
Russia has embarked upon a program of education that cannot fail to stamp the pattern of fascism indelibly on the minds of its children. I WANT TO BE LIKE STALIN, published in 1946 and approved by the Minister of Education of the RSFSR, is a textbook for teachers that states in unequivocal terms the moral, social, and political doctrines of the Soviet Union. To read this book is to know that the "Russian enigma" is a myth, for as surely as Hitler in MEIN KAMPF outlined in advance every move he made, Stalin, in his theory and practice of education, gives us each piece of the puzzle that makes up the final picture. No doubt my use of the word "fascism" will bring forth a loud protest from those who would substitute the word "communism"; for these people I quote Arthur M. Schlesinger, Jr., in the New York Times Magazine, April 4, 1943:

In certain basic respects—a totalitarian state structure, a single party, a leader, a secret police, a hatred of political, cultural and intellectual freedom—fascism and communism are clearly more like each other than they are like anything in between.

What Mr. Schlesinger says is true, but I think the common denominator he is searching for lies in Reich's definition of fascism: "Fascism is ... the expression of the irrational structure of the mass individual."

The Russian plan of education both implements and creates this irrational character structure, "a human structure as it has developed in thousands of years of mechanistic civilization which expresses itself in social helplessness and a longing for the Führer." The men in the Kremlin have not only mastered but improved upon the technique of Hitler, and like the Führer, they have fertilized and planted their ideology in the rich soil of the authoritarian

1 The Mass Psychology of Fascism, p. xvi.
family, the facsimile of the authoritarian state. They know only too well that the subjective appeal of the "Motherland" is rooted in the emotional fixation of the child to his parents, particularly his mother. They understand, too, that Nationalist feeling is primarily a perpetuation of this fixation. The father is the "Stalin" in his own family, the unchallenged unit of authority, which at once identifies him with the state. So when we read in this pedagogy that "only in the Soviet Union has the state established the title of Mother-heroine," and "with the word 'father' we address the Great Stalin," we see the authoritarian family as the telescoped version of the totalitarian state. The groundwork has now been prepared for the next step, the insuring of the family fixation by the suppression of the sexuality of the child.

When the sexual life of a child is frustrated, the foundation is laid for a crippled individual. The child immediately becomes anxious and afraid, and in order to win back approval and love, he hastens to be "good" and obedient. He would like to rebel but anxiety deprives this impulse of its strength, and repression sets in. His natural instinct to make contacts outside the home, the normal outgrowth of maturing sexuality, is now checked, so he acquires a sticky attachment to his parents. What many people do not understand is that authoritarian upbringing inhibits sexual development as surely as the capacity for independent thought and action. It must be kept in mind that any experience, good or bad, involves the total organism; one part cannot be acted upon while another remains unaffected. The biological energy of the body is at stake; if it is not obstructed, the life impulse of contraction and expansion will function naturally and normally, which means psychic as well as physical health. If there is an unresolved conflict, however, pulsation will function poorly and the energy become imprisoned in the musculature with its corresponding character rigidity and all the attendant ills that follow in its wake. Again it is not always understood what is meant by "conflict." The authoritarian régime in its disregard for individual freedom, its emphasis on blind obedience, duty, etc., brings about the deepest of all conflicts because it interferes with the natural rhythm of life. The child reaches out for his own fulfilment, which means he wants the chance for self-regulation. Soviet education makes this impossible; by each authoritarian gesture it instills fear and anxiety in the child, paralyzing initiative and causing a fundamental disturbance in his biological energy. Witness, for example, what the Russian teachers are ordered to tell their pupils: "Discipline is firm, that is, it is unquestioned obedience and submission to the leader, the teacher or organ-

izer." Is there any greater violation to the individual than the demand for blind obedience? The teachers are told, furthermore, that they must not be misled if a child sometimes wants to act in his own way and thus express his personality; he refuses to yield to the influence of example. In such cases one must use other means. One must appeal to his sense of honor and personal dignity, expressing confidence that he could not act badly. Can one have personal dignity and a sense of honor if one is never allowed to express one's own personality?

These educators go on to say that it is necessary "to train them so that a sense of duty becomes the governing principle in their conduct." It goes without saying that if an individual must always consider what he ought to do, instead of basing his conduct on his own inner search for truth, his sexual life will undergo the same inhibition that the biological energy of his body is now subject to. The Rules for School Children begin with the words: "It is the duty of every school child," and end with: "For violation of these rules the pupil is subject to punishment, even to expulsion from school." Not content with stifling and strangling the vital forces of life in their children, the dictators even prepare them in one of these "Rules" for the far-reaching regimentation of the individual that renders him thoroughly documented in the event of war:

19. To carry always the pupil's card, guarding it carefully, not passing it to other children, but presenting it on request of the director or the teacher of the school.*

The obvious measure the Soviets have taken to discourage sexual interest between boys and girls is to abolish co-education in the schools. This deepens the sex-negative attitude in the growing generation and gradually causes them to become submissive and resigned. Later when they learn that "submission to the will of the leader is a necessary and essential mark of discipline," it is a familiar pattern in their lives, for by this time they have adjusted to the diminutive state, the family. Nor is the older generation neglected; divorce laws have been stiffened in accordance with the strict code of the totalitarian régime, and we are not surprised to read in the April 1948 issue of the Soviet Union every citizen must have a passport for use within the country. In movement from one place to another the citizen must present the passport to the police both on his departure and on his arrival. It is therefore a very important document. The "pupil's card," mentioned in the "Rules," is in a sense a passport in embryo.
REVIEWS

of The Nation what Alexander Werth, well-known Moscow correspondent, writes: "The continuation of a successful physical relationship was not the most important thing in a happy marriage—whatever bourgeois psychologists said to the contrary." It is quite clear that the aim of sexual repression is to make a puppet of the individual, his actions regulated by the dexterous fingers of the authoritarian order.

The Soviets lay the foundation for communist morality in the school system, where special emphasis is put upon the pre-school child. The state exercises the most careful supervision over all children, the Party "being clothed with the power to supervise his life in the home and the community, even to the extent of granting or withholding permission to attend the cinema or other places of amusement." The leaders tell us quite frankly that "the cultivation of Soviet patriotism in the younger generation is the most important task of moral education," and then they go on to explain just what they mean by moral education:

Moral education is an education which, in the light of the communist ideal, shapes all the actions, all the habits, and the entire conduct of a person, determining his attitude toward people, toward his Motherland, toward labor, and toward public property.

It is very significant that the Russians spend two or three times as much on education as we do in America, and that their plan goes far beyond the school and university, penetrating deep into every organized agency, family, factory, radio, literature, etc. The All-Union Communist Party, under the supreme leadership of Stalin, controls all these intersecting lines that have the avowed purpose of "strengthening the Soviet state and building a classless society," but whose real aim is world domination. This is why "all teaching plans and programs, approved by the Ministry of Education, are obligatory state documents . . . arbitrary changes . . . are inadmissible." The translators of this book do not speak idly when they say: "The Russians undoubtedly are building in the minds of the young two great myths—one about themselves and the other about the rest of the world."

The religious quality that permeates the Russian doctrine explains much of the unreasoning devotion to their cause. In America, Father Divine is at least honest in declaring himself God, but Stalin goes about it in a more subtle way. By one method or another, he plants in the minds of the Russians the idea of himself as an omniscient being, all-knowing and all-wise; in their history book they read: "The Soviet people associate with the name of Stalin their present and their future, all their achievements and victories"; and the very title of this book, I WANT TO BE LIKE STALIN, raises him above the level of the ordinary human being. Furthermore, no blushing is ever publicly admitted in his character or action; his picture hangs in every classroom and "Heil Hitler!" in one form or another is invoked whenever a group of people are gathered together; the battle cry rings out "For the Motherland! For Stalin!"; and Marx, Engels, and Lenin pale beside him. As the translators point out: "The Russians, moreover, have their apocalypse. They believe as certainly in the ultimate triumph of communism on the earth as the early Christians believed in the 'second coming.' " Above all, whether the dictators realize it or not, mysticism is essentially a substitute for sexual gratification, and is a primary factor in the creation of the irrational character structure that is the breeding ground for fascism.

Let us make no mistake, Russia is preparing for war. One can argue that it is only a preparation for defense of their country, or against capitalistic encirclement, but even if this were true, it is beside the point. What is important is the fact that if a country is geared for war, if it systematically throttles the spirit of freedom in the individual, the repressed energy will break out in sadistic secondary drives and find its outlet in the need to kill. The Russians deliberately add fuel to this smoldering fire when they teach their children that "deep love of the Motherland must be linked to bitter hatred of all enemies." The Motherland is the theme song of totalitarian education. It begins in the nursery school where children are taught to play Red Army soldier and march to martial music; and "in the primary school work is conducted for the purpose of equipping the pupils with those elements of general knowledge which are closely related to the military preparation of future warriors." The spirit of nationalism is fostered in every possible way, and children and adults alike are thoroughly imbued with the idea of Russia as the "largest country in the world—the richest, the most powerful and the most advanced." Little reference is made to democracy, the ideals of individual liberty, or the established cultures of other nations. The Second World War is officially titled "The Great Patriotic War of the Soviet Union," and the teachers are told that they "must show the pupils the international significance of our struggle with the German robbers. We
proved to be the only power capable, not only of halting the dark surge of fascism, but also of inflicting on it a decisive and fatal defeat."

The Soviets point with pride to their great achievements that have improved the lot of the common man, but the tragedy is that they are invalidated by the oppressive and autocratic nature of Soviet rule, its forced labor, its ruthless treatment of those who will not conform, and the insidious regimentation of mind and body. Love of family is set high in the list of virtues, but they do not tell the people that the emphasis on unlimited families has its roots in the children of today becoming the cannon fodder of tomorrow. They claim to dedicate themselves to the principle of equality for all races and yet they nourish the seed of hate for all those whose mores differ from their own, this being typical of the contradictions in their statements that are as many as holes in a sieve. On the one hand, they quote, as an exemplary example, the distinguished nineteenth century literary critic, Dobroliubov: "Genuine patriotism as a personal expression of love for mankind cannot be reconciled with hostility towards particular peoples," and then a few pages further on they say: "The pupils of the Soviet School must realize that the feeling of Soviet patriotism is saturated with irreconcilable hatred towards the enemies of socialist society." When private capitalism was abolished, the Russians mistook it for freedom, but it was only the illusion of freedom, as state capitalism simply took its place. The people were not ready for social responsibility; they longed for freedom but their character structure was only capable of ersatz. It is for this reason that they fell prey to all the propaganda about the rights of the workers and the fact that they have "no personal interests opposed to the collective interests." They wanted a Führer and they got one. Sidney Hook in the *New York Times Book Review*, May 16, 1948, sums up the reaction of all clear-thinking people to this dictatorship that, unquestionably, is a threat to the peace of the world:

The stages in this journey of disillusion seem the same for all; from enthusiastic acceptance to bewilderment, from bewilderment to shock, from shock to the agonies of doubt, and then, under the hampering blows of history to the bitter truth that the system originally hailed as a glorious hope for all mankind was the cruelest form of despotism in human history.

**ELIZABETH TYSON**
Projeto Arte Org
Redescobrindo 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.
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International Journal of Sex Economy and Orgone Research
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Emotional Plague and Society
01 Wilhelm Reich. Biophysical Functionalism and Mechanistic Natural Science 1941
International Journal of Sex Economy and Orgone Research Volume 1 Number 2 1942
Interval 1-11 Pag. 97-107

02 Paul Martin. The Dangers of Freedom 1942
International Journal of Sex Economy and Orgone Research Volume 1 Number 3 1942
Interval 34-45 Pag. 226-137

03 Stefan Hirning. The Place of Literature in the cultural Struggle 1942
International Journal of Sex Economy and Orgone Research Volume 1 Number 3 1942
Interval 46-54 Pag. 238-246

04 Wilhelm Reich. Character and Society 1936
International Journal of Sex Economy and Orgone Research Volume 1 Number 3 1942
Interval 55-64 Pag. 247-256

05 Gunnar Leinstikoy. The newspaper compairing in norway 1942
International Journal of Sex Economy and Orgone Research Volume 1 Number 3 1942
Interval 74-81 Pag. 266-273

06 Wilhelm Reich. Give Responsability to Vitally Necessary Work 1943
International Journal of Sex Economy and Orgone Research Volume 2 Numbers 2 3 1943
Interval 1-4 Pag. 93-97

07 Wilhelm Reich. The Biological Miscalculation in Human Struggle for Freedom 1942
International Journal of Sex Economy and Orgone Research Volume 2 Numbers 2 3 1943
Interval 5-29 Pag. 97-121

08 Wilhelm Reich. Work Democracy Versus Politics 1943.
International Journal of Sex Economy and Orgone Research Volume 2 Numbers 2 3 1943
Interval 30-48 Pag. 122-140

09 Dorothy I. Post. Freedom is not so Dangerous 1943
International Journal of Sex Economy and Orgone Research Volume 2 Numbers 2 3 1943
Interval 56-60 Pag. 148-152

10 Harry Obermayer. Reviews Social reconstruction Without Sex-Economy 1943
International Journal of Sex Economy and Orgone Research Volume 2 Numbers 2 3 1943
Interval 81-83 Pag. 173-175

11 Theodore P. Wolfe. On a Common Motive for Defamation 1944
International Journal of Sex Economy and Orgone Research Volume 3 Number 1 1944
Interval 76-78 Pag. 71-73
12 Harry Obermayer. Reviews The Psycholoig of Facism 1944
International Journal of Sex Economy and Orgone Research Volume 3 Number 1 1944
Interval 86-87 Pag. 81-82

13 Wilhelm Reich. Some Mechanism of the Emotional Plague 1945
International Journal of Sex Economy and Orgone Research Volume 4 Number 1 1945
Interval 36-55 Pag. 34-53

14 Gladys Meyer. Review The Negro Problem and Modern Democracy 1945
International Journal of Sex Economy and Orgone Research Volume 4 Number 1 1945
Interval 107-116 Pag. 105-114

15 Wilhelm Reich. The Development of the Authoritarian State Apparatus from Rational Social interrelationships 1945
International Journal of Sex Economy and Orgone Research Volume 4 Numbers 2 3 1945
Interval 25-33 Pag. 147-155

16 Gladys Meyer. The Making of Fascists 1945
International Journal of Sex Economy and Orgone Research Volume 4 Numbers 2 3 1945
Interval 69-77 Pag. 191-199

17 Wilhelm Reich. Work Democracy in Action 1944
McF 207 Annals of the Orgone Institute, Number 1. 1947
Interval 6-21 Pag. 4-35

18 Anthony I. Swaroswsky. Thoughts on the Sex Behavior of American Soldiers in the Eto 1947
McF 207 Annals of the Orgone Institute, Number 1. 1947
Interval 54-57 Pag. 101-107

19 T.P. Wolfe. Emotional Plague versus Orgone Biophysics 1948
McF 515 T.P. Wolfe. Emotional Plague versus Orgone Biophysics 1948
Interval 1-26 Pag. 1-49

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Orgone Energy Bulletin

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Emotional Plague and Society

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01 Myron Scharaf. A Danger Tendency in Contemporary Thought 1949
Interval 19-20 Pag. 30-33

From Recent Reviews by Wilhelm Reich 1949
Interval 21-22 Pag. 34-37

Chester M. Raphael. The Malboro Incident 1949
Interval 14-17 Pag. 70-76

Editorial A Dilemma in Self-Government 1949
Interval 18-19 Pag. 124-127

Editorial. On Criticism of the Critic 1949
Interval 21-21 Pag. 130-131

Elizabeth Tyson Reviews. Want do Be like Stalin 1949
Interval 23-26 Pag. 135-140

Walter Hoppe. Gret Men in Conflict with the Emotional Plague I 1951
Interval 5-14 Pag. 4-22

Walter Hoppe. Gret Men in Conflict with the Emotional Plague II 1951
Interval 21-24 Pag. 99-105

On The Record. It Happens again and again. Our Independence. Our Air Germes 1951
Interval 34-36 Pag. 181-184

Interval 32-33 Pag. 61-63

Wilhelm Reich. Truth Versus Modju 1952
Interval 19-23 Pag. 162-170

On the Record. On Human Evil 1952
Interval 28-30 Pag. 221-224
14 Wilhelm Reich. The Murder of Chist 1953
Interval 4-15 Pag. 5-27

15 Archives of the Orgone Institute. Modju at Works in Journalism 1953
Interval 44-46 Pag. 85-89