intercourse, but is severely inhibited. As a substitute, she flirts with every Tom, Dick and Harry, even if they be quite vulgar types. When she gets sexually excited, she occasionally lets herself be touched by a boy, with the result that she goes home even more unsatisfied and feeling more guilty than ever.

Boys among the oldest group in my school (17 to 18) often have regular relationships with girls. An interesting case is the following: A group of boys had a girl in common. She was sort of a better prostitute. Members of the group pledged themselves not to sleep with any other girl; this because of venereal disease. On the other hand, only boys were accepted into the group who could be assumed to be healthy. There were about 25 boys in the group. Each paid a regular monthly contribution of three to four dollars. In addition, the boys often gave the girl a “tip” after having been with her. Incidentally, they treated her nicely. They could go to her as often as they wanted. I know all this from a “member.” He used to go twice a week. One has to recognize the advantages of this arrangement: One does not have to take her out. She is not jealous. She is not sick. She is always there. One knows her well, one has become used to her. And how cheap it is; four dollars a month. Another girl whom one would have to take out would cost many times that much and she might not sleep with one after all.

Sad to say, it is not too much of a generalization to state that a shockingly high percentage of the “better” New York girls are nothing but pretty dolls who are after money and amusement, often somewhat lascivious and mostly frigid.

I know some older boys who have actual sexual intercourse, but then it is usually a wild and unserious affair. Every other day or so they have a different girl. One boy once told me proudly that within two days he had slept with no less than five different girls. There are, of course, girls who are by no means averse to taking part in such affairs. They come mostly from the lower middle classes and usually are among the relatively healthy and natural; they form a small percentage. Most of the girls stop just before coitus.

Sexual activities are classified in the following stages:

1. Flirting;
2. Kissing;
3. Necking;
4. Light petting;
5. Heavy petting.

Here it usually stops. “Heavy petting” may include mutual touching of the genital with the mouth, which is a common practice. In brief, it includes everything from slight mutual masturbation to just short of


If one happens to find a girl one really likes, who is nice and less stultified than the average, she becomes suspicious as soon as one is nice to her. Immediately, she takes one for one of these fellows who sleep around indiscriminately.

In conclusion, I should like to say that, of course, good and natural friendships do occur, but they are very rare. This is nothing but a factual report; there is nothing in it I have made up. It is based on my acquaintanceship with all kinds of young people and many of their parents.
EDITOR'S COMMENT

We publish this communication because it presents things as they are instead of in terms of the usual illusionary ideas and cultural theories. Clearly, if we want to know the nature of adolescent sex life, we have to go to the adolescents themselves for information.

This communication, as short as it is, presents a sinister picture of adolescent sex life. Obviously, almost all of the adolescents indulge in some sort of sexual activity. Sexual intercourse, however, is rare. When it occurs, it usually takes promiscuous and perverse forms in which the goal is not normal sexual gratification, but, for example, that of bragging of "how many times or with how many girls it was done." Normal sexual relationships, with mutual love and genuine genital gratification, seem to be an extremely rare exception.

The disastrous consequences of such a state of affairs are not difficult to discern. Clearly, genitality is quite generally de-based. The average adolescent cannot think of a sexual relationship with a girl of his acquaintance as a normal, beautiful thing. He says, "I wouldn't do that to her. She is much too nice." The sexual act, then, is not viewed as an expression of love, but as a demonstration of contempt. To assume that such an adolescent, by the time he gets married, would have changed this attitude, or that it would be changed by the fact of marriage, would be a dangerous illusion. As a rule, this attitude is carried right into the marriage, where it is not only not corrected, but usually intensified by the compulsive marriage itself. Parents with such attitudes toward sexuality will inevitably implant the same attitudes in their children.

When we consider the fact that only a negligible percentage of adolescents have anything approaching satisfactory sexual relationships and that the majority of them either masturbate (usually with little satisfaction) or do not have any release, but engage only in sexual stimulation, it becomes clear that the overwhelming majority of our adolescents suffer from chronic sexual stasis. Although the sexual behavior of adolescents seems to be freer on the surface than it was, say, one or two generations ago, they are no better off than were their parents and grandparents. On the contrary: their sexual conflicts are much more acute. Then, sexual repression and sexual abstinence were considered normal and there was relatively little to disturb the quiet of the state of sexual repression. Today, things are altogether different. For one thing, the general attitude toward sexuality has changed everywhere. Sexual taboos and sexual abstinence are no longer taken for granted to the same extent, and the sexual demands make themselves more strongly felt. Furthermore, the adolescent of today is exposed to sexual stimulation in a degree which, two generations ago, was inconceivable. Practically every movie film excites his sexual desire, not without, however, bringing it home to him that genital sexuality, in our society, has no place outside of marriage. There is—or was until a short time ago—the automobile, which presented enormous possibilities for "necking" and "petting," without, however, providing the means for actual gratification. There is dancing, and many other things which lead to sexual excitation. All of which means that the discrepancy between sexual excitation and the possibility of sexual gratification has increased enormously. It means that our adolescents suffer, to a very high degree, from chronic sexual stasis. The results are obvious to all but those among us who go through life wearing moralistic blinkers, refusing to see things as they are.

Recently, the newspapers and magazines
had a great deal to say about the increase in "juvenile delinquency." I have read innumerable reports on the subject, but I have yet to see one that puts the finger on the very sore spot of our society: the sex life of the adolescent. Reich has shown what today is already a commonplace to anybody who thinks sex-economically: antisocial and perverse impulses owe their existence and their strength to the suppression of a natural love life. If one considers the general occurrence and the intensity of sexual stasis in our adolescents, one is not surprised at the existence of "juvenile delinquency"; on the contrary, one can only marvel at the fact that it is not much more widespread and much more violent.

It is by now common knowledge that the majority of rejections in the army are for "psychiatric" reasons; in other words, a great number of the draftees are found to be "nervous," "unstable," or "mentally ill." Again, if one considers the fact that these young men have suffered from sexual stasis for years on end, one wonders why the percentage of rejections is not even much higher. One must marvel at the amount of punishment the human organism can take without breaking down.

Another condition which the war has again brought to the attention of the medical profession is what is variously called "soldier's heart," "effort syndrome," "cardiovascular instability," etc. This condition has baffled the medical profession ever since it was first described in 1864. Physicians have made countless guesses at the possible causes of this condition, but have consistently overlooked the real cause: the essence of this condition—and in most cases the only cause—is sexual stasis, a chronic anxiety neurosis with a predominantly cardiovascular symptomatology.

This is not the place to enumerate all the disturbances, psychic and somatic, which result from sexual stasis. What has to be pointed out here is the crucial role played by the sexual life of the adolescent. A sex life as described in the above communication must inevitably lead to antisocial and criminal impulses, to sexual disturbances (impotence, frigidity, perversions), to neuroses and somatic disturbances. True, the basis for all this was laid in childhood, by a brutal sphincter training and the suppression of natural impulses, especially the prohibition of masturbation. But it is adolescent sex life which determines whether these infantile traumata will result in a life-long neurosis or physical illness, or whether these traumata will be overcome. They will be overcome if the adolescent succeeds in establishing a normal sexual relationship which makes it possible for him to discharge his sexual energies; energies which—if not discharged—not only produce various stasis symptoms but also are forced back into infantile channels of gratification and thus reinforce and perpetuate infantile attitudes of dependence and emotional fixation to infantile situations.

No matter how unwelcome is this truth to the uplifters and moralists: a healthy sex life of the adolescent is the only way out of the generally prevailing neurotic misery and emotional pest. The issue has to be faced squarely: there is a sharp clash, a deep chasm between the prevailing way of looking at these things, and the way things really are. According to prevailing concepts, the issue with which the adolescent is confronted is: abstinence or sexual activity. The postulate, of course, is abstinence until marriage. To maintain that this is possible is sheer hypocrisy: even superficial observation leaves no doubt that the overwhelming majority of adolescents engage in sexual activity of one kind or another.

The alternative, then, is not: abstinence or sexual activity, but: natural love life or unhealthy sex life. A natural love life will be healthy, gratifying and socially valuable. It will make the adolescent capable
of developing a normal adult genitality. It will relieve the adolescent of the torments of his sexual tension and of the necessity to seek abnormal outlets for it, outlets which usually result only in even more tension. It will—the fears of the moralists notwithstanding—not lead to "promiscuity" and "loose living"; on the contrary, it will do away with the promiscuity and the perverse sex life which is prevalent today, as a result of the very moralism and repression of natural love life which pretends to safeguard our "morals." Only with a natural love life is a natural morality and a natural sociality possible.

As clear as all this is to the sex-economically trained physician and to many lay people, its realization will remain impossible until society recognizes the problem of adolescent sex life as what it is: the central problem of mental hygiene. It is a problem which will have to be tackled on a large scale and in a determined manner. It will require complete honesty on the part of those responsible, and a thorough cleaning away of the cobwebs of hypocritical conventions which are strictly at variance with the facts. As long as this problem remains unsolved, it will remain the most important—although unacknowledged—source of what is called "juvenile delinquency."—T.P.W.
Projeto Arte Org
Redescobrindo e reinterpremando 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.

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Texts from the area of child development

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