

# The Children of the Future – Without a Future!

COURTENAY YOUNG

---

There are many different ‘visions’ of possible “Children of the Future”. Most of these exist in science fiction; some of these exist in popular songs; some of these exist in poetry; many are idealistic; a few are dystopian; but all of these are – in essence – ‘visions’. It is now increasingly necessary to have a more definitive re-assessment – an adoption of something like a ‘reality’ perspective – or even something of a revolutionary perspective – because, unsurprisingly, many of our present children are stating that they currently feel that they don’t have a future, or that we – the dominant adults – have effectively ‘stolen’ their future.

It is therefore worth noting here that one of the leading (albeit also radical) psychotherapists had dedicated himself to ‘The Children of the Future’<sup>[1]</sup>. Wilhelm Reich, a pupil of Freud, and also the later ‘founder’ of what is now widely called “Body Psychotherapy” (or “Somatic Psychology”) had dedicated his life to *The Children of the Future* – the title of his last published book (Reich, 1967/1983) – and they – these so-called ‘Children of the Future’ – were also the recipient of his final legacy.<sup>[2][3]</sup> But, I question now, 50 years after his death – what sort of legacy is this really?

Early on in his career, in the 1920s and 1930s, in pre-war Austria, Reich had realised – from his detailed clinical psychological work – that many (if not all) of the neuroses and psychoses affecting and suffered by ordinary people were actually not pathological abnormalities, but were essentially caused by or derived from inappropriate social and psychological upbringing in these people’s childhood and their developing lives, and particularly so with reference to their sexually repressive social education: their *élan vital*, their *esprit de vie*, their *raison d’être*, their ‘*libido*’, had effectively been suffocated, suppressed and virtually squeezed out of them. They also had no opportunities to develop healthier social attitudes, especially about sex or expressions of their sexuality, in their adult lives.

In his early (Communist-oriented) psycho-social work in Germany (1930-1933), he had produced several books on sexual health for children and their parents; and his lectures and seminars were attended by thousands.<sup>[4]</sup> This quite radical perspective on sexual and emotional health was – not only part of his ‘legacy’ – but is still very pertinent, to this day. This focus on healthy sexuality is still necessary, if not essential, for our future emotional and mental health, and for our children’s future, and our children’s, children’s future – and so, how can we possibly ‘protect’ and ‘ensure’ not just this legacy? So, how can we help the ‘Children of the Future’? What do we have to do? What can we possibly do?

So, I believe that, currently and significantly our main issue is – more precisely – how to ‘ensure’ that these “Children of the Future” actually have a future?

Global warming; the increased use of pesticides; the over-use of fossil fuels; the spread of plastic into all parts of our environment; an increasing use of toxic drugs and pharmaceuticals; a steadily increasing global over-population; as well as almost overwhelming social problems and crises; as well as abuses of social media and the internet; are all pushing us irrevocably towards a severely increasing risk of ... (if not a disaster, almost certainly a severe and potentially existential) ... crisis for the whole of humanity: indeed, the possible extinction of – not only – our present society, but also of the human (and many other) species.

We are also increasingly having to face the very difficult and complicated realisation that any potential ‘remedies’ – such as they may possibly exist – will, also inevitably, require a unified, world-wide, totally co-ordinated, multi-dimensional approach by every single person (and child) present on this planet: and that is just to reverse (or ameliorate) the present damage, rather than removing the threat and providing any sort of a potential ‘future’.

The current social and political structures – of nuclear families and separate nation states (often competing against each other) – **just does not work!** We – humans – have tried many times and in many different ways and means for well over 3,000 years – unsuccessfully – and so we have now got ourselves into the present, unsustainable and dire situation.

What we tend to call “ordinary upbringing” just seems to promote ... further wars, human misery, social class differentiations, wider divisions of wealth and privilege, religious fanaticism, ‘populist’ opinions, anti-social attitudes, political actions, refugees, pollution, an absence of well-being, etc. ... and now many forms of life (besides human) throughout the whole planet are being threatened with mass extinction. We can blame patriarchy; or a form of transgenerational trauma (similar to what James DeMeo posits in ‘*Saharasia*’) <sup>[5]</sup>. However, I quite liked his opening 10 questions (p. 3) <sup>[6]</sup> – although I think that he got some of the rest of it wrong: however, whether the causes are historical, transgenerational, genetic, or whatever – the question still remains: What can we do about it? Now? And Pretty Damn Quickly – according to IPCC predictions! <sup>[7]</sup>

The current / forthcoming ‘Extinction Event’ certainly won’t be the first time that there have been mass extinctions on this planet <sup>[8]</sup>, but this will be the first ‘un-natural’ one: all the others were what are usually called ‘Acts of Nature’ or ‘Acts of God’. This one however will be due to an ‘Act of Man’: the Holocene (or Anthropocene) extinction – which is what the currently ongoing event is being called.

Whatever we have been doing, as a dominant species – to date – has therefore been totally ‘wrong’ or ‘detrimental’ to the natural order in this sort of respect. All of our best attempts – to date

– have certainly not succeeded in changing anything radically – so that our children, and our children’s children will probably **not** have much of a future. (see Appendix: 1)

Presently, there is just a lot of fear – amongst the cognoscenti – and lots of questions from the anxious – but there are – as yet – no proper answers. What is even worse is that only a relatively small percentage of people across the planet currently seem concerned enough to stand up and speak out. Perhaps, the greatest problem that we face is short-sightedness, ignorance and/or apathy: as well as lack of co-operation, wars, famines, etc. If we are to have a future, or if our children are to have a future, something has to change – quite radically.

There have been a few pop songs and poems about the ‘children of the future’, usually with more questions than answers (see Appendices: 2, 3 & 4: Whitney Houston; Steve Miller Band; Almanac; as well as one or two of my own poems).

There have also been some popular and well-known Science Fiction stories (like: John Wyndham’s *The Midwich Cuckoos* and *The Chrysalids*; van Vogt’s *Slan* and the sequel *Slan Hunter*; Roald Dahl’s *Matilda*; as well as several films (like: *The Golden Child*, *Midnight Special*, *Looper*, *Children of the Corn*, *Firestarter*, *The Sixth Sense*, *The Other*, and even, *It’s a ‘Good’ Life* <sup>[9]</sup>) all depicting, in various forms, futuristic children with telepathic or super-natural powers. Some of these are great stories, or they have nice ideas, and one or two are somewhat horrific – but all of these are also fictitious. We urgently need to get real!

One of the most realistic and successful attempts to break through the hegemony of current-day parenthood and repressive social upbringing was the Israeli ‘Kibbutz’ movement, as detailed in Bruno Bettelheim’s *The Children of the Dream*. I will come back to this point in a moment, but this title was later ‘high-jacked’ by Rucker Johnson, when he described the success of the school integration efforts in the 1970s and 1980s in America. Johnson showed that students who had attended integrated and well-funded schools were more successful in life than those who did not – and that this held true for children of all races. He was an acclaimed economist and thus was interested more in what contributed to social mobility and so, it is understandable that – potentially – “good education” will form at least one part of the picture of a possible future for our children, and their children, etc.

Personally, I am delighted to see and hear about how many primary school children are now doing projects about the environment and about the recent school children’s protests about the lack of government action towards climate change (on Fridays, started by the Swedish teenager, Greta Thunberg.) At the 2019 World Economic Forum, she said: “I want you to panic. I want you to feel the fear that I feel every day. We owe it, to the young people, to give them hope.” <sup>[10]</sup>

However, when we look at people who are already without much hope, i.e. the number of migrants (including refugees) in the world, which has increased almost exponentially, we are

cataloguing all those people who cannot contribute anything towards world health and wealth, but who – actually – need to be supported by others. In 1990, there were about 154 million international migrants; this rose to about 175 million in 2000; and then to a peak of about 232 million in 2013. As a percentage of the world population, this isn't a huge percentage; but it is becoming increasingly significant. This figure has declined slightly over the last few years, but can – and almost certainly will – increase in the future. <sup>[11]</sup> These are, essentially, people – and their children – without any sort of future.

Incidentally, there is a significant difference between a refugee and a migrant. A migrant is a person who makes a conscious choice to leave their country to seek a better life elsewhere – i.e., they are dedicated to finding a better future. They can plan their travel, take their belongings with them, and say goodbye to the important people in their lives. They are also relatively free to return home, at any time, especially if things don't work out as they had hoped: eventually, they often do go back – a generation later, having survived and having educated their children, and then these children have chosen to return “home”.

Whereas, refugees are forced to leave their country because they are at risk of, or have experienced, various forms of persecution – natural or otherwise. The concerns of refugees are for survival, their safety and their basic human rights – but not just for economic advantage. They are forced: to leave behind their homes; to expend their last reserves of wealth and most (or all) of their belongings; and family members, friends and all their basic support mechanisms. Some refugees are forced to flee with no warning and many have experienced significant trauma, or have even been tortured and/or otherwise ill-treated. Their journey to safety is also fraught with hazards and many refugees risk, and are at risk of, their lives. They cannot return to their homeland unless the situation that forced them to leave improves – which it often does not for many years. They are all traumatised – and perhaps this sort of trauma is the worst type: where people essentially have nothing left.

After the Holocaust (one of the worst types of recent man-made traumas), attempts were made to correct what was seen to be behind the cause of the submission of the European Jews to the tyranny of National Socialism. Framing the ideals of the kibbutzim as a ‘rebellion’ against the roles that their parents had played in European societies, Bruno Bettelheim (1969) specifically focused on the avoidance of the traditional nurturing and an attempt to get away from the controlling role of the (Jewish) ‘parent’ in the development of their new child-rearing programs. ... The parents of Kibbutzim were seen more as heroes: who had survived the holocaust; who had helped transform a desolate area (wilderness) into productive farmland; who had started factories and developed the economy; and who also played a crucial role in the creation of the modern state of Israel.

However, despite this movement, things did not change very much. Bettelheim doubted whether the children, due to their upbringing, could ever find similar heroic roles for themselves, or

could even have the propensity to seek for these. Whilst Bettelheim himself is not without significant criticism, the relative socio-economic “success” of the Kibbutz movement is relatively undisputed, though limited: their factories and farms accounted for 9% of Israel’s industrial output and 40% of its agricultural output. The Kibbutzniks have also played significant roles in the 1948 Arab-Israeli War; and in the 1950s and 1960s, many Kibbutz were founded by Israeli Defence Forces; and 25% of the 800 casualties in the 1967 Six-Day War were Kibbutzniks.

So – and this is what is relevant to this presentation – and what was unique about the Kibbutz movement – was the communal child rearing. Collective child rearing and collective education started on the day of birth and went on until adulthood. At the time, it was considered a natural outcome of the principle of equality, which was part and parcel of the Kibbutz life. The ‘collective’ of the kibbutz – not the parents – was responsible for the rearing and well-being of all the children born on the kibbutz, taking care of their food, clothing and medical treatment – as everyone received the same share of everything. Parents were also not involved economically in the upbringing of their children. The children lived in the “children’s house” where there was communal feeding, sleeping and educational facilities and they visited with their natural parents for 2-3 hours a day. As regards their education, there was no great selectivity; the children took no tests; no grades were recorded; and each child got 12 years of study. The founders of the Kibbutz movement aimed at creating the “new man (or new person)” of a (somewhat more) utopian society.

Young children also worked within their close surroundings; they helped to clean their (communal) house; took care of the school pets; and tended their own vegetable gardens. High school children also worked in the agricultural branches and industries that the kibbutz owned and helped with younger children – learning necessary life-skills. All these children also learnt basic manual skills, such as weaving, sewing, knitting, metalwork, pottery, carpentry, as an intermediary part of their curriculum between work and study. It sounds ideal.

It is perhaps significant to note that social changes in the 1970s and 1980s influenced the Kibbutz movement. Parents wanted their children to live with them, so communal sleeping arrangements ended. The standardization of teaching methods and the introduction of examinations did away with multi-disciplinary learning. Many of the children of the Kibbutz left for the big cities so the population of the Kibbutz shrank and aged, and many Kibbutzim went through a process of privatization. All of these changes caused the movement towards “collectivism” to deteriorate and for the increasing forces of “individualism” and “materialism” to win over.

However, I believe that this sort of ‘attempt’ demonstrates a key factor towards the issue (and problem) of any possible type of “Children of the Future”. Despite this, we may conclude – from what we know of the various and particular experiments of collective upbringing and education – that

the success or failure of communal child rearing seems to depend on the size of the group, the child-to-adult ratio, and, above all, the attitude of those in charge of the children's development.

Whatever may have been, or is also becoming true in similar "collective" experiments in Russia, in China, or – by necessity – in the refugee camps in Somalia, Ethiopia, Palestine, the Middle East, Africa and Asia, and in many other devastated areas, we know that the children of the Kibbutzim were raised in small groups and cared for by skilled and devoted staff: as were children in other social 'experiments' (like the Pestalozzi movement <sup>[12]</sup>; or the Camphill / Waldorf / Steiner communities <sup>[13]</sup>) What happens under such conditions is surely full of implications for our own wider educational and social developmental methods.

We can see similar beneficial effects in children's social and cultural development in other types of intentional communities: like the Dalai Lama's Tibetan refugee community in Dharamshala, India; or Thich Nhat Hanh's Zen Buddhist "Mindfulness" community in Plum Village, near Bordeaux, France; in various New Age communities – like Findhorn (Scotland), Esalen (California), The Farm (Tennessee), Byron Bay (Australia), Auroville (India); or even in the Amish (and similar) quasi-religious communities in Ohio, Pennsylvania and Indiana, USA. However, the results of bringing up children in these communities are often ignored by social researchers as being 'alternative': despite the fact that the real problem is – of course – with the much larger 'mainstream' forms of bringing up children!

The critics of the Kibbutz movement followed the general trend of Western psychologists and psychiatrists, who are often influenced by reports of deleterious personality development in institutionalised children: but the institutions they studied are very, very different from the planned or intentional communities. Psychologists, like John Bowlby, state that it is: "*essential for mental health ... that the infant and young child should experience a warm, intimate, and continuous relationship with (the) mother*". In the Kibbutz, and in many of these other intentional communities, we find – as elsewhere – that the most intimate early contact between mother and infant is that of breast-feeding. Now, while a vast majority of Kibbutz mothers did breast-feed their babies, however, we find almost the opposite – perhaps significantly – is true of current mothers in Western cultures. In a Kibbutz, children of similar ages were brought up within small groups, usually of about 6-8 children. <sup>[14]</sup> They stayed in these groups until graduation from high school:

*"From the earliest age, the children learn to interact with little or no adult supervision (or control). If a child is afraid at night, or becomes ill, his companions take care of him: play with him; talk to him; bring him water; and generally reassure him. Having intimately shared his experiences, they know what he is likely to be afraid of; and the anxious child, trusting his comrades, will confide in them".* <sup>[15]</sup>

There were – of course – always other caring adults present as well – and the relationships between parents and children did not seem to have suffered. <sup>[16]</sup>

Behind the Kibbutz movement was the essential concept that those who had established the Kibbutzim movement had grown up in a decadent society, injurious to human freedom and dignity. That was their ‘lived’ experience. Nor could any society be regenerated (the Kibbutzniks believed), except through the regeneration of the individual, who in turn was viewed as being largely the product of the social and educational environment that he or she existed in: i.e., lesser than their potential. Thus, we have the beginnings of a potential pattern.

### **Other Examples**

Now, I want to leave the topic of the Kibbutz in order to extrapolate some of these issues into other examples of so-called “successful” collective upbringing. In the 1970’s, an American journalist, Jean Liedloff, found herself part of a two-and-a-half-year anthropological expedition into the remoter parts of the Amazon rain forest, living with an essentially ‘Stone Age’ tribe of South American Indians, who seemed – somewhat weirdly – sublimely happy. She (*rightly or wrongly: and there are always criticisms, as well as praise*) put this down almost exclusively to a set of ‘natural’ child-rearing principles that seemed to be in harmony with their bodies, their culture, and with the surrounding animal kingdom (remembering – of course – that we are also ‘just’ animals).

As a result of these experiences, and (possibly) as a result of not being ‘professionally trained’ as an anthropologist, Jean Liedloff felt that – in modern-day society – we have lost an essential level of trust ... in our children ... and we have also lost trust in ourselves! Modern-day parents forget how powerful and influential they are (or can be) to their young children and how easy it is to make them feel as if there is something wrong with them. In her very popular (1975) book, *The Continuum Concept*, Leidloff writes:

“If our parents, our tribesman, our authority figures, clearly expect us to be bad or anti-social or greedy or selfish or dirty or destructive or self-destructive, our social nature is such that we tend to meet the expectations of our elders. Whenever this reversal took place and our elders stopped expecting us to be social and expected us to be anti-social, just to put it in gross terms, that’s when the real ‘fall’ took place. And we’re paying for it dearly.”

“The two words that I’ve arrived at to describe what we all need to feel about ourselves, children and adults, in order to perceive ourselves accurately, are ‘worthy’ and ‘welcome’. If you don’t feel worthy and welcome, you really won’t know what to do with yourself. You won’t know how to behave in a world of other people. You won’t think you deserve to get what you need.”<sup>[17]</sup>

What Liedloff had observed in her several visits to the Yequana tribe in Venezuela, was that their babies were in continuous “60-24-7” (60-minutes, 24-hour, 7-days a week) physical contact with their mothers, until they were able to crawl away from their mother. Then, as their horizons extended, children of all ages, babies to teenagers, played all day together, largely unsupervised, but were also

responded to – without judgement – the moment that they needed anything. As a result: “*Not only did the children not fight, they never even argued.*”

So, it is possible that we are now beginning to see something of a way forward to a particular vision of the Children of the Future, where children are considered ‘worthy’, ‘welcome’ and also ‘trustworthy’: because, **they** know, and are capable of finding out, what **they** need – given a benevolent environment. However, **we** also need to think of what **they** need ... as they are our future relations and generations; rather than just focussing on ourselves and what we might need now.

*The Bible* (Exodus 34:7, KJV) claims that the sins of the fathers should be visited on the third and fourth generation; yet, the traditions of (for example) the Elders of the Six Nations of the Iroquois (North American Indians) were dedicated to be mindful of how the consequences of any decision that they made needed to be considered unto the seventh generation: – i.e. way beyond ourselves. Current politicians and town planners, please note!

The way that we bring up children is – to a greater or lesser extent – ‘conditioned’ by a large number of factors: **(1)** the way that **we** were brought up; **(2)** **our** subsequent reactions to our own upbringing; and **(3)** the social ‘dictates’ of the society (community) that **we** live in: our family, **our** peers, **our** values and ethics, **our** religion or spirituality – and these can include concepts of class, nationalism, education, employment, popular culture & entertainment; as well as **(4)** all of **our** aspirations, hopes and dreams (“norms, customs and ideologies”) that often go unfulfilled.

In a ‘Sounds True’ seminar, *Insights at the Edge*, a New Age speaker, Carolyn Myss, talks about good and evil; angels and demons, and – with respect to children – she says:

*One of the reasons – one of the many reasons [that] it's so important to raise children with consciousness and love is because – when little human beings are abused, when their perception of the world becomes skewed and their sense of how to respond to the world gets wired in [incorrectly], and [also] their response ... for example, when you ask a little child early on, when they're learning about the mechanism of telling the truth or lying and what's the response to that, and [so] when you say to a child, "Did you do this?" and the child says, "Yes", and tells you the truth, and then you punish them for that, [for doing something wrong], you [are also] punish[ing] them for telling the truth, [then] they're going to mistrust truth and then trust darkness. Because if they lie and get away with it, they'll feel that darkness is safety and truth is risky.*

*Right there, you have what, in Catholicism, is called “original sin”, but it should always have been called, perhaps, the origin of sin – the sense that the light, telling the truth, is where I'm punished. But if I go to the darkness and hide with lies, that's [actually] where I'm safe. Little by little, the psyche begins to morph and negotiate its way with darkness. If I just [do] not tell the truth here and not tell the truth there, morph a little bit here, morph a little bit there, what that begins to do is it breaks down the mechanism of one's integrity and one's conscience. So, little by little, the mechanism in us, that's inherent, that's born to work and guide us, that just [says], “This isn't right”. It's like a metronome we're born with. This is right; this is wrong. This is truth; this is a lie. But we have to start morphing that [metronome] early on, because from the time we get punished for telling the truth, then we can't allow it to lean toward truth, because, in fact, that leans toward pain. So, we start morphing ourselves, and the more*



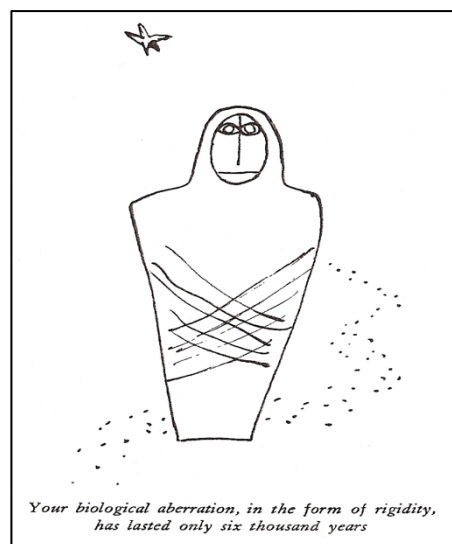
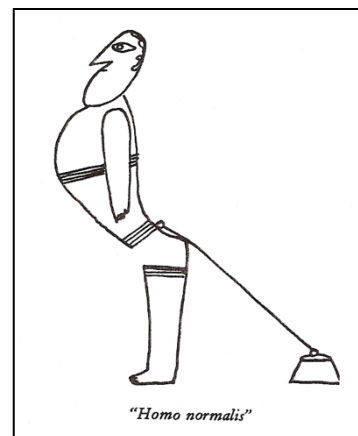
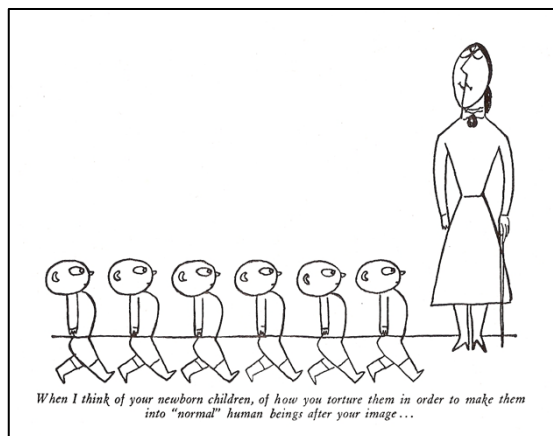
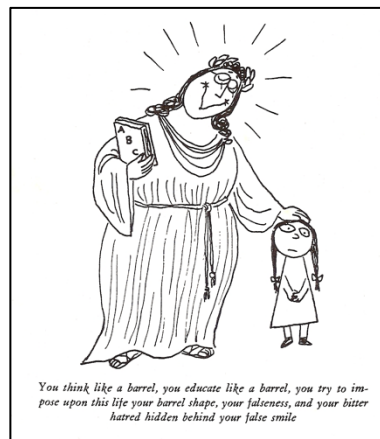
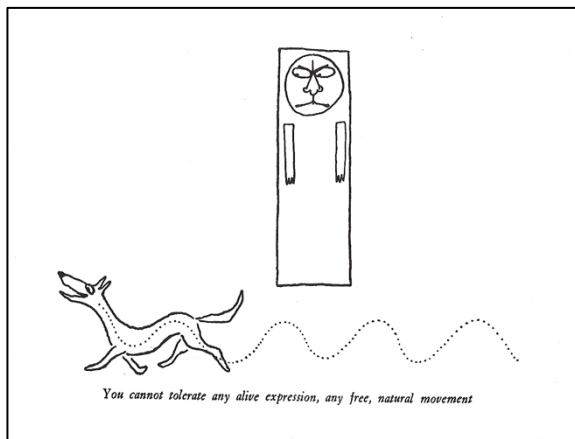
*that we morph, the more we start listening to the shadow, and that allows us to start negotiating with our conscience. The more we do that, there comes the point where we might actually seek the darkness. We might seek it out, and that's the moment that we go from ordinary 'bad' [or naughty] behaviour to negotiating with the darkness of evil.*

It doesn't really matter if you don't happen to believe in angels or demons, good or evil. A Roman centurion might not believe in the possibility of a horseless chariot, or a telephone; the principle is the same. Negative up-bringing for a child brings about negativity in the adult and negative adults tend to do negative (or evil) things; bullies have nearly always been bullied; sexual abusers and serial killers were – nearly always – severely traumatised in their childhood: these are – according to Caroline Myss – all manifestations of evil: we have just de-pathologised them.

It is inadequate to use a 'descriptor' like "early trauma", if we don't consider the results. Nearly all individuals so traumatised become dysfunctional – and they can often pass their trauma onto subsequent generations – unless their trauma becomes healed – usually only through therapy. The horrors of the Romanian orphanages were only possible in an extremely repressive society. There are many – much too many – historic massacres and genocides. More recent horrors include: Armenia, Cambodia, Srebrenitsa, Darfur, Rwanda, Biafra, Kurdistan, Chechnya, Burundi, Guatemala, etc. All of these atrocities create – in turn – extreme reactions and revenge or retributions, and thus perpetuate their trauma down to subsequent generations.

However, ordinary military training also 'allows' the de-personalisation of the "enemy" so that you can kill them; religious training (or discrimination) 'allows' us to classify 'Others' as being ... "blasphemers, idolaters, fornicators, whoremongers, adulterers, profaners, unrighteous, wicked, corrupt, etc." ... which then allows us to torture and burn them if they don't repent; academic training discriminates against "lived experience", "worldly wisdom" and "intuitive feelings"; potty training creates masochists; English 'public schools' or the private school system creates people, who – almost inevitably – are capable of abusing their privilege – as they consider themselves better than others; if we make repressive laws and you will create criminals; if we deny people their basic human rights, and if we increase social divides, we (and you) will create an 'underclass' that will eventually pull down and destroy that society; and so it goes on, and on, and on – over millennia.

Wilhelm Reich, in his (1972) book (written in 1948), *Listen, Little Man!* (illustrations by Steig), gives us a right telling off for allowing all these horrors to persist, and he also gives us some telling images of how he sees us – as we are – and what he does not want for the Children of the Future that he espoused. However, we have not listened properly and thus will not have moved on much further in the last 70 years or so. In 1997, I presented at a seminar in Belgrade celebrating the 100th anniversary of his birth and – from that article, I append some half-dozen of Steig's wonderful illustrations to illustrate – very graphically – some of these points.



In Reich's very polemic text, most of which tells us what is wrong with us, he occasionally hints at how we may get there: "Yes, Little Man, you have depth in yourself, only you don't know it. [But] you are deadly afraid of your depth, that's why you don't feel it or see it. (p. 115). He continues:

*The first of all the things that you are no longer going to do is to feel yourself to be the little man who has no opinion of his own and who says, "Who am I anyway ..." You **do** have your own opinion, and in future you will consider it a great shame **not** to know it, **not** to advocate it and **not** to express it." ... "For, example, you will no longer believe that you 'don't count.' You will know and advocate your knowledge that you are the*

*bearer of human society. Don't run away. Don't be so afraid. It is not so terrible to be the responsible bearer of human society. ... You don't have to do anything special or new. All you have to do is to continue what you are doing: plowing your fields, wield your hammer, examine your patients, take your children to school or the playground, report on the events of the day, penetrate ever more deeply into the secrets of nature. All these things you do already. But you think that all this is unimportant ...” (p. 116).*

He then goes into another polemic section of what **not** to do – i.e. follow ‘Prince Inflatu’ or obey ‘Marshal Decoratus’. He continues – and finishes:

*“Once you know that you **are** somebody, that you have a correct opinion of your own. And that your field or factory have to serve life and not death, then you will be able to answer your question for yourself. (p. 118) ... Sooner or later – it all depends on you – you will no longer yell, ‘Heil’, and will no longer work your fields for the destruction of your wheat, or your factory as a target of guns. Sooner or later you will no longer be willing to work for death but only for life. (p. 120) ... Everything is in your hand, your life and that of your children, your hammer and your stethoscope. I know you shake your head, you think I am an Utopian, or maybe even a “Red”. You ask when your life will be good and secure, Little Man. The answer is alien to your way of being. Your life will be good and secure when aliveness will mean more to you than security; love more than money; your freedom more than party line or public opinion; when the mood of Beethoven or Bach will be the mood of your total existence (you have it in you, Little Man, buried deeply in a corner of your existence); when your thinking will be in harmony, and no longer at variance with your feelings; when you will be able to comprehend your gifts in time and to recognize your aging in time; when you will live the thoughts of great men instead of the misdeeds of great warriors; when the teachers of your children will be better paid than politicians; when you will have more respect for the love between man and woman than for a marriage license; when you will recognize your errors in thinking in time, and not too late, as today; when you will feel elevation in hearing truths, and feel horror of formalities; when you will have intercourse with your work comrades directly, and not through diplomats; when your adolescent daughter’s happiness in love will delight instead of enraging you; when you will only shake your head at the times when one punished little children for touching their love organs; when human faces on the street will express freedom, animation and joy and no longer sadness and misery; when people no longer will walk on this earth with retracted and rigid pelvises and deadened sexual organs.” (p. 121) ... Suppose I advised you – to stop all diplomacy, and to replace it with your professional and personal brotherliness with all shoe-makers, carpenters, machinists, technicians, physicians, educators, writers, administrators, miners or farmers of all countries; to let all shoemakers of the world decide the best way of providing shoes to all Chinese children; to let all miners find out by themselves how people can be kept from freezing, to let the educators of all countries and nations find out how all new-born children are to be guarded against later impotence and mental disease, etc. What would you do, Little Man, confronted with all these matter-of-course things of human life?” (p. 122)*

We need to understand that ... **we are the problem**: our Cro-Magnon ancestors were the survivors of the genocide of the Neanderthals; we are the product of 6,000 years of patriarchy; our ancestors cut down forests – and we are still doing this; we have created effective deserts with monocultural crops, instead of rich and diverse environments; we have grown up – inevitably – emulating our forebears (and they obviously got it wrong); whatever wealth we currently have – or what we might

have inherited – was possibly / probably at the cost of someone else; our privileges are (almost certainly) at someone else’s disadvantage; our cars, buses, trains and planes run on irreplaceable fossil fuels; our houses and our industries warm the planet – almost irrevocably; our basic foods (meat & cereals) are destructive to the planet; and ... most seriously of all, there are currently many, too many, of us on the planet – and how are we going to resolve that one?

We – humans – are like a plague, or an infestation, or a virus – spreading ever outwards, but to our own ultimate destruction. So, what is left for the “Children of the Future”.

Reich essentially is asking us – just – to be ourselves; just to be exactly who we are – nothing else; no glamour, no politics, no religion, no ‘trying’, no ‘good will’, absolutely nothing – all of which is a necessary first condition. We **are** the problem and we have to get out of the way: we are the ‘social pathology’ and we have to prevent this ‘pathology’ being passed down. We actually need to get ourselves out of the way of the “Children of the Future”. They need absolutely nothing from us: we can’t help them. We – like our ancestors – have got it wrong. So, we also now have absolutely nothing to give them; for anything that we might give them is potentially contaminated, distorted, neurotic, or part of the ‘emotional plague’ that Reich also spoke about – many, many times!

The “Children of the Future” are the future – (not our future) – but the future, and they are going to have to create **their** future – without us. Whatever their future is, or whatever it may be, they are going to have to make it for themselves. We must get out of their way. It is ultimately arrogant (and arrogance, pride and hubris has always been our downfall: it is another fatal flaw – to think that we do anything more, or anything else).

We can try to repair the damage – in fact, we must try to repair the wide-spread damage – that we (and our ancestors) have created: perhaps that is our destiny, our future. But that is all that we can do. It will probably not be enough, but it might help our children a little bit. This is perhaps our destiny; to repair what we can – but then we can do no more. Nor should we.

The future is for our children and we have to leave it up to them. The “Children of the Future” must be allowed to create their own future.

\* \* \* \* \*

## Author:

**Courtenay Young** writes:

I am not a Reichian – but, perhaps, I can consider myself a neo-Reichian. So, I hope that I will be welcomed here as such.

My journey to this place started in the early 1970s, nearly 50 years ago, when my first wife and I became very ‘enthusiastic’ (nowadays, we would probably be called “groupies”) about the work of A.S. Neill. When I studied for a Post-Graduate Certificate of Education, I annoyed my tutors by writing – almost exclusively – about radical aspects of education: Homer Lane, Summerhill, the 15th Street School, Ivan Illich, and so on.

A year or so later (in 1975), we moved specifically to Leiston in Suffolk, England so as to send our oldest child to Summerhill School (and another child went there later). Unfortunately, Neill had died a couple of years before we got to Leiston, so – unfortunately – I never actually met him. All three of our children later attended Kirkdale School (a parent-teacher cooperative run along Summerhill lines in south London) for several years. We were also very interested in home births and 3 of my wife’s children (and also all 3 of our grandchildren) were all born at home.

I well remember attending a lecture given by Eva Reich on home births in London in 1978. At that time, I was a school teacher in a local high school, with our eldest son going to Summerhill – on the other side of the railway tracks. The two different value systems didn’t mix very well, so eventually I left the profession of teaching.

Because of the A.S. Neill ⇔ Wilhelm Reich connection, I then started training (in 1979) in a form of body-oriented psychotherapy in London, with someone called Gerda Boyesen, a Norwegian physiotherapist, who had also received therapy from Ola Raknes (who had been trained by Reich when he was in Oslo). Her school and her form of Body Psychotherapy (she called it ‘Biodynamic Psychology & Psychotherapy’) was the closest that there was to any form of body-oriented psychotherapy in Britain at that time. Only a very few people had trained in Bioenergetic Analysis, or in Radix, or in the Norwegian form of Reich’s Character-Analytic Vegetotherapy. At that time in London, I also learnt Tai Chi from Gerda Geddes, who had also been involved with Elsa Lindenberg and Reich in pre-war Norway.

One of the external trainers at the Gerda Boyesen Centre was David Boadella, author of “*In the Wake of Reich*” (Couventure, 1976) and I helped him to re-publish his (excellent) book, “*Wilhelm Reich: The evolution of his work*” and later helped him by being the editor for his next (1987) book: “*Lifestreams: An introduction to Biosynthesis*”. I am currently helping him and his wife Sylvia with their latest book on Biosynthesis.

Eva Reich, Reich’s eldest daughter, came to the Gerda Boyesen training centre in London several times in the 1980s (as did other therapists like: John Pierrakos, Jim Healey and Jack Lee Rosenberg) and so I studied a bit with her and also went with her to a London hospital when she was trying to interest people in the ‘Reich Blood Test’.

In 1986, I moved to the Findhorn Foundation, a spiritual community in North-East Scotland, where I was the (sort of) resident psychotherapist and found myself working more transpersonally. I became interested in Stan Grof’s concept of “Spiritual Emergency” and Arnold Mindell’s “*Dreambody*”, later “Process Oriented Psychotherapy” and attended a conference in Monterey, CA, with him and Stan Grof in 1989. Grof later came to Findhorn and started training people in his ‘Holotropic Breathwork’; and Mindell’s work became very popular there.

In 1996, after the first USA Body Psychotherapy Congress, held in Beverley, Mass., in June 1996, I visited Organon, but - to my great disappointment - the then ‘guardian’ wasn’t there and I could only visit the bookshop at the gate. Eva Reich was also away from home at that time, so my ‘pilgrimage’ to Maine was somewhat empty.

I met Renate when she and Eva came to an European Association of Body Psychotherapy (EABP) Conference in Travemünde, Germany, in 1999, when Eva Reich was made an honorary member of EABP. At the time, I was the EABP General Secretary, later its President (2000-2004), and am now an Honorary Member. I was also one of the ‘founding members’ of the USABP.

I have written a fairly large number of essays and articles – not just about Body Psychotherapy – but also about other forms of psychotherapy, spiritual emergencies, counselling, education and several other topics (see [here](#)) – however, I am also quite proud to have helped to publish a 1978 pamphlet for a home-schooling organisation in the UK: “Education Otherwise”. It was entitled: “*The only interruption in my education was when I went to school*” – sadly now unavailable, though I may be going to try to upgrade and republish it soon. <sup>[18]</sup> I now see traditional education almost as an anathema – similar, in many ways, to Reich & Neill’s comments about the ways that we prevent our children succeeding, or being happy, by suppressing and destroying their natural powers – their natural intelligence, health and beauty.

More recently, I am increasingly interested in the prevention (or amelioration) of neuroses and thinking about what we should / could be doing for others – a form of teaching or coaching – with respect to mental health, emotional intelligence and self-help. My first published book was entitled: “*Help Yourself Towards Mental Health*” (Karnac, 2010). I also published a book: “*First Contacts with People in Crisis & Spiritual Emergencies*” (AuthorHouse: 2011) and have co-edited a book: “*R.D. Laing: 50 years after ‘The Divided Self’*” (PCCS Books: 2012).

Currently, I work as a body-oriented psychotherapist and a NHS Counsellor near Edinburgh, Scotland, and I am publishing a series of edited books on Body Psychotherapy (see [here](#)). I was the English editor for the fairly definitive “*The Handbook of Body Psychotherapy & Somatic Psychology*” (North Atlantic Books: 2015). I am also the editor of the *International Journal of Psychotherapy* and have helped establish the EAP’s (2013) Professional Core Competencies of a European Psychotherapist.

# Children of the Future

## On the Prevention of Sexual Pathology

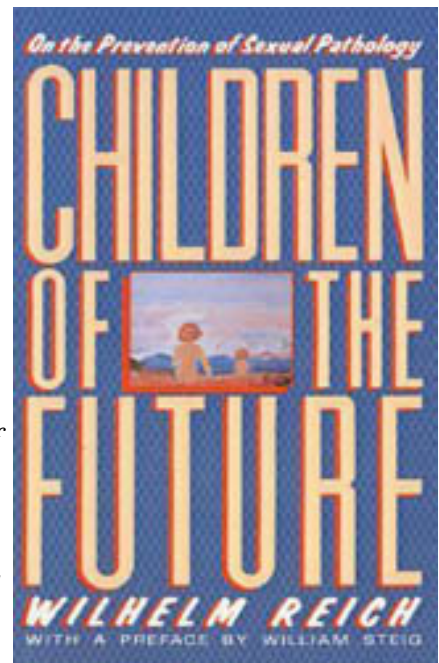
**Wilhelm Reich**

With a Preface by William Steig

**Published by Farrar, Straus and Giroux – 1983**

*"Angels at birth, we become lost souls. And so, it has been for ever so long, as we learn from reading the ancients. How does this happen? Why do we humans, in many ways the most intelligent of all animals, fail to realize what every dog, or whale, or mouse spontaneously knows--that he is part of nature and must cooperate with it, obey its laws? Why are we estranged from life? What is wrong with us, with our way of rearing our children? Reich asked such questions all the time. He was one of those extraordinary men who are able to step outside their culture and examine it with innocent eyes.*

*This book contains a part of Reich's enormous work on human pathology. It contains studies, made between 1926 and 1952, of the damage we do to our children by thwarting their natural impulses, some of which are sexual."* William Steig (from the Preface)



In Wilhelm Reich's early work, his knowledge of children came about as a reflection of his work with adults. But his basic interest in preventing disease led him further and further back until he was focused on the new-born, "the unspoiled protoplasm." Reich believed that nothing required our dedication more than an understanding of the impact of the environment on the infant child.

In *Children of the Future* – a collection of previously published articles, as well as new unpublished materials – Reich shows how disastrous the exclusion of genitality is to the young and how important its influence is on their development. For example, in his 1932 work "The Sexual Rights of Youth", published here for the first time in Reich's revised form, he speaks to the young of in terms of what he sees as the real meaning of "the sexual enlightenment" of youth: not the mystery and dangers of procreation, but the essential nature of sexuality and the right of youth to genital satisfaction.

Other chapters include: "The Source of the Human 'No'"; "Problems of Healthy Children During the First Puberty (Ages Three to Six)"; "Orgonomic First Aid for Children"; "Meeting the Emotional Plague"; "Armoring in a Newborn Infant"; "Falling Anxiety in a Three-Week-Old Infant"; "Concerning Childhood Masturbation"; "A Conversation with a Sensible Mother"; and "A Song of Youth". All of these writings reflect Reich's concrete observations and experiences with children, and several of these chapters are never-before-published case studies from the Orgonomic Infant Research Center (OIRC). *Children of the Future* also includes a Preface by cartoonist and children's book author, William Steig, a friend and supporter of Reich's, best known today as the author of *Shrek*, upon which the hit films were based.

*"Let the children themselves decide their own future," Reich writes. "Our task is to make them capable of deciding for themselves, and not to destroy their natural powers to do so."*

## APPENDICES

### Appendix 1:

#### *WHAT ARE OUR CHILDREN'S CHILDREN GOING TO BLAME US FOR?*

From the wastelands and the rotten cities, I can hear their cry.  
As they gasp for air and search dry lands for clean water  
They ask the pitiless questions, " How " & "Why?"  
    Why did you use those aerosols each year?  
    And did you really still drive cars in twenty twenty-four?  
    How on earth could you so abuse the other species here?  
    And why did you go on buying - selling - making more & more?  
        What are our children's children going to blame us for?  
Was there not supposed to be a total freeze  
    on bombs and missiles, arms and nuclear war?  
And why did you let them cut down all the trees?  
    What are our children's children going to blame us for?  
Please, Granddaddy, tell us truly please,  
Were there still bright sandy beaches here upon the shore?  
    What are our children's children going to blame us for?  
Granny, why didn't you teach your growing boys that it's wrong to kill?  
Why did you go on shipping filthy oil that spills upon the seas?  
How did you fight to stop the factories spewing filth?  
Why did you lose? Did you really use up all your might?  
Didn't the sight of aeroplanes flying, seals dying, others trying,  
    hungry babies crying, move you to do more?  
    What are our children's children going to blame us for?  
You say you had a dream to follow; Life was hollow,  
Spirit called and urban lifestyles palled.  
So, you changed your name and played the Transformation Game  
    or tried to get rich and beat Them at Their game  
    the result was just the bloody same.  
    What are our children's children going to blame us for?  
Have you no shame? Please explain exactly what you did?  
We feel that you should take the blame  
    for letting things go on the way they did.  
That's what are our children's children are going to blame us for?  
It sounds as if you turned away, you went inside and tried to hide  
Felt so weak, or cried out that you only were a few.  
You lost the sight of all the shite that killed the trees,  
    the animals, the air, the seas, the birds & bees,  
    the insects and the people too.  
My God, why did you not take hold, stay "Stop" and stop the rot?  
    That's what are our children's children are going to blame us for.  
You had such a lot of people, power & wealth. Yes, so much then.  
For you even had your health! You could have really had it made!  
You didn't act. You wrung your hands and just delayed!  
    That's what are all our children's children are going to blame us for.  
You made a pact with supermarket chains, the taste of wealth  
    for economic gains and politician's claims that they were turning green.  
You should have seen where all of it would end: the shape of things to come: Cancer, AIDS, a planetary disease called  
    "MAN", plastic bags and nuclear waste, the ozone hole,  
    the Greenhouse heat, Chernobyl, using up the peat & coal,  
    the rape of minerals, and all those lovely trees, Aieeeeeh!  
That's what are our children's children going to blame us for.  
    Our world is coming apart at the seams  
    and I know how I feel about my parent's dreams;  
    and they got it totally wrong it seems  
    that we feel that it's right to go and fight  
    and try to face their lack of grace  
    in a world that's now devoid of peace  
    and all the time we seem to find  
    we get it just as wrong as they did.  
So, that's what are our children's children are going to blame us for.

## APPENDICES

### Appendix 2:

*Children of the future age,  
Reading this indignant page,  
Know that in a former time,  
Love, sweet love, was thought a crime.*

William Blake

### Appendix 3:

#### “The Greatest Love of All”

<https://www.youtube.com/watch?v=IYzIVDIE72w>

I believe the children are our future  
Teach them well and let them lead the way  
Show them all the beauty they possess inside  
Give them a sense of pride  
To make it easier  
Let the children's laughter remind us how we used to be

Everybody's searching for a hero  
People need someone to look up to  
I never found anyone who fulfilled my needs  
A lonely place to be  
And so I learned to depend on me

I decided long ago never to walk in anyone's shadows  
If I fail, if I succeed  
At least I'll live as I believe  
No matter what they take from me  
They can't take away my dignity

Because the greatest love of all is happening to me  
I found the greatest love of all inside of me

The greatest love of all is easy to achieve  
Learning to love yourself  
It is the greatest love of all

I believe the children are our future  
Teach them well and let them lead the way  
Show them all the beauty they possess inside  
Give them a sense of pride  
To make it easier  
Let the children's laughter remind us how we used to be

I decided long ago never to walk in anyone's shadows  
If I fail, if I succeed  
At least I'll live as I believe  
No matter what they take from me  
They can't take away my dignity

Because the greatest love of all is happening to me  
I found the greatest love of all inside of me

The greatest love of all is easy to achieve  
Learning to love yourself  
It is the greatest love of all

And if, by chance, that special place  
That you've been dreaming of  
Leads you to a lonely place  
Find your strength in love

Whitney Houston



## APPENDICES

### Appendix 4:

[www.youtube.com/watch?v=nDMM6UuIFkw](http://www.youtube.com/watch?v=nDMM6UuIFkw)

We are children of the future  
Wonder where this world is going to, going to  
We are children of the future  
Wonder what in this world we are going to do, going to do  
When they get high  
They can see for miles and miles  
When I get high  
I can see myself for miles  
You know I've got something that you can use  
It takes a little bit of lovin'  
A little bit of huggin'  
A little bit of lovin'  
A little bit of huggin  
And if you don't think that, you can find  
And if you don't think that, it's peace of mind

Steve Miller Band

### Appendix 5:

[www.youtube.com/watch?v=gkh421fp7dk](http://www.youtube.com/watch?v=gkh421fp7dk)

Tsar's troops have defeated all they see  
The rebels are falling  
It's all that they will decree  
Rise now, before the gods  
So we can rescue  
**The children of the future**  
Stand strong, before the lords  
Now we can rescue  
**The children of the future**  
The warlords are calling  
Tsar's troops have defeated all they see  
The rebels are falling  
It's all that they will decree  
Rise now, before the gods  
So we can rescue  
**The children of the future**  
Stand strong, before the lords  
Now we can rescue  
**The children of the future**  
Rise now, before the gods  
So we can rescue  
**The children of the future**  
Stand strong, before the lords  
Now we can rescue  
**The children of the future**  
**The children of the future**  
Oh, let them go - now

Rise now, before the gods  
So we can rescue  
**The children of the future**  
Stand strong, before the lords  
Now we can rescue  
**The children of the future**  
Forging hatred in a world of doom  
Causing death in this holy womb  
They would never see it coming  
Through the gates of fear  
Bow your head and don't abandon hope  
Hanging from an endless rope  
On their way to the Volga river  
Through the gates of fear  
The warlords are calling  
Tsar's troops have defeated all they see  
The rebels are falling  
It's all that they will decree  
Victory death, only time could tell  
Razin sent to the gates of hell  
Generations of imagination  
Through the gates of fear  
Fallen are all the ones who wait  
Landlords have now changed their fate  
Fighting to protect the future  
Through the gates of fear  
The warlords are calling

Almanac

## Endnotes

---

1. “*Children of the Future – On the Prevention of Sexual Pathology*” by Wilhelm Reich (Farrar, Straus & Giroux, New York: 1967/1983).
2. Wilhelm Reich, in his last (1957) Will and Testament, dedicated all of his future revenues to ‘The Wilhelm Reich Infant Trust’, which operates the Wilhelm Reich Museum in Rangeley, Maine; and also manages Reich’s archives.
3. Wilhelm Reich Infant Trust: [www.wilhelmreichtrust.org/home.html](http://www.wilhelmreichtrust.org/home.html)
4. Reich, [Arthur Koestler] recalled, “*had expounded the theory that ... only through a full, uninhibited release of the sexual urge could the working-class realise its revolutionary potentialities and historic mission; the whole thing was less cockeyed than it sounds.*” Reich set up the German Association for Proletarian Sexual Politics (Sex-Pol) and enjoyed a new fame as a leading advocate for sexual liberation and reform in Germany, speaking to crowds up to 20,000 strong. Review of ‘SexPol Essays: 1929-1924’: Christopher Turner: 1<sup>st</sup> May, 2013, *The Guardian*.
5. DeMeo, J. (2011). *Sahasasia: The 4000BCE origins of child abuse, sex repression, warfare and social violence in the deserts of the old world* (Rev. 2<sup>nd</sup> Ed.). Ashland, OR: Natural Energy Works.
6. Ibid: (1.) What are the causes and ultimate sources of human violence and war? (2.) Why, if everyone talks about “world peace” and “loving thy neighbour”, is there so much hatred and killing around the world? (3.) In an era of exaggerated sexuality, why is there so much sexual misery and so little love, and why is natural sexual functioning so often cloaked and hidden? (4.) Why do so many political and religious leaders behave in such a hypocritical manner, and why are the most religious nations often the most bloody and violent? (5.) What are the roles of politics, religion, and of the ordinary person, in the cultural dynamics which produce violent societies? (6.) Are humans innately violent, burdened with “original sin”? Is violence simply “learned”, or are there other reasons related to traumatic childhood experiences? (7.) Do truly peaceful societies exist? Did they ever exist? (8.) Is there any truth to the idea, as reflected in various mythologies and religions, that there existed an ancient time of widespread peaceful social conditions? (9.) If so, what were those peaceful cultures like, and where were they located? (10.) What specifically happened to change the face of the world so dramatically for the worse, to produce the big mess in which so much of humanity finds itself today?
7. IPCC Predictions: Scientists have high confidence that global temperatures will continue to rise for decades to come, largely due to greenhouse gases produced by human activities. By the end of this century, what have been once-in-20-year extreme heat days (one-day events) are projected to occur every two or three years over most of the nation. Hurricane-associated storm intensity and rainfall rates are projected to increase as the climate continues to warm. Global sea level has risen by about 8 inches since reliable record keeping began in 1880. It is projected to rise another 1 to 4 feet by 2100. The Arctic Ocean is expected to become essentially ice-free in summer before the mid-century.
8. The big five (now six) mass extinctions. ... (1) End Ordovician, 444 million years ago, 86% of species lost ... (2) Late Devonian, 375 million years ago, 75% of species lost. ... (3) [newly discovered] Guadalupian (or middle-Permian), 273 million years ago, ... (4) End Permian, 251 million years ago, 96% of species lost. ... (5) End Triassic, 200 million years ago, 80% of species lost. ... (6) End Cretaceous, 66 million years ago, 76% of all species lost.
9. ‘It’s a *Good Life*’ is a (1953) short story by Jerome Bixby that was adapted into an episode of *The Twilight Zone* (1961).
10. Greta Thunberg: <https://www.youtube.com/watch?v=RjsLm5PCdVQ>
11. Refugees: In 2013, the total number of refugees was estimated at 15.7 million, representing about 7% of all international migrants. Refugees – or similarly displaced people – are a huge drain on international resources. Essentially, they have to be ‘looked after’ – for a number of very valid reasons – as they cannot ‘look after’ themselves. Often their ‘host’ countries are under developed or developing countries nearby – often countries without huge resources to spare. In 2013, Jordan had 2.6 million refugees; Palestine (2.2 million); Pakistan (1.7 million); Syria (1.2 million), Iran (0.9 million); and Germany (0.5 million). Many (more than half) of refugees are women and children. The reasons for being a refugee include: wars, ethnic cleansing, religious discrimination, drought & famine – amongst others: i.e., quite separate from ‘economic migrants’ looking for a better place to live. Yet this huge population of refugees can also provide an incredible future resource – if handled well, as opposed to being marginalised. In what was Palestine and what is now called ‘Israel’, the Kibbutz movement started properly in the 1920’s and 1930’s – as a way of providing food and work for the tens of thousands of

---

Jewish refugees escaping the anti-Semitic pogroms in Russia and Eastern Europe. This migration increased considerably after World War II. At the start of WW2, there were about 24,000 people living in 79 kibbutzim, comprising about 5% of the Jewish population of Palestine. In 1950, the figure was about 65,000, accounting for 7.5% of the population. By 1989, this figure had peaked at 129,000. In 2010, the number had declined to about 100,000 in 270 kibbutzim.

Reference: [https://esa.un.org/unmigration/documents/the\\_number\\_of\\_international\\_migrants.pdf](https://esa.un.org/unmigration/documents/the_number_of_international_migrants.pdf)

12. Pestalozzi Villages: “Our mission is to produce globally conscious young leaders by supporting their further education in a multi-cultural, multi-faith environment.”: <https://www.pestalozzi.org.uk>
13. Waldorf/Steiner communities: see: [https://en.wikipedia.org/wiki/Camphill\\_Movement](https://en.wikipedia.org/wiki/Camphill_Movement) or [https://en.wikipedia.org/wiki/Waldorf\\_education](https://en.wikipedia.org/wiki/Waldorf_education)
14. Nearly all Kibbutz mothers – and mothers in other such communities – were able to nurse their babies, loved to do it, and tried very hard to stretch out the nursing period for as long as possible. When a Kibbutz infant seemed as if it wanted to be fed, a flag was hoisted of the colour known to each working mother as her own. If she did not see it immediately, another member of the kibbutz called out to her, and she was able to be with her hungry baby within minutes. Nursing babies is – in many societies – a social event in which the entire community can take an interest. Kibbutzim mothers came to a baby nursery four or five times a day in order to feed their babies. Nor did the mothering instinct seem to be interfered with by communal rearing: many who take so much pleasure in nursing their babies were themselves brought up in Kibbutz nurseries. We can also see similar patterns in other similar communities, but these are much less well researched.
15. Information extracted from: [www.commentarymagazine.com/articles/does-communal-education-work-the-case-of-the-kibbutz](http://www.commentarymagazine.com/articles/does-communal-education-work-the-case-of-the-kibbutz)
16. *Kibbutz children are actually much closer to their parents in some ways than most American children—if not to their parents as persons, then as members of the community. It is the kibbutz (that is, their parents’ way of life) which is central to all learning, formal and informal, in the children’s village. From the toddlers’ school on, the children take daily hikes to visit their parents at work. At the machine shops, the barns, the olive groves, the children are stopped by adults, talked to, joked with, praised, perhaps asked to lend a hand, and when met by their parents, hugged. Thus, the child is made to feel a welcome and important part of his father’s and mother’s occupational activities, and those of the whole community—an experience which most American children would envy them greatly. So, too, all big communal events in the kibbutz, such as holiday celebrations, are related to work that parents and children both have a part in (the festival of the first fruits, arbor day, the harvest festival, etc.).*
17. Liedloff, Jean (1975). *The Continuum Concept: In search of happiness lost*. London: Penguin Arkana.
18. The title parodied a quote from Winston Churchill: “My education was interrupted only by my schooling” and from George Bernhard Shaw “From a very early age, I have had to interrupt my education to go to school”