

GIVE RESPONSIBILITY TO VITALLY NECESSARY WORK!

All over the world, social conditions are again in a state of flux. The fall of the Italian leader of political irrationalism has introduced this process. Sooner or later, it will be followed by the fall of German political irrationalism. The process of social reconstruction in Europe will begin with a vacuum in social life which will manifest itself primarily in political chaos. If there is to be a way out of this chaos, two things must be established in time: the duty of the working individuals in all vital occupations to take an active part in the social process; and rational organizations for the mastery of the social chaos. We cannot assume that any of the old political parties or any new ones which may be formed will be capable of bringing about a *factual* and rational new social order. It is necessary, therefore, that, as soon as circumstances permit, the outstanding and politically independent representatives of all vital branches of work gather in national and international conferences. It is the task of these representatives of work to discuss and solve, in a work-democratic manner, the practical problems of individual and social life for which they are responsible. Once such strictly practical and unpolitical work conferences have started to function, events will shape themselves according to the logic and consistency which are inherent in factual and rational work. A thing which has become clear long ago, independently in various places in Europe and America, is this: the responsibility for all future development can rest *only and*

alone on vitally necessary work and, consequently, on the shoulders of its representatives, and not on any merely ideologically oriented bodies.

WHAT IS "WORK DEMOCRACY"?

Work democracy is the natural process of love, work and knowledge which has always governed economy and the social and cultural life of man and always will, as long as there is a human society. Work democracy is the sum total of all naturally developed and developing life functions which organically govern rational human relationships.

Work democracy is not an ideological system. Nor is it a "political" system which could be imposed on society by the propaganda of parties, individual politicians or ideological groups. There is not a single formal or political measure by which work democracy could be "established." One cannot establish work democracy the way one establishes a republic or a totalitarian dictatorship. The reason for this is simple:

Natural work democracy exists and is in constant operation, no matter whether this or that political party or ideological group knows about its existence or not. The process of natural work democracy may be strictly at variance with existing social institutions, or it may be more or less identical with them. This work-democratic process requires that social ideologies and institutions be brought into harmony with the natural needs and human relationships as they express themselves clearly in natural love, in vitally necessary work and in

scientific search. These living social functions can be hindered or they can be furthered; the working individual may be conscious of them or not. But they cannot ever be destroyed. For this reason, they form the solid and only rational basis of any rational social process.

Political ideological systems are based on conceptions of the natural life process. They may further or hinder the natural life process. They themselves, however, do not function *at the roots* of the social process. They may be democratic; in that case they further the natural human life process. They may be authoritarian and dictatorial; in that case they are its deadly enemy.

Work democracy cannot be imposed on people as a political system. It depends on the consciousness on the part of the working people in all professions of their responsibility for the social process. This consciousness may be present or it may grow in an organic manner, like a tree or an animal organism. The growth of this consciousness of social responsibility is the most important prerequisite for the prevention of the cancer-like growth of political systems in the social organism. If they are allowed to grow, they will sooner or later bring about social chaos. Furthermore, such consciousness of responsibility alone will, in the course of time, bring the institutions of human society into harmony with the natural functions of work democracy. Political systems come and go without stopping or fundamentally changing the social process. But the pulse of human society would stop and not return should the natural life functions of love, work and knowledge cease for only one day.

Natural love, vitally necessary work and scientific search are *rational* life functions. They can inherently be nothing but rational. Consequently, they are diametrically opposed to any kind of irrationalism. Political irrationalism which infests, de-

forms and destroys our lives, is—in the strictly psychiatric sense—a perversion of social life, caused by the ostracizing of the natural life functions and by their exclusion from the determination of social life.

Any kind of totalitarian and authoritarian regime is based on the irrationalism which the masses of people have inevitably acquired as a result of their upbringing. Any dictatorial political ideology, by whomsoever it may be advocated, hates and fears its deadly enemy, the functions of love, work and knowledge. The two cannot exist side by side. The dictatorial regime can only suppress the natural life functions or exploit them for its own purposes; it can never further them without digging its own grave. From this it follows:

1. To establish new, artificial, political systems would be not only unnecessary; it would be catastrophic. What is necessary is that the determination of the social process be given over to the natural life functions. Nothing new has to be created; all that has to be done is to eliminate the obstacles which stand in the way of the natural social functions.

2. The ones to represent these natural life functions are the best workers in all of the vitally necessary professions. They function in a work-democratic manner not on the strength of any personal political inclinations, but simply on the strength of their activity as industrial workers, farmers, teachers, physicians, writers, administrators, technicians, scientists, etc. The gathering of the representatives of vitally necessary work into an international body with socially and legally recognized factual authority would be invincible and would mean the end of international political irrationalism.

3. Social production and consumption are interlaced in a natural, organic manner. Organizations which would express this natural interlacing in a practical manner would be a solid guarantee against

further catastrophes produced by irrationalism. The responsibility for the gratification of human needs would rest exclusively with the consumers and producers¹ and would not be imposed on them—against their will and in spite of their protests—by an authoritarian government. This responsibility for one's own fate, as it is already at work in the existing organizations of consumption and production, would be a decisive step in the direction of establishing a work-democratic self-administration of society. Since all work processes are dependent on each other and are organically interlaced, and since, furthermore, consumption determines production, there already exists, in the basic social process, a naturally developed and organically functioning organization; this alone will be able to safeguard the further social development of Europe.

4. Natural work democracy is politically neither "left" nor "right." It embraces anyone who does vital work; for this reason, its orientation is only and alone *forward*. It has no inherent intention of being against ideologies, including political ideologies. On the other hand, if it is to function, it will be forced to take a firm stand, on a factual basis, against any ideology or political party which puts irrational obstacles in its path. Yet, basically, work democracy is not "*against*," as is the rule with politics, but "*for*"; for the formulation and solution of concrete tasks.

WHAT IS NEW IN WORK DEMOCRACY?

Neither the idea that democracy is the best possible form of social living nor the idea that work and consumption are the natural basis of social existence. Neither its anti-dictatorial orientation, or its will to fight for the natural rights of all working individuals of all nations. All these de-

¹ "Producers," here and in the ensuing pages, is not used in the customary "capitalist" sense. The term includes all those who actively participate in the process of production.

mands, ideals and programs have been advocated for centuries in liberal, socialist, early communist and other political organizations.

What is *new* in work democracy is that its exponents neither founded political parties in order to enforce a work-democratic organization, nor were content with a mere ideological reiteration of these old demands, ideals and programs. What is new is that the work democrats asked themselves, *scientifically*, why it was that thus far all democratic demands, ideals and programs have failed and, both in Europe and Asia, had to give way to reactionary dictatorships.

What is new in work democracy is: that for the first time in the history of sociology a *possible* future order of human society is deduced not from ideologies or from conditions yet to be created, but from processes which are naturally given and which have always been in operation. What is new in it is the renunciation and rejection of any kind of politics and demagoguery. New is that, instead of the working masses of people being relieved of social responsibility, they are being *burdened* with it. Further, that the work democrats have no political ambitions nor are allowed to develop any. Further, that it consciously develops formal democracy—which means merely the voting for ideological representatives without any further responsibility on the part of the voter—into genuine, factual and practical democracy on an international scale; a democracy which is borne, in progressive organic development, by the functions of love, work and knowledge. Further, that it fights mysticism and the idea of the totalitarian state not by an ideology, but by practical life functions governed by their own natural laws.

Work democracy introduces into liberal thinking a decisive new insight: the working masses who carry the burden of social existence are not conscious of their social responsibility. Nor are they—as the result

of thousands of years of suppression of rational thinking, of the natural love function and of the scientific comprehension of living functioning—capable of the responsibility for their own freedom. Another insight contributed by work democracy is the finding that politics are in themselves and of necessity unscientific: they are an expression of human helplessness, impoverishment and suppression.

In brief, work democracy is not a political program, but a newly discovered basic biosociological function of society.

The responsibility for this brief summary of work-democratic concepts is exclusively mine.

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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 microfimes (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

Emocional Plague and Society

01 Wilhelm Reich. Biophysical Functionalism and Mechanistic Natural Science
1941

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