Coeducation without freedom is a poor compromise. There are schools in which coeducation means that boys and girls are at the same school, but never meet unless carefully watched. Our coeducation in Summerhill is real: both sexes mix the whole day long, use the same lavatories and baths, the same cuss words. Both sexes know that masturbation is not frowned on and that sex isn’t a thing for moral talks and warnings. When a beautiful girl of 15 at a General Meeting said, “I propose that we all use piss-pots and carry them up to Neill’s compost heap,” the only person in the room who sniggered was a religious visitor. Our attitude to excrement and sex is as natural a one as is possible in our warped civilization.

Good. Summerhill is a school in which there is freedom, that is, you can do what you like so long as you don’t interfere with others, so that recently Toddy, who fancies himself as a hot trumpeter, was forbidden to practise during lesson hours—forbidden by the community of course, not by me. There is no compulsion nor even suggestion about going to lessons, and all laws are made by the community. But . . . I am often asked the question: “Should not Summerhill freedom lead naturally to sexual freedom? Why don’t you allow your adolescents to sleep together?” And since I first met my friend Reich and realized how much of a genius he was and is, the question has troubled me a lot. Of course freedom should lead to sex freedom. It does to an extent. There are love affairs, naturally, and the older ones ask me: “Why don’t you provide us with contraceptives?” My answer is usually so: “I don’t because I am a coward. I fear that the Ministry of Education would end my career as a school director, and, another important aspect, I have sounded your parents on the subject and the great majority hold that sex must wait till much later. So that, provided I was brave enough to provide you with contraceptives, the fact would have to be hidden from your parents, and a sex life with hidden guilt towards your parents would be hopeless and unsuccessful.”

One evil consequence is that fear becomes attached to sex, fear of pregnancy. Adolescents seldom have money enough to buy contraceptives, and if they do they can only afford cheaper and unsafe brands, so that a girl in my school said to me: “I want to sleep with Tom but I am scared of having a kid. God, wouldn’t there be a stink at home!”

At the same time I hold that having to wait a few years isn’t so bad when adolescents have no personal feeling that sex is sin. After all there are a few million men today who are away from their women, many of them not having the pale substitute for love that hired women afford them. They have to be celibate, and their sex is being transformed into hate and fear and aggression. What I mean is that sex controlled by outside factors (in the case of Summerhill, society and fear of damaging the school) is infinitely better than a non-sex life due to inhibitions. It is the old story of repression. If I have two conscious wishes—to go to church and to go to the public house—and I chose one (the pub of course) I make a deliberate conscious choice, and reject the other wish. But if I am invited to go and have a quick one, while unconsciously I feel I should be doing my duty as an
usher in the evening service, I shall not enjoy thoroughly my drink. In repression one factor or wish is unconscious, and in adolescent sex, if and when the youth has no acquired unconscious feeling that sex is evil and leading to hell fire, the limitations of society will not have a deep damaging result.

Lecturing the other night I was asked this question: "How do your boys fit into the discipline of the army after a youth of freedom and self-determination?" My answer was: "I have put the same question to old boys returning on leave. I have said to them: 'How can you, after 12 years of freedom, put up with the stern discipline of the army?'" And they all smiled and said it was quite easy. I was puzzled until the explanation dawned on me. Under early discipline the child acquires an authority complex, fearing parents, teacher, and later policeman and army sergeant. When treated with discipline he resents it inside, goes stiff and hates the disciplinarian. My boys have none of this inner authority complex, and when they meet a strict officer, when they have to click their heels and salute, when they have to obey without question, nothing inside makes them resent the discipline. As one of them put it to me: "I take it for what it's worth. If you have to have wars and armies you've got to have discipline even if some of it is just damned silly."

I take it that what applies to discipline and authority applies also to sex. If one has inner freedom about sex, outer restrictions do not cause the misery that internal inhibitions will cause. But, all the same, the situation is an unsatisfactory one, for youth should have a sex life when it is biologically ready for one.

Sex instruction as such I do not consider so important as the attitude to sex a school affords. Natives probably know very little about sex anatomy, yet their ignorance does not seem to mar their full sex life; hence I am just a little doubtful about an elaborate scheme of sex instruction that starts with the bees and the pollen and ends with a thou-shalt-not. The school of tomorrow will have instruction on the art of love-making, ignorance of which today makes many a marriage unsuccessful, but I cannot see such instruction being given in groups; it is likely that a group emotion about sex would be the wrong one, and I use the word emotion deliberately, for no lesson on the technique of making love can be, or should be, divorced from its emotional content. I can imagine a specialist saying to Mr. Brown in private: "You must do such and such to your wife before you go on to the final consummation," but I can't see him saying to a gathering of men: "You men must, etc." Maybe my Calvinistic upbringing, but sex is a private thing at present and I feel it should be treated privately, but not so when children are young and are in the pre-potency stage. You can and must tell young children about sex even if they only get it intellectually. Knowledge in itself is a minor matter; it is the feeling that is important. There never has been any evidence that doctors who know their anatomy are better love-makers than plumbers or lawyers. I say, therefore, that it is the attitude that matters, the looking on sex as a natural thing, divorced, as Reich says, from procreation. To a man who recently tried to tell me that sex should never be used unless for procreation, I answered: "You eat bread and meat to nourish your body, but when you eat chocolate you are eating primarily for pleasure. Why don't you apply the same argument to sex?"

I am sure that only a healthy attitude to sex will abolish prostitution (wedded or the other kind), and do away with promiscuity. I am not quite convinced that Reich is right in holding that a love partnership should be such that neither will want to sleep with another (not quite
A. S. NEILL

At the same time I realize that there is and should be no salvation in a name, whether that name be Darwin, Marx, Freud, or Reich. My view is that a movement takes place in the underground of humanity, the melting-pot, so to say; one or two men, in whom the process has gone farther, raise their heads and become leaders. The genius is the man who is a step ahead of the other fellow in consciousness. Without the potential support from the underground movement the big man would get nowhere. So in the case of

convincing, indeed, that Reich says so!) I see youth trying experiments, it may be neurotically seeking an old buried love, yet youth is easily stirred by attraction in the opposite sex. Here one can't be certain, for in a repressed civilization one cannot view the normal easily. What happens is that the film star arouses sex desires in the young that cannot be expressed, and I think D. H. Lawrence was right in holding that the sex film leads to much masturbation. That would be no danger if masturbation were looked upon as natural and necessary today; indeed, the first step in a free sex attitude is the abolition of the guilt tradition in masturbation. Sexual intercourse is too often masturbation on promotion, and since, as one of my pupils has it, masturbation is the pale shadow of sex, such intercourse must be frigid and impotent.

When someone asked me what my aim in education was, I replied: To produce children who later on won't need to be psychoanalyzed. This seems to me to be an obvious aim. Analysis, even the best (Reichian) should be unnecessary. You can't analyze the U.S.A. and Europe in a consulting room at so many dollars a session. The American, Williams, in his book, Soviet Russia Fights Neurosis, showed that after the revolution Russia was trying to do by mass means what the analysts were doing in consulting rooms, but now Russia has abolished coeducation and tightened up the sex laws, so that we cannot look for salvation there. The only way is freedom in education, especially freedom from adult moralists and clergymen and kill-joys. This bloody war with all its agony and sorrow and misery will help youth in this way, that youth has had the chance to get away from age for five years, the chance to get away from home. Home should not be a dangerous place, but it is today, and its sex taboos and adult authority fix forever the incestuous loves and hates that are in danger of destroying humanity altogether. So that in my new book, Hearts, Not Heads, I have a chapter advocating universal boarding schools for all children until such a time when the home will no longer be suppressive and anti-youth.

Here in Britain I am glad to say that Reich's work is becoming known. The pedants and professors and scientists refuse it bitterly, but among the laity and workers his new message is popular. His name is often mentioned in my school, by staff and older pupils, and the Journals are so popular that I can never find a copy when I want to. The encouraging fact is that while age and the academic mind talk of Reich as a charlatan, youth accepts him without any doubt whatever. As one girl of 18 said to me: "I just know that Reich is right." At the age of 60 I echo that remark, and today when a woman asked me what I thought of his orgone theory I simply replied: "I can't grasp it, having no scientific training, so that I can't give an opinion of its rightness or wrongness; only, I know that he is so right about psychology that I take it for granted he is right about the orgone." A childish answer, to be sure, but I mention it because I find that youth has a similar attitude. I praise Reich even though the man has made me (a Scot) lose money, for since I took up his sex-economy I have lost pupils whose parents were afraid of sex.

At the same time I realize that there is and should be no salvation in a name, whether that name be Darwin, Marx, Freud, or Reich. My view is that a movement takes place in the underground of humanity, the melting-pot, so to say; one or two men, in whom the process has gone farther, raise their heads and become leaders. The genius is the man who is a step ahead of the other fellow in consciousness. Without the potential support from the underground movement the big man would get nowhere. So in the case of
Reich, he made conscious what many people, especially young people, were almost conscious of themselves, and when he led they cried, "Why, this is what we have been looking for." It is possible that in the future the people will not need their great men, possible that the lead will come spontaneously from the group, not the individual.

Reich's sex-economy comes at its proper time in evolution. For myself I think that Reich overemphasized the dangers of martyrdom for pioneers in sex reform. The public is just about ready for it, although today I grant that you can say or write what you like, whereas if you put your sayings into practice society will kill you. You can preach free sex for youth, but if you take a hand in making it practical, society will kill your work. I know that if I handed out money for contraceptives, gave an "undress allowance" so to speak, the Education authorities would close my school as an immoral blot on a noble profession. True, but the mere fact that one can advocate sex freedom openly and get a public for the advocacy, shows that we are on the edge of a new tomorrow. Moralists can put the clock back, but putting the clock back does not alter the time—the time for youth's freedom. When the only answer to the question of venereal disease is the official one of the British Board of Health and the Church of England, that the best remedy is abstinence, youth remains sceptical and unconvinced. Many already are prepared to see in the new sex morality of love and freedom the cure for venereal and bought sex. Hence I am not pessimistic about the future, especially after hearing a young lady say: "I wish Reich weren't such a damned moralist!" Youth has its eyes open.

There is one difficulty in this sex-economy business: one so often hears the complaint, "Why make sex the center? It isn't everything. There is art, science, work, economics, play." Many Communists pooh-pooh the sex element, and a prominent English Party Member tells me that when man is free economically, all complexes will vanish, and he will live happily ever afterwards. He dismissed airily my mild suggestions that Communism won't necessarily make one child feel that mother loves Billy more than she does him, and that a Commissar may not automatically be free from sex inhibitions which he will transfer to his children. And there is the answer to so many Freudians . . . "Why should Reich hold that he alone knows what a perfect orgasm should be? Why should we adopt his criterion of an orgasm anyway?" Others say: "Sex, of course, but what of the other main instinct, eating? Sex has become of exaggerated importance because man eats the wrong food, and with so many stimulants (alcohol, tea, coffee, tobacco, etc.) his sex becomes abnormally stimulated and artificial." The answer to this is that the Trobriands who live on natural food seem to have a sex life that is less inhibited than that of all the tea and beer drinkers in civilized countries.

My own view is that sex is not the center of all things. The center is life itself, only sex must appear to be the center because for some reason it is good to enjoy tasty food, but wrong to enjoy tasty sex. In a world of good sex-economy sex would automatically take its proper place. After all, I have no interest in sex when I write a book, or use my lathe, or dig my garden. And I fancy that most men if faced with the cruel alternative of giving up sex or work would choose their work. Sex is only the center of everything when it is repressed and hated. Hence it is evident that when humanity comes to approve of sex, it will take its proper place. Today sex repression holds back the whole world: it is the real Hitler that we all have to combat in ourselves, and this war will be lost to the United Nations if the stiff
stomachs implied in the Hitler salute are to live on under another guise. The war is annihilating the German goose step and putting the abolition of Soviet co-education in its place.

I believe, then, that the future does not lie primarily in politics and economics; it lies in the education of youth in freedom from all moulders of character. Already I see fascism springing up among some young teachers. They say to me: "You have done a great work, but you are out-of-date. Freedom is not enough. We must go on and guide the children more. It is not right to give them freedom for they have to face a hard world later and . . . etc." I say that that is a going back to all that has damaged humanity. It means conscience-formation from outside. It means a dead religion raising its head in a new form. It means our old friend repression coming back in an intellectualized guise. No, no, the only hope is freedom, real freedom, not the ersatz "ordered freedom" so many new schools offer. No one can order freedom; no one can give freedom. Freedom is a natural state, and all one can do is to refrain from setting up barbed-wire fences around it.

After the war is ended I hope to arrange to come to America on a lecture tour. I want to see your coeducation, want to meet your progressive teachers, want to meet again old Reich and Wolfe and see what they have been doing these past years. There is not nearly enough contact between teachers in our respective countries. Your gangsters are better known over here than your educationists; more people here know of Al Capone than of John Dewey. Perhaps that is right and good, for gangsters are at least alive, while education is more or less a neglected baby with a doubtful future, but it is a pity that the America we seem to know best here is that of O. Henry and Damon Runyon, and, of course, Hollywood. I want to discover the other America, the America of youth and hope and creation and freedom.
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 da área do desenvolvimento infantil

Texts from the area of child development

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