THE WOMAN TEACHER

A good woman teacher is a pearl of great price, but a bad one is an abomination unto the Lord of Education—whoever he may be. I have a very clear picture in my mind of the bad woman teacher. Her sharp eye roves round the room glaringly. She constantly fusses about trifles. If she is allowed to, she straps a lot, boxes ears, raps over the knuckles with a ruler, shakes little devils into submission. But nine cases out of ten the poor woman is only acting as a sex-starved woman will act, and the cure for this type of teacher is manifestly a love life. Beneath the fuss and fury one always finds the lovable personality, one that softens easily to sympathy and understanding.

The shrew is really not so dangerous to children as another type of woman teacher is, the type that rules with a quiet authority. I call her the Higher Life type. She is never ruffled: her voice is never raised. Her whole being demands from the children perfect honesty, perfect obedience, perfect attention. Girls often worship her. Often she flourishes in the hot-house of a girls' boarding school. She has all the characteristics of Colonel Blimp, barring his language. She is responsible for thousands of upper and middle-class girls who go out into the world with limited class outlook, and an almost complete ignorance of everything that matters in life. She is the super-producer of the genus lady. She is nearly always a virgin.

That she is a sincere woman there is no doubt, but it is the sincerity that is attached to limitation that can be so dangerous. Her danger lies in her power to give girls a false culture, a culture that glosses over valuable things... What do they know of birth and sex and death, of their real feelings about family and school? How conscious are they of themselves and the world? What are their real loyalties as opposed to the loyalties they have got from their teachers? One of my girls left Summerhill and was sent to a girls' school. "How was it?" I asked.

“Oh,” she said with a chuckle, “I had a good time. You see I was the only one who knew about babies and how they were made, and I spent my time as a sort of underground teacher telling them all about it. Lord, they were an ignorant crowd.”

“So you corrupted the poor dears?” I said.

“Not me. I got fed up with their questions, but they wouldn’t leave me alone. Sex was the only thing they were interested in.”

The poison of the Higher Life woman teacher is much more subtle than that of the shrew. The shrew is utilitarian, but the other is moral. To strap a child for bad spelling is pretty dangerous, but not nearly so dangerous as to deprive a girl of experience and knowledge of vital forces in life.

Behind the Higher Life teaching in girls' school lies the belief in the sacredness of virginity. The very fact that a girls' school is a girls' school, and not a co-educational school, proves that the chief function of segregation is to prevent the loss of virginity. It can have no other purpose, for life is co-educational. It fulfils its function well, but at a cost that is too high. To preserve virginity at the cost of giving girls a conscious or uncon-
A. S. NEILL'S "THE PROBLEM TEACHER"

conscious homosexuality does not seem to be wise or expedient, and that is what happens under segregation. The bad teacher with her Higher Life may not know it, but she is drawing to herself sex emotions that should naturally go to the opposite sex. Passes in girls' school are very frequent. It might be found that much frigidity in wives dates from the apparently sexless days at school. A system that puts the education of girls in the hands of a body of women who have no sex life is a mad one. It affords too much opportunity for jealousy. The homosexual woman does not want her girls to go on to heterosexuality, and I do not mean the consciously homosexual woman. She has her own outlet for sex: much more dangerous is the woman who is unconsciously homosexual, the woman who would be genuinely shocked at the mention of the word.

The heterosexual woman who has no outlet for her sex is almost bound to have a jealous attitude to her girls. Many mothers have it to their daughters, some of them being conscious of it.

It cannot be too often emphasized that the child's attitude to a woman teacher is governed by her attitude to her mother. That attitude is always a mixed one, with love and hate alternating. The girl's natural love object is the father, and in a girls' school the father factor is absent. As a result the father emotion of a girl may become attached to one of the masculine women teachers, possibly ruining the girl's emotional life for ever . . . The only real solution is to make every school co-educational in pupils and staff, and I mean real co-education, not the half and half co-education so often seen, where the boys and girls have a separate life, only meeting in class or in games. The arguments against co-education are always evasive ones . . . boys and girls have different interests, different rates of progression in study, and so on. The basic truth is never faced, namely that co-education might lead to their sleeping together. The old do not want the young to have the greatest of all pleasures. Here again the truth is not faced . . . they might have children, it would lead to moral chaos, a sex life would dissipate the energy that should go into lessons—all rationalizations covering the fear of the old that the young will have what they have failed to have themselves—an unguilty pleasure in sex. No wonder that my ex-pupil found a whole girls' school interested so completely in sex.

I am not trying to prove that sex is everything, that it alone matters. I am trying to say that so long as it is ignored and suppressed we shall have an education that is leaving out one of the main instincts. I am trying to show that a sane education would prefer a liberal education in essentials to a moral code that robs woman of a natural pleasure and gives to girls an unnatural upbringing. Every woman has a right to a love life and every girl the right to a natural outlet for her sexual emotion.

The State teacher in any kind of school has a social life outside the school, and in the week-ends is free to live her own life. She has thus a better chance of remaining sane than her boarding school sister has. And, apart from sex altogether, she has less chance of doing harm to youth. She has to spend so much time on school subjects that she has not the opportunity to lead the children to "higher" things.

Enthusiasm about the Multiplication Table is not so dangerous as enthusiasm about being a lady or being an upper class person. It is a just criticism to say that our State schools leave out many essential things. The boarding schools don't leave them out: they bring them in and convert them into empty nothings: they make religion a habit, behaviour a convention, sex a fearsome thing, culture a staging of Midsummer Night's Dream.
The State schoolmarm has her limitations but she does not aim at raising her pupils to conventional culture. She may be living a lie, but she is not trying specially to produce children who will adopt a lying life as the right thing. Her Three R's are never so deadly as the seven deadly virtues of the boarding school.

The whole Public School system aims at making boys men, and therefore it deprives a boy of all female contact and influence. Public School boys have often confessed to me that they dreaded their mothers might kiss them in public when they visited the school, or call them by their Christian names. Such a system may produce men who will fit into imperialistic conquest, excellent empire builders, statesmen of a diehard type: it cannot produce balanced men who are both weak and strong.

It is the equivalent element to the Public School tradition that is so hostile to woman's influence with boys in the State schools. Psychologically it is the Fascist element, for the similarity between the two philosophies is patent: the German relegation of women to the three K's—Kirche, Küche, and Kinder is the Teutonic version of the masculine teacher's distrust of the power of women.

Our schools need all the women teachers they can get, but they need the right kind of woman, not she who identifies herself with men, and strives to follow their ideals and examples.

THE TEACHER AND RELIGION

The teacher should flatly refuse to teach religion. It isn't his job and in most cases he considers this part of the day's work a bore. He has the uneasy feeling that he is being made to do the work of another profession, one that has less to do than his own. In the majority of cases the teacher is conscious of the fact that he himself is not religious. For one reason or another there are very few true believers today: church-goers there are, especially in small towns and villages where the teacher goes to church because he fears the judgment of the local opinion.

We have one fatal limitation in talking or writing about religion... our early training gave us a complex about it: gave us an emotional attitude that precludes logical examination and criticism. No one who has heard church bells for a life-time can be free about religion. I am free intellectually but I am not free emotionally: I know that when I hear church bells, for they arouse in me a queer kind of sad irritation. The new generation that has never been taught religion is free from this complex. Summerhill children have no feeling about churches and parsons and prayers. One adolescent lad was heard to regret the absence of a Bible education, his reason being that people who know their Bible have a better chance in Crossword puzzle solving.

Let me try to give what is probably a more or less fair estimate of religion as seen by the average non-believer, be he teacher or doctor or merchant.

Religion concerns itself with this life and the life to come. The life to come is something that can only be guessed at. At one time it was a life of bliss in a golden heaven or an eternity of agony in a flaming hell. Today, partly owing to the Spiritualists, hell has receded into a distant background, and heaven is a place where people seem to carry on with work of some kind or another. The ideal of playing a harp all day and all eternity long no longer thrills the imagination.

Each of us is free to think or hope what we will about life after death. My own feeling is that when we die we are finished so far as personality is concerned, that only our influence lives on... For my own part I have no longing for immortality, and no interest in it. This life takes up all my interest and energy.

Religion today concentrates more and
more on living and not on dying. The moral component has put the immortal component in the shade.

So that we are really most concerned with religion in so far as it attempts to show humans how to live, that is religion as morality. We are compelled to study how religion fits in with human nature as we knew it.

All religions postulate a right and a wrong, a good and a bad. The Christian religion is founded on the conception of sin . . . Modern psychology has shown that this aspect of religion is built on sand. What is termed sin does not exist. Everyone who deals with "bad" children in a scientific way knows that "sin" has a causal factor. A familiar instance is the boy who steals money as a substitute for the love that was not given him by his parents. His "sin" is of a similar nature; it is the perversion of something originally good.

We find an excellent example of the genesis of "sin" in Malinowski's Sex and Repression in Savage Society. Among the Trobriands of Melanesia homosexuality was unknown. "It cropped up only with the influence of white man, more especially of white man's morality. The boys and girls on a Mission Station, penned in separate and strictly isolated houses, cooped up together, had to help themselves as best they could, since that which every Trobriander looks upon as his due and right was denied to them. According to very careful enquiries made of nonmissionary as well as missionary natives, homosexuality is the rule among those upon whom white man's morality has been forced in such an irrational and unscientific manner."

The Trobriands live a heterosexual life from childhood, without any idea of wrong associated with it. According to Malinowski there is no sexual crime among them, and there is no record of a man's attacking a child sexually.

Sin is the result of any morality that conflicts with human nature. But what is morality? Morality is the law of the ruling classes. Christianity began in the ruled classes. Jesus was on the side of the underdog, and naturally he was crucified. The religion which he founded was stolen by the overdog, who adapted it for his own ends, using it to keep the underdog in his place.

The ruling classes have for generations used religion as a means of keeping the people down. In less sophisticated times it was comparatively easy to lead the thoughts of exploited workers away from their misery to the promise of a life of eternal bliss. This is seen in the emotional longing "for a home up yonder" in the spirituals of the enslaved negroes.

And we have to teach children religion in schools. To ask a teacher to teach such a religion is to ask him to prostitute his intelligence and his soul. To impose such a religion on little children is criminal: it is the soundest method of changing good into evil, charity into hate, love into crime. The child is good to begin with. It should be left free to choose religion if it wants to in later life.

One criticism often made is that without religious instruction the children will miss the glories of the language of the Bible. Well, why not? They for the most part miss the glories and beauty of Shakespeare, Milton, Keats, and no one complains. The average child misses completely the beauty of Beethoven, Rembrandt, Wagner, Rodin. Indeed under our system of education he misses beauty in general, whether it is ancient or modern. But I would welcome a school anthology of beautiful passages from the Bible if they were selected by a frank pagan who had an eagle eye to eliminate anything dangerous to natural morals.

The teacher who is genuinely religious will be inclined to feel an unChristianlike hate of the ideas here expressed. He may
feel it his right to lead the feet of the young into the straight and narrow path. Yet, you know, in no other profession would an adult have the right to proselytize. In the army, yes, for compulsory attendance at church service is necessary to counteract any acquired belief that God is a God of love, and that Christ told us to love our enemies. The soldier must be brought into contact with the God of Battles. But in ordinary life there is no right given to teach religion. Judging by the language, most factories have their several sinners, yet the Head Office would be unwilling to give the machine-shop foreman permission to teach religion during the working day. I tremble to think what the Automobile Association would say to any A.A. scout who thought it his uplifting duty to stop every motorist and hand him a religious tract.

It is the cowardly exploitation of the young that I object to. It is our giving them false values that I hate . . . Races who never heard of Christianity have lived as honestly and lovingly as we have. In Melanesia there is no patricide: the Red Indians had no word in their vocabulary for “steal”: the Laplanders were highly moral and theft was unknown among them. In my own school the children are infinitely more sincere than the children who are confined within the moral code of Christianity. The idea that the teaching of Christianity is necessary to make children good is just superstitious nonsense. On the contrary it inhibits them, converts their natural love into fear and hate, and, possibly, worst of all, it makes them priggish little hypocrites. In short it is the very devil.

THE TEACHER AND HIS TRAINING

Here I confess I am far from being an informed person. I have never been in a training college, have never even seen the syllabus of one. I have only seen the products of training colleges, and have not been violently struck with their educational outlook. As, however, to criticise an institution I do not know from the inside would be presumption, I shall try to suggest what in my estimation, a training college should be.

The primary subject would be child psychology, and all methods of teaching, methods of discipline, etc., would have a very minor place in the curriculum. A training in psychology would automatically cut out subjects like discipline and punishment from the syllabus. “Understand the child” would be the motto. That would have to be linked up with an equally potent motto: “Know yourselves,” and at least half the psychology teaching would deal with adult behaviour. Lectures would not be so important as living constantly with children, and a good training college would have a proportion of one student to—say—five children. Each student would be given a small group of children to study, to study everywhere, at work, at play, in their sitting rooms, in their sleeping rooms. This could only be done efficiently if discipline were the province of students and children working together, that is, without any superior attitude, without any respect or obedience, without any moral teaching of any kind. The attitude of the students to the child would be what we might call a friendly scientific one.

When the children had retired to bed the students would meet and discuss with their teachers the observations of the day. These observations would refer mostly to behaviour, seldom if ever to prowess in mathematics or slowness in geography. The direct aim would be to discover what a child is and what he wants from life. Apart from psychology most of the training would deal with matters that do not pertain to the schools at all. It would attach much value to the study of mankind. Anthropology, social and economic history, political theory and practice would
be subjects to be gone into as thoroughly as possible. Philosophy would be necessary, but the danger would be that the student would get lost in Hegelian and Kantian mists, unless his teacher was a genius. The aim would be to produce teachers who had a wide Weltanschauung, a grasp of causes and effects, men and women whose vision would refuse to be limited by school walls.

This could hardly be done without travel. Today a man can take a degree at a local university, have a couple of years at a local training college, and go out to teach in a local school without necessarily having ever been ten miles away from the house he was born in, or without meeting anyone from another country.

Now it is possible to travel all over the world and return as narrowly uneducated as when one sets out. Sailors are not noted for their breadth of vision, and globe-trotters are not necessarily people of culture. That proves nothing much one way or the other: we know that thousands can walk through a great art gallery without acquiring anything. You cannot give anyone culture; you can only put the culture in his way to accept or decline. The dullard will get little out of travel, but the alert may get very much. Perhaps every traveller acquires at least a faint inkling that England is not the centre of the universe, and that the village school in Muddletown looks rather small and unimportant when viewed from the top of a Swiss mountain. That is really the valuable thing in travel: it gives one an opportunity of looking at life in perspective.

The State should pay for the student's travel. Here the danger would be that the State would specify what kind of travel would be best; it would decide to send students to study educational methods in other countries. That would be fatal. That would limit the student's horizon to the classroom, and, after all, the classroom of a Swedish or Hungarian school is as far away from real education as its British counterpart. No, an understanding State education department would 'give a student a sum of money, and say: Get out of England. We don't care where you go or what you do so long as you keep clear of teachers and schools. When you return we shall ask for no report of your wanderings.

We see some progression to this system in the exchanging of teachers, especially dominion teachers who exchange with home teachers. The idea of broadening is there, only it is circumscribed by the narrow view that going from one school to another is of value... I haven't so far met one who claimed to have learned anything positive.

Play would be prominent on the syllabus, nor do I mean organised games, although they would also have a place. I mean play as a child sees it, the play that is directed by phantasy. I have said that childhood is playhood, and a knowledge of a child's play component is far more important than an understanding of the child's intelligence.

No teacher is good if he does not understand a child's play, if he cannot enter into the play of children. It is not always necessary that a teacher should actually join in the play: more important is it that his attitude to children is a playful one. Here humour is necessary, but, alas, humour is a subject that cannot be taught. The most humourless man I know grouses because his friends have no sense of humour. Unfortunately he is a teacher.

I am not quite sure how my training college would deal with the subject of play. The lecture system would hardly fill the bill in this case, and the study would have to be a practical one in the playground. There would be the danger that the earnest student would stand and look on, making occasional surreptitious notes in his notebook. "Willie says he is
an Indian, and he has scalped the whole class." This would tend to approach play therapy, and healthy free children should not require any therapy of any kind. Their job is to live out their phantasies in action. And here again one would have to guard against that fatal desire so many adults have—the desire to point a moral, to direct an action into a pedagogic one. Thus I can well imagine some fatuous student attempting to convert a game of gangsters into a lesson on the imports and experts of Chicago. My training college would expel any students who even mentioned the word pedagogic. It is the curse of education... Toys should have no ulterior motive, none whatever: and children should know this, and they are quick to spot any pedagogical snag. Similarly they are always suspicious of any story with a moral.

Not that children are averse to learning. Summerhill children are always athirst for information of all kinds, and they are given it when they ask for it. What they dislike is what you and I dislike—to have information thrown at them in a deceitful manner. I should imagine that a healthy child has the same feeling about an apparatus for teaching Long Division as I have about an exciting film that ends up with a demand that we buy someone's Ice Cream or Soft Soap. I feel I have been done brown, and so does the child.

The play is the thing. Play, like Oscar Wilde's art, should have no utility, and it would be good for students to be taught that utility is a minor matter in education. I have a strong disapproval of the utilitarian stuff we learn at school and soon forget, the fractions and history that disappear from our consciousness. I disapprove of them because, although they aim at utility, their usefulness is almost nil. I hate them because children do not want them. When I say that play should have no utility I mean utility as seen by an adult. To the child, of course, play has all the utility in the world.

The average adult considers that play is a waste of time. For six hours a day we keep children from playing, because playing is wasting time. My training college would have a different point of view. At the beginning of each term the principal would make a speech.

"The chief element in education is play, and the school must be a playground inside and outside. The only time a child wastes his time is when he is forbidden to play, and your job in life is primarily to see that every child has all the play he wants. If school subjects interfere with play, then scrap the subjects: the children will be all the better for their scrapping anyway."

Under the heading Educational Bunk would come the subject of school manners... or rather etiquette, for you cannot have manners in an artificial place like a schoolroom. Manners are from the unconscious, and they cannot be taught. Etiquette is a surface thing that any parrot can pick up glibly. The student would be advised to cut out all etiquette from his classroom, the addressing of teacher as "Sir" or "Miss," the standing up to show respect, the insincere use of the word "please." I have had children answer a question with: "Please, sir, no sir." Students would be told to treat children as they would adults. Then children would not be in the inferior position of having to ask: "Please, sir, may I leave the room?" every time they want to go to the water closet. My own ideal of a schoolroom is one from which the children can wander in and out when they want to, and stay out of for weeks if they wish; but then if my training college went so far the government grant would surely be stopped.

Well, well; all this chapter really says is that I want teachers to be educated to be human beings.
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 da área do desenvolvimento infantil

Texts from the area of child development

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