Children of the Future. I.


The future fate of the human race will be shaped by the character structures of the Children of the Future. In their hands and hearts the great decisions will lie. They will have to clean up the mess of this 20th century. This concerns us who are living today in the middle of this great mess.

An entirely new, hitherto unheard-of kind of social development has entered the scene: The international interest in the children of the future. This development began in 1946 in the USA, shortly after the end of World War II.

This seems to be our task in the new development:

Our parents and grandparents have, during the past century, repeatedly tried to penetrate the wall of social evil with all kinds of social theories, political programs, reforms, resolutions, and revolutions. They have failed miserably every single time. Not a single attempt at an improvement of the human lot has succeeded so far. More than that, or rather, worse than that: The misery became deeper and the entanglement became worse with every new attempt. The present generation, i.e., those who are in their maturity today, the 30- to 60-year-old ones, have inherited the confusion and have tried hard but in vain to get out of it; some have been able to raise their heads above the chaos, others have been dragged into the whirlpool, never to emerge again. In other words, we have failed miserably as builders of a new orientation in life. We were too much burdened with our own past entanglements. We have carried chains on our legs while we tried desperately to jump into freedom. We fell, and, as a generation, we shall never make it again.

Is there, then, no hope at all? There is hope, much hope, if only we muster the courage and the decency to realize our miserable failure. Then, and only then, shall we be able to see where and how we can pitch in and help.

We can help if we realize fully the tremendous hope which is entailed in the turn of public opinion, first of all in the USA, about the importance and decisive nature of early upbringing.

The first requirement for grasping the given opportunities is the realiza-
child-rearing may wonder why and how healthy children can present a problem, and a major problem at that. This question will be answered unequivocally by the events themselves.

The main subject of this first, preliminary meeting was presented in the introduction:

The Orgonomic Infant Research Center (from now on OIRC) was proposed as an organization for research only; the research would be limited to newborn infants. By the method of exclusion, the task was clarified and confined:

The OIRC would not provide any routine social service which can be provided by other, established child institutions.

The OIRC would not accept sick children for treatment on a routine basis, except in such cases where important insights could be gained by such treatment for the study of the process of health in newborn infants.

The OIRC would not engage in sexual or general marriage counseling except for parents whose infants would be under its special care.

The reasons for these limitations were the following:

Routine services already supplied by other institutions should not be duplicated since this would not serve the main task.

Acceptance of sick children in the OIRC would immediately make provision of many well-trained child therapists necessary; well-trained child therapists are very few. Furthermore, the prevalence of infants in need of treatment would soon obfuscate the main task, that of the study of the healthy child.

No profound insights into the nature of naturally given health in infants were to be expected from the study of the biopathic functions in emotionally sick children. In the course of the past 30 years of psychiatric development no decisive aspects of “health” in children have been obtained. The hope of arriving at sound conclusions about healthy development drawn from biopathic functions has thoroughly failed. There seems to be no approach to health from the study of sickness. On the other hand, a sounder judgment of sickness was to be expected if it were approached from natural, healthy functioning and judged from this base of operation. However, the base of healthy functioning in newborn infants had to be first elaborated before it could become a reliable factor of comparison for the judgment of sickness in children. For example, is whooping cough or constipation a naturally given or a culturally induced development? Nobody can tell.

The training as well as the character structure of most parents, physicians, and educators is geared to present-day human character structure and social views on education. There can be no disagreement over the fact that emotional diseases in adults are widespread; the average parent, educator, and physician carries the heavy burden of the wrong kind of education of the first half of this 20th century which perpetuated centuries of utter ignorance of childhood. The structural distortions in the character of the parents, physicians, and educators are transmitted automatically to each newborn generation. Thus, a wrong kind of public opinion in education, and with it the warping of the naturally given capacities in the newborn, are reproducing themselves endlessly. Obviously cutting through this vicious circle arbitrarily but correctly, seemed indispensable. The lever to break the vicious circle could, at the present state of knowledge in these matters, only be careful choice of the parents whose babies were to be observed and taken care of.

The task, furthermore, was too big to permit distraction by other educational problems which today are well-known and also fairly well handled. It was made perfectly clear, to begin with, that the choice of suitable parents would in itself present a major problem to be solved first.

The basic structure of the OIRC:
The organization of the OIRC was to reflect the task to be accomplished. In order to reach the naturally given plasmatic bio-energetic functions of the infant, the work had to be concentrated on the developmental process from conception through delivery up to the age of about 5 or 6, i.e., the age where the formation of the basic character structure is completed. Accordingly 4 major groups had to be established:

1. The prenatal care of healthy pregnant mothers

This service was to include sex-economic counseling of the parents during pregnancy, routine hygiene measures, removal of common practices which are known to harm the growth of the embryo, such as tight girdles, lack of organic release during pregnancy, etc.; use of the orgone accumulator during the entire pregnancy; careful periodic examinations of the bio-energetic behavior of the organism in general and the pelvis in particular. It was to be determined what kind, if any, influence upon embryonic development is exerted by depressions, blocked hatred, crying, etc., during pregnancy. We soon learned that nearly everything was yet to be found out in this respect. Nothing was known about the emotional factors in pregnancy, and we had no more than a few well-defined, clinical experiences at our disposal from which to proceed, such as the blocking of energy flow in the organism due to
disorderly energy discharge. There arose the further task of finding the kind of obstetrician who would, if not understand, at least not obstruct orgonomic procedures.

2. Careful supervision of the delivery and the first few days of the newborn's life

This second task appeared as the most crucial one. Birth and the first few days were well known as the most decisive period of development. Most chronic or melancholic depressions develop out of early frustration; also especially the faulty development of perception and its integration during the first 6 weeks of life was clearly responsible for the development of schizophrenic splits and the schizoid character. At this period the pediatric psychiatrist would step in and in cooperation with the mother try to understand the natural expressions of the newborn infant and to remove any obstacles in their way. The greatest difficulty to be feared in this second period was the lack of knowledge about the bio-energetic expressions in the newborn infant. The state of affairs in education is especially bad in this respect: We do not know what and how the newborn infant experiences its first weeks of life outside the uterus. We were sure, however, that, with careful observation, the problems would turn up rapidly and clearly and would, eventually, be solved.

3. Prevention of armoring during the first 5 or 6 years of life

Also in this respect little was clinically known and most of the problems were obscure at the time of our first approach. We could expect that the task of treating already heavily armored children would be different from the task of recognizing onsetting armoring in an otherwise naturally developing child. Nothing was known about which character traits in infancy are due to natural life expression. During the past few years we had seen a few children grow up in an entirely different, in a self-regulating manner; children who developed different character reactions. It remained to be seen how far we were dealing with lawful biological developments. No answers were to be had to these questions from any established quarters. We were, therefore, prepared to have to start from scratch. We also knew that only parents, nurses, and pediatricians who did not lose their orgonomic sense or organ sensation and expression would be suitable to do the research in this realm.

4. Study and recording of the further developments of the children which grew up thus guided from conception onward during their later years until well after puberty.
turned up would eventually make it possible for us to proceed further. We shall soon learn that not only was this point of departure correct, but that it would soon also become the first major insight we gained in this job, a job which was impossible to perform with clearly emotionally thwarted human character structures.

They were also warned to avoid any kind of gossip, slander, tactics, strategies, politics; only factual accomplishments would count and no underhanded behavior would be tolerated in the course of the work. Personal ambitions and envy over accomplishments of fellow workers were to be kept in check. Modesty and fearless behavior toward wrong or rabid behavior on the part of the haters of childhood were to be essential requirements.

In order to eliminate from the beginning any misconception of the nature of the undertaking, it was stated that no public opinion of whatever source or force, which could impede the development of health in children, would be permitted to influence our procedures. No discrimination would be tolerated between mothers who possess a marriage certificate and others who don’t. Religious rituals such as circumcision would be judged solely from the standpoint of the good or harm they do to children and not whether or not they are cherished beliefs or customs of groups of people or nations. Furthermore, it was to be clearly understood from the very start that whoever feels strongly against natural genital games of 3- or 5-year-olds, for whatever reasons, should not join in the task. These preparatory clarifications were to introduce the basic standpoint from which all procedures and judgments would follow.

The human species has for millennia been split up in numerous groups according to nationality, race, religion, state, etc. Each human group has for millennia directed its educational measures toward the adjustment of each new generation to the specific national, religious, or racial ideals and institutions.

A dictator, if asked what he thinks a healthy child should be like, would doubtless say he should be a good defender of the honor of the fatherland. A Catholic would claim that a healthy or so-called “normal” child is the one that obeys the customs of Catholicism; killing the “sinful” craving “of the flesh” appears here as the main criterion. The member of Western civilization will define the healthy child as the ideal bearer of Western culture, and the representative of Eastern culture will, by the same token, define health in the child as the ability to be obedient, stoical, unemotional, and fit to carry on the old traditions of the Eastern patriarchate. The official view in dictatorial Russia is that the child “should be like Stalin.” We, on the other hand, do not want our children to be like Stalin, by any means, nor like anybody else for that matter. We want them to be themselves.

It is obvious from these few examples what they all have in common: the complete disregard for the nature of the child itself. Health, normality, fitness are defined according to interests which are outside the sphere of the development of children. The child is subjected to the state as in the dictatorships, or the “culture” as in psychoanalysis, or the church, or to some historical view, as, for instance, in orthodox Jewish education (circumcision, etc.).

It is not necessary here to adduce much proof to refute all these public views in the field of education. They start with what a child must be or represent, and not with what a newborn child is. A newborn child is, first of all, a piece of living nature, an organismic system, governed by certain bio-energetic laws. No one will deny the fact that living nature is an infinitely wider realm of existence than the church, or the state, or the particular culture. If ever an international brotherhood of men, as the slogan goes, could be established on firm ground, this foundation cannot possibly be a particular state, or church, or culture, or, for that matter, any goal or idea which lies outside the functioning of a newborn child; if ever a natural basis for international cooperative functioning of society were given, it is the living principle which each newborn child brings with him, be it in Leningrad, Tibet, or New York. Modern sociological research has convinced us beyond any doubt that it is only the bio-energetic heritage which the newborn generation brings with it and nothing else—no culture, no religion, no citizenship, not even an absolute, inborn love for its own mothers.

Now, instead of adapting the conditions of social living to the living principle in the newborn children; instead of developing all cultural ideals toward the preservation and security of the living principle inborn in the child, the child is being adapted to the particular church, state, or culture. Whereas the natural principle tends to unite mankind in the deep resources of the living principle, the cultural, religious, state, and other principles tend automatically to disrupt and to split up this basic unity of international human existence. This should be easy to understand in the usa where the melting together of the national, cultural, and religious principles is a specific characteristic of the nation. It will be more difficult to understand this in
countries where national restrictiveness due to language or history tend to separate the nation from the world at large.

The principle of the living is not only much wider and deeper than any other principle of education; it is clearly directing our views toward the central goal of preventive mental hygiene in quite a natural way. It is necessary to explain this statement at some length, since it might astonish many a reader, though it is simple and matter-of-fact.

The conclusion, overall valid, which can be derived from our characterological knowledge is this: If the rigid armoring of the human animal is the basic common principle of all his emotional misery; if it is this armoring which puts him, as the single biological species, beyond the pale of natural functioning, then the logical conclusion follows: Prevention of rigid armoring is the main and central goal of preventive mental hygiene.

The ease with which the unarmored human being is able to cope with his life difficulties is another proof of the correctness of this contention. The biophysical principle which is so overpowering compared with any other point of view, seems not to be denied by reason, by true religion (apart from the church business), and is supported by every major event in the history of man. Yet this principle has been replaced over the millennia by the narrower principles which leave the inborn nature of the child himself completely out of the picture. This must have some important reason.

No prevention of armoring would ever appear necessary if our children could grow up as nature or "God" has prescribed. It has been established beyond doubt that organisms which function according to the law of nature are free of biopathies. The history of the human race is full of statements by great explorers and sages which corroborate this simple fact. However, nobody knew before the discovery of the organismic orgone energy what the "law of nature" exactly looked like. Children are born everywhere like other animals without armoring. This constitutes the firmest foundation of mental hygiene, a far better foundation than any attempts at a later date to disarm the human animal or to prevent armoring. Yet, this natural principle is continuously drowned out by other views which smother it and make it ineffective. We must ask how such an obviously insane attitude could come about.

There are several reasons for this general insanity:

1. The natural bio-energetic principle in the newborn baby is systematically smothered and ruined by the armored parent and educator; they are backed up in their ignorance by mighty social institutions which thrive on the armoring of the human animal.

2. A simple but tenacious misinterpretation of nature governs the whole of education and cultural philosophy. It is the idea that nature and culture are incompatible; the psychoanalysts have failed to distinguish between primary natural and secondary perverse, cruel drives; they have left them together in one pot, so to speak, in accordance with the general "cultural" ideology, and they are continuously killing nature in the newborn while they try to extinguish the "brutish little animal." They are perfectly ignorant of the fact that it is exactly this killing of the natural principle which creates the secondary perverse and cruel nature, "human nature" so-called, and that these artificial cultural creations in turn make compulsive moralism and brutal laws necessary.

3. Since at present most of the human race is distinguished from the rest of the animal kingdom by its rigidity and armoring; since, furthermore, the great longing for redemption is a clear expression of a re-establishment of the unarmored, natural state of affairs ("paradise"); since, finally, the armored animal, man, is utterly incapable of reaching what is his most ardently longed-for goal, namely, freedom of his organism from stiffness, rigidity, dullness, immobility, and the rest of the biophysical strait-jacket, he must of necessity hate it; and he must hate it the more, the less he is capable of reaching it. This is the e*ux of the matter in what we termed the "Emotional Plague." Therefore, the smothering of nature in the child is not merely done in order to adapt it to some state or church or culture; this is a secondary function. Primarily, it is the terror that strikes the armored human being when he faces any kind of living expression, which is responsible for the systematic armoring of the newborn generations: It is brutal hate, based on terror, which directs the armoring of the newborn.

Seen from this biophysical vantage point, the adaptation to culture, state, or church are merely results, though highly praised and powerful means of evasion, of the only single type of functioning which could and will sooner or later resolve man's misery in a simple fashion. The institutions of society, which require the smothering of nature in the child and his adaptation to ideals which are foreign to his nature to begin with, are merely secondary, insignificant functions, if seen from the vast and deep standpoint of the living. The institutions and ideologies are within reach of man's power. He could change them if he only wished to do so. The biophysical basis is beyond
his reach. He knows it when he says that "God" is beyond his reach. The idea that God cannot be recognized or reached is a clear expression of man's inability to reach the biological core of his total existence. He has entangled himself in the ideas which resulted from his first denial of nature ("original sin") and he finds himself bound up in a maze of words which lead away from the truth; in ideas which have no meaning; in cruel deeds he abhors and yet commits as if forced to do so by evil fate ("the Devil").

So much seems to have become clear in the last few decades of study of "human nature." We know now, in a very practical manner, that man's cruelty is directed mainly against what he longs most for. With every attempt to reach his deeply felt, holy goal, he meets nothing but his rigidity. In the repeated, desperate attempts to break through his rigidity every love impulse changes into hate. Man does not want to hate; he is forced to hate by his arming. It is clearer now why, in a broader sense, the more he speaks of "peace," the more surely does he get war.

It is also clear why man kills nature, and, with it, the only hope at a solution of his main troubles, in every single newborn child, with a consistency and an intricate machinery of ideas and institutions, evasions and erroneous beliefs which, if the efforts were used in the right way, could move mountains.

We have described extensively in other publications what we have tried to sketch here in a few pages. However, it was never tried as yet to sketch the nature of what we can call a "healthy child" as seen from the biophysical viewpoint only, and from no other.

We had, during the past few years, the opportunity of observing the growth and development of children from birth on through a period of about 4 to 5 years who were not, as far as it was possible, impeded in their growth by any considerations due to culture, church, or state. Here it is essential to summarize briefly what we have learned. We do not pretend to deliver a complete picture of this new and unusual experience. These children were the best teachers we have ever had in our life; they taught us more about biology and self-regulation than we had ever hoped to learn in 30 years of work as psychiatrists and physicians. It was, on the whole, like looking into the "promised land." It also was a lesson in what the emotional plague of man does to himself.

The newborn infant, if no severe damage has been inflicted upon it already in the womb, brings with it all the richness of natural plasticity and develop-
Research Center to the coming disclosures. Before anybody could hope to do anything of real significance in public, he would have to learn to recognize the hatred against the Living in its hidden and devious ways and to find the adequate means of coping with this hatred.

With these preparatory sketches of the terrain, the meeting proceeded to discuss organizational matters. The first step was to demonstrate of the armoring in biopathic children and first signs of armoring in fairly healthy children during the following 3 months.

(To be continued)

June 1950

In effect, to translate man back again into nature, to master the many vain and visionary interpretations and subordinate meanings which have hitherto been scratched and daubed over the original text, homo naturae.

—NIETZSCHE
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.
01 Ernst Walter. A Talk With a Sensible Mother 1936
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11 Theodore P. Wolfe. Reviews The Boy Sex Offender 1943
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