
An American Dilemma warrants special attention from all who are concerned with the gross and subtle mechanisms of fascism. The appeal to “racial purity,” and the personal and social suppression accompanying it, is in the minds of everyone through Nazi utterance and demonstration. Yet this “doctrine” is more deeply integrated into the accepted attitudes of the masses of the people in the United States than anywhere in the world in the relations between the majority of white Americans and the 13 million Negroes in the population. Because of this acceptance and integration, the forms in which the fascist mentality shows itself are varied, often diffuse. They are guiltily covered up in some sections of the country and in some social strata. But the problem of fascism is there in a pure form, and because it goes unrecognized as such (I do not believe the word fascism occurs in the Myrdal volumes), because of its tolerance by practically the whole society of the United States, even those parts which give legal equal rights to Negroes, the situation of the American Negro deserves careful analysis. As the author points out, the Negro problem is a white man’s problem.

The Study Itself. The study, the final report of which is contained in these volumes, was begun in 1938, initiated and financed by the Carnegie Corporation of America. Gunnar Myrdal was invited to come from Sweden to direct the study because it was felt that someone “in a non-imperialistic country with no background of domination of one race over the other . . . would approach the problem with an entirely fresh mind.” (Initial letter from the director of the Carnegie Corporation to Dr. Myrdal). In the conduct of the study Myrdal had the assistance of a large research staff, Negro and white; he was enabled to travel extensively throughout the United States, making firsthand observations; the resources of libraries and the files of organizations having information on the subject were put at his disposal. The understanding was that the director of the study was to be free to write the final report without review by the sponsoring corporation, and that he would take full responsibility for it. In the course of the work six other volumes appeared by other members of the staff on special aspects of the race situation in America. These two final volumes are Myrdal’s own statement.

A mass of material is assembled and is presented clearly and readably. We are given a view of the actual situation with awareness of the central symptom and its accompanying disabilities to the society. Myrdal could not be expected to fully see the implications of his own analysis, for he clearly has no concept of fascism as being rooted in human character structure. But it is important to recognize how astutely he has observed, and how uncompromisingly he has presented what he observed.

The sexual character of the core of the problem. The ordinary white man’s notion of what constitutes the heart of the Negro problem (writes Myrdal in Chapter Three of the first volume) is the anti-amalgamation doctrine . . . Miscegenation is said to be a threat to “racial purity.” It is alleged to be contrary to “human instincts.” It is “contrary to nature” and “detestable” . . .
Considering the biological emphasis of the anti-amalgamation doctrine and the strong social sanctions against intermarriage tied to that doctrine, the astonishing fact is the great indifference of most white Americans toward real but illicit miscegenation. In spite of the doctrine, in some regions with a large Negro population, cohabitation with a Negro woman is, apparently, considered a less serious breach of sexual morals than illicit intercourse with a white woman. The illicit relations freely allowed or only frowned upon are, however, restricted to those between white men and Negro women. A white woman’s relation with a Negro man is met by the full fury of anti-amalgamation sanctions.

The white man’s theory of color-caste, as Myrdal presents it, proceeds according to the following logic:

The concern for “race purity” is basic to the whole issue; the primary and essential command is to prevent amalgamation; the whites are determined to use every means to this end.

Rejection of “social equality” is to be understood as a precaution to hinder miscegenation and particularly intermarriage.¹

The danger of miscegenation is so tremendous that the segregation and discrimination inherent in the refusal of “social equality” must be extended to nearly all spheres of life. There must be segregation in recreation, in religious service, in education, before the law, in politics, in housing, in stores, in bread-winning.

The fear underlying this theory has, of course, another aspect which emphasizes the deep-lying sexual character of these fears.

The response is likely to be anything but pleasant if one jestingly argues that Negro blood in the American people . . . might produce a race of unsurpassed excellence: a people . . . with perhaps a little more emotional warmth . . . and carefreeness in their lives. Amalgamation is, to the ordinary American, not a proper subject for jokes at all, unless it can be pulled down to the level of dirty stories, where, however, it enjoys a favored place.

Here then we have the picture: a deep fear of and longing for the natural sexuality attributed to Negroes in popular designations such as “warm” or “amoral.” The result of this combination of fear and longing is perversity. The white woman is representative wife, mother and hostess or housekeeper, a nonsexual object who must be protected as such with “fury” and violence if need be. The Negro man becomes the symbol of freely expressed sexuality which can only be understood in terms of brutality. The Negro woman is an object for sexual exploitation. The whole subject is a matter for pornographic stories.

There are, of course, regional modifications in the degree to which the basic attitude is permitted to express itself. All but one of the Northern states permit intermarriage of Negroes and whites. Equality before the law, no segregation in schools or public places is usual in the North. But the fact remains that there are very few Negro-white marriages, and these are punished by social isolation, and that it is precisely white hotels in the North which refuse to accommodate Negroes over night, showing that people in the Northern states do not really face the problem or meet it and that the same sanctions operate, if more subtly. Most Northern Negroes are urban, and their natural congregation in sections of their own has made possible a skillful segregation and isolation in the usual adult social relationships. “There is plenty of discrimination in the North,” writes Myrdal, “but

¹ Because this would sanction the relations of white women with Negro men.
it is—or rather its rationalization is kept hidden."

There is another aspect to this picture which Myrdal is quick to see and introduces also in the same chapter. This is the acceptance by the masses of disadvantaged whites and by the Negroes themselves of the doctrine of race expressing itself in the caste barrier between the races. But the acceptance is somewhat different in these two groups. As one might expect, the mass of white people who are economically deprived and socially suppressed express with intensified vigor the hostile attitudes allowed by the culture.

It has often occurred to me, when reflecting upon the responses I get from white laboring people, that my friends among the Negro intellectuals . . . have not had enough occasion to find out for themselves what a bitter, spiteful, and relentless feeling often prevails against Negroes among the lower class white people in America. Again relying on my own observations, I have become convinced that laboring Negroes do not resent whites in any degree comparable with the resentment shown in the opposite direction by laboring whites.

Whether a white observer could really detect the rational resentment present in many Negroes is a matter for speculation. On the other hand it is true that in the past Negroes have had to repress rational resentment and have developed a mass masochistic attitude so well revealed in Negro religious life and familiar to every American in the texts of Negro spirituals. So among many Negro leaders there is an inner acceptance of the need for accommodation. Myrdal quotes the former president of a Negro college as follows:

As for amalgamation, very few expect it; still fewer want it; no one advocates it; and only a constantly diminishing minority practise it, and that surreptitiously. It is generally accepted on both sides of the color line that it is best for the two races to remain ethnologically separate. (Robert K. Moton: *What the Negro Thinks.*)

In presenting the attitudes of white disadvantaged Americans, their fear and hostility, and the Negroes' struggle taking place only around the fringes of the problem as they fight for the elimination of job discrimination, for political and legal equality, Myrdal correctly observes, "The lower class groups will, to a great extent, take care of keeping each other down."

It is unfortunate that Myrdal concludes this excellent chapter with an attack and interpretation both of which show the superficiality of contemporary academic sociology. The attack is against "Marxian theory." The Marxian theory is understood in terms of vulgar Marxism, and much of what Myrdal says against it is correct. For example, he does not make the mistake of many political Marxists of seeing the "race theory" as a rationalization invented for the sole purpose of economically exploiting Negroes. He recognizes that the race theory, as the core of the problem, is more deeply lying than the accompanying exploitation, even though he cannot go further in interpreting what his intelligence and intuition perceive. Nevertheless one has the feeling that Myrdal has never read Marx with any understanding. He does not see the strength and correctness in Marx, just as he cannot see what other knowledge must supplement Marx for the full understanding of human behavior. The interpretation which concludes the chapter is in the style of the pseudo-mathematical-scientific analyses which characterize contemporary American sociological theory. Myrdal perhaps perceives the emptiness of this, for his final
appeal is a moral one. The weak and confused interpretation reminds one of the weak title of this study. I am inclined to feel that Myrdal views such a profoundly serious situation as a "dilemma" because his study puts him in a dilemma, like that of all liberal scholarship throughout the world: to see clearly, but not to be able to face and therefore not to be able to interpret what is seen.

The nature of fascism. In order to think clearly about and put to use the array of material in the Myrdal volumes it is important to review Reich's presentation of fascism. It is Reich who has pointed out that the fascist is a person with a particular type of character structure, and that specific social conditions, especially a society built around the patriarchal family, create this type of structure. It is a structure characterized by the conflict between the longing for freedom and the fear of freedom. That is, there is in the fascist an unconscious longing for sexual happiness and sexual purity, a fear of normal sexuality, an abhorrence of perverse sexuality. These simultaneously operating unconscious longings, fears and abhorrences attract the individual to the object which represents naturalness and freedom, make him fear it so that he must always suppress, exploit and control the object, make him project on to the object a perversity which it does not possess. In the accepted mores of white-Negro sexual relationships we see a stabilization of this neurotic conflict. But the stability is precarious. A minor threat may be enough to unleash the full force of the sadism in a man-hunt or a lynching which takes on the character of a mass festival.

Helplessness and incapacity for taking responsibility for the chaotic social problems within the old political system and frame of thinking characterizes the fascist mentality wherever it is found in whatever nation or whatever stratum of society. A craving for freedom which should be guaranteed by someone else—a master, employer, leader, husband or father—makes these people rally in response to fascist promises.

Since these characteristics are so clearly present in large masses of American people both white and Negro, let us look at the conditions in which the present mentality developed. Every schoolboy knows that the Southern states in America were a plantation slave economy until 1860. The patriarchal system flourished in a pure form in the best part of the South, strengthening its hold in protest against an even worse attitude which viewed Negroes purely as a commodity. "For sale: a likely young breeding Negro" ran the advertisement for the sale of a woman in Benjamin Franklin's newspaper. Slave markets and auction blocks provide the horror stories of Southern history. The stabllest elements in Southern society saw paternalism, even to the point of entailing slaves so that they and their descendants could never be sold out of the family, as a protection against a crasser exploitation. It was precisely because the best and most responsible elements of Southern society defended and supported the patriarchal system that patriarchal attitudes have persisted, despite changed conditions, in dominant strata of Southern society and have been taken over by the dependent classes of whites and by migrating Northern industrialists.

An aspect of the patriarchal family structure is the sexual suppression of women and children. We find these attitudes in pre-civil-war Southern writers linked spontaneously and naturally with the defense of slavery. The whole configuration is presented in a quotation by Myrdal from a pro-slavery publication (1853) where space is given not merely to the slavery issue but to an attack on "women's rights."
In this country we believe that the general good requires us to deprive the whole female sex of the right of self-government... We treat all minors in much the same way...

There is no form of human excellence before which we bow with profounder deference than that which appears in a delicate woman... and there is no deformity of human character from which we turn with greater loathing than from a woman forgetful of her nature... The "Rights of Women" may all be conceded to the sex, yet the rights of men withheld from them.

Myrdal goes on to state in an appendix devoted to the parallel between attitudes toward Negroes and attitudes toward women:

This close relation is no accident. The ideological forces behind the two movements—the emancipation of women and children and the emancipation of Negroes—have much in common... Paternalism was a pre-industrial scheme of life... Negroes and women, both of whom had been under the yoke of the paternalistic system, were both strongly and fatefully influenced by the Industrial Revolution... The women's problem is the center of the whole complex of problems of how to reorganize the institution of the family... a problem which is not solved in any part of the Western world, unless it be in the Soviet Union or Palestine.

Here again, though still thinking in terms of descriptive sociology, and failing to carry his interpretation into the sphere of sexual functioning, Myrdal nevertheless cannot fail to see the whole pattern, nor fail to recognize the helplessness of ideologies in the face of human structure.

Although the patriarchal character of Southern society is familiar to all Americans, what is less well recognized is that the dominant persons in American life today, as the national influence of the Southerner has declined, are equally paternalistic figures. Myrdal says: "This country is a 'white man's country,' but in addition it is a country belonging primarily to the elderly, male, upper class, Protestant Northerner."

The significance of this statement bears elaboration. Organized religion has always drawn its support from the mystical longings present in all people who are not free to find the natural expression of these longings in a healthy sex life. In America, however, wherever the Puritan tradition survives, as in the Northern upper class, Protestantism has flourished in its most dour and repressive form. In the barrenness of Protestant ritual there was little outlet for feeling. On the other hand, American Protestantism took its authority primarily from the Old Testament with its images of a patriarchal society. A further aspect of the picture is the importance of the clergy in American society and the doctrine of a theocratic state which they preached. So deep is this in American life today that most major political speeches conclude with an appeal to God as ultimate governor and guide of the state. A patriarchal society, a church providing little opportunity for expression of mystical longings, a God-governed state make the transition from religious to political mysticism easy and inevitable.

The thought of America as a country of political mysticism will be resisted by those who have a need to believe in the United States as a bulwark of democracy. Yet Myrdal perceived it clearly enough and presents it briefly in the current stage of its expression in the first chapter of Volume Two, "The American Pattern of Individual Leadership and Mass Passivity." Even the general American public has an uneasy recognition of this symptom. For example, a current popular movie
ridicules the hysterical nomination of a war hero to office. But thus far external factors—the frontier to which young people could go, finding actual self-determination and early marriage; the influx of varieties of other European peoples; and the rapid economic development of the country—have confused the picture and staved off the inevitable logical outcome of the family, religious and political structure of American Protestantism.

As serious as the structure of the dominating group is the accommodation which Negro Americans show to the structure which threatens them. In an attempt to alleviate external pressures, Negro Americans, as has already been pointed out, shy away from the central problem. All the more because they face real dangers, they seek and depend upon leaders, "ambassadors" who can act for them across the color barrier. These Negro leaders need to be more acceptable than whites themselves in their behavior according to dominant white standards. The "education" of the Negro has been a process of enforced accommodation, and one can say with some assurance that the higher a Negro is in the Negro social scale, the more rigid and restricted his behavior must become, the more his real self-determination dwindles before accepted societal repressions.

The road to fascism. Helplessness and incapacity for taking responsibility for the solution of chaotic social problems, we pointed out, was one of Reich's attributes of the fascist character structure. Myrdal gives ample illustration of how this operates, in his sections on "Explaining the Problem Away," "Explorations in Escape," "The Convenience of Ignorance," "The Etiquette of Discussion" which present white attitudes toward the race question. He is able to say:

The simple fact is that an educational offensive against racial intolerance, going deeper than the re-iteration of "glittering generalities" in the nation's political creed, has never been seriously attempted in America.

He cannot see, however, why this could not be attempted and never will be attempted until human beings with a different structure dominate American life. One of the most important aspects of Reich's analysis of fascism is his pointing out that fascism derives its dynamic force from the tremendous longing for freedom in people who are structurally incapable of taking the responsibility for their own freedom. Therefore any "serious" educational campaign would of necessity be toward the change of the conditions which create the fascist human structure, and for the providing of natural, rather than perverse outlets for the energy on which fascism rests. Any other type of "education" on the race question can achieve little for it is treatment directed only to a single symptom of an identical neurotic and social structure.

Not that there are no voices of protest. There are "liberal" organizations with white or Negro or mixed membership which carry on different types of protest or "education" either as their sole function or as aspects of their total function. Some concern themselves with greater educational opportunity for Negroes, some with improved health facilities, some with housing, some with political rights or with economic opportunity. Only a few tackle the taboo area of informal social relationships, and these are primarily a few church groups or religiously oriented agencies like the Y.M.C.A. or Y.W.C.A. where social relationships are entertained with almost the guarantee that the behavior will conform to upper class white standards with all the negation of freedom therein implied. Disillusionment in the gains won by liberal organizations plus the tremendous urge to freedom, will, in
time of economic crisis, as Reich points out, lead to fascism.

Although mention has already been made of the effect of the Protestant tradition on the dominating group in American life, something further should be said about the specific role of the churches. Apart from the increasing movement of a minority of Negro people to the Catholic Church and to Christian Science, where there is no segregation in religious participation and therefore there is the hope for still wider social acceptance, most Negroes, like most working-class Americans of Northern European stock, belong to the evangelical Protestant sects. These sects are distinguished by the spontaneous emotionalism of their meetings, the fervent singing, the passionate appeal of a dogmatic theology from the pulpit and the "revival" of "religious emotion" which they engender. A few Catholics, clergy and laity, and a few upper class Protestants, both lay and clerical, have been actively attempting to improve race relations within the framework of their various authoritarian patterns, and have been often very courageous in specific projects which they have undertaken. But these are isolated instances, and of deluding "significance" compared to the mass influence of the evangelistic groups. Since in the North the working class is primarily composed of Southern and Eastern Europeans who are not Protestant, the Northerner associates emotional religion only with the Negro. Myrdal says:

Whites, in searching for rationalizations to justify the subordination of the Negro, have seized upon the fact of religious emotionalism and ascribed it to "animal nature" and even to "excessive sexuality" . . . Especially Northerners have done this.

This type of religion supports the mass masochism of the Negro as we have already pointed out. In the white population, where, in many sections of the country, the same type of religious expression is common, "revivals" have been known to directly precede acts of mob violence against Negroes, or sometimes against whites, such as lynchings, or fires. The violence and hatred characteristic of this mentality can be expressed by whites. It could not be expressed by the Negroes in similar circumstances for the reprisals would be too terrible. Reactionary concepts and revolutionary emotion, as Reich points out, lead to fascism.

The effects of fascism. By far the largest part of Myrdal's material is an elaboration of the open and subtle segregation and suppression of the Negro as it actually operates in daily life, and of the accommodation of Negro life and institutions to these pressures. In the presentation of these facts lies the greatest value in the book. Remarkably condensed, well-arranged, with a wealth of illustrative detail, the material offers an informed basis for discussion of specific or larger aspects of the situation. It emphasizes the unalleviated, daily pressures and discrimination in work, housing, education, leisure, organization of family life, rather than centering the argument around the moments of critical tension in which fundamental fears promote violent outbursts.

Only a few indicative bits of information can be mentioned. To this reviewer one of the most interesting chapters is that on "Patterns of Segregation" revealing the elaborate etiquette surrounding Negro-white relationships in the South. (Practically none of this etiquette exists in the North.) For example, a white man may offer to shake hands with a Negro, but a Negro may never offer to shake hands with a white man. A white woman practically never shakes hands with a Negro. A Negro may in some instances sit down in the same room with a white person, but usually only at the request of the white person. A white man in entering the house of a Negro will
enter without knocking, and will not remove his hat. There is, however, little occasion for a white man to enter the house of a Negro. If a white man wishes to see a Negro he will send for him. Southern whites and the Southern press will never refer to a Negro as Mr. or Mrs., but only as Jane So-and-So or William So-and-So. Myrdal quotes a Negro college president to whom a white clergyman who "was a known friend of the race" remarked: "It would seem like saying Mr. Mule." Deprived of police and court protection, a Negro in the South dares not take the risk of violating the etiquette. It remains enforced by public opinion with always the threat of violence behind it.

The poverty of Negroes is another impressive picture. The majority of the Negro population, says Myrdal, with supporting data, suffers from malnutrition. In the South, due to the practice of total segregation in working and living, whole industries have been closed to Negroes. They become known as "white shops" and usually Negroes do not even attempt to seek employment there. Labor unions have been slow in breaking down job discrimination, because in the past ignorant Negroes have often been employed as strike breakers, and the threat of replacement by Negro workers is continually used by white employers to intimidate workers in plants and industries which the unions are trying to reach. In the large mass production industries these attitudes on the part of employers and workers are slowly breaking down. Interesting, too, is the role of the Federal Government as employer in civil service and in public works where by law, which on the whole is enforced, there can be no discrimination.

A great deal of space is given to the political and legal structure as it operates regionally and nationally to discriminate against, or in some instances to protect, Negroes. A further large section of the material deals with Negro institutional and group life showing the patterns of accommodation and the trends and conflicts arising in the attempts to adjust. Unfortunately, relatively little space is allotted to a presentation of Negro family life. Myrdal excuses himself from fuller treatment with a reference to Franklin Frazier's classic discussion in The Negro Family in America. The most important aspect of Negro family life is not designated—namely, that the Negro in the United States is traditionally matriarchal. The slave system, and the active internal slave trade, presented a constant threat to any enduring partnership and thereby supported the matriarchal family among most plantation Negroes. (There are a few exceptions where the religious zeal of the slave owner forced slaves to conform to the white pattern, and Myrdal refers to these as the "Black Puritans.") Since slaves had no legal rights, common-law unions were customary, and children from any union were welcome not only to their parents, but to the planters as potential economic assets. In the slave community children were usually cared for by the eldest female relative, freeing the younger women for field or domestic labor. Many attitudes from this type of family structure persist today among working-class Negroes, especially in densely populated areas, particularly in the rural South. As Myrdal brings out, in all but the urban middle and upper class families, the illegitimate child is accepted in the family circle. There is little or no stigma on his mother. Common-law marriages have status. Forced marriages are more censored than desertion after a forced marriage. "Fast" women and philandering men are condemned. Myrdal makes the important point only too casually:

The Negro lower classes, especially in the rural South, have built up a type of family organization conducive to social
health, even though the practices are outside the American tradition. When these practices are brought into closer contact with white norms, as occurs when Negroes go to cities, they tend to break down partially, and cause disorganization on the part of some individuals.

On the other hand, urban middle and upper class Negroes present a conservative, almost Puritan, family structure:

This has been a more or less spontaneous trend, developing not so much with a positive model from white society, but more with the negative stimulus of white derisiveness. Whites do not realize that one of the most stable types of urban families is that of the Negro upper class, so that in one sense their effort to build a reputation is wasted.

Despite these two statements, Myrdal equivocates in drawing the implication. He feels that these upper class families provide a model for the lower classes, that they take away some ammunition from white attackers, and that therefore they will have an important effect. One can only point out that the effect will not be in the direction of "social health" which Myrdal ascribed to the mores of working-class Negro families.

The outlook. If this review is interpreted as saying that America is fascist this is correct only insofar as one recognizes that fascism is everywhere. As Reich states, the longing for love and the fear of love are international facts. In this, America is no different from any other country. The fortunate circumstances of economic expansion, of less formal authority in family, political and religious life, in education, and also the regional antagonisms within the country, have enabled America to evade the problem, and have thus far kept any organized political fascist groups from attaining national control. But none can deny that American society reveals as clearly as any the neurotic character of its vital functioning. The intensely competitive character of American life, the emphasis on display, the concern for community approval in the smallest details of life, the standardization of these details, the excessive drinking and the prohibition movements, the puritanism and the promiscuity are all aspects of this.

There are voices of true protest. Myrdal cites some. These are still individual voices. There are also changing social conditions which, if not checkmated by prolonged economic depression, will in themselves permit a healthier type of human being to develop. There are efforts on the part of progressive trade unions to help Negroes and whites together to establish a rational relationship to work. Low-cost housing developments, where they exist, make possible the privacy necessary to health. The increased social and economic freedom of women in America is now two generations old. The needs of the war have made possible some new social and work relationships. Though all efforts of this sort are a beginning, and need to be positively supported, they remain at the level of modifying the environment in which human structure must operate, leaving the central problem untouched. As Myrdal points out, "the youthful moral optimism of America" will lead to cynicism if it is not translated into deeds. As Reich points out, sermonizing about freedom, without the constant resolute struggle to set the responsibility involved in freedom into operation in the occurrences of everyday life, together with the social prerequisites of such freedom, leads to fascism. There is little in the situation presented in Myrdal's study to lead us to hope that knowledge and rational action will avert this danger in the United States. If overt and organized political fascism develops in America it will be because the long-
ings of the people for happiness have been unable to wait for the few voices and the cautious reform groups, and will break through to what they hope is their release in the perverse mass psychology we have been witnessing in Europe.

In conclusion, inasmuch as the term fascism is not used by Myrdal in his writing on the Negro problem, it is perhaps well to remind ourselves of his warning at the close of the Introduction to Volume One:

Anyone who uncritically utilizes the viewpoints and findings of this inquiry on the American Negro problem for wider conclusions concerning the United States and its civilization than are warranted by its direction of interest is misusing them.

It is important to accept the responsibility for the use of the material in the way in which it has been presented here, in the face of any irrational charge of misuse. For if the problem which Myrdal’s excellent volumes portray is to be solved it is necessary to go beyond Myrdal’s analysis, to show what needs to be added in understanding and dealing with this white man’s problem, and what we may expect if a rational solution is not found. The goal we must work toward to achieve a healthy society is the responsible, self-determining expression of sexual love in childhood, youth and adult life with the approval of society and the adjustment of social conditions to make this possible. Only thus can fear and oppression be overcome. Work on the external aspects of the problem alone, or within the ideology and human structure called to mind by the description “white, elderly, upper class, Protestant males” can only defeat itself in the end. The vitality of the people is stronger than suppressive traditionalism. It is stronger than can be met by superficial measures. Its demands are more real. It will keep breaking through in perverse forms until real freedom with the acceptance of the responsibility entailed in freedom is allowed to establish itself in individual human structure and community life.

Gladys Meyer
Projeto Arte Org
Redescobrindo e reinterpretando W. Reich

Caro Leitor
Infelizmente, no que se refere a orgonomia, seguir os passos de Wilhelm Reich e de sua equipe de investigadores é uma questão bastante difícil, polêmica e contraditória, cheia de diferentes interpretações que mais confundem do que ajudam. Por isto, nós decidimos trabalhar com o material bibliográfico presente nos microfilmes (Wilhelm Reich Collected Works Microfilms) em forma de PDF, disponibilizados por Eva Reich que já se encontra circulado pela internet, e que abarca o desenvolvimento da orgonomia de 1941 a 1957.

Dividimos este “material” de acordo com as revistas publicadas pelo instituto de orgonomia do qual o Reich era o diretor.
01- International Journal of Sex Economy and Orgone Research (1942-1945).
02- Orgone Energy Bulletin (1949-1953)
03- CORE Cosmic Orgone Engineering (1954-1956)

E logo dividimos estas revistas de acordo com seus artigos, apresentando-os de forma separada (em PDF), o que facilita a organizá-los por assunto ou temas. Assim, cada qual pode seguir o rumo de suas leituras de acordo com os temas de seu interesse. Todo o material estará disponível em inglês na nuvem e poderá ser acessado a partir de nossas páginas Web.

Sendo que nosso intuito aqui é simplesmente divulgar a orgonomia, e as questões que a ela se refere, de acordo com o próprio Reich e seus colaboradores diretos relativos e restritos ao tempo e momento do próprio Reich. Quanto ao caminho e as postulações de cada um destes colaboradores depois da morte de Reich, já é uma questão que extrapola nossas possibilidades e nossos interesses. Sendo que aqui somente podemos ser responsáveis por nós mesmos e com muitas restrições.

Alguns destes artigos, de acordo com nossas possibilidades e interesse, já estamos traduzindo. Não somos tradutores especializados e, portanto, pedimos a sua compreensão para possíveis erros que venham a encontrar.
Em nome da comunidade Arte Org.

Textos sobre a praga emocional e sociedade.
Texts on the emotional plague and society.

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International Journal of Sex Economy and Orgone Research
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Emocional Plague and Society
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02 Paul Martin. The Dangers of Freedom 1942
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