WORK DEMOCRACY VERSUS POLITICS*

The natural social forces for the mastery of the emotional pest

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INTRODUCTION

What I am going to present here is general and spontaneous human knowledge, although this knowledge is not socially organized and, for this reason, has as yet not attained a practical effect on a large scale.

Social events are again in a volcanic state of flux. Everywhere people are asking, "What is going to happen now? Which party, or which political coalition will take the responsibility for the fate of European society?" I have no answer to this question. This article is not intended to offer political advice. It is intended only to point out a certain practical and rational fact which is nowhere mentioned in all the political discussions of the shape of the postwar world. It is the fact which in circles of scientists, physicians, teachers, social workers and others has come to be known as "natural work democracy." I shall now show what natural work democracy is; I repeat, what it is, not what it should be.

In 1937, that is, two years before the outbreak of the second world war, at a time when the war clouds gathered over Europe, a small monograph entitled Die Natürliche Organisation der Arbeit in der Arbeitsdemokratie was published in Scandinavia. Its author was not named but signed as "a laboratory worker." It was published in mimeographed form only, and later translated in manuscript into English. It had no large circulation, for it had no political propaganda behind it and it was not written out of political ambition. But wherever it was read, it found acclaim. It was read in small circles in France, Holland, Scandinavia, Switzerland and Palestine. A few dozen copies also found their way illegally into Germany. It was reviewed in a German Socialist weekly in Paris, and otherwise did not make any great stir. Far from gaining any decisive influence on political events, it soon fell into oblivion in the turmoil of the day. Small wonder, for it was not a political treatise, but was, on the contrary, against politics, written by a working individual. Yet, two things seemed to stick in the memory of those who had read it and seemed to appear again and again in their conversations and discussions. One was the term "work democracy." The other was two sentences.

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They sound out-of-the-world, utopic and basically helpless: "Put an end to all politics! Turn to the practical tasks of real life!"

Peculiarly enough, the only political daily which reviewed the book in an extensive article, also made the term "work democracy" and the two watchword-like sentences the center of the discussion. The article was sympathetic toward work democracy, but strictly refuted the tendency expressed by those two sentences. This contradiction showed that the book had not been really understood. Apparently, it was written by a former socialist. It refuted all socialist party doings but still contained a great many political formulations and discussions.

In spite of its defects and lack of clarity, it was read with great enthusiasm by a German sociologist and smuggled into Germany. In the course of the ensuing six years, hardly anything was ever heard of it. But in 1941 it was followed by a continuation under the title, WEITERE PROBLEME DER ARBEITSDEMOKRATIE. This also went illegally to several European countries and was even "intercepted" by the American Secret Police, the F.B.I., and made the basis for questioning.

In the circles of sex-economists and vegetotherapists, who have only a very informal organization, the term "work democracy" became more and more meaningful. It became part of everyday language; one spoke of work-democratic institutions, of the "work family," etc., things which gave a good deal of food for thought. In the midst of the war chaos, a sex-economist in one of the occupied countries wrote to the American group that the book had been translated and was being held in readiness for distribution as soon as circumstances would permit.

In the course of the last four years of war I tried more and more to comprehend the content of the concept of work democracy. My starting point was discussions I had had in Norway with friends of various professions. The more I dealt with the concept, the clearer became its outline, the fuller and more alive its content, and finally I had a picture of it which was in full harmony with a great many decisive though neglected sociological facts.

I shall now try to present the meaning of this picture. I have no intention of making any propaganda for it or of entering into any time-consuming discussions about it. But I may say that this picture is becoming more and more identical with the spontaneous and organic manner in which the International Orgone Institute is growing. In its basic features, this organization of sex-economists, vegetotherapists, teachers and orgone biophysicists develops in fact according to the picture of natural work democracy.

I. WORK IN CONFLICT WITH POLITICS

A physician, in order to be admitted to practice, must demonstrate his theoretical and practical knowledge of medicine. A politician, on the other hand, who, unlike the physician, purposes to decide the fate not of hundreds of people, but of millions, does not have to show such proof of knowledge. This fact seems to be one of the fundamental reasons for the tragedy which, for thousands of years, has devastated human society with periodic outbreaks.

The practical worker, no matter whether he comes from a rich or a poor home, has to go through a certain schooling: He is not elected "by the people." Working people who have proved themselves over years in their profession should determine whether or not the future worker should be a socially potent factor. This demand may be ahead of the facts, but it is indicative of a tendency. In America this demand has even found expression in the requirement that a salesperson in a department store has to have a college degree.
mand may be, it clearly shows the social pressure with which even the simplest work is burdened. Every cobbler, carpenter, mechanic, electrician, mason, etc., has to fulfill very strict demands made on his abilities.

A politician, on the other hand, is not subject to the necessity of such legitimation. All he needs to reach the highest positions in human society—particularly when social conditions are chaotic—are a good dose of cleverness, neurotic ambition, and ruthlessness. The past 25 years have shown how a mediocre journalist was able to brutalize a 50-million Italian population and lead them to disaster. For 22 years there was a big noise about nothing, until one day the whole thing collapsed overnight, leaving one with the feeling, "And nothing has happened." What remained of this gigantic noise which kept the world breathless and tore many nations from their accustomed lives? Nothing. Not one lasting thought, not one useful institution. Nothing could more simply and more forcefully demonstrate the social irrationalism which periodically brings our lives to the verge of disaster.

An unsuccessful housepainter has also succeeded in holding the world's attention for 20 years without having accomplished one single useful, factual and objective achievement. This also is a case of a gigantic noise which one day will dissolve into "nothing." The world of work continues on its quiet and vitally necessary course. Of the big noise, nothing will remain but a chapter in history textbooks with an erroneous orientation, textbooks which only confuse our children.

This simple antithesis of work and politics—of which every working individual is somehow aware—has enormous consequences for practical social living. It is expressed, first of all, in the political party system which has such an enormous influence on human ideology and structure.

This is not the place to discuss the question of how the present party system developed from the first patriarchal and hierarchic systems of Europe and Asia. We are concerned here only with the effect of the political party system on the course of society. The reader will already be aware of the fact that natural work democracy is not a social system yet to be established but an existing system, one that is to the political party system as is water to fire.

The antithesis of work and politics leads to the following considerations: The elucidation and elimination of chaotic conditions, no matter whether in a social or in an animal organism, requires scientific and practical work of long duration. Let us briefly, without any subtleties of definition, call that individual who does any vitally necessary work which requires the scientific comprehension of facts, the "scientific individual." In this sense, a lathe worker in a factory is a scientific individual, for his work is based on the fruits of his own and others' work and search. Let us compare this scientific individual with the mystic, including the political ideologist.

The scientific individual, be he a physician, a lathe worker, a teacher, a technician or whatnot, must work in accordance with the social work process and must safeguard it. He has a difficult stand socially: he must substantiate every one of his contentions in a practical manner. He must labor painstakingly, must think, look for new ways, must recognize errors and correct them, must recognize erroneous theories and refute them. In addition, if he achieves something fundamentally new, he must expose himself to human maliciousness and must fight his way through it. He cannot use might and force, for with might and force one cannot build engines, produce therapeutic sera, make stratosphere flights or bring up children.
The working, scientific individual lives and works without weapons.

The mystic and the political ideologist, on the other hand, have an easy stand socially, compared with the working individual. Nobody asks them to prove their contentions. They may promise the stars from heaven and paradise on earth: they can rest assured that nobody will call them to account for fraud. Their prerogatives are based on the sacred right of free democratic expression of opinion. If we give the matter a little thought, we soon realize that there must be something wrong with the concept of "free expression of opinion." For it was possible for an incompetent housepainter to establish for himself, within a few years and in a completely legal manner, with the right of free expression of opinion, a position in the world such as none of the great pioneers in science, art education or technic ever achieved. This shows plainly that in a certain respect our social thinking is catastrophically wrong and in need of radical correction. We know, from careful sex-economic clinical observation, that it is the authoritarian upbringing of children to be apprehensive subjects which guarantees to the political pirates the credulity and the submissiveness of millions of adult individuals.

Let us follow the antithesis of work and politics in another direction.

The cover of the International Journal of Sex-economy and Orgone-Research, the official organ of the Orgone Institute, carries the motto: "Love, work and knowledge are the well-springs of our life. They should also govern it." Without the functions of natural love between man and wife, mother and child, one work companion and the other, etc., without work and knowledge, human society could not exist for a single day. As a physician, I do not have to take into account any political ideology or any diplomatic necessity, as important as they may seem at the moment. My task is exclusively that of presenting facts. It is a painful fact that none of the three basic functions of social life are in any way taken into account by the exercise of universal suffrage; nor have they ever been taken into account in the history of parliamentary democracy. The political ideologies, on the other hand—though they have nothing at all to do with the functions of natural love, of work and of knowledge—have unimpeded and uncontrolled access to every kind of social power, on the basis of universal suffrage and the party system. I may emphasize here that I am, and always have been, for universal suffrage. This does not change the fact that the social institution of universal suffrage in parliamentary democracy is in no way identical with the three basic functions of social existence. It is left entirely to chance whether these basic social functions are safeguarded or harmed by the parliamentary voting system. There is no provision in parliamentary democratic legislation which would grant love, work and knowledge the leading role in guiding the fate of society. This lack of accord between democratic suffrage and basic social functions has a catastrophic effect on the social process.

I shall no more than briefly mention the many institutions and laws which explicitly impede these functions. This basic conflict between work and politics has never been clearly formulated by any scientific or political group. Nevertheless, it is the core of the biosocial tragedy of the animal, man. The political party systems do not correspond in any way to the conditions, tasks and goals of human society. A cobbler cannot suddenly become a tailor, nor can a physician suddenly become a mining engineer, or a teacher a carpenter. But in America a Republican, without any factual re-orientation, can suddenly become a Democrat; in pre-
Hitler Germany, a Communist could without any difficulty turn into a Fascist, a Fascist into a Communist, a Liberal into a Communist or Social Democrat, and a Social Democrat into a German Nationalist or a Christian Socialist party member; in doing so, he could strengthen or weaken the program of the respective party and in this unprincipled manner influence the fate of a whole nation.

This shows plainly the irrational character of politics and their antithesis to work. The question whether political parties ever had an objective and rational place in the social system is irrelevant here. What is relevant is that today the political parties do not fulfill any rational function. The practical and positive achievements in a society have nothing to do with party lines and party ideologies. This is shown, for example, in Roosevelt's New Deal. The so-called party coalitions are makeshifts for want of a factual orientation and a real solution. It is not possible to master tangible realities with opinions which one changes like a shirt.

These first steps in the elucidation of the concept of work democracy have already led to important insights into the social chaos. This makes it imperative to continue our examination of natural work democracy. For nobody knows where the answer will be found to the chaos produced by politics.

This task of finding an orientation in the social chaos must itself be considered a piece of rational practical work. Since natural work democracy is based on work, and not on politics, this "work on the social organism" may well yield a practically useful result. If so, it would be the first time that work had a decisive influence on the social problem. This work would be work-democratic in that it could cause other working sociologists, economists and psychologists to work on the social organism. Since this work attacks politics as a principle and as a system, it will doubtless be countered with political ideologies. It will be interesting and important to see how work-democratic sociology will stand this practical test. Work-democratic thinking meets political ideologies with the concept of social function and social development, that is, with facts and possibilities, and not with other political ideologies. It is the same as in the field of morals: sex-economy fights the damages wrought by compulsive morality not with another kind of compulsive morality—which would be the political way—but with concrete knowledge of and practical work on the natural love function. In other words, work-democratically oriented sociology will have to prove itself in practical life in the same way as the contention that steam contains energy is proven by the motion of the locomotive. Thus we have no reason for engaging in political or ideological squabbles about the existence or the practicability of work democracy.

The work-democratically thinking and acting worker does not take a stand against the politician. It is neither his intention nor his fault if the results of his practical work show up the illusionary and irrational character of politics. As a practical worker, no matter in what profession, one is intensively occupied with practical tasks for the improvement of life. For this reason, one is not like the politician who, for lack of practical tasks, is always "against" and never "for" something. This "being-against" characterizes politics in general. That which is practically productive is not done by the politician but by the worker, no matter whether the politician's ideologies are for or against it. Long experience shows unequivocally that the practical worker inevitably comes into conflict with the politician. Thus, whoever works for living functioning is against politics whether he wants to or
not. The teacher is for a rational upbringing of children; the farmer is for the machines necessary in his work; the scientist is for finding proof for his findings. It is easy to see that whenever a working individual takes an attitude against this or that achievement, he does not act in his capacity as a worker, but under the influence of political or other irrational motives.

The contention that positive work achievement is never against anything, but always for something, sounds exaggerated. The reason for this is simple: our work life is permeated by irrational expressions of opinion which are not recognized as such, that is, which are not being distinguished from objective judgments. Is not the farmer against the industrial worker, and the industrial worker against the engineer, etc.? Is not this and that physician against this or that drug or therapeutic method? It is argued that it is part and parcel of the democratic expression of opinion that one is “for” as well as “against.” My contention, on the other hand, is that it was precisely this formalistic instead of a factual formulation of the concept of free expression of opinion which was an essential factor in the failure of the European democracies.

To take an example: A physician is against a certain drug. This may be the case for one of two reasons:

Either the drug is actually poor and the physician conscientious. In this case, the manufacturer of the drug has done poor work. Obviously, his work was not motivated by a strong objective interest of producing a good drug, but, say, by profit interests, that is, by irrational motives, for the motive does not fit the purpose. In this case our physician acts rationally: he acts in the interest of human health. That is, he is automatically against the poor drug if he fights for health. He acts rationally because the goal of his work and the motive of his expression of opinion coincide.

Or the drug is good and the physician unscrupulous. If, now, this physician is against the good drug, he does not act from the motive of protecting human health, but, say, because a competing firm pays him for the propagation of a certain other drug. He does not fulfil his work function as a physician; the motive of his expression of opinion has nothing to do with its content or with any work function. The physician expresses himself against the drug not because he is for health but because he is for profit. But profiteering is not the work function of a physician. Thus he expresses an opinion “against” and not “for.”

This example applies to any field of work and any kind of expression of opinion. The rational work process is, intrinsically, for something. The being-against is determined not by the work process itself but by the existence of irrational life functions. From this it follows: Any rational work process is spontaneously and intrinsically directed against irrational life functions.

The attentive reader realizes that the clarification of the concept of free expression of opinion provides the democratic efforts with a new and better standpoint. The principle that what is harmful to the life interest is poor work, that is, no work gives the concept of work democracy a rational meaning, a meaning which formal or parliamentary democracy lacks. In a formal democracy, the farmer is against the industrial worker and the industrial worker against the engineer because the predominating interests in the social organization are political and not factual. If the responsibility is shifted from the politician to the work (that is, not to the worker), cooperation automatically takes the place of political opposition.

This will have to be discussed further,
as it is of decisive importance. But we shall remain for a moment with the subject of so-called democratic criticism which is also based on the democratic right of free expression of opinion.

II. OBJECTIVE CRITICISM AND IRRATIONAL FAULT-FINDING

The work-democratic way of living requires the right of every working individual to free discussion and criticism. This is an absolute requirement. Without it, the sources of human productivity are apt to dry up.

Due to the workings of the general emotional pest, however, “discussion” and “criticism” easily turn into more or less grave dangers to serious work. An example for illustration:

Let us assume a mechanic who labors on a defective motor. It is complicated work; the man makes every physical and mental effort to master the difficulty; he sacrifices his spare time and does not rest until the job is done. While he is at it, some man passes, watches for a while, and then throws a stone, smashing what the mechanic had just put together, and goes on his way. It so happened that his wife had nagged him at breakfast.

Another man happens to pass, looks on for a while and begins to poke fun at our working man, saying that he does not know a thing about motors anyhow, or else he would have fixed it long ago; that he is a dirty individual, being all bathed in perspiration and covered with grime; that he is an immoral fellow because he leaves his family alone, etc. After having thus insulted our worker for some time, he goes on his way. It so happened that his wife had nagged him at breakfast.

Another man passes, spits at our worker and goes on. His mother-in-law happened to make him a nasty scene.

These examples are to illustrate the “criticism” on the part of accidental passers-by who disturb honest work in the most senseless manner, work in which they never took any pains, that they even don’t know and that is none of their business. This is the way in which, largely, that takes place which is erroneously called “free discussion” and “the right to criticize.” Of this type was, for example, the attack of the psychiatrists and cancer specialists of the hereditarian school on the then still embryonic bion research. They had no intention of helping or of doing better: they only wanted to destroy hard work in a senseless manner. Such “criticism” is more than senseless; it is harmful and socially dangerous. It springs from motives which have nothing to do with the subject under discussion; it has nothing to do with any objective interest.

Genuine discussion and genuine criticism is something altogether different. To illustrate with the same situation:

Another mechanic passes the workshop of our friend. He sees at first glance, with the trained eye of the expert, that our worker is in a tough spot. He takes off his coat, rolls back his sleeves and sets out to comprehend the nature of the trouble and to find out whether the mechanic has made some mistake. He shows him an important point which he had overlooked, and together they discuss what mistakes might have been made in the course of the work. He discusses and criticizes the work in order to do it better. His motive is not a nagging wife or a sadistic mother-in-law, not a failure in his own profession, but objective interest in the success of the job.

The two forms of criticism sketched here are often difficult to distinguish. As a rule, the irrational fault-finding is skillfully hidden behind a seeming objectivity. As different as these two forms of criticism are, they are usually lumped together under the one concept of “scientific criticism.”
Speaking strictly in terms of science, only one kind of criticism is admissible, so-called immanent criticism; that is, the critic, in order to be entitled to his right to criticism, must fulfill the following prerequisites:

1. He must himself have mastered the field of work which he criticizes;
2. he must know it at least as well as he whom he criticizes;
3. he must be interested in the success of the work and not in its failure. If his motives have nothing to do with objective interest, if he only wants to disturb the work, then he is a neurotic fault-finder and not a critic;
4. his criticism must be done from the point of view of the field of work which is being criticized, and not from a point of view which is alien to the field of work in question. One cannot criticize depth psychology from the point of view of surface psychology, though the converse is true. The reason for this is simple. Depth psychology must of necessity include surface psychology in its field of work; that is, it must know it. Surface psychology, on the other hand, is surface psychology precisely because it does not look for the biological motives behind the psychic phenomena.

One cannot criticize an electric motor from the point of view of equipment which has the function of heating a room. In the electric motor, the theory of heat plays a role only insofar as it enables the electrical engineer to prevent overheating of the motor. As far as that problem is concerned, the engineer will welcome advice from a physicist specializing in the heat theory. But it would be utter nonsense to blame the electric motor for not being able to heat a room.

Similarly, sex-economy, which purposes to liberate the natural love life of children, adolescents and adults from neurosis, perversion and criminality, cannot be criticized from the point of view of antisexual moralism. For the moralist purposes to suppress the natural sexuality of children and adolescents and not to liberate it. A musician cannot criticize a miner, nor a physician a geologist. One may like or dislike a certain field of work, but such like or dislike does not in the least change the nature or the usefulness of the work.

III. WORK IS INTRINSICALLY RATIONAL

The analysis of the concept of work democracy has led us into a subject which for thousands of years has been considered extremely important and at the same time somehow overwhelming and inaccessible. It is the complicated, vast subject of so-called "human nature." What philosophers, poets, vacuous politicians, but also great psychologists call "human nature," is absolutely identical with the sex-economic clinical concept of the "emotional pest." It is the sum total of all irrational life functions in the animal, man. If, now, "human nature," which is conceived of as unalterable, is identical with the emotional pest, and this in turn identical with the sum total of all irrational life functions in man; if, further, the work functions are, intrinsically and independently of man, rational —then we see before us two vast fields of human activity which are diametrically opposed to each other: vitally necessary work as rational life function, and emotional pest as irrational life function. According to work-democratic thinking, all politics which are not based on love, work and knowledge, and therefore are irrational, belong in the field of the emotional pest. In this manner, work democracy provides a simple answer to the perennial question as to how to get at human nature: Education, hygiene and medicine, who always have been struggling with human nature without much success, have a powerful ally against the emotional pest: the rational functions of vitally necessary work.

In order to be able to follow the work-
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democratic train of thought it is necessary, first of all, to rid oneself completely of the usual political and ideological thinking. Only then is it possible to contrast the fundamentally different thinking which stems from the world of love, work and knowledge to that other thinking which stems from the world of power and might and of political and diplomatic conferences.

The politician thinks of “state” and “nation” where the working individual lives “socially” and “sociably.” The politician thinks of “discipline” and “order” where the working individual feels “joy in work” and “cooperation.” The politician thinks of “morals” and “duty” where the working individual experiences, or tries to experience, “spontaneous decency” and “natural feeling for life.” The politician talks of the “ideal of the family” where the working individual enjoys, or would like to enjoy, “love between man, wife and children.” The politician speaks of the “interests of economy and the state” where the working individual wants “gratification of vital needs.” The politician says “free enterprise” and means “profit” where the working individual wants “initiative” and “freedom to develop.”

The politician reigns, in an irrational manner, over the very same realms of life which the working individual actually masters in a rational manner, or would be able to master were he not severely hampered by the interference of political irrationalism. These two realms are mutually exclusive: always in the history of human society, natural sociality and enjoyment of work have been destroyed by authoritarian state discipline, society by the state, love between man, wife and children by the compulsively sacred family, natural decency by compulsive morality, and the working human by the politician.

Our society is dominated by political and other irrational concepts; human work is being used for their practical realization. It takes workable institutions to safeguard the freedom of action and the development of vital human activity. Their social basis cannot be some political ideology which may be changed at will, but only the social function of vital work as it results naturally from the interlacing of the diverse forms of vital work.

Let us follow the work-democratic train of thought further into the tangle of the rational and the irrational life functions. In doing so, we must attempt to follow only the inherent logic and must exclude our personal interests as far as possible. If we are to arrive at a practicable conclusion we must base our thinking on the standpoint of work democracy itself; that is, we must act as if we really placed the responsibility for social existence on natural work democracy. We must examine it from all sides as to its practicability; that is, we must think in factual terms. If, instead, we were to let any personal interest in some unnecessary activity have a decisive influence, we would automatically exclude ourselves from the framework of this discussion.

If there were nothing but the emotional pest in its various forms, humanity would have perished long ago. Neither political ideologies nor mystical rituals, military power or diplomatic talks could, by themselves, supply the population of a country with victuals even for an hour, or maintain traffic, provide dwellings, or education, cure disease, discover scientific truths, etc. In the thinking of work democracy, political ideologies, mystical rituals and diplomatic manoeuvres play a role only as part of the general social irrationalism. They are unnecessary in the factual realm of life which is governed by love, work and knowledge alone. These vital functions follow their own inherent laws which are inaccessible to any irrational ideology. Love, work and knowledge are not “ideas,” not “political programs,” not “sentiments” or “creeds.” They are tan-
gible realities without which human society could not exist for a single day.

If human society were organized rationally, love, work and knowledge would, as a matter of course, take precedence over the institutions which are not vitally necessary. True, there still might be groups of people who would arm themselves and slay each other; other groups who would enjoy mystical rituals; and still other groups who would delight in the discussion of ideologies. But they would no longer be able to govern the basic biological functions of society, to exploit them and to utilise them for their own purposes and to deprive them of any decisive influence.

The social irrationalism in the attitude toward these two realms of human activity is tremendous:

A politician is in a position to mislead millions of people with promises of giving them freedom without really having to do so. Nobody asks for proof of his competence or of the practicability of his promises. From one day to the other, he can change his promises into the exact opposite. Nobody keeps a mystic from instilling the masses with a belief in a life hereafter; nobody demands proof for his contention.

Let us apply the prerogatives of the politician or the mystic to a railroad manager. If he were to give people who want to be taken from one town to another a long talk about his ability to fly to the moon, he would immediately land in prison or a mental hospital. Imagine further that this railroad manager were to demand belief in the truth of his claim, at pistol point, or were to imprison the waiting passengers for refusing to believe him. If the railroad manager wishes to remain a railroad manager, he must actually and without danger transport the people from one place to the other.

It is entirely immaterial whether a contractor, a physician, teacher or carpenter is a Fascist, Liberal or Christian Socialist when it comes to building a schoolhouse, taking care of sick people, teaching children or making a cabinet. None of these workers can engage in orations or in making promises instead of doing practical, tangible work, instead of building a foundation, of putting brick on brick, or without having given thought to such things as how many rooms the schoolhouse is to have, where the exits are to be, where the administration, the kitchen, etc. No one who does practical work can do his job by means of ideologies, be they liberal, social-democratic, religious, fascist or communist. No worker can allow himself to engage in idle chatter. He has to know his job and must work. An ideologist, on the other hand, can go on making the same promises, no matter how thoroughly he may have proved himself incapable of fulfilling them. Long after a group of politicians are all through in one country, they continue their old ideological debates in some other far-away country, without any contact with actual happenings. There would be no objection to that if they were content with the satisfaction derived from their debating; if they did not try to impose their ideologies on others or even to shape the fate of nations.

One day I tried to test this work-democratic system of thought as it applied to my own case and found the following: I would only have confirmed the diagnosis of schizophrenia made by some overzealous psychoanalysts and would have landed in a mental institution if, in 1933, when I hypothetically assumed the existence of a universal biological energy, I had vociferously claimed that such an energy actually existed, that it could eliminate cancer tumors and that, in addition, it had to do with the problem of gravity. On the basis of my biological research, I could have promulgated any number of ideologies. I could have founded a politi-
cal party, say, a “work-democratic freedom party,” much more easily than others found parties with less practical issues. On the basis of my influence on people, I could have surrounded myself with bodyguards and could have given thousands of people work-democratic insignia.

Yet, all this would not have brought me one iota closer to the problem of cancer or the comprehension of the cosmic or oceanic feelings of the animal, man. True, I would have founded an ideology of work democracy, but the naturally existent and hitherto overlooked process of work democracy would have remained undiscovered. Before I succeeded in discovering the orgone and in concentrating it in accumulators, before I could make it visible and usable, I had to work hard for years, had to master my irrationalism as best I could, had to learn to understand why biology is mechanistic and mystical at the same time, had to study books, to dissect mice, to treat diverse substances in hundreds of different ways, etc. Only after all this had been done could I ask myself—in the framework of the organic development of the work process—the practical question whether the orgone had any curative properties. All this means that every kind of vitally necessary and practical work has a rational, organic development which proceeds in logical steps which one cannot jump by any means whatsoever. This is the basic biological law of “organic development.” A tree has to grow one foot high before it can grow two feet high. A child must learn to read before it can absorb the printed opinion of others. A physician must study anatomy before he can understand pathology. In all these cases, the development is determined by the growth of a work process. The working individual is a functioning organ of work. He may be a well or a poorly functioning organ; that does not change the work process itself. Whether this or that individual is a well or a poorly functioning organ depends primarily on how little or how much irrationalism there is in his structure.

This “law of organic development” is characteristically absent in irrational functions. Here, the goal is there, ready-made and finished, long before a finger is lifted in practical work. The activity follows a preconceived idea and is, therefore, irrational. This is shown clearly in the fact that of all the world-famous irrationalists literally nothing remains which would be tangible and could be used in any way by posterity.

On the other hand, the continuity, over thousands of years, of technic and science, clearly shows the law of organic development. Galileo’s achievement derived from the criticism of the Ptolemaic system and continued the work of Copernicus. This was continued by Newton and Kepler. Every one of these functioning organs of objective natural processes gave rise to the development of generations of working and searching people. In contrast, there is nothing left of Alexander the Great, so-called, of Caesar, Nero or Napoleon. Furthermore, there is not the least continuity between the successive irrationalists, unless one were to take Napoleon’s dream of becoming a second Alexander or Caesar as such a continuity.

Here, irrationalism discloses itself completely as a life function which is not only non-biological and non-social, but antibiological and antisocial. It lacks the essential characteristic of the rational life function, such as germination, development, continuity, interlacing with other functions, and productivity.

Let us apply these insights to the question whether, in principle, the emotional pest can be mastered. The answer is, Yes. No matter how sadistic, mystical, gossiping, unscrupulous, armored and superficial people may be, in their work function
they are, of nature, forced to be rational. Just as irrationalism works and reproduces itself in ideologies and mysticisms, so is human rationality at work and reproduces itself in the work process. It is inherent in the work process, and, with that, in man in his work function, that they cannot be irrational, that they must be rational. Irrationalism excludes itself automatically here by the fact that it disturbs the work process and makes the goal of work unattainable. The sharp and irreconcilable clash between emotional pest and work process expresses itself clearly in the following: As a worker, one can always make oneself easily understood in a discussion of work functions with any technician, physician or industrial worker. As soon as the discussion shifts to ideologies, however, the understanding comes to an end. Characteristically, most dictators and politicians give up their work when they enter politics. A shoemaker who would fall into a mystical trance and would believe himself to be a God-sent savior of humanity, would inevitably cut his soles the wrong way, generally mess up his work and would finally starve. A politician, on the other hand, becomes potent and rich just in this way.

Irrationalism, then, can only disturb work, and can never do any work.

Let us examine this work-democratic thought from the standpoint of work democracy itself: is it a matter of an ideology, of a glorification or idealization of “work”? I had to ask myself this question in view of my job of teaching physicians and teachers. To distinguish necessary, rational work from unnecessary, irrational ideology is an indispensable prerequisite for my work as physician, research worker and teacher. I cannot help a student in vegetotherapy over a practical difficulty in his own structure or in a therapeutic situation with his patient by holding out hopes for a life hereafter, or by appointing him “Marshal of Vegetotherapy.” Such title would not give him an iota of ability to master actual difficulties; more than that, it would only endanger him. I have to tell him the whole truth about his faults and errors. I have to teach him to find them for himself. In doing so, I am dependent on my own development and my practical experiences. I do not have the ideology that, for ethical or other reasons, I have to be rational. My rational behavior is enforced on me by my work. I would starve if I did not try to be rational. My work corrects me as soon as I develop any inclination to escape difficulties with illusions; for with illusions I cannot, say, eliminate a biopathic paralysis any more than a mechanic, a builder, a farmer or a teacher can do his work with illusions. Nor do I demand rationality. It exists in me, independent of myself and the emotional pest in me. I do not ask the student to be rational for that would do no good. But I educate him, in his own interest, to differentiate in himself and in the world the rational and the irrational as they show themselves in practical work functions; and to further the rational and inhibit the irrational. The emotional pest in social life is characterized by the flight from the responsibilities and the actualities of everyday living and of work into illusions, into mysticism, into indecency or the political party.

We are dealing here with a fundamentally new finding. Not the rationality of work is new, nor its rational effect on the working individual. What is new is the finding that it exists by itself whether I know it or not. It is better if I know it. For then I can become one with rational organic development. This finding is new in psychology as well as in sociology; in sociology because sociology has hitherto considered rational the irrational social activities, and in psychology because
psychology did not doubt the rationality of society.

IV. VITALLY NECESSARY WORK AND OTHER WORK

The more deeply one penetrates into the nature of work democracy, the more disaster one discovers caused in human thinking by political ideologies. Let us try to substantiate this contention by examining the concept of work.

We have contrasted work and political ideology and have equated work with "rationality," political ideology with "irrationality." But life is not mechanical. We catch ourselves having introduced another irrational black-white characterization. This sharp antithesis was justified insofar as indeed politics is essentially irrational and work essentially rational. Now, is, for example, the construction of a gambling palace work or not? This example shows the necessity of clearly distinguishing vitally necessary work from other work. "Vitally necessary work" comprises every kind of work which is necessary for the maintenance of human life and of the social machinery. That is, any kind of work the absence of which would damage or inhibit the life process. Any work, on the other hand, the absence of which would not change the course of society and of human life is not vitally necessary. Non-work is any activity which harms the life process.

Through many centuries, the political ideology of the ruling but non-working classes was one of contempt for the vitally necessary work while non-work was considered a mark of nobility. The socialist ideologies reacted to this with a mechanically rigid reversal of the evaluation of work: To them, "work" was limited precisely to those activities which in feudalism were treated with contempt, that is, manual work. On the other hand, they considered any activity within the ruling classes as "non-work." True, this mechanistic reversal of ideological evaluation was entirely in keeping with the political concept of the two sharply separated classes, the ruling and the ruled. True, from a purely economic point of view, society actually could be divided into the "owners of capital" and the "owners of the commodity, working power." But from the standpoint of biosociology no sharp lines can be drawn between classes, neither ideologically nor psychologically, let alone with regard to work. It was the discovery of the fact that the ideology of a group of people does not necessarily correspond to their economic position but that there is often a sharp divergence between ideological and economic position which made an understanding of the fascist movement first possible. Around 1930 it became clear that there is a divergence between ideology and economy, and that the ideology of a group may, independently of the social class position, develop into a social power.

There are basic biological functions which have nothing to do with economic class distinctions; they transcend and overlap class boundaries. This was first shown with regard to the suppression of the natural love life in children and adolescents. The suppression of the love life occurs in all classes and strata of every patriarchal society; more than that, it is often much more pronounced in the ruling classes than in the ruled. Sex-economic investigation even demonstrated the fact that a great deal of the sadism employed by the ruling class in the suppression and exploitation of other classes derives from suppressed sexuality. The connection between sadism, sex suppression and class suppression is well portrayed in De Coster's famous "Till Ulenespiegel."

The actual social functions of work also transverse and overlap the political-ideological class boundaries. In the socialist parties one used to find many leading politicians who had never done
any vitally necessary work and knew nothing of the work process. It was a customary thing for a worker to give up his work when he advanced to the position of political functionary. On the other hand, the classes which political socialism called the “ruling, non-working” classes as distinguished from the workers, contained many important working bodies. Hardly anything demonstrates better the unrealistic character of the typical political ideologies than the fact that the guiding spirits of the political reaction in Austria, e.g., came from the Technical University. Nobody will deny that engineers represent vitally necessary work; these people built locomotives, airplanes, bridges, etc.

Let us apply this work-democratic critique to the concept of the “capitalist.” In political ideology, the capitalist was either “the leader of industry” or “the non-working parasite.” Both concepts were mechanistic, ideological, political, illusionary, and therefore unscientific. For there are working and non-working capitalists. There are capitalists whose work is vitally necessary, and others whose work is unnecessary. It is irrelevant here to which political wing or ideology this or that capitalist may adhere. The antithesis of work and politics applies to the capitalist as it does to the wage earner. As a bricklayer can be a Fascist, so can a capitalist be a Socialist.

We have arrived at the standpoint now that an orientation in the political chaos is not possible on the basis of political ideologies. The thinking of work democracy, on the other hand, is oriented by work and thus provides the means of a concrete orientation. On the basis of this, the political class of capitalists consists, with regard to vital work, of two opposite and even antagonistic groups: that of capitalists who themselves work, plan and produce, and that of the capitalists who do not work or plan but let others work for their profit. A Henry Ford, for example, may have this or that political concept, he may ideologically be an angel or a devil. This does not alter the fact that he was the first American builder of automobiles to change the technical face of America completely. Edison, as far as his political ideology went, was undoubtedly a capitalist; but where is the political workers’ functionary who would not use Edison’s incandescent bulb or who would dare state publicly that Edison was a non-working parasite of society? The same thing applies from the standpoint of work democracy, to the brothers Wright, to Junkers, Reichert or Zeiss; one could exemplify indefinitely. On the opposite side of these personally and factually working capitalists are the actually non-working and only profiteering capital owners. With regard to their work function, they do not form any special class type, for they are, in principle, identical with any party bureaucrat who, from his desk, determines “the politics of the working class.” We have experienced the catastrophic influence of the non-working capital owners and the non-working political workers’ functionaries to a sufficient degree to seek our orientation no longer in ideological concepts but in practical activities.

The introduction of the standpoint of vitally necessary work leads to a revision of many well-established concepts of politics and the “political sciences.” The concept of “the worker” must be extended. The concept of the economic classes is supplemented by that of human structure; this reduces the social significance of the concept of the economic classes to a considerable degree.

In the following pages I shall present the most important changes of concepts which were necessitated by the basically new social events as well as by the discovery of natural work democracy. I am well aware of the fact that the presentation of these changes will cause many
a political ideologist to raise vociferous and dignified objections. This will in no way alter the reality of the facts and processes described. No political persecution, no execution of hundreds of "-ists" will change the fact that a physician, technician, teacher or farmer in America, India, Germany or wherever, does vitally necessary work and does infinitely more for the life process than the whole Comintern has done ever since 1923. The dissolution of the Comintern in 1943 has changed nothing in the life of people. But imagine that in China or America all teachers, or physicians, or builders, were to be suddenly excluded from the social process!

The history of the past 20 years shows beyond any doubt that such party ideologies as the "abolition of class distinctions," the "establishment of the common weal," the "defense of freedom and decency" have by no means diminished the class distinctions, the disruption of social living or the suppression of freedom and decency. On the contrary, they have intensified these problems to a catastrophic degree. The scientific solution of the social tragedy of the animal, man, then, must begin by correcting or eliminating those party-political concepts which have made the disruption of human society a permanent phenomenon.

Work democracy does not restrict the concept of "worker" to the industrial worker. It calls a worker everyone who does socially necessary work. The political-ideological concept of a "workers' class," restricted to the industrial worker, drove a wedge between the industrial worker and the technician or educator, between the representatives of various vitally necessary work processes. This ideology even designated the professions of medicine or teaching as "servants of the bourgeoisie" as compared with the "revolutionary proletariat." To this not only the physicians and teachers objected, but the industrial workers as well. Understandably enough, for the factual connection and cooperation between the physician of an industrial town and the workers is much more real and earnest than that between the workers and the political functionaries. Cooperation in work and the interlacing of the various branches of necessary work are natural phenomena and are based on natural interests. For this reason, only these factors, and nothing else, can counteract the political disruption of society.

Of course, when a necessary worker's group, such as industrial workers, degrades another, equally necessary group, such as physicians, technicians or teachers, to "servants" while it promotes itself to be the "master," then the physicians, technicians and teachers take flight into the ideology of the racial Übermensch, because they do not want to be servants, of the "revolutionary proletariat" or of anybody else. The "revolutionary proletariat," on the other hand, takes flight into the political party or the trade union, organizations which do not place any responsibility on them but who, instead, instill in them the illusion of being the "leading class." This does not alter the fact that this "leading class," as it has amply proven, is incapable of actually assuming social responsibility, or the fact that it engages in race hatred, as in America where unions of white workers exclude colored workers from membership.

All these things are the results of well-established party-ideological concepts which smother the communion established by work. For this reason, only and alone the concept of the worker who does vitally necessary work can overcome the social disruption and can bring the social institutions into harmony with the organizations of necessary work.

It can be safely predicted that the clarification of these concepts will displease the party ideologists. It can also be safely predicted that the attitude toward this
clarification of concepts will automatically and cleanly separate the ideological chaff from the practical wheat. Those who will affirm and represent the natural work community based on the interlacing of all necessary branches of work will show themselves to be practical wheat. Those, on the other hand, to whom party ideologies and concepts—though they undermine our society—are more important than the community of the working people, will object with much empty noise and thus show themselves to be chaff. But the clarification of these concepts will meet the naturally existent knowledge of these facts, and, with that, the demand for arranging social living in accordance with the interdependence of all branches of work.

In this discussion of the concept of "the worker" I have simply followed the logic of work-democratic thinking. I had to arrive at the described result, whether I wanted to or not; it lies in the course of the work itself. Just at the time when I wrote these pages, I had to procure various painted signs for Orgonon. Since I am not a carpenter, I could not make the signs; since I am not a painter, I could not paint or letter them properly. But the planning of the laboratories required the signs. Thus I had to go and see a carpenter and a painter and to discuss with them, on an equal footing, how the signs should be made and lettered; without their practical experience I could not have gone ahead. It was entirely irrelevant whether or not I felt myself to be a learned scientist or researcher; it was equally irrelevant whether the carpenter or the painter had this or that "idea" about fascism. The carpenter could not talk to me as a "servant of the revolutionary proletariat," nor could the painter look upon me as a superfluous "intellectual." The work process itself forced us to exchange knowledge and experience. The painter, e.g., if he were not to do a poor and mechanical job, had to understand the symbol of our functional research method; he became highly enthusiastic about the job when he understood its meaning. I, on my part, learned from the carpenter and the painter a good deal about how signs should be made so that they properly expressed the function of the Institute. This example of the factual and rational interlacing of work branches is clear enough to illustrate the abysmal irrationalism which governs the formation of public opinion and which completely overlooks the natural work process. The more concretely I saw my work interlaced with other branches of work, the better did I understand the rational world of work-democratic thought.

Clearly, the work proceeded well when I let myself be informed by the microscope maker and the electrical engineer, and when they in turn learned from me the function of a lense or of an electrical apparatus in the special set-up of orgone-physiological research. Without the lense grinder and the electrician I could not have made a single step in my orgone research. On the other hand, the lense grinder and the electrician struggle with unresolved difficulties of the theory of light and of electricity, some of which may well be clarified by the discovery of the orgone.

I have presented this matter-of-course fact of the interlacing of work processes purposely in quite a primitive manner and at some length because I have convinced myself that these facts, as simple as they are, seem nevertheless foreign and new to working individuals. This sounds incredible, but it is true and even understandable: the fact of the natural interlacing and interdependence of all work processes is not clearly and simply represented in the thinking and feeling of working people. True, every working individual knows of this interdependence purely practically and automatically on the
basis of his work; but it sounds strange to him when he is told that society would not be able to exist without his work, or that he is responsible for the social organization of his work. This gap between vital activity and the consciousness of the responsibility for it was created and is maintained by the political system of ideologies which splits the working individual into two organisms: one which works practically and another which entertains irrational sentiments. This contention also sounds strange. Its correctness becomes evident, however, as soon as one studies any daily paper, anywhere in the world. One will find that the processes of love, work and knowledge, their vital necessity, their interlacing, their rationality, their earnestness, are only rarely mentioned, accidentally, as it were. On the other hand, the daily papers are full of high politics, diplomacy, military and formal events which in no way touch the real everyday life process. In this manner, the average worker develops the feeling that he really means very little, compared with the complicated, “intelligent,” and high-flung debates of such things as high diplomacy, strategy or tactics. He feels himself small, inadequate, superfluous, as if he were an accident in life. This mass-psychological contention can easily be put to a test. I have don so many times and have always arrived at the same results:

a) Some worker has a good idea and invents an improvement in his work process. We ask him to put his discovery down in writing so that it can be published. This request evokes a peculiar reaction: it is as if the worker, though his work is important and indispensable, crawled back into himself. It is as if he said (and often he does say, in so many words), “Who am I to write an article? My work doesn’t count.” This attitude of the worker toward his work is a typical, mass-psychological phenomenon. I have presented in a simplified manner, but this illustration presents its essence, as anybody can convince himself.

b) Now let us approach the editor of a daily newspaper. We suggest to him that he reduce the space given to formal questions of high politics, diplomacy, strategy and tactics to two back pages; and that he devote the front part of the paper to daily, extensive articles on practical everyday questions of technique, medicine, education, agriculture, industrial work, etc. He will look at us in utter perplexity and will doubt our sanity.

These briefly formulated basic attitudes of the mass individual (a) and the manufacturer of public opinion (b) complement and condition each other. Public opinion is essentially of a political nature and thinks little of the everyday life of love, work and knowledge. To this corresponds the feeling of the loving, working and knowing individual that he amounts to nothing in the social process.

It goes without saying that a rational reorganization of social conditions is inconceivable as long as political irrationalism has a part of 99% in the formation of public opinion and the basic functions of social life only 1%. The reverse proportion is the minimal requirement if political irrationalism is to be deprived of power and self-determination of society is to be established. In other words, the factual life process must express itself also, unequivocally, in the organs of publication and in the forms of social life, and must become identical with them.

In this clarification and correction of political concepts we meet a difficult objection. It is this: It is impossible simply to eliminate political ideologies, for the workers, farmers, technicians, etc., determine the course of society not only by their necessary work but also by their political ideologies. The peasants’ wars of the Middle Ages were political revolts which changed society; the communist party in Russia has changed the face of
Russia. Furthermore, it is argued, one cannot prevent or prohibit political ideologies. They are a human need and have a social effect as do love, work and knowledge. To this we would say:

1. Work democracy does not wish to prevent or prohibit anything. Its only intention is the fulfillment of the biological life functions, of love, work and knowledge. If it is aided in this by this or that political ideology, it will only be furthered. If, however, a political ideology blocks its way with irrational demands and contentions, so that the basic biosocial functions cannot operate, then work democracy will act as a lumberman will act when he is about to fell a tree and is attacked by a rattlesnake. He will kill the rattlesnake in order to be able to continue his work. He will not stop felling trees because there are rattlesnakes in the woods.

2. It is true that political ideologies and illusions are also actually active social facts and that they cannot be prohibited or talked away. The standpoint of work democracy toward this fact is this: That this is so is precisely a major part of the tragedy of the animal, man. The fact that political ideologies are tangible, active realities does not prove their necessity. The bubonic plague was an extremely potent social reality. But nobody would have argued that, because it existed, it was necessary and nothing should be done about it. A human settlement in the wilderness is a necessary and tangible social fact; but so are floods. Who would equate the destructive floods and the building of houses, merely because both have social effects? It was precisely the failure to distinguish work and politics, reality and illusion, and the fallacy of considering politics a rational human activity like, say, building or sowing, which made it possible for a housepainter to bring the world to the verge of disaster. It is an essential part of our social tragedy that people, like farmers, the industrial workers, the medical profession, etc., influence the social process not only by their work, but also—and even predominantly—by political ideologies. For political activity hampers objective, rational activity; it splits professional organization into warring ideological groups; it disorganizes the industrial workers; it restricts the work of the physician and harms the patients, etc. In brief, political activity prevents precisely what it pretends to achieve: peace, work, security, international cooperation, objective expression of opinion, freedom of belief, etc.

3. It is true that political parties occasionally transform the aspect of society. But from the standpoint of work democracy we contend that if this happens it is a makeshift. Karl Marx, at a time when he set out to criticize political economy, was not a politician or party man, but a scientific economist and sociologist. It was precisely the emotional pest in the masses which caused him not to be heard, which caused him to become poor and miserable, and which forced him to found a political organization, the famous “Kommunistenbund” which he himself soon dissolved. It was the emotional pest which turned Marxian science into party-political Marxism which no longer had anything to do with Marx’s scientific sociology and which is in no small part responsible for fascism. Marx knew what he was talking about when he said he was “not a Marxist.” He would not have chosen to found a political organization if rational, instead of irrational, thinking were predominant in the human masses. True, the political machinery is often a necessity, but it is a makeshift made necessary by human irrationalism. If work were identical with the social ideology, if needs, gratification of needs and means of gratifying them were identical with the human structure, then there would be no politics, because then it would be superfluous. If one does not have a house,
one may live in a cave. It may be a good or a poor cave, but it is no house. The goal remains a decent house and not a cave, even if for a time one is forced to live in a cave. The politicians have forgotten what was the goal of the founders of socialism: the abolition of politics and the kind of state which stemmed from it. It is painful to be reminded of this fact. It takes too much thinking, honesty, knowledge and self-criticism if a physician is to see his main goal in the prevention of the very diseases from the treatment of which he makes a living. We will have to regard that politician an objective, rational sociologist who helps society to realize the irrational basis of politics and of its "necessity" so thoroughly that any kind of politics becomes unnecessary.

This work-democratic criticism of politics does not stand alone. In America, the hatred of politiciandom and the insight into its social harmfulness is quite general. One hears from the Soviet Union that there the technician gains more and more the upperhand of the politician. Possibly, even the executions of leading Russian politicians by other politicians had a hidden rational meaning, as much as such executions are an expression of political irrationalism and sadism.

For a decade, the politics of the European dictators were unrivalled. In order to comprehend the essence of politics, one only has to remember that it was a Hitler who, for many years, was able to keep the world breathless. Hitler as a political genius was a magnificent demasking of the essence of politics in general. With Hitler, politics have reached the peak of their development. We know what were their fruits and what was the reaction of the world. In brief, I believe that the twentieth century, with its gigantic catastrophes, ushers in a new social era, an era free of politics. It remains to be seen what part politics will play in the eradication of the political emotional pest and what part the consciously organized functions of love, work and knowledge.
Projeto Arte Org
Redescobrindo e reinterpretabando 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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