

The Global Breakthrough of the Emotional Plague in the Form of Black Fascism

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The emotional plague is defined as the destructive manifestation of neurotic humans on the social scene. Emotional plague reactions are due to the effects of sexual repression resulting from chronic stasis (Reich, 1949).

Most manifestations of the emotional plague involve an attack on a single individual. Less often the assault is confined to a group of individuals. On rare occasions the emotional plague outbreak is pandemic. Such an eruption occurred on September 11, 2001 when a highly trained and organized group of Islamic black fascists 1 hijacked four American commercial airplanes, two of which demolished the World Trade Center in New York City, one grievously damaged the Pentagon, and another went down in western Pennsylvania. In this case the target of the attack was America and the American people. The attack either directly or indirectly involved every nation on earth. Thus the holy war of Islamic fanatics against America became full-blown on American soil. 2

Why did this happen? Why did a group of Islamic fanatics who have no ostensible reason to hate America, who were never treated badly by Americans, who knew nothing of the people whom they killed, go to the enormous trouble to commit these heinous acts? To say they hate the freedom Americans enjoy or that America threatens their religious beliefs is not sufficient to explain the enormity of the burning hostility they feel toward America and Americans. Other questions arise: Who are these fanatics? Why do they terrorize? Why are they attracted to fundamentalist forms of religion? Wherein lies the enormous power of fundamentalism? Are the attackers limited in number, and if not what is their relationship to the rest of the Arab population? A clear answer to these questions is necessary if the war against them is to be won. Unfortunately, there is no way to satisfactorily answer these questions according to classical or contemporary political and social thought, the ways that people ordinarily think. The answers so derived do not penetrate deeply enough.

The Orgonometrics of Social Conditions 3

Like all biological systems, societies pulsate; they expand and contract. American society prior to the onset of the war on terrorism was in a state of chronic expansion. The peripheral functions of society including pleasurable social activity and a high level of economic productivity predominated over central functions such as local and national defense, intelligence gathering and so on. To the Islamic fanatics, America appeared contemptibly weak, morally bankrupt, split by political and social polarization and vulnerable at all levels of social life. Seriously misjudging the situation, they

believed they were in a position to destroy the United States.

American society was in a state of dissociation of its social components. This was the age of the individual, people were socially at variance with each other, as manifested by cultural disunity and increasing sociopolitical polarization of the Left and Right. The social components were related to each other as antagonistic opposite variations (antithetical functions that exclude each other). This can be written orgonometrically, where A_1 and A_2 represent the social components.



This was the situation not only nationally in the U.S. but also internationally in America's relationship to the Islamic fundamentalists: Provocative acts of terrorism were repeatedly met with military ineffectuality and retreat leading to increasing contempt for the United States in the Muslim world.

Following the attack of September 11, 2001, America declared war on the terrorists and American society went into a state of acute contraction. This state of social contraction was necessary for America's survival. Unitary functions related to the center of the social system (the Federal government) such as national defense, intelligence gathering and so on became predominant over peripheral social functions. Biophysical contraction, which is a rational response to a threat to the social biosystem, predominated over expansion. From an international standpoint the relationship between America and the Islamic fundamentalists changed to one of simple opposition. Orgonometrically, this is a state of association of the components where the components are related to each other as simple opposite variations (antithetical functions that attract each other and coexist):



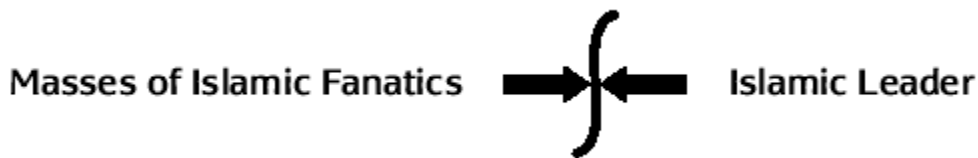
However, the degree of social contraction needed to fully mobilize America's defenses against the Islamic fanatics was hampered by some on the political Left who, because they are biophysically incapable of the required contraction and aggression, continued their efforts to undermine U.S. determination to wage a successful war.

Identification of the Pathogenic Agents

To combat an infectious disease, precise identification of the pathogenic agent (bacteria, virus) as well as understanding its metabolism, life cycle and pathophysiology is crucial for effective eradication. Similarly, it is essential to

specifically identify the emotional plague characters (e.g., bin Laden), their sociopolitical character type and their way of functioning in order to effectively contain and counter the emotional plague attack.

It is not enough, however, to identify the perpetrators and leadership of the emotional plague attack. It is equally important to understand the relationship between the leader and the fanatic masses. Leaders come and go and the elimination of a particular individual will only result in his replacement by another. It is a requirement of the mystical masses that they have a leader, one who has a certain degree of charisma, single-mindedness and cleverness to excite them into action. Because the masses are essentially helpless, with little or no ability to improve themselves on their own, they place hope for a better life on their leaders. The relationship between the masses of Islamic fanatics and their leader is one of simple opposition:



The Islamic cult leader can not take hold of the masses if they are not ready and willing to identify with, be taken care of, and be led by him. In the Islamic masses from the lower socio-economic strata, the religious and the authoritarian fixation are identical. The significance of the Islamic cult leader for the masses is that he personifies the religious movement. An emotional attachment to him develops to the extent to which he actually personifies the religious movement in terms of the mystical feeling of the masses. If he knows how to arouse a family attachment in the individual, he also becomes an authoritarian father figure. He becomes the object of all the emotional attitudes which the individual as a child had toward the protecting father. The followers believe the cult leader knows everything much better than the individual and that he "can do it all." This attitude, on the part of the mass individual, of blind trust and of seeking protection gives the cult leader the power to "do it all" and at the same time to direct the individual to do his bidding.

Of equal importance is the identification of the mass individual with the cult leader. The more helpless an individual is made by his upbringing, the more strongly he identifies himself with the cult leader. This tendency to identification is the basis of religious narcissism: that is, of a self-confidence based on identification with the "greatness of the religious movement." On the basis of this identification the individual feels himself the defender of the religion. His personal misery and insignificance is drowned out by his mystical identification with the great leader. These individuals constitute the masses of fundamentalist fanatics who are prepared to do the bidding of the cult leader, whomever it may be.

The Anchoring of Mysticism in the Masses

Reich has shown that the permeation of mysticism in the character structure of the masses is essential for the acceptance of black fascist ideology (Reich 1946, 98). Therefore, an understanding of Islamic black fascism is not possible without knowing how mysticism becomes anchored in the individual and also knowing what the energy

source of mysticism is.

In the unarmored individual ideas and feelings about God and sexuality are closely related. In primitive religions religiosity and sexuality are identical. There is no antithesis between the two states of feeling. When society became armored ⁴ the unity of religion and sexuality underwent a dissociation and religion became antithetical to sexuality (Reich 1946, 125). The sexual feelings of the individual were repressed and became opposed to religious feelings. Once the separation between sexual and religious feelings occurred, religious excitement assumed a new function, that of being a substitute for the lost sexual pleasure, now no longer affirmed by society. Therefore the energy source of religious fervor is repressed sexual excitation.

According to Reich, the structure of the mystical individual can be described as follows: "Biologically, he is subject to states of sexual tension like any other living being. But, through the assimilation of the sex-negating religious ideas in general and the fear of punishment in particular, he has lost all capacity for natural sexual excitation and gratification. As a result, he suffers from a chronic state of excessive somatic excitation which he is constantly forced to master. Happiness in this world is not only unattainable for him, but it does not even seem desirable to him. Since he expects happiness in the hereafter, he develops a feeling of being incapable of happiness in this world. But, being a biological organism and thus unable to renounce happiness, relaxation and satisfaction, there is only one thing left for him to do: to seek the illusory happiness provided by the religious forepleasure excitations, the well-known vegetative currents and excitations in the body."

In Christianity the idea of original sin has as its core the repression of pleasurable sexual excitation. In general, all forms of mystical experience are based on a distorted perception of sexual excitation and pleasurable sexual gratification. This arises because sex-negative attitudes and childrearing renders full, natural sexual pleasure unattainable, and substitute measures for obtaining gratification become necessary.

Furthermore, the degree of sexual repression and hence frustration produced by the fundamentalist Islamic religion is more severe than the orthodox sects of Judeo-Christianity. In fundamentalist Islamic countries there is no separation between religion and the state. Punishment for transgressions of extremist Islamic law is meted out not only by God (as in Judeo-Christianity) but also through human intervention. The latter is a more effective method of producing terror than punishment by God. In general, the capacity to produce armor by fundamentalist Islamic religions is more effective and more incapacitating than that produced by Judeo-Christian religions. Therefore Islamic fundamentalists are farther to the right on the socio-political spectrum than even the most orthodox sects of Judeo-Christianity. This places them in the category of the black fascist.

In Islamic societies men and women cannot show demonstrations of affection in public. However, men are permitted to kiss and hold hands anywhere. Sexual feelings are also discharged through the mystical practice of prayer and discussions of Islamic ideology. Mysticism not only provides for partial substitute sexual gratification, but also serves to avoid personally painful and often terrifying feelings by providing a mystical sense of expansion.

According to Islamic fundamentalism, Islamic countries are the original motherland of

the human race and the Islamic people are fighting a holy war against the infidels, against corrupt Western civilization. Their goal is to reunite warring humanity into one universal family in which each nation takes its proper place under the divine sovereignty of Allah's appointed minister on earth. "Islam" is, in fact, the Arabic word meaning "submission to God's will." This ideology and mystical religious text provide the rationale for the violent form of Islamic expansionism both in the individual fanatic acts of the fundamentalists and collectively in jihad, or holy war.

The Koran, for example, is replete with such commandments as: "fight and slay the Pagans wherever you find them...those who reject our signs we shall soon cast into the fire...those who disbelieve, garments of fire will be cut out for them: boiling fluid will be poured down on their heads...as to the deviator, they are the fuel of hell."

According to Osama bin Laden: "Being killed for Allah's cause is a great honor achieved by only those who are the elite of the nation. We love this kind of death for Allah's cause as much as you like to live. We have nothing to fear. It is something we wish for," 5 and "Our work targets world infidels. Our enemy is the crusader alliance led by America, Britain and Israel. It is a crusader-Jewish alliance." 6

To kill the infidel is linked to Allah's cause, "submission to the will of God." To die for Allah's cause involves a masochistic mechanism of being made to burst through death, a way of surrendering to preorgastic feelings-this is literally true for the suicide bomber. The social consequence of this level of sexual repression in Muslim countries speaks for itself. With the exception of Turkey and Bangladesh, there are no real elections in any Muslim country. Two thirds of the world's political prisoners are held in Muslim countries which carry out 80% of all executions each year. Those familiar with textbooks in most Muslim countries know the twisted view of the world they propagate and the hatred they promote. Their media, editorials, articles on the Internet, their sermons in virtually every mosque, including many in the West, are vehemently anti-Western, especially anti-American. 7 These are expressions of the emotional plague.

To summarize:

- Religious excitation is sexual excitation in a disguised form.
- The religious individual negates his sexuality by mystifying the excitation.
- Religious ecstasy is a substitute for orgasmic excitation.
- Religious ecstasy does not result in true sexual relaxation but only-at best-in a muscular and mental lassitude.
- Religious feeling is subjectively genuine and has a physiological basis.
- The negation of the sexual nature of these excitations results, characterologically, in insincerity. (Reich 1946, 128).

The Characterological Basis of Fanaticism

There are two parts to a person's character, a sociopolitical and an individual component.

The Sociopolitical Component

Since fanatics belong to both extremes of the political spectrum, they are either black or red fascists. People belonging to the fundamentalist religions are to the extreme

right. The further they are to the right, the greater is the degree of sexual repression and the greater is their tendency to express sadism and brutality in the form of sex-negative laws and religious wars. Since Islamic fanatics are black fascists, their hatred originates primarily from their emotions and not from their intellect. Their intellectual defenses that are in the service of expressing their hatred are not as well developed as in the case of the red fascist (communist). Therefore, the irrationalism of their ideology is easy to detect. Nevertheless, there is enormous emotional power behind their mystical thinking.

Maintaining the purity of the race is the foundation of all black fascist ideology, including Nazism and Islamic fundamentalism. Race mingling is viewed as a decline not only of the "pure race" but also of culture. Therefore, keeping the purity of the race and/or culture is a primary function of religious fanatics. The Muslim fundamentalists see the Islamic world as a monolith and believe that the entire Islamic community is opposed to racial contamination from the outside world, which is viewed as inferior. Black fascism combines reactionary (racist) ideology with revolutionary emotions. This form of the emotional plague is highly contagious to those mystics belonging to the extreme right on the sociopolitical spectrum.

The idea of mixing with foreign races is equated with the idea of permitting sexual intercourse. The ideology of racial or cultural purity is therefore the rationale for maintaining sexual repression. Unexpressed sexual feelings produced by inhibition of the sexual impulse are the origin of all sadistic, cruel behavior. The degree of mystical, sentimental and sadistic feelings exactly corresponds to the degree of disturbance in the capacity for healthy, non-neurotic sexual gratification. The inevitable result of this inhibition is a constant unconscious longing for orgasmic release which is accompanied by sensations of tension in the region of the solar plexus. Since the build-up of tension cannot be released naturally through sexual discharge, it leads to masochistic feelings of bursting, or to sadistic feelings leading to violent, explosive behavior. 8

The Individual Component

Like Hitler, all black fascist characters are also repressed ocular characters. Thus, they belong to the diagnostic entity known as the paranoid schizophrenic character. These individuals have displaced their paranoid delusional ideation from their personal lives onto the sociopolitical arena. In their delusional system, Islam is under siege by the corrupt West, particularly by the United States. The oppression of Islam by America is the reason given justifying their hatred of and desire to destroy the United States. Their potential for violence also indicates a major impulsive (psychopathic) characterological component. The time of the anchoring of anti-sexual religious ideas in the individual is of crucial importance. The earlier this process of indoctrination is carried out in the child's developmental years, the more likely its predominance in the adult. 9 Those rigidly indoctrinated in Islamic ideology are taught to view other cultures, particularly the West, with hostility, fear and suspicion. In short, they are bred to become instruments of destruction. Fueled by their mystical and paranoid ideology, they are primed to act out their delusions in the real world. Their paranoid thinking provides them with an organized, albeit distorted, sense of reality that protects them from becoming overtly psychotic.

There are cultural factors that also serve to intensify pre-existing ocular repression. The custom of women wearing veils is designed to discourage men and women from

looking at each other and to prevent sexual excitation between them. Males are taught from early childhood not to look at women who are partially clad. When Islamic males look at women it is usually done secretly. Even the degree of visual obstruction of the veil corresponds to the degree of sexual repression imposed by the particular Islamic culture. In Afghanistan, for example, the Taliban government requires women to wear a full hooded veil that allows them to see only through a screened area in front of their eyes (Esposito 1999). Another factor that is in the service of ocular repression is the practice of mystical education. Teaching children to accept mystical ideas is an effective way to train them to unconsciously avoid using their eyes, to not rely on their observations, to become subservient and blindly listen to the ideas of irrational authority figures. ¹⁰ Having no natural way to discharge energy, the build-up of sexual tension leads to non-sexual forms of discharge such as mystical, ecstatic experiences. From this perspective the religious schools in Islamic countries like Pakistan not only inculcate Islamic ideology but are also the early training ground for future young murderers.

Thus far we have discussed the biophysical basis for the intense hatred of Islamic fanatics. At this time we must ask why this hatred is directed toward America.

The background for this hatred is contained in the mystical elements of the Islamic religion itself. Islam also stands in condemnation of Western culture, which is depicted as hedonistic and morally depraved, with dysfunctional families, people hooked on drugs, sexual immorality, meaningless lives and psychological disorders (Esposito 1999). These ideas, however, do not account for the full intensity of Islamic hatred of America. They are only the soil upon which the seeds of hatred are planted under the right social conditions.

Why Islamic Fundamentalists Hate America

Without an understanding of the operation of the emotional plague it is not possible to satisfactorily comprehend why America is the object of Islamic fanatic hatred. It is characteristic of the emotional plague that the stated reason for a destructive act is never the real motive. Some of those alleged reasons are the following: outrage over Western social, political, economic and military dominance in the world, indignation over U.S. support of Israel, the sense of grievance for the perceived humiliation of the Islamic people at the hands of the West, the decadence of Western society and so on.

The real reason that the Islamic fanatics are driven to destroy America is that they cannot tolerate the free-flowing, direct and life-positive impulses originating from the biological core that are part of and identified with American life. In principle, the American government embodies the core functions of human life (freedom, responsibility, independence, honesty, decency, fairness, generosity and so on). Since the emotional plague individual is incapable of experiencing pleasure from the biological core, life in America creates an intolerable, viscerally felt longing within the Islamic fanatic, which immediately becomes murderous hatred directed against the source of his emotional excitation. He must therefore kill Americans and destroy America. In order to accomplish this end he is actively aggressive and certain of his

success.

The Events Leading Up to The Attack

The conditions leading up to the attack of September 11th were first set in motion in 1979 when the Soviet Union invaded Afghanistan. In response, Washington fueled Afghan resistance to the Soviet invasion by passing billions of dollars of covert aid to the opposition fighters through the 1980s. When the Soviets were defeated and left Afghanistan in 1989, the opposition forces turned on one another and the country descended into anarchy. The United States and other Western governments did little to rebuild civil institutions. Militant Muslims eagerly stepped into the vacuum. In 1994 the Taliban, a band of militant students, launched a campaign to restore social stability and order. They also established a ruthless Islamic state and conducted a reign of terror. Although initially hailed as liberators who secured towns, made the streets safe, and cleaned up corruption and graft, the Taliban's strict form of Islamic law soon became a source of concern for the world. They subscribe to a very conservative, puritanical interpretation of Islam carried out through a policy of strict sexual suppression. They segregated the sexes outside the home, closed girls' schools, required that women be fully covered and veiled in public, and barred them from the workplace. They also banned television, cinema, and music, ordered men to grow beards and pray five times a day, and introduced hudud punishments (punishments for certain crimes as prescribed by the strict form of Islamic law, including amputation for theft, death for murder, and stoning to death for adultery). The process of social suppression acted like a double-edge sword. Not only did it promote social order and stability but it also served to heighten sexual tension and charge. This energy, which had no natural outlet, needed only the triggering effect of a hate mongering fanatic by the name of Osama bin Laden to awaken the masses of Arab youth, themselves the product of repressive upbringings in Saudi Arabia, Iraq and elsewhere, to wage a holy war on the infidels.

Like the Taliban, bin Laden is an emotional plague character of the black fascist variety. His association with the Taliban, who treat him as an honored guest for his support in defeating the Soviets, is based on the similarity of their character structures. Bin Laden was active in fighting the Afghan war against the Soviets because he saw them as a rival for the world domination they both sought, and as a threat to his religious mysticism. With the defeat of the Soviets, bin Laden redirected his hatred and destructiveness toward America by firing up Islamic youth who were characterologically primed and directing their rage in the form of destructive acts of terrorism.

His immediate goal now is to conquer the Arab world by provoking America to retaliate against Islamic states thereby uniting Muslims everywhere under the fundamentalist banner against the West. He rationalizes and hides the expression of his murderous hatred of unfettered life and his grandiose craving for domination of the Arab world by

invoking the mystical cause of maintaining not only his own purity and that of the Islamic holy land but also the purity of his "race." To these ends he fanatically stops at nothing to attack and eliminate all who he perceives as threatening. Sadism, brutality and cunning are the rule and his object, rationalized as a pious duty, is to destroy races and religious sects other than his own through terror and consequent paralysis.

The Enemy From Within

If it were not for the presence of the emotional plague in everyone, this behavior in an individual or particular group of individuals would be easy to deal with. In the current attack the dangers come from those groups belonging on the extremes of the sociopolitical spectrum, the black fascists (Islamic fundamentalists) on the right, and the red fascists (pseudo-liberals) 11 on the left. The black fascist terrorist rationalizes his behavior to his fellow Islamic fundamentalists so well that it is accepted by many of them as something desirable, for the common good. His effectiveness is also enhanced by striking a chord of emotional plague impulses residing in others at the opposite end of the spectrum, those of the liberal and pseudo-liberal character type. Because of pseudo-liberals feelings of guilt, their intellectualism and inability to act aggressively, they are quick to find fault with anything in American life that can be used to morally equate the Islamic fanatics and the United States-a form of moral masochism-thereby justifying the terrorist atrocities. Because contact with their biological core is either weak or absent, they are unable to fully sense the existence and destructiveness of the emotional plague.

While Islamic fundamentalists teach Arab children to hate America (e.g., "Dinosaurs were created by Americans to kill Muslims."), many American high school teachers and college professors on the Left masochistically tell their students to "understand" why Islamic fundamentalists hate America.

Contrary to popular belief, masochism does not mean the enjoyment of pain. Rather, it is a specific way of functioning that results in a person being mired in a state of chronic suffering because of an inability to mobilize healthy aggression. Harman summarizes the prominent features of masochism. 12 They include:

- blaming oneself for a sadistic attack.
- attempting to appease the attacker, i.e., believing that if one is nice enough the attacker will stop attacking.
- coming up with reasons why any proposed solution will lead to an unmanageable consequence.
- a belief that any attempt to aggressively defend oneself will be clumsy, stupid, awkward and doomed to failure. This belief has some basis in reality, inhibited aggression actually does make the masochist clumsy.

Harman continues: "All of these features result from an incapacity to express

aggression. In the masochistic character this incapacity comes from an inability to expand and blocks all aggressive expression except complaining and spite. The liberal does not suffer from a general state of masochism, but is prone to react masochistically in certain situations, particularly one where authority must be exerted. Because of a tendency to retreat from the body into the head, the liberal's masochistic reaction is especially strong when the situation requires the exertion of physical force, because the impulse to use physical force comes from deep inside the body. "Thus, when his nation is attacked, the liberal is at risk for having the following masochistic reaction:

- He will criticize and blame his own nation.
- He will develop a guilt-ridden or anxious desire to 'solve' the problem by being nicer to those who hate or dislike his country.
- He will elaborate various disaster scenarios which he fears will occur if force is used aggressively. Usually the imagined disaster is a variation of 'it will only make them hate us even more' or a feared dramatic escalation of violence which we will not have the will or the strength (so the liberal believes) to handle.
- He fears that his nation and its leaders (especially if they are not liberals) are stupid and clumsy, and will insist on half-hearted responses which, if they are accepted, actually will be clumsy and ineffective.

"This type of masochistic reaction only increases the sadism of the terrorist, leading to new attacks which further increase the masochistic response, and so on in a vicious cycle. The September 11th attacks were the culmination of a decade of such a cycle of sadomasochistic interaction."

The liberal is unconsciously sexually excited in a moral masochistic way by the moral sadism expressed in the ideology of the Islamic fanatic. The liberal masochistically submits to the sadistic Islamic fanatic. The relationship between the masochistic liberal and the sadistic Islamic fanatic is one of simple attractive opposition:

At the same time there is a covert expression of hatred toward America by the pseudo-liberal (red fascist) that is matched by the overt hatred expressed by the Islamic fanatic (black fascist). 13

This equation shows the hatred of the biological core functions that America stands for by the extreme left (red fascist) and the extreme right (black fascist).

Some General Recommendations

The following are some general recommendations as to how to proceed in dealing with the September 11th emotional plague attack. These recommendations are presented in a highly condensed form and this should not be taken to mean that they are capable of being readily executed. We are dealing with a severe degree of social pathology that

is deeply anchored within the biophysical structure of the Islamic masses. Under the best of conditions it will take generations to fully implement them.

Except for the Vietnam War, in no other war involving the United States has the ideological factor been as important as it is in America's war against the Islamic fanatics. It is of crucial importance that the emotional plague is recognized, first for its very existence and second, as a true medical disease. Without this recognition there can only be symptomatic treatment. It will not be possible to completely eradicate the roots of terrorism, which means an inevitable, future, protracted course of terrorist activity and war against it from time to time. Thus, effectively dealing with this attack of the emotional plague can be divided into four tasks of increasing difficulty. Each task is part of a stepwise process in eliminating mysticism in the Islamic masses.

The first task involves targeting and destroying all individuals who are involved in attacking America and those in other governments who are responsible for helping the attackers. This will be a continuing process of tracking down and eliminating these international criminals. For these individuals, the terror of experiencing pleasurable genital sensations has resulted in their turning into terrorists in their adult life. Because they have been terrorized into submission in early life, and because they are cowards, these fanatics in all Islamic countries need to be singled out and made to submit to American power through destruction and intimidation, without threatening the masses of Muslims. Black fascist regimes supporting terrorism against America must also be eliminated. This first step is identical to the policy goals announced by the U.S. government. The question arises: Given the cunning, mendacity and sadistic ruthlessness of the emotional plague, how does one effectively wage war against it without turning into a plague individual oneself? The answer is: By maintaining and sustaining full contact with one's biological core to maintain one's health and decency while using the methods of the emotional plague (clandestine activity, secrecy, duplicity and so on). The second task is to establish formal democracies in the Islamic states. Muslims must be free to choose their own government without external coercion. This process of democratization, which will take many years to accomplish, will provide a stable society and one that is not a threat to the rest of the world. The third task, which is related to the second, is to divest Islamic fundamentalist governments of their secular power over the people. ¹⁴ A democratic society cannot exist unless religion is separated from the state. The fourth task is to educate the younger generation over time about the importance of healthy sexual functioning and by doing so to lift the veil of ignorance that shrouds the Arab people in mysticism, ignorance, poverty and misery. Accomplishing this task will ensure that Arab youth, by not being terrorized as infants and children, will not grow up to become terrorists themselves. Without successfully implementing each of these measures, it is not realistic to think that the terrorist form of the emotional plague will be permanently eradicated.

A Proposal

It was stated earlier that it is essential to identify the emotional plague character to effectively combat terrorism and that before the emotional plague can be eradicated its existence must first be recognized. Humanity must be brought into contact with its destructive presence in all aspects of social life in general, and in the active role it takes in Islamic black fascism in particular. Organometrically, this present day relationship between armored society on the one hand and the emotional plague on the other, is described in the following way:

This equation shows that the emotional plague exists precisely because the true nature of this form of human destructiveness is not recognized. The situation is exactly the same as that in combating any form of infectious disease. For example, the threat of smallpox being used as a biological weapon by the Islamic fanatics, although frightening and of concern, need not be the disaster imagined by many because medical science understands the nature of its communicability and how to prevent its spread.

The greatest danger to America lies in the fact that it does not fully understand how the Arab fanatics use the emotional plague as a weapon of destruction in their war against the United States. According to Western Islamic experts, "A mass murderer seems to be winning the fight for the hearts and minds of the Muslim world." ¹⁵ The author concludes, "If this public diplomacy debacle persists...the U.S. will 'win the battle but lose the war.' "

On a national scale, the belief system or ideology of the American Left that "Everyone is entitled to his or her point of view, that in general, one person's opinion is as good as another's, that all questions are open questions" is a highly destructive social force that threatens the well-being of society, especially in times of crisis. In past wars (except in the case of the Vietnam War) individuals holding these and similar views were suppressed because people were in better contact with themselves, their survival instincts were more intact. They would have had no difficulty in identifying the life-inimical nature of the Islamic fanatics of today. The degree of core contact of many people, especially of those on the political Left, is dangerously weak. Hence they are simply unable to recognize the enormous danger posed by the Islamic black fascist threat.

What is needed is a special effort directed from the highest governmental level to counteract the distortions disseminated by the Islamic world and to expose the true motive of the Islamic fanatics. American broadcasting to the Islamic world must be greatly expanded and intensified, as news not as propaganda. Preposterous charges such as blaming the Israelis for September 11th should not go unanswered. Western news media must be made aware of and prevented from disseminating pro-fundamentalist propaganda in America and in other non-Islamic countries. This

information is highly inflammatory and excites the political Left to agitate for an end to America's defensive efforts. The war against the ideological component of the emotional plague attack against America must be waged as effectively as the military component. To this end a governmental agency must be established whose function is to publicize and respond to national and international manifestations of the emotional plague.

Footnotes

1. Black fascists belong to the extreme right on the sociopolitical spectrum. Red fascists belong to the extreme left on the sociopolitical spectrum.
2. It is difficult to pinpoint the time of the war's onset. It can be argued that it started with the 1979 Iran hostage crisis, the bombing of the World Trade Center in 1993, the bombing of the U.S. embassies in Africa in 1998, or the U.S.S Cole in 2000.
3. Orgonomy is a system of thought and representation closely aligned to the natural operation of functions and functional processes.
4. The function of armor (defensive rigidity) is, in part, to prevent the expression of destructive emotions.
5. From a CNN interview, 1997.
6. From a Time interview, 1998.
7. Wall Street Journal, October 24, 2001, "Islam Can't Escape Blame for September 11th," by Amir Taheri
8. The chosen method of the September 11th attack-blowing up a plane-bespeaks the desire, physically, to burst.
9. Throughout the Islamic world "religious" schools indoctrinate young boys to believe that Islam is under attack, and must be defended with one's life. The students are required to memorize the Koran by rote. They are taken away from their families and prevented from having contact with the opposite sex.
10. "Mysticism" comes from the Greek word *myein*, meaning "to close the eyes."
11. As we have shown elsewhere, the pseudo-liberal sociopolitical character type is, in fact, characterologically a red fascist (communist).
12. Harman, R. "Responding to Terrorism in the Twenty-first Century," *Journal of Orgonomy*, Vol. 35(2), 2001, in preparation.
13. Many Islamic black fascists started out as red fascists when it suited their purpose of undermining and destroying stable Arab governments. This happened in Iran when the Shah was in power and in Egypt when Sadat ruled.

14. This applies to other Islamic countries such as Syria, Libya, Iran, Iraq, Saudi Arabia, Sudan and so on.

15. Wall Street Journal, October 25, 2001, "An Accelerated Agenda for the Terrorism Threat," by Albert R. Hunt.

References

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2. Reich, W. Mass Psychology of Fascism. New York: Orgone Institute Press, 1946.
3. Esposito, J. Editor. Oxford History of Islam. Oxford: Oxford University Press, 1999.